

## Linguistic and Cultural Problems in Translation

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**ABSTRACT:** This article gives theoretical aspects of translation, types of it and definitions given by several linguists, cultural and linguistic problems of translation process. Cultural problems in translation arise due to differences between the two languages in expressing identity and lifestyle. This article addresses two main problems arise in translation process namely linguistic problems and cultural problems.

**KEYWORD:** translation, culture, language, concept, source language(SL), target language(TL), source culture(SC), target culture(TC), source text(ST), target text(TT).

Translating is a challenging task and the translator faces many problems while carrying over a text from one language into another language. First, the translator has to decide whether the translation should be 'free' or 'literal', faithful or beautiful, exact or natural translation. 'Literal' translation is word for word translation. In 'Free' translation, the translator does not follow the form and content of the Source Text closely. For instance, while transferring a law book or a science book or a book of information, the translator should transfer from one language into another literally. On the contrary, if the translator transfers a book of literature from one language to another literally, it would be misleading and confusing. The traditional dichotomy between 'literal' and 'free' translation has been replaced by different modern theories like Roman Jakobson's (1959) semiotic approach to translation in which the translator has to recode the ST (Source Text) message first and then he has to transfer it into an equivalent message for the TC (Target Culture) involving two 'equivalent messages' in two different language, Eugene Nida's (1964), 'formal equivalence' versus 'dynamic equivalence'.

Roman Jakobson divides translation activity into three categories:

- Intralingual;
- Interlingual;
- Intersemiotic.

Intralingual translation is an interpretation of verbal signs by means of other signs in the same language. Interlingual translation is translation proper in which an interpretation of verbal signs takes place by means of some other language. Intersemiotic translation is known as 'transmutation' in which an interpretation of verbal signs takes place by means of signs of non-verbal sign systems. For example, intersemiotic translation

is from verbal art into music, dance, cinema or painting. Here we are concerned with interlingual translation. It involves transference of a text in Source Language (SL) into Target Language (TL).

Language and culture are two things that cannot be separated because culture affects language and language affects culture. This makes the language in one area different from another. The difference in the cultural background of each language is a unique phenomenon that occurs in society and is a difference that must be respected, not to be disputed. Moreover, it affects many things, including the literary works in each part of the region.

Translation is an attempt to translate words from the source language to the target language. It plays an important role in the spread of information throughout the world, and there is no exception for literary works that are amazing for their audiences. Then, as is well known, language is closely related to culture. Translating a language with more or less cultural factors into a target language with a different culture and background is a challenge in itself. The differences in words and grammar are also very important things to consider in translating something. This is not to mention if the source language text contains the figure of speech and aspects of beauty. Equivalence between the source language and the target language is a must. The meaning that the author wants to convey is still conveyed to the readers even through different languages.

Cultural transference is a challenge to the translator. These words have different meanings in different languages and cultures. The translator faces greatest challenge while transferring kinship words from one language to another. And the problem multiplies if there is great gap between the cultures of two languages like that of Uzbek and English. For instance, in English there are a few kinship words like uncle, aunt to express relationships. But in Uzbek there are many kinship words like 'xola', 'amma', 'amaki', 'tog'a'. The Uzbek words 'erkak quda' which means son-in-law's or daughter-in-law's father and 'ayol quda' which means son-in-law's or daughter-in-law's mother have no equivalent word in English culture and language. So the translator should translate the kinship words such a manner that the meaning does not become ambiguous in the TL.

As Rainer Schutle has rightly pointed out '...translation is not the translation of words, even though the final product of our translations appears in the form of words and sentences. Words in themselves are very fragile entities. Each one of us develops different connotations in our encounter with every word'. So the translator should 'acquire a sense for the magnetic field of words, their semantic fields both in the present as well as in the past'.

To conclude, the world is fast approaching towards a globalized village. In this context, translation activity has a vital role to play in bridging the gap and bringing the people and nations closer. Besides, in a multilingual and multicultural country like India, translation plays an important role as a 'link' between various regional languages and cultures. The translator faces both linguistic and cultural problems while negotiating between two divergent cultures and languages. The translator plays a vital role as a mediator in this multilingual and multicultural globalized world. The translation should be readable while retaining cultural specificity of the ST.

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