HEALTH BY CHOCOLATE


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Abstract
Translation is not an easy task. There is a plethora of problems and difficulties which needs to be tackled in the process of translating a text from one language to another. This analysis concentrates on three of them – terminology, connectors and cultural aspects. The study is based on the Swedish translation of an English text concerning the medical and ritual use of chocolate in ancient Native American cultures as well as in Europe during the colonial era. The main problem encountered in the translation of this text was how to generalize it so it would suit the Swedish public but still maintain the level of formality of the source text. The specialized terminology found belongs to the fields of medicine and botany and these terms were often explained or replaced with more common words. A couple of the cultural aspects were also explained, since, for example, the cultural area Mesoamerica may not be known to the target readers unless they are knowledgeable in anthropology or archaeology. This made the target text somewhat less formal than the original so, to compensate, the translation of the adverbial connectors however and thus were on occasion translated with the more formal Swedish emellertid and således.

Key words: cacao, chocolate, translation, medical terminology, botanical terminology, adverbial connectors, cultural aspects
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1 Introduction

Thorntons, Godiva, Guylian, Amedei, Green & Black’s, Nestlé, Droste, Lindt, Marabou.

There is dark chocolate, white chocolate, milk chocolate, and combinations thereof. Many people like it, others love it; some are even addicted to it. But can it be good for you as well?

Lately, there has been a lot written in the media about the health benefits of dark chocolate. Some say that dark chocolate is good for your heart and lowers your blood pressure, but others do not agree. The Swedish National Food Administration is right now examining these statements (Expressen 1 February 2007), so, apparently, the jury is still out.

There seems to be a shortage of papers in Swedish examining the medicinal use of chocolate from a historical point of view. Mostly, the texts dealing with this subject are very brief and do not go into any detail. Therefore I thought it would be a good idea to find an English paper and translate it into Swedish. I chose the text “Food of the Gods: Cure for Humanity? A Cultural History of the Medicinal and Ritual Use of Chocolate”, because it deals with both the ancient Mayan culture and its use of chocolate as well as how the Europeans used chocolate during the colonial era.

This translation is written for everyone interested in nutrition; not only the experts in the field, but the general public as well. Due to the fact that Native American tribes mixed chocolate with other plants or herbs to get the right remedy for an illness, the text contains quite a few botanical names, and, of course, several medicinal terms. Since the terminology sometimes is rather complex I will take a closer look at some of the terms in my analysis and see how they can be translated to a level that suits the Swedish public. The following is an example of how it was done:

(1) Additional medical complaints treated with chocolate/cacao have included anemia…(1)  Andra medicinska krämpor som behandlats med choklad inkluderar blodbrist…

Although a stylistically corresponding word does exist in Swedish – anemi – blodbrist is, according to the Swedish encyclopaedia Nationalencyklopedin, a more common term. The Finnish scholar Rune Ingo explains that, when translating certain texts, the translator sometimes has to avoid technical terms and replace them with suitable general terms (1991:34-35).
“Food of the Gods…” also contains many connectors which I intend to analyse. How are they translated? Are they always translated with the same word in the target text? Do they stay in the same position?

(2) However, indigenous peoples of the New World passed on the knowledge of cacao…(2) Nya världens urinvånare vidarebefordrade sina kunskaper om kakao…

Here the English connector however has been translated into Swedish emellertid and has been moved from an initial position to a medial one. This is a recurrent phenomenon in the translation of an English text into Swedish; according to Altenberg (1998:122), most English conjuncts hold the initial position of a clause. Swedish conjuncts, on the other hand, usually hold the medial position.

In addition, there are a few cultural aspects to consider in “Food of the Gods”. Often problems will arise during the translation of these aspects because of the “cultural gap” between two languages (Newmark 2003:94). In this analysis, the cultural aspects will include the transliteration of historical people’s names, names of Native American tribes, geographical terms and names of codices. For example, how is Hernando Cortéz written in Swedish? And what, exactly, is Mesoamerica?

As anyone can see, translation is a complicated business. Many problems will come in one’s way while translating a text, any text. In this essay I will examine some of the problems which can arise.

1.1 Aim and Scope
The aim of this essay is to translate the text “Food of the Gods” into Swedish and analyse the difficulties encountered. The focus will be on:

1. Terminology
2. Adverbial Connectors
3. Cultural Aspects

The terminology in this text is occasionally very difficult. The problem lies in the fact that some of the botanical names are only stated in Latin and that some of the plants mentioned do not exist in Sweden. So how does one go about translating these terms so that the readers will understand what is being referred to?
There are also many aspects to think about when translating connectors. The intention is to identify the choices made and analyse them. The connectors I will look at, the ones that were most frequently used, are: however, in addition, thus.

Personal names, names of people, areas and manuscripts in “Food of the Gods” are either spelled or described differently in Swedish. These cultural aspects also need to be considered in the translation.

1.2 Material
The text translated for this essay is an “archival, historical research on the cultural, dietary, medical, nutritional and social aspects of cacao/chocolate use” (Dillinger et. al. 2000) written by Teresa L. Dillinger, Patricia Barriga, Sylvia Escárcega, Martha Jimenez, Diana Salazar Lowe and Louis E. Grivetti. It was published in 2000 in The Journal of Nutrition which is a monthly publication of the American Society for Nutrition.

“Food of the Gods” is quite a long text – 26 pages of which I have translated the first 7 ½. In view of the terminology, it is also rather specialized and complex, perhaps written for those working with nutrition.

To acquire a strong foundation for the analysis I turned to the theorists. For information regarding connectors, Altenberg’s texts were very useful. When it comes to terminology, I have read and cited from Ingo and Chesterman & Wagner. They were also of help during the analysis of cultural aspects, as was Newmark.

A few parallel texts were also used to find the right terminology for my translation. For example, Jacques Soustelle’s Aztekerna and several different plant databases proved to be useful. The encyclopaedia Nationalencyklopedin and AstraZeneca’s online medical dictionary also helped.

1.3 Method
This essay will consist of a translation and an analysis thereof. Focus lies on three aspects: terminology, adverbial connectors and cultural aspects. I have compared the original text and my translation with regard to these aspects, and looked at the strategies used. Several parallel texts were of help during the translation as well as the “biologist on duty” at the Swedish Museum of Natural History who could confirm my assumptions on the botanical terminology. During the analysis, different sources were consulted as an aid to the theoretical background.
2 Theoretical Background and Definitions

This section is divided into two sub-sections. In the first one the theoretical background of the three aspects’ (terminology, adverbial connectors and cultural aspects) will be presented. In the second sub-section the definitions of the aspects will be explained.

2.1 Theoretical Background

“The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL)” (Munday 2001:5). But this is not the only change the translation process involves. There are many aspects of the ST that need to be considered before one can complete a translation. This essay presents three of these aspects – terminology, connectors and cultural aspects.

2.1.1 Terminology

In many specialized texts it is the large number of unknown terms that constitutes the major difficulty for the layman. However, sometimes scientific and technical texts become popularized by the translator to suit the general public (Ingo 1991:34-5). A change like this, which affects “the formality level … [and] the level of technical lexis”, is called an “interpersonal change” and is one of the many “pragmatic strategies” that can be applied to a translation (Chesterman & Wagner 2002:63). Interpersonal change is a strategy one can use to make a text more technical as well as more general. The act of making a text more general, and thus less technical, is what Wagner calls “simplifying” (Chesterman & Wagner 2002:59).

Another pragmatic strategy mentioned by Chesterman is “information change”. This could be “either the addition of new (non-inferrable) information that is deemed to be relevant to the target readership but is not present in the source text or the omission of source-text information deemed to be irrelevant” (Chesterman & Wagner 2002:63).

Before applying any of the above to a translation, one needs to know why the text is translated and who for. This is what the ‘skopos theory’ is concerned with. ‘Skopos theory’ is a translation theory introduced in the 1970s by Hans J. Vermeer which deals with “the purpose of a translation and the action of translating” (Munday 2001:78-9).
2.1.2 Connectors

There seem to be a slight disagreement among scholars when it comes to naming the different categories of connectors and how to divide them into subcategories. The terms used in this analysis are the ones employed by Bengt Altenberg (1999).

“Connectors … are interesting to compare across languages … [since] they function as cohesive signposts in discourse and contribute to the clarity and comprehensibility of texts” (Altenberg 1999:250). “From the point of view of their language systems, English and Swedish have a similar range of connecting words and phrases to signal semantic relationships between units of discourse” (Altenberg 1999:251). There are a few differences in the use of connectors between the two languages, however. Altenberg’s 1999 study shows that English and Swedish connectors rarely correspond to 100%. “Items with intermediate correspondence values often illustrate differences in the stylistic or functional status of the connectors in the two languages” (Altenberg & Granger 2002:19). In conducting his study, Altenberg found some “asymmetrical correspondences”, that is, “the degree of correspondence between the items [in a translation pair] is greater in one direction than the other”. For example, the Swedish connector *emellertid* was more frequently translated into English *however* than vice versa (1999:258). Altenberg’s conclusion from his study of this translation pair is that “*however* has a much more central position in the English contrastive subsystem … than *emellertid* has is [sic] the Swedish contrastive subsystem” (1999:260).

2.1.3 Cultural Aspects

It is not always enough to just translate a text to make it work in another culture. It is often necessary to somehow explain certain words or expressions that exist in the ST, otherwise the TT reader might misinterpret the text or it may get too heavy to read. The same difficulties can arise if the reader does not know the names of the places talked about in the text. A common and effective strategy to help the reader understand unfamiliar words and names is to interpose an explaining word or expression directly into the text (Ingo 1991:202).

Another strategy is what Chesterman & Wagner call ‘cultural filtering’ or ‘adaptation’, and which “describes the way in which source-language items, particularly culture-specific items, are translated as target-language norms” (2002:62). When it comes to personal names, one usually does not change the names of people who are alive, but the names of historical people are often adapted (Ingo 1991:205) as is shown in the analysis of cultural aspects in section 3.3 below.
Newmark lists several different procedures to be used when translating. The ones applicable to this analysis are ‘transference’, ‘descriptive equivalent’ and ‘naturalisation’. Transference is a process where a SL word is transferred to a TL text. Such words are often unfamiliar to the target readers and, therefore, this procedure is often combined with other translation procedures, for example cultural, functional or descriptive equivalents. The name for this phenomenon is ‘couplet’ (2003:81). The function of these combining procedures is to make the cultural word comprehensible to the readers. In this case, the process of transference is combined with a descriptive equivalent, that is, the unfamiliar term is described in the TT (Newmark 2003:83-4) as has been done with Mesoamerica in (16) below. When it comes to the translation of the many codices in “Food of the Gods” naturalisation means that the names of the codices are made more Swedish in form.

2.2 Definitions

2.2.1 Terminology

According to the online version of the *Oxford English Dictionary* (OED), terminology is ‘the system of terms belonging to any science or subject’. *Nationalencyklopedin* defines it as “a supply of technical terms” (my translation). In this case it means the specialized words that belong to the medical and botanical registers.

2.2.2 Adverbial Connectors

Connectors, or linking words, “are used to link ideas when writing. They enable the writing to flow from one idea to the next in a logical and cohesive way” (Study and Learning Centre, RMIT University). According to Altenberg (1999:250) there are four main types of connectors:

- coordinators
- subordinators
- adverbial connectors
- clause-integrated expressions

In this analysis I will consider some of the adverbial connectors, or conjuncts, found in “Food of the Gods”: *however, in addition, thus*. These were chosen because they were the connectors most frequently used.
2.2.3 Cultural Aspects

This includes any aspect that is specific to a certain culture and which may not be understood in another culture without adaptation or explanation. Newmark defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (2003:94). A cultural aspect is not just something that is specific to a certain country, but also to a certain field. Although the aspects analysed in this paper most definitely would be understood by Swedish anthropologists and archaeologists, this would probably not be the case with the general Swedish public to whom the translation is aimed.

3 Analysis

This part of the essay will be divided into three sections. The first section deals with the translation of the terminology in “Food of the Gods”, the second with the connectors found, and the last section with the text’s cultural aspects.

3.1 Terminology

Specialized texts often contain many technical terms which may not be known to the layman. The translator may then popularize such a text, if the purpose of the translation is to suit the general public (Ingo 1991:34-5). The strategies used are changes to the level of formality and the technical terminology.

When translating the terminology in “Food of the Gods”, Swedish terms that stylistically corresponded to those in the English original could have been used. But since I imagine that this translation would be published in a popular science magazine of some kind, the readers may not be entirely familiar with medical and botanical terminology, and therefore the text has been somewhat normalized. This is often possible because there is more to a language than the standard version, there are also different linguistic varieties that have emerged for different reasons and on different grounds (Ingo 1991:88). In the next section we will discuss the medical terminology found in “Food of the Gods”.

3.1.1 Medical Terminology

As stated earlier, the translation has been normalized so that it will be comprehensible to the general public as well as the experts in the field. In this section I will analyse the translation
of the technical terms, i.e. the terminology belonging to a certain field, in this case to medicine.

The most clear-cut case of a specialized term being translated with a more general one is the example mentioned in the introduction, *anemi* - *blodbrist*. Wagner agrees with Ingo in that the translator “must take account of the text purpose and intended readership” and calls the strategy used in (1) above ‘simplifying’ (Chesterman & Wagner 2002:58-9).

The next example is another illustration of this:

(3) The medicinal use of cacao, or chocolate, both as a primary remedy and as a *vehicle* to deliver other medicines…(1)

Användningen av kakao, eller choklad, för medicinska ändamål, både som primärt läkemedel och som en *beståndsdel* i andra mediciner…

*Vehicle* can be translated with the stylistically corresponding *vehikel*, but it is probably not such a well-known word. Only two tokens of the word were found in University of Gothenburg’s online corpus, Språkbanken, and those displayed another meaning of the word. According to the Swedish online encyclopaedia *Nationalencyklopedin* the pharmacological definition of *vehikel* is a stabilizing, but medically ineffective component in a pharmaceutical preparation. So instead of *vehikel* *beståndsdel*, the equivalent to *component*, was used, which is less technical. This word was obviously more frequent in the corpus, but since the word can be used in many other ways than how it is used in this example, it would be misleading to present the results.

In the next example one general term has replaced two potentially specialized terms.

(4) …dysentery, *dyspepsia/indigestion*, fatigue, gout …(8)

…dysenteri, *matspjälkningsrubbningar*, utmattning, gikt …

The Swedish medical terms for *dyspepsia* and *indigestion* are *dyspepsi* and *indigestion*, but these are rarely used in everyday Swedish (*dyspepsi* only produced two hits in Språkbanken and *indigestion* none). And since they both are, according to AstraZeneca’s medical dictionary, digestion dysfunctions, a collective word meaning just that has been used instead of the two terms.

In the following example an ‘information change’ has taken place. Due to the fact that some of the information in the ST, *venesection*, seems irrelevant, that part has been omitted.

(5) … how to bleed patients (*venesection*)…(6)  … och hur man åderläter patienter …
The same term does exist in Swedish medical vocabulary – *venesektion* – but since it has the same meaning as *åderlåter* (*venesektion/åderlåtning* is a method of treatment where blood is drawn from a person) it was left out. Furthermore, *venesektion* is an unknown term to most Swedes. In Göteborg University’s online corpus different forms of *åderlåtning* were found 86 times, whereas *venesektion* was not found at all.

In the next example an explanation has been added to the difficult terms:

(6) No references appear that correspond to nutrition-related problems of beriberi, pellagra, rickets or scurvy…

(8) Det finns inga referenser till andra näringsrelaterade problem såsom *vitaminbristsjukdomarna* beriberi, pellagra, engelska sjukan och skörbjugg…

Apparently, there are no general terms in Swedish for *beriberi* or *pellagra* as there is for *rickets* (*engelska sjukan* instead of *rakitis*) and it is probably not as well-known as *scurvy* – *skörbjugg*. Therefore *vitaminbristsjukdomarna*, ‘the vitamin deficiency diseases’, has been added to explain what kind of diseases they are. Next we will turn to the botanical terminology.

3.1.2 Botanical Terminology

In this section I will deal with the rather difficult botanical terms which can be found in “Food of the Gods”. Here a different problem was encountered; some of the plant names have only been given their Latin name, and I was not able to locate any Swedish names for them. Since plants’ botanical names are the same all over the world, Google searches on the .se domain were executed but with no result. Parallel texts dealing with medical plants were also consulted, but these efforts were fruitless as well. As a last resort, an expert was contacted, but not even he had heard of some of the species. So how does one go about it?

The strategy that has been used the most is ‘addition’, that is, some of the ST information seemed insufficient for the target reader to understand the whole picture and an explaining word or phrase has been added. In (7), (8), and (9) no common names for the plants have been found and thus a short explanation have been added afterwards so that the reader will have an idea of what is being talked about.

(7) … followed by a medicinal chocolate beverage into which had been mixed three herbs: *mecaxochitl* (*Piper sanctum*)…

(7) … och efter det en hälsobringande chokladdryck i vilken tre örter hade blandats ned: *mecaxochitl* (*Piper sanctum – en sorts pepparväxt*)…
… uey nacaztli (*Chiranthodendron pentadactylon*) and tlilixochitl (*Vanilla planifolia*)…

… offered a prescription of cacao beans, maize and the herb tlacoxochitl (*Calliandra anomala*)…

I came up with these explanations after a thorough Internet search. I also e-mailed the “biologist on duty” at the Swedish Museum of Natural History, Lars-Åke Janzon, to see if there was something I had missed or understood incorrectly. Unfortunately, he could not shed much more light on my questions. He did confirm that *piper* is indeed a pepper plant and that *calliandra* is a leguminous plant, although he had never heard of the species *piper sanctum* or *calliandra anomala*. According to the University of Melbourne’s “Multilingual Multiscript Plant Name Database”, *piper sanctum* is the same as *piper auritum*, a plant with several different English and Spanish names. However, I still cannot find a Swedish name for it.

One plant caused a major problem. In the original text the authors discuss a remedy made out of cacao and “the liquid from the bark of the silk cotton tree (*castilla elastica*)”. The problem lies in the fact that *silk cotton tree* and *castilla elastica* do not seem to refer to the same plant. After quite a lot of research I found that the Latin name for *silk cotton tree* is in fact *ceiba pentandra* (Florida Museum of Natural History) and the common name for *castilla elastica* is really *Panama rubber tree* (USDA). Lars-Åke Janzon confirmed this and added that the Swedish name for *castilla elastica* is *castillagummi*. Now another problem surfaced – which plant is the right one? A more in-depth study of the two trees indicated the *silk cotton tree* to be the one. According to several parallel texts, for example “Germplasm Resources Information Network” (GRIN), the Native Americans used different parts of the silk cotton tree for many different medicinal uses. *Castilla elastica*, on the other hand, was used to make shoes and rubber balls (Ethnobotanical Leaflets).

According to Wagner, the translator has five alternatives to how to deal with an error in the original:

“1. do nothing, just translate;
2. translate literally, but put in a [sic];
3. correct covertly (translate correctly but don’t draw attention to the error);
4. correct overtly (translate correctly and put in a translator’s note drawing attention to the error in the original);
5. correct fully: translate it correctly and get the original corrected too”
(Chesterman & Wagner 2002:31).

There is not a single universal rule of how to deal with errors in the source text, instead, which strategy to use depends on the purpose of the text. If the translation is to be published the translator should write a ‘naturalized’ or ‘internationalized’ translation where the ST errors are corrected and the text is adapted to the source culture. If the translation is for information purposes only (i.e. it is not being published), a ‘straight’ or ‘tidied’ translation can be done. In a ‘straight’ translation “nothing [is] corrected or adapted” and in a ‘tidied’ translation the “author’s mistakes [are] corrected, but the translation is not adapted” (Chesterman & Wagner 2002:53-54).

Since the translation of “Food of the Gods” is written as if it would be published, a ‘naturalized’ translation has been supplied and a translator’s note added:

(10) … and when the cacao was combined with liquid from the bark of the silk cotton tree (Castilla elastica)…
(11) och när kakaon blandades med vätska från kapokträdets (ceida pentandra) bark…

1. In originaltexten står det ”Silk cotton tree (castilla elastica)”, men silk cotton tree och castilla elastica är två helt olika växter. Av allt att döma använde urinvånarna silk cotton tree – kapok till medicinska ändamål och gummit från castilla elastica till skor, bollar o dyl. (Källor: GRIN, Ethnobotanical Leaflets) (över. anm.)

To summarize this section I will turn to Vermeer’s ‘Skopos theory’. “Skopos theory focuses … on the purpose of the translation, which determines the translation methods and strategies that are to be employed in order to produce a functionally adequate result” (Munday 2001:79). In the case of the translation of “Food of the Gods” this means that because its purpose is to reach out to the general public, certain ‘simplifying’ strategies such as ‘addition’ and ‘normalization’ are employed. In the next session the translation of adverbial connectors will be analysed.

3.2 Adverbial Connectors

It is always interesting to look at the way authors tie their texts together, how they make them flow. One way to do this is to use connectors. But is this done the same way in different languages? Are they translated with a similar connector in the TT as in the ST? Are they put in the same place? These are some of the questions that were considered when comparing “Food of the Gods” and the translation thereof. I have concentrated on a few particular
adverbial connectors – *however, in addition, thus*. The findings from the analysis will be presented below.

As mentioned earlier, adverbial connectors in English and Swedish rarely “have 100% correspondence” (Altenberg & Granger 2002:19), even though the two languages have a similar selection of connectors (Altenberg 1999:251). Table 1 below shows how the adverbial connectors *however, in addition and thus* in “Food of the Gods” were translated.

Table 1. The Swedish translations of *however, in addition and thus*

<table>
<thead>
<tr>
<th></th>
<th>However</th>
<th>In addition</th>
<th>Thus</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Emellertid</em></td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td><em>Däremot</em></td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><em>Dessutom</em></td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td><em>Därtill</em></td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><em>Förutom</em></td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><em>Därför</em></td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><em>Således</em></td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3</strong></td>
<td><strong>4</strong></td>
<td><strong>2</strong></td>
<td><strong>9</strong></td>
</tr>
</tbody>
</table>

As this table illustrates, my findings corroborate what was said above. All three connectors have been translated into two or three different Swedish connectors.

Altenberg’s study shows that *however* is used more often in English than *emellertid* is in Swedish. He states that “both are formal items, but *emellertid* is more restricted in its use than *however*” (1999:260). I have chosen to translate *however* with *emellertid* two out of three times, mainly because it is a formal word. “Food of the Gods” is a rather formal text, but after generalizing it in terms of terminology, the TT did not feel as formal as the ST. To redeem this, I tried to compensate by making other aspects less informal. The translation of *thus* with the rarely used Swedish *således* is another example.

Another aspect to consider when it comes to connectors is their position in a clause. According to Altenberg (1998:122-3), adverbial connectors can hold various positions both in English and in Swedish; however, some of them are inclined or limited to certain positions. Most English conjuncts are preferred in the beginning of a clause, while Swedish conjuncts tend to be placed medially and sometimes these clause-initial English conjuncts receive a more medial position when they are translated into Swedish (Altenberg 1998:122-3). There
are only two cases of this in the translation of however, in addition and thus in “Food of the Gods”:

(12) *However*, indigenous peoples of the New World passed on the knowledge of cacao…(2) Nya världens urinvånare vidarebefordrade *emellertid* sina kakaokunskaper…


Only two out of six English conjuncts in initial positions were translated into Swedish conjuncts in medial positions. This may not seem to support Altenberg’s conclusions. However, in two other cases, the English conjunct was already in a medial position. So in the end, the results look like this:

**Table 2. Positions of adverbial connectors in English ST and Swedish TT**

<table>
<thead>
<tr>
<th></th>
<th>English initial conjunct</th>
<th>English medial conjunct</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Swedish initial conjunct</td>
<td>4</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Swedish medial conjunct</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6</strong></td>
<td><strong>3</strong></td>
<td><strong>9</strong></td>
</tr>
</tbody>
</table>

Altenberg’s statement that English and Swedish adverbial connectors rarely correspond to 100% is supported by the findings in this section. However, Swedish conjuncts supposedly favour a medial position as opposed to an initial position, but in this study it was more common for the conjunct to be found in the initial part of a clause.

In the following section, we will turn to the presentation of cultural aspects and the difficulties that come with them.
3.3 Cultural Aspects

Many of the difficulties in the translation of “Food of the Gods”, although perhaps not the major ones, had to do with the cultural aspects. For instance, historical people, in this case royalties and conquistadors, often have different spellings in different languages. In one of the cases it is a question of transliteration – *Prince Philip* is written *prins Filip* in Swedish. When it comes to the conquistador *Hernando Cortéz* it is another matter. Apparently, he went under several different names – *Hernando Cortéz, Hernán Cortés, Fernando Cortéz* and *Fernan Cortés*. In Soustelle’s (1993) *Aztekerna, Hernán Cortés* is used, as well as in *Nationalencyklopedin*. A Google search on the .se domain came up with 99 hits on *Hernando Cortéz*, 119 on *Fernando Cortéz* and 5 hits on *Fernan Cortés*. *Hernán Cortés* received 909 hits and, naturally, that is the name that was chosen for the translation.

Another difference between English and Swedish is what we call the different Native American tribes, as illustrated in (14).

(14) These practices originated among the *Olmec, Maya and Mexica (Aztec)*. (1) De här sedvänjorna hade sitt ursprung hos *olmekerna, mayaindianerna och azteckerna.*

First of all, to obtain the definite form of the *Maya* in Swedish one needs to add -*indianerna* – Indians – (occasionally, *mayanerna* is used, but *mayaindianerna* is by far the most common form) and there was reason to think that one would do the same to the lesser known *Olmec*. An Internet search proved otherwise, though. *Olmekerna* produced 40 hits on Google, whereas *olmekindianerna* did not produce any at all.

In the same example there is the case of *Mexica (Aztec)*. In Sweden, we do not speak of the *Mexica*, even though, according to several different parallel texts, that is what they called themselves. This is reflected in the translation of (15):

(15) *The Mexica, or Aztecs, who were relatively late arrivals in the central valley of Mexico* …(3) *Aztekerna, eller mexikanerna som de kallade sig själva (Méxica), som anlände relativt sent till Mexicodalen …*

Another cultural aspect to consider was the term *Mesoamerica* that is used several times in “Food of the Gods”. According to *Nationalencyklopedin*, it is a term that is mainly used in archaeology, anthropology and linguistics. This implies that term Mesoamerica is not very well-known with the general Swedish public as does the fact that the term does not produce any hits in Språkbanken. Thus, an explanation was added:
In this case the strategy Newmark (2003:91) calls a couplet was used, that is, the SL word was transferred into the TT and then generalized by the addition of a descriptive equivalent. This addition makes the text longer and it may not flow as well as the original, but in this way the target reader will understand the implication of *Mesoamerika*.

The above aspects did not cause major problems, but the following one did. “Food of the Gods” is filled with references to different codices and manuscripts such as the *Badianus Codex* and the *Florentine Codex*. I could not find a Swedish name for any of these and it appears that neither their English nor Spanish names are widely known in Sweden either. A search for *Badianus* does not receive any Google hits on the .se domain and Florentine Codex only produces six hits (and five of them are references to the English translation of the manuscript). The Spanish name, *Códice Florentino*, produces four. So, keeping this in mind, what is the best way to go about this? Should the English name be transferred? Or perhaps the Spanish name? Or should a couplet be used, as in *Badianusmanuskriptet*?

Looking up the word *codex* in *Nationalencyklopedin* one will find that the defining name usually follows *codex* as in *codex argenteus*. This is also the way it is used in *Aztekerna* and it is how the manuscripts have been written in the translation of “Food of the Gods”:

(17) The Badianus Codex…(1) Codex Badianus…

(18) … the Florentine Codex…(1) … Codex Florentino…

(19) … the Madrid Codex…(3) … Codex Madrid…

No explanation has been added to these since there already is sufficient information in the text. Both in the abstract and in the introduction the authors mention early documents (codices) that refer to the many uses of chocolate. Florentine was changed to Florentino, which is the Spanish spelling, because that transliteration goes better with the Swedish language. It was decided against the use of *Badianusmanuskriptet* and *Badianuscodexet* because such forms do not seem to be at all common in Swedish. The names of the codices were adapted to better suit the Swedish language – they were naturalised.
The next example had an explanation of its own in the ST. It is, however, one I decided to omit. In fact, it is not an explanation as such; it is rather another name of the same codex. Neither of the two names was found in Swedish, and thus the second name would not help clarifying anything to the TT reader. The translation became as follows:

(20) … the Princeton Codex (Ritual of the Bacabs)…(7) … Codex Princeton…

The cultural aspects discussed in this section do not only have to do with the differences between the ST and TT cultures. Certain sub-cultures within Swedish culture, such as those knowledgeable in anthropology, would most likely know what Mesoamerika and México/mexikaner mean. The changes and explanations made are there for the benefit of the readers from the general public.

4 Conclusion

The act of translating is not simply to change a source-language word into a target-language word. There are many questions translators must ask themselves before starting to translate. What is the purpose of the translation? Who is it being translated for? (Chesterman & Wagner 2002:39ff).

In this analysis I have looked at three elements that can cause problems for the translator – terminology, connectors and cultural aspects. The terminology caused problems because of the fact that the text was normalized so it would be comprehensible to laymen and not only to the experts in the field. I looked at the medical and botanical terminology and either translated the terms into a more general word, I simplified it, or transferred the ST term and added an explanation afterwards. The strategies used corresponded with the ones Chesterman & Wagner and Newmark describe in their respective textbooks.

My findings from the analysis of the adverbial connectors in “Food of the Gods” did not entirely support Altenberg’s studies. In only four out of nine cases was the Swedish conjunct found in a medial position, contrary to Altenberg’s statement that “Swedish conjuncts tend to favour medial position” (1998:122). However, Altenberg has also said that it is very rare that adverbial connectors in English and Swedish correspond to a 100% (Altenberg & Granger 2002:19). In this case my findings do agree with Altenberg. A part of the reason for this is that sometimes a more formal connector was needed so that the translation would not be too informal compared to the source text.
For the translation of the cultural aspects of “Food of the Gods” I have mainly relied on Swedish parallel texts to find the right translation. In the cases where I could not find a Swedish equivalent, as with the different codices, I had to check how other codices were written in Swedish and then have them as guidelines. According to Newmark, cultural words are often transferred into the target text and sometimes this strategy is combined with another one (Newmark 2003:81). In the case of the transferred Mesoamerika a description has been added, since the term on its own probably would not be understood by everyone.

As with all translations, “Food of the Gods” contained a certain number of difficulties to contemplate. Most of them had to do with the fact that the purpose of the target text was different from the one of the source text. All the problems encountered were solvable, but it certainly did take some effort.

There are a few areas in this analysis on which it would be interesting to do a more in-depth study. For instance, how do translators deal with errors in the source text? Also, since the source text in this case was relatively short, the number of adverbial connectors was too small for the result to show anything substantial. For a more conclusive result, one would need to study a large corpus, or at least a much longer text.
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