Cultural Adaptation in Literary Translation: A Comparative Study of Translated Novels

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ABSTRACT

Translation is a complex way of conveyance meaning from one language to another with taking into consideration the cultural differences between both languages. Cultural references play a crucial role in translation since there are diverse cultures, social backgrounds and religions. This study tries to show the cultural adaptation in the process of translation as well as its importance. There are many translations of novels that are found different from the original. The purpose of this study is to show the cultural problems that can be found in translating literary works and how can the translators deal with these problems. This study tries to shed light on the cultural differences between Arabic and English and the profound problems and differences between the two languages. This study aims at showing how various procedures of adaptation are used during the translation process of Virgin and the Gipsy novel. Also, it sheds light on the effective contribution of adaptation to the Arabic version of (رواية) (العذراء والغجري, through rendering the cultural expressions found in the English copy.

This study consists of six parts, part one is a preface of this study; Part two is assigned to language, culture and translation; Part three outlines the topic of literary translation; Part four highlights the topic of cultural adaptation; Part five represents the model adopted and data collection while part six is devoted for the findings and their discussions.

Finally, we can say that the process of adaptation is not only a procedure that translators use to solve cultural diversity between

languages but also a linguistic tool since it handles the language part of culture.

Key words: cultural adaptation, Language, Literature, Translation.

Abbreviations.

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التكيّف الثقافي في الترجمة الادبية: دراسة مقارنة في الروايات المترجمة

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الملخص

تعتبر الترجمة عملية معقدة لنقل المعنى من لغة الى اخرى مع الاخذ بعين الاعتبار الاختلاف الثقافي بين اللغات. تلعب الدلائل الثقافية دورا مهما في الترجمة نضرا للتباين الثقافي والاجتماعي والديني. تحاول هذه الدراسة اظهار اهمية التكيّف الثقافي في عملية الترجمة. حيث وجدت الكثير من تراجم الروايات مختلفة عن نسخة المصدر. تهدف هذه الدراسة الى تشخيص المشكلات الثقافية في الترجمة الادبية وكيفية التعامل معها. كذلك تهدف هذه الدراسة لتسليط الضوء على الاختلاف والمشاكل المتجذرة بين اللغة العربية واللغة الانكليزية. وكذلك تهدف هذه الدراسة استعراض طرق التكيّف المختلفة في ترجمة رواية العذراء والغجري وكذلك في ترجمة التعابير الثقافية التي وجدت في الرواية (النسخة الانكليزية).

تتألف هذه الدراسة من ست أجزاء؛ مثل الجزء الاول منها مقدمة هذه الدراسة؛ في حين خصص الجزء الثاني منها لمفهوم اللغة والثقافة والترجمة؛ بينما يستعرض الجزء الثالث موضوع الترجمة الادبية؛ بينما يسلط الجزء الرابع الضوء على مفهوم التكيّف الثقافي؛ بينما يمثل الجزء الخامس النموذج المتبع وجمع العينات؛ بينما كرس الجزء السادس والاخير للنتائج والتحاليل.

وفي الاخير نستطيع القول ان التكيّف الثقافي ليس فقط اجراء متبع في الترجمة من قبل المترجمين لحلحلة الاختلاف بين اللغات، انما هو ايضاً ادوات لغوية نضرا لتعامله مع لغة الثقافة.

الكلمات المفتاحية: التكيّف الثقافي، اللغة، الادب، الترجمة

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Abbreviation Form	Full Form
RL	Receptor Language
SL	Source Language
SLT	Source Language Text
ST	Source Text
T	Text
TL	Target Language
TT	Target Text

1.Preface

Recently, many scholars have paid more attention to the relation between language and culture. They show that we need more

awareness to develop communication ways between humans and translation of texts across cultures and languages. Translation plays a crucial role and influence on communication in specific ideological and cultural contexts which can also affect on target text reader.

Language is the first thing used for communication. Sapir (1921, 8) defines language as "Language is a purely human and non-instinctive way of communication, desires, emotions and ideas using voluntarily produced symbol.'' These emotions, desires and ideas are largely affected by our culture, since according to most scholars "The essence of any culture is not its tools artifacts or the other tangible cultural elements but how the members of the group understand, perceive and use them.

According to Kleinjans (1972), language and culture are comparable. They are undoubtedly connected since culture is not inherited genetically or biologically, but rather widely acquired through language. Thus, acquiring a new language invariably goes hand in hand with learning a new culture. This leads us to the discussion of the connection between communication, language, and culture triangles. As previously stated, language serves as a means of communication for people who belong to the same social group and who think, feel, and behave similarly because the messages they exchange are culturally specific. Consequently, it can be argued that language, culture, and communication are inseparable since they are all influenced by one another and are transmitted through language.

Damen (1983,120) poses the question "Which comes first language or culture?" Despite there is no certain answer to this question, there is a strong link between language and culture that can't be separated.

Toury (1993) and Hermans (1999) say that many factors can affect translation texts such as cultural factor, textual factor, phonological factor, syntactic factor and lexical factor. Leppihalme (1997:2) divided

the culture-oriented problem into parts; the first part is interlinguistic problems and the second part is extralinguistic problems, intralinguistic problems include (idioms, proverbs, metaphors, ..etc)   whereas extralinguistic problems come from the natural range (flora, fauna, food, clothes, houses, towns..etc).

2.Language, Culture and Translation

-Language

Many scholars, linguists, translators and cultural theorists show more concern about the strong link between language and culture. Literary texts are usually translated by adopting cultural contents and specific elements such as values, customs, lifestyle and traditions.

Translators have to understand the relationship between culture and language which will assist them in understanding the professions, and increase their knowledge and awareness of the translation strategies, problems and processes employed for culture-suitable equivalence.

Wardhaugh introduces this definition of language as "a knowledge of principles and rules and the way of saying and achieving things with sounds, words and sentences". That means it is not enough to know language components (syntax, semantics, pragmatics, phonology and vocabulary). It rather involves being adequately aware of how specific language is being utilized to effectively communicate the intended message of the interlocutors within a specific social and cultural context. (Wardhaugh, 2002: 2)

Edward Sapir (1970: 207) confirms that "Language is a guide to society" which means that any culture cannot exist or separate without language as its essence. Consequently, there is an inseparable link and dependency between culture and language. Sapir (1970:30) describes the link between language and culture in detail about the relationship between the two when he mentions that "Language does not exist apart

from culture that is from the socially inherited assemblage of practices and beliefs that determines the way of our life".

Quite recently, it is not likely that anyone can imagine translation processes can be done without taking into consideration full awareness of both the source and target language and culture. At this time. Translators know that any piece of language cannot be rendered without its culture. Language and culture are so closely interwoven and it is so hard to pull them apart.

−Culture

Savard (2014) sheds light on numerous definitions of culture, after an analysis, she formulated such definitions, inspired by that of Spencer Oatey (2004). She sees culture as "a set of schemes, shared by a given group". Nida and Taber (1982,30) indicate there are many differences between cultures which cause more complications for the translator than the complications in the language itself. Therefore, Translators will face many problems and challenges in translating literary work. The translator has to be faithful when he wants to render any piece of work and has to preserve the cultural values of the ST to introduce a nice translation to the TT reader. Every translator must not be bilingual but also must have cultural knowledge of the ST and the TT. That is to say, translators who render any piece of literary work require adequate expertise and skill to transmit ST message and the cultural expressions such as:

Jane told me that to give Jack money like carrying coals to Newcastle.

readers of the ST know that the city of (Newcastle) is the place of coal, so they know it is unnecessary to give (Jack) money because he is a rich man as Newcastle is rich in coal. The challenge translator task is how to deal with this expression because TT readers don't know if (Newcastle is a rich coal place). So, the translator must use the cultural adaptation in rendering this expression as:

اخبرتني جين ان اعطاء النقود لجاك، مثل بيع الماء في حارة السقاءين

In the text there are two types of context, they are a context of situation register and culture genre. Eggins (1994:25) says there is a systemic functional approach that describes how people utilize language to do cultural aims appropriately, by the notion of genre. Speakers utilize the language to transfer meaning based on cultural aspects; different cultures make different interpretations.

Butt et al (1995:15) say that the context culture is the outer element of the text. We understand language through the cultural background. Therefore, each one can make different explanations in understanding the notion of language based on the cultural background. Cultural context can be interpreted as a genre. Genre in written context is a characteristic of composing a text. There are many genres in text, those are descriptive, narrative, procedure, recount,…etc. That can differentiate a text from each other.

–Translation

Scholars introduce many definitions for the term translation some of them say it is an art, craft, or science. Nida (1964: 14) defines the concept of translation "as a conveyance of verbal actions in one language through verbal action in another. Catford (1965:1) defines translation as "a process of conveyance a message from one language to another". Catford based this definition on the term of equivalence describing translation as the replacement the material in ST with a familiar or equivalent material in the TT. Catford says that the main problem of translation is to find the corresponding material in TL. Catford introduces two types of translation, full translation and partial translation, depending on the range to which SLT is submitted to the translation process. Translating, in Catford's view, splits the difference between reproducing the closest natural equivalency of the source language (SL) message in receptor language (RL) and secondly, in

concepts of meaning and style. Regarding Catford, understanding how meaning is expressed through language as a communication code serves as the foundation for any discussion of translation principles and practices. He emphasizes the significance of translation's communicative elements. His opinions on translation are fundamentally discourse-oriented, emphasizing the different socio-linguistic factors that impact the translation's quality. By emphasizing the pragmatic or connotative as the primary factor in translating a message from the source language (SL) to the receptor language (RL), he proposes the pragmatic theory of translation. (Ibid)

Newmark (1987) defines the term translation as "a craft which attempts to convey a statement or/and a message in the original language by the same statement or/and a message into another language. He states that "translation is transferring of the meaning of the text in SL into the TL in the same mode that the writer intended the text. (Newmark, 1987: 7)

According to Nida and Taber (1969:199), There is a close connection between language and culture who propound this definition of cultural translation is "translation is a mode of expressing in which the contents of the text are changed to match the receiver culture in some mode, or in which contents, that are not linguistically clear in the original text.

3.Literary Translation

Baker and Hanna (2009:328-337) mention that the processes of translation in the Arab world back to A.D. 513 when started to translate manuscripts written in Greek, Arabic and Syriac were found in Syria, by the Islamic empire, Umayyed and Abbasied era to this time.

Salama-Carr (2006:122) indicates that the movement of translation in the Arab world is important for the Arabo-Muslim system of thought and the progression of the Arabic language related to it. It is important to

note that literary translation has thrived in the power era of the Islamic Empire to the Abbasied era.

For Lambert (1998:130), literary translation is so difficult to explain thoroughly definition because none of the concept of 'translation' nor the concept of translation is easy or well-defined in most cultures. To recognize the concept of literary from other kinds of translation, Olive Classe(2000) utilizes translation to refer to inter-lingual translation and literary side by side to imply "aesthetic objective, with a degree of durability and the presence of intended stylistic effects."

According to Hermans (2007:77–81), there are numerous issues with the definitions of "literature," "translation," and what constitutes a literary translation. He asserts that new approaches and viewpoints on literary translation have resulted from the shifting attitudes within literary theory regarding the definition and function of literature as a historical and ideological category serving social and political purposes.

Literary translation is more than just a literal transference of what exists in one language into another language. Biguenet and Schulte (1989: xii|) argue that the important part of literary translation is to identify the connections between words and their historical context, cultural ambiance, and place of etymology within a text. Literary translation, according to Weaver (1989:117), is a creative process in which there may be "an absolute right or an absolute wrong," and the task of literary translation is to render the intended meaning of the writer not just render the information.

Bush (1998:127) argues literary translation is "an original subjective activity at the center of the complex network of social and cultural practices". The translator is not only dealing with two languages in literary translation but also with two cultures and makes decisions that are governed by economic, ideological, political and cultural.

According to Gutt (1998:46), text types that adhere to relevance theory can balance the goals of the communicator (translator) and the readers' expectations. Furthermore, as Gutt makes clear, these labels can guide readers in their quest for meaning. For instance, when given a novel to read, one would be looking for a plot, for the portrayal of characters, for attitudes or values, and so forth. This means that the type of text is important because it influences the decisions the translator will make throughout the translation process. A perfect understanding of the ST literary genre is essential to the translator in bridging some of the cultural gaps in English–Arabic translation (كانا مثل قيس وليلى)   this example stands for the most famed story of love in Arabic literature, when the translator tries to render this figure must take into consideration the TT reader if he renders this figure as (They were like Qays and Lyla) is not familiar for the TT reader because they don't know who they are, this rendering will not serve the culture gaps between the two languages. Alternatively, the translator has to render this figure as (They were like Romeo and Juliette). This background knowledge of the specific text and author will help the translator in choosing the best possible strategies or procedures available. The chosen procedures should be suitable to convince the TT reader of the literary genre text. In this regard, Trosborg (1997:18) confirms that a particular genre is a greatly structured and conventionalized communicative event, and this structure and convention are of great importance to the translator. This means that text type is very significant to the translator because it influences the decisions that will be made throughout the translation process. Furthermore, text type—as described by Sager (1997:38)—is directly tied to intention shift and translation strategy selection. Because text type arises from shared social and knowledge relationships between writer and reader, it can be a very powerful tool for clearly conveying information.

4.Cultural Adaptation

In the translation field, many scholars and theorists suggest their definition of the term adaptation, such as Mona Baker (1998:7) introduces this definition of adaptation as "a set of translative interference that results in a text which is accepted as a translation but it still recognized as representing a source text of about same length". So, it is worth mentioning that adaptation is regarded as a rewriting of the text. Therefore, there is a variation between translation and adaptation. For Vinay and Darblnet (1977:38) adaptation is a technique or procedure utilized by the translator whenever the referred expression or figure does not exist in the target language culture. Newmark (1988) defines adaptation as "the freest translation" or "the extreme limit of translation" is to use free to transfer the closest equivalent that exists in the TL. Adaptation is used in a wide range of poetry, novels, plays, and plots.

Translation is done while taking into account the culture of the source language and target languages in cultural adaptation. An essential function of translations is to foster cross-cultural understanding. Therefore, before translating anything, a translator should be well aware of the culture of the target language and take extra care to consider the culture of the intended audience. Adaptation is the process used in rendering to make the text familiar to the intended audience. The following example shows the variation between Arab culture and English culture. (I welcomed my guests and gave them a glass of whisky). Here, the translator faces a problem in rendering these sentences if he transfers this example and takes into consideration only the source culture as (استقبلت ضيوفي وقدمت لهم كأس من الويسكي) this translation is unfamiliar in Arab culture, so, he should use a cultural adaptation to be this example more familiar and suitable for the target culture. استقبلت ضيوفي وقدمت لهم كأس من القهوة الشاي).

5.Model Adopted and Data Collection

In this work, the researcher submitted adaptation strategies of Mona Baker's (1998) in her book The Routledge of Encyclopedia and Bastin (2009). Bastin confirms that the adaptation comprises variant notions like: imitation, rewriting, domestication, appropriate and so on. Bastin (2005) propounds a list of procedures in which adaptation was achieved, also he indicates the circumstances of adaptation and the restriction of the process of the adaptation. In the concept of adaptation, various modes can be utilized by the translator to achieve an appropriate TT. For Bastin (2009), the modes applied by the adaptor can be listed below:

1.Transcription of the original: It is the mode of word-for-word or a literal translation of a part of the text in the SL.

2.Expansion: It is an addition or explanation of the SL carried out by the translator in

the rendered text body or in margins.

3.Omission: It is the elimination of the part of the text body in the original text.

4.Exoticism: It is a procedure of replacement of dialect, slang or nonsense words in the

ST with familiar words in TT.

5.Updating: It is a mode of replacement of the vague or archaic word in ST with

modern words in TT.

6.Situtional or cultural adequacy: It is a procedure of receptor-oriented rendering or reproduction that is culturally approximate or familiar for TT reader.

7.Creation: It is a procedure of transferring the main idea or essence message from ST to the TT.

In this study, the researcher selects three different translations of the novel Virgin and the Gipsy by D. H. Lawrence. These three translations are done by three translators, the first translator Khalid Haddad (henceforth. T1), Zaki Al–Ustah (henceforth. T2) and Zaghloul Fahmi (henceforth. T3). This study will follow a comparative analysis. This study collects 5 different sentences from the aforementioned novel. Then, the researcher will discuss these translations and show how the cultural adaptation is implemented by the three translators.

1.SL: lo and behold. (Lawrence. 2005: 5)

TL:

a) T1: ثم يا للعجب

b) T2: ثم يا للعجب

c) T3: ويالهول المفاجأة

Commentary:

The context here is translated and adopted by the (T1, T2 and T3) by using the procedure of "exoticism" by which words are replaced by rough correspondents. " lo and behold" is an expression used in daily spoken and written language. This phrase has one connotation, which is utilized to express wonder or surprise. T1 and T2 render it into (ثم يا للعجب) while T3 renders it into (ويا لهول المفاجأة). Baker (1992:74) says that it is natural to use an expression of similar meaning in SL but dissimilar form in TL. It can be seen that the ST is transferred into TT that culturally and contextually fits the TT readers more than the one used in the ST.

2.SL: I am fined one guinea. And with that I wash the ashes out of my hair. (Lawrence.2005: 29)

TL:

a) T1: أتغرم جنيه واحداً. وبذلك اكفر عن ذنوبي

b) T2: فأنا محكوم بغرامة جنيه واحد وبذلك أنفض الرماد عن شعري

c) T3: إني ادفع غرامة قدرها جنيه واحد. وبذلك ابرء نفسي من الذنب

Commentary:

If we look closely, we can notice that the three translators have rendered these sentences in different ways. Here, T1 renders the expression "I wash the ashes out of my hair" into "وبذلك اكفر عن ذنوبي". T2 renders it into " وبذلك ابرء . While, T3 renders it into "انفض الرماد عن شعري" . نفسي من الذنب". We can notice that the T1 and T2 render this expression by using the procedure of adaptation "situational or cultural adequacy", here, the translator intentionality neglected the form of the source text by the production of a target text containing cultural expression and that expression cognitively renders the sense of the original text. T3 renders this expression literally by using the procedure of adaptation "transcription of the original".

3.SL: Tant de pour une omelette! (Lawrence. 2005: 34)

TL:

a) T1: انهن يعملن من الحبة كبة

b) T2: انها ضجة من اجل شيء تافه

c) T3: إنها زوبعة في فنجان

Commentary:

In this novel, the narrator uses the French idiom which means "a lot of noise for an omelette". A lot of us use the foreign idioms in our daily language. Such as the Kurdish expression "هم نان هم درمان" which means in Arabic "ايضا خبز وايضا علاج" We use it in our daily language, this Kurdish idiom means "there are food and remedy". We can give the main idea of it as "a mutual benefit". If we look closely, we can notice that the T1 and T3 have rendered this idiom by using an adapting meaning, we can notice that the T1 renders it into "انهن يعملن من الحبة كبة" while the T3 renders it into "انها زوبعة في فنجان". The two translators T1 and T2 apply the procedure of adaptation "situational or cultural adequacy" by using an adaptation that is familiar and culturally adequate for TT than the one used in ST. Regarding T1, he renders it into " انها

"ضجة من اجل شيء تافه" and uses the procedure of adaptation "Expansion" and explicates this French idiom by paraphrasing. Baker (1992:75) propounds that paraphrasing is the most familiar way when the idiom cannot be matched in TL.

4.SL: A woman could eat her cake and have her bread and butter. (Lawrence 2005: 65)

TL:

a) T1: كانت المرأة بإمكانها ان تأكل كعكتها وتحافظ على خبزها وزبدتها

b) T2: تستطيع المرأة ان تستمع، وتضمن حظها من الرزق

c) T3: فإن المرأة يمكنها في نفس الوقت أن تنال متعتها وتضمن حياتها

Commentary:

In this context, T1 renders this sentence into " تأكل كعكتها وتحافظ على خبزها وزبدتها" The T1 applies the procedure of adaptation "transcription of the original" by translating it literally. T2 renders this sentence into " تستمع، وتضمن حظها من الرزق", here, he employs the procedure of adaptation "creation" to replace it in the TT with a phrase that matches the sense of the ST. While T3 renders this sentence into " في نفس الوقت ان تنال متعتها وتضمن حياتها" by applies two procedures, he uses in the first the "expansion" procedure by adding the phrase "في نفس الوقت" which doesn't exist in original text and then he uses the "situational or cultural adequacy" procedure "أن تنال متعتها وتضمن حياتها" by introducing an expression that is known and culturally familiar for the TT reader.

5.SL: He is thanking his star to have his daughter. (Lawrence: 2005: 74)

TL:

a) T1: يعبر عن امتنانه للقدر على إنقاذ ابنته

b) T2: يشكر طالعه على انقاذ ابنته

c) T3: يحمد السماء على إنقاذ ابنته

Commentary:

Here, we can notice that the T1 applies the "expansion" procedure of adaptation by adding the word "يعبر" which doesn't exist in the original text. Then he employs "situational or cultural adequacy" by introducing a context that is known and appropriate for the text readership.

T2 and T3 render this context by using the "situational or cultural adequacy" procedure of adaptation by substituting the word "his star" into "طالعه" and "السماء". However, according to the researcher, neither of these translations or adaptations is accurate. If we go to the novel, we will find that most of their talks are about "luck" "الحظ". In Arabic culture, the "star" refers to "luck" "الحظ". The researcher propounds this cultural adaptation "يشكر حظه".

6.Findings and Their Discussion

This study tries to outline the utilization of cultural adaptation in translating novels from English and Arabic. This study concluded that the diversity between cultures and languages makes the translator's task of translating literary texts more difficult and complex than it appears. We use a lot of idiomatic expressions in our daily language. Translating these expressions in literally mode cannot be suitable and acceptable because of the linguistic and cultural boundaries, that need only one mode which is an adaptation to the receiver.

In this study, the researcher concluded the following results

1. A translation of literary works in which adaptation can be more understandable.

2. Adaptation is not only a procedure by which adaptors use to find cultural problems, but also it is a linguistic means since it handles the cultural language part.

3- Translators have to show more interest in adaptation since it plays a vital role in translating literary works because there are many differences between languages and cultures.

This study is focused on the procedures for cultural adaptation that the researcher uses in analyzing selected data. Therefore, situational or cultural adequacy alongside expansion are the most frequent procedures utilized in the analysis of these samples. Transcription of the original and exoticism are opted in some states. The exoticism procedure is used only once. Omission and updating procedures are never used in the analysis of these samples.

Finally, this study has found that, as with many modes of translation, adaptation represents a vital role in translation, the question is why, because it cannot be restricted this topic to one study, so, it's necessary to expect more research about this topic in the future.

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