



Translation



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Abstract : *Human beings communicate among themselves through language. However, different people speak different languages in different parts of the world. That is why; we need translation for the purpose of communication among people of different races, cultures, and faiths all over the world. In addition, translation becomes a kind of linguistic bridge building. The writer, his reader and work belong to one language and the translator, his reader and translation belong to another language what happens in translation is that the SL gets substituted and the result is that the TL text is born. In other words, translation is a journey from one language to another. Since language is a code or system of signs, the translator decodes the SL and recodes it in the TL text. Thus in translation decoding and recoding, destructing and re-structuring take place. Since languages differ in form and structure, translation acts as a kind of linguistic bridge- building between two languages and cultures. Translation has been practiced for a long time. However, it was in the 1950s that it came to be accepted as a profession. As an independent discipline, it has proved to be a bridge between different people and as a unifying medium; it has made literatures written in diverse languages accessible.*

Keywords: *Metaphoric organization, target language, source language, linguistic indeterminacy, cultural vocabulary, equivalence*

Research Paper :

Introduction :

According to Horst Frenz 'Translation is neither a creative art nor an imitative art, but stands somewhere between the two. It is more than art craft and science. Because art is creative and the expression of beauty and craft has a lower status occupation of amateurishness and trickery. It is a process of analysis, interpretation and creation, which leads to a replacement of one set of linguistic resources and values for another. It is an act of adjustment and a compromise exercise. J. C. Catford suggested that in translation the meaning of the source language is substituted by the meanings of the target language. Thus, Catford states 'translation is an operation performed on language: a process of substituting a text in a one language for a text in another.

Definitions :

Translation may be defined as : the replacement of textual material in one language by equivalent material in another language. According to Dr. Johnson, "Translation involves the process of change into another language retaining the sense, which is indeed the basic objective."

A. H. Smith maintains that 'to translate is to change into another language retaining as much of the sense as one can. Peter Newmark, in his well-known piece 'The Theory and Practice of Translation' opines that each act of translation involves some loss of the original meaning and this basic loss of meaning is on a continuum between over translation and under-translation. Theodore Savory defines translation as an 'art and Eric Jakobson defines it as a craft' while Eugene Nida describes it as 'science.'

Translation is transference of meaning from the source language to the target language. Since meaning is main goal of translation, there is not much difficulty in non-literary translation. There is much difficulty in translation of literature. Literature expresses not one but several layers of meaning and in the words of Owen Barfield the ambiguity in literature is the outcome of metaphoric organization.

According to B. Das Jakobson, translation is interpretation of verbal signs by means of some other language. In literary translation, the rhetoric of the source language should be faithfully carried over to the target language. In a literary translation, what is required is the recreation of situation of cohesive semantic block in the new language in terms of the cultural setting of that language. In other words, while translating a literary text in the source language and re-encodes it in the translation

Qualifications of Translator :

Translator should have some important qualifications. First, he should have perfect knowledge of both source language and target language. If the translator went on rendering word for word, the result will sound uncouth. The translator should possess inwardness with both the languages, the source language, from which the translation is to be made and the target language into which the translation is to be done. He should have a mastery over both languages and words should 'obey his call. He should have the feel of language. Secondly, in case of literature translation literal translation should be avoided at all cost because it fails to carry the transposition of culture. When translator translates various incidents and emotions from source language, he should understand feelings of those characters or else he will fail to bring those into target language. Those feelings will be result of typical background of that character. In such situation translator should be well acquainted with that culture and tradition of that characters.

Cultural Construct :

Since language is cultural construct, translators face the problem of translating certain culture-based words into another language with a different culture. A word is a cultural symbol, which can suggest a particular image or dimension of meaning in the mind of reader of SL. The difficulty with the TL readers is that they react to such cultural items only in the context of their own cultural environment. The translator is, therefore forced to identify himself with the cultural context of original work in order to make his readers understand the cultural elements in the work, for instance Lord Krishna's "Rasa Krida" is difficult to translate into English. Similarly, the translation of 'love play' for 'Lila' seems to me inadequate and something is missing in such a translation. Moreover, Indian languages are rich in erotic vocabulary, but English language with all its richness and luxury is very poor in erotic vocabulary. There is cultural problem while translating socio-cultural vocabulary: idioms, proverbs, myths, folk similes images, and so on.

Literal Translation :

Literal translation has its advantages and limitations, which need to be weighed carefully for each cultural element and lexical item. Words like sacred, secular, communal convey different shades of meaning to different people. Different races have different notions of incest and therefore the word will have no uniform meaning for them. The term gentleman cannot be rendered faithfully in Hindi, even 'Sambhrant' borrowed from Sanskrit, does not really serve the purpose nor does the Bengali 'Bhadralog'.

The problem gets compounded because the same form gives different shades of meanings in different languages. For example 'uphar' in Marathi signifies refreshment but it means in Hindi a 'present' and 'Uttej' means 'inspired' in Marathi and 'angry' or 'agitated' in Hindi. 'Shiksha' in Hindi is teaching or education and in Marathi 'punishment'. 'Razinama' is used in Marathi in the sense of 'resignation' but in Hindi, it means 'agreement'. Similarly, the word 'ashudh' means in Hindi 'incorrect' or 'impure', in Kashmiri it means very precious [thing] and also 'medicine' or cure. Jal in Hindi is water but 'Zal' in Kashmiri is 'Urine'. Thus, problems of translation are greatly enhanced by linguistic indeterminacy, which is the result of perpetual change. Next to it is the uncertainty of knowing the meaning of the 'text accurately.'

The concept of translation has acquired a new dimension in the twentieth century of language in literature given by New Critics Saussure, Levi-Strauss, Chomsky, Ronald Barthes, Derrida and Foucault. It is a two dimensional process not unidirectional as some people take it to be. It depends on the interpretation of verbal signs in the same language and outside the language. Since it is based on linguistic, we have to take into account Saussure concept of 'signs, signifier and signified. Text is structure made up of signs, which are in opposition to the signs within the text and without it. The considerations of signs and their structures will have to be done with the respect to the functional role the various structural elements play in the text.

Since translation is a transformation from SL text into TL text, we have to take note of the surface meaning is normally taken into account while the structure is more or less static. It cannot be ignored that no two languages have equal or identical structures. That explains the inadequacy of translation. Translator cannot reach at main motive and meaning or SL writer. What that writer wants to say and his way of narration may not be completely reflected in translation. Certain English words, which defy gender classifications, create problems for Indian translations. There is need of some linguistic bridge building to make the translation viable.

Equivalence :

Maya Pandit has rightly pointed out that 'the process of translation involves analysis of the source language text, in terms of lexis, grammar as well as discourse.' The translation of even single word involves the problems of the semantic range and distribution of that term in the language, the syntagmatic and paradigmatic relationships the word has with the other terms in the language, the social context of its use and the function it has at the level of discourse. Thus, the equivalence has to be established on the linguistic level, stylistic level and pragmatic level.

The most important is the pragmatic level because the pragmatic considerations would modify and even define the equivalence at the other two levels. Equivalence would result from a consideration of the relationship existing between signs at all these levels. Equivalence will have to be treated in the framework of the specific spatio-temporal- cultural context within which a text is produced in the SL and its translation in the TL.

Reader of a translation belongs to another language and may be to another culture. The author of the original work belongs to a different language and culture. This dichotomy leads to a gap between the pragmatics of the original text on the one hand and that of translated text on the other. Thus translation should aim at bridging the gap between the pragmatic difference as reflected in the systems of two languages concerned and more importantly to bridge the gap between the specific contexts, which depend on certain linguistic, historical, and socio-cultural circumstances. Translation is a major tool for the transmission and preservation of knowledge. It is only because of translation that we have come to know about Newton's Law of Gravitation, Darwin's "Origin of Species", Freud's psychoanalysis and the dialectical materialism of Karl Marx's 'Das Capital', which have influenced the thoughts of people all over the world. Translation played an important role in the spread of religion. It played a vital role in setting up Buddhism as a major religion.

Conclusion :

Translation plays a major role in knowing and understanding world literature. At international level it helps the people in their effort of nation building and establishing the national identity. It brings the readers, writers, and critics of one nation into contact with those of others, not only in the field of literature, but in all areas of human development: science and philosophy, medicine, political science, law and religion. The works of great thinkers like Plato. Aristotle etc. cannot be read and understood in English and other languages without their translations as these were originally written in ancient Greek. The same is case with Sanskrit literature. A lot of work of Indian mythology, philosophy, science and art is written in Sanskrit. The Ramayana and Mahabharata epics as well as the classic plays written by Kalidasa are all in Sanskrit. For preserving and understanding Indian literature, culture and history, the related and relevant texts will have to be translated into modern Indian and foreign languages. In a multi-lingual and multi-cultural country like India, translation of words is of paramount importance for exchange of ideas and thoughts among people belonging to different regions, languages and cultures.

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