



**Indigenous Knowledge System and Linguistic Code with Reference to Ngu
Loc Community of Vietnam: A Sociolinguistic Appraisal**

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There are a number of studies about the relationship between language and culture. Saussure in his book *Course of General Linguistics* analyses language as an organized thought coupled with sounds because without language thought will be an uncharted nebula. There are no pre-existing ideas and nothing is distinct before the appearance of language. However, Sapir has offered an alternative approach to this debate and he claims that language constitutes a sort of logic, a form of reference which is instrumental in molding the thought process of its habitual users. One of the most important theories about the relationship between language and culture is contributed by Sapir and Whorf. This is known as the Sapir-Whorf Hypothesis. Brown (1976:128) said,

Whorf appeared to put forward two hypotheses: I) Structural differences between languages systems will, in general, be paralleled by nonlinguistic cognitive differences, of an unspecified sort, in the native speakers of the two languages. II) The structure of anyone's native language strongly influences or fully determines the world-view he will acquire as he learns the language.

Wardhaugh defines a language as "knowledge of rules and principle of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences" (2). David Elmes claims that according to Sapir, language cannot be dissociated from culture, that is, from the socially inherited assemblage of practices and beliefs that determine the texture of our lives. In other words, it is a key to the cultural past of a society and a guide to social reality.

Thus a question arises what is the relationship between language and culture? In the theory of Sapir-Whorf, they argue that language and culture have a close relationship. It is not possible to understand or appreciate one without the knowledge of the other. One of the most important factors to identify a community is language. It has formed and developed continuously through time. Therefore, to each generation, language reflexes our time, our culture. Language sticks to individuals when they start to talk and become aware of the world. A human normally learns it from his or her own specific speech community and uses it to communicate in daily life. A member of the community learns everything through his or her language and so it can be seen

that a community reflexes the cultural traits through language and a language reflexes a certain community's ethos and knowledge system.

According to Whorfian view, we dissect nature along lines laid down by our native language. Language is not simply a reporting device for experience but a defining framework for it. It brings to the fore the fact that the languages we speak affect the way we perceive the reality surrounding us and our thought processes almost like a straitjacket affects our movements. Daniel Everett expressed that the researchers who are investigating the effect of language on human cognition and thought processes have come to be known as “neo-Whorfianists.” They believe that language can affect (not determine) the way we think. However, language affects our thinking in carrying out tasks in quick and subtle ways. Through his study of Pirahã language, he supports the view that social choices are determined by cultural values. Therefore, in order to understand the channel of language, its use, nature, and origin, it is necessary to understand Piraha culture. It means that to understand a language, we must understand the culture. Accordingly, there are a number of studies pertaining to difficulties associated with transliteration. Experts are always concerned with the issue as how it is possible to convey the cultural meanings associated with a community. J.C Catford provided a theory on translation in his study where he pointed out that translation is “an empirical phenomenon discovered by comparing the source language and target language.” This theory is based on the theory of Halliday which focuses on the structure of language and the functional language. E. Jakobson runs his study in the same way with an analytic approach. They all indicate that the effect of translation largely relies on its function. Eugene Nida established another aspect which focuses on the intuitive ability of human beings. All the things such as the message, the source, and the receptor are main components in a conversation. Appropriately, they conclude that linguistic code and culture have an intricate relationship with each other. This relationship exists between sounds, words, and syntactic structures conditioning the language of a community and the way people of that community perceive reality can be studied with more accurate details if we bring the issue of literary translation into our discussion in this context. Translation, especially where it is concerned with literary discourse, involves not only the ability to transfer the denotative aspects of language but its connotative aspects as well. The translator takes the responsibilities in translation with passion as well as devotion, and does not simply convey the context but also the culture of a certain community. The main purpose of translation is communication, and therefore it is an *art* as described by Theodore Savory (1957). There were several combinations between a linguistic and literary theory of translation in the 1980s, the most important of which can be assigned to the work of Laurson who argued that “each society will interpret a message in term of its own culture[;]” and that in addition, the language in any type will be an effective instrument to convey culture and vice versa.

In this paper, we are trying to investigate if the indigenous knowledge system represented by the Ngu Loc community of Vietnam is specific to a particular cultural domain. In other words, this research tries to explore if the symbolic behaviour associated with this fishing community, manifested through the medium of culture specific linguistic jargons, can be translated into other tongues.

Each community brings its own culture to the fore through the medium of language and fishing communities are no exception to this. They have different environmental habitats and the

ways they earn their living vary from one another. Historically, these things have affected their cultures. So, they have created a culture to reflect their environment condition. As a result, their traditions have become associated with their identities which are instrumental in shaping and forming their identities distinct from others.

This study focuses on the relationship between linguistic codes and the ways in which people perceive the external reality surrounding them. It is also concerned with the usage of indigenous knowledge in a certain community which is transmitted through the usage of linguistic code. Indeed it evaluates the difficulty involved in the process of translation of a typical community's language into another language on the part of the translators. To deal with that purpose, this study uses the proverbs, unique vocabulary items, folk tales, and narratives related to fishing in Ngu Loc community of Vietnam. These proverbs are mostly concerned with the way people forecast weather, find the school of fish, their experience while calculating sea level in fishing, the way they practice the rituals pertaining to fishing, etc.

The data of this paper is based on secondary sources available in literature mostly from Phung Dao (1991). In addition, there are some interviews that were conducted with the people of this community. We have discussed various culture specific linguistic items evident in the proverbs used by the members of Ngu Loc community of Vietnam. In addition to the proverbs and the rituals pertaining to taboo, euphemism practiced by the members of this particular fishing community is also discussed. The findings of this research are brought into the penetrating light of scrutiny in the backdrop of popular sociolinguistic theories, especially Sapir-Whorf hypothesis to arrive at the generalizations along with the implications for further research on this line.

Background to the Study: Indigenous knowledge system and cultural traits

Since the paper talks about the linkages between cultural traits, indigenous knowledge system, and lexical items used in the folk narratives of the Vietnamese fishing community, it is quite imperative on our part to know as to how indigenous knowledge traditions give rise to a specific cultural identity to a community in the course of time. This term "indigenous knowledge system" is a proof of the inner cultural value of invasion in front of assimilation of colonial countries.

Generally, many types of research show that sociocultural environment influences people's behaviour. According to Ladislaus M. Semali and Joe L. Kincheloe:

Indigenous knowledge... is an everyday rationalization that rewards the individual who lives in a given locality. In part, to these individuals, it reflects the dynamic ways in which the residents of an area have come to understand themselves in relationship to their natural environment and how they organize that folk knowledge of flora and fauna, cultural belief, and history to enhance their lives. (Kincheloe and Semali 3)

Ngu Loc community is not an exception to such conditioning. Because of its close proximity to the sea, this community based their traditions on their environmental habitat. They

have exploited sea resources to earn a living for more than 800 years. Because of the intimate relationship between the community and environmental habitat, they have created a lot of cultural values through this linkage. For example, there are a lot of words created during the time of fishing and the historical interaction between human beings and environment, such as words used for the fishing tool, proverbs of fishing experience, sea foods, folktales about sea's Gods, festivals for fishermen, and fishing communities, etc. They display many aspects of its life, such as tradition, symbols, sacred, and mundane, etc., in a particular way. Therefore, it has evolved as a unique community on the basis of its unique culture specific linguistic jargons and usages. Such interaction between nature and people always gives rise to the development of unique set of vocabulary items which are the exclusive properties of that particular community. According to Ladislaus M. Semali and Joe L. Kincheloe, indigenous knowledge belongs to a certain community. If one can access it, it will be a key to contact with the community. Indigenous knowledge generally refers to knowledge systems embedded in the cultural traditions of regional, indigenous, or local communities. Indigenous knowledge plays a vital role for a community and hence, understanding the connotative aspects pertaining to words used in a community is the best way to understand a community. The study of indigenous knowledge system in a way focuses on the intrinsic relationships pertaining to language and culture and vice versa. Daniel Everett said that:

... if the historical development of each human language engages cultural values so as to help the language better serve the communicative needs and values of the community that speaks it, then each language-culture pair will teach us not only about itself but also about the bounds of human nature and experience. (Everett 258)

Indigenous knowledge system gets its manifestation through the medium of proverbs, rituals, and narratives and folk songs to mention a few. These means are part and parcel of a community and the significance associated with them are comprehensible only to the members living within that geographical territory and socio cultural environmental habitat.

In the next section, we are going to show the relationship between proverbs and the indigenous system associated with Ngu Loc community.

Proverbs and words used in Ngu Loc community

Ngu Loc community has a long history with 800 years of establishment and development. People living here have developed a unique cultural identity for themselves over the years which distinguish them from others. In this cultural milieu, proverbs appear as a potent force of instrument to express their life in a dynamic and colourful way and these proverbs reflect their attitude and perception towards the world. Through their indigenous knowledge system we can see the wide range of unique words which are used exclusively within this community domain which have become the hallmark of their identity and the part and parcel of their culture which strongly expresses their association with their environmental habitat. According to Ladislaus M. Semali and Joe L. Kincheloe, "in many fables, riddles and proverbs were weaved into many of these stories as lessons to be learned." (Kincheloe and Semali 8) As an example of a fairytale, he supposed that "people keen on the struggles amongst themselves, and particular between the

beasts and the victims of prey. These twin struggles, against nature and other animals, reflected real life struggle in the human being” (Kincheloe and Semali 8). He said that through stories, people can learn not only lessons but also the value of words, for their meaning and nuances (Kincheloe and Semali 8) which provide the readers a view of world. Let us consider the following proverbs.

A. “*Đi khơi gặp đống, đi lộng gặp tia.*”
Go offshore meets pile/heap, go onshore meets ray

Paraphrase: Going offshore one can meet school of seafood and going onshore one can meet flock of fish.

Ngu Loc people usually use this proverb to wish themselves good luck when going to catch seafood. In this proverb, two words “*đống*” and “*tia*” describe the huge amount of fish and seafood. They are the vernacular words replacing the word “*đàn cá*” - “school of fish” in Vietnamese.

B. “*Cá ngon là cá lắm xương,*
Fish delicious is fish many bones,
Làm vua cá bệ, làm vương cá mòi”
be king fish cavalry, be princely fish pilchard

Paraphrase: A delicious fish has many bones and the kings of fish are cavalry and pilchard.

This proverb shows the experience of the coastal residents involved in enjoying seafood. With their advantages in exploiting the sea as a source of food, they have access to many types of fish; and thus gain the knowledge about the most delicious of them. Cavalry and pilchard are two varieties of fish which are called the king of fish because of their wonderful taste. Through this proverb, a stranger can gain information about the popular seafood among the inhabitants of that fishing community of Vietnam.

C. “*Một con cá gúng bằng một thúng cá đỏi*”
A Gung equivalent one basket anchovy

Paraphrase: A *Gung* is equivalent to the value of one basket of anchovy.

This proverb describes the high value attached to *Gung* in comparison with anchovy. *Gung* is a famous variety of fish in this community which is valued for its quality. *Gung* is also the instance of a culture specific lexical item that is coined by the community. A characteristic of this fish is its sharp thorns unlike other fish and hence the usage of this term is language specific.

There is another proverb that mentions this type of fish as shown below:

D. “*Muốn ăn con cá ba gai,*
Want eat fish Ba Gai,

Dem con mà gả cho trai xóm Thiên”
Bring your kid married man in Thien

Paraphrase: If you want to eat Ba Gai fish, you should let your daughter marry a man of Thien.

In this proverb, once again, the community evaluates the importance of *Goc* fish among the inhabitants of the Ngu Loc community of Vietnam with reference to the saying that the daughters of the community should marry a man in Thien. If one does that, the son in law will bring *Ba Gai* fish for the family of his in-laws. In this context, *Ba Gai* is a name given by Ngu Loc residents. Ngu Loc people took *Ba Gai*'s characteristic to name this type of fish. Therefore, it is easy to recognise them by their characteristics. Besides, Thien is a private name that belongs to a sub-village in this community. People living in this place were famous for their skills in fishing *Ba Gai* fish in the past. It can be seen that this proverb not only indicates the value associated with a specific variety of seafood but also gives compliments to people in this community in a judicious fashion.

E. “*Tháng Bảy tháng Ba, vào ra ba chuyến”*
July March, in out three times

Paraphrase: On the month of July and March, the fishing boats can go for exploiting fish three times.

This proverb implies that in the months of March and July, fishermen catch a huge amount of seafood because these are the main months of fishing season. It also describes the efficiency on the part of fisherman who normally go fishing twice a day. However, in these two months their skill of fishing increases sharply which is implicitly shown in the availability of huge amounts of fish during this time of the year. It uses two verbs “*in*” and “*out*” to describe the frequency of fishing and to replace a noun that is ‘the fishing boats driven by fishermen’. A proverb, likewise, reflects not only the fishing activities but also a rich repertoire exclusively used by the members of a typical fishing community.

F. “*Trời rắng mỡ gà, ai có nhà phải chống,”*
Sky rắng fat chicken, who have house must against

Paraphrase: When the clouds in the sky assume the color of chicken fats and the sky-line signals the arrival of the storm, people are advised to stay inside their houses to protect themselves and their assets from the devastation caused by the storms.

This proverb reflects the abnormal phenomenon of weather. According to the experience of Ngu Loc residents, when the sky is “*rắng*,” meaning when sun rises or sets and its rays are reflected on the clouds, it makes a patch of sky that is flaming yellow or red. It signals the stopping water stream on the sea. This is a sign of approaching bad weather. It predicts that they may face the storm and heavy rainfall. In the past, there were no dams to protect the land, humans, and their assets in bad weather due to their close proximity with the sea. Hence, they

had to collect an array of experiences to cope with their environment habitat. This proverb not only shows the sign of weather but also the difficulties and experience of the coastal residents at the time of adverse weather.

G. *“Móng cụt không lụt thì bão.”*
Nail amputated either flood or storm

Paraphrase: An incomplete rainbow implies the concurrency of a storm.

This proverb shows the experience of the coastal residents in predicting the weather. When they see an incomplete rainbow it means the weather will become worse, it might signal the advent of a storm and heavily rain fall. In this proverb, the residents do not use exactly the word rainbow - “*cầu vồng*” in Vietnamese language, they use another word “*amputated nail*” - “*móng cụt*” to describe this phenomenon. It is a metonymy word. It shows that if an individual is not a resident of this community, he/she may not know why he/she uses that word in this proverb. It also shows that to translate a proverb into another language, one should know the exact meaning of the target language.

H. *“Con ơi nhớ lấy lời cha, trăng xuống mái nhà,*
Kid mark word father, moon reach house’s roof
nước đã chảy lên”
water has already run up

Paraphrase: Son, please mark my word, when you see the moon rises on your house’s roof, you should be sure that the sea level has already risen.

This proverb reflects an experience associated with the rise of sea level. Regularly, in the first days of the month, when the moon dives, the sea level rises. At the end of the month, when the moon rises, the sea level dives. To the fishermen, catching the rule of sea level rise thoroughly is very important because through this rule they will know the direction of the stream, the direction of a school of fish and the time they can go to sea for fishing. The characteristic of a school of fish is that they always swim following the stream. Besides, in Ngu Loc, when the sea level does not rise, the area near coasts becomes shallow. People have to wait until the sea level rises to a certain level so that they can drive their boats into the sea. Therefore, it is important on the part of fisherman to gain knowledge pertaining to sea level in order to have a sound experience about fishing.

In this proverb, there is no unique vocabulary for strangers who do not belong to this community. However, being strangers they cannot understand the essence and connotation associated with this proverb adequately.

I. *“Trong ba cũ, ngoài ba con”*
Inside three old, outside three tides

Paraphrase: Inside there are three old tides, outside there are three new tides.

Because of the importance of knowledge about the sea level, fishermen also have an experience of gauging it. This proverb explains the rules of the sea level rise. To understand its laws one has to know that one circle of a tide includes 14 days. There are 6 days during which the sea level rises lightly on the last three days of the old circle and the first three days of the new circle. This is considered to be the best time for fishing. That is why this proverb mentions about “inside” and “outside.” Similar to the proverbs mentioned above, this proverb also uses metonymy to talk about the circle of the sea level rise and tides. This leads to confusion and misunderstanding for those who do not belong to this community.

Through these proverbs, it can be surmised that to understand sufficiently and exactly the meaning of a context, one should first understand the symbolic speech patterns and culture specific vocabulary of the community. Culture and community are inextricably interwoven, in their usage as the linguistic codes have been constantly used by the community while living in a social decorum.

J. “*Cá đặng, cá đỏi, cá kìm*
Dang, mullet, fishing pliers
Đẻ cho văng sẻo đi tìm cá đêm”
Make vang, seo find all night

Paraphrase: Dang, mullet, and pliers are very precious types of fish, so a great deal of effort is needed to catch them.

This proverb indicates the difficulty of fishing three types of fishes. In this context “văng” and “sẻo” are the type of nets used in fishing in Ngu Loc community. “Văng” is made of a net and four small bamboo pieces. While using this net, two people hold two parts of the mouth of the net, and then they pull this net from the sea close to the shore to catch fish. “Seo” is made by the yarns of flax; it is used for catching the small shrimps offshore. However, these two words are used in order to replace fishermen in this proverb.

K. “*Cả làng Diêm Phố om sòm*
All village Diem Pho noisy
Gọi nhau gõ, giã cá tôm lặng trời”
Call each other go, gia fish shrimp silent sky

Paraphrase: All of Diem Pho are noisy. They call each other to go fishing because of the good weather.

In this proverb, Diem Pho is the old name of Ngu Loc. “Gõ” and “giã” are two ways of fishing in this community. The people in this village usually use the way offishing to name their jobs. “Gõ” is one of the strategies adopted by the fishing community while fishing. The process involves eight or ten boats surrounding a creek where the fishermen use long sticks and beat many times on the surface of the water to make fishes scared which helps them to catch the fish. “Giã” is the way one or two boats use a huge net to fishing inshore or offshore. As we can see, these two words can be translated into English or any other language because they are unique to

the vocabulary of Ngu Loc community. Consequently, in a work of translation, translators may usually face challenges because of the lack of cultural expertise associated with the target language. It establishes the claim that language and culture are closely intertwined with each other. When someone learns a new language, they also have to learn its culture and vice versa.

L.	<i>“Thuyền</i>	<i>không</i>	<i>đi,</i>	<i>thuyền</i>	<i>đậu</i>	<i>nhà</i>
	<i>Boat</i>	<i>doesn't</i>	<i>leave,</i>	<i>boat</i>	<i>moor</i>	<i>house</i>
	<i>Như</i>	<i>mắc phải tội</i>	<i>ông Ba mươi đời</i>			
	<i>Like</i>	<i>being guilty of</i>	<i>Mr. Ba mươi lifetime</i>			
	<i>Đi</i>	<i>thì bàn</i>	<i>lộ</i>	<i>bàn</i>	<i>khỏi,</i>	
	<i>Go</i>	<i>is discuss</i>	<i>offshore,</i>	<i>discuss</i>	<i>inshore</i>	
	<i>Cá</i>	<i>ăn như</i>	<i>mó,</i>	<i>biết</i>	<i>trời ở đâu</i>	
	<i>Fish</i>	<i>eat like</i>	<i>mo,</i>	<i>know</i>	<i>sky where”</i>	

Paraphrase: When fishermen do not go for fishing, their boats moor at the seashore. This situation implies that they are cursed by Mr. Ba Muoi. When fishermen go for fishing, they usually discuss the advantages and disadvantages of offshore and inshore fishing.

This folk narrative uses metonymy words in order to make it livelier. For example, they consider the seashore as the house of boats. However, fishermen are scared of Mr. Ba Muoi. Mr. Ba Muoi is an image of tigers - king of the jungle. In the past there were a lot of tigers living in the mountains, near the vicinity of the fishing community. They signaled danger for the human race. Tigers are believed to have a great soul which scares human beings. Vietnamese people consider it as a symbol of awe and respect. In this context, it means that if a boat does not go for fishing, it is considered as being cursed by Mr. Ba Muoi. In the last two sentences, this proverb shows the lifestyle of the fishing community. They usually discuss their experience while finding the school of fish. They say that all kinds of fish eat too much and hence it is hard to find them on the basis of their eating habit. The word “mó” is a dialectal usage which means eating too much.

Taboo and Euphemism Practiced by Ngu Loc Community

The linkage between language and culture can also be brought into penetrating light of scrutiny with reference to the usage of taboo terms and euphemism of a particular speech community. Taboo is a social or religious custom prohibiting or forbidding discussion of a particular practice or forbidding association with a particular person, place, or thing. In a similar way, euphemism is a mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing. Language is a way of communication that people use in order to communicate to each other. In euphemism, language is used to avoid saying certain things that people do not talk about or are mentioned in a very roundabout way.

Closely associated with the culture of Ngu Loc is their religious practices. To Ngu Loc commune, their religion mirrors their culture dramatically. People here believe that there are powerful superstitious elements which exert influence upon their course of life which can bring

them both good luck and bad luck. Accordingly, people tend to create some solutions to deal with such problems. One of the ways is avoiding saying the things that bring them bad luck directly. For example, in Ngu Loc people's view, there are ghosts around them. They are scared of them and try to avoid being haunted by the ghosts. Thus, they avoid calling or speaking the word "ma" - ghost in Vietnamese directly. They replace it by using other words such as *Tong* or *Dich*.¹ These two words are also from their vernacular vocabulary. One more interesting example is that Ngu Loc people avoid speaking the word "mặt trời" - the sun in Vietnamese because they believe that if they say it out loud they will meet with bad luck while going for fishing. Thus, they have created another word "*mặt dặt*" or "*ông nắng*" equivalent of "Mr. Sunshine" to say it indirectly. In this case, we cannot translate the word "*mặt dặt*" into English because it is a cultural specific linguistic which is beyond the mapping of translational tools. Hence, to understand the significance of this word we need to understand the rich cultural tapestry of this community first. Ngu Loc community also believes that their boats have souls which help them in finding the school of fish and if people keep them pure and clean, it will help them in catching more fish. Otherwise fishermen will face challenges of various kinds. That is why the Ngu Loc community created some rules especially for women to dodge such misfortune. Women are not allowed to go over the paddle or sit on the head of the boat, etc. It is a taboo for pregnant women to sit in a boat. In addition, mourning families and those who have just come back from ancestral graves are never allowed to climb into a boat. If they do, both the owners of the boats and the boats are haunted by misfortune. They call it "*phong long*" to express a superstition of bad omen for the boat as well as its owner. This term is beyond translation because of its cultural specific dialectal linkages.

Many fishing communities in Vietnam are scared of dolphins. It is considered as the God of the sea. It saves fishermen's lives when they meet with an accident while fishing offshore. Dolphins, therefore, are addressed in a respectful way and the term used for them is "Mr. Cá Ông." Besides calling dolphin with this respectable name, they also call it "*cá heo*" instead of "*cá heo*" in Vietnamese. These are all dialectal terms which are very difficult to translate into other tongues.

All the above examples above indicate that language has its function that people can use euphemistically. It is the way we tend to dress up a language to make it more presentable, more polite, and more palatable to public taste. They help to enhance not only language but also culture as we humans have continuously attempted to develop our language so that it caters to the taste and opinions of the civilized world.

Conclusion

Language is associated with culture in an intricate manner. Language reflects the particularity of a culture and its practice and vice versa. This relationship is important to be acknowledged by an individual who aspires to understand a community in a holistic fashion. Language and culture are never a static phenomenon but always subject to dynamic dispositions which cause challenges for the translator. Therefore, a translator should understand not only the grammatical structures governing the target language but also the culture and norms of that particular speech community. In this paper we have discussed various culture specific linguistic

¹Euphemism for Ghost.

items evident in the proverbs used by the members of Ngu Loc community of Vietnam. In addition the rituals pertaining to taboo as well as euphemism practiced by the members of this particular fishing community drive home the point that linguistic code of a community is very much dependent on the cultural repertoire and expertise that the members of the community possess and it is interesting to observe that some of the linguistic items such as ‘mat dat,’ ‘rang,’ ‘ba gai,’ ‘phong long,’ etc. are replete with such regional and cultural fervour that it is quite impossible to find their equivalent terms in other languages. Dutta (2009) considers it as a problematic venture on the part of a translator to reproduce a linguistic expression in its totality through an exact equivalent in another language. Each word in a literary piece is not a lexical entity but a cultural matrix in which the whole society participates. Linguistic codes especially with reference to literary pieces of writing create an associated horizon of understanding in which the meanings get contextualized.

The findings of this paper justify the claim that there are always some typical language and culture’s items in every community that add to linguistic and cultural specificity. Therefore, a good translator should be endowed with the potential to be true to not only the source of language but also its social context with responsibility and ethical concern. The translator plays a vital role in communicating between two cultures and two heterogeneous groups although the cultural terms used in proverbs and euphemism will undoubtedly make the translator’s job a difficult one. Although it is said that a translator contributes in bridging the gap caused by culture and geography, some gaps cannot be overcome because of the unique cultural and linguistic identity possessed by each specific community. Therefore, such claims definitely go against the principle of linguistic homogeneity and support the multicultural plurality of this global village.

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