

The Role of Communicative Translation in the Current Translation Practices

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Abstract

The aim of "The Role of Communicative Translation in The Current Translation Practices" is to enhance diversity in this literature by presenting real-life situations where Peter Newmark's method of communicative translation could be used. Therefore, it is practical research carried out by the method of theoretical analysis. Firstly, some background on the practice of translation and translation studies is provided. This is also where present translation methods are discussed. It prepares the reader for discussions taking place further in this paper. Secondly, a brief reference is made to some concepts in pragmatics and semiotics, as communicative translation is intertwined with pragmatics. This allows for laying scientific grounds on which to establish the idea that language is affected by culture, and in turn, translation is affected by culture. Lastly, the concept of communicative translation is introduced. After the reader is familiarized with the five fields of translation in which correct handling of some culturally sensitive elements is key, real-life examples in those fields of translation are provided. It is discussed how communicative translation method could come in useful in discourses which are otherwise likely to produce negative results. The conclusion is that communicative translation proves a beneficial translation method in dealing with culturally sensitive material and avoiding cultural pitfalls.

Keywords: Translation studies, communicative translation, Peter Newmark, pragmatics, language and culture.

Güncel Çeviri Uygulamalarında İletişimsel Çevirinin Rolü

Öz

Güncel Çeviri Uygulamalarında İletişimsel Çevirinin Rolü adlı makalenin hedefi, Peter Newmark tarafından ortaya atılan iletişimsel çeviri yönteminin kullanılabilirliği durumlarına gerçek hayattan örnekler sunarak literatürdeki çeşitliliği artırmaktır. Bu özelliğiyle araştırma, teorik çözümleme yöntemi ile yürütülen bir uygulamalı araştırmadır. İlk olarak çeviri uygulaması ve çeviribilime yönelik arka plan bilgisi sağlanmıştır. Bu kısımda aynı zamanda mevcut çeviri yöntemlerinden bahsedilmiştir. Bu sayede okuyucu araştırmanın ilerleyen kısımlarında yer alan tartışmalar için hazırlanmıştır. İkinci olarak bazı edimbilimsel ve göstergebilimsel kavramlara değinilmiştir. Bunun sebebi iletişimsel çeviri yönteminin temelinde bağlam unsurunun bulunması ve bu nedenle de dilbilimin alt disiplinlerinden edimbilim ile yakın bir ilişki içinde olmalarıdır. Bu sayede kültürün dili etkilediği ve neticede çeviriyi de etkilediği fikrini inşa etmek için bilimsel bir zemin hazırlanmıştır. Son olarak da iletişimsel çeviri kavramı tanımlanmıştır. Kültürel bakımdan hassas unsurları doğru biçimde ele almanın önem arz ettiği beş farklı çeviri alanı okuyucuya sunulduktan sonra bu alanlarda gerçek hayata dayanan örnekler yer verilmiştir. Farklı yöntemlerle çevrilmeleri halinde olumsuz sonuçlar doğurabilecek söylemlerin çevirisinde iletişimsel çeviri kullanımının nasıl yararlar sağlayabileceği tartışılmıştır. Sonuç olarak iletişimsel çeviri yönteminin kültürel bakımdan hassas unsurları ele almada ve bu noktada karşılaşılabilecek olumsuz durumlara karşı faydalı bir çeviri yöntemi olduğu ortaya konmuştur.

Anahtar Sözcükler: Çeviribilim, iletişimsel çeviri, Peter Newmark, edimbilim, dil ve kültür.

Introduction

Dating as far back as to 3000 BC (Newmark, 1976, p. 5), the practice of translation has undergone major changes in its essence up until recently. The earliest specimens of translation represent translators' strict syntactical, semantical and grammatical adherence to the source text back in the day. The output obtained via translation of a foreign text was supposed to so conform with the linguistic codes of the source language that the codes of the target language were shown little to no regard. This translation method is called word-for-word translation and has historically been the default method for the translation of religious texts (Yazıcı, 2005, pp. 33-34).

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This method is sometimes thought to be the same as literal translation method, but literal translation differs from word-for-word translation in that it does not strictly follow the grammatical and syntactical structure of the source language. Distinctively more relaxed than those is semantic translation, which prioritizes the correct transference of meaning and essence with minimal focus on syntax or structure of source language. One of the freest translation methods, on the other hand, is free translation, as the name suggests. Free translation is not concerned with syntax or structure at all. It is basically a paraphrased version of source text in target language (Newmark, 1988, pp. 45-47). Even though it is highly similar to semantic translation, the distinction lies in the fact that free translation aims to give the reader the impression that the translation reads as if it were originally written in his/her mother tongue.

Although there are more methods, these are the main translation methods in translation studies. That leaves one wondering what might be the criteria to choose between these translation methods. Hans Vermeer and Katherina Reiss probably made the greatest contribution to translation studies by addressing this question. They put forward the skopos theory, which is widely considered to play a pivotal role in translation studies at present. According to Vermeer (as cited in Nord, 1997), "each text is produced for a given purpose and should serve this purpose" (p.29). Therefore, the bottom line of the process of translation is to pinpoint the purpose of the text. The purpose is fulfilled by producing a suitable translation through careful consideration of target audience and the text type. If, for example, one is to translate a transfer deed, the text is a legal text and the target audience is parties engaged in the transfer of the property in question, as well as legal authorities and experts. In this case, literal translation method needs to be adopted as per the necessities of the language of law.

Language is not a system that can always function properly by itself. Undeniably, it has come into contact with culture in the past and it still does. Therefore, there are cases in which culture acts as a fundamental context for linguistic codes to make sense. Sometimes, the purpose is to align these culturally sensitive linguistic codes with the target culture. Among the translation methods mentioned above, this purpose can at best be served by means of free translation. That's because the nature of word-for-word translation, literal translation and semantic translation is not flexible enough to allow for major changes, as they prioritize source language. It has been discussed earlier that free translation seeks to produce a translation that reads like source text's paraphrased version in target text. However, the specific case we have here is alignment of culture. We have two mainstream methods for that: Eugene Nida's dynamic equivalence, occasionally called adaptation, and Peter Newmark's communicative translation. This paper is going to focus on the latter, but certain arguments must be presented before advancing further into this topic.

1. Language and culture

Culture may refer to more than one specific notion. Having a good taste in music can be considered to relate with culture, while so can a set of firmly established ideals dictating the way of life in a given region. A world-famous anthropologist, Edward B. Taylor (1871) says "culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor, 1871, p. 1).

Language and culture are intertwined concepts. I would like to allude to the long-debated question of whether language shapes culture or the other way around. The Sapir-Whorf Hypothesis is undoubtedly the most celebrated school of thought as to this matter. According to Edward Sapir, "we see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation" (Sapir, 1958, p. 69). This quote sums up Sapir's idea of linguistic determinism. The term was basically coined to suggest that language is predominant over culture, that our sense of surrounding phenomena is limited to the boundaries of

language. The counterview, on the other hand, is called cultural determinism. As it can be inferred from the name, it suggests that culture shapes language and not the other way around.

On the other hand, the aim of this paper is not to adopt either standpoint and defend it. Rather, I would like to restrict the scope of this paper to how the relationship between language and culture affects translation practices while remaining apathetic to which one is predominant over the other. First and foremost, a decent set of examples must be gathered to serve as the basis for the idea that culture do have an effect on language.

Acquiring vast cultural diversity through colonialism and migration, the US and the UK ended up in a point where their language had branched into ethnic varieties. Chicano English (English historically spoken by Mexican nationals) and African-American English (English historically spoken by Afro-Americans) are two examples to ethnic varieties of English. This phenomenon is called language contact. According to Thomason (2001), language contact is when more than one language is used in the same place at the same time. The sheer number of people arriving in the US and the UK for a permanent or long-term stay, meaning a culture of internationalism, has created a unique case observable in no other language to any degree close to English. The fact that English language has branched into many different varieties as a result of the amalgamation of various cultures is an example of how language and culture are in close relation to each other.

A second example manifests itself in the way a Turkish person may possibly express their gratitude in their own language. There are usually four standard expressions of gratitude. One of them is *teşekkür ederim* or shortly *teşekkürler*. It literally says that the recipient of the favor is grateful. It is totally neutral and can be used in any context by any Turkish person, with no specific cultural association. The second Turkish expression that can be used to express gratitude is *sağ ol*, which literally means “be alive”. This one, too, can be used by any Turkish person. However, it does not literally express that the person is grateful but instead, it indirectly makes it understood by means of a good wish on the doer of a favor. *Sağ ol* is also the default expression in the Turkish military. Any expression of gratitude other than that is forbidden to use. The third expression is *Allah razı olsun*. It means “may God bless you”. As is the case with “*sağ ol*”, this one also indirectly implies gratitude by means of a good wish on the doer of a favor. It is more often than not heard from religious elderly people, while anyone could use it. The fourth expression is *eyvallah*. This word is particularly complicated both in terms of usage and people who have a way of using it. The usage areas are not to be discussed on the grounds that it is not involved in the scope of this paper. Should we proceed to analyze the word, it means “we receive it in the name of God”. It does not necessarily have a specific group of users, but in contrast to the former three, it can be associated with religious people, cult members, religious leaders and most importantly Islamic Sufism. That is actually how it has come to be used widely. It starts off as a mystical word in Islamic Sufism and goes through semantic extension (Haşimi, 2021, p. 601). As with *sağ ol* and *Allah razı olsun*, this one also communicates gratitude indirectly. It is clearly visible that the Islamic culture of returning favor even if it is by means of a good wish and the Islamic Sufism have affected how the Turkish express their gratitude.

As evident from aforementioned examples, culture manifests itself in language. This manifestation may result from demographic changes as in the first example, belief habits or group-specific norms as in the second example, social norms or a number of other cultural factors like accustomed way of doing things. As for how this whole process actually works and why it matters in translation studies, such topics are to be discussed in the following chapter in due order.

2. Cultural encoding and processing of discourse

In order to fully understand how words or phrases are culturally invested, we need to delve into semiotics – semiosis in particular – the process of meaning-making, and discover how we perceive our environment through language. Charles Sanders Peirce puts forward a triadic model as to how we make sense of our environment through signs. He says “a sign, or representamen, is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the interpretant of the first sign. The sign stands for something, its object” (Peirce, 1955, p. 99). He means, by those words, that humans associate a word with each object or concept, and whenever those words are heard or read, an image appears in our mind. This association is usually arbitrary. Therefore, we have three elements for understanding our environment: an actual real-life object or concept (e.g. a car, as a tangible vehicle of transport), a linguistic form (e.g. car, as we hear or read it) and a mental concept of the object (e.g. a red, convertible, classical car, as it may appear in a person’s mind). It can be inferred that words alone do not mean anything and they need to be accompanied by cognitive and perceptual processes.

One interesting fact about the triadic model of Peirce is that it argues that the image that appears in our mind when we hear or read a given word may vary depending on the context or culture. When a Turkish person hears the word *elektrik prizi*, which means power outlet, the most likely image that will appear in their mind is a white, plastic tool with a round cavity bearing two round holes. On the other hand, when an American hears the word power outlet, the most likely image that will appear in their mind is a white, plastic, flat tool with two rectangular holes, sometimes accompanied by a third hole shaped like a small archway. The separate cultural contexts they were born into leads to different encoding of two words that refer to two identical things in essence.

This is proof that even the most fundamental elements in our language like words can be somewhat culturally invested, creating a not-so-great change in our perception of environment. Indeed, the fact that two people have two different mental concepts for the same object does not pose any genuine challenge in translation practices. Just as there are occasions where the effect of culture is negligible, however, so too there are occasions where negligence of it may result in catastrophic mistakes in translation. This is where it starts to matter for translation studies because in this case, failure to efficiently render a text that resonates in the target language to the same degree that the original text does in the source language means failing skopos, the very cornerstone of translation. Now that enough theory and examples have been provided for processing of words and the relation of context and culture to it, I deem it fit to proceed to discuss the kind of discourses that matter in translation.

As with processing of words, processing of discourse can also be complex, sometimes involving metalinguistic aspects that require the recipient to exercise discursive reasoning to decode the message correctly. By nature, people tend to assess a discourse in a way that exceeds linguistic boundaries in order to maximize the inference. This means using culture and context to the fullest (Wilson and Sperber, 2004, pp. 607-611). When the phrase “I’ll look into it” is uttered, what could the sender of the message mean? There are two meanings that can be inferred and these meanings are actually opposite to each other. The first one is “I’ll deal with it”. It’s an explicature, meaning that it explicitly conveys the message of the sender and does not intend to mean anything else. The second meaning is “I won’t be troubled to deal with it”. It’s an implicature that shows the true message of the sender that can only be inferred through real-world knowledge. In this case, the specific real-world knowledge is that English speakers can say “I’ll look into it” but mean the opposite depending on the context.

This poses two challenges in translation. First, the translator must be proficient not only in the language but also in the culture. This will allow them to decode the message correctly based on the

context in which it is uttered. The second challenge is dependent on the possibility that the sentence is not an explicature but an implicature. If the message is an implicature here and the sender means that they will not be bothered to deal with a certain thing, the challenge is to determine whether the source language has an expression usable in this context that means the opposite of what it seems to mean. As it so happens, some languages may be lacking in certain functions. However, the translator somehow needs to come up with a translation that produces on its recipient the same effect as the original does on its respective recipient. This is only one example to context-based translation. Similar challenges can be encountered in different aspects of contextuality.

When such a need arises that one should emulate in the target reader's mind the same idea that the original text holds, there is one particular translation method to choose among a variety: communicative translation. Thus far, no concrete example that is applicable to the practice of translation has been provided but instead, a robust foundation has been laid to demonstrate how language and culture come into contact with each other. From this point onwards, the focus of this paper is going to be strictly on potential scenarios where communicative translation strategy can yield much-needed benefits.

3. Communicative translation

Communicative translation is a target-oriented approach that deals with contextuality. It seeks not to find a linguistic equivalence but to assess the cultural context and make sure the essence of the source text aligns with that of the target text. Correct transference of meaning is still important; however, as Wang discusses in their study (2023), alignment of cultures might occasionally be ensured at the cost of a slight deviation from the exact meaning. Nevertheless, this should not be confused with semantic translation. Semantic translation also deals with the conveyance of essence rather than paying attention to structure. Be that as it may, the source language is still prioritized over target language. This is how Peter Newmark, the scholar who put forth communicative translation method, breaks down the distinction between communicative translation and semantic translation: "Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original" (1988, p. 39).

To sum up, anything that relates to, remains acceptable in, or creates the desired impact on a particular group alone unless structurally or lexically interfered with demands communicative translation. If this condition is met, the purpose of translation is served in accordance with the skopos theory.

There is also a similar translation method called dynamic equivalence, sometimes called adaptation, put forward by Eugene Nida. They both aim for alignment of culture, but the difference lies in the fact that dynamic equivalence does that through radical changes, meaning it is more like an adaptation rather than alignment. When the process of adaptation is complete, the product becomes something that exists within the strict boundaries of the source culture. On the other hand, communicative translation only ensures that a notion in target culture is aligned with source culture. An example is going to be given to adaptation further in this paper. For clarity as to the position of semantic translation, communicative translation and adaptation, below is Newmark's V diagram for different translation methods (SL stands for source language and TL for target language):

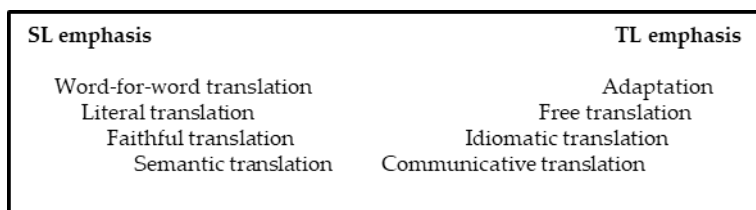


Figure 1. Newmark's v diagram (1988, p. 45)

While communicative translation could be used virtually anywhere, the primary uses include translation of culturally sensitive discourse in any context, translation of marketing materials like advertisements, website localization, translation of legal texts and translation of the press. I am going to provide insights into the nature of all these areas and discuss the scenarios that entail communicative translation.

3.1. Communicative translation in culturally sensitive discourses in general sense

It was stated earlier that culturally invested phrases should not be translated with a concern over producing a structurally and lexically similar one. For example, if an American were to receive a compliment from a fellow American, it would only be natural and socially-acceptable for them to do so by a "thank you". Nevertheless, the same scenario would necessitate a different approach if subjects were not American but Japanese. If the compliment were received with a word or phrase that implies that it is a deserved compliment, it would most likely be considered a sign of arrogance. One could not say that a "thank you" in the Japanese language is irrelevant as a response to a compliment but as a rule, the Japanese tend to adhere to modesty even if it means to deny a fact. This means that translation of such a scenario simply by finding a linguistic equivalence would leave much to be desired. The translator must be aware of the possible effects of such an utterance on the readership of target text and exercise judgement to find a cultural equivalence rather than a linguistic one. In this case, one cultural equivalence is *sonna koto arimasen*. It roughly translates to "it's not the case". This is actually an established response to compliments. It may well sound as though the recipient of the compliment is in objection to it. However, as discussed in Chapter 2, inference of meaning is sometimes dependent on context, and the message can be something else than what is expressly stated. The context we have here is American way of thinking reflected in an English phrase, which must be translated into Japanese, in which Japanese way of thinking is reflected. In the event that a compliment is responded with *sonna koto arimasen* in a Japanese context, both the recipient and the sender are perfectly aware that the compliment is actually not denied but humbly accepted. Therefore, *sonna koto arimasen* allows the translator to express the intended message while remaining true to the culture of modesty.

Being culturally distant from the west, Japanese can offer us a profusion of examples where communicative translation method can be applied. Having said that, I would like to provide a second example. A translator working for an import-export company is assigned to accompany the company manager on a mission to pay a visit to a Japanese company's branch in Turkiye. The manager says to their Japanese counterpart "We want to purchase this product". *Kono shouhin wo kounyuu shitainodesu* is the closest way to say it. It is grammatical, it conveys the message and it is even inflected in the formal style. However, saying that you want to do something is extremely direct in business situation in Japanese culture. One proper way to translate this sentence, without sounding too direct, is by using the phrase *sasete itadaku*. Also, you may sound blunt depending on how you translate "this". *Kono* is usually an appropriate word to use unless it refers to a person or someone's pet, but it is blunt in business situation either way. Instead, *kochirano* should be used as it is a polite way to refer to something. Thus, this is how a socially acceptable translation should look: *Kochirano shouhin wo kounyuu sasete itadakimasu*. It roughly translates to "Please allow us to humbly

purchase this product". This one perfectly fits in a business situation, while the former will probably leave a negative impression on the other party.

3.2. Communicative translation in marketing

It is beyond doubt that brands make use of a myriad of marketing techniques so that their products will appeal to customers to the greatest extent. It is not only a matter of revenue but also a matter of staying in the competition. One form of marketing, and perhaps the most effective one, is advertisement.

In the distant past, one would only see advertisements on billboards. With the invention of televising, advertisements advanced onto radios, then televisions, then computers and finally smartphones. Furthermore, the rise of artificial intelligence brought a whole new dimension to advertising when online platforms, using a sophisticated algorithm, started to showcase advertisements specifically tailored to each person based on their preferences.

Advertisements appear practically anywhere now and they serve as a great tool to help a company boost its profits. When a certain brand makes a name for itself in its base country, the next move is to branch into the foreign market. In order to accomplish that, they will need to have their sources translated. That's where translators appear on the scene.

It is vital for an advertisement to be presented to foreign audience in a way that stimulates in them a desire to have the advertised product. This might be possible by simply using literal translation, by using the communicative translation strategy or by adaptation. Adaptation is a radical change in what the advertisement is going to look like. In the Turkish market, the most iconic example of adaptation in advertising is probably the advertisement of Coca Cola. Every Turkish person should know that one Coca Cola advertisement where all family members have gathered around a table just before breaking their fast in Ramadan. There is an original advertisement that shows the same scene, except the family members have gathered for Christmas. There is even an advertisement for 4th of July. Display of these occasions in an advertisement would be irrelevant for Turkish audience and may even inspire an urge to shun the brand, much less an urge to purchase the product. The steps taken in the process of translation could mean either stagnation or bonanza for that company in a given foreign market. This indicates the delicacy of translation in marketing.

There is no denying the fact that adaptation is a brilliant way to make quality material out of an otherwise irrelevant advertisement. However, as stated earlier, it is a radical method and thus, not very often used. According to a study by Cai (2019), communicative translation method should be employed in advertising in order to improve acceptance of a brand by means of focusing on the culture of target audience and eliminating the cultural barrier. Therefore, this paper is centered around the role communicative translation plays in marketing.

There is a perfect example of communicative translation in marketing in the recent history of Türkiye. The concept of Black Friday has been around for quite some time now. Enterprises around the world have traditionally announced discounts during the course of Black Friday. And the enterprises that already operate in different countries have those branches follow the same trend. This used to work well with Türkiye up until recently. The concept of Black Friday used to be regarded as nothing less than ordinary and translated into Turkish literally. Thus, it used to be translated as "Kara Cuma", *kara* meaning black and *Cuma* meaning Friday. A few years ago, this began to elicit negative reactions. Black Friday might only have to do with Thanksgiving and Christmas in the western culture. However, the conservative segment of the population raised the opinion that "Kara Cuma" was a blatant disgrace to their belief. There are two pieces of information we need in order to understand this. Firstly, Friday is considered holy in Islam, which is the majority religion in Türkiye. Secondly,

the word *kara* has a negative connotation in the Turkish language, in contrast to its synonym (or maybe the more precise term is quasi-synonym in this case): *siyah*.

At some point, the use of a word that has negative connotations to describe a holy day in Islam – although no such thing was specifically intended – turned out to be quite a recipe for disaster. Concerns over this matter raised as masses refused to shop as long as they showed what seemed to be a blatant disgrace to their belief. The solution was communicative translation. In response to this event, companies aligned the concept with the Turkish culture and adopted such expressions as “Efsane Cuma” or “Muhteşem Cuma”, which respectively mean “Legendary Friday” and “Magnificent Friday”. This is a very good example of communicative translation in marketing. Certain culturally sensitive elements are handled so that the aimed effect is achieved on the Turkish audience.

3.3. Communicative translation in website localization

Website localization covers a wide range of processes to render a website suitable for use by foreign customers. The actual translation of the content being core adjustment in the process, the others include adjustment of nation-wide preferences which may potentially differ (such as the time, date, measuring units and currency) in order to meet the standards of that country, adjustment of payment methods, adjustment of user interface and alignment of the content with the culture. Among these processes, only the last one falls within our scope of discussion because the rest are related to adaptation and translation in general. As the name suggests, the alignment of the content with the target culture is obviously related to communicative translation.

In the previous section – Communicative translation in marketing – we exemplified a situation, where Black Friday was no longer translated as the usual *Kara Cuma* in Turkish due to negative reactions arising from the possibly unintended association of a holy day in Islam with a word that has negative connotations. Rather, the concept now appears in the Turkish market as either *Efsane Cuma* or *Muhteşem Cuma*.

This is directly related to website localization, as well. With the spread of digitalization, websites play a key role in marketing now. Therefore, the new trend in the translation of the concept of Black Friday in marketing has to be followed in the website localization alike.

3.4. Communicative translation in legal texts

Strict adherence to form and terminology is obligatory in the translation of legal texts. It is not acceptable to chunk long sentences into smaller sentences to enhance readability, neither is it acceptable to adapt words to audience. There is a format that it needs to fit in, regardless of the audience. It might be that the nature of audience is not respected in the translation of legal texts, but there are still established legal standards that may vary from one country to another and we have to abide by them in order to avoid incompatibility across different legal standards.

Law is an extensive field of study and thus, there are countless types of legal texts. Some of them can be listed as marriage agreements, divorce agreements, deeds, marriage certificates, technical specifications, confidentiality agreements, corporate agreements, supply contracts, power of attorney and so on. In some cases, legal texts may have standard expressions that are expressed otherwise in another language. It means that the general idea of adherence to terminology will not suffice. Such a standard expression could be encountered in a power of attorney. A power of attorney in Turkish may start like this: *İşbu belge ile beyan olunur ki*. If it were in, say, a corporate agreement, it would definitely necessitate adherence to terminology and a proper translation would be like this: “it’s hereby announced that”. Hereby is a word from Middle English that could, in Modern English,

be thought of as “by this way”. Apparently, it is the translation for *işbu belge ile*. “It is announced that” is the translation for *beyan olunur ki*. It’s a pretty literal translation and totally acceptable. Nevertheless, if this expression is the first thing in a power of attorney and if it is translated as in a corporate agreement, it means failure to comply with the standards of legal texts.

İşbu belge ile beyan olunur ki as a whole has an equivalence that has been traditionally used in English power of attorney texts for quite some time now. It goes “know all person by these present that”. The reason behind it lies in the fact that the origin of English law can be traced back to Latin law.

According to Charles P. Sherman (1914), the Latin law had a great influence on the English law, triggered by Julius Caesar’s expedition into the Island of Britain in 55 BC. Although the Romans withdrew from the island, they never actually broke contact with it. As a result, the Roman law had a great influence on the formation of English law (Sherman, 1914, pp. 318-325). The phrase “Know all person by these present that” is a direct translation of the Latin phrase *Noverint universi per praesentes*.

As stated, the unique relationship between Romans and the British gave way to a cultural exchange in the way of law. Later on, as the British Empire began engaging in colonization activities, the same language has come to be used in all present-time English-speaking countries. Thus, some effects arising from the Roman-English relationship was transferred into other English-speaking countries and even in other varieties of English, this specific expression could be encountered.

3.5. Communicative translation in the press

Incidents occur all around the globe and some of these incidents make good coverage for news agencies in another country. In the event that they wish to cover an incident that occurred in another country, they rely on their in-house translators to present those incidents on local broadcast channels or their websites. Sometimes these incidents can be culturally sensitive, meaning they need to go through a process of cultural alignment. On the other hand, there might be some situations in which culturally sensitive utterances need to be translated irrespective of target culture. A dedicated discussion for such situations is included at the end of this section.

One example that might be culturally sensitive is news about the death of people. In case of a hypothetical incident in which a plane with 8 Turkish passengers in it crashed somewhere near Canterbury, UK, the first media coverage would be used by British news agencies. Part of the news that appears on the website of a British news agency reads “A passenger aircraft carrying 218 passengers crashed in the vicinity of Canterbury. All 218 passengers on board were killed in the crash. While most of the passengers were British nationals, among them were 17 Indian nationals, 15 Chinese nationals, 5 Kazakh nationals and 8 Turkish nationals”. Due to the fact that loss of 8 Turkish citizens in the crash is directly related to Türkiye, Turkish news agencies would intend to cover the news. This is where their in-house translator would step in.

There is a certain code of news language in every language. Non-compliance with that code not only renders your news obtrusive but also runs the risk of negative public opinion. In order to uphold the reputation of the news agency, the translator needs to sculpt the original words so that they fall within the linguistic boundaries of Turkish news and serve its purpose.

What really matters in this news is how the “were killed” part is to be translated. Before all else, the passive “were killed” must be converted into an active form in order to follow the general outline of the Turkish language. This method of translation that aims to provide a natural reading in the target language by adopting a different perspective is called the modulation technique. This should be the first focus of attention. At this point, the general language outline needs to be narrowed down to news language outline. Out of a number of alternative turns of phrase to communicate this sense,

one that conforms with the canons of news language must be picked. The most basic word *ölmek* would come across as too blunt in a news coverage. Some of the euphemisms that have been traditionally used in Turkish news coverage are *hayatını kaybetmek*, *yaşamını yitirmek* and *can vermek*. With that said, these are the expressions that could be used to translate this news.

With changing circumstances, the transference of the sense of death can become actually complex. If the news weren't about the death of Turkish civilians but about that of Turkish soldiers, the case would take on a whole different level of significance. This is due to the fact that the Turkish audience is mainly composed of individuals who are conservative of their values, and the death of soldiers is deemed as a lofty stage rather than mere death. Therefore, the case becomes more sensitive. It may not count as an utter failure to translate the death of civilians without using a euphemism, but this one may well bring about damage to the reputation of the news agency. There is only ever one phrase that could be used in this case, and that's "şehit olmak" or the passive "şehit edilmek".

However, there are cases that these may not apply. For example, if it's the words of a person that is going to be translated, then the values of Turkish audience must not be taken into consideration because each person may have a different stance on affairs. Since these words do not belong to the news agency but the person who utters them, the message needs to be transferred without harboring target-oriented ambitions, ensuring that the person's ideology is preserved.

Conclusion

Throughout this paper, general knowledge on the practice of translation was provided, a brief reference to pragmatics was made to solidify the point about the role of culture in translation by exemplifying how culture affects language, communicative translation strategy was introduced, and finally examples of it as used in the translation of five different text types were provided.

Although the practice of translation is traced a long way back in history, the challenges that prior translators encountered still remain relevant at the present time, all the while new challenges arise. As such, translation studies, though a relatively new field of science, thrives with each attempt to respond to novel challenges responsive to the advancement of humanity.

People from different countries are more connected than ever before now, which creates an upsurge in the translation industry. Aforementioned novel challenges may arise from this connection because cultural nuances are not always so transparent as to allow shared linguistic codes to convey them thoroughly. Every now and then, a translator will have to turn to different methods to attain acceptability in translation.

Communicative translation can be used in the translation of any kind of text, but the need for it usually arises in the fields of marketing, law, website localization and media. It is different from cultural adaptation in that it preserves the setting and attempts to make an utterance acceptable to another culture rather than radically changing it so that it becomes something that strictly belongs to target culture. In some cases, however, they are so close to each other that they can be thought to overlap.

It has been indicated through translation practice that communicative translation is a beneficial method that can be used when dealing with culturally sensitive elements. It enables the translator to mediate between two separate cultures and tailor a text to a certain readership so that it makes sense in their culture without a significant loss from its semantical value. Therefore, it prioritizes target culture over source culture in order to help yield the same effects on the target audience as the original audience.

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