TEXT AND TRANSLATION: THE DIFFICULTIES AND JOYS OF CROSS-CULTURAL COMMUNICATION

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The main purpose of the research was to analyze translated samples between Thai and English to account for the translating process. DeBeaugrande and Dressler's (1986) text linguistics was applied to the samples. The results revealed that the translators used the original writer's intentionality as the point of departure and the target language audience's acceptability as the end result. Academic texts were closest to the context of the original situationality. The translators reduced, expanded or obscured the translated informativity according to the target language genre, register and the translation function. In intertextuality analysis, some sayings and a poem were analyzed. The results revealed that Thai and English had similar comments on human behavior. In translating a poem, the form and content of the translation were affected. The results in coherence analysis revealed that there were reader-focused and text-focused shifts in the translated products. Finally, in terms of cohesion, the translated texts were found more explicit than the original.

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# CHAPTER I

# INTRODUCTION

With the increased role of English as a world language in commerce, technology, tourism and more, it seems that translation between English and other languages is the most rapid means of communication among people around the world. However, translating is not a simple process. As Neubert and Shreve (1992, p.1) point out, a text "belongs to a dynamic cultural and linguistic ecology." The task of the translators is to pull a text from its original context "in a valiant attempt to transplant its fragile meaning" in an alien context (p.1). Seeing the translating process as a transfer of texts from one linguistic community to another, Neubert & Shreve (1992) propose the following:

> Any theory of translation has to account for the textuality of translations. Because a translation is always a text, and because translation is always a textual process, a theory of translation is part of a theory of texts. (pp.147-8)

In this research, such a view was adopted. A text of one language community should be translated as a text in another with an assumption that the text quality, or textuality of a translated text should be measured against its original. Therefore, a theoretical framework applicable to translations should be a study that can account for textual factors both in the original and the target languages.

## DeBeaugrande and Dressler's (1981) Text Linguistics

In DeBeaugrande and Dressler's(1981) framework, a text has standards, or attributes which create its textuality. The attributes are cohesion, coherence, original text's intentionality was considered the point of departure while the acceptability of the translated text was the end result.

The analysis is expected to be beneficial to the study of the translating process. Its results reveal how translators manage to keep the original intentionality and, at the same time, make the texts acceptable in the target language context. On the other hand, if the translated texts do not meet the textuality in the target language context, the results will reveal linguistic incompatibilities and translation loss, and thus they should be used to raise translators' awareness of potential problems in their translation practice.

Data of the Study

The data were collected from various sources in Thai and in English and were divided into three different groups as follows:

1. Translated texts from Thai into English.

The novel Fa Prod (Merciful Sky) by Lao Kamhom and Lilit Pralaw, an ancient Thai poem, presented by Nataya Masavisut (1991).
Letters from Thailand, a novel by Botan (1992) translated by Susan Fulop (1982).
Thai pronoun sample texts by Navavan Bandhumedha presented in Woranath Wimonchalao (1986).
Telegraph translations by Lawrence Maund (1991).
These Golden Years by Laura Wilder (1971), translated into Thai by Suknotharos (1990).
The Will, a Thai novelette by Suwannee Sukhontha (n.d.).

2. English sample texts to supplement the discussion.
Introduction to Data Communications and Networking, a textbook byForouzan (1998).
The Killer, a short story by Ernest Hemingway (1938).
Silent Spring, a book by Rachel Carson (1962).

3. Samples from a bilingual, English and Thai, magazine Kinnaree.
"Message from the President" by Thamnoon Wanglee (May 1998).
"Wat Suthat" by Nataya Chobcharoen (August 1997).

Results are presented and discussed.

## The Two Languages in Question

In this research paper, the two main languages studied are English and Thai. Therefore, it would be advantageous for the reader to understand briefly some of the backgrounds of these two languages in terms of linguistic families, their environments and others related matters.

English is in the Indo-European family, a big linguistic family which includes all European languages, such as German, French, Italian, Polish and Russian, excepting five languages, such as Basque, Estonian, Finnish, Hungarian and Turkish. In Asia, Sanskrit, Hindi and Persian are probably the widely known Indo-European languages. One salient characteristic of the languages in this family is that their cases are indicated by their inflections.

Thai is in the Austro-Thai family (Ruhlin, 1976). It used to be considered a Sino-Tibetan language because it bears many characteristics similar to those found in the Chinese languages. Like the Chinese languages, Thai is monosyllabic and tonal. It uses a lot of particles to mark, for example, politeness, a question, a topic, etc. The particles คะ ขา are for females to show politeness when addressing someone. The particle ไหม is used at the end of a question. However, anthropologists have grouped many dialects of Thai in a linguistic family by itself—the Austo-Thai, which includes Thai spoken in Thailand, Laos and Thai spoken by many minority groups, for example, in Yunnan Province in the southern part of People's Republic of China, in Vietnam, in Myanmar and in Bangladesh. The Thai dialect in this study is the one spoken in Bangkok, Thailand.

In terms of environments, Thailand, situated in the Indo-Chinese Peninsula, is a tropical country. Therefore, many images are drawn from tropical plants--rice, bananas, sugar canes and coconuts--and from indigenous animals--water buffaloes, tigers, elephants, horses and dogs. Regarding the climate, there are two seasons in Thailand, the rainy, or monsoon season and the dry season. With regard to religion, the Thai people formerly believed in spirits. However, when Buddhism came into the Peninsula, Thai people adopted it as their primary religion. At present, most Thais are Buddhists and there are many festivals, customs and ceremonies related to Buddhism and Bhramanism, from which Buddhism has developed.

These differences between Thai and English in terms of linguistic families, environments, climates and religions also account for many linguistic discrepancies between the two languages.

## Organization of the Research

The research is composed of five chapters. Chapter I includes an introduction stating the theoretical framework, purposes and data of the study. Some brief linguistic backgrounds of both Thai and English are also included. Chapter II reviews the related literature on different models of translations including the critical, linguistic, text linguistic, communicative/functional, and psycholinguistic/cognitive models. In chapter III and IV, the analysis of the data is presented. The original intentionality and the target language acceptability are seen as two poles in the translating process by which the translators, in an attempt to preserve the original intentionality, manage to make the translation acceptable in the target language context. Incompatibilities and translation loss are also discussed. Chapter III analyzes translations between English and Thai in terms of communication between the text producers and receivers. That is, the translated texts are analyzed in terms of situationality, informativity and intertextuality. Chapter IV discusses the coherence and cohesion of the translated texts. Chapter V provides the summary of the findings and some applications to translation studies as well as to teaching English to Thai and ESL students.

## CHAPTER II

## REVIEW OF THE RELATED LITERATURE

Translation is considered "a system as well as a highly complex mental process" (Wu, 1994, p. 95), which involves the conversion of a source text into a target text. As Neubert and Shreve (1992, p. 1) point out, a source text is linguistically, textually, and culturally built in its setting. The communicative meaning, intent and effects are strongly related to their environment. Therefore, it is a difficult task to pull them out of the original context and put them in a linguistically, textually and culturally new setting.

Since the translation process involves linguistic, communicative, textual as well as cultural notions, a single approach will not be able to fully explain all of its complex nature. Therefore, the following reviews many models which have been developed along different lines to see how each contradicts one another, or how each contributes to the whole process. The studies discussed in the chapter are the critical, linguistic, text linguistic, communicative/functional, and psycholinguistic models. After that, the application of the reviewed research is discussed.

### Critical Model

The critical model is product-oriented (Neubert & Shreve, 1992, pp. 16-17). The critic does not attempt to understand the process involving the translation, but gives evaluative comments on the translated product. In some cases, the critic may evaluate the degree of equivalence between the source and the translated texts. Within this model, another trend which places emphasis on the defects of the source text has developed.

A case that illustrates the model is demonstrated by a translation critic Venuti (1995, p. 25), who explains that many distortions found in translation result from the fact that translators put too much effort to make the translated text readable in the target language. In one of Venuti's examples, in reading the translated version of The interpretation of dreams by Freud (1990 cited in Bettelheim, 1983), Bettelheim (1983) noted the following:

> Instead of instilling a deep feeling for what is most human in all of us, the translations attempt to lure the reader into developing a "scientific" attitude toward man and his actions, a "scientific" understanding of the unconscious and how it conditions much of our behavior. (Bettelheim, 1983, p.5)

One of the reasons why Freud's translated texts sound scientific may lie in the diction used. Bettelheim (1983) explains that some translated words are not appropriate to the translated context. For example, in Psychopathology of everyday life (1960, cited in Bettelheim, 1983), he argues that the word Fehlleistung in German is not appropriately translated into a Greek term parapraxis. He himself preferred to translate it as faulty achievement, meaning a combination of "a mistake" and "an accomplishment" (pp. 86-87), a feeling that we have made a mistake, yet we still approve of it. He points out that the readers do not emotionally respond to the term, and thus it is not appropriate to Freud's texts which are the appreciation of every day life, "which we all are familiar from our own experiences" (pp. 87-89).

Furthermore, within the model, another trend which concentrates on the source-language text has developed. Translators, particularly those professionals who are patronized by their customers, blame the source text for their low quality translations. In this case, most of the source texts involved are technical. Berglund (1990, p. 146) points out that one "big problem has to do with the quality of the source texts—source texts that are simply not satisfactory as departure points for the purposes to be served by the corresponding target text." Three types of defects in source texts are described (p. 147):

1. Obscurity: A source text is not clear because the original writer uses incorrect or imprecise technical terms. The syntax and sentences are so poorly used that the original meaning is hard to discern. The logical sequence is not properly dealt with. Some passages are out of context.

2. Inconsistency: Terminology used is not consistent. Information on company preferences is missing. Clients assume that the translator will use internal references, the existence of which the translator does not have access to. For example, translators may be asked to translate a catalogue supplement without access to the catalogue.

3. Interference: This mostly applies to source texts which are written in English by someone who does not have a good command of the language (p. 147). Some source texts are so idiosyncratic that the translator may have some difficulty to deal with them if they are not familiar with the writers' style of writing. Source texts which have been translated from other languages may be difficult to translate especially if they reflect the original linguistic features. For example, an English description of a mini-robot written by a Chinese can be difficult to understand if there is no Chinese colleague to assist the translator.

To summarize, within the critical model, there are two trends for critics to evaluate translations. In the first trend, the critic gives evaluative comments on a finished translated product. In the second, the criticism concentrates on the defects of the source text. In other words, the model presupposes a finished product, either the translated or the source text.

The evaluative comments either on the translated product or on the source text are beneficial in the sense that they can raise the translators' awareness of potential problems in their translations. However, the model does not shed light on the translating process, how translators manage to transfer the meaning of the source to the target language text. Therefore, we have to examine other models to see how they account for such a process.

## Linguistic Model

The linguistic model concentrates on the replacement of signs in the source language by those in the target one. It studies the systemic relationships between languages, between the linguistic mechanisms, such as potential words and structures. Linguists try to set rules to solve the problems arising from the differences between the two languages to ease translation. However, there has not been a consensus on the connection of linguistics and translation (Fawcett, 1998, p. 120). An early linguistic model concerning translations was developed by Nida (1964).

As a missionary, Nida's (1964) main purpose was to translate the Bible from English into other languages. In the process of such, he wrote a practical handbook to assist translators. Later, he developed a model to account for the translating process. In his model, he distinguishes formal equivalence from dynamic equivalence. Formal equivalence refers to the form and content that are matched as closely as possible between the source and target languages, while dynamic equivalence is the principle of equivalence of effect on the target language audience. Formal equivalence may be appropriate in certain linguistic situations. In diplomatic negotiations, for example, interpreters may translate exactly the original instead of reinterpreting it for equivalent effects on the audience (Hatim & Mason, 1990, p. 7). In other words, formal equivalence deals with lexical, grammatical or structural form of the source text while dynamic equivalence sees the translating process as an adaptation of the source text for a different social group of audience with a different language, culture, world knowledge and text expectations. The two orientations should not be viewed as two extremities, but a range of scale. Newmark (1981, p. 39) proposes the terms "semantic and communicative translation" to cover the middle grounds of the translation practice.

However, there are problems with Nida's (1964) approach. First, in formal equivalence, the meaning and meaning structures in one language do not agree with those in another (Fawcett, 1998, p. 122). Secondly, the method to evaluate the dynamic equivalence has not been accepted.

In the first case, there are many gaps and cultural incompatibilities when languages are mapped. For example, the English word woman does not have exactly the same meaning as the French word femme. The French word can refer to a woman as well as a wife, but the English woman does not include the meaning of wife.

Secondly, in dynamic equivalence, the methods to evaluate the translation effects on the target audience are considered invalid. For example, Nida and Tabler (1969, p. 173) suggest measurements to test if a translation produced equivalent responses from the target audiences. Some of them are as follows:

1. The cloze technique. The reader is given a translated text in which, for example, every fifth word is deleted and asked to fill out any words that seem to fit the blank best.

2. Reading aloud a translation to an audience. The difficulties of the reader's reading and of the audience's comprehension are indications of translation problems.

House (1997) criticizes that the methods suggested fail to give a full account for the overall quality of translation because they do not include the task of judging a translated text against its original. If the degree of equivalent responses cannot be measured, it seems fruitless to postulate the equivalence (p. 4).

Since it is difficult for translators to find linguistic equivalence in two languages, later researchers attempt to define strategies to resolve incompatibility problems and to study relations between languages. The studies include the application of generative linguistics to account for the translating process. For example, Nida (1969) proposes another view based on deep structure analysis in generative linguistics. Sentences are reduced to kernels, basic structures of language which are characterized by the simplest possible form, in which objects are represented by nouns, events by verbs, and abstraction by adjectives, adverbs, or special verbs. The surface structures in the target language are derived from transformational rules. However, further research points out that such a process does not really occur in the translating process. Obviously, transformation grammar can give very little account on translation (Fawcett, 1998, p. 123).

However, the linguistic model has some implications on translations. Because of research conducted within the linguistic model, it has been found that the meaning translated is always contextual and is partly lost. Therefore, researchers turn to focus their studies to see how textual characteristics constitute to the whole textual meaning. The research results of such may benefit translators to transfer the global meaning of a text from one language to another.

To summarize, the linguistic model focuses on the equivalence of two languages, for example, the formal and dynamic equivalence offered by Nida (1964). However, there are problems with the approach. When languages are compared and contrasted, there are usually some incompatibilities and translation loss. Moreover, the methods to evaluate the translation quality are not valid. With the shortcomings, later researchers focus on the strategies to aid translations such as the use of transformational rules to account for the translation process. Again, it has been found that such a transformational process does not really occur in translations. Nevertheless, the linguistic model has some implications on translations. Since linguistic equivalence is found problematic, later researchers concentrate on text linguistic model, the major concern of which is to translate the global meaning of a text from one language into another.

## Text Linguistic Model

In text linguistics, it is not the transfer of meaning but rather the communicative values which are transferred from the source to the target text. Communicative meaning refers to the global meaning of a text, which includes the expectations of the text users. The translator is a mediator who mentally assesses the source text and transfers it to the target one. The equivalence of the two languages is textual and communicative (Neubert & Shreve, 1992, pp. 24-25). The approach is a further development of the linguistic model, which pulls in register and genre analyses, pragmatic as well as semiotic approaches into play with the translating process.

### Register Analysis

Register analysis mainly deals with different formal levels of language employed by participants in different linguistic situations. Its point of departure was the study of language variation.

In language variation, Catford (1965, p. 83) proposes that language should be classified into subcategories of the whole so that varieties of language can be described.

Halliday, MacKintosh and Strevens (1964) provide a different perspective to study language variation. The model proposed concentrates on two dimensions—the user of the language, who the producer of the language is, and the use of language, how the text is constructed (pp. 75-110).

User-oriented factors include geographical, historical and social varieties of the language as well as variations in language standard. Use-oriented factors involve the factors of message construction such as field, tenor and mode. Field refers to the area of operation of the language activity, or the subject matter (p. 90). Tenor refers to the level of formality which is appropriate for the participants involved while mode refers to the medium of language activity such as writing and reading (p. 92).

Hatim and Mason (1990, pp. 48-49) further define field as a highly predictable subject matter in a given situation, for example, a physics lecture or a courtroom interaction. In translating and interpreting, fields can be problematic because English has a highly developed technical and scientific culture with abundant technical terms. Therefore, when translators translate English into a third-world language, they face problems of shortage of technical terms in the target language and of the use of loan words, which involves national identities. Many third-word people resent English loan words because they are afraid that their native languages might die, and thus they would lose their identities. On the other hand, when translating from a third world language into English, the translators may face a shortage of honorific terms in English (Gregory, 1980, p. 464).

With regard to tenor of discourse, Hatim and Mason (1990, p. 50) further define it as "the relationship between the addresser and addressee." The analysis can be based on a continuum of distinctions ranging from formal to informal. Namy (1979 cited in Hatim & Mason, 1990, p. 50) notes that there is a constant shift of tenor in interpreting American and French trade union officials' interactions. The French use the formal educated tenor while the American counterparts use working class speech and colloquialisms. The impact on translations may jeopardize negotiation between the two parties. For example, if the French tenor was literally translated into American English, the American audience might assume that the haughty French kept a distance from them. On the other hand, the French might take the translated working-class speech as impolite and might not comprehend the American colloquialisms.

The term mode is further defined as "medium of language activity" (Hatim & Mason, 1990, pp. 49-50). The main distinction is made between writing and speaking. Channel is an important aspect of mode; it is the vehicle through which communication occurs, which includes broader communication types such as telephone conversations, business letters and essays. Distinctions between dialogue and monologue are also observed. In Halliday's (1978, pp. 144-145) later research, rhetorical modes such as expository, persuasive, narrative and descriptive are also included. It is usually found that the mode determines the use of language, and accordingly the translators have to observe the notion when translating a text.

As Mason (1998, p. 30) points out, register analysis is a powerful tool to study a text, which is beneficial to translation. In the first place, translators should adjust the target language register when translating. Secondly, register analysis can be used as a measure to evaluate a translation.

In the first instance, Gregory (1980, pp. 464-466) states that the analysis for register equivalence is the major factor in the translation process. In other words, a given language utterance or text is considered appropriate to a certain use within a socio-cultural context. When the utterance or text is translated into another linguistic and cultural context, adjustments to the utterance or text must be made.

Regarding assessment of translations, House (1997, p. 106) describes how a textual profile of the source text, which involves register analysis and pragmatic theories of the language use, should be used as the norm against which the quality of the translated text is to be measured. According to her, translation refers to the preservation of three aspects of meaning—semantic, pragmatic, and textual—across two languages. An "adequate translation text is a pragmatically and semantically equivalent to that of its source text." The requirement for this equivalence is to identify the function of texts. A translated text should first of all "have a function equivalent to that of its source text" (House, 1994, p. 4702). As a result, register analysis has turned out to be a science of translation and has influenced many textbooks on translation studies. Text analysis has become a preliminary exercise for a translator to translate a text.

In brief, register analysis, which involves the field, tenor, and mode of language, plays a major role in the translating process. It provides a primary exercise for translators to analyze a text. For translation quality, translators should take into account the register and pragmatic equivalence between the source and target languages. However, register analysis is found inadequate. In practice, to meet the requirements of the target language context, the translator has to further consider other aspects of language use, for example, conventions of genres and constraints on discourses and texts.

## Genre Analysis

In discussing genre analysis, Hatim and Mason (1990, pp. 69-75) distinguish genres from discourses and texts. Genres are defined as conventionalized forms of texts, which reflect the functions and goals involved in particular social occasions as well as the purposes of the participants in them. "Genres may be literary or non-literary, linguistic or non-linguistic, including forms as disparate as poems, book reviews, christening, etc." (69). Discourses, in Hatim and Mason's (1990, pp. 70-74) sense, include the participants' attitudes whereas texts refer to the text producer's intents as well as coherence and cohesion.

### Generic Conventions

Within the conventions of a particular genre, there is a cultural norm which refers to a cultural frame. This frame must be dealt with in translation. For example, consider the literal translation of the following Arabic news brief: "when the sheikh, their father, got up from his bed and called for a jug of water in order to wash himself before praying" (p. 69). If the genre expected is a news brief in English, the translation of such is superfluous and will not be tolerated by the English-speaking audience. Therefore, the conventions of genres in a particular culture are some indicators which determine the way the original should be translated.

### Discoursal Constraints

The term discourse is defined by Hatim and Mason (1990, p. 240) as "modes of speaking and writing which involve participants in adopting a particular attitude towards areas of socio-cultural activity." For example, the book review is an evaluative mode involving the reviewer expressing some attitudes toward a subject matter. Some discourses show the power of people who exercise authority (p. 70).

Genres are related to discourses. For example, militant discourses are not appropriate for a democratic discussion. In different cultures, there are different discoursal constraints which may have an impact on translations.

In translating a genre—a political interview with Khomeini--for example, there is another set of discoursal constraints at work. The constraints are "those associated with emotive, committed discourse" (p. 72). For example:

> Fallaci: But you **frighten** people, as I said. And even this **mob** which calls your name is frightening. What do you feel—hearing them **calling out** like this, **day and night**, knowing that they are there, all **of them there sitting for hours, being shoved about, suffering,** just to see you for a moment, and to **sing your praises**?
> Khomeini: I **enjoy** it. I enjoy hearing and seeing them. Because they are the same ones who **rose up to throw out** the internal and external enemies. Because the applause is the continuation of the cry with which the **usurper was thrown out**. It is good that they continue to be **agitated**, because the enemies have not disappeared. Until the country has settled down, the people must remain **fired up**, ready to **march** and attack again. In addition, this is **love**, an intelligent love. It is impossible not to **enjoy** it. (Johnstone, 1987, cited in Hatim & Mason 1990, p.72) [emphasis added by Hatim & Mason]

In contrast to the news brief, where redundancy is omitted to meet the requirements of the genre in the English context, this translated interview keeps lexical repetition and syntactic redundancy. The purpose is to relay the emotive output of the original Persian text. Thus, cultural discoursal constraints have their roles in determining the output of the translated text.

Textual Constraints

In the process of translation, texts have their own constraints on the translated product. Therefore, the translator should attend to rhetorical intents, coherence, and cohesion in a text. The hierarchical relationships among genre, discourse, and text are illustrated in abstracting. The abstract is a genre with its own conventions. As a discourse, it should be neutral. In terms of text, it should be coherent. However, the following abstract translated from French poses problems for the English audience because it fails to observe the textual constraints concerning cohesion and coherence in the English context.

> Is the rise of the Soviet Union to power and domination due more to the efficiency of its system and its leaders' know-how than to the shortcomings of those who, in the West, hold the same responsibilities? No. The present imbalance is the outcome of a series of errors in judgement, unfounded speculation, about-faces and broken illusions. (Gallois, 1983, cited in Hatim & Mason, 1990, p. 74)

The text is difficult to process because of its unusual textual properties. It needs reading many times to establish it as a coherent text meaning: "Western leaders have been incompetent and weak in the face of Soviet aggression" (p. 74). In terms of cohesion, the <u>series of errors</u> is not textually cohesive to <u>those in the West</u>. Regarding the abstract genre and discourse conventions, it is not precise and neutral. Therefore, Hatim and Mason (1990, p. 75) retranslated it with respect to the "generic, discoursal and textual conventions of the English-language abstract" as follows:

> Over the past twenty years, the reasons for the failure of the West to contain Soviet power and domination are to be found in the shortcomings and lack of coordination of Western leaders and their policies.

Obviously, the revised translated product is easier to process because it meets the requirements of genres, discourses, and texts in the English-language context. It is more concise and precise in terms of genre conventions, more neutral in discourse, and finally more coherent and cohesive at the textual level. Implications from the genre analysis by Hatim and Mason (1990, pp. 65-75) indicate that, to obtain the ultimate impact on translations, translators should take into consideration the generic, discoursal, and textual constraints.

In short, in genre analysis, Hatim and Mason (1990, pp. 69-74) distinguish genres from discourses and texts. Genres refer to conventionalized forms of texts. Constraints on discourses deal with the participants' attitudes while those on texts refer to the text producer's intents as well as coherence and cohesion. To achieve the highest effects in translations, the translator has to adjust the translated text according to the generic conventions as well as to observe discoursal and textual constraints of the target language.

As far as the review of the text linguistic mode is concerned, the discussion has shown that register and genre analyses have major influences on translations. However, register and genre analyses are only parts of the whole text linguistic model. To complete the account of the model, two major linguistic aspects—pragmatic and semiotic approaches—should be included.

## Pragmatic Model

Pragmatics, which is the study of language use, also influences translation. The pragmatics discussed here includes the theory of speech acts and Gricean cooperative principles.

### Speech Acts

Speech acts refer to the act a speaker performs by speaking. For example, when a judge says to a prisoner, "I hereby sentence you to ten years in jail," the judge is performing the act of sentencing a person by uttering the sentence with the words "I hereby sentence." Other speech acts are, for example, requesting, apologizing, commanding etc. The theory of speech acts was proposed by Austin (1962) and further refined and advanced by Searle (1969). Austin classified three different kinds of actions performed in utterances. For example:

1. Locutionary act: the action performed in a meaningful utterance.

2. Illocutionary act: the communicative force accompanied with an utterance.

3. Perlocutionary act: the effect of the communicative force on the receptor of the utterance or the change of the state of mind of the person.

In translation, these three forces play important roles. Translation in pragmatics-oriented models holds that translation is, in fact, a successful performance of speech acts. Translators perform locutionary and illocutionary acts to have the same perlocutionary force in the translated version. Communication breakdown is, in part, due to misinterpretation of speech acts (Hatim, 1998, p. 180).

Hatim and Mason (1990, p. 62) illustrate the analysis of speech acts in the case of court interpreting. For example, "the accused may not order, question, discuss etc.; a barrister may assert, question, threaten, etc.; while it is the prerogative of a judge to advise, pronounce, adjourn." Interpreters must interpret appropriate speech acts. A mistake in interpreting a request into a command may cause a communication failure and legal complications.

In communication, for a successful outcome of speech acts, there must be conditions to facilitate the speech acts. Grice (1975) accounts them in terms of cooperative principles. In a speech event, the speaker tries to satisfy the following maxims.

1. Maxim of quantity: make the contribution as informative as is required.

2. Maxim of quality: make the contribution true.

3. Maxim of relation: make the contribution relevant to the aims of the conversation.

4. Maxim of manner: make the contribution clear and orderly.

Any violation of such maxims, an implicature, in a speech event may cause communication breakdown.

The Gricean maxims are involved in translation because some source texts are found to disregard the cooperative principles. For example, regarding the maxim of quantity, Keenan (1976) has observed that the speakers of Malagasay do not give enough information in their conversations. There are two reasons. First, Malagasay members in a community do personal activities in public. Therefore, information that is not available to public is considered prestigious. Thus, an individual with new information is reluctant to share it with others. Secondly, Malagasay people are afraid "of committing oneself explicitly to some particular claim" (p. 70). For example, if someone broke a glass, nobody would directly identify the culprit for fear that he/she must be responsible of the guilt of uttering such an explicit claim. The implication on translation is that the translator has to consider the perlocutionary effects of the translated text on the target language audience and find ways to reconstruct the meaning affected by the mismatch of speech acts.

With respect to the maxim of relation, Gutt (1991) posits that both the translation and the original are constrained by the principle of relevance. He describes translation based on the theories of communication. Humans in general can refer to what it is meant in a speech event because they observe the relation maxim. In his theory, he distinguishes two kinds of language use—descriptive, involving reference to entities in the real world, and interpretive, involving reference to entities as well as thoughts and expressions of thought. Translation is viewed as interpretive language use. Good translation must be adequate in terms of

> relevance to the audience—that is, that offers adequate contextual effects; if we ask how the translation should be expressed, the answer is; it should be expressed in such a manner that it yields the intended interpretation without putting the audience unnecessary processing effort" (pp. 101-2).

In assessing the speech act analysis, the theory can be applied to diagnose the readability of the original text and to see potential problems in translation.

In achieving the ultimate effect in translation, especially when the translator is dealing with two remote languages, different pragmatic means should be applied in the target language. The speech act theory, however, cannot account for many problems occurring in the process. For example, if we interpret a speech event in a source text as meeting the cooperative principles and as being appropriate in its context, it does not mean that the whole text is appropriate. Neither can we relate the degree of appropriateness of the text to those in other texts because each text in each culture has its own degree of contextual appropriateness. Finally, a global text is hierarchical governing a series of speech acts. It is not a one-dimensional, linear succession of elements which adhere to one another orderly. Speech act analyses of elements in a text cannot account for the text as a whole (Hatim, 1998, p. 181). With such a shortcoming, Hatim and Mason (1990) propose the application of semiotics to efficiently account for translations.

## Semiotic Approaches

Semiotics involves the studies of language as a system of signs. Bulhler (1985) posits that language is, in fact, a system of signs. People communicate through the exchange of signs. He postulates the following:

> That every language is a system of signs, that the sounds of language are posited by the speaker as signs and received by the hearer as signs, that the phenomenon of language arises as the mediator between individuals in the exchange of signs—in this or some similar way we can begin to speak about language. (Bülhler, 1985, p. 70)

As such, semiotics is understood to "cover the study of all systems of signification and of the various processes of communication" (Eco & Nergaard, 1998, p. 218) including translation studies.

Two semiotic approaches, structural semiotics and interpretive semiotics, have some potential for creating theoretical frameworks for translation research. The first one, structural semiotics. views each language as a system of relations within itself. When words in different languages are compared, for example, the German terms Holz, Baum and Wald with English Wood, Tree and Forest, or French Bois, Arbre and Foret, the terms in each language do not have exactly the same semantic meanings. However, the structural semiotics allows analysis of the different lexicons as signs and thus provides the translators choices when they have to make decisions for their translations.

Eco and Nergaard (1998, p. 219) point out that the structural semiotics ignores the contextual clues and the pragmatic use of the texts. The analyses can compare languages at different levels such as at word choices, sense levels and narrative structures, but they do not take into account the production and reception of texts as well as "interpretations and use of texts" (p. 219).

The second approach, interpretive semiotics, describes semiosis as an action or an influence which is, or involves, three subjects—a sign, its object and its interpretant. The interpretant is the science of signs which explains or translates a sign through another sign by giving a definition, a synonym, an example, or a sign from another semiotic system and so on indefinitely (Peirce, 1985, p. 10).

According to Eco and Nergaard (1998, p. 219), in terms of translation studies, Peirce's interpretive semiotics suggests that

> Our linguistic competence is best explained within the format of an encyclopedia rather than a dictionary. In other words, it is best seen as a type of competence which provides instructions on how to interpret (and even translate) a given term according to the sense it acquires in a particular context and/or situation of production and reception, according to intertextual situations and so on. (p.219)

In other words, translation is a subcategory of interpretation. It does not deal with replacing individual terms with their synonyms or other signs in other semiotic entities in other systems. Instead it involves "confronting contextual situations against a background of different (partial) encyclopedias, that is, of specific forms of socially and culturally knowledge set in different historical situations" (p. 219). For example, in translating an Arabic news report into English, the word al Tawaaf does not have its equivalent. However, as a semiotic sign, the translator may refer to some encyclopedic knowledge of the Arabic culture, and thus render the word into the sacrosanct ceremony of walking round the Black Rock in Mecca (Hatim & Mason, 1990, pp. 106-107).

In brief, semiotics provides translation studies a broader view of interpretation. In translation, translators may need to consult an encyclopedia, which includes explanations of some background knowledge of different types of texts, to enhance their interpretation and translation of one linguistic text into another linguistic system.

In my view, Hatim and Mason's (1990, pp. 69-119) elaborate research regarding genre analysis, which includes discoursal as well as textual constraints, pragmatics and finally semiotic studies, has thrown light on translation studies. However, one weakness is that the researchers account each model in a linear fashion, as problem-solving strategies to find solutions when they confront some problems in the translation process. In fact, translation, as with other cognitive processes, should be accounted for as a hierarchical, interactive and recursive process. The primary concern is the original writer's intention, and the end result should be the acceptance of the translated text by the target audience. In between these two poles, the process progresses interactively and recursively; the translator has to translate and retranslate to adjust the diction, meaning, styles and others to preserve the original writer's purposes and at the same time to meet the requirements of the target register, genre, pragmatics and other socio-cultural expectations in the target language.

Actually there is a body of research that views translation as communication between two languages. This type of research holds that language functions for communication in society. While the text linguistic model places emphasis on the analysis of a text and its related effects, the communicative/functional approach concentrates on how to relay a message from one language into another. The focus is on the function of translation and how to achieve the effects intended by the original text producer.

Communicative /Functional Approach

According to Mason (1998, pp. 29-33), early communication theories view translators as decoders and re-encoders of messages. Translators adjust the information of the messages and try to relay it as it is in the target language. Nida (1964), based on the communication theory, states that translators should consider five phrases of communication: the subject matter, the participants, the speech act or the process of writing, the code used such as the language in question and finally the message, the way in which the subject matter is encoded into specific symbols and arrangements (p. 120). He also applies the information theory to account for translation. First, information is equated with unpredictability. That is, a commonplace message is understandable, but an unusual unpredictable and strange message is not; it takes much greater effort to comprehend.

To illustrate the relationship between information and unpredictability, Nida (1964, pp. 126-127) gives the following example. If a person says something is terrific, the word terrific does not carry much information because it is predictable, but if someone says, "This is a beautiful pshlong," the word pshlong would be unpredictable and thus carry a great deal of information. Therefore, the communication may be overloaded. When translating, translators compensate the overloaded information by lengthening the message.

Mason (1998, p. 30) critiques that the theory has at least two weaknesses. First, it overlooks social contexts of the text production and reception. Second, meaning in the source language is treated as if it could be transferred as an intact entity into the target language.

Another approach developed within the communicative framework stems from the consideration that translators are social members who receive and produce texts. The view of communicative competence originated from Hymes (1971), who posits that judgments of language are of two kinds: "of *grammaticality*, with respect to competence, and of *acceptability*, with respect to performance" (p. 281). The whole communicative competence theory should consider language in its natural occurrences and study human linguistic behavior in cultural circumstances.

Four parameters involving communication are whether the language use is possible, feasible, and appropriate in some circumstances and finally whether the language is *performed* (p. 281). Canale's (1983, pp. 6-11) classification of the following accounts for the systems of knowledge and skill required for communication in translation.

1. Grammatical competence. The translators must have command of two languages to understand and process accurately the meaning of utterances.

2. Sociolinguistic competence. The translator must judge the appropriateness of a text in its context, including factors such as the status of the participants, purposes of the utterances and norms and conventions of speech events.

3. Discourse competence. The translator must be able to process the source text and produce it in the target language text with cohesion and coherence.

4. Strategic competence. The translator must be able to resolve any potential problems of communication such as ambiguity in the text so that it can communicate effectively between the source and target languages.

In translating a text, the translators may take the following steps (Mason, 1998, p. 31).

1. Select the lexical and grammatical items in the target language which are close enough to relay the message. Make changes that are required in the target language.

2. Take into consideration the genre of the text and from it, use the appropriate grammatical sequence in the translation.

3. Apply the conventions of the genre in the target language into the translated version.

4. Repair any miscommunication that may occur to ensure that the communication from the source to the target text is explicit.

The next question that arises for the translator is: "What is the intended meaning and how can one identify it?"

## Meaning and Communication

It is argued that translators do not exactly know the original author's knowledge and his or her purposes. The best that translators can do is to mentally process from available sources such as the original text and its socio-cultural circumstances plus the translators' knowledge of the language and of the world to perceive the original writer's intentions. By this means, the translators are interpreters of texts, based on their assumptions about the mental environment of the text producer and text receiver. Therefore, there may be many interpretations. In this sense, the translators have to select the most appropriate interpretation to ensure that the target text can communicate effectively the original intent (p. 32). The intent can be identified by the text function.

Translation Function

Roberts (1992) identifies various functions of translation. For example, one translates a literary text from one culture to present its thematic content to another culture. A translator may present a foreign writer's point of view and style into another culture through translation. Translations of many Asian and African works into English are examples of a way to introduce new cultural elements to the target culture. In her study, Roberts analyzed French translations of Thomas De Quincey's Confessions of an English opium-eater. She found that in the version translated by Afred de Musset, some passages were abridged, while others were not. Some additions were made. The tone and content of the original were changed to accommodate Musset's "personal inclinations as well as those of his era" (p. 11). In other words, Musset's translation-adaptation respects the language, customs and ideas of early 19th century in France, rather than those of English at the same period (p. 11). In the version translated by Beaudelaire, it was a summarized translation, which was highly acclaimed by French critics. The reason for his achievement was in the fact that he eliminated "the author's asides, reflections and digressions without affecting what he considered to be the essence of the work" (p. 12). Roberts (1992, p. 12) describes Beaudelaire's translation as follows:

> He follows the original writer's chain of thought step by step and respects his rhythm and his overall structure, using a literal approach while still creating a literary masterpiece. He became so much one with De Quincey that images from the latter were later incorporated into his own poetry.

Roberts (1992) concluded that it was the translation function that determined what to be added or deleted, whether it would be appropriate to follow the original structure closely or to create a new one and finally whether the translator should retain the literary qualities of the source text in the translated version.

Mason (1998, p. 33) notes that the communicative/functional perspective relates the circumstances of the production of the original text with those in the target text and at the same time attempts to carry the original aims over in the target language. The translation function, however, determines whether the translator should delete or add some passages, or to retain the literary qualities of the source text in the target language version. However, the communicative/functional model cannot tell what really happens in the mind of the translator while translating. To learn more about the process of translation, one needs to turn to psycholinguistic or cognitive models.

Psycholinguistic/Cognitive Models

According to Bell, (1998, pp. 185-190) translation is a cognitive process which requires information processing skills. A psychological model of translation should reflect how humans process information and how they work on the memory. The studies of this type may shed some light on translation and what the translators really do, and thus may yield some applicable results to improve translation training, language teaching and even human communication.

Stages, Problems, and Strategies

According to Bell (1998, p. 187), there are three stages of the translating process: analysis, synthesis, and revision. In the analysis stage, the translator in receiving the text draws on background, which can be described as encyclopedic knowledge including specialist domain knowledge and knowledge of text conventions, so that he/she can comprehend the text. This means that levels of translation include syntactic, semantic and pragmatic, the micro and macro structures, cohesion and coherence and the text type.

In the synthesis stage, the translated version is produced and then assessed in terms of the original text meaning and intention as well as the intention of the text specified by the translator and the client. Then the draft is revised.

Text processing is composed of problem-solving strategies. An analysis of the process is required to look at the strategies that the translator uses. It will reveal the frequency of the strategies used and the kinds of indicators to identify problems.

Strategies can be identified at global and local levels. These strategies interact with the translator's background knowledge such as awareness of the style, content of similar texts, writing conventions and register. For example, experienced translators apply target genre and register analyses to the translation so that they can preserve the original intentions and at the same time make the text acceptable in the target language context. At the micro level, selections of syntactical structures and words to make the text coherent and cohesive in the target context are parts of the translation process.

<u>Methods to Study the Mental Translating Process</u>

Two main methods are used to solve the problems of studying translators' behavior. Product-based studies compare the source and target languages. The textual differences between the two are employed to investigate the mental process of the translators. Process-based studies are, for example, thinking-aloud protocols, studying of the eye movements of the translators, video-taping translators when they are at work, asking them to answer questionnaires (Bell, 1998, pp. 189-190). Of all these methods, the most popular one is the thinking-aloud protocols (Jaaskelainen, 1998, p. 266).

Thinking-aloud Protocols as a Research Method

Thinking aloud methods are employed to collect data for further analysis. The informants of an experiment are asked to verbalize their own thought processes while performing a translation task. Different methods have been used with different numbers of informants. For example, Lorscher's (1991) asked first or second-year foreign language students to orally translate a written text. The source texts represented different genres ranging from brochures, political satires, popularized science to government papers. In other studies, professional translators were informants. In some studies, the informants were allowed to have access to reference material such as dictionaries, but in others, they were not. The number of informants in each study varied, ranging from one to 12 in most cases (Jaaskelainen, 1998, p. 268).

The multiple research designs yielded different results. However, generally, it has been found that three constraints are involved with translators and interpreters at work. They are the task, text, and translator. The task refers to the activity to be carried out in a particular context; the text refers to the linguistic and discoursal structures of the source text while the translator refers to the linguistic and non-linguistic knowledge and skills of the person who carries out the task. These constraints are an input condition to the translating process, and they have different influences on the function of the process (Bell, 1998, p. 185).

Findings from thinking-aloud protocols have also shown vast discrepancies between language learners and professional translators. First, language learners place emphasis on lexicon transfer while professional translators on styles and the target audience's expectations. Second, professional translators can identify more problems and take more time and energy to solve them. Such findings consequently yield a hypothesis that professionals are more aware of translation problems than language learners. Moreover, they can shift from the automatic processing in translating their routine tasks to conscious translating in their novel task situations (Jaaskelainen, 1998, p. 268).

Finally, the research results seem to imply that the translator's professional competence may be formed by affective factors such as a positive attitude and high motivation. It is hypothesized that expertise may not be developed by giftedness or extensive practice alone, but by creating motivation and maintaining it at a high level (Jaaskelainen, 1998, pp. 268-269).

Bell (1998, pp. 189-190) concluded that though findings of psycholinguistic or cognitive research involving the translation process are not conclusive, they suggest some of the things that translators do. Moreover, they can shed light on human communication as well as link the science of translation with psychology and linguistics.

## Conclusion

In brief, this chapter has reviewed different models of the translating process. In the critical model, the translated product is criticized. However, some researchers blame the source texts for their obscurity, inconsistency and interference. In the linguistic model, attempts have been made to find linguistic equivalence between two languages. It is concluded that linguistics can do very little to solve problems faced by translators. Therefore, the research is shifted to the text linguistic model, in which attempts have been made to account for the global meaning of text. The research incorporates register and genre analyses as well as the pragmatic approach. However, Hatim and Mason (1990) have found that the pragmatic model is not adequate to account for the complex nature of translation; therefore, they include semiotics in their research. In semiotic terms, translation is an interpretation of signs. As such, translators can draw in broad encyclopedic knowledge to interpret signs in translation. Yet another growing body of research holds that translation is communication between the source and target languages. The research focuses on circumstances of the production of the original and those in the acceptance of the target text. It is the translator who determines what to delete, add or preserve in the translated product. Finally, the psycholinguistic or cognitive model has been reviewed to account for the translator's mental process. It has been found that the task, text and translator are three major factors to constrain the translation process. From the thinking-aloud protocol analysis, it has been revealed that professional translators concentrate on styles and the target audience's expectations while language learners on lexicon transfer. Professionals are more aware of their problems and spend more time and energy to solve them. It is also implied that affective factors have their roles in the translation process. A positive attitude and high motivation can help develop translation competence.

## Application

From the related literature reviewed, the models which seem workable to analyze translated texts are the communicative/functional approach, text linguistics and the psycholinguistic/cognitive model. For example, in communicative/functional model, its focus is on the circumstances of the text production and those for the acceptance of the target text. In the text linguistic model, the focus is on the text itself, how to manage to produce a target language text that bears the effects intended by the original writer. In the psycholinguistic/cognitive model, the concentration is on the strategies used by the translators to solve problems that occur in the translating process.

Actually all the models above can be consolidated into text linguistics proposed by deBeaugrande and Dressler (1981). In the framework, intentionality and acceptability are seen as two poles of communication viewed by the communicative/functional model. The translators, in their attempts to relay the translated message, consider the original and the target language situationality, informativity and intertextuality. Finally, they have to consider how to make the text coherent and cohesive so that it will be accepted in the target language context. These involve register and genre analyses as well as pragmatic and semiotic approaches. So far as the psycholinguistic/functional approach is concerned, the analysis of translations will reveal strategies used by translators to solve problems that occur in the process. Therefore, deBeaugrande and Dressler's (1981) model is considered appropriate to analyze translations in this research paper.

# CHAPTER III

## TEXT AND TRANSLATION: THE USER-CENTERED NOTIONS

In analyzing translation within deBeaugrande and Dressler's (1981) theoretical framework, the user-centered notions of intentionality, acceptability, informativity, situationality, and intertextuality are discussed first because translation involves primarily the production of text and reception of the translated text. Then the text-centered notions of coherence and cohesion are discussed in the next chapter to see how the translated text has been managed to cover the discrepancy between the original and the translated version in those regards.

The purpose of the analysis was to gain insight in the translating process to account for linguistic universality as well as translation incompatibility and loss. In the case of translation incompatibility, the research was expected to account for strategies translators use to cope with it.

### Intentionality and Acceptability

When a text is produced, the text producers want to achieve some effects in the text receiver. Writers usually have a plan to communicate a goal or a set of goals to the projected readers, as Porter (1992, p. 84) describes the act of writing as follows:

> Writing does not occur in <u>vacuo</u> but rather in a socially constrained or guided activity. The constraints come not only from the immediate rhetorical occasion or context but from the entire social network (the discipline, the group, the society) of which the writer is inevitably a part.

The writers write because they have some particular aims to fill out the gaps which, they think, exist between them and their audience (Porter 1992). Perhaps they want to contribute to an academic field, sharing research results they have just found with other academics. Perhaps they want to entertain readers with their fiction, so they write novels and short stories. Perhaps they want to express themselves; therefore, they write poetry. Some people may want to persuade customers to buy some particular goods; consequently, they write advertisements. All these aims of discourse are manifested under some social constraints shared by both the writers and the readers. For example, in publishing a research report, the writer has to follow the publisher's guidelines regarding the format, citations of texts, footnotes, references and others. Likewise, novels, short stories and poetry have their own formats and social constraints on them. Advertisement writing is constrained by the type of media, the cost, merchandise and purpose of the advertisement.

Other than the aims of discourse, the subject of the text is also determined by the interaction between the writers and the discourse community. Porter (1992, p. 114) refers to a poststructuralist view which agrees with that of the social constructionism that sees "audience as a force that shapes and influences the writer and hence the inscribed text." This audience can be identified as "a vital force of beliefs, attitudes, knowledge, existing in writing, in pre-text that the willing writer can consult." For example, suppose that James E. Porter himself, in the process of writing a proposal asking for a research grant, "must actually become an administrator." In effect, he has to break down "the artificial division" (p. 115) that separates the administrators' and his roles and become one with the administrators. Considering the tight budget, a problem facing the administrators, the writer may discuss that and propose a way to use the research grant effectively.

In translation, the original writer's intentions as well as the constraints shared by the original writer and the original audience must be shifted to another audience in another linguistic community. The translator's main responsibility is to carry over the original textual goal and at the same time make the translated text acceptable in the target context. Thus, intentionality and acceptability are considered the two poles of the translating process. In between these two goals, the translators would have to take into consideration the textual characteristics such as situationality, informativity, intertextuality, coherence and cohesion as proposed by deBeaugrande and Dressler (1981). For example, they may consider one way to convey the original intentions to the target audience is to have the translation processed in a situation similar to the original one. This is how situationality comes into play with the translating process.

## Situationality

According to deBeaugrande and Dressler (1981), situationality refers to the context of a text. For example, a laboratory manual is meant to be used in a laboratory, but not in any situation. For translators to keep the original situationality in the translation, they would have to further consider the target language conventions concerning genres and register. For example, technical texts should be translated into technical texts; poems should be translated into poems. The translated register, or the use of language, should be close to its original. Finally, the effects of speech acts in a target language situationality should be taken into accounts as well.

Of all the genres, the situation in which a text is processed by the target audience closest to the original is the translated academic text. The audiences either in the original or target settings share the same concepts and technical terms in a particular academic domain.

The translator is required, especially in translating a technical text, to understand the concepts and technical terms involved. Without an appropriate knowledge, the translators may misread the text and thus mistranslate it. For example, without conceptual knowledge in computer science, the following text may be problematic for the translator.

An IPv6 address consists of 16 bytes (octets). It is 128 bits long.
(Forouzan, 1998, p. 639)

An Ipv6 address refers to the identification number of each computer. It consists of 16 bytes, each of which has 8 bits. The word byte refers to a measurement unit while bit refers to binary units; 8 bits are equal to one byte; one byte is equal to one character. In this case, 16 bytes, or octets, time 8 is equal to 128.

The text can be translated into Thai as follows:

Ipv6 เป็นเครื่องหมายประกอบด้วย 16 ไบท์ (ออคเทต octates). ความยาว 128 บิท

In translating an academic text, the main difficulty lies in the language barrier because socio-cultural factors are rarely involved. Therefore, the translator's main responsibility is to relay the content of the message.

Two notions should be made relating to the translation of technical texts: the issue of borrowing technical terms and who should the translator be.

Regarding technical jargons, English has developed a huge body of technical terms to accommodate the advancement of technology and science. Since this Thai vocabulary is still limited, borrowing of English technical terms is a way to solve the problem. However, there is resentment about borrowing too many words from English because the issue involves the national identity. Some Thai academics are afraid that the Thai language would eventually die if there were too many English loan words.

Therefore, there is an attempt to coin Thai technical terms. The strategy is successful to a certain extent; many coined technical terms have been accepted by the Thai users. However, two problems occur: the coinage is not rapid enough, and some terms are not well accepted. In the first instance, with the rapid growth of technology, there is a drastic increase of English technical jargons. In the Thai context, however, usually when a term is coined, there are many debates by many parties of academics before a term is well accepted. For example, the word globalization in Thai โลกาภิวัตน์ took several years, after some arguments among Thai academics, to establish itself in the Thai context. At first, the Thai term โลกานุวัตน์, meaning development after the world was introduced. Some Thai scholars, however, argued that it should be another word โลกาภิวัตน์, which means development all over the world. Eventually, the latter word was chosen. In the second case, some coined words are not accepted in the Thai context. For example, a Thai word กระด้างภัณฑ์, which literally means rough and hard goods, to refer to hardware, sounds ridiculous and is not well accepted by the Thai people. Therefore, English loan words still play an important role in Thai technical texts.

The second issue involves the person who should translate the technical texts. Translators with high proficiency of English usually lack the conceptual knowledge in a particular field of study while many technicians who concentrate in their subject of study do not meet the demands required by translation. To solve the problems, the translators should work with the technically trained people to translate a technical text. Otherwise, they should do research or seek advice from experts.

In short, translated technical texts are considered closest to the original in terms of situationality. However, there are two translation issues involved. The shortage of technical terms in a target language may urge some attempts to coin some native technical terms which may or may not be accepted in the target language context. Moreover, the person who translates the text may not know the concepts and technical terms of the field.

Register is another concern involving situationality. To keep the original intentionality, the register of the translated text should be close to the original. For example, in a translated speech event, the interlocutors should use the same level of formality as in the original. However, in some cases, authorities who do not understand linguistic phenomena may unknowingly create undesirable effects on translations. For example, Nitaya Masavisut, an English professor who was involved in early days of TV broadcasting in Thailand in the mid 1950s, told the audience in a translation conference the following anecdote. Those days, there were stipulations for language use on TV. One of them was that the language aired must be formal and polite. The purpose was to refine the language use not to derogate it. A problem occurred when the translators translated some cowboy movie scripts, especially, bar brawl scenes. The polite language did not fit the situationality of the text. For example, when a dirty cowboy was menacingly approaching another, the latter grinned, saying, "If you step forward, I'll kick you." However, the Thai version appeared to be something as "Sir, if you step forward, I'll kick you, sir." Apparently, the original attitudes embedded in the text were violated; thus, it was hard for the target audience to accept the text because the language use was not appropriate to the situation.

In brief, appropriate use of language in a particular situation is an aspect to keep the translated text close to the original intentionality and to render the text acceptability in the target context.

Other than the notions of genres and register, in many cases, the translators would have to consider the effects of speech acts in the translated rendering because people in each culture use a different speech act in a situation. For example, Thais have different speech acts from English regarding requesting for attention, greeting, congratulating, complimenting, condoling and etc.

Requesting for Attention

Two scenarios present the mismatch of translation in requesting for attention.

At a pier by the river in Bangkok, an English native-speaking tourist dropped a boat ticket. The ticket seller said, "Be careful."

On an airplane, a passenger' feet were in the aisle. An air stewardess, while pushing a food cart along, said, "Be careful."

In both cases, the Thai speakers translated on a word-by-word basis from the following Thai version:

ระวังด้วยค่ะ
careful polite ending particle

The error found with the translated rendering is that both the Thai speakers did not realize that the speech act delivered did not carry the same effects as its original. In Thai, there is an ending particle to make the speech sound very polite, but the particle does not have its equivalence in English; therefore, both the ticket seller and the air stewardess dropped it. As a result, the final English outcome sounded very rude. A Thai request has become a directive in English. In fact, "Be careful" should be rendered into "Excuse me sir, you dropped the ticket" or "Excuse me, please" in the case of the air stewardess to get the passenger's attention.

Greeting

Usually in the Thai context, as a greeting, an interlocutor may ask, "Where have you been?" or "Where are you going?" The main purpose is to show phatic communion, to show recognition of the addressee. The addressee may say, "I've been there," or "I'm going there." He or she needs not to really answer the question.

Obviously, if either of the remarks were literally translated, a native-English-speaking addressee would be upset because the speech act would be misinterpreted as a request for information instead of phatic communion. The effects are quite strong because many Americans living in Thailand complain that though they know that such questions are phatic communion, they feel uneasy about them. Out of habit, when they are asked, they try their best to give some information. Imagine if the text was literally translated to the audience who did not have any background knowledge about Thai greetings, there would be some unpleasant effects of the misinterpretation. The original purpose would be deviated, and consequently the translation rejected.

Congratulating

The way Thai people congratulate someone is quite different from that in the English context. For example, native speakers of English may find the following speech event peculiar.

Student A: I have won a scholarship.
Student B: We have to celebrate. You have to give me a treat.

In the English context, people say "Congratulations" to someone who has accomplished something. In the Thai context, however, people usually say, "I'll treat you" to celebrate a special occasion. Then they will eat out at a restaurant. In cases of close friends, as in the example above, the person who has achieved something may give treats to friends.

Complimenting

Traditionally, Thai people consider accepting a compliment saying, "Thank you" arrogant. They would have to say something else to show their modesty. For example:

> Speaker A: You look great in that shirt.
> Speaker B: Oh, it's an old shirt.

If the speech event is literally translated, the American readers may think that speaker B does not have appropriate manners in responding to the compliment.

Condoling

When someone dies, usually to show condolences, a Thai person referring to the deceased may say, "He/She's gone to the right place." The right place refers to the heaven or to a serene place where the spirit of the dead can enjoy tranquility. In Buddhism, people believe that a being either an animal or a human is determined by his or her own deeds. Good deeds will consequently take the spirit of a dead person to the right place. However, such a remark if literally translated may shock a native-speaking addressee. In the American context, for example, when referring to the dead, a person may say, "He/She had a good life." Again the speech act which may cause effects deviated from the original intentionality must be taken into consideration.

In short, the literal translations of some speech events may render some mismatches in the speech acts between the original and the target language. Such discrepancy may violate the original intentionality and make the translated version unacceptable in the target language context.

To conclude, technical texts are the closest text type to the original in terms of situationality because the original and target audiences share the same concepts and technical terms in a particular field. Translating technical texts, however, involves two issues: the use of loan words and the proper person to translate the text. Register, or the use of language, is another characteristic to keep the original situationality. Violations of such may make the translated text unacceptable in the target language. Finally the mismatch of speech acts in the original and the translated version may affect the original intentionality and cause unsatisfactory results in translation.

Informativity

Another textual characteristic that affects translations is informativity. The amount of information that should be translated into the target language is adjusted by the translator. As Roberts (1992) points out, it is the translation function to reproduce the source text "to recreate a work that will be accepted into the target literature" (p. 14). In adjusting the degree of information, the translators consider the conventions of the target language genres and register. In other words, the translators take into account the formal schema, which is defined as "knowledge relative to the formal, rhetorical organizational structures of different types of texts" (Carrell, 1987, p. 461), in the target language and try to accommodate the original to it. At the same time, they have to consider how to adjust the register to preserve the original intentionality. As such, the translators may use strategies of reducing, expanding and obscuring the information of the translation.

The reduction of the translated informativity is found in many text types ranging from telegraphs, an article in a tour magazine to a novel.

In translating telegraphs, for example, the following analysis reveals that the information in both the telegraphs is reduced in the target language to meet the formal schema of an English telegraph. The translation also affects the register in both. The vast discrepancy of register between the two in the originals is reduced after translation. Take for example, two Thai telegraph messages wishing happy birthday to two receivers (Maund 1991, pp. 11-12). In the first case, the telegraph is from a friend to another friend. The language use is polite and neutral. For example:

ดาราที่รัก

dara dear

<u>ขออวยพรวันเกิดของเธอด้วยใจจริงและปรารถนาดี</u> ขอให้เธอมีความสุข

may wish birthday your with sincere heart and wish good may you have

happiness

มีพลานามัยสมบูรณ์และประสบความสำเร็จยิ่ง ขึ้น ๆ ไป
have health perfect and experience success more up up high

จาก
from
โดม
dome

A word-by-word translation of the first telegraph message is as follows:

May I wish you well on your birthday with sincerity and good wishes.
May you have happiness, good health and experience more and more success.

The translated text:

Dear Dara,
My heartiest congratulations on your birthday and very best wishes for your future happiness, good health and continued success.
Yours,
Dome

The message in the literal translation reveals some redundancy. The writer requests permission from the friend to give good wishes to her and then expresses good wishes namely happiness, good health and success. In the Thai context, the redundancy is interpreted as attempts to reinforce good wishes to the receptor. The translator, however, changes the text according to the conventions of the English telegraph writing, making it concise and precise. He rids some redundancy by changing the request into congratulating her on her birthday. The best wishes are put in a parallel pattern of a series of an adjective and a noun phrase, namely <u>future happiness, good health and continued success</u>, an aspect that meets the requirements for good English writing. The ending is changed from <u>from</u> in the original to <u>yours</u>.

In the second case, the sample message is a royal telegraph sent by the King of Thailand to the President of Uruguay. In the Thai version, the register is different from that in the first example used by a commoner. It is more formal. In Thai, the royal register is marked by the lexicons used such as the term <u>the royal</u> <u>telegraph</u>, title of the King and royal particle for the action done by the King. For example:

> พระราชโทรเลขอำนวยพรในโอกาสวันชาติอุรุกวัย
> royal telegraph wish blessing in occasion national day Uruguay
> ด้วยวันที่ 25 สิงหาคม คือวันนี้ ตรงกับวันชาติอุรุกวัย
> due date 25 August is today match national day Uruguay
> พระบาทสมเด็จพระเจ้าอยู่หัวได้ทรงมีพระราชโทรเลข
> his majesty king royal particle (for verb) have telegraph
> อำนวยพรไปยังประธานาธิบดีแห่งสาธารณรัฐอุรุกวัย
> blessing to president of republic of Uruguay
> ในโอกาสวันชาติอุรุกวัย ข้าพเจ้าขอส่งคำอำนวยพรและ
> in occasion national day Uruguay I may send blessing and
> ความปรารถนาดีมาเพื่อท่านประสบความสุขสมบูรณ์และเพื่อ
> good wish come for you experience prosperity and for
> ความเจริญรุ่งเรืองของประชาชาติอุรุกวัย
> progress glory of people Uruguay

A word-by-word translation can be the following:

> The royal telegraph to wish blessings in the occasion of the National Day of Uruguay
>
> Today, on August 25, it is the National Day of Uruguay. His Majesty King has sent his royal telegraph message to present his good wishes to the President of the Republic of Uruguay.

> In the occasion of Uruguay National Day, I would like to send my blessings and best wishes to you so that you will experience happiness and prosperity. I also wish glorious progress for the Uruguayans.

Again, the information is redundant. The purpose of the redundancy is to make the text sound very formal, and at the same time to emphasize the good wishes to the receptor of the text. The first paragraph indicates the sender of the telegraph and the purpose. The second paragraph repeats the same message. The main difference is that the date of the National Day of Uruguay is added. The third paragraph is the content of the telegraph sent by the King to the President.

The literal translation of such information is definitely unacceptable in the English-speaking context. A telegraph message is expected to be very precise and concise. Therefore, Maund (1991), the translator, reduces the information to make it appropriate to its genre, to fit the formal schema of English telegraph writing as follows.

The translated text:

> Royal Message on Uruguay's National Day
>
> On the national day of Uruguay, His Majesty the King has sent a congratulatory message to the President of that country, wishing the latter happiness and success for the progress of the people of Uruguay.

The three paragraphs are reduced into only two. The first one identifies the topic of the message; the second holds the content. The language use is polite and formal.

In terms of register, some characteristics marking the royal register such as the term <u>the royal telegraph</u> and the royal particle before the verb cannot be translated into the English version. Thus, the final translation appears to be a polite and formal text similar to the first telegraph.

In short, in translating the two telegraphs, the translator reduces the information to accommodate it to the formal schema of the English telegraph writing. In terms of register, the vast discrepancy between the two originals is reduced because many royal register characteristics in the second telegraph cannot be translated into English.

The reduced translated informativity is applied to translation of other genres. For example, in an article about a Buddhist temple in a bilingual, English and Thai, tour magazine, the original is highly more informative than the translated rendering. The account for such discrepancy may lie in the different levels of the original and translated texts' audiences' background knowledge. In the original, the Thai audience is familiar with Buddhism and the structure of a Buddhist temple. Therefore, they would like to read some new information about them. In contrast, the idea of Buddhism may be too much for most tourists to process. For example, the information in the following text may not be appropriate for foreign tourists.

สัตตมหาสถาน เป็นสถานที่สำคัญ ๗ แห่งที่ พระพุทธเจ้า
seven great place are place important 7 location where the lord Buddha
ประทับหลังจากตรัสรู้แล้ว
sit after enlightenment
"สัตตมหาสถาน" ถือเป็นปูชนียสถานสำคัญของวัด
seven great place are holy place of the temple
อันประกอบด้วย
consist of
พระรัตนบัลลังก์ (บัลลังก์ใต้ต้นโพธิ์ที่ตรัสรู้)
royal gem throne (throne under bhodi tree where enlightenment)
พระอนิมิสเจดีย์ (ที่ประทับรูปเก๋งจีน สำหรับดูพระมหาโพธิ์
royal Animis stupa (Chinese style place for look at bhodi tree
โดยมิได้กระพริบพระเนตร)
without wink his eyes)
พระรัตนจงกรมเจดีย์ (สถานที่ที่พระพุทธองค์เสด็จจงกรม)
royal meditating walk stupa (place where Buddha meditate and walk)
พระรัตนฆรเจดีย์ (เรือนแก้วซึ่งปัจจุบันได้ปรักหักพังไปเกือบหมด)
royal Kora stupa (glass place where at present has ruined almost completely)
พระอัชปาลนิโครธ (ต้นไทร)
royal ashapal nikrot (banyan tree)
พระมุจลินทพฤกษ์ (ต้นจิก)

royal mujalin pruk (fig tree)
พระราชาคนพฤกษ์ (ต้นเกด)
royal racha tana pruk (kade tree) (Chobchaoen, 1997, p. 61)

The text describes a famous temple in Bangkok where seven replicas to represent important places involving Buddha's life are situated. The replicas include a seat under a tree, a pavilion, a site for meditation, a glass house and three trees. Each has its Sanskrit name to glorify the holy events in Buddhism. However, most of the details in the original are not translated. The translated rendering is a summary of the original. For example:

The translated text:

> There are seven major structures recognized as holy structures of the temple. These structures are related to Buddhism. They include a throne under the Pho tree, where Buddha reached enlightenment, a Chinese pavilion, a miniature site where Buddha meditated, a crystal house, the banyan tree (Ficus bengalensis), the Chik tree (Barringtonia) and the palu (a hardwood tree, genus Minusops). (Chobchaoen, 1997, p. 61)

Obviously, the translated text meets the requirements of its genre, an introduction to a historical temple to a layman. It introduces briefly some information to its projected audience, some foreign tourists. Local trees are explained in terms of scientific names. The target text, therefore, should meet the expectations of foreign tourists who may want to skim the text to see what is interesting so that they may consider visiting it.

The information in most translated texts discussed so far has been reduced. In some translated documents, however, the translated information is either reduced or expanded. For example, in a message from the President of the Thai Airways International (1998, p. 9), the Thai version is rather vague; therefore, the translator adjusts some more information to make the text more meaningful. For example:

บริษัทการบินไทยจำกัด (มหาชน) ดำเนินกิจการมาครบรอบ
company Thai Airways limited (public) operate anniversary

> 38 ปีในวันที่ 1 พฤษภาคมนี้ด้วยความมุ่งมั่นพัฒนาด้านการ
> 38 years on 1 may this with commitment develop in aspect
> บริการให้แก่ผู้โดยสารอย่างครบวงจร เพื่อให้เป็นที่พึงพอใจ
> service to passenger totally for satisfaction
> ของลูกค้าและผู้โดยสารตลอดไป
> of customer and passenger forever

The translated version:

> On May 1st of this year, Thai Airways International will enter its 38th year of operation. Since its establishment, the airline has been continually improving its total service system in order to maximize customer satisfaction and ensure the highest passenger safety. (Wanglee, 1998, p. 9)

The main discrepancies between the original and the translated version are that the word forever in Thai is not translated, and the idea of passenger safety is added. Thais are quite superstitious; if someone uses the phrase as long as possible, it suggests that some day, the service must come to an end, which is a bad omen. However, the English audience may take forever as hyperbole, which is not appropriate for the rhetorical situation. Therefore, the translator does not translate it in the English version. Moreover, the original does not have the phrase ensure the highest passenger safety. The translator adds the phrase in to make it more meaningful since safety is the most concerned by airline passengers.

In brief, in informativity terms, in translating documents such as a letter from the President of an airline to the public, alterations have been made in the English version to meet the rhetorical expectations of the English native speakers. Hyperbole is not translated, and the passengers' safety is added to make the text more meaningful in the English context.

With regard to fiction, the degree of informativity of the original is also adjusted to make it more appropriate for the target audience. Likewise, the information is either expanded or reduced. For example, in a novel Letters from Thailand by Botan (1982), which was translated by Fulop, the original preface does not have the time frame of all the letters presented in the novel and the specific location in China, the destination of the letters. The Thai audience is satisfied with the fact that the time is given in each letter and that the destination is in somewhere in southern China, a common knowledge shared by most Thais. However, the preface in the English version signifies the time and destination of the letters. The translator adds "Suang U mailed all the letters to his mother in Po Leng village, Teo Chiu, southern China; the first in 1945, the last in 1967" (pp. 6-7). Such information is beneficial to the target audience to establish the time frame and geological location in their mental process while reading the novel.

On the other hand, some information is reduced probably the translator considers it too wordy. For example:

> ลูกที่ไม่ปรนนิบัติต่อแม่เพียงส่งเงินมาให้นั้นเป็นการกระทำที่ดีอยู่
> children not take care parent only send money is good act indeed
> แต่ผู้รับย่อมมีความต้องการสิ่งอื่น ๆ มากกว่าเงิน นั่นคือความรัก
> but recipient must want others more than money that is love
> ความอบอุ่น ความกตัญญูรู้คุณ ลูกชายใหญ่ของแม่คนนี้ไม่อาจ
> warmth gratitude son eldest of mother this [human classifier] this is not able
> กระทำเช่นนั้นด้วยตนเอง ด้วยร่างกายที่มีชีวิตและเลือดเนื้อ
> do such with self with body that have life and blood flesh
> ขอฝากใจมากับลายลักษณ์ทุกฉบับ
> may send heart with letter every

I attempt the literal translation as follows:

> Children who do not take care of the parents, but send money to them, are considered good. But the recipient would like to have things other than money. Those are love, warmth and gratitude. This eldest son of yours is not able to do such, to serve you with a living body, with life, blood and flesh. Therefore, I'd rather send my heart with every letter I write.

However, the actual translated rendering is more concise than the Thai original. For example:

> The money I sent you embarrasses me, for I know that you would rather have the affection of a living son than words and money from a paper one. My letters are all I have to give you now, and I trust you can feel the love that is sent with each one. (Fulop, 1982)

Apparently, the English version does not include some of its original expressions, for example, the emphasis of the son's love of the mother and the imagery of blood and flesh. Probably the translator may think that the imagery does not fit the target audience's expectations. In the west, the love relationship among relatives is expressed positively, for example, with terms of endearment and with gentle and warm images; therefore, the translator changes the original to a more concise translation. Another notion is that professional translators translate the whole chunk of a text, not on a word-by-word basis.

In brief, the adjustment of the degrees of informativity is applied to translating fiction as well. In the case discussed above, the translator adds some information in the preface of a novel to build a framework of time and space for the projected target audience. However, some information which may be considered superfluous by the translator is reduced.

In translating fiction, another strategy has been found. Sometimes the information is deliberately obscured to match the ambiguity of the original. Such obscurity is related to the original writer's production of text. Obscurity has many functions in fiction. For example, it can be used to intensify the climax. It can also be a device for creating amusement by showing miscommunication among characters.

In the first instance, ambiguity is intentionally created in a text for an effect to intensify the climax. For example, in a novel Fah prod, (The merciful sky) by Lao Kamhom, there is a deliberate delay of the revelation of the cause of two boys' argument. For example:

"ควายของฉัน" "ควายของฉัน ฉันเห็นกะตาของฉันเอง"
buffalo my  buffalo my I see with eye my own self
"แต่ดินนี้เป็นนาของฉัน"
but land this is paddy field my
"เรื่องอะไรกัน"
matter what [reflexive particle]
ชายแก่ถาม ละล่ำ ละลักพลางย่ำสวบ ๆ เข้าไป
man old ask breathe and say while walk big step into
เด็กทั้งสองมองหน้าแกและหุบปากนิ่ง
both child watch face his and shut mouth silent
เมื่อเข้าไปถึง และรู้มูลเหตุของการทุ่มเถียง
when reach inside and know cause of argument
สีหน้าของเฒ่าชมสลดซีด
color face of old Chom pale
"เอี้ยง ล้อม" เสียงแกแปร่ง
Iang Lawm voice his strange
"ฉันเห็นกะตา ควายของฉันจริง" เด็กคนแรกยืนยัน
I see with eye my buffalo my real real child first insist
"แต่ดินนี้เป็นนาของฉัน ฉันไม่ยอมหรอก" อีกคน
but land this is paddy field my I no give up [particle] another
[classifier for humans]
เถียงไม่ลดละ และนั่งยอง ๆ ลง สายตาไม่
argue no relentlessly and squat down eyesight no
คลาดไปจากสิ่งอันเป็นเหตุแห่งการพิพาท
move away from <u>thing that cause of argument</u>
ชายชราอ้ำอึ้งอยู่นานก่อนจะพูด
man old silent for long before will say
ด้วยเสียงเปร่า ๆและเยือกเย็น
with strange strange voice and cool

The first translated draft:

"It was my buffalo. I saw it myself, it was mine."
"What's it all about? What's the fuss?" the man was breathing heavily with the exertion of catching up with them.
The boys looked at each other and remained silent, but it took only a moment for Chom to guess the cause of the quarrel and when he did, his face fell.
"Iang, Lawm . . .," His voice changed.
"I saw it with my own eyes. It was my buffalo," Iang, the first boy, reiterated.
"Yeah, but it's my land and I won't give it up."
Lawm, the other, persisted as they squatted down with their eyes fixed on <u>the fresh mound of buffalo dung</u>.
The old man ruminated on the problem for a time before pronouncing judgement in an agitated but controlled manner. (cited in Masavisut, 1991)

In the Thai original, the writer does not mention the fresh mound of buffalo dung. Instead, he refers to it as the object that causes the quarrel. The technique intensifies the curiosity of the readers to find out what the boys are arguing about. However, the translator clarified the cause of the quarrel immediately in the first translated draft. After some considerations, in the final draft, the translator changed the fresh mound of buffalo dung into the object that causes the quarrel. The change enhances the final translated rendering because it corresponds to the original intentionality and can carry over certain effects regarding the climax to the target audience.

However, the translated information alone is not adequate to interpret the whole text. To fully understand it, the target audience may need some background knowledge about the economic situation in Thailand. In fact, the writer wants to reveal the hard life of country people to readers in big cities, for example, in Bangkok or in Chiengmai. The hardship occurs because in the northeastern part of Thailand, there is usually a long period of drought. Food such as meat is expensive; therefore, local people solve the problem of lacking protein by eating edible insects such as locust, crickets and some ants' eggs. In buffalo dung, there are usually insects called kudji in Thai. Country children usually roast and eat them as snacks.

The writer's intention can be traced in the old man's reaction to the children's quarrel. His face falls when he finds the cause of the argument because he feels sorry for the hardship of survival in the village. Insects which are worthless bugs irritated by townspeople are valued there. The whole story can be interpreted figuratively that country life is very low in quality because most of the budget goes to the big city such as Bangkok. It reveals one aspect of social injustice.

To summarize, in some cases, the translator, in an attempt to preserve the original intentionality, has to obscure the informativity of the text. In the sample cited, the ambiguity of the text enhances the effects of the climax on the target audience.

Moreover, obscurity of the text can be used as a device to create a comic situation in fiction. A characteristic of the Thai language which is often used as a tool to create amusement is the Thai pronouns. Palakornkul (1972) studied pronominal strategies used in Bangkok Thai and found that pronouns were used normally to represent self and others, but at the same time, the choice of pronouns was determined by the roles and relations between the addresser and addressee.

Thai pronouns are used differently from those in English in many aspects. For example:

First, there are many pronouns in Thai. For example, the pronouns that refer to I can be ข้าพเจ้า, a formal and neutral form, ฉัน, a polite proform which signifies that the addresser presumes a superior or equal role, กู, a vulgar proform which signifies a superior or equal role. Another first person pronoun หนู is usually used by a younger person to an older one, or by an inferior to a superior. The first person pronoun ดิฉัน is a formal pronoun used by women while กระผม or ผม is used by men. Second personal pronouns can be various. For example, ท่าน is a formal pronoun used with someone superior while เธอ is not as formal and used with an equal. The second personal pronoun มึง is a vulgar proform. In terms of third person pronouns, they can be ท่าน, a polite, formal pronoun referring to someone superior. <u>He, she</u> or <u>they</u> in English can be เขา, a neutral proform. <u>It</u> can be มัน, which can either be vulgar or neutral depending on the context.

Furthermore, some first person pronouns can be used as either the first person or the second person. For example, เรา, which usually refers to <u>we</u> can be used as <u>we</u>, <u>I</u> or <u>you</u>. Some second person pronouns such as ท่าน, เธอ, แก can be used as <u>you</u> and <u>him</u>, <u>her</u>, <u>them</u>. A third person pronoun เขา can be used as <u>I</u> and <u>him, her</u> and <u>them</u>. For example, if a Thai person says, "Ms Somluck'd like to know if <u>than</u> (you or she) can help," the word <u>than</u> may refer to <u>you</u> or the third person <u>Ms Somluck</u>. In a sentence, "We (<u>rau</u>) are going to Pattaya," we don't know if the speaker refers to <u>I</u> or to <u>we</u>. Third, there are special pronouns for royal and secular members. They are usually formal and polite. Finally, formal and polite pronouns can show a distant relationship between the speech participants. Therefore, some vulgar pronouns are used to show solidarity among friends or relatives.

Obviously the social factors governing the use of Thai pronouns involve age, sex, social status, degree of intimacy and level of formality. Since the choice of each pronoun signifies formality as well as the speaker's attitudes about whether he or she sees the relationship with others as superior or inferior, there is an avoidance of using any pronouns at all, a strategy similar to no naming in the American system. Therefore, in some cases, the pronouns are deleted. In many cases, people use nicknames to refer to themselves and others. Some people use pseudo kinship terms such as aunt, uncle, sister and brother instead of pronouns. Some interlocutors may use occupation terms such as doctor, teacher, merchant, police officer, bus conductor, etc. Some speakers may use titles to refer to themselves and speech participants such as the President, Director, Associate Dean, Dean, etc.

With all these complex constraints of pronoun use in the Thai language, writers use them to create comic situations in the following examples.

<u>Example 1</u>

"คุณสมลักษณ์ให้ดิฉันมาเรียนถามท่านว่า
Ms Somluck ask me come ask you that
มีอะไรที่ท่านจะช่วยได้บ้างไหมคะ"
have what that than (you or Somluck) help what question particle
"ช่วยทำอะไร แม่สมลักษณ์
help do what title (showing familiarity) Somluck
แกจัดงานอะไรที่บ้านหรือ"
she hold party what at home question particle
A: เปล่าค่ะ ท่านไม่ได้จัดงาน
No, she is not holding a party
ท่านได้ข่าวว่า ท่านจะแต่ง
she has heard that you are going to give a wedding party
คุณเฉิดโฉม ก็เลยให้ดิฉันมาถามท่านว่าจะให้ท่านช่วยอะไรบ้าง
for Ms Cherdchom then ask me come ask you if she help what
เป็นต้นว่าของชำร่วยน่ะค่ะ"
such as gift topic marker polite particle

(Nawawan cited in Wimonchalao, 1985, pp. 78-79)

The translated version:

A: "Sir, Ms Somluck'd would like to know if <u>than</u> (either **you** or **she**) can help"
**B** thought that the pronoun <u>than</u> referred to him, so he asked,
"Help what? Is Somluck going to throw a party at home?
A: "No, sir. She is not going to give a party, but she has heard that you're going to have a wedding party for Ms. Cherdchom. She then asked me to ask you what she can do to help, for example, with gifts."

In this case, the comic situation occurs because B does not know if the pronoun <u>than</u> refers to him or to a third person. The difficulty in translating the above is that the translator would have to obscure the information to reflect the original intentionality. The final rendering may be as follows:

A: Sir, Ms Somluck'd like to know about the party?
B: What party? Is Somluck going to throw a party at home?
A: No, sir. She is not going to give a party, but she . . . .

The obscurity is shifted to inadequate amount of information instead of the use of English pronouns, which are not similar to those in Thai.

The above translated text carries some ambiguity in the use of us. Therefore, it can achieve some of its effects intended by the original author among the target audiences.

To conclude the discussion of informativity involving translations, it is obvious that literal translation is not acceptable in the target language. Therefore, translators use many strategies to deal with informativity of the text. The information may be reduced or expanded to make it meet the requirements of the target language genres and register. In fiction, sometimes the information is obscured so that it can carry over the effects intended by the original author to the target audience.

Intertextuality

In terms of intertextuality, deBeaugrande and Dressler (1981) define it as "the participants' knowledge of other texts" (p. 182). The knowledge is applied by the process of mediation, which is defined as "the extent to which one feeds one's current beliefs and goals into the model of communicative situation." (p. 182). The mediation takes greater time and processing activities if there is a greater span of time between the current text and the previous one. Different text types determine different mediations. In other words, when readers process a text which has references to others such as ancient texts, they may apply their current "beliefs and goals" into the text. In fact, they should understand the references well in order to process the text appropriately. In translation, the process is even more complex. The translated text may refer to some other texts the target audience may not have knowledge about. It is the translators' responsibility to interpret the intertextuality appropriately so that they can render the translation accordingly. For example, in translating Thai ancient sayings and poetry, the translators have to interpret the Thai texts first and then attempt to relay the message to the target audience.

Proverbs and sayings are usually found in fiction and documents. In order to understand a saying, the reader has to refer to some background knowledge which is associated with it. In translation, the translator has to manage to carry over the reference to the target audience. Amazingly, there are many English and Thai sayings that have similar meanings. These sayings are mostly comments on human behavior. Since human behavior is universal, comments on it are universal as well. Most differences between English and Thai sayings, however, lie in the context where the saying has been created. The imagery in each saying is taken from the materials in the environment. Since the materials in different cultures are different, the images between the two languages are different too.

For example, an ancient Thai saying which describes hardship of someone doing something has the following to say.

เข็นครกขึ้นเขา
Push a mortar up the mountain.

In this case, the mortar refers to a big heavy stone mortar of about half a meter in diameter which is used to crush grain such as rice. The English versions may be "an uphill battle" or "an upstream swim." The uphill battle refers to an ancient way of battling with enemies on the top of the hill. Upstream swim is self explanatory. It is harder than the downstream swim.

Other sayings are, for example:

ได้คืบจะเอาศอก
have a span will get a sok

The proverb refers to someone who demands too much. In Thai, a span refers to an ancient Thai measurement, a distance from the tip of the thumb to the tip of the index finger. It is much shorter than a sok, a distance from the fingertip to the elbow.

In English, the equivalent can be "Give him an inch, he'll take a mile."

มะพร้าวห้าวมาขายสวน
old coconuts come sell the plantation

Coconuts are common vegetation found in every part of Thailand. It is known in Thailand that the coconut meat of a young coconut is soft and tender and thus more delicious to eat. When the coconut gets older, the meat will become harder, and it is not as delicious as the younger one. The plantation in this case is a coconut plantation. Therefore, it is no use selling old coconuts to a coconut plantation. A similar proverb in English is "Take coal to New Castle." In New Castle, there used to be a lot of coal, so it was no use taking coal there.

รักวัวให้ผูก รักลูกให้ตี
love cow (bull) give tie love child give hit

The English equivalent is "Spare the rod, spoil the child."

In the Thai tradition, parents and teachers used to think that physical punishment was necessary to discipline children. Usually they punished children by spanking them with a rod at the calves or at a palm, which should not hurt them much. Nowadays, with the Western influence, the idea is subsiding.

The equivalent sayings in both English and Thai provide facility conditions for translators. They just refer to a saying's counterpart in the other language, and the translation is complete. However, not all sayings have their equivalents. Some sayings in Thai, such as "Grinding spices to dissolve them in a river" meaning being extravagant, do not have their English versions. In this case, the translator would have to give some more information about them in the target language. In many movie subtitle translations, usually, the explanation is given in brackets.

In summary, with regard to translating proverbs or sayings, if there are equivalents in the target language, the translators resort to them. However, if there are no equivalents, usually explanations are given.

Another text type which refers to knowledge of other texts is poetry. Poetry translation is considered "the most difficult, demanding, and possibly rewarding form of translation" (Connolly, 1998, p. 176). Poetry translation is hard because it involves conventions of the form and interpretation of the content which is usually ambiguous. However, it is rewarding because it is a way to appreciate another cultural heritage. In translating a Thai poem, for example, one should have some knowledge about the regulations of the form which are completely different from those of the traditional English poetry. For example:

ร้อยชู้ฤาเท่าเนื้อ เมียตน
one hundred lovers not equal flesh one's wife
เมียแล่ พันฤาคล แม่ได้
wives one thousand not equal mother
ทรงครรภ์คลอดเป็นคน ฤาง่าย เลยนา
pregnant give birth to a person easy not
เลี้ยงยากนักท้าวไท ธิราชผู้มีคุณ
raise difficult royal greatness owe

This is an ancient Thai poem. It has its own rhyme scheme and stipulations of the use of tones. For example, the final word in the first line must rhyme with the fifth word in the second line. The fourth word in the first line must have a falling tone and the fifth, rising and falling tone. When the poem is cited, the rhymes together with the rising and falling sounds give some impressive feelings to the audience. However, these linguistic constraints are not applicable to the English language.

Therefore, the closest attempt one can make to translate it is to put it into an English poem. For example:

A hundred lovers are not worth a wife,
A thousand wives are not worth a mother,
Hard it is to give birth to a child,
To you, dear mother, so much is owed. (Masavisut, 1991)

Obviously, the translated poem has lost much of its original characteristics. For example, the word flesh meaning the pleasure from the wife's body is missing. The hardship of a mother to raise a child is also missing. Finally, the translated poem does not reflect the fact that the royal language is used. In the poem, the persona is a prince who realizes his mother's hardship of raising him.

In brief, in terms of intertextuality, the discussion includes the translation of sayings and poetry. In translating sayings, though many Thai images are different from those in English, the comment on human behavior is the same. Thus, translators can benefit from it. If there is no equivalence, usually an explanation is given in brackets. In translating poetry, most of the form is lost. The closest one can get from poetry translation is the content, which is not exactly the same but close to the original.

## Conclusion

In the chapter, the discussion concentrated on the application of deBeaugrande and Dressler's (1981) framework to account for the translating process. Intentionality and acceptability are two ends of translation. In between these two poles, the user-centered textual notions of situationality, informativity and intertextuality were discussed. With regard to situationality, technical texts have been considered closest to the original because the original and target audiences share the same concepts and technical terms. Moreover, violations of original register may make the translated text unacceptable in the target situation. The final aspect regarding situationality is the mismatch of the speech acts in the original and translated texts. It may deviate from the original writer's intentionality and make the translation unacceptable. In terms of informativity, the degree of information in the translated version is adjusted by the translators. The original information may be reduced, expanded or obscured according to the translator's judgements. Finally, in intertextuality, the translators have to interpret the referent texts so that they can translate a text with references appropriately. Many Thai and English sayings, which are comments on human behavior, share similar ideas. Thus they can facilitate translations. In translating Thai poetry to English, the form is lost, but a content close to the original can be rendered.

## CHAPTER IV

## TEXT-CENTERED NOTIONS: COHERENCE AND COHESION

"Text-centered notions" are defined by deBeaugrande and Dressler (1981, p. 7) as designating operations directed at the text materials." The focus of textuality is on the text itself instead of the user-centered notions, or the communication between the text producer and the receptor as discussed in chapter three. A translated text is acceptable if it achieves two vital characteristics—coherence and cohesion, on top of the other textual characteristics discussed earlier.

The analysis of the translated text will reveal different cultural concepts regarding coherence and cohesion in each language and how translation affects the translated rendering. In Blum-Kulka's (1986) view, coherence shift may occur, and the translated text may appear cohesively more explicit than the original.

### Coherence

DeBeaugrande and Dressler (1981) point out that a text makes sense because "there is a CONTINUITY of SENSES among the knowledge activated by the expressions of the text" (p. 84). On the other hand, a text is senseless because "there is a serious mismatch between the configuration of concepts and relations expressed and the receivers' prior knowledge of the world" (p. 84). In translation, "the configurations underlying a text" or "the textual word" in many cases do not agree with the target audience "established version of the 'real world'" (pp. 84-85) since the original writers do not have the target audience in their minds when writing. Blum-Kulka (1986, pp. 17-35) points out that usually the translated coherence is shifted. The shift of coherence can be divided into two types— reader-focused and text-focused shifts. The shifts occur because the readers in each cultural context have different concepts regarding coherence.

In the first case, the reader-focused shift, texts "may cohere with respect to subject matter (e.g., mathematics) to genre conventions (literature) or with respect to any possible world evoked and/or presupposed by the text" (p. 24). Readers may find a text coherent because they "can apply relevant schemas (e.g. based on world knowledge, subject matter knowledge, familiarity with genre conventions) to draw the necessary inferences for understanding both the letter and the spirit of the text" (p. 24). By this process, an individual reader may envision a text differently from others depending on the implications of the text drawn on the embedded references and presuppositions. For example, some non-American readers may shift the coherence in the opening passage of Hemingway's "The Killer" (1938).

> The door of Henry's lunch room opened and two men came in. They sat down at the counter.
> "What's yours" George asked them.
> "I don't know," one of the men said, "What do you want to eat Al?"
> Outside if was getting dark. The street-light came on outside the window.
> The two men at the counter read the menu. From the other end of the counter Nick Adams watched them. He had been talking to George when they came in.
> "I'll have a roast pork tenderloin with apple sauce and mashed potatoes," the first man said.
> "It isn't ready, yet."
> "What the hell do you put it in the card for?"
> "That's the dinner," George explained. "You can get that at six o'clock."
> "The clock says twenty minutes past five," the second man said.
> "It's twenty minutes fast."
> "Oh, the hell with the clock," the first man said.
> "What have you got to eat?"
> "I can give you any kind of sandwiches." George said.
> "You can have ham and eggs, bacon and eggs, liver and bacon or a steak."
> "Give me chicken croquettes with green peas and cream sauce and mashed potato."

"That's the dinner."

Blum-Kulka (1986) explains that in order for non-American readers to build a coherent interpretation of the above text, one has to familiarize with certain cultural presuppositions such as "simple, everyday knowledge of the physical outlay and behavioral norms of American lunch room" (p. 28). Without such background knowledge, the coherence may be shifted. In this case, the readers may misinterpret "good" characters as aggressors.

First, the characters are divided up into two sides, those who are referred to by names and those who are not. It seems that two strangers, with no naming, are threatening George, the owner of the restaurant. The aggression is displayed by the fact that the two strangers violate the conversational maxim. For example, instead of simply naming an order of food, the first man reads out the description of the menu, which is found by most American readers very uncommon in a simple restaurant. A non-American reader may, on the contrary, associate the elaborate description of food with a fancy restaurant. Moreover, without the background knowledge of the time limit to order a certain meal in the American context, a foreign reader may find George's answer "unjustifiable." Why can't a customer order dinner food before its time? In fact, George is responding appropriately, being cooperative, by referring to the American custom which accepts the separation of dinner and non-dinner foods. Finally the threat becomes more obvious when one of the strangers violates the maxim of relevance, ordering another dinner food, to challenge George.

Blum-Kulka (1986, p. 29) concludes that there are two cultural schemata which are important factors to account for the appropriate interpretation of the dialogue—the fanciness of the ordered dishes and the cultural schema for the time to order dinner or non dinner foods. If these two schemata were missing, the interpretation might be affected. The strangers, who should be seen as aggressors threatening George and the rest, may be seen as aggressive strangers challenged by an aggressive restaurant owner and others in the restaurant. This kind of cultural presupposition is difficult to explain in a footnote. To a certain extent, this kind of coherence shift is unavoidable.

The second type of coherence is the text-focused shift. The text-focused shift of coherence occurs "as a result of particular choices made by a specific translator" (p. 29). For example:

> ที่ตีลูก ไม่ใช่เพราะฟังคำโบราณเขาว่า
> that hit you not because listen to word ancient they say
> รักวัวให้ผูก รักลูกให้ตีคอก
> love cow (bull) give tie love child(ren) give hit (comment particle)
> แต่คนโบราณนั่นเก่งคิดสุภาษิต
> but people ancient that good think proverb
> ขึ้นมาแต่ละอย่างล้วนมีความหมาย
> up come each have meaning
> และสั่งสอนให้ทำในสิ่งที่ถูกต้อง
> and teach give do in thing that right
> บางอย่างก็เยาะเย้ยมนุษย์ด้วย
> some ridicule people with
> คำกลอนเพียงไม่กี่คำ
> verse only not many words
>
> (Sukhontha, n.d.)

I attempted the first draft of translation as follows:

> I <u>beat</u> you not because I listen to an ancient saying—"Spare the rod, spoil the child." Ancient people were good at creating sayings, each of which is meaningful and teaches people to do the right thing. Some of them ridicule people with a few words that rhyme.

Many English native-speaking readers have found the translated text incoherent. The incoherence may be caused by the translator's choice of word.

The word <u>beat</u> poses a lot of problems because in the West, especially in the United States, the idea of hitting a child is horrifying. However, in the Thai context, some people still believe that children should be physically punished so that they will learn not to do undesirable things. Usually the parents or teachers mildly hit children with a rod at the calves or on a palm. Therefore, the word beat is similar to but not exactly the same as the word spank. In deBeaugrande and Dressler's (1981) framework, it can be explained that the unit or the word beat activates different concepts in the minds of the original and target readers. Therefore, there is a mismatch between the textual world and the real world in the two groups of audience. Thus, in order to make the translated version more coherent to the target audience, the word beat should be changed to spank with a rod though it might have to suffer some translation loss.

To summarize, the text-focused shift of coherence occurs after the choice of words in a translated text. In this case the word beat when replaced by spanking with a rod makes the translation more coherent because it corresponds with the concept in the mind of the target audience while the word beat does not.

However, even though the word beat has been replaced, the text still seems incoherent to many readers. This is because the writer violates two maxims, the maxim of quantity and of relevance. In the first statement, I spank you with a rod not because I listen to ancient sayings, the readers would assume that I spank you is the topic of the paragraph; therefore, they anticipate that there must be some reasons for the writer to spank her child. However, the idea of spanking her child is not elaborated. The writer leaves it there without explanation why she spanks him or her. Therefore, the quantity of information is found too short. The other violation is the fact that she spanks her child has nothing to do with the sayings; therefore, it is irrelevant to bring up that statement since the main focus of her paragraph is about ancient sayings.

Two cultural factors account for the writer to produce such a text, which seems incoherent in English. These factors include the Thai rhetorical pattern and the influence of the authority of the text.

In the first case, the rhetorical pattern seems similar to those found in Hinds' (1990) study of sample expository writings of four Asian languages: Japanese, Korean, Chinese and Thai to see "a regional preference for the logical organization of information" (p. 89). The writings analyzed yielded a similar pattern which seemed to be an introduction of "a set of observations related loosely to a general topic" (p. 99). Hinds explains that such a pattern poses no problems for the native-speaking audiences because they "have this expectation when they read" (p. 99). However, the English-speaking readers have a different expectation from the writer. They expect that "each point the author makes will constitute a reason, the sum of which will argue persuasively for the conclusion the author reaches in the final paragraph" (p. 99). Since the rhetorical pattern discussed above does not meet the English-speaking audience's expectation, the text seems incoherent.

Secondly, from the writer's perspective, the Thai writer has the authority of the text. The idea stems from the past, when the rate of literacy was low, the teachers and any written texts were highly regarded because they were assumed to be resources of knowledge. The students were not supposed to question the authority of the teachers and the texts. At present, the idea is not as strong as it used to be, but still the influence remains to a certain degree. With such an assumption, the authors assume that the readers have to attempt to understand whatever they mean in the text. This notion is also confirmed by Hinds' (1990) research results. He distinguished the English-speaking author's orientation to the audience from those of the Asian authors. In the English-speaking author's mind, "The author expects a hostile audience and feels that the audience must be led step-by-step to a legitimate conclusion based on evidence presented" (p. 99). However, in the four Asian cultures examined, "the author *does* expect that the minds of readers work in a very similar way to his or her own" (p. 98).

Therefore, when it comes to interpret the translated text, the English-speaking readers, who do not have the same expectation as the original readers, have to attempt to make sense from their reading. That is the coherence is shifted to the readers (Blum-Kulka, 1986, p. 24). The readers may associate the text with the conventions of the genre, which, in this case, is the expressive mode of writing. The original text is an excerpt from a novella <u>The Will</u> by Suwannee Sukhontha, in which the mother who writes to her children contemplates on her past interactions with them. Once the readers know about the genre, they may tolerate it and find it more coherent because in this particular text type, the writers are allowed to express their ideas freely. It is the readers' task to make meaning out of it.

In short, regarding coherence in a translated text, there are two types of shifts involved. In the reader-focused shift, the reader without appropriate schemata to process the text may misinterpret the text. In the text-focused shift, a choice of word may affect the coherence. Moreover, cultural factors such as the rhetorical pattern and the writer's expectations of the audience in a particular cultural context can account for the different concepts of coherence held by the original and target audiences.

## Cohesion

DeBeaugrande and Dressler (1981) explain that cohesion concerns the ways surface structures in a text are connected (p. 3). They posit that the surface cohesive devices help the human mind to process a long-range stretch of text, to see how "already used structures and patterns can be re-used, modified, or compacted" (p. 49).

Blum-Kulka (1986, pp. 18-19) notes that the cohesive devices are involved with the grammar system in a language. Therefore, through translation, changes in cohesive ties used in one language to another have subsequent effects on overall explicitness of the text. For example, in contrastive analysis of Hebrew and English, it was found that Hebrew writers preferred lexical repetitions while the English counterparts tend to use pronominal references because the Hebrew grammar does not allow pronominal references to be used as frequently as those in English. Similar results were found in Portuguese; Portuguese cohesive devices need a higher degree of clarity and specification than those in English.

Studies in Thai cohesion yielded similar results to those found in Hebrew and Portuguese. Based on Halliday and Hasan's (1976) cohesion model, Chanawangsa (1986) studied the Thai cohesive system to see how cohesive devices worked between clauses in the Thai language. Both speech and written data were analyzed. The speech data comprised a conversation of Thai students studying at Georgetown University, a discussion and a farewell speech. The written data included an article, editorials, a letter, a narrative, a newsletter, a report and a travelogue. The results of the analysis revealed that there were six cohesive types in Thai: reference, substitution, ellipsis, repetition, lexical cohesion and conjunction.

Another study on translation was conducted by Chearanai (1991), who compared types and frequency of subsequent nominal references between Thai and English. The data were drawn from some selected chapters of four translated books. Some major findings showed that both Thai and English texts used repetition, personal pronouns, ellipsis, synonyms, superordinates, hyponyms and general words as subsequent nominal reference devices. In Thai, however, repetition was the most frequently used while in English, personal pronouns were.

In translating from Thai into English, the subsequent nominal references could be changed into other cohesive ties namely ellipsis into personal pronoun, repetition into personal pronoun or synonym, ellipsis into repetition, and synonym to repetition. On the other hand, in translating from English into Thai, the changes were personal pronoun into ellipsis, personal pronoun into repetition, repetition into synonym and ellipsis, personal pronoun into synonym and synonym into repetition.

Chearanai's (1991) findings confirm the research conducted by Chanawangsa (1986) that repetition and ellipsis play an important role in subsequent nominal reference in Thai whereas pronominals are more frequent in an English text. For example, the following demonstrates the use of Thai zero pronouns which are replaced by other cohesive devices in the English version.

> คนรถจอดผิดที่นิดเดียว
> driver park wrong place a little
> ตำรวจท้องถิ่นก็รี่เข้ามาจับ
> policeman local conjunction immediately come up arrest
> จะเขียนใบสั่งให้
> will write ticket for
> แต่ไปอ้อนวอนกันอยู่พัก
> but go beg together aspect particle while
> ตำรวจก็รับเงินเข้ากระเป๋าไป
> policeman then receive money into pocket go

The translated version:

> Once the driver parked a little off the proper place, a local policeman came up right away to arrest [him]. [The policeman] was going to write him a ticket. But [we] begged him [not to] for a while. The policeman then took the money and put [it] in the pocket. (p. 50)

Chanawangsa (1986, pp. 49-50) explains that in the Thai written text, a zero pronoun can be used when the referent has been identified, or can be drawn from the context. For example, the zero pronoun in the above text can be identified as the driver and the local policeman. The subsequent zero pronouns, however, must be interpreted from the context. They refer to <u>we</u> and <u>it</u> consequently. Obviously, the English text is more explicit than the Thai counterpart in terms of pronoun use. The explicitness meets both the requirements of the cohesive ties and the English grammar.

On the other hand, in translating from English to Thai, English pronouns can either be replaced by Thai lexical repetitions or ellipsis. The following translated text in Thai demonstrates the use of lexical repetitions instead of English pronouns.

> The history of life on earth has been a history of interactions between living things and their surroundings. To a large extent, the physical form and the habits of the earth's vegetation and its animal life have been molded by the environment. (Carson, 1964, p. 16)

The translated text:

ประวัติศาสตร์ของสิ่งมีชีวิตบนโลกนี้เป็นประวัติศาสตร์
history of thing living on earth this be history
ของการปฏิสัมพันธ์ระหว่างสิ่งมีชีวิตและสิ่งแวดล้อม
of interaction between thing living and environment
โดยส่วนใหญ่แล้ว ลักษณะทางกายภาพและลักษณะนิสัย
mostly characteristic of physic and habit
ของพืชพรรณและสัตว์ต่าง ๆ บนโลกนี้จำลองมาจาก
of <u>vegetation and animal</u> on earth this model from
สิ่งแวดล้อมของพืชและสัตว์เหล่านั้น
environment of <u>vegetation and animal</u> those

In the Thai text, the lexicons <u>vegetation and animal</u> are repeated even though in the original, the English equivalent is <u>their environment</u>. In English, the pronoun <u>their</u> is meaningful enough, but in Thai, it is not explicit; therefore, the lexical repetition is used instead.

However, though there is a tendency for the translator to make the translated text more explicit than the original, a skillful translator does not always supply more cohesive devices in the translated version. Rather the translator adjusts the original cohesive ties to the meet the requirements of cohesion in the target language. For example, in the following Thai text, the translator uses both lexical repetitions and ellipsis to replace some English cohesive devices.

> Even at home Laura felt that her ring was conspicuous. Its smooth clasp was strange on her first finger, and the garnet and pearls were constantly catching the light. Several times on the way to school next morning she almost took it off and tied it into her handkerchief for safekeeping. But, after all, she was engaged; that could not always be a secret. (Wilder, 1971, p. 217)

The translated text:

แม้แต่อยู่กับบ้าน ลอร่าก็ยังรู้สึกว่า
even be at home Laura still feel that ring catch eye people always
วงเกลี้ยง ๆ นั้นกระชับนิ้วมือเธอ
circle <u>smooth smooth</u> that snuggle finger her and red gem and pearl
และพลอยสีแดงกับไข่มุกค์นั้นเล่นไฟ
that play fire always when <u>she</u> walk to school in the morning
ในตอนเช้าวันรุ่งขึ้น
next day she almost take off <u>tie up</u> into edge handkerchief <u>keep</u>
ชายผ้าเช็ดหน้าเก็บเสียหลายครั้ง
many time but particle of aspect [then] she conjunction receive
เขาแล้วคงจะเก็บ
his engagement may keep <u>story this</u> be secret not forever

(Sukhontharos, 1988)

The original and translated texts differ in many respects regarding cohesive devices. Mostly the Thai version is more explicit than the original. For example, the phrase <u>on the way to school</u> is replaced by <u>when she went to school</u>, a repetition of the pronoun <u>she</u>. In the sentence <u>that could not always be a secret</u>, the original cohesive device is the use of demonstrative <u>that</u> to refer to the engagement. The Thai version is more explicit because it is translated into this story is not secret forever. The demonstrative is replaced by a lexical repetition.

However, some deletions are made in the translated version. For example, referring to the ring, the original writer uses a possessive pronoun with a lexical tie its smooth clasp. In the translation, the translator changes it into a lexical tie smooth smooth **circle** without a possessive pronoun to refer to the aforementioned ring. Finally, in the sentence she almost took it off and tied it into her handkerchief for safekeeping, the translator uses two ellipses instead of the pronoun it in both places because in Thai, a pronoun in the context is considered redundant. The objective pronoun can be inferred from the context. The use of ellipsis is appropriate for the context and thus makes the text more acceptable in Thai.

To conclude, the use of cohesive devices in each version is constrained by the rules regarding cohesion as well as grammar in each language. The main discrepancy between the use of English cohesive ties in the original and that in a Thai translation is that most English pronouns are replaced by lexical repetitions. However, a skillful Thai translator manages to deletes some cohesive ties if they can be inferred from the Thai context. Such technique makes the text more acceptable for the Thai readers.

## Conclusion

In summary, in Chapter IV, the main focus was on the analysis of translated texts in terms of coherence and cohesion. Regarding coherence, there are two types of shifts—the reader-focused and text-focused shifts. In the reader-focused shift, readers without appropriate schemata to process a text may misinterpret it and shift the coherence. The text-focused shift of coherence may occur because of the choice of word. Moreover, the rhetorical pattern and the writer's orientation to the readers can also account for the different concepts of coherence in each language. In terms of cohesion, the Thai translated rendering may appear more explicit than the original. However, a skillful translator also uses an ellipsis if the meaning can be inferred from the context.

## CHAPTER V

## CONCLUSIONS

In this chapter, the study and findings are summarized. Finally applications and recommendations are included.

### Summary of the Study and Findings

The research adopted deBeaugrande and Dressler's (1981) framework to analyze different translated texts between English and Thai. In the translating process, the original writer's intentionality was found to be the point of departure for translators while target language audience's acceptability of the translated text was the end result. The analysis revealed the following:

1. In terms of situationality, the results showed that the translated situationality involved genre, register and perlocutionary effects of speech acts. Regarding genres, technical texts were found to be processed by the target audience who shared similar concepts and technical terms with the original one. The problems involved technical translations were the issues of using English loan words and the appropriate person to translate the technical text. With respect to register, stipulations to use only the polite language might affect the translations. The polite register might not be appropriate for the linguistic situation of the translated text. In terms of speech acts, literal translations might yield unsatisfactory perlocutionary effects for the target audience and might make the texts unacceptable in the target language context.

2. With regard to informativity, the translated texts analyzed revealed that literal translation was not practiced by most translators. The information of the translated texts

was reduced, expanded and obscured according to the target genres and to the function of the translation. It was the translator who adjusted the degree of information in the translation. For example, the translators might reduce a translated text to meet the requirements of the target language telegraph. They might expand the translation to make it more explicit to the target audience. Finally, they might deliberately obscure the text to achieve the effects intended by the original writer, for example, to intensify the climax or to create a comic situation.

3. Intertextuality involved the translations of ancient proverbs and poetry. In translating proverbs, it was found that many Thai and English proverbs shared the same meanings. In translating ancient Thai poetry into English, the form of the poem was mostly lost while the content was partially affected.

4. In analyzing coherence of the translated texts, the results revealed that coherence shifts might occur and that Thais held a different concept from English regarding coherence. Two types of coherence shifts occurred in the translated texts—the reader and the text-focused shifts. Without appropriate knowledge of a text, the reader might shift the coherence and misinterpret the text. The text-focused shift involved the choice of word used in a particular text. For example, when a mother uses the word hit with her children in Thai, the word can be translated into beat or spank with a rod. The choice of the word beat may mislead the English-speaking audience to think about child abuse, which is not true to the original meaning. The mismatch of coherence between Thai and English could also be explained in terms of cultural concepts. The Thais have different concepts concerning coherence regarding the rhetorical pattern and the authority of text. In the Thai context, ideas can be loosely organized. Moreover, it is the responsibility of the readers to make sense from the text.

5. Finally, with regard to cohesion, translated texts seemed to be more explicit than the original. When translating a Thai text into English, the translator supplied pronouns in the place of Thai zero pronouns to make it grammatical as well as cohesive. In translating from English to Thai, the translator tended to use lexical repetitions instead of English pronouns. However, skillful translators would not use too many repetitions and would observe the Thai cohesive system to make the translated rendering more acceptable in the Thai context.

## Applications

The research findings can be applied to many linguistic activities as follows:

1. In accounting for the translation process, the translators use the original intentionality as their point of departure and adjust the translated rendering to make it acceptable in the target language. Mostly the translators translate the whole meaning of the text. The factors to account for the textuality of the translated text are situationality, informativity, intertextuality, coherence and cohesion. Main problems facing translators are concerned with linguistic incompatibility between the source and target texts. Mostly the translators consider the target genre, register, speech acts and the translation function and adjust the translations accordingly. Some problems concerning coherence such as the text-focused shift may be solved by reconsidering the choice of word in the translated text.

2. In the teaching of translations, the students should be taught to translate the whole meaning of the text. They should be aware of the textuality as well as the target language register, genres and speech acts.

3. As far as universal language is concerned, the results revealed that Thai and English shared many characteristics. For example, in the academic circle, both Thai and

English audiences shared the same concepts and technical terms. In terms of intertextuality analysis, Thai and English proverbs made similar comments on human behavior, which is universal. The contrastive concepts found were those in speech acts, register and genres. Therefore, teaching translation can concentrate on a particular academic domain. On the other hand, coursework involving translations of other genres such as fiction and documentaries should include socio-cultural factors.

In teaching English as a second or foreign language, the practice of translation can enhance the students' study of English. As Cook points out the following:

> They [students] may be encouraged to translate for gist, to seek pragmatic or stylistic equivalence, to consider the features of genre or to produce different translations according to the needs of the audience (p. 110).

To conclude, the research results can be applied to account for the translating process. Moreover, in teaching translations per se, the students should be taught to translate the whole meaning of the text and to be aware of the textual characteristics as well as the conventions of the target language genres, register and speech acts. In terms of universal language, Thai and English share many characteristics, such as in the academic field and in proverbs. Many contrastive concepts were found in register, genres and speech acts. In applications, a translation course can concentrate on one particular academic domain. In translating other genres, such as fiction and documentaries, socio-cultural factors should be included. Finally, in teaching English as a foreign or second language, translation practice can be beneficial to the student's learning process. Students should be encouraged to translate for gist, pragmatic and stylistic equivalence and to observe the conventions of genres and different needs of audience.

Recommendations

DeBeaugrande and Dressler's (1981) theoretical framework can be applied to other types of texts. For example, it can be applied to account for students' as well as professionals' translated renderings to study the discrepancy of the translating process between the two.

In linguistic universality, the framework should be applied to other languages to find if there are universal or contrastive concepts among them.

In teaching English as a second language or ESL, the different and similar concepts between English and Thai can be used to enhance the students' learning process. The framework should be applied to Thai or ESL students' written products to see how they manage their texts in their native languages as well as in English.

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