

UNIVERZITA PALACKÉHO V OLOMOUCI

Pedagogická fakulta

Katedra anglického jazyka

**RADKA LABIŠÁKOVÁ**

IV. ročník – prezenční studium

Obor: Učitelství anglického a německého jazyka pro 2. stupeň základních škol

**TRANSLATION THEORY AND APPLICATION OF ACQUIRED  
KNOWLEDGE INTO PRACTICE**

**Diplomová práce**

Vedoucí práce: Alexandra Hubáčková, M.A., Ph.D.

OLOMOUC 2010

Prohlašuji, že jsem diplomovou práci vypracovala samostatně a použila jen uvedeníh pramenů a literatury.

V Olomouci dne 10. dubna 2010

.....

vlastnoruční podpis

I wish to thank Mgr. Alexandra Hubáčková, M.A., Ph.D. for her guidance and valuable comments on the content and style and to Doug Armstrong for his proof reading of my diploma project.

I would also like to thank my family and friends for their most kind support and help.

# Contents

Acknowledgments

Abstract

Introduction.....7

## **A: Theoretical part**

1. Translation theory.....	9
1.1 Contemporary conception of translation .....	10
1.1.1 The old vs. the new focus .....	10
1.1.2 Translation as a product and process.....	12
1.2 Equality vs. Equivalence.....	13
1.2.1 Equivalence types.....	14
1.2.2 Aspects affecting choice of an equivalent .....	15
1.3 Theoretic principles of translating.....	16
1.3.1 Literal vs. free translation.....	17
1.3.2 Translation methods.....	17
2. The role of a translator.....	22
2.1 How to be a successful translator.....	22
2.1.1 Qualities of a good translator.....	23
2.1.1.1 Linguistic competence.....	24
2.1.1.2 Personality features.....	25
2.1.1.2.1 External point of view.....	25
2.1.1.2.2 Internal point of view.....	28

2.2 Theoretical aspects of a practical process of translation.....	30
2.2.1 Stages of translation.....	31
2.3 Evaluation of a translation.....	34
<b>B: Practical part</b>	
3. Translation of Sherman Alexie’s work.....	38
3.1 The Toughest Indian in the World: Assimilace.....	39
4. Analysis of the translated story.....	59
4.1 Existing equivalent.....	59
4.2 Missing equivalent .....	63
4.3 Random troublesome elements.....	65
4.4 Applied translation methods.....	66
Conclusion.....	69
Bibliography.....	71
Appendices	
List of Abbreviations	
Résumé	
Annotation	

## **Abstract**

This thesis, as its title suggests, deals with the translation from the theoretical as well as practical point of view. Its aim is to summarize different knowledge of the theoretical field to subsequently allow applying this knowledge to the practical process.

The thesis is divided into two parts. The theoretical part describes various issues connected to the translation. The stress is laid on the equivalency and methods a translator may use but also on the personality of a translator.

In the practical part, there is a translated short story, which original was published in a book written by Sherman Alexie, followed by analysis of demanding and intriguing items.

## Introduction

Throughout the history, written and spoken translations have played very important role in communication, mainly in providing access to important texts for scholarship and religious purposes. I have chosen the topic translation theory and practice because I consider it to be quite an interesting subject still today, and not only for me but certainly for all people who are concerned with foreign languages. I decided to devote my final thesis to translation since I am interested in translating and I would like to spend more time in the future developing my skills and knowledge within this area.

In my thesis I explore theoretical aspects of translation which I subsequently apply to the practical procedure.

My thesis is divided into two parts, theoretical and practical. As an introduction and theoretical background, I deal with different contemporary approaches to the topic, with the issue of equivalency and different methods a translator can use when looking for an adequate equivalent. In this part I also focus on the personality of a translator and on the translation process from the initial steps to the final production.

In the practical section a translated text “Asimilace” is introduced whose original “Assimilation” is a story coming from a book *The Toughest Indian in the World* written by a Native American Sherman Alexie. I have chosen this author mostly because it was recommended to me by reason that this one of his books has not been translated yet but when I read it I immediately knew that it was the right for me. The stories there are humorous and serious at the same time and force a reader to wonder all the time. The original English version is attached as an appendix.

The analysis which follows is concerned mainly with the issue of equivalency I describe in the theoretical part because I believe it is an essential subject of the whole translator's task. In principle, this opinion guides my whole piece of work.

The main aim of my thesis is to find out information concerning the translation field and possibilities of their practical use. Furthermore, I always wanted to know what a translator's life is like. Whether she or he just obtains a text, sits a few hours at the computer and gets big money or whether it is a demanding job that involves continuous studying and researches and sometimes makes translator stay awake all night. I found answers to almost all my questions and I provide them in my diploma thesis.



## **A: THEORETICAL PART**

### **1. Translation theory**

. Theories in general are statements that are meant to explain realities supported by verifications. The theory of translation is a very complicated phenomenon that can not be described only by one theory; mainly because it is not a separate science. A lot of linguistic and cultural branches, that a good translator should be acquainted with, and skills, that they should possess, create a unit that is called translation.

Regarding investigators, there are also great differences in their opinions. As for instance Bell (1991, p. 26-27) points out, the word translation is quite ambiguous and according to him there are three ways we can look on the translation theory depending on our focus of research: theory of translation as process, as product and both process and product at once. (I deal with these terms in more detail in the following chapter 1.1.) Bell (1991, p.13) adds that if a theory of translation should be comprehensible and valid it has to try to explain these items.

However, Nida (Pliegos de Yuste, 2006) claims that it is rather difficult to formulate an appropriate theory of translation because the process of translating occurs in mind of a translator, most often without a particular study of any principles. (About the process of translating I write more in chapter 2.2.)

Considering translation from a linguistic point of view I would mention Catford's (1967, p.1-3) theory. He states that "translation is an operation performed on languages." This operation is based on transfer of a text from one language to another language. Following this description Catford asserts that any theory of translation must be influenced by "a general linguistic theory." This theory explains

how languages function, distinguishes categories that enable to describe different languages and applies these knowledge on social situations in which communication appears. However, Levý (1995, p.26) mentions in his publication Jakobson's broader description of translation. Jakobson distinguishes intralingual, interlingual and intersemiotic translation. While intralingual translation is concerned with the definitions of words within one language, interlingual translation focuses on contact of the languages, in other words, on transfer of items from source language into target language. The last intersemiotic translation is connected with the semiotic system and its various interpretations.

As we can see the theory of translation as a whole does not have any unified explicit definition. Still, we can be concerned with individual concepts connected with translation and translating.

## **1.1 Contemporary conception of translation**

As all sciences and branches develops, translation theory and translating techniques shifted progressively in recent decades as well. Therefore I am going to describe these alterations in following paragraphs.

### **1.1.1 The old vs. the new focus**

Nida and Taber (1982, p. 1-2) write about so called the old and the new focus. The old focus was connected with the form of a text. Translators were concerned with "stylistic specialties, e.g. rhythms, rhymes, plays on words" etc. However the new focus moved its interest from the form of a text to the reader. Even correctness

slightly changed its meaning. Today, it is more important for a text to be comprehensible correctly than to be translated word-for-word correctly.

When talking about the reader of a text, Nida and Taber (1982, p. 3) raised our attention to “receptor language.” Above all they declare that it is necessary to consider features of a particular language. As an example I would mention differences between Czech and English language I deduced from Sapir’s writing (2008, p.115). English is so called analytical language and Czech belongs to the group of synthetic languages. While synthetic languages express different grammatical aspects just by changing the structure of the word, analytical languages use auxiliaries, adjectives or pronouns and the word itself remains the same (illustrative examples in chapter 4). All these pieces of information translators have to keep in mind when translating from English to Czech and vice versa. Therefore, Nida and Taber (1982, p. 4-5) insist that a good translator should be able to provide all unavoidable structural changes to make the text form characteristic for the receptor language.

Knittlová (2000, p.21) inspired by van Leuven-Zwart distinguishes two views that are connected with the translation theory and that might complete Nida’s and Taber’s theory: macro- and microlevel. Microlevel (similar to the “old focus”) is concerned with grammatical structures and lexical items while currently more relevant macrolevel focuses on cultural background of both source and target language society, historical and geographical data, author’s intention, text type and its function and especially on the type of audience.

This description partially matches Nida and Taber’s (1982, p.6-7) idea about “new attitudes concerning the source language.” They claim that the translator should be able to reproduce a text according to the intention of the author even if it meant to change its form. The translator has to express the style and atmosphere of (for

instance) a story in the same way the author did (more about this topic in chapter 1.2).

### **1.1.2 Translation as a product and process**

Until recently, translation was, according to Knittlová (2000, p.21), assessed as a product or as a commodity. But nowadays, modern approaches value translation as a process that leads to the product.

As Robinson (2003, p.6) mentions in his publication, Anthony Pym writes about two different approaches, that are parallel to Knittlová's statement and called them "internal" and "external knowledge". While external knowledge corresponds exactly with Knittlová's traditional theory of the translation as a final result – a product, internal knowledge looks on translation from the translator's point of view. The external perspective is typical for a non-translator who mostly cares only for what s/he (directly or indirectly) buys (more in chapter 2.1.1.2.1). The other internal perspective is interested in the process of translation or in other words in the activity of a translator: in doing research, finding and learning new words and phrases, but, in a broad sense, in looking for work, handling with clients and getting paid as well (more in chapter 2.1.1.2.2).

At the end of this section I would like to introduce Snell-Hornby's (1995, p. 43) notes about recent approaches in Germany that I consider to be most complex. The German writers she mentions (Hönig, Kussmaul, Reiss, Vermeer, et al.) talk about priority of cultural over linguistic transfer; they do not see translating as a "process of transcoding but as an act of communication," all of them pronounce preference for focus on the target language rather than the source language and last but not least

they perceive the text as “an integral part of the world” and not as an sample of language.

## **1.2 Equality vs. Equivalence**

In the process of translating, the translator does not always work with words or phrases that have equal meaning in both languages but often deals with terms that differentiate in the source and target language. The translator then has to think about alternative terms which would let the content and style of the text remain formally unchanged by reason that the essential principle of translation is to preserve the same meaning as the original has.

Leonardi (Accurapid, 2000) is convinced that Eq can be the main issue in translation although “its definition, relevance, and applicability within the field of translation theory have caused heated controversy” and many different approaches to the concept of equivalence have been developed in this field in the past decades. I want to focus on some of these concepts in this part of chapter one.

As Rogers (1997, p. 217-220) points out, equivalents can be defined as one or more terms from different languages representing the same concept. There is no single angle we can regard equivalence from as a whole. Knittlová (2000) distinguishes lexical, grammatical and textual equivalence and E at a pragmatic level. However, Hrdlička (2003, p.19-25) claims that all these various conceptions has in common a feature of conformity that has to be reached. This conformity must be present on different levels as well as in content, form, communicative impression, sense, etc.

### 1.2.1 Equivalence types

According to Nida and Taber (1982, p.12-14), “the best translation does not sound like a translation.” They are consistent with Hrdlička’s opinion that a translated text must retain its meaning and style which would mean that a slight diversion from the original structure would be permitted and in some cases even necessary. In conformity with this attitude these authors mention a term “the closest equivalent.” The truth of the matter is that this equivalent should be not only close but also natural sounding. Therefore the translator has to think about how the message would be accepted by the audience. So Nida and Taber came up with the terms “formal correspondence” and “dynamic equivalence.”

Formal correspondence is an operation when T only replaces one word or phrase in SL by another one in TL. But it is not the same as literal (word-for-word) translation (see part 1.3) because the context is taken into consideration as well.

Dynamic equivalence, on the other hand, can be explained as a degree of an effect on readers of the text in original and translated version. Ideally, the effect would be identical, but because of numerous cultural and historical differences among languages this can hardly ever happen. “There should be a high degree of equivalence” at least, claim Nida and Taber.

Considering equivalency, Knittlová (2003, p.19-20) points out that there are two cases we can observe:

1. Equivalent (E) is present:

- Full E – term in the source language (SL) corresponds to term in the target language (TL); these terms are equal. The relevant examples could be in terminological vocabulary.

- Partial E – the word or phrase is translated from SL to TL freely but has to preserve its expressive function and relation to a situation.
- There are more Es – translator’s task is to choose the appropriate one according to the context and cultural background of the text and audience.

## 2. Equivalent does not exist:

- Replace by paraphrase – translator uses different techniques to achieve comprehensibility and eligibility of a word or phrase (more about translation techniques in part 1.3).
- Replace the whole situation – when the situation in SL is not familiar to the society speaking with TL translator can replace an unknown term of SL by a suitable one in TL.

Knittlová (2000, p.20) adds that equivalence occurs within the form of a text, meaning, lexical and semantic relations and style.

### **1.2.2 Aspects affecting choice of an equivalent**

When looking for an acceptable equivalent, translators have to be acquainted with individual aspects connected to the text and also separate words and phrases and consider them carefully. Koller introduces five “frames of reference” (mentioned in Fawcett’s *Translation and Language*, 1997, p.53):

1. Denotative meaning – main, primary meaning of a word/ phrase we can find in dictionaries.
2. Connotative meaning – subjective, personal or cultural secondary meaning that a word or phrase may carry.
3. Text-normative Eq – is concerned with text types and language forms typical for particular style.
4. Pragmatic meaning – meaning according to reader's expectations (similar to Nida's dynamic equivalence).
5. Linguistic Eq – related to the form; meaningful units of language; special linguistic forms – e.g. rhymes, playing with words, etc.

These five points should be taken into account when trying to find optimal equivalent. And even if Fawcett reprobates this specification and marks it as dubious I would be in essential agreement with this list of aspects that a translator should be familiar with when being engaged in the process of translating.

### **1.3 Theoretical principles of translating**

Translation process uses different methods, ways and techniques and all of them aim to achieve the same result which is a transfer of an optimal equivalent from a source language to a target language. The transfer itself occurs in the brain of a translator claim Nida and Taber (1982, p. 99) and being acquainted with these techniques can help the translator to orientate in difficult conceptions.



### **1.3.1 Literal vs. free translation**

Hervey and Higgins (1997, p.20-21) distinguish literal translation (see below) and free translation (sense-for-sense translation). Free rendering does not add or delete any elements from original text but interprets it with respect to target language – to its structures, idioms, collocations and background information. The authors assert that there is only a general conformity between an original text and freely translated text.

As a special type of free translation Hervey and Higgins introduce so called communicative translation. This kind of equivalency is connected with settled conversational patterns or as they say with “culturally conventional formulae where a literal translation would be inappropriate.”

### **1.3.2 Translation methods**

A lot of other researchers were dealing with the translation operations and most of the contemporary ones were largely inspired by the Canadian authors Vinay and Darbelnet ideas (summed up in Knittlová, 2000, p.14 and Armstrong, 2005, p.142). These investigators came up with seven basic techniques that a translator may come across while doing her/his piece of work and some of them could solve the problem of lacking full equivalent.

List and explanations of these categories mentions Armstrong in his publication (2005, p.142-156):

1. Borrowing – one of the methods languages use to enrich their vocabulary. A word is “borrowed” from a foreign language and integrates into the target language.

Sometimes a transliteration is accomplished – this is transcription of a word adapted to the target language (see table 1.3a). The reason for application of this technique is that the word or phrase may fill a meaning gap in a TL.

2. Calque (or loan translation) – is also used when the word does not exist in the receptor language. Calque is a semantic word-for-word translation while translated word adjusts to the syntax of the target language.

3. Literal Translation – is word-for-word translation used when there is a full equivalent available. This technique is suitable above all for languages with similar cultural and historical origin when structures of clauses are parallel. It is not very much suitable for literary translation; mostly this literal rendering applies to translation of texts from scientific, technical, technological or legal domains.

4. Transposition – concerns grammar and requires changes by reason of different linguistic systems among languages. I have already mentioned an example in part 1.1 when describing differences between analytical English and synthetic Czech language.

5. Modulation – is a technique that involves syntax and semantics as well. The translator has to perform changes that are influenced by a shift of perspective from SL to TL to preserve the same idea. The language of the audience is a prevailing condition for choosing the optimal equivalent.

6. Equivalence (or pragmatic translation) – is connected with the pragmatic point of view which means that the social context is of significance. The translator gives priority to TL fluency and limits otherness of SL.

7. Adaptation (or cultural transposition) – is the freest technique of translation. The translator looks for a substitution of a condition that is equally worth or significant in SL and in TL. This technique is most frequently used when translating proverbs, rhymes, sayings, etc.

According to Vinay and Darbelnet (quoted in Munday, 2001, p.57) the first three methods are identified as a direct translation which implies that a literal translation might be used. Where literal translation does not seem practicable a translator uses the other four techniques that belong to the oblique translation.

Below you can see a table dealing with examples of these methods and correspondent Czech Es.

Vinay and Darbelnet's seven methods of translation with Czech examples:

<b>Technique</b>	<b>Example</b>
Borrowing	internet, fitness, heavy metal weekend → víkend (transliteration)
Calque	pot flower: hrnková květina skyscraper: mrakodrap
Literal Translation	I must go home. Já musím jít domů. wednesday: středa
Transposition	She has come at five. Přišla v pět. I will arrive tomorrow. Přijedu zítra.
Modulation	angle-joint of the pipe: koleno potrubí
Equivalence	Father Christmas: Ježíšek Hello (on the phone): Novák, prosím
Adaptation	No bees no honey, no work no money: Bez práce nejsou koláče

In his book Armstrong (2005, p.156-160) mentions three more techniques commonly used in a translation process:

8. Exegetic translation – is rather a special type of translation method used when some term is unknown for a culture of TL that it is necessary to provide a comment with explanation.

9. Gist translation – is a non-professional translation when “a bilingual is asked to summarise a written document viva voce.” This summary contains fewer details and less additional information than the original.

10. Non-translation (or compression) – sometimes a translator has to choose not to translate a particular element of the SL. This occasion occurs when this element is redundant or useless for the comprehensibility of the text and when it is too difficult to translate.

This enumeration is not the full-range list of techniques but it raises an attention on the kinds of methods a translator may choose from. Ideally, the translator does not select just one or two of them but uses quite a few of these methods to achieve optimal Eq of a source text.

## **Summary**

In this chapter I dealt with a theoretical part of a translation. I was concerned mainly with the contemporary approaches because they were more suitable for my purpose to apply this knowledge on a theory of practical procedures which follows in the next section and also for my actual practical part.

I consider the equivalence section of great significance because in my opinion this is the hinge of translator's activity – to find the best E in target language. Therefore I tried to focus on this topic more extensive but I know that there are more aspects this issue can be looked upon. The following part that is concerned with translation methods is again somehow connected with the Eq matter because translator can use these techniques to find existing, partial or missing equivalents. So as we can see everything is related to everything else.

## **2. The role of a translator**

A crucial element for the translation process is definitely the role of a translator. According to what I have already written in chapter 1 the translator's overall task is to find out optimal TL equivalents to the source text elements and at the same time consider all significant aspects connected to the cultural, historical, social and linguistic background information of both source and target language society.

### **2.1 How to be a successful translator**

To be a successful and commendable T means that one has a longer-range experience from his/her own practical work. Sofer (2004, p.35) claims that it is very important for a proficiency of a translator to practise regularly and be constantly in touch with languages.

But what is the way to a professional translation career? Some of the researchers (e.g. Robinson, 2003, p.2) talk about so called training programs that a translator to-be can participate to acquire knowledge in translation theory and practice as well, but they also remark that nothing is as effective as to practise by her/himself from the very beginning and to learn from own mistakes and imperfections.

In the following sections I would like to focus on translation from the point of view mostly of the internal knowledge, namely, on characteristic features and skills that a sufficient translator should possess. But I am going to focus on the translation also from the point of view of the client, or in other words from the external

perspective. (These terms I have already described more closely in chapter 1.1.) Subsequently I am going to deal with a practical process of translating and evaluation of a translator's piece of work.

### **2.1.1 Qualities of a good translator**

A good translator should possess a whole range of skills and characteristic qualities. As Sofer (2004, p.31-33) points out that obviously the most important one is to know her/his mother tongue (ideally it is the target language) perfectly and foreign language (source language) at a feasible high level, but it is certainly not the only disposition. Sofer adds that an efficient translator has to be acquainted with the culture of SL which means "with the people who use it, their ways, manners, beliefs and all that goes into making culture" to be really familiar with its language. This matter of fact is related to translator's capability to be abreast with the progress and changes of the language in order not to make the translated document sounding obsolete or awkward. Another point he puts up is that a successful translator has to master considerable research skills to be able to find out information concerning the theme s/he is writing about.

Furthermore, the author also mentions abilities connected to the working area, namely, the translator has to be quick with his work but still retain a quality to the text. Nowadays, the translator has to be familiar with the latest developments of electronic tools which s/he need not only for translating alone but also for communication with potential clients. Besides, Sofer suggests that a professional translator has to have knowledge in variety of fields or to be keen to learn about them to be flexible and eligible.

### 2.1.1.1 Linguistic competence

It is essential that a person who wants to translate professionally has a good knowledge of her/his mother tongue and at least one foreign language.

Bell (1991, p. 40) introduces a general list of attainments a translator should be familiar with:

#### 1. Knowledge base:

- Source language knowledge – above all knowledge of vocabulary, syntactic rules, semantics and text-creating methods
- Target language knowledge – equal to SL knowledge
- Text-type knowledge – knowledge of characteristic features of specific texts
- Domain knowledge – T has to be familiar with the field that the text comes from

#### 2. Deduction methods which enables:

- Decoding of a text – ability to peruse and understand source language text
- Encoding of a text – ability to create target language text

As Bell (1991, p. 41) further describes in his publication a more specific linguistic knowledge description, but with a small shift of stress, can be summarized in a “multicomponent communicative competence” that consists of four particular fields:



1. Grammatical competence – a translator is acquainted with the rules of language, vocabulary, word-formation, spelling, sentence structures, collocations, idioms, etc.

2. Sociolinguistic competence – T is able to understand and produce correctly different conditions and utterances specific for a situation or society appearing in the source text

3. Discourse competence – T is able to put meaning and form into a purposeful target text. T can produce fully comprehensible, coherent and cohesive, text.

4. Strategic competence – T knows communication strategies

#### **2.1.1.2 Personality features**

Not only language skills but also representative qualities of a person are significant for the path of a translator. Robinson (2003, p.5) distinguishes features significant for the non-translator (user) and, on the other hand, for a translator (producer) or in other words relevant from the external and from the internal point of view.

##### ***2.1.1.2.1 External point of view***

As the first aspect the author describes reliability of both text and the translator. “Translation users need to be able to rely on translation” remarks Robinson (2003, p.5), which implies that the text reliability would be depicted in the first place. As the author further describes, the user needs the translation to be as

effective, accurate and valid as the original is because s/he may depend on what the text says – either in personal or in working life. According to the situation and purpose the translation technique must be appropriately chosen because different users prefer different “norms and standards.” Therefore the translator’s responsibility is to fulfil the client’s expectations.

In connection with the client wishes Robinson (2003, p.7-8) describes 8 types of text reliability the user may give priority to:

1. Literalism – word-for-word translation disregarding fluency
2. Foreignism – quite fluent translation which, however, still sounds slightly unnatural
3. Fluency – fluent text that seems to be original in TL
4. Summary – translation that summarizes only main points
5. Commentary – provides text with comments necessary for the comprehension of the text
6. Summary-commentary – according to the importance some points are covered in short whereas some points are explained in detail
7. Adaptation – translator provides some changes to make the TL text to have the same effect on the TL audience as the SL text on the SL audience
8. Encryption – to make it accessible for one group (which has a key) and hidden to another group of readers (using terms or abbreviations)

Actually, the client may choose just one or another principle that a translator should apply but T ought to be familiar with all of them.

Naturally, T has to be reliable as well. Robinson (2003, p. 9-10) introduces the reliability of a translator as a professionalism. This concept conforms to the translator's responsibility to meet client's requirements and wishes (see above).

The author focuses on 9 aspects of translator's reliability:

1. Attention to detail – the translator is careful and thorough
2. Sensitivity to the user's needs – T tries hard to satisfy the client
3. Research – the translator makes research to find out more information about word, phrase or fact s/he does not know
4. Checking – T her/himself checks the work properly or let it be additionally checked by another expert
5. Versatility – T is flexible and can deviate from the field of his/her specialization, language and manners he usually uses.
6. Promises – the reliable T makes objective promises
7. Friendliness – T is friendly, helpful and polite
8. Confidentiality – T is truthful and discrete
9. Hardware and software – T is acquainted with the latest technologies which are useful for her/his job

Even if the first four aspects seem to be more relevant and essential for a translator's career promotion, the other five points are, in some respect, of consequence as well. The author points out that a reliable translator should be not only precise about her/his work but also pleasant to cooperate with on a regular basis.

The next points Robinson (2003, p. 10-11) considers mentionable are timeliness and cost. I am going to deal with these terms only in short. In reference to time, T is expected and has to be prepared to do her/his work in time but, indeed, with regard to her/his efficiency and capability. The translator should also be aware of the market prices and try to charge a client reasonably, however, also profitably for her/himself.

These aspects were regarded from the external point of view and now I am going to refer to no less important values – and that are from the translator's point of view.

#### ***2.1.1.2.2 Internal point of view***

Translator too has some conditions that s/he wants to be fulfilled. In the first place Robinson (2003, p.15) introduces so called professional pride. This pride is connected with the translator's self-esteem and willingness to continue to do her/his job not only for money but also for her/his own contentment. Professional pride consists of three parts: reliability, involvement in the profession and ethics.

Reliability in this case slightly differs from the one which is relevant for a user. It is important for a translator to do his job accurately and precisely or simply said "to get it right" even if it meant to work late and neglect his/her own private life. If a good translator failed in it, her/his "professional pride and job satisfaction would be diminished" (Robinson, 2003, p.15).

Involvement in the profession is rather an individual process which covers cooperation and communication within the whole "translation society." This communication helps translators to face up to problems, that also other interpreters encounter, find solutions or to cope with difficulties connected to client's

requirements. I suppose, it depends on an individual if s/he is willing to take part in conferences, courses or meetings but according to Robinson (2003, p. 15-16) it is useful for a translator not to be isolated but to feel as a part of a group of professionals to keep informed and in touch with latest novelties.

The next phenomenon Robinson (2003, p.16) points out to is ethics. Repeatedly, we can approach this topic from two points of view, namely, every translator possesses a sense of professional and personal ethics. From the traditional (professional) viewpoint it is forbidden for the translator to somehow change the meaning of the original text unless s/he is asked to do so. But from the translator's personal viewpoint it is sometimes very difficult to interpret a text the same way as the author's intention was, because s/he might disagree with what is being said in the text. Even if it was against their moral beliefs translators should not let project their own attitudes and opinions to the text. However, they are not machines and as Robinson points out they can not suppress their feelings forever. This suppression can lead to the failure in their personal ethics, which is eventually of more significance than the professional one, and consequently to the failure in their professional pride. Therefore it is a right of each translator to choose carefully a task s/he is willing to do and conditions s/he is ready to work under.

The next realities inseparable from every working routine, let alone from translation routine are income and speed. I have already dealt with these terms in short but sufficiently in part 2.1.1.2.1.

The last but definitely not least aspect of a good translation (and actually all jobs in general) is enjoyment (Robinson, 2003, p. 21). If T enjoys her/his work and is motivated s/he does not burn out on the job soon after beginning. In consideration of translation process the author talks about "repetitive drudgery that will simply never

go away.” And if one does not find a pleasure in this drudgery it is not a good way to start to enjoy this job.

I would agree that these are the most important universal hints about features a good translator should have and that a beginning translator should take into account. But naturally, the suitable qualities for the individual works are varied and everyone has to make her/his own additional investigation.

## **2.2 Theoretical aspects of a practical process of translation**

In chapter 1.3.2 I described particular translating techniques a translator uses when just doing the transfer. But there are also another phases s/he has to pass through before the final product comes into the world. In this section I am going to deal with these accompanying operations.

Before I will refer to the particular phases of a translation process I would like to mention some situations and problems T may come across. According to Nida and Taber (1982, p. 99-101) T has to be objective and personally uninfluenced by the text, by knowledge of the background information and receptor language. The authors indicate that “too much knowledge of the subject matter” can be an inadvertent element because then T does not consider the actual reader’s knowledge (sometimes very shallow) detachedly. They also describe another weakness a translator can suffer from and it is “insecurity about his own language.” This doubt can lead to the imitation of structures of the source language as T is convinced that this language form sounds more prestigious, but the resulting text version might end up strangely or awkward.

Kussmaul (1995, p.15-31) adds another “unsuccessful mental processes” of translators. One of them is so called interference. This type of error is caused mostly

by automatic translation when T fails to focus on single words and phrases. A good example of this affection are false friends which means that two words look similar in source and target language but their meanings are completely different.

Another type of mistake a translator can be influenced by is “faulty one-to-one correspondence.” In this case T does not acknowledge that there might be more meanings of a word than s/he is familiar with and relies on the one s/he already knows.

As a next kind of misinterpretation the author mentions “misuse of bilingual dictionaries.” This fault is similar to the previous one but this time the translator relies entirely on what the dictionary says.

The last lapse Kussmaul introduces is called “incomplete paraphrase” and it suggests that T is able to find E from source language with help of literal translation but is not able to create an adequate collocation in a target language.

All these errors deteriorate the quality of a translated work and subsequently the reliability of a translator. If a translator learns to recognize and avoid all undesirable habits, exaggeratedly said, there are no other obstacles for a beginning translator in the path of getting to know the suitable way of translating.

### **2.2.1 Stages of translation**

Bell (1991, p.44) describes the translation process as a special event of “human information processing.” He assumes that this processing occurs in both short-term and long-term memory and that it “operates at the linguistic level of clause.”

According to Nida and Taber (1982, p.104-105) there are a few steps in a procedure of translating T carries out: analysis of materials, transfer of the discourse

and restructuring. The authors claim though that these stages are usually not taken in this certain order but as they say “the translator will constantly swing back and forth between the analytical and the restructuring process by way of the transfer.”

Similarly, with the three basic phases as well, a Czech linguist Levý (1998, p.53-83) also describes the translation process. He called the first phase comprehension of the source text, the next one is interpretation of the source text and the last one is known as restructuring of the text. The first one – comprehension – further consists of three subsections that are called understanding of the text, which means understanding from the linguistic point of view, correct read-through when a translator should uncover a mood of the text and, finally, understanding of the text as a whole and detect the author’s intention. Subsequently, on the basis of the ascertained facts T can interpret the original story into target language. At last, in the restructuring phase the translator’s task is to consider all aspects connected to the dissimilarities of source and target languages and choose the most suitable translation method (chapter 1.3.2).

Munday (2001, p.59-60) introduces in his publication Vinay and Darbelnet’s list of slightly varied five steps a translator can follow when transferring from source into target language:

1. Identify the units of translation
2. Examine the original text, evaluate inner contents of the text (descriptive, affective, intellectual)
3. Reconstruct the metalinguistic context of a text (meaning of additive, from context resulting factors of a text, e.g. emphasis, irony)
4. Evaluate the stylistic impact
5. Produce and check the final text



The first two points can be compared with Nida and Taber's analyzing or Levý's comprehension part. Points three and four, however, would match up to their (primarily considered as the final stage) restructuring procedure whereas the fifth phase partially corresponds to the authors' transfer of the discourse or if you like interpreting part.

Munday adds that Vinay and Darbelnet are not concerned with the individual words but, as we can deduce from the list above, the unit of translation is more significant. They understand the unit as a "combination of lexicological unit and a unit of thought" and describe it as to be basic elements of an expression that can not be translated separately.

Bell (1991, p. 45) divides the process of translating similarly but more complex, namely, into analysis and synthesis → these two terms then consist of three areas of action: syntactic, semantic and pragmatic.

Analysis is an initial step of translating process. The syntactic analysis includes reading the text, recognizing words and clause structures and creating an abstract unit of these features.

The task of the consequent semantic analysis is to identify content from the syntactic structure on the basis of the previous analysis. Semantic analysis deals with the subject of clauses and meanings and relationships between particular parts.

Pragmatic analysis, on the other hand, is concerned with the theme and register. Theme is in the first place connected with the "distribution of information" and markedness. Register includes three stylistic features: tenor, mode and domain of the discourse. Tenor represents the relationship with the addressee that the author hints in the text, mode is the medium chosen for accomplishing the text and domain is the field or purpose which the text is focusing on.

Synthesis is the process that comes after analyzing part. By receipt of new information extracted from this part the translator can choose the actual translating procedure. The synthesis process starts with the pragmatic synthesis which is connected with finding a solution of three pivotal issues: the purpose, thematic structure and style of the source text. The translator's task is to decide whether to keep or alter these original perspectives. Her/his task is to judge all aspects that can be crucial for the right resolution.

Subsequent semantic synthesis indicates the process of creating structures for the proper content and enables T shifting to the final syntactic synthesis.

Syntactic synthesis is concerned with searching for the "suitable lexical items" and "appropriate clause-types" which would be considered to be the best for the certain content.

This translation model can be used in actual practice and the author insists that it is important to go through all of these stages even if it meant to do some of them rather quickly.

### **2.3 Evaluation of a translation**

Even if there are many aspects a translation can be evaluate from Kusmaul (1995, p. 130-145) made an effort to put together a list of categories for evaluation. This evaluation may use not only teachers of translation learners but also translators for their own self-evaluation.

Kusmaul's categories for evaluation are: cultural adequacy, situational adequacy, speech acts, meaning of words and language errors. In principle, I have mentioned all these terms during my whole diploma thesis even if I did not call them

exactly with these terms. Translator has to be reliable enough not to make any (or minimum at least) mistakes in these fields.

### **Summary**

In this chapter I theoretically dealt with the practical aspects of translation – with the features and skills a translator should possess and also with the particular stages of the translation process itself. I suppose there are many views on this characteristic issue and it is each person's responsibility to choose the most suitable one for her/him and also the best one according to the requirements of a client because as we already know it is not the only indicator though but certainly one of the most important ones.

## Summary of the theoretical part

In my theoretical part I dealt with the contemporary theory of translation but not only from the point of view of researchers but also from the viewpoint of translators and users of translated works.

Translation theory is based on understanding of how languages work and helps then the translator to find the best ways of preserving meaning while using the most suitable forms of languages. In principle, there are two main theories of how to render a text from source to target language: word-for-word (or literal) and free translation. It is substantial that a translator does not omit any of these because both of them are of consequence when looking for the acceptable equivalents of source and target language items. Thereby we get to a possibly most important and at the same time most discussed issue of translation. Sometimes it is possible to use literal translation; above all when the languages have similar structures of clauses or when there is a full E available but preferably it is used free translation which somehow changes the structure of the SL text but makes an effort to preserve the meaning, style and intention of the author of the original text. Therefore, there were introduced several methods which belongs either to the literal or free translation and which helps the translator to achieve the “detection” of the most accurate equivalent.

Subsequently, I focused on the personality of a potential translator because there are also some weighty pieces of information that should be taken into account. First of all it is important for T to master one or more foreign languages and to have perfect knowledge of her/his mother tongue which is recommended to be the target language. But this linguistic proficiency is not enough because if the translator wants to do this job on a regular basis there a few other qualities s/he should be acquainted

with. These qualities are related to the client's wishes, to the translator's needs or to both of them.

The last but not least interest of my research was the actual process of translation and I focused on each separate step of this operation again from different points of view of several researchers which were basically quite similar.

I have summed up all the basic facts of the theoretical part and now I can apply my acquired knowledge into the practical part.

## **B: PRACTICAL PART**

### **3. Translation of Sherman Alexie's work**

For the practical part of my diploma project – my own attempt at translation I have chosen a story coming from Sherman Alexie's book *The Toughest Indian in the World* called *Assimilation*. I have decided to translate this story because it has not been rendered into Czech yet but besides I like his works and way of expressing and I was looking for some interesting story which would be not too difficult to interpret.

Alexie, a Native American, namely, Spokane/Coeur d'Alene Indian born and raised in the Spokane Indian Reservation in Wellpinit includes many of his own life experiences in his stories. As it is mentioned in his webpage (Falls apart, 2010) he did not have an easy birth but despite this he was a very clever and fast learning child which enabled him to leave the reservation and study at High school and later at the university. Everything he learned about the life in the reservation and outside it he brings into his stories. Therefore we can often meet in his books Indians who come from either Spokane or Coeur d'Alene tribe but who live "a normal life" outside the reservation.

The Toughest Indian in the World is a collection of stories about Indians, which could or could have never happened but anyway, these narrations are interesting, sometimes serious and sometimes witty but always absorbing.

Assimilation tells a story of an Indian woman who goes through a race and marriage crisis and sees the only solution in cheating on his white husband because she wants to find out what it would feel with a Native American. Besides she introduces her family and mentions some facts from her and her husband's life.

### 3.1 The Toughest Indian in the World: ASIMILACE

Co se týká lásky, manželství a sexu Shakespeare i indiánský náčelník  
5 Sedící Býk věděli jistě jedno: nic netrvá věčně. Proto si to teď Mary Lynn chtěla  
rozdat s jakýmkoliv mužem, jen ne se svým manželem. Poprvé ve svém životě chtěla  
jít do postele s indiánem jen kvůli jeho indiánskému původu. Ona sama byla indiánka  
z kmene Coeur d'Alene vdaná za bělocha; byla něčí manželka a chtěla mít sex  
s cizincem. Nechtěla o něm vědět podrobnosti, jako třeba jeho zaměstnání, jaké má  
10 koníčky, jestli ho v brzké době čeká povýšení nebo jestli má doma modelovou  
železnici dlouhou přes patnáct kilometrů. Nestarala se, jestli by byl hezký nebo  
ošklivý, především proto, že už ani nevěděla, co tyto pojmy znamenají a jak moc na  
tom vlastně záleží při výběru milence. Za manžela si vzala velmi pohledného muže, o  
tom není pochyb. Stále ji to k němu přitahovalo, k jeho dlouhým, ladným prstům,  
15 drzému chování a naprosté neochvějnosti ve všech společenských situacích –  
odvážil by se říct komukoliv cokoliv – ale v poslední době se musela hodně  
přemáhat, aby se soustředila na milování s ním. Pokud se nezaměřila výhradně na  
něj, na nejmenší detaily jeho těla, její mysl opustila postel a vznášela se po pokoji  
jako znuděný anděl. Samozřejmě to všechno způsobovalo, že se cítila, jako by  
20 selhala a to hlavně od doby, kdy se zdálo, že si už i manžel musel všimnout jejího  
rostoucího nezájmu. Chtěla být dobrou milenkou, manželkou a přítelkyní, ale zřejmě  
se u ní vyvinul nějaký druh sexuální dyslexie nebo se nakazila zmutovanou a  
přenosnou erotickou formou ADD – poruchou pozornosti. Cítila se zmatená těmi  
náhlými komplikacemi při sexu. Často procházela uličky v knihkupectvích a zoufale  
25 listovala v každé knížce z oddělení Pomož si sám, studovala každý graf a každou

tabulku v encyklopediích týkajících se lidské sexuality. Bažila po odpovědích. Chtěla to opět cítit, ať už to bylo cokoliv.

V létě před několika lety, během indiánského festivalu Crow Fair, byla Mary Lynn nakupovat, když do obchodu vešla obyčejná bílá holka s blond vlasy na ježka, 30 které měla ještě vlhké od sprchování ve svém přívěsu. Prošla okolo v bílém tričku a modrých džínách a i když Mary Lynn nebyla na holky – ve svém životě zdvořile odmítla tři lesbické nabídky – teď, při pohledu na tu nehezkou ženu, zaznamenala záchvěv teplého vánku ve svém DNA a na chvíli pocítila touhu hodit s ní na podlahu a hladit ji po celém těle. Mary Lynn nikdy předtím nezakusila takový chtíč – navíc 35 v obchodě a kvůli této bělošce, která vypadala, že je negramotná a pravděpodobně nezaměstnaná – a ani od té doby již nic tak smyslného k ženě nebo k muži nepocítila.

Kdo umí vysvětlit tyto rozmarny lásky? Mnoho lidí by Mary Lynninu nešťastnost a nespokojenost připisovali jejímu původu. Bože, pomyslela si, jak 40 snadný a upřímný umí být tento konkrétní závěr psychoterapie. Ano, s určitostí patřila ke kmeni Coeur d'Alene – vyrostla v rezervaci, jako dítě tam byla moc šťastná a opustila ji bez významné lítosti či zneprátelení si někoho na celý život – ale to nebyl jediný způsob, jak ji popsat. Přála si, aby „indiánství“ bylo chápáno spíš jako její vlastnost než jako omluva, odůvodnění, lékařský předpis, placebo, prognóza či její 45 malinká součást. Chtěla by být brána jako člověk výstřední a komplikovaný.

Její nejpečlivěji chráněná výstřednost je, že když se cítí nejvíc osamělá, pustí si indiánskou hudbu od Big Mom Singers (Nebojím se smrti, hej, já, hej, smrt patří do mé rodiny, hej já, há, há) a čte básně Emily Dickinson (Nemohla jsem se stavit pro smrt – / tak já jsem byla její host –).



50 Jejím nejzávažnějším problémem je skutečnost, že je manželkou  
v rozbouřeném manželství, kde hrozí, že se něco pokazí. Nebo už teď na tom není  
moc dobře, ale pořád může být ještě hůř.

Ano, byla indiánka, vášnivá a chladná zároveň, a chtěla podvést svého  
bílého manžela, právě proto, že je běloch. Chtěla nalézt nějakého anonymního  
55 milence, který se ztratí v davu, až s ním bude hotová. Muže, jehož tvář se pak může  
objevit třeba v novinách. Nestarala se, jestli bude ten typ muže, který pochopí pointu  
každého neslušného vtípku nebo ten typ, který si před spaním čte westerny o  
drsném Divokém Západě od Zanea Greye nebo oba tyto muže v jednom. Prostě  
chtěla najít nejtmavějšího indiána v Seattlu – muže s největším množstvím melaninu  
60 – a obnažit se před ním v nějakém levném motelovém pokoji. Proto v jedné kavárně  
přistoupila k těstovitému indiánovi z kmene Lummi a požádala ho, aby se s ní  
pomiloval.

„Teď,“ řekla. „Dřív, než si to rozmyslím.“

Krátce zaváhal a podivil se, že zrovna on je ten vyvolený, ale pak ji vzal za  
65 ruku. Přiměl se věřit tomu, že je pohledný.

„Nechcete aspoň vědět, jak se menuju?“ stačil se zeptat, než mu položila  
ruku na ústa.

„Nemluv,“ řekla. „Nechci slyšet ani slovo. Odvez mě do nejbližšího motelu a  
opíchej mě.“

70 Ta obscénnost jí vadila. Znělo to hraně a vynuceně, mluvila jako herečka  
ve filmu pro dospělé, který dávají ve tři ráno na kabelovce. Ale ona podávala herecký  
výkon nebo ne? Nebyla přece cizoložnice, že ne?

Proč vlastně toužila po souloži s neznámým indiánem? Sama sobě tvrdila,  
že to bylo z pesimismu, z pocitů nesmyslnosti své existence a dokonce z nihilismu.  
75 Tyto důvody – tyto slova – byly ale výsledkem velikosti její slovní zásoby a ne její

motivace. Kdyby byla nucena přiznat pravdu nebo aspoň nějakou verzi pravdy, musela by prohlásit, že se chystá jít do postele s indiánem prostě proto, že chce vědět, jaké to bude. Konec konců, v životě už spala s neznámými bělochy, tak proč mezi ně nezařadit i rudocha? Proč neuplatnit sexuální zvýhodnění menšin v praxi?

80 Proboha, její nevěra byla politickým činem! Rebelstvím, vzdorem, revolucí!

V pokoji motelu přiměla Mary Lynn toho indiána, aby se svlékl jako první. Třicet kilo nadváha, zarudlé jizvy napříč jeho vybledlou hrudí a na břichu, zachvěl se, když se odhaloval. Snubní prstýnek měl na své pravé ruce. Věděla, že někteří Evropané nosí prsten na pravé – tak možná byl ten její indián ženatý s Francouzkou  
85 – Mary Lynn ale také věděla, že někteří rozvedení Američané nosí snubní prsten na své pravé ruce jako symbol bolesti a truchlení. Mary Lynn nezajímalo, jestli je ženatý nebo ne, jestli má dceru či syna ve střídavé péči nebo jestli má vůbec nějaké děti. Byla vděčná, že je prostý a zoufalý a osamělý.

Mary Lynn se k němu přiblížila, vzala ho za ruku a vsunula si jeho palec do  
90 pusy. Olízla jej a cítila se přitom zvláště. Jeho kůže byla slaná a mastná, chuť dělníka. Zavřela oči a přemýšlela o svém manželovi, odborníkovi s vysokoškolským diplomem, jenž má své košile vždy čisté. Za hodinu se s ním měla setkat u jedné nové restaurace v centru.

Pomaloučku obešla malý, těsný kruh kolem toho indiána. Zůstala mu stát za  
95 zády, natáhla ruce okolo jeho tlustého pasu a uchopila jeho ztopořený penis. Zasténal a ona se rozhodla, že ho bude nenávidět. Rozhodla se nenávidět všechny muže. Nenávidím, nenávidím, nenávidím, šlo jí hlavou a pak nechala svou nenávist zmizet.

Byla milá a inteligentní a vyrostla mezi indiánkami, které byly ještě milejší a  
100 inteligentnější, ale které také byly mnohem méně ambiciózní a prolhané. Jednou

četla v nějaké knížce, asi od Prima Leviho nebo Elieho Wiesela<sup>1</sup>, že lidé, kteří přežili nacistické vyhlazovací koncentrační tábory, byli židé, kteří lhali, podváděli, vraždili, kradli a kolaborovali. Musíte mít na paměti, řekl Levi nebo Wiesel, že ti nejlepší z nás koncentrační tábory nepřežili. Mary Lynn cítila něco podobného při vzpomínkách na život v rezervaci. Než oslavila desáté narozeniny, zúčastnila se pohřbů sedmnácti 105 dobrých žen – těch nejlepších z kmene – a četla o smrti osmnácti dalších od doby, kdy rezervaci opustila. Ale co muži z kmene Coeur d'Alene – ti lháři, podvodníci a zloději – kteří přežili a dokonce se jim dařilo? Mary Lynn s nimi nechtěla mít nic společného, tehdy ani teď. V pubertě randila jenom s bílými chlapci a jako dospělá 110 chodila na schůzky jen s bílými muži. Kruci, nerada to přiznávala, ale „bledé tváře“ – její učitelé, trenéři, nadřízení a milenci – byli vždy spolehlivější než „rudé tváře“ v jejím životě. Bílí muži ji zřídka zklamali, ale také ji ani nikdy nepřipravili žádné překvapení. Bílí jsou neutrální, pomyslela si, stejně jako Belgie. Způsobila kdy Belgie, aby se dospělá žena třásla strachy a pocitem viny? Nechtěla se cítit jako by byla v 115 Belgii, chtěla se cítit jako by byla v nebezpečí.

Mary Lynn zhluboka oddechovala v tom levném motelovém pokoji. Indián byl cítit potem a zapáchalo i jeho tričko, které měl už druhý den na sobě. Prsty přejela po jeho odpudivých jizvách na břichu a hrudníku. Ráda by se dozvěděla, jaká byla historie jejich vzniku – doufala, že ten indián býval válečník a kdysi bojoval 120 s noži – ale obávala se, že má jen ve svém těle transplantované srdce a plíce jiného muže. Postrčila ho na postel, na kousavou přikrývku. Kdysi četla, že vědci zkoumali přikrývku z hotelového pokoje a objevili čtyři sta třicet dva různých vzorků spermií. Bože, proběhlo jí myslí, ti vědci na tom očividně strávili příliš mnoho času a na tu nejdůležitější otázku se nakonec ani nezeptali: Kdo tam po sobě nechal ty vzorky? 125 Manželé, cizí lidé? Došlo přitom k výměně peněz, něhy, nemocí? Bylo to z lásky?

---

<sup>1</sup> Spisovatelé, kteří prožili 2. světovou válku v koncentračních táborech (Osvětim, Buchenwald) (Wikipedia: the free encyclopedia)

„Bude to rychlovka,“ řekla neznámému vedle sebe.



130           Jeremiah, její manžel, byl rozzlobený, už když Mary Lynn přijela  
k restauraci s třicetiminutovým zpožděním a málem se přestal ovládat, když byli  
požádání počkat na další volný stůl. Často se rozzuřil na neznámé lidi, ačkoli byl  
neuvěřitelně trpělivý a laskavý k jejich čtyřem dětem. Mary Lynn viděla tento druh  
hněvu i u jiných mužů světlé pleti, pokud někdo nevěnoval pozornost jejich přáním a  
135 tužbám. Při míčových hrách, na parkovišti a zejména na letišti vyžadovali výsadní  
práva, ale jejich samotnou existenci odmítali. Bílí mužští umí být tak předvídatelní,  
prolétlo Mary Lynn hlavou. Ach, Jeremiah! Ach, držitel sezónní permanentky! Ach,  
vlastník parkovacího místa! Ach, častý klient leteckých společností! Nežřídka o něm  
tam nahoře snila, když seděla v letadle se sedmaosmdesáti jinými bílými muži, kteří  
140 na sobě měli své druhé nejlepší obleky a mířili do malých pokojků hotelových  
řetězců Ramada, Radisson a někdy Hyatt, ve kterých všichni do jednoho sledovali  
stejně placené porno filmy, které ukázali vše kromě vniknutí. Jaký je smysl porna bez  
názorného průniku? Mary Lynn si byla jistá, že osamělí muži se jen o to víc cítí  
osaměleji. Nezasloužili by si něco lepšího, tito bílí obchodní zástupci a druhořadí  
145 manažeři, tito Willie Lomanové<sup>2</sup> jedenadvacátého století, kteří jen touží být lepší lidé,  
než byli jejich vlastní otcové? Samozřejmě, zamyslela se Mary Lynn, tito synové si  
bezpochyby zaslouží něco lepšího – jsou chytřejší, jemnější a velkorysejší než  
kterákoli předchozí generace bílých Američanů – jenomže nikdy nezískají svou  
zaslouženou odměnu, tudíž je ten jejich vztek sice odůvodněný, ale tak banální.

---

<sup>2</sup> Hlavní hrdina knihy Smrt obchodního cestujícího od Arthura Millera (Wikipedia: the free encyclopaedia, 2010)

150 „Uklidni se,“ řekla Mary Lynn svému manželovi, který si nepřestával vylévat zlost na hostesku v restauraci.

Tato dvě slova mu za dobu jejich manželství říkala častěji než kteroukoli jinou kombinaci slov.

„Může to trvat dvacet, třicet minut,“ řekla jim hosteska. „Možná déle.“

155 „Počkáme venku,“ řekl Jeremiah. Zhluboka se nadechl a opakoval si nějakou mantru, kterou ho naučil jeho terapeut.

Mary Lynnina mantra byla: Podvedla jsem svého manžela, podvedla jsem svého manžela.

160 „Zavoláme vás,“ řekla hosteska, běloška, kterou unavovali všichni muži nezávisle na barvě pleti. „Kdyby něco.“

Opřeli se zády o cihlovou zeď, nohy zkřížené na chodníku. Byl vlhý večer v Seattlu a Mary Lynn s Jeremiahem kouřili falešné cigarety naplněné jakousi nechutnou, zcela organickou směsí bylin. Dlouhé roky kouřivali Camelky bez filtru, ale skončili, když rodiče obou z nich současně prodělali alespoň jednu formu 165 rakoviny. Mary Lynn je nazvala Mormonským Chrámovým Sborem Proklaté Rakoviny, i když ani jeden z nich není mormon a všichni zpívají altem. S grácií i bez ní přežil každý z nich ozařování, chemoterapii a bingo v nemocniční televizi. Jejich těla z toho vyvázla přiměřeně neporušená a oni se mohli vrátit ke svým dřívějším sebezničujícím zvykům. Po tolika nocích strávených v nemocničních 170 chodbách, čekárnách a křeslech nenáviděli Mary Lynn a Jeremiah doktory, všechny doktory, dokonce i ty televizní. Teda především ty televizní. Spojení touto fanatickou záští se uchýlili k braní vitamínů, požívání kuřat z biofarem a kouření ručně balených cigaret.

175 Při čekání na stůl pozorovali Marry Lynn a Jeremiah desítky lidí, kteří přijížděli a okamžitě byli uvedeni ke stolu.

„Vsadím se, že ani nemají rezervaci,“ řekl.

„Ty cigára jsou pěkně hnusné,“ ona na to.

„Proč si je pořád kupuješ?“

„Protože prodavač v tom obchodě se zdravou výživou je roztomilý.“

180 „Jsi povrchní.“

„Jako puberťačka.“

Marry Lynn nerada chodila do společnosti v pracovní den. Nesnášela řízení ve městě a čekání na stůl. Jak tam tak stáli před tou restaurací, zoufale toužící uslyšet svá jména, rozhodla se, že na pár vteřin bude Jeremiaha nenávidět. 185 Nenávidím ho, nenávidím ho, nenávidím ho, šlo jí hlavou a pak nechala svou nenávist zmizet. Napadlo ji, jestli je cítit po sexu, po indiánském sexu, a jestli běloch dokáže rozpoznat pach nepřítele. Osprchovala se sice, ale proud ve sprše byl slabý a kostka mýdla příliš malá.

„Pojďme někam jinam,“ řekla.

190 „To ne. Pět vteřin po našem odchodu nás zavolají.“

„Ale my nebudeme vědět, že nás volali.“

„Ale já budu mít ten pocit.“

„Musí být těžké mít nadpřirozené schopnosti.“

„Já věděl, že to řekneš.“

195 Oblečení v kožených bundách a černých džínech stáli pár centimetrů od sebe, ale nedotýkali se. Oba byli hezcí tak, že budili pozornost a právě kouřili mizerné cigarety, které vypadaly jako opravdové. Mohli být předmětem Schultzovy fotografie nebo básně Mabel Runnettové.

Název fotografie: „Nevěra“

200 Název básně: „Více nevěry.“

Jeremiahova čest byla v podstatě neposkvrněná, i když se nedávno téměř zapletl do aférky s jednou kolegyní. V rozhodujícím momentě, když už byl poslední knoflík téměř rozepnutý a když už byl jen krůček k dokonání, odstrčil Jeremiah svoji potenciální milenku a řekl, že nemůže. Že prostě nemůže, protože miluje své manželství. Nepřipustil, že miluje svoji manželku, partnerku, družku. Ne, přiznal, že miluje své manželství. Miluje ho kvůli tomu posvěcenému spojení, kvůli právním dokladům, kvůli společně splácené hypotéce a kvůli jejich čtyřem dětem.

Mary Lynn napadlo: co by se stalo, kdyby byla těhotná s tím indiánem? Vypadalo by toto čistokrevné dítě více indiánsky než její napůl indiánští synové a dcery?

„Copak neví, kdo jsem?“ zeptala se svého manžela, když čekali před restaurací. Nebyla těhotná, nebude se konat žádný test otcovství, neprovalí se žádné velké tajemství. Jeho tajemství: stále byl zamilovaný do bílé holky ze střední, kterou léta neviděl. Co si myslela Mary Lynn: byl skutečně zamilovaný, ale do představy bílého děvčete z bájně střední, do královny plesu jménem *Kéž by* nebo do princezny z absolventského večírku *Můj Život Mohl Být Jiný*.

„Jsem si jistý, že ví, kdo jsi,“ řekl. „Proto jsme na seznamu. Jinak bychom mířili k MacDonaldovi nebo do KFC.“

„Tvoje oblíbené.“

„Především ověřené. Hamburger v Hong Kongu nebo v Des Moines chutná stejně jako hamburger v Seattlu.“

„To mi zní jako kolonialismus.“

„Kolonialismus není vždy špatný.“

„Nalep si to na nárazník.“

Toto místo se jmenovalo Tan Tan, nicméně brzy bude natolik v módě, že se mu bude říkat přezdívkou U Tana. Možná se z U Tana stane Téčko a pak bude

Téčko rozpoznáváno jenom mírným otočením hlavy nebo vykulením očí. Následný strmý pokles reputace bude nevyhnutelný, i když jídelní lístek a kvalita restaurace zůstanou naprosto stejné nebo se i zlepší. Jak už to bývá, Tan Tan byl asijskou restaurací, jejíž majitelé a šéfkuchaři – vedení, omáčka okolo i pomocní zaměstnanci – byli bílí, jenže naprostou většinu obsluhy tvořili asiaté několika národností.

„Neleze ti to na nervy?“ zeptal se Jeremiah. „Když mají čínské číšníky v sushi baru? Nebo korejské uklízeče v thajské restauraci?“

„Nikdy jsem o tom tak nepřemýšlela,“ odpověděla.

235 „Ne, zamysli se nad tím, tyto restaurace, tyto asijské restaurace zaměstnávají Asiaty bez rozdílu, protože si myslí, že bílí nebudou schopni poznat rozdíl.“

„Bílí nejsou schopni poznat rozdíl.“

„Já jo.“

240 „Hej, Geronimo, moc dlouho žiješ s indiány, abys byl bílý.“

„Šukání s indiánkou ze mě ještě nedělá indiána.“

„Takže to je to, co teď děláme? Šukání?“

„Máš problém s šukáním?“

245 „Ne, ne s tím aktem samotným, ale mám problém s tvou erotickou slovní zásobou.“

Mary Lynn a Jeremiah se potkali na univerzitě, ještě když se jim říkalo Mary a Jerry. Po tom, co spolu prvně strávili noc, po jejím prvním a jeho třetím orgasmu, se Mary otočila k Jerrymu a řekla s vážnou tváří: „Pokud to má mít nějakou budoucnost, musíme něco udělat s tím rýmem.“ Jejím hlavním předmětem byl spisovatel Milton Blake. On byl chemický inženýr už od dětství a titul pro něj byl jen formální záležitostí, takže měl spoustu času žasnout nad tím, jak může být nějaká



indiánka z rezervace tak chytrá. Stále ho zajímalo, jak se to všechno vlastně událo, nicméně neměl dost odvahy, aby se jí zeptal.

255 Dnes, více než dvě desetiletí po absolvování univerzity a s bezcenným titulem, pracuje Mary Lynn pro Microsoft pro muže jménem Dickinson. Jeremiah netušil, jaké je jeho křestní jméno, ale doufal, že to není Emery. Nikdy toho chlapa nepotkal a ani o to neměl zájem. Pracovní postavení Mary Lynn a její povinnosti byly záhadné, tak záhadné, že ji Jeremiah nikdy nepožádal o vysvětlení. Často zůstávala v práci až do večera a on nechtěl odměňovat takové jednání tím, že by vyjádřil zájem  
260 o činnosti, které vykonává pro Billa Gatese.

Při čekání před Tan Tan cítili zázvor, spálenou rýži a pivo.

„Chystají se nás vůbec někdy usadit?“ zeptala se.

„Jo, copak neví, kdopak jsi?“

„Slyšela jsem, že toto místo diskriminuje bělochy.“

265 „Fakt?“

„Jo, jednou jsem slyšela, že parta bílých chlápků v oblecích, asi právníci, museli čekat na stůl, tuším, dvě hodiny.“

„Měli to placené volno?“

„To víš, je čím dál těžší najít místo, kde si dá běloch něco k snědku.“

270 „A tady nám to sakra potvrzují.“

Jejich první dítě bylo nechtěné, následek prasklého kondomu a zapomenuté pilulky proti početí. Dali jí jméno Antonya, zkráceně Toni. Druhé a třetí dítě, Roberta a Michaela, si pořídili plánovaně a čtvrté, Ariel, přišla na svět poté, co si Mary Lynn myslela, že už nemůže otěhotnět.

275 Toni byla čtrnáctiletá, na svůj věk nezralá, celkem atraktivní a narcisistická dívka s průsvitnou pletí, dlouhými světlými vlasy a očima černýma jako uhlíky. Botticelliho očima, vychloubala se po návštěvě úvodní hodiny umění. Nikdy se

nikomu neobtěžovala říct, že je indiánského původu, převážně proto, že se nikdo neptal.

280                 Jeremiah si byl docela jistý, že jeho dcera, jeho Antonya, přišla o panenství s uhrovitým zadákem z juniorského univerzitního fotbalového týmu. Pomyšlení na dozrávající sexualitu své dcery v něm vyvolávalo zvědavost i pobouření. Ale nade všechno věřil, že byla příliš mimořádná, aby provedla takové klišé, natož s juniorským univerzitním klišé.

285                 Tři měsíce v roce jsou Robert a Michael stejně staří. Právě teď jim oběma bylo jedenáct. Mají tmavou pleť, černé vlasy po matce, výraznou čelist a nekonečný nos. Vypadají jako indiáni, praví indiáni. Robert, který odmítá, aby se mu říkalo jinak než Roberte, byl ten chytrý, matematický genius, zatímco Mikey byl sportovec, basketbalista.

290                 Když rodiče Mary Lynn telefonují z rezervace, pokaždé se ptají na kluky, pokaždé je pozvou na víkend, na dovolenou nebo na letní prázdniny a pokaždé jim pošlou nákladnější dárky než holkám.

                      Když jednou Jeremiah upozornil Mary Lynn na tuto nesrovnalost, ochotně souhlasila, ale připomněla mu, že jeho rodiče také věnují více pozornosti chlapcům.  
295                 Jeremiah se už o tom nikdy nezmiňoval, ale mlčky si slíbil, že bude děvčata milovat o malinko víc, než své syny.

                      Jako by láska bylo něco, u čeho se může stanovit množství, myslel si.

                      Sám sebe se ptal: Co když pociťuji větší náklonnost k holkám, protože vypadají více jako já, protože jsou světlejší než kluci?

300                 Plavovlasé Ariel jsou dva roky a rysy její osobnosti se teprve začínají upevňovat, ale rozhodně je už teď vidět, že je vzteklá a poněkud odlišná. Má schopnost spát v šestnáctihodinových maratonech, což pořádně znervózňuje její rodiče. Zdá se, že žije ve svém vlastním světě a to je dost na to, aby chodila na

pravidelné prohlídky kvůli podezření na vznikající autismus. Ke svým sourozencům  
305 se chová, jakoby ji nudili a je tím typem dítěte, které klidně zůstane hodiny samo  
v postýlce a zabaví se různými vlastními hrami a imaginárními kamarády.

Mary Lynn trvala na tom, že její nejmladší dcera bude jednou umělkyní, ale  
Jeremiah tomu dítěti nerozuměl. Navzdory tomu, že byl jejím otcem a starší o  
třiačtyřicet let, se cítil vedle Ariel méněcenný.

310 Rád by věděl, jestli ho jeho žena někdy opustí kvůli tomu, že je bílý.

Když se otevřely dveře restaurace Tan Tan, vyvalil se ven smích a kouř.

„Máš ještě jednu cigaretu?“ zeptal se.

„Přestaň jim říkat cigarety. To nejsou žádné cigarety. Jsou spíš jako keře  
růží. Kruci, spíš jsou jako ty sračky, ve kterých ten keř roste.“

315 „Myslíš, že se pro nás ještě uvolní nějaký stůl?“

„Až bude pro nás nějaký volný, tak už to tady vůbec nebude oblíbené.“

„Chceš jít pryč?“

„A ty?“

„Pokud chceš ty.“

320 „Řekli jsme chůvě, že budeme doma před desátou.“

Oba by si přáli, aby byla Toni natolik zodpovědná, aby mohla hlídat své  
sourozence. Ale zatím potřebuje být pod dozorem společně s nimi.

„Kolik je hodin?“ zeptala se.

„Devět.“

325 „Pojďme domů.“

Vloni o Vánocích, když se jejich děti roztahovaly po celém obývacím pokoji,  
po ramena zasypány balícím papírem a drahými dárky, prohlížela si Mary Lynn  
zevnějšek svých ratolestí a rozpoznala mnoho rysů svého obličejve ve tvářích svých

synů a velmi málo u svých dcer a usoudila, celkem nejapně, že jejich genetické skóre  
330 je nerozhodné.

Měli bychom mít ještě jedno dítě, řekla Jeremiahovi. Tak budeme vědět,  
jestli jsme bílá rodina nebo indiánská rodina.

Jsme prostě rodina, prohlásil beze stopy pobavení.

Jenom běloch by řekl něco takového, opáčila.

335 No, řekl, vzala sis bělocha.

Propast mezi nimi se v tom momentě výrazně zvětšila a v tom tichu mohl  
jeden z nich nebo možná oba říct něco opravdu zraňujícího, ale Ariel najednou  
začala plakat, aniž by proto měla zjevný důvod, a osvobodila tím své rodiče od  
dokončení toho zvláštního rozhovoru. V průběhu jejich vztahu často probírali rasu –  
340 jako pojem, jako cizí zemi, kterou příležitostně navštěvují, jako nepřítele, který číhá  
za dveřmi jejich domu, jako ničící sílu, proti které umí bojovat jako dvojice a jako  
rodina. Ale rasová otázka byla neustále přítomná, byla jako host nebo trvalý  
nájemník, který se vplížil do každé místnosti jejich společného života, který otvíral  
zásuvky, kradl nářadí a kusy oblečení, který měnil teplotu.

345 Předtím, než se oženil s Mary Lynn, byl Jeremiah přesvědčen, že se až  
moc často mluví o lidských rasách, že všichni bílí mají příliš velké sklony k rasismu a  
snědí mají zrovna tak velké sklony a jsou stejní rasisti. Jako racionální vědec věděl,  
že rasa je původně společenským výmyslem a přeludem, ale jako manžel indiánky a  
otec indiánských dětí poznal, že rasová problematika, byť je její výklad jakýkoliv, je  
350 skutečná. Nyní je na světě spousta lidí, kteří by chtěli odstranit rasové předsudky,  
zapomenout na ně, jako na nechtěný vynález, ale na to už je příliš pozdě. Jestli jsou  
běloši ti šílení vědci, kteří ustanovili lidské rasy, uvažoval Jeremiah, pak jsme to  
udělali proto, abychom mohli zotročit černochoy a pozabíjet indiány. Teď se ale z rasy  
stala frankensteinovská příšera, která nekontrolovatelně roste. Přestože k tomu býval

355 kdysi záměrně slepý, nyní se naučil rozpoznávat tu příšeru ve tvářích a očích bělochů i rudochů.

Už je to dávno, kdy se Mary Lynn a Jeremiah rozhodli, že budou provokovat ty, co zírají, zíráním nazpět nebo se společně vrhnou proti zdi a vášnivě, s pornografickým zápalem, se budou líbat.

360 Už je to dávno, kdy se dohodli, že budou na otázky proč, jak, co, kdo a kdy jednoduše reagovat prohlášením: Láska je láska. Věděli, že je to romantický žvást, prostoduchá odpověď, která může uspokojit jen prostoduché lidi, ale byla to nejlepší možná obrana.

Poslouchej, řekla jednou Mary Lynn Jeremiahovi, ptát se někoho, proč se  
365 zamiloval, je jako ptát se někoho, proč věří v Boha.

Když se člověk začne ptát na takové otázky, dodala, má v úmyslu buď vyhlásit válku, nebo poslouchat folkovou muziku.

Moc nad tím přemýšlíš, namítl Jeremiah, otočil se na druhý bok a usnul.

Později v noci, když Jeremiah spal, se Mary Lynn uspokojovala a  
370 představovala si přitom indiánského tanečníka s jizvami na hrudi od Sun Dance<sup>3</sup>.

Poté, co opustili Tan Tan, jeli svým starým dobrým Fordem Taurus přes most po silnici 520 zpět do svého domu v Kirklandu. Měli pětipokojový domek, podobný těm farmářským, vzdálený jen pět bloků od areálu firmy Microsoft. Mary Lynn chodila do práce pěšky. Přinášelo jí to pocit výjimečnosti. Podle jejího odhadu  
375 existovalo jen dvaadvacet amerických indiánu, kteří se kdy aspoň na chvíli cítili výjimečně.

„Ještě pořád jsme nejedli,“ řekla, když jeli přes most. Cítila se divně. Zdalipak se bude někdy zase cítit normálně?

„Co třeba drive-in v Taco Bell?“ navrhl.

---

<sup>3</sup> Sun Dance (Tanec slunce) – indiánský obřad, při kterém se slavila jednota kmene a modlilo se za přírůstek lidí a bizonů. Součástí obřadu byl rituál, při kterém byli tanečníci připíchnuti kolíky ke kůlu nebo bizoní hlavě a vlastní silou se museli odtrhnout. Odtud pocházely jejich jizvy. (Sandoz, 2008)

380 „Ty ďáble, snažíš se mi dostat pod kalhotky, že?“

V tom okamžiku jí najednou položil hlavu do klína a přitiskl své rty na její rozkrok. Vyjekla a odstrčila ho pryč. Napadlo ji, jestli ji může cítit, jestli může cítit toho Lummi indiána. Možná že cítí, ale zdá se, že si to vyložil jako něco jiného, jako něco, co způsobil on, protože jí znovu přitiskl hlavu do klína. Co měla dělat? Rozhodla se  
385 smát. A tak se smála, když mu tlačila obličej ke své stydké kosti. Milovala ho z důvodů, které ne vždy dokázala vysvětlit. Zavřela oči, řídila v té tmě a cítila vzrušující nebezpečí.

Asi v půlce mostu dupla Mary Lynn na brzdy. Ne proto, že by něco viděla – oči měla stále zavřené – ale protože něco vytušila. Auto s pištěním zabrzdilo jen pár  
390 centimetrů od nárazníku nákladního auta, kterému se nepodařilo vklouznout do kolony aut stojících před ním.

„Co se sakra děje?“ zeptal se Jeremiah, jakmile zvedl hlavu z jejího klína.

„Zácpa.“

„Ježíši, rozhodně nestihneme být doma před desátou. Radši dáme vědět.“

395 „Mobil je v přihrádce.“

Jeremiah vytočil číslo jejich telefonu, ale jediné co uslyšel, byl obsazovací  
tón.

„Toni určitě klábosí se svým klukem,“ odušila.

„Nelíbí se mi.“

400 „Ty jemu taky ne.“

„Co se ksakru děje? Proč se nehýbem?“

„Nevím. Proč to nejdeš zjistit?“

Jeremiah se vysoukal z auta.

„Dělala jsem si srandu,“ řekla, když se za ním zavřeli dveře.

405 Jeremiah vystoupal k okýnku nákladáku stojícího před nimi.

„Vy víte co se děje?“ zeptal se Jeremiah řidiče.

„Netuším.“

Jeremiah pokračoval dál po mostě. Napadlo ho, že je tam vpředu třeba porouchané auto, což rádia rády označují jako „nehodu, která omezuje provoz.“ Pak  
410 jsou taky vážnější „nehody se zraněním“ a smrtelné „tragické nehody.“ Touto cestou  
jezdí desetkrát týdně. Projíždí tudy do práce. Běloši vynalezli dojíždění do práce,  
prohloubili jeho význam, zkomplikovali a teď tráví většinu času tím, aby jej zkrátili,  
snížili a zmenšili.

Zatímco seděla v autě, ptala se Mary Lynn sama sebe, proč vždy Jeremiah  
415 pokládá za nezbytné vložit se do každé situace. Ustavičně přecházel z pasivního  
přihlížení do akce. Ten chlap nebyl k zastavení. Napadlo ji, že by to mohlo být  
typické pro bělochy. Možná. Ale spíš to bylo typické pro Jeremiaha. Vzpomněla si na  
Mikeyho besídku ve třetí třídě. Hráli upravenou verzi Hamleta. Jeremiah vyběhl na  
jeviště, aby svému synovi pomohl odtáhnout Polonia v bezvědomí, kterého raději  
420 pouze nechali praštit do hlavy, než aby ho ubodali k smrti. Hluboce ponížený, plakal  
Mikey tak dlouho, až usnul. Byl přesvědčený, že se s ním nikdo ve škole nebude chtít  
kamarádit. Mezitím se Jeremiah marně snažil vysvětlit zbytku rodiny, proč jednal tak  
ukvapeně.

Jen jsem se snažil být dobrý táta, prohlašoval.

425 Mary Lynn pozorovala svého manžela, jak jde dál po mostě. Už viděla jen  
jeho stín, jeho siluetu. Náhle, jako facka, ji přepadl krátký, nesmyslný strach, že se  
nikdy nevrátí.

Muži, proběhlo jí myslí, vrať se mi a já ti všechno řeknu.

Netrpěliví řidiči troubili jako zběsilí a Mary Lynn se k nim připojila. Doufala,  
430 že Jeremiah pozná zvuk jejich klaksonu a vrátí se do auta.

Poslouchej, poslouchej, poslouchej, honilo se jí hlavou, když tloukla do volantu.

Jeremiah slyšel jejich klakson, ale jen jako jeden tón v té hlasité symfonii, která zněla na mostě. Šel skrze ten hluk, skrz stále se zvětšující sílu hluku, dokud se  
435 neprotlačil k houfu lidí, kteří byli teď už spolu s ním svědky sebevraždy.

Skokanka, ozářená světly aut, byla pohledná běloška, oblečená do letních šatiček, na nohách obuté luxusní boty. Jeremiah si toto všechno prohlížel, zatímco ona stála na zábradlí mostu, dvanáct metrů nad hladinou ledové vody.

Slyšel houkat sirény přibližující se z obou stran mostu, jenže bylo jasné, že  
440 se sem nemohou dostat přes tu zácpu včas tak, aby zachránili tu ženu.

Sebevražedkyně vykřikovala něčí jméno.

Jeremiah popošel blíž, protože chtěl zaslechnout to jméno. Chtěl znát tu informaci, aby ji mohl někde později uplatnit. K čemu, to nevěděl, ale věděl, že to jméno má nějakou hodnotu, důležitost. To jméno, nositel tohoto jména byl tím  
445 důvodem, proč ta skokanka stála na mostě.

„Aarone,“ vykřikla. Ta mladá žena křičela: „Aarone.“

Mary Lynn zatím seděla v autě a nemohla vidět ani Jeremiaha, ani tu ženu. Co ale mohla vidět, byly desítky řidičů, kteří vystupovali ze svých aut a utíkali směrem dopředu.

450 Najednou si byla neskutečně jistá, že příčinou tohoto pozdvižení, tohoto výjimečného stavu byl její manžel. On umírá, napadlo Mary Lynn, on je mrtvý. To není to, co jsem chtěla, přemítala, proto jsem ho nepodvedla. To není to, co se mělo stát.

Protože stále více řidičů opouštělo svá auta a běželo dopředu, vytūkala  
455 Mary Lynn na svém mobilu 911. Ale odpovědí jí byl jen obsazovací tón.



Otevřela dveře auta a vystoupila. Jednu nohu položila na chodník a zastavila se.

Skokanka se ale nezastavila. Otočila se, aby se podívala na dav lidí, kteří na ni zírali. Prohlížela si ty neznámé tváře, ty pokrytce, a pak odvrátila svůj pohled  
460 zpět do černé vody.

Pak skočila.

Jeremiah se vrhl kupředu, spolu s několika dalšími, a díval se přes okraj zábradlí. Nějaký odvážlivec skočil z mostu v marném pokusu o její záchranu. Jeremiah odradil jednoho zrzavého mladíka, který chtěl také skočit.

465 „Ne,“ řekl Jeremiah. „Je moc velká zima. Taky bys umřel.“

Jeremiah zíral dolů do té černočerné vody a hledal ženu, která spáchala sebevraždu a muže, který skočil za ní.

Zatím v autě, nebo přesněji jednou nohou stále v autě a jednou nohou položenou na chodníku mimo auto, plakala Mary Lynn. Ach Bože, moc ho milovala.  
470 Někdy proto, že byl bílý, ale často navzdory tomu. V obavě o něj došla na jednu skutečnost, kterou Sedící Býk nikdy netušil: na světě je nejméně jeden muž, kterému se dá důvěřovat.

Voda byla klidná.

Jeremiah zíral do toho ticha.

475 „Ježíšikriste,“ řekla sympatická žena stojící vedle něj. „Kdo to byl? Kdo to byl?“

„Nikdy neodejdu,“ řekl Jeremiah.

„Cože?“ zeptala se ta sympatická dívka, nyní docela zmatená.

„Moji ženu,“ odpověděl podivně rozradostněně Jeremiah. „Nikdy ji  
480 neopustím.“ I když byl vědec a matematik do morku kostí, byl si jist, že jeho žena je

pro něj konstantou. Ke své úlevě přišel na jednu pravdu, kterou Shakespeare nikdy netušil: zemská přitažlivost se přeceňuje.

Jeremiah vzhlédl a skrz pilíře nad sebou se díval na temné nebe, na mraky, které sice nemohl vidět, ale věděl, že tam jsou. Na neviditelné mraky, jež zahalovaly  
485 hvězdy.

Mezitím v autě tloukla Mary Lynn do volantu. S jednou nohou vevnitř a jednou nohou na chodníku, troubila a troubila. Říkala si, jestli to náhodou není ten předpovídaný konec světa, všichni uvěznění na mostě, do jehož základů se opírá zlověstná voda.

490 Venku na mostě už stáli čtyři zdravotníci, ale přišli příliš pozdě. Zadýchaní a vyčerpaní z běhu napříč mostem se zdravotnickým vybavením a nosítky se už jen mohli připojit k přihlížejícím u zábradlí.

Lodka, takový malý člun jako malý zázrak, plul po té tajemné vodě. Našli toho muže, toho rádobý záchrance, který skočil do vody za tou mladou ženou, ale  
495 nalézt ji se jim nedařilo.

Jeremiah se tlačil skrz ten dav, když utíkal pryč z místa, odkud ta dívka skočila. Uháněl přes most, dokud neviděl Mary Lynn. I přes tu vzdálenost cítili, ona i on, jak moc se milují.

## **4. Analysis of the translated story**

There are certainly many ways of how a translation may be analysed and, above all, it depends on the point of view of a person who provides it. It could be analysis of the syntactic principles, for instance of grammatical structures, inherency of cohesion and coherence and others; or analysis from the morphological perspective, namely, the word structures and their changes; or, at last, study of the lexical units – formation of words and semantic relations.

I have decided to analyse my piece of work on the basis of facts from my theoretical part, in particular, for my analysis I have chosen to regard the issue of equivalency, which is also closely associated with the second aspect of my survey and these are methods I used during my translation of units from SL to TL.

At first, I am going to deal with the equivalence. As I have mentioned in chapter 1.2.1 the most important task of a translator is to find the element in TL that would be the closest equivalent of the SL unit which should not sound awkward at the same time. When looking for such an equivalent we can come across two situations: E is present and E is missing.

### **4.1 Existing equivalent**

This condition is more common one and the task of T is to find E in the spectrum of possibilities. However, there are three additional specific cases that can arise: full Eq, partial Eq and more Es.

***First of all I am going to observe full Eq in my translation:***

- Page 39, line 4: love, marriage and sex: lásky, manželství a sexu

We can see a pure Eq; the Czech items are just modified because of the characteristic Czech feature – declension of nouns according to the context.

- Page 39, line 8: married to a white man – vdaná za bělocha

This is a typical full E translation; each unit of SL has its exact parallel in TL. Even if the count of words does not equal it is doubtless that for a TL reader it sounds better to translate “*a white man*” with this one-word Czech expression.

- P. 53, l. 375-6: ...,who had ever felt even a moment of privilege:  
...,kteří se kdy aspoň na chvíli cítili výjimečně

This phrase was a little bit challenging to translate by two reasons – the presence of past perfect and the fact that I assumed that after the verb “to feel” it would be more suitable to use an adjective. Because there is no such past tense in the Czech language I think that a simple past tense is an adequate E. I am convinced that the resulting sentence has the same impact on the reader as the one in the SL. So this time full Eq concerns meaning of the whole phrase.

***Subsequently, I want to focus on partial equivalence:***

- Page 39, line 9: with an indigenous stranger: s cizincem

I assumed it is a partial E because even if the full translation of the word *indigenous* exists in Czech vocabulary it does not collocate with the same meaning

the author had in mind. In Czech it would rather indicate an inhabitant of Africa. Therefore, I decided to translate only the second part of the phrase, because the origin of the stranger is implied later in the text.

- Page 39, l.25: self-help section – oddělení Pomož si sám

These collocations have the same utterance value even if I have chosen the statement in imperative for the Czech translation. I am convinced that it is perfectly correct because this phrase is usually written on books dedicated to people who do not want to look up a specialist but want to help themselves such as the Mary Lynn character in the shirt story.

- P. 46, l. 181: “Why do you keep buying them?” – “Proč si je pořád kupuješ?”

This particular question seems different in the single languages but I dare say that it still is partial Eq because the English verb *to keep* means to continue with something which corresponds with in this context better sounding Czech adverb *pořád*.

- P. 49, l. 258-9: often worked sixty-hour weeks – Často zůstávala v práci až do večera

Although it would be possible to translate this phrase word-for-word I have decided to apply this free translation which sounds more natural in Czech. Anyway, the Jeremiah character complains about her wife’s late returns from work so the author’s intention is preserved.

- P. 53, l. 371: sensible and indigenous Ford Taurus: starým dobrým Fordem Taurus

In this case the Czech collocation looks too different from the English version. However, the meaning of the English word *sensible* is smart or purposeful, which could correspond to the Czech word *dobrý*, and *indigenous* could be explained as home-made which might somehow be associated with the whole Czech phrase *starý dobrý*. So here we can observe typical partial Eq.

- P. 54, l. 389: skidded to a stop – s pištěním zabrzdilo

In this phrase the verb *to skid* represents this specific uncoordinated move of a vehicle when it brakes, sometimes accompanied with a characteristic sound. I dare say that if someone talks about the move (in Czech) it indicates that they did it on purpose. Therefore I preferred to refer rather to this sound because Mary Lynn did it obviously inadvertently.

- P. 48, l. 232-245: the whole discussion between Mary Lynn and Jeremiah

I had to do some changes in word order and meanings of the particular units; however, I tried hard to preserve the whole impression of the conversation. In the source text we can feel a tension between the protagonists which is compensated with detraction of each other's opinions and with vulgarism that should suggest closeness but not tenderness. All this should be evident in the target language text as well.

***In the end of this chapter I deal with multiple E:***

- Page 42, lines 79,84: Indian – indián, rudoch

There are two possibilities how to refer to Indian in Czech and if there were mentioned this term more times in a row in the original text I used the two Czech possibilities in turns. Even if it is not disturbing in English it sounds awkward in Czech when some units repeat too often.

## **4.2 Missing equivalent**

If the equivalent is not available in target language T has to look for a substitute for this missing element. There are two possibilities that can happen – either there is no word or phrase in TL parallel to the reality in SL or the reality does not exist in TL society at all.

***If E (thought as a word or phrase) does not exist it could be replaced by a paraphrase:***

- Page 40, line 35-6: underemployed – pravděpodobně nezaměstnaná

The term underemployment has several meanings and none of those occurs directly in Czech dictionary except maybe “to work part-time” (pracovat na částečný úvazek) but according to the context I decided to translate it with the phrase *pravděpodobně nezaměstnaná* because it matches the appearance of the girl described in the story.

- P. 49, l. 276: eight-ball eyes – očima černýma jako uhlíky

Even if an eight-ball occurs in Czech culture there is not a specific term for it in Czech vocabulary, it is known only as the black ball in the pool game. Because of its colour I have chosen comparison to *uhlík* (coal) which is a part of the Czech collocation mentioned above.

***If it happens that the whole reality does not exist in the TL culture T has to replace it by a known one which would have the same impact on the reader:***

- Page 41; line 55-56: whose face could appear on the back of her milk carton – jehož tvář se pak může objevit třeba v novinách

In the USA it is possible to put a photo on a back of a milk carton when you are looking for some person or when someone, mostly a child, is missing. It might be familiar to a reader who often watches American movies but I have chosen to replace this reality by a different one which is more known and employed in our region.

We can see that there were more cases when the E was present (naturally, the vast majority of them I did not mention). Therefore certitude about closeness of languages and cultures of examining texts can be understandable but it is not always so clear. However, in this story the feelings of the woman and circumstances she finds herself in were quite (with slight differences) similar to those a woman almost everywhere in the world could come across.



### 4.3 Random troublesome elements

There were some points which were little bit troublesome to translate or interesting to think about the way of rendering. Now I would like to describe those I consider worth mentioning.

- P. 39; l. 7-8; p. 41; l. 61: a Coeur d'Alene Indian – indiánka z kmene Coeur d'Alene; Lummi Indian – indiánovi z kmene Lummi

Even if there is a general knowledge about Native Americans in awareness of Czech people I had to add a closer description to these proper names because I am convinced that not everybody knows each single tribe. Therefore, the specification was necessary.

- P. 56, l. 454-5: dialled 911 on the cell phone: vyřukala 911 na svém mobilu

I just rearranged the word order and kept the emergency number identical. I decided not to change it because I am convinced that this number, even if it is not used in this country, is still very well known from the American movies. Neither could I refer to it as to a police or ambulance because in the USA the number covers all these departments.

- P.56, lines 434, 441, 445, 446: the jumper – skokanka, sebevražedkyně, ta mladá žena

This case is similar to the one with the Indian but this time I had to use completely different words to eliminate repetition of words which is undesirable in Czech texts.

- P.40, l. 48-49: Because I could not stop for death – / He kindly stopped for me – Nemohla jsem se stavit pro smrt – / tak já jsem byla její host

Naturally, I did not translate this part of a poem on my own but I had to look up an existing Czech translation. The collection of Emily Dickinson's poems including this one was translated by Harková (1977).

#### 4.4 Applied translation methods

As a handlist of these methods I am going to use the table of Vinay and Darbelnet's methods described in chapter 1.3.2 enriched by the additional three methods mentioned by Armstrong in the same chapter. In this case I am going to fill in the tables with the examples from the translated story.

Vinay and Darbelnet's seven methods of translation with examples coming from the translated text:

Technique	Example
Borrowing	ADD, Big Mac
Calque	-
Literal Translation	white men: bílí muži love, marriage and sex: lásky, manželství a sexu
Transposition	She'd married a very handsome man: Za manžela si vzala velmi pohledného muže
Modulation	self-help section: oddělení Pomož si sám clay of her personality: rysy její osobnosti

Equivalence	fingertip: krůček underemployed: pravděpodobně nezaměstnaná
Adaptation	treaties get broken: nic netrvá věčně eight-ball eyes: očima černýma jako uhlíky

Examples of supplementary methods introduced by Armstrong:

Exegetic translation	She was a Coeur d'Alene Indian: byla indiánka z kmene Coeur d'Alene read Zane Grey: čte westerny o drsném Divokém Západě od Zanea Greye
Gist translation	-
Non-translation	Cigarettes rolled together and marketed by six odoriferous liberals in Northern California: ručně balených cigaret

## **Summary of the practical part**

According to the acquired knowledge of the process of translation, of methods, desired results and problems that could arise during the production of a target text I tried to do my own piece of work followed by an analysis.

I translated a short story by Sherman Alexie called Assimilation and tried to obey as much as possible all rules described in the part concerned with the theoretical aspects. I focused especially on the role of Eq in the source and target languages and made an effort to preserve the feeling of the source text and intention of the author whereas make the text readable for the target language audience.

The following part deals with an analysis of the translated text. In this part several demanding and unusual items are chosen to a closer description of reasons of the translating way and impacts on the audience. Indeed, not all of them are mentioned and not only because of the space limit but especially because of the repetition of the essential frames.

## Conclusion

To sum up, the aim of this diploma thesis was to study translation theory, bring together basic facts bearing on this question and subsequently apply these pieces of information to a practical operation.

Firstly, I focused on contemporary approaches to this topic to determine present opinions on the ways of translating. I found out that a process of translating rather than the final product is of consequence for researchers nowadays and that a good translator should endeavour to create a piece of work which is similar as much as possible and different as much as necessary from the original. This is connected with the equivalence issue which represents the fundamental element of a translator's production and also of my diploma thesis.

The additional objective of my thesis was to bring closer the duties of a translator. It is significant for the translator to try to place himself in the position of the author and try to absorb the author's style and to preserve it in her/his work so the target language audience is not deprived of the original text impact. S/he must realise why and for whom the particular text has been written.

For demonstration of the theoretical facts I translated a story written by Sherman Alexie. In accordance with my achieved knowledge (among others that target language should be the mother tongue) I translated the short story from English into Czech. I tried hard to keep the meaning and intention of the author but sometimes I encountered really demanding items which required omitting or adding information to make the final text comprehensible. The whole time I followed advice and rules of the researchers that I mention also in the theoretical part of my thesis. I must say that I realized that translator's work is not as easy as a casual observer might suppose. Very often I spent more than an hour looking for a single word or phrase to eventually discover that there is no equivalent in target language and I can

translate it with the first possibility that occurred in my mind but which seemed to me too vague or insufficient at the beginning.

As for the subsequent study I would suggest issues that have not been mentioned in my diploma thesis yet because there is still a vast amount of topics that could be covered and maybe the most interesting one is the usage of translation in the educational process. I believe that even if there is a general opinion that usage of the mother tongue is rather undesirable while learning foreign language and communicative methods are supported translation can still have some significance to language teaching. But I think that this would be a topic of another thesis.

## Bibliography

### Primary sources:

- 1) ALEXIE, S. *The Toughest Indian in the World*. New York: Atlantic Monthly Press, 2000. ISBN: 0-87113-801-8

### Dictionaries:

- 2) FRONĚK, J. *Velký anglicko-český slovník*. Praha: Leda, 2006. ISBN: 0-7335-071-8
- 3) FRONĚK, J. *Velký česko-anglický slovník*. Praha: Leda, 2000. ISBN: 80-85927-54-3
- 4) HARTMANNOVÁ, V. *Pravidla českého pravopisu*. Olomouc: Nakladatelství Olomouc, 2004. ISBN: 80-7182-146-2
- 5) HORNBY, A. S. *Oxford Advanced Learner's Dictionary of Current English*. 7th ed. Oxford: Oxford University Press, 2005. ISBN: 978-0-19-4316491
- 6) *Longman American Idioms Dictionary*. Harlow: Pearson Education Ltd., 1999. ISBN: 0-58-230-5764
- 7) *Oxford Collocations Dictionary for Students of English*. Oxford: Oxford University Press, 2002. ISBN: 0-19-431-2437
- 8) SIMPSON, J., AYTO, J. *The Oxford Dictionary of Modern Slang*. Oxford: Oxford University Press, 1993. ISBN: 0-19-280-0078

### Secondary sources:

- 9) ARMSTRONG, N. *Translation, Linguistics, Culture*. Clevedon, Buffalo, Toronto: Multilingual Matters Ltd., 2005. ISBN: 1-85359-806-2

- 10) BELL, R.T. *Translation and Translating: Theory and Practice*. New York: Longman Inc., 1991. ISBN: 0-582-01648-7
- 11) CATFORD, J.C. *A Linguistic Theory of Translation: an essay in applied linguistics*. London: Oxford University Press, 1967.
- 12) FAWCETT, P. *Translation and Language: linguistic theories explained*. Manchester: St. Jerome Publishing, 1997. ISBN: 13650513 (ISSN)
- 13) HERVEY, S., HIGGINS, I. *Thinking Translation: a course in translation method: French to English*. London: Routledge, 1997. ISBN: 0-415-07815-6
- 14) HRDLIČKA, M. *Literární překlad a komunikace*. Praha: ISV nakladatelství, 2003. ISBN: 80-8664-213-5
- 15) KNITTLOVÁ, D. *K teorii a praxi překladu*. Olomouc: Univerzita Palackého, 2000. ISBN: 80-2440-146-5
- 16) KUSSMAUL, P. *Training the Translator*. Amsterdam, Philadelphia: John Benjamins Publishing Company, 1995. ISBN: 1556197047
- 17) LEVÝ, J. *Umění překladu*. Praha: Ivo Železný, 1998. ISBN: 80-23735-39-X
- 18) MUNDAY, J. *Introducing Translation Studies: Theories and applications*. London: Routledge, 2001. ISBN: 0-415-22927-8
- 19) NIDA, E.A., TABER, C.R. *The Theory and Practice of Translation*. Leiden: E.J. Brill. 1982. ISBN: 90-04-06550-4
- 20) ROBINSON, D. *Becoming a Translator: An Introduction to the Theory and Practice of Translation*. New York: Routledge, 2003. ISBN: 0-415-30032-0
- 21) ROGERS, M. *Synonymy and Equivalence in Special – Language Texts*. Amsterdam, Philadelphia: John Benjamins Publishing Company, 1995. ISBN: 0929-7316 (ISSN)
- 22) SANDOZ, M. *Crazy Horse: the strange man of the Oglalas*. Lincoln: Nebraska Press, 2008. ISBN: 978-0-8032-1787-4



- 23) SAPIR, E. *Language*. Charleston: BiblioLife, LLC, 2008. ISBN: 978-0-554-36331-8
- 24) SNELL-HORNBY, M. *Translation Studies: an integrated approach*. Amsterdam, Philadelphia: John Benjamins Publishing Company, 1995. ISBN: 9027220603
- 25) SOFER, M. *The Translator's Handbook*. Rockville, Md.: Schreiber Publishers, 2004. ISBN: 18-8756-388-1

**Internet sources:**

- 26) Arthur Miller. In *Wikipedia: the free encyclopedia* [online]. St. Petersburg (Florida): Wikimedia Foundation, 2001-, last modif. on 6<sup>th</sup> April 2010. Accessed on 2<sup>nd</sup> February 2010 at <[http://en.wikipedia.org/wiki/Arthur\\_Miller](http://en.wikipedia.org/wiki/Arthur_Miller)>
- 27) Biography. *Official Sherman Alexie* [online]. FallsApart Production, 2010. Accessed on 30<sup>th</sup> March 2010 at <<http://www.fallsapart.com/biography.html>>
- 28) LEONARDI, V. *Equivalence in Translation: Between Myth and Reality* [online]. *Accurapid the Language Service*. Accessed on 9<sup>th</sup> March 2010 at <<http://accurapid.com/journal/14equiv.htm>>
- 29) NIDA, E.A. *Theories of Translation. Pliegos de Yuste*. Accessed on 12<sup>th</sup> February 2010 at <<http://www.pliegosdeyuste.eu/n4pliegos/eugeneanida.pdf>>
- 30) Primo Levi. In *Wikipedia: the free encyclopedia* [online]. St. Petersburg (Florida): Wikimedia Foundation, 2001-, last modif. on 6<sup>th</sup> April 2010. Accessed on 1<sup>st</sup> February 2010 at <[http://en.wikipedia.org/wiki/Primo\\_levi](http://en.wikipedia.org/wiki/Primo_levi)>

## **Appendices:**

### **Assimilation**

Sherman Alexie: The Toughest Indian in the World

New York: Atlantic Monthly Press, 2000

## The Toughest Indian in the World

By SHERMAN ALEXIE

---

### ASSIMILATION

Regarding love, marriage, and sex, both Shakespeare and Sitting Bull knew the only truth: treaties get broken. Therefore, Mary Lynn wanted to have sex with any man other than her husband. For the first time in her life, she wanted to go to bed with an Indian man only because he was Indian. She was a Coeur d'Alene Indian married to a white man; she was a wife who wanted to have sex with an indigenous stranger. She didn't care about the stranger's job or his hobbies, or whether he was due for a Cost of Living raise, or owned ten thousand miles of model railroad track. She didn't care if he was handsome or ugly, mostly because she wasn't sure exactly what those terms meant anymore and how much relevance they truly had when it came to choosing sexual partners. Oh, she'd married a very handsome man, there was no doubt about that, and she was still attracted to her husband, to his long, graceful fingers, to his arrogance and utter lack of fear in social situations—he'd say anything to anybody—but lately, she'd been forced to concentrate too hard when making love to him. If she didn't focus completely on him, on the smallest details of his body, then she would drift away from the bed and float around the room like a bored angel. Of course, all this made her feel like a failure, especially since it seemed that her husband had yet to notice her growing disinterest. She wanted to be a good lover, wife, and partner, but she'd obviously developed some form of sexual dyslexia

or had picked up a mutant, contagious, and erotic strain of Attention Deficit Disorder. She felt baffled by the complications of sex. She haunted the aisles of bookstores and desperately paged through every book in the self-help section and studied every diagram and chart in the human sensuality encyclopedias. She wanted answers. She wanted to feel it again, whatever *it* was.

A few summers ago, during Crow Fair, Mary Lynn had been standing in a Montana supermarket, in the produce aisle, when a homely white woman, her spiky blond hair still wet from a trailer-house shower, walked by in a white T-shirt and blue jeans, and though Mary Lynn was straight—having politely declined all three lesbian overtures thrown at her in her life—she'd felt a warm breeze pass through her DNA in that ugly woman's wake, and had briefly wanted to knock her to the linoleum and do beautiful things to her. Mary Lynn had never before felt such lust—in Montana, of all places, for a white woman who was functionally illiterate and underemployed!—and had not since felt that sensually about any other woman or man.

Who could explain such things, these vagaries of love? There were many people who would blame Mary Lynn's unhappiness, her dissatisfaction, on her ethnicity. God, she thought, how simple and earnest was that particular bit of psychotherapy! Yes, she was most certainly a Coeur d'Alene—she'd grown up on the rez, had been very happy during her time there, and had left without serious regrets or full-time enemies—but that wasn't the only way to define her. She wished that she could be called Coeur d'Alene as a description, rather than as an excuse, reasons, prescription, placebo, prediction, or diminutive. She only wanted to be understood as eccentric and complicated!

Her most cherished eccentricity: when she was feeling her most lonely, she'd put one of the Big Mom Singers's powwow CDs on the stereo (*I'm not afraid of death,*

*hey, ya, hey, death is my cousin, hey, ya, ha, ha*) and read from Emily Dickinson's poetry (*Because I could not stop for Death—/ He kindly stopped for me—*).

Her most important complication: she was a woman in a turbulent marriage that was threatening to go bad, or had gone bad and might get worse.

Yes, she was a Coeur d'Alene woman, passionately and dispassionately, who wanted to cheat on her white husband because he was white. She wanted to find an anonymous lover, an Indian man who would fade away into the crowd when she was done with him, a man whose face could appear on the back of her milk carton. She didn't care if he was the kind of man who knew the punch lines to everybody's dirty jokes, or if he was the kind of man who read Zane Grey before he went to sleep, or if he was both of those men simultaneously. She simply wanted to find the darkest Indian in Seattle—the man with the greatest amount of melanin—and get naked with him in a cheap motel room. Therefore, she walked up to a flabby Lummi Indian man in a coffee shop and asked him to make love to her.

"Now," she said. "Before I change my mind."

He hesitated for a brief moment, wondering why he was the chosen one, and then took her by the hand. He decided to believe he was a handsome man.

"Don't you want to know my name?" he asked before she put her hand over his mouth.

"Don't talk to me," she said. "Don't say one word. Just take me to the closest motel and fuck me."

The obscenity bothered her. It felt staged, forced, as if she were an actress in a three-in-the-morning cable-television movie. But she was acting, wasn't she? She was not an adulteress, was she?

Why exactly did she want to have sex with an Indian stranger? She told herself it was because of pessimism, existentialism, even nihilism, but those reasons—*those words*—were a function of her vocabulary and not of her motivations. If forced to admit the truth, or some version of the truth, she'd testify she was about to go to bed with an Indian stranger because she wanted to know how it would feel. After all, she'd slept with a white stranger in her life, so why not include a Native American? Why not practice a carnal form of affirmative action? By God, her infidelity was a political act! Rebellion, resistance, revolution!

In the motel room, Mary Lynn made the Indian take off his clothes first. Thirty pounds overweight, with purple scars crisscrossing his pale chest and belly, he trembled as he undressed. He wore a wedding ring on his right hand. She knew that some Europeans wore their wedding bands on the right hand—so maybe this Indian was married to a French woman—but Mary Lynn also knew that some divorced Americans wore rings on their right hands as symbols of pain, of mourning. Mary Lynn didn't care if he was married or not, or whether he shared custody of the sons and daughters, or whether he had any children at all. She was grateful that he was plain and desperate and lonely.

Mary Lynn stepped close to him, took his hand, and slid his thumb into her mouth. She sucked on it and felt ridiculous. His skin was salty and oily, the taste of a working man. She closed her eyes and thought about her husband, a professional who had his shirts laundered. In one hour, he was going to meet her at a new downtown restaurant.

She walked a slow, tight circle around the Indian. She stood behind him, reached around his thick waist, and held his erect penis. He moaned and she decided that she hated him. She decided to hate all men. Hate, hate, hate, she thought, and then let her hate go.

She was lovely and intelligent, and had grown up with Indian women who were more lovely and more intelligent, but who also had far less ambition and mendacity. She'd once read in a book, perhaps by Primo Levi or Elie Wiesel, that the survivors of the Nazi death camps were the Jews who lied, cheated, murdered, stole, and subverted. You must remember, said Levi or Wiesel, that the best of us did not survive the camps. Mary Lynn felt the same way about the reservation. Before she'd turned ten, she'd attended the funerals of seventeen good women—the best of the Coeur d'Alenes—and had read about the deaths of eighteen more good women since she'd left the rez. But what about the Coeur d'Alene men—those liars, cheats, and thieves—who'd survived, even thrived? Mary Lynn wanted nothing to do with them, then or now. As a teenager, she'd dated only white boys. As an adult, she'd only dated white men. God, she hated to admit it, but white men—her teachers, coaches, bosses, and lovers—had always been more dependable than the Indian men in her life. White men had rarely disappointed her, but they'd never surprised her either. White men were neutral, she thought, just like Belgium! And when has Belgium ever been sexy? When has Belgium caused a grown woman to shake with fear and guilt? She didn't want to feel Belgian; she wanted to feel dangerous.

In the cheap motel room, Mary Lynn breathed deeply. The Indian smelled of old sweat and a shirt worn twice before washing. She ran her finger along the ugly scars on his belly and chest. She wanted to know the scars' creation story—she hoped this Indian man was a warrior with a history of knife fighting—but she feared

he was only carrying the transplanted heart and lungs of another man. She pushed him onto the bed, onto the scratchy comforter. She'd once read that scientists had examined a hotel-room comforter and discovered four hundred and thirty-two different samples of sperm. God, she thought, those scientists obviously had too much time on their hands and, in the end, had failed to ask the most important questions: Who left the samples? Spouses, strangers? Were these exchanges of money, tenderness, disease? Was there love?

"This has to be quick," she said to the stranger beside her.



Jeremiah, her husband, was already angry when Mary Lynn arrived thirty minutes late at the restaurant and he nearly lost all of his self-control when they were asked to wait for the next available table. He often raged at strangers, though he was incredibly patient and kind with their four children. Mary Lynn had seen that kind of rage in other white men when their wishes and desires were ignored. At ball games, in parking lots, and especially in airports, white men demanded to receive the privileges whose very existence they denied. White men could be so predictable, thought Mary Lynn. She thought: O, Jeremiah! O, season ticket holder! O, monthly parker! O, frequent flyer! She dreamed of him out there, sitting in the airplane with eighty-seven other white men wearing their second-best suits, all of them traveling toward small rooms in the Ramadas, Radissons, and sometimes the Hyatts, where they all separately watched the same pay-per-view porno that showed everything except penetration. What's the point of porno without graphic penetration? Mary Lynn knew it only made these lonely men feel all that more lonely. And didn't they deserve better, these white salesmen and middle managers, these twenty-first century Willie Lomans, who only wanted to be better men than their fathers had been? Of course,



thought Mary Lynn, these sons definitely deserved better—they were smarter and more tender and generous than all previous generations of white American men—but they'd never receive their just rewards, and thus their anger was justified and banal.

"Calm down," Mary Lynn said to her husband as he continued to rage at the restaurant hostess.

Mary Lynn said those two words to him more often in their marriage than any other combination of words.

"It could be twenty, thirty minutes," said the hostess. "Maybe longer."

"We'll wait outside," said Jeremiah. He breathed deeply, remembering some mantra that his therapist had taught him.

Mary Lynn's mantra: I cheated on my husband, I cheated on my husband.

"We'll call your name," said the hostess, a white woman who was tired of men no matter what their color. "When."

Their backs pressed against the brick wall, their feet crossed on the sidewalk, on a warm Seattle evening, Mary Lynn and Jeremiah smoked faux cigarettes filled with some foul-tasting, overwhelmingly organic herb substance. For years they had smoked unfiltered Camels, but had quit after all four of their parents had simultaneously suffered through at least one form of cancer. Mary Lynn had called them the Mormon Tabernacle Goddamn Cancer Choir, though none of them was Mormon and all of them were altos. With and without grace, they had all survived the radiation, chemotherapy, and in-hospital cable-television bingo games, with their bodies reasonably intact, only to resume their previously self-destructive habits. After so many nights spent in hospital corridors, waiting rooms, and armchairs, Mary Lynn

and Jeremiah hated doctors, all doctors, even the ones on television, especially the ones on television. United in their obsessive hatred, Mary Lynn and Jeremiah resorted to taking vitamins, eating free-range chicken, and smoking cigarettes rolled together and marketed by six odoriferous white liberals in Northern California.

As they waited for a table, Mary Lynn and Jeremiah watched dozens of people arrive and get seated immediately.

"I bet they don't have reservations," he said.

"I hate these cigarettes," she said.

"Why do you keep buying them?"

"Because the cashier at the health-food store is cute."

"You're shallow."

"Like a mud puddle."

Mary Lynn hated going out on weeknights. She hated driving into the city. She hated waiting for a table. Standing outside the downtown restaurant, desperate to hear their names, she decided to hate Jeremiah for a few seconds. Hate, hate, hate, she thought, and then she let her hate go. She wondered if she smelled like sex, like indigenous sex, and if a white man could recognize the scent of an enemy. She'd showered, but the water pressure had been weak and the soap bar too small.

"Let's go someplace else," she said.

"No. Five seconds after we leave, they'll call our names."

"But we won't know they called our names."

"But I'll feel it."

"It must be difficult to be psychic and insecure."

"I knew you were going to say that."

Clad in leather jackets and black jeans, standing inches apart but never quite touching, both handsome to the point of distraction, smoking crappy cigarettes that appeared to be real cigarettes, they could have been the subjects of a Schultz photograph or a Runnette poem.

The title of the photograph: "Infidelity."

The title of the poem: "More Infidelity."

Jeremiah's virtue was reasonably intact, though he'd recently been involved in a flirtatious near-affair with a coworker. At the crucial moment, when the last button was about to be unbuttoned, when consummation was just a fingertip away, Jeremiah had pushed his potential lover away and said I can't, I just can't, I love my marriage. He didn't admit to love for his spouse, partner, wife. No, he confessed his love for marriage, for the blessed union, for the legal document, for the shared mortgage payments, and for their four children.

Mary Lynn wondered what would happen if she grew pregnant with the Lummi's baby. Would this full-blood baby look more Indian than her half-blood sons and daughters?

"Don't they know who I am?" she asked her husband as they waited outside the downtown restaurant. She wasn't pregnant; there would be no paternity tests, no revealing of great secrets. His secret: he was still in love with a white woman from

high school he hadn't seen in decades. What Mary Lynn knew: he was truly in love with the idea of a white woman from a mythical high school, with a prom queen named *If Only* or a homecoming princess named *My Life Could Have Been Different*.

"I'm sure they know who you are," he said. "That's why we're on the wait list. Otherwise, we'd be heading for McDonald's or Denny's."

"Your kinds of places."

"Dependable. The Big Mac you eat in Hong Kong or Des Moines tastes just like the Big Mac in Seattle."

"Sounds like colonialism to me."

"Colonialism ain't all bad."

"Put that on a bumper sticker."

This place was called Tan Tan, though it would soon be trendy enough to go by a nickname: Tan's. Maybe Tan's would become T's, and then T's would be identified only by a slight turn of the head or a certain widening of the eyes. After that, the downhill slide in reputation would be inevitable, whether or not the culinary content and quality of the restaurant remained exactly the same or improved. As it was, Tan Tan was a pan-Asian restaurant whose ownership and chefs—head, sauce, and line—were white, though most of the wait staff appeared to be one form of Asian or another.

"Don't you hate it?" Jeremiah asked. "When they have Chinese waiters in sushi joints? Or Korean dishwashers in a Thai noodle house?"

"I hadn't really thought about it," she said.

"No, think about it, these restaurants, these Asian restaurants, they hire Asians indiscriminately because they think white people won't be able to tell the difference."

"White people can't tell the difference."

"I can."

"Hey, Geronimo, you've been hanging around Indians too long to be white."

"Fucking an Indian doesn't make me Indian."

"So, that's what we're doing now? Fucking?"

"You have a problem with fucking?"

"No, not with the act itself, but I do have a problem with your sexual thesaurus."

Mary Lynn and Jeremiah had met in college, when they were still called Mary and Jerry. After sleeping together for the first time, after her first orgasm and his third, Mary had turned to Jerry and said, with absolute seriousness: If this thing is going to last, we have to stop the end rhyme. She had majored in Milton and Blake. He'd been a chemical engineer since the age of seven, with the degree being only a matter of formality, so he'd had plenty of time to wonder how an Indian from the reservation could be so smart. He still wondered how it had happened, though he'd never had the courage to ask her.

Now, a little more than two decades after graduating with a useless degree, Mary Lynn worked at Microsoft for a man named Dickinson. Jeremiah didn't know his first name, though he hoped it wasn't Emery, and had never met the guy, and didn't

care if he ever did. Mary Lynn's job title and responsibilities were vague, so vague that Jeremiah had never asked her to elaborate. She often worked sixty-hour weeks and he didn't want to reward that behavior by expressing an interest in what specific tasks she performed for Bill Gates.

Waiting outside Tan Tan, he and she could smell ginger, burned rice, beer.

"Are they ever going to seat us?" she asked.

"Yeah, don't they know who you are?"

"I hear this place discriminates against white people."

"Really?"

"Yeah, I heard once, these lawyers, bunch of white guys in Nordstrom's suits, had to wait, like, two hours for a table."

"Were those billable hours?"

"It's getting hard for a white guy to find a place to eat."

"Damn affirmative action is what it is."

Their first child had been an accident, the result of a broken condom and a missed birth control pill. They named her Antonya, Toni for short. The second and third children, Robert and Michael, had been on purpose, and the fourth, Ariel, came after Mary Lynn thought she could no longer get pregnant.

Toni was fourteen, immature for her age, quite beautiful and narcissistic, with her translucent skin, her long blond hair, and eight-ball eyes. Botticelli eyes, she

bragged after taking an Introduction to Art class. She never bothered to tell anybody she was Indian, mostly because nobody asked.

Jeremiah was quite sure that his daughter, his Antonya, had lost her virginity to the pimply quarterback of the junior varsity football team. He found the thought of his daughter's adolescent sexuality both curious and disturbing. Above all else, he believed that she was far too special to sleep with a cliché, let alone a junior varsity cliché.

Three months out of every year, Robert and Michael were the same age. Currently, they were both eleven. Dark-skinned, with their mother's black hair, strong jawline, and endless nose, they looked Indian, very Indian. Robert, who had refused to be called anything other than Robert, was the smart boy, a math prodigy, while Mikey was the basketball player.

When Mary Lynn's parents called from the reservation, they always asked after the boys, always invited the boys out for the weekend, the holidays, and the summer, and always sent the boys more elaborate gifts than they sent the two girls.

When Jeremiah had pointed out this discrepancy to Mary Lynn, she had readily agreed, but had made it clear that his parents also paid more attention to the boys. Jeremiah never mentioned it again, but had silently vowed to love the girls a little more than he loved the boys.

As if love were a thing that could be quantified, he thought.

He asked himself: What if I love the girls more because they look more like me, because they look more white than the boys?

Towheaded Ariel was two, and the clay of her personality was just beginning to harden, but she was certainly petulant and funny as hell, with the ability to sleep in sixteen-hour marathons that made her parents very nervous. She seemed to exist in her own world, enough so that she was periodically monitored for incipient autism. She treated her siblings as if they somehow bored her, and was the kind of kid who could stay alone in her crib for hours, amusing herself with all sorts of personal games and imaginary friends.

Mary Lynn insisted that her youngest daughter was going to be an artist, but Jeremiah didn't understand the child, and despite the fact that he was her father and forty-three years older, he felt inferior to Ariel.

He wondered if his wife was ever going to leave him because he was white.

When Tan Tan's doors swung open, laughter and smoke rolled out together.

"You got another cigarette?" he asked.

"Quit calling them cigarettes. They're not cigarettes. They're more like rose bushes. Hell, they're more like the shit that rose bushes grow in."

"You think we're going to get a table?"

"By the time we get a table, this place is going to be very unpopular."

"Do you want to leave?"

"Do you?"

"If you do."

"We told the baby-sitter we'd be home by ten."



They both wished that Toni were responsible enough to baby-sit her siblings, rather than needing to be sat along with them.

"What time is it?" she asked.

"Nine."

"Let's go home."

Last Christmas, when the kids had been splayed out all over the living room, buried to their shoulders in wrapping paper and expensive toys, Mary Lynn had studied her children's features, had recognized most of her face in her sons' faces and very little of it in her daughters', and had decided, quite facetiously, that the genetic score was tied.

We should have another kid, she'd said to Jeremiah, so we'll know if this is a white family or an Indian family.

It's a family family, he'd said, without a trace of humor.

Only a white guy would say that, she'd said.

Well, he'd said, you married a white guy.

The space between them had grown very cold at that moment, in that silence, and perhaps one or both of them might have said something truly destructive, but Ariel had started crying then, for no obvious reason, relieving both parents of the responsibility of finishing that particular conversation. During the course of their relationship, Mary Lynn and Jeremiah had often discussed race as a concept, as a foreign country they occasionally visited, or as an enemy that existed outside their house, as a destructive force they could fight against as a couple, as a family. But

race was also a constant presence, a houseguest and permanent tenant who crept around all the rooms in their shared lives, opening drawers, stealing utensils and small articles of clothing, changing the temperature.

Before he'd married Mary Lynn, Jeremiah had always believed there was too much talk of race, that white people were all too willing to be racist and that brown people were just as willing and just as racist. As a rational scientist, he'd known that race was primarily a social construct, illusionary, but as the husband of an Indian woman and the father of Indian children, he'd since learned that race, whatever its construction, was real. Now, there were plenty of white people who wanted to eliminate the idea of race, to cast it aside as an unwanted invention, but it was far too late for that. If white people are the mad scientists who created race, thought Jeremiah, then we created race so we could enslave black people and kill Indians, and now race has become the Frankenstein monster that has grown beyond our control. Though he'd once been willfully blind, Jeremiah had learned how to recognize that monster in the faces of whites and Indians and in their eyes.

Long ago, Jeremiah and Mary Lynn had both decided to challenge those who stared by staring back, by flinging each other against walls and tongue-kissing with pornographic élan.

Long ago, they'd both decided to respond to any questions of why, how, what, who, or when by simply stating: Love is Love. They knew it was romantic bullshit, a simpleminded answer only satisfying for simpleminded people, but it was the best available defense.

Listen, Mary Lynn had once said to Jeremiah, asking somebody why they fall in love is like asking somebody why they believe in God.

You start asking questions like that, she had added, and you're either going to start a war or you're going to hear folk music.

You think too much, Jeremiah had said, rolling over and falling asleep.

Then, in the dark, as Jeremiah slept, Mary Lynn had masturbated while fantasizing about an Indian man with sundance scars on his chest.

After they left Tan Tan, they drove a sensible and indigenous Ford Taurus over the 520 bridge, back toward their house in Kirkland, a five-bedroom rancher only ten blocks away from the Microsoft campus. Mary Lynn walked to work. That made her feel privileged. She estimated there were twenty-two American Indians who had ever felt even a moment of privilege.

"We still have to eat," she said as she drove across the bridge. She felt strange. She wondered if she was ever going to feel normal again.

"How about Taco Bell drive-thru?" he asked.

"You devil, you're trying to get into my pants, aren't you?"

Impulsively, he dropped his head into her lap and pressed his lips against her black-jeaned crotch. She yelped and pushed him away. She wondered if he could smell her, if he could smell the Lummi Indian. Maybe he could, but he seemed to interpret it as something different, as something meant for him, as he pushed his head into her lap again. What was she supposed to do? She decided to laugh, so she did laugh as she pushed his face against her pubic bone. She loved the man for reasons she could not always explain. She closed her eyes, drove in that darkness, and felt dangerous.

Halfway across the bridge, Mary Lynn slammed on the brakes, not because she'd seen anything—her eyes were still closed—but because she'd felt something. The car skidded to a stop just inches from the bumper of a truck that had just missed sliding into the row of cars stopped ahead of it.

"What the hell is going on?" Jeremiah asked as he lifted his head from her lap.

"Traffic jam."

"Jesus, we'll never make it home by ten. We better call."

"The cell phone is in the glove."

Jeremiah dialed the home number but received only a busy signal.

"Toni must be talking to her boyfriend," she said.

"I don't like him."

"He doesn't like you."

"What the hell is going on? Why aren't we moving?"

"I don't know. Why don't you go check?"

Jeremiah climbed out of the car.

"I was kidding," she said as he closed the door behind him.

He walked up to the window of the truck ahead of him.

"You know what's going on?" Jeremiah asked the truck driver.

"Nope."

Jeremiah walked farther down the bridge. He wondered if there was a disabled car ahead, what the radio liked to call a "blocking accident." There was also the more serious "injury accident" and the deadly "accident with fatality involved." He had to drive this bridge ten times a week. The commute. White men had invented the commute, had deepened its meaning, had diversified its complications, and now spent most of the time trying to shorten it, reduce it, lessen it.

In the car, Mary Lynn wondered why Jeremiah always found it necessary to insert himself into every situation. He continually moved from the passive to the active. The man was kinetic. She wondered if it was a white thing. Possibly. But more likely, it was a Jeremiah thing. She remembered Mikey's third-grade-class's school play, an edited version of *Hamlet*. Jeremiah had walked onto the stage to help his son drag the unconscious Polonius, who had merely been clubbed over the head rather than stabbed to death, from the stage. Mortally embarrassed, Mikey had cried himself to sleep that night, positive that he was going to be an elementary-school pariah, while Jeremiah vainly tried to explain to the rest of the family why he had acted so impulsively.

I was just trying to be a good father, he had said.

Mary Lynn watched Jeremiah walk farther down the bridge. He was just a shadow, a silhouette. She was slapped by the brief, irrational fear that he would never return.

Husband, come back to me, she thought, and I will confess.

Impatient drivers honked their horns. Mary Lynn joined them. She hoped Jeremiah would recognize the specific sound of their horn and return to the car.

Listen to me, listen to me, listen to me, she thought as she pounded the steering wheel.

Jeremiah heard their car horn, but only as one note in the symphony of noise playing on the bridge. He walked through that noise, through an ever-increasing amount of noise, until he pushed through a sudden crowd of people and found himself witnessing a suicide.

Illuminated by headlights, the jumper was a white woman, pretty, wearing a sundress and good shoes. Jeremiah could see that much as she stood on the bridge railing, forty feet above the cold water.

He could hear sirens approaching from both sides of the bridge, but they would never make it through the traffic in time to save this woman.

The jumper was screaming somebody's name.

Jeremiah stepped closer, wanting to hear the name, wanting to have that information so that he could use it later. To what use, he didn't know, but he knew that name had value, importance. That name, the owner of that name, was the reason why the jumper stood on the bridge.

"Aaron," she said. The jumper screamed, "Aaron."

In the car, Mary Lynn could not see either Jeremiah or the jumper, but she could see dozens of drivers leaving their cars and running ahead.

She was suddenly and impossibly sure that her husband was the reason for this commotion, this emergency. He's dying, thought Mary Lynn, he's dead. This is

not what I wanted, she thought, this is not why I cheated on him, this is not what was supposed to happen.

As more drivers left their cars and ran ahead, Mary Lynn dialed 911 on the cell phone and received only a busy signal.

She opened her door and stepped out, placed one foot on the pavement, and stopped.

The jumper did not stop. She turned to look at the crowd watching her. She looked into the anonymous faces, into the maw, and then looked back down at the black water.

Then she jumped.

Jeremiah rushed forward, along with a few others, and peered over the edge of the bridge. One brave man leapt off the bridge in a vain rescue attempt. Jeremiah stopped a redheaded young man from jumping.

"No," said Jeremiah. "It's too cold. You'll die too."

Jeremiah stared down into the black water, looking for the woman who'd jumped and the man who'd jumped after her.

In the car, or rather with one foot still in the car and one foot placed on the pavement outside of the car, Mary Lynn wept. Oh, God, she loved him, sometimes because he was white and often despite his whiteness. In her fear, she found the one truth Sitting Bull never knew: there was at least one white man who could be trusted.

The black water was silent.

Jeremiah stared down into that silence.

"Jesus, Jesus," said a lovely woman next to him. "Who was she? Who was she?"

"I'm never leaving," Jeremiah said.

"What?" asked the lovely woman, quite confused.

"My wife," said Jeremiah, strangely joyous. "I'm never leaving her." Ever the scientist and mathematician, Jeremiah knew that his wife was a constant. In his relief, he found the one truth Shakespeare never knew: gravity is overrated.

Jeremiah looked up through the crossbeams above him, as he stared at the black sky, at the clouds that he could not see but knew were there, the invisible clouds that covered the stars. He shouted out his wife's name, shouted it so loud that he could not speak in the morning.

In the car, Mary Lynn pounded the steering wheel. With one foot in the car and one foot out, she honked and honked the horn. She wondered if this was how the world was supposed to end, with everybody trapped on a bridge, with the black water pushing against their foundations.

Out on the bridge, four paramedics arrived far too late. Out of breath, exhausted from running across the bridge with medical gear and stretchers, the paramedics could only join the onlookers at the railing.

A boat, a small boat, a miracle, floated through the black water. They found the man, the would-be rescuer, who had jumped into the water after the young woman, but they could not find her.



Jeremiah pushed through the crowd, as he ran away from the place where the woman had jumped. Jeremiah ran across the bridge until he could see Mary Lynn. She and he loved each other across the distance.

## List of Abbreviations

T – Translator

SL – Source Language

TL – Target Language

E – Equivalent

Eq – Equivalence

## Résumé

Tato diplomová práce se zabývá problematikou překladu z teoretického, jakožto i praktického hlediska. Jejím cílem je shrnout různé poznatky z oblasti teorie překladu a tyto vědomosti následně uplatnit v praxi.

V teoretické části je kladen důraz na otázku ekvivalence, její přítomnost, druhy a možnosti nahrazení v případě neexistence příslušného ekvivalentu v cílovém jazyce.

V praktické části je uveden překlad textu a jeho následná analýza. Rozborem přeložené povídky bylo zjištěno, že přímý ekvivalent celků větších než jedno či dvě slova se mezi anglickým a českým jazykem vyskytuje zřídka a je nutno užít různých překladatelských metod pro dosažení optimálního výsledného protějšku, který by jak po sémantické tak i pragmatické stránce odpovídal záměru autora původního textu.

Neméně důležitou součástí diplomové práce je zaměření na samotnou práci překladatele, a sice na to, co ji předchází, na vlastnosti a dovednosti, které by měl správný překladatel ovládat a na vlastní proces překládání.

## ANOTACE

<b>Jméno a příjmení:</b>	Radka Labišáková
<b>Katedra:</b>	Katedra anglického jazyka
<b>Vedoucí práce:</b>	Alexandra Hubáčková, M.A., Ph.D.
<b>Rok obhajoby:</b>	2010
<b>Název práce:</b>	TRANSLATION THEORY AND APPLICATION OF ACQUIRED KNOWLEDGE INTO PRACTICE
<b>Název v angličtině:</b>	TRANSLATION THEORY AND APPLICATION OF ACQUIRED KNOWLEDGE INTO PRACTICE
<b>Anotace práce:</b>	Diplomová práce se zabývá překladem z teoretického a praktického hlediska. Jejím cílem je shrnout různé poznatky z teoretické oblasti, což má umožnit využití těchto znalostí při praktické činnosti. Diplomová práce je rozdělena do dvou částí. V teoretické části jsou popsány různé skutečnosti související s překladem. Důraz je kladen na problematiku ekvivalence a na metody, které překladatel může používat, ale také na samotnou osobnost překladatele. V praktické části se nachází překlad povídky, jejíž původní znění bylo uveřejněno v knize autora Shermana Alexieho. Poté následuje analýza náročných a zajímavých prvků.
<b>Klíčová slova:</b>	Překlad, teorie překladu, ekvivalence, metody překladu, překladatel, Sherman Alexie, analýza textu
<b>Anotace v angličtině:</b>	This thesis deals with the translation from the theoretical and practical point of view. Its aim is to summarize different knowledge of the theoretical field and subsequently be able to apply this knowledge to the practical process. The thesis is divided into two parts. The theoretical part describes various issues connected to the translation. The stress is laid on the equivalency and methods a translator may use but also on the personality of a translator itself. In the practical part, there is a translated short story, which original was published in a book written by Sherman Alexie, followed by analysis of demanding and intriguing items.
<b>Klíčová slova v angličtině:</b>	Translation, translation theory, equivalence, translation methods, translator, Sherman Alexie, text analysis
<b>Přílohy vázané v práci:</b>	20 str. kopie originálu překládaného textu
<b>Rozsah práce:</b>	73 stran
<b>Jazyk práce:</b>	AJ