

การใช้คำคุณศัพท์ภาษาเยอรมันที่เกี่ยวข้องกับความเชื่อทางศาสนา และวัฒนธรรมในการแปลงานวรรณกรรม

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บทคัดย่อ

บทความนี้มุ่งศึกษาการใช้คำคุณศัพท์ภาษาเยอรมันในการแปลงานวรรณกรรมในแง่มุมมองด้านความเชื่อทางศาสนาและวัฒนธรรม ผู้เขียนศึกษาจากงานแปลนิทานพื้นบ้านเรื่อง ผาแดง นางไอ่ โดยรวบรวมคำคุณศัพท์ที่บ่งชี้ความหมายทางด้านความเชื่อทางศาสนาและวัฒนธรรม ดังนั้นการวิเคราะห์ในการศึกษาครั้งนี้เป็นการวิเคราะห์ข้อมูลเชิงคุณภาพตามกรอบแนวคิดของการศึกษา ซึ่งนำไปสู่ข้อสรุปได้ว่าคำคุณศัพท์ที่นำมาศึกษาในบทความนี้มีหน้าที่ทั้งทางด้านภาษาศาสตร์และทางด้านการสื่อสารทางด้านภาษาศาสตร์นั้น สามารถศึกษาวิเคราะห์ได้ว่าคำคุณศัพท์สื่อความหมายอย่างไรในการแปลข้ามวัฒนธรรม ส่วนทางด้านการสื่อสารนั้น คำคุณศัพท์บ่งชี้ทัศนคติใดบ้างที่สามารถสะท้อนผ่านตัวบทแปลให้เป็นที่ไปตามเจตนาของผู้แปล นอกจากนี้ผู้เขียนบทความได้ให้ข้อเสนอแนะในการนำผลการศึกษาไปขยายผลทั้งในแง่มุมมองทางด้านภาษาศาสตร์และการสอนภาษา

คำสำคัญ ; คำคุณศัพท์, การแปล, ความเชื่อทางศาสนา, วัฒนธรรม

The Use of German Adjectives Concerning Religious Belief and Culture in Literary Translation

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Abstract

This article mainly focuses on the use of German adjectives for literary translation based on religious beliefs and cultural aspects. In this regard, the translation work Phädang–Nangai, translated from Thai into German, was examined. For the data collection and data analysis, adjectives indicating religious belief and culture were specifically collected and purposively analyzed for conducting a semantic method to analyze texts in terms of conveying religious and cultural meanings. Hence, the analysis was performed qualitatively based on the conceptual framework of the study. This leads to the conclusion that adjectives found in the data have both linguistic and communicative functions. Regarding linguistics, they have helped translation work construct the concept of semantic transfer for cross-cultural communication between the two languages. In relation to communicative translation and culture, the use of adjectives is crucial to create and convey the meanings based on attitudes through the text according to the intention of the translator. It is also recommended that this area of study can be further examined in terms of other branches of linguistics and language teaching.

Keywords; Adjective, Translation, Religious Belief, Culture

Introduction

When translating, the process of translation may require various areas of studies, such as lexical, semantic, syntactic, and pragmatic as illustrated by House (2003):

Übersetzen ist eine sprachliche und kulturelle Leistung hochkomplexer Art: lexikalische, semantische, syntaktische und pragmatische Tätigkeiten sind in ihr eng miteinander verquickt. Dem Übersetzer geht es darum, einen gegebenen, in eine bestimmte Situation eingebetteten Text in einer Ausgangssprache aufzunehmen, ihn zu verstehen und zu interpretieren, um dann mit und aus ihm in der Zielsprache einen „neuen“ Text zu verfassen, der in einer gegebenen Situation „dasselbe ausdrücken“, also dem Ursprungstext gleichwertig, „äquivalent“ sein soll.

(House, 2003, p. 108)

Based on the notion of House (2003), translation is the transfer of meaning from one language to another. It is not the transfer of words from language to language. You must also transfer the meaning conveyed in the text. The language which we are translating from is *the source language*, in German *Ausgangssprache*, and the language we are translating into is *the target language*, in German *Zielsprache*.

Apart from this, languages in our world consist of different words for both function words and content words, such as nouns, verbs, adverbs, and adjectives. When translating literary work, one of the major problems of translators is the use of adjectives for conveying religious belief and culture. In terms of translating, adjectives also play a vital role as a linguistic device for cultural communication. The use of adjectives is also important when translating to imply and to describe the cultural scenes in the story while reading. Adjectives used in the fairy tales can indicate the powerful and persuasive language in relation to exciting scenes in the story while reading. In this

regard, adjectives can be described as linguistic devices to create a degree of emotional language in terms of religious belief and cultural aspects.

Hence, this study mainly focuses on the use of German adjectives for translating literary work in relation to religious belief and culture for cross-cultural communication to investigate the role of linguistics for translation.

Review of the Literature

As mentioned in the introductory part that the translation process is related to the areas of linguistic studies and the linguistic methods. In this regard, Albrecht (2013) discusses the role of linguistics for translation as follows:

Die Beschreibung von Übersetzungsvorgängen und die Analyse von Übersetzungen ist demnach nicht Gegenstand einer neu zu etablierenden Disziplin, sondern allein mit den Erkenntniszielen und Methoden der Sprachwissenschaft und aller ihrer Teilgebiete zu leisten.

(Albrecht, 2013, p. XIII)

From the citation, it is obvious that describing the translation process and analyzing the translation are related to linguistics and all linguistic areas. In other words, linguistic devices are required when translating. This is because the translation process is the language process.

According to Dudengrammatik (2006), adjective is one part of speech in terms of studies on grammar. The term *Das Adjektiv* in German language is defined by Dudengrammatik (2006) as the following:

Adjektive sind Wörter mit folgenden grammatischen Eigenschaften: Sie können flektiert werden, das heißt, sie können nach dem Kasus (dem Fall), dem Numerus, (der grammatische Zahl) und dem Genus (dem Geschlecht) verändert werden. [...]. Adjektive unterscheiden sich von den anderen

Wortarten nicht nur in der Flexion, sondern syntaktisch. So können nur Adjektive zwischen definitivem Artikel und Substantiv stehen. [...].

Im Satz kann das Adjektiv auf unterschiedliche Weise gebraucht werden. Im Deutschen kommen die folgenden Gebrauchsweisen vor: attributiver Gebrauch; substantivierter (nominalisierter) Gebrauch; prädikativer Gebrauch; adverbialer Gebrauch. [...].

Adjektive leisten semantisch Unterschiedliches. Viele ordnen einer Person oder Sache eine Eigenschaft zu, man spricht dann von qualifizierenden Adjektiven. Andere drücken eine Beziehung oder Zugehörigkeit aus; man spricht dann von relationalen Adjektiven. Außerdem gibt es quantifizierende Adjektive (Zahladjektive).

(Duden. Die Grammatik, 2006: pp. 345–347)

To summarize this citation in English, adjectives are words used to explain nouns or pronouns and to modify a person or a thing. They are modifiers that have a grammatical and lexical properties. They are often identified by a special derivative ending or certain adverbial modifiers that precede them according to grammatical case, number, and gender. The most common position of adjectives is before a noun, but it can also fill another position. Grammatically, adjectives are words used to modify or explain nouns or pronouns. The most common position of adjectives is before a noun, but it can also fill another position. In relation to cultural translation, the use of meaningful adjectives will have an effect on the translation work as adjectives are the content words that have a lexical property. Adjectives in German may have endings that change the form in relation to the *Declension of Adjectives* when they are used in sentences according to case (Kasus), number (Numerus), and grammatical gender (Genus).

In relation to Buddhism and religious belief in Thailand, Müller (2011) explains as the following:

[...] Wie bereits festgestellt, besitzt das durch den Buddhismus geprägte Weltbild und Wertesystem eine so große Wirkung auf die kommunikativen Handlungen der gläubigen Einwohner, dass sich die kulturspezifischen Regeln des Zusammenlebens auch auf die Staatssprache Thailands auswirken. Heutzutage spielt der religiöse Einfluss vor allem auf dem Land eine entscheidende Rolle, weil sich das Leben in den großen Städten oder den touristischen Regionen Thailands durch zahlreiche urbane, aber auch wirtschaftlich-ökonomische Faktoren gerade in den letzten Jahrzehnten stark verändert hat. [...]

(Müller, 2011, p. 79)

Müller (2011) also explains the relationship between Thai language and Thai culture as the following:

[...] Die sprachlichen Äußerungen der Kulturmitglieder beziehen sich somit, trotz individueller Unterschiede, auf einen gemeinsamen, aber kulturspezifischen Wissensvorrat, der sowohl die Regelmäßigkeit als auch die Vorhersagbarkeit von kommunikativen Handlungen innerhalb einer Gemeinschaft gewährleistet. Der Fakt, dass „[...] Sprachstrukturen kein Selbstzweck sind, sondern im Dienst kommunikativer Funktionen in einem interaktionalen Prozess stehen [...], ermöglicht es, die Differenzen der deutschen und thailändischen Sprache über die eigenkulturellen Sprachfunktionen kenntlich zu machen. [...]

(Müller, 2011, p. 45)

Based on explanations of Müller (2011), equivalence may be important when translating across cultures when considering the contexts of religion and culture for translation. In some contexts of translation, we cannot translate word by word according to religious belief and cultural aspects. In this regard, studies on equivalence for translation are suggested by Koller (2011) as follows:

Eine Übersetzung ist das Resultat einer sprachlich-textuellen Operation, die von einem AS-Text zu einem ZS-Text führt, wobei zwischen ZS-Text und AS-Text eine Übersetzungs- (oder Äquivalenz-) relation hergestellt wird. Und weil, wie G. Thome (1991:2f) feststellt, „jede Beschäftigung mit übersetzungsbezogenen Problemen zugleich auch die dahinterstehende Auffassung von Äquivalenz“ reflektiert, muss diesem Begriff besondere Aufmerksamkeit gewidmet werden.

(Koller, 2011, p. 9)

Apart from Koller (2011), House (2003) also emphasizes the importance of equivalence for translation:

Eine Übersetzung kann dann äquivalent mit ihrem Original sein, wenn sie eine Funktion hat, die der Funktion des Originals äquivalent ist – Funktion hier zu verstehen als die Verwendung des Textes in einem bestimmten situativen Kontext. Diese Textfunktion besteht aus zwei Funktionskomponenten, einer kognitiv-referentiellen, auf Kommunikation über bestimmte Sachverhalte ausgerichteten, und einer expressiv-emotiven, interpersonalen, auf Kommunikation „von Mensch zu Mensch“ ausgerichteten Komponente. Diese Funktionskomponenten ergeben sich daraus, dass Sprache stets aus zwei Perspektiven betrachtet werden kann, einer intra-organismischen, aus der die kognitiven Prozesse beim Verstehen und der Verfertigung sprachlicher Einheiten ins Blickfeld geraten, und einer inter-

organismischen, in der die sprachlichen Einheiten „situiert“ betrachtet werden. Wenn beide Perspektiven zusammen berücksichtigt werden, kann adäquat erklärt werden, wie Sprache in Übersetzungen über reale Raum- und Zeitgrenzen und mental-konzeptuelle und kulturelle Grenzen hinweg in und auf Menschen wirkt.

(House, 2003, p. 110)

From the notions of Koller (2011) and House (2003), it can be concluded that *equivalence* plays a vital role for translation and translation can relate to equivalence based on the functions of translation and the situations how we express or convey the clear and understood meanings of the original text. This function consists of two main components: 1) *kognitiv-referentiell* which focuses on communication about certain facts, and 2) *expressiv-erotiv / interpersonal*, focusing on communication from person to person. These functional components can result in the process of equivalence when the language use is viewed from two perspectives: an intra-organism (from which the cognitive processes involved in understanding and the production of linguistic units come into view), and an inter-organism (in which the linguistic units are situated. If both perspectives are taken into account simultaneously, it can be explained how language in translation works in and on people across real space and time borders and mental-conceptual and cultural borders.

These previous studies mentioned in this part are related to what is examined in this paper in terms of the conceptual framework. They indicate and imply that adjective, as a part of linguistic devices, should be studied regarding the role of linguistic for translation when conveying religious and cultural aspects based on the use of meaningful adjectives.

Purpose of the Study

To conduct a semantic study analyzing the meanings of adjectives used in the contexts of cultural aspects and religious belief

Methodology

This study is a semantic method to analyze texts in which several adjectives are used in terms of delivering meanings. The analysis was performed on the concept of language and textual function.

Based on the conceptual framework of the study, the data was analyzed qualitatively. The instrument of the study is the Thai fairy tale *Phadäng-Nangai* which was translated from Thai into German by Watcharakaweelilp (2017). For the data collection and data analysis, adjectives indicating religious belief and culture were specifically collected and purposively analyzed.

Data Analysis

Based the following conceptual framework, seven adjectives were specifically and purposively analyzed in this study as follows:

Data 1) heilig

Source language: บุญบังไฟครั้งนั้นนับเป็นงานบุญที่ยิ่งใหญ่มหิฬาร

Target language: Es gab kein wichtigeres und **heiligeres** Fest wie dieses.

Knowledge about Morphology:

Literally, this word means **holy** in English (Langenscheidt Taschenwörterbuch English, 2013, p. 1166). In relation to comparative studies on adjectives in German and English, Reimann (2012) mentions that adjectives in German, unlike English, may have endings that change the form in terms of *Declension of Adjectives* when they are used in sentences (Reimann, 2012, p. 112). This is the reason why the word *heilig* in Data 1 (**heiligeres Fest**) has ending with *-es* to indicate the grammatical gender *Neutral* in the sentence.

Semantic Explanation:

In the sentence, the adjective in (1) is concerned with the semantic symbol. This adjective belongs to the category of religious words, ones that express someone's belief and judgment about something or someone. In the context of translation, this word is employed to exactly indicate the context of religious ceremony in relation to Buddhist belief as a meaningful and purposive linguistic device to transfer the religious belief of one culture to the other appropriately. As a result, this adjective is used for religious belief in this study.

Data 2) unterirdisch

Source language: ฝ่าย “ท้าวพังคี” ลูกชายพญาศรีสุทโธ พญานาคผู้ครองเมืองบาดาล ก็เป็นอีกตนหนึ่งที่มีความใฝ่ฝันอยากยลลิริโฉมของ นางไอ่

Target language: Aber der Ruf der Schönheit der Prinzessin eilte ihr voraus. So hörte auch der Prinz Thau Phangki davon, dessen Vater Phraya Sri Suttho Naga über die **unterirdischen** Nagas im tiefen Fluss herrschte.

Knowledge about Morphology:

Based on the morphological aspect, the word *unterirdisch* is in the compounded form, the base form *irdisch* (*earthly* in English) is compounded with *unter* (*under* in English) which is the prefix form. As mentioned earlier, German adjectives may have endings and change the form in terms of *Declension of Adjectives* when they are used in sentences. In this data, the word *unterirdisch* has ending with *-en* to indicate the plural form in the sentence.

Semantic Explanation:

In terms of semantic explanation: the adjective in (2) is related to the noun *Erde* in German, which means *earth* in English, and it is used according to Buddhist belief. Moreover, the phrase *im tiefen Fluss* is also translated to give some more information about this imaginary Nagas' place. It depicts the living place of Nagas that they are in the river underneath the human place.

In short, this adjective is used in the cultural and religious aspect based on the above-mentioned explanation.

Data 3) schlecht

Source language: ฝ่ายเจ้าพ่อศรีสุทโธ เจ้าเมืองบาดาลซึ่งแก่ชราภาพมากแล้ว ก็ไม่욕ยกอ้อมกรรมก่อเวร เพราะต้องการไปเกิดในแผ่นดินพระศรีอารียเมตตรัยอีก

Target language: Der König Phraya Srisuttho Naga verspürte sein **schlechtes** Karma und wusste, dass er in seinem hohen Alter gegen einen solchen Krieg machtlos war.

Knowledge about Morphology:

In terms of morphological aspect, this adjective has ending with *-es* to indicate the grammatical gender *Neutral* in the sentence.

Semantic Explanation:

Generally, the adjective in Data (3) is used to describe a person or a thing in daily life. However, the term Karma can have a positive and negative meaning in relation to Buddhist belief.

To exactly describe human belief, the adjective *schlecht* is collocated with the noun *Karma* as a meaningful and purposive linguistic device and as the modifier to the noun to transfer the religious belief of one culture to the other. The collocation between *schlecht* + *Karma* also reveals that the process of rewriting across different languages and cultures occurs.

Specifically, the adjective in this data signifies cultural value and religious belief according to Buddhism in Thailand.

Data 4) vorherig

Source language: ท้าวเวสสุวรรณจึงบอกว่าเรื่องที่เกิดขึ้นนั้น มันเป็นผลของ “บุญกรรม” หรือกรรมเก่าแต่ชาติปางก่อน

Target language: Vessavana wies sie auf das Karma des **vorherigen** Lebens hin.

Knowledge about Morphology:

In terms of morphological aspect, this adjective has ending with *-en* to indicate *Genitiv* which is one of the grammatical functions in German language.

Semantic Explanation:

The word *Karma* in Data (4) is used with the phrase *des vorherigen Lebens* consisting of an adjective *vorherig* which describes and modifies the noun *Leben* in German to indicate that Buddhists belief in the previous life and cycles of rebirths. Hence, *des vorherigen Lebens* in this context means the previous life of human beings.

The readers can understand the context of Buddhism while reading. Based on *Karma*, what we had done previously in our previous life can affect our present, and may result in our next life according to the cycles of rebirths.

To conclude, this adjective is used in the aspect of Buddhism according religious belief.

Data 5) fromm

Source language: จึงให้ทั้งสองเลิกลาไม่ต้องเข่นฆ่ากันอีก ขอให้ม่เมตตาต่อกัน และให้ทั้งสองฝ่ายรักษาศีลทำ ปฏิบัติธรรม และให้มีขันติธรรมต่อไป ท้าวผาแดงและพญานาคได้ฟังคำสั่งสอนของท้าวเวสสุวรรณก็กลับมีสติ เข้าใจในเหตุและผล ต่างฝ่ายต่างอนุโมทนาสาธุการ เหตุการณ์ร้ายจึงยุติลงด้วยความเข้าใจ มีการให้อภัยกันในที่สุด

Target language: Die beiden Kämpfer verstanden das und schlossen Frieden. Von da an lebten sie **fromm** und friedlich und führten keine Kriege mehr.

In the aspect of Buddhist, the adjective *fromm* in this context is used to indicate one of expected human characteristics in terms of Buddhist values. Based on its semantic feature, this adjective is intentionally used as an aesthetic discourse marker which leads to the interpretation that the person in the story has an excellent as expected by Buddhist people.

To sum up, this adjective describes a person in the positive meaning, according to the religious belief of the Thai society.

Data 6) menschlich

Source language: แม่พ่อข้าจะตัดทานอย่างไรก็ตาม จากนั้นก็พาไพร่พลส่วน
หนึ่งออกเดินทางขึ้นมาเมืองมนุษย์

Target language: Da sein Vater dagegen war, schlich er sich heimlich in
Begleitung von seinen Hofleuten nach oben auf die Erde, zur **menschlichen** Welt.

Knowledge about Morphology:

In terms of morphological aspect, this adjective has ending with *-en* to
indicate *Dativ* in German language when used in sentence.

Semantic Explanation:

As an semantic marker, the word **menschlich** (English: *human*) in this data
is connected with the word *Welt* (English: *world*) which can literally mean *human
world or the world of human beings*. Based on religious belief of Buddhism, it consists
of three worlds: heaven, earth, and the world underneath the earth. In relation to the
communicative and cultural translation, the use of this collocation (*menschlich + Welt*)
can convey the specific meaning in terms of culture and religion illustrated in the story.

Data 7) enthaltsam

Source language: ท้าวพังคี่ในชาตินั้นเป็นคนไม่เอาไหน แทนที่จะรักภรรยา
ลูกเศรษฐี กลับไม่สนใจใยดี ไม่ยอมหลับนอนด้วยกัน ฉันทามี – ภรรยา แม่แต่ครั้งเดียว
ภรรยาก็ไม่ปริปากบอกให้ใครทราบ ปราณิบัติสามีเยี่ยงภรรยาที่ดี เสมอมา

Target language: Der junge Ehemann war sehr **enthaltsam** gegenüber der
wohlhabenden Tochter. Er schlief niemals mit seiner Frau. Über sein merkwürdiges
Fehlverhalten beklagte sich jedoch die Frau nie und war ihm stets an seiner Seite.

Knowledge about Morphology:

Based on the morphological aspect, the word **enthaltsam** is derived from
its base form *enthalten* and used with the suffix *-sam*.

Semantic Explanation:

In terms of semantics, it is used to inform the viewers about the behavior of a strange or weird man and that he is *abstemious* or *abstinent* in terms of sexual affairs with his wife in the story.

For conveying the meaning in Thai culture, this adjective *enthaltssam* is used to signify the weird situation in the story in terms of the relationship between husband and wife in such a way that a husband never sleeps and has sexual affairs with his wife which is considered as strange relationship for human society based on cultural aspects.

Simultaneously, the same analysis also applies to the adjective *merkwürdig*, which means *strange* in English. This word is additionally used for more information to arouse the emotion of the readers in this situation and to imply a negative attitude.

Based on this explanation, this adjective is used to evaluate something from the speaker's side based on its semantic feature. Thus, it is used as an equivalent word for translation, which the translator cannot translate word by word, to imply the cultural value in the story. In other words, regarding the translation process, the translator cannot translate word by word from Thai into German in some aspects. Instead, he or she has to analyze the exact context to appropriately convey the exact meaning for his or her translation.

Discussion and Conclusion

According to Dudengrammatik (2006), adjectives are words used to explain nouns or pronouns and to modify a person or a thing. They are modifiers that have a grammatical and lexical property. They are often identified by a special derivative ending or certain adverbial modifiers that precede them according to grammatical case, number, and gender.

In terms of semantic functions, it is evident that German adjectives are described as semantic construct in the translation based on the data analysis. The

translator used selective and purposive adjectives as a means of semantic functions in the context of literary translation. These adjectives serve as discourse markers in relation to cultural and religious aspects in the translation work.

The data analysis in this study reveals that the situations of translation regarding Thai culture and religion in Thailand according to explanations of Müller (2011) may depend on culture-specific and culture-bound translation. When translating, translators need to analyze the contexts of culture and religion to produce appropriate and acceptable language for the translation work. In this regard, Traoré (2008) mentions that language use is culture-bound and culture-specific as in the following:

Wenn es sich darum handelt, kulturelle Prägungen bzw. Differenzen der einzelnen Sprachen herauszuarbeiten, geht in der gegenwärtigen linguistischen Forschung in den meisten Fällen die Tendenz dahin, diese auf pragmlinguistische Dimensionen und prototypensemantische Bezeichnungen zu verkürzen. Durchweg unberücksichtigt bleiben dabei die einzelsprachlichen Systeme und die damit verbundenen kulturspezifischen Möglichkeiten, semantische und funktionale Zusammenhänge zum Ausdruck zu bringen. [...].

(Traoré, 2008, p. 88)

From the notion of Traoré (2008), the use of adjectives is crucial to distinguishing the translator's position and the language style of each translator in establishing the suitability of the language use in the translation. Sometimes, translators cannot use adjectives conveying the exact meanings in a target language due to some particularities in the context of translating or even rewriting across different languages and cultures. In some contexts, we cannot use the exact word for translation as some words may sound inappropriate in a particular context. Thus, translators may need to find an equivalent or comparable word when translating.

As mentioned by House (2003) and Koller (2011), *Equivalence or Comparability* may play a vital role for translation when translating across cultures. The data analysis in this study indicates that adjectives were specifically and purposively used as equivalent words for conveying cultural meanings in translation work.

[...] Übersetzen muß nicht immer ein treues Übersetzen sein, wie überhaupt die Begriffspaare einbürgend- verfremdend und frei-treu nicht unbedingt gleichzusetzen sind. [...]

(Lehmann 1996: 1892, zitiert nach Bohnenkamp 2015: 12)

In establishing the suitability of the language use in the translation work, translators cannot use adjectives conveying the exact meanings in a target language due to some particularities in the context of translating or even rewriting across different languages and cultures. In some contexts, we cannot use the exact word for translation, some word may sound inappropriate in a particular context. Thus, translators may need to find equivalent or comparable words when translating to equivalently arouse the emotion of the readers in order that they can have imaginative feelings at the time of reading. Using an equivalent or comparable adjective should be considered. In terms of language similarities and comparability, the use of comparable adjectives will affect the understanding of the text due to their communicative meanings when the translator shows the similar meanings between the two languages. In short, adjectives can be defined as a tool in which a content is made coherent, clear and persuasive for the readers.

It can be concluded that adjectives found in the data belong to both linguistic and communicative categories. Regarding linguistics, they have helped translation work construct the concept of semantic transfer for cross-cultural communication between the two languages. In relation to the communicative translation and culture, the use of adjectives is crucial to create and convey the meaning as well as distinguishing

the specific language style based on belief, attitudes and judgments through the text according to the intention of the translator.

The use of adjectives is also important when translating to imply and to describe the cultural scenes in the story while reading. Adjectives used in the fairy tales can indicate the powerful language in relation to exciting scenes in the story while reading. In this regard, adjectives can be described as linguistic devices to create a degree of emotional language in terms of religious belief and cultural aspects.

Practical Recommendations

Pedagogical Recommendations

Adjectives are crucial for language education at the very first step of the fundamental level when learning and teaching foreign languages. Specific language exercises in terms of the use of adjectives for fairy tales should be created for learners in class to familiarize with them and to enable them to properly and correctly use adjectives when translating. Apart from this, we cannot translate words in isolation. Words get their meanings from how they are used in each situation or a contextual translation. A bilingual dictionary should be used where one is available. When looking up translations for individual words, dictionaries are useful. Nevertheless, the suggestions of native speakers play a vital role for translation in terms of contextual or cultural translating since expressions or expressing feelings in each culture are specific and culturally-bound.

Recommendations for Further Studies

1. It is possible that comparative studies between German and English are also necessary when teaching foreign languages to enable the learners to relate their previous knowledge (L2) to what they are learning (L3). As translation in a multicultural society or workplace, it will be useful if studies on the use of English and German adjectives in fairy tales can be conducted to analyze comparable words when translating to investigate the stylistics of language used in both languages.

2. One more possible aspect is that adjectives can be used as emotional markers due to their persuasive meanings in terms of stylistics. Additionally, emotional language is important for translation as in the following:

Die Frage, was emotionale Sprache und Kommunikation ausmacht und wie Gespräche auf emotionaler Ebene gesteuert werden können, ist für die zwischenmenschliche Interaktion von elementarer Bedeutung, weil Menschen bei aller geforderten Rationalität eben auch – manchmal sogar ausschließlich – ihren Emotionen folgen, wenn es darum geht, Entscheidungen zu treffen und zu handeln.

(Becker, 2016, p. 9)

Humans may depend on both rationalization and emotions in terms of decision making. This is the reason why the interaction between humans plays a vital role for communication and emotional language, or even for the level of human emotions. Using adjectives when translating in relation to emotional language might lead to valuable results and fruitful discussion if other possible aspects can be further studied.

3. Specific terms for Thai culture and Buddhism in Thailand are also necessary for translating Thai into German in relation to cultural texts. The book *Leben und Denken in Thailand* by Phya Anuman Rajadhon (1988) is suggested for appropriate word use in the specific contexts of translation regarding cultural and religious aspects.

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