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TRANSLATION AND COMPARATIVE THEORY



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ABSTRACT

The research paper highlights the contribution of translation / trascretion in the making of mankind as a cultured civilization throughout the ages. From the Eastern Civilization and Western Civilization human beings betrothed / inherited human values through religious

works of different religions as well as the literary works like great and ancient epics in different cultures, Translation being a binary process, the thorough knowledge of both the source language and target language is necessary.

RESEARCH PAPER

While translating culturally loaded words from one language we have to face certain difficulties. The comparative study of the original work and the translated work brings us to the conclusions that even though a translator has tried to maintain most of the intricacies from the original in to the translated work something have left from the sieve of the hands of the translator which he couldn't catch. This research paper emphasizes significant literary aspects of the translation and challenges posed to it by globalization.

Having its prolonged tradition, in the various annals of the rich cultures of mankind, to make him civilized through the literary works of the EAST (Eastern Civilization) and the WEST (Western Civilization) translation played a major role Through translation from the West we betrothed works greek philosophers like Socrates, Plato, Aristotle Greek tragedies from Aeschylus, Sopholes and Euripidies, epics like Odyssey and Iliad by the Greek poet Homer, and Aneid by Roman poet Virgil and Divine Comedy by Italian poet Dante, works by Russian writers like Dostovesky and Tolstoy or French writers like Jean-Paul-Satre and Albert Carnus, Frantz Kafka, Brekth and others and the Holy Bible.

Similarly for the East we inherited many works through translation, the Vedas, the Upanishads and the Bhagwad Gita and other works from Sanskrit and the Holy Kuran of the Muslim. Apart from these religious and philosophical works the East provide the worked many literary works like the Ramayana, the Mahabharata, the Arabian Nights, the Rubiyat, Panchtantra, Kathasaritsagar through translation. The mysterious and amazing world of Urdu Ghazals maestros Mirza Ghalib, Mir and Sufi poets are being translated into other languages. Similarly works of Bhakti sect or Varkari sect in Maharashta propogated by the saint poets like Tukaram, Namdeo and others are achieving universal and contemporary appeal in translation. Translation being a being a binary process a work of one language is translated into another language. World classics are translated from one language to another. But translation is of highest significance like a multicultlural country like India where people are different cultures, castes, ethos, languages, religions, live in different regions. The literary works from one regional language should be translated another region language to understand their cultural ethos.

Different associations and institutions like Sahitya Akadami, have been translating works from one India language to another and also English. Previously Sahitya Sanskruti Manadal in Maharashtra translated many workd calssics in Marathi. Recently Macmillan, India has undertaken a project to translate modern novels from different various Indian languages into English. Similarly individual persons also contribute in the process of translation, they also translate literary works from one language into another for that the thorough knowledge of both the languages is necessary and must. We should know the nuances of both the languages. Hence translation enriches the world literature.

But in the process of globalization, post colonization, linguistic imperiaslism if you want to make the whole world a village through one link language i.e. English there is a looming

danger of losing this multiculturalism. English may be used as a medium for official scientific and technical purposes but for the effusion for the yearning of the soul Mira must resort to Hindi, Ghalib to Urdu and Tuka to Marathi. As in the process of standardization of a language the dialects of that language must be mercilessly crucified similarly in the process of the haunting ghost of globalization the multi culturalization which is must for the should be aware of the pros and cons of globalization and it challenges Indian languages and civilization as a whole.

When a literary work from any Indian language is translated into English it reaches into international arena and is boosted to international stature and translation of a regional literary work into international language. When we translate from one Indian language to another Indian language it also broadens its reading community. While translating in work from any source language to any target language into a multicultural country like India we should also consider the theory of Nativism rooted in Amercian Anthropolgy, propounded in India by Bhalchandra Nemade and others. It suggests that the roots of Indian culture are deeply rooted in Indian civilization, i.e. Deshivad. Because while translating a literary most important thing is to convey the cultural ethos from source language to the target language. Something is lost from the original literary work into translation even though the translator has done his best. He has to maintain the cultural ethos from the source language to the tagget language and the translator has to face many fact practical difficulties in translating the culturally loaded words i.e. Brahmanwada, Patlachawada & Maharwada in Urmila Pawar's recent autobiography Aaydan. The Marathi word Wada used at three different places has three different connotations and so cannot be translated in the same way in English. Marathi words like ,Dron, Patrawal, Ushta, kharkat are also difficult to be translated or explained in to English, but efforts are being made i.e. leaf cup for dron leaf plate for Patrawal left over Ushta or Kharkata But sometimes these efforts become rather farfetched and ridiculous and so should be avoided. One remedy of translating these culturally loaded words is to keep them as they are in italics and add an appendix or glossary explaining these terms for the readers in other languages. But when we make a comparative study for example of the modern Marathi novels translated into English with the original ones we come to reach some strange conclusions i.e. Bhalchandra Nemade's Kosala translated as cacoon, Udhav shelke's Dhag translated bearing the same nerne, Vyankatesh Madgulakr Bangarwadi translated as The Village Has No Doors and Kiran Nagarkar's novels translated in English or G.A. Kulkarni's short stories translated English and other translations from Marathi into English are superb and commendable. These translated novels and short stories carry the Marathi ethos in them very well. We can understand that the translators have undertaken unbearable and un excruciating pain in translating these works but something has shifted from the sieve of translation which the art / craft of translation / transcription can bot catch. But it requires the thorough and comparative study and knowledge of the source work and target work so that in enables us to find the beauty, intricacies, and lacunae in the translated in the translated work which should have been fulfilled.

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