

Diploma in Translations Studies

DTS-01

Translation: Tradition and Theories

Adaptation **Rewriting** English **Transcreation**
अनुवदति भाषा
Translation
भाषा अनुसर्जन Refraction
अनुवाद हिन्दी
गुजराती अनुसर्जन Langunge भाषांतर

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Dr. Babasaheb Ambedkar Open University
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Diploma in Translation Studies

Paper-01

Translation: Tradition and Theories

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AND OTHER ACTIVITIES****1.6 HISTORY OF TRANSLATION IN THE WEST****1.7 THE NATURE OF TRANSLATION.****1.8 SUGGESTED READINGS**

1.0 OBJECTIVES

At the end of the unit, the student will be able to

- 1.1. Discuss various dictionary meanings of Translation
- 1.2. Learn the views from the translation scholars
- 1.3. Understand importance of translation
- 1.4. Distinguish between translation and interpretation:
- 1.5. Learn history of translation in the west.
- 1.6. Understand nature of translation.

1.1 INTRODUCTION

Translation is generally seen as transferring ideas from one language to another. But the process or concept is not so easy as it seems. Today, with the movement of the people across the globe, the translation is reflected as not only the process of transfer of texts from one language to another, but a transaction between two texts, two cultures, where the translator acts as a mediator.

1.2 DICTIONARY MEANINGS OF TRANSLATION

There are multiple viewpoints on what is translation, let's try to know them. Some of the dictionary meanings of the word "translation" are as follow.

- 1.3.1 Oxford Dictionary: "The process of changing something that is written or spoken into another Language."
- 1.3.2 Mariam - Webster Dictionary: "A rendering from one language to another."
- 1.3.3 Collins Dictionary: "A piece of writing or speech that has been translated from a different language."

Although for a long time, many scholars have been trying to come up with a definition of translation. Still, there are many different viewpoints beyond dictionary meanings. We can at least try to have a clear and uncomplicated basic description.

Etymologically, translation is a process of "carrying across". The Latin word "translatio" is derived from the word "transfere", where in "trans" means "across" and "ferre" means to "carry" or "to bring" something from one place to another.

1.3 VIEWS FROM THE TRANSLATION SCHOLARS

Critics of translation studies at different times have defined translation in different ways, those various definitions reveal the true nature and characteristic of translation.

- 1.1. Breslin mentions that translation is "the general term referring to the transfer of thought and ideas from one language (source) to another (target) whether the languages are in written or in oral form.
- 1.2. Pinchuk defines translation as a "process of finding a TL equivalent for an SL utterance"
- 1.3. Wills says that "translation is a transfer process, which aims at the transformation of a written SL text into an optimally equivalent TL text, and which requires the syntactic, the semantic and the pragmatic understanding and analytical processing of the SL".
- 1.4. Nida is of the opinion that "translation consists of reproducing in the receptor language, the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style".
- 1.5. Bell says that "translation involves the transfer of meaning from a text in one language into a text in another language".
- 1.6. In the opinion of Johnson, "translation involves the process of change of a text from one language to another language, retaining the sense."

- 1.7. Catford defines translation as "the replacement of textual material in one language (SL) by equivalent material in another language"

1.4 IMPORTANCE OF TRANSLATION

The Importance of translation lies in the fact that it brings the readers, writers and critics of one nation into contact with those of they not only in the field of literature alone but in all areas of development: science and medicine, philosophy and religion, politics and law, and so on.

Translation/translating is the process of facilitating written communication from one language to another. Translation is almost always be done by a native speaker into his/her own mother tongue. The translator is one who renders a written from one language into another language.

In ancient times, ideas and insights used to be transferred from culture to culture primarily through travelers and tradesman. Gradually, translation began to play, and continues to play, a key role in the development of world culture. There have been two great historical examples how translation introduced one culture to another. One is the translation of the Buddhist scriptures from various Indian languages into Chinese. The second is the translation of Greek philosophical and scientific works from Greek and Syriac into Arabic.

A history of world culture from the perspective of translation, shows a constant movement of ideas and forms, and of cultures constantly absorbing new influences because of the work of translators.

1.5 DISTINCTION BETWEEN TRANSLATION AND INTERPRETATION AND OTHER ACTIVITIES

As translation plays such a pivotal role at global level, there needs to be a distinction made between translation and interpretation, Where Translation means transferring of ideas from one language to another; while, Interpretation consists of transferring ideas expressed orally or even through gestures, in sign language.

Translators and interpreters are trained in two different ways.

Translators may receive extensive practice with representative texts in various areas, while interpreters are trained in precise listening skills, memory and note-taking techniques.

However, the translation process, whether it is translation or interpretation, can be described as:

- (a) Decoding the meaning of the source text
- (b) Re-encoding this meaning in the target language

Translation as an activity comprises of the interpretation of the meaning of a text in one language - the source text - and the production, in another language, of a new equivalent text - the target text or translation. A source text is the text from which information or ideas are derived, and the target text is the text in which information or ideas are to be transferred.

Even among many obstacles in the process of translation, the prime function of translation is to bring equivalence or sameness of meaning, style and language.

Translation is now understood as a much more complicated activity with a much broader scope. Some of such concepts are as follow:

- 1.1. **Transliteration:** Transliteration refers to the practice of transcribing a word or text written in one writing system into another writing system. This means that the letters of the SL (source language) are converted into the letters of the TL (target language). Some of the scholars do not approve of transliteration as a process of translation because it just transcribes rather than searching for the cultural and semantic equivalent word in the TL. Catford says, “In transliteration, SL graphological units are replaced by the TL graphological units: but these are not translation equivalents, since they are not selected based on relationship to the same graphic substance. (Catford, 1965). Further, Catford suggests three stages to be adopted while transliterating words or passages from SL to TL

SL letters are replaced by SL phonological units from written into spoken medium.

The SL phonological units are translated into TL phonological units

The TL phonological units are converted into TL letters or other graphological units. (Catford, 1965)

The use of the words like ‘bus’, ‘calculator’ in any Indian script is an instance of transliteration. Similarly, the words like ‘saree’, ‘roti’, in English, are the examples of transliteration. Codes, symbols and certain technical words cannot be translated but can only be transliterated. Thus, transliteration is different from translation, it can be one of the tools where the translation of the word is not possible.

- 1.2. **Interpretation:** Interpretation is transferring ideas expressed orally or by the use of gestures, as in the case of sign language. It can be seen as a sub-category of translation with regard to the analysis of the process involved. Interpreters are trained in precise listening skills, memory and note-taking

techniques for consecutive interpreting and split-attention of simultaneous interpreting.

- 1.3. **Adaptation:** Adaptation is another variant of transformation, used when the situation or the context referred to in the SL does not work well in the TL culture. In such cases, the translator must re-create a situation that may be regarded more or less equivalent. Thus, adaptations are situational equivalence. Adaptations are particularly common in translations of books and movie-titles. Translators often do not prefer to make use of adaptations because it affects not only the systematic structures, but also the development and representation of ideas within the paragraph, chapter or text as a whole.
- 1.4. **Equivalence:** Equivalence is also known as reformulation. This produces an equivalent text in the target language by using completely different stylistic and structural methods. Some of the classic examples of equivalence include translation of expletives, exclamation or onomatopoeia sounds. Idioms, sayings, proverbs, clichés are also parts of equivalence.
- 1.5. **Modulation:** Modulation involves the changing of the form of the message through change in the perspective. An alteration of this kind may be required where the literal translation may sound unidiomatic or awkward in the TL, although it may be grammatically correct.
- 1.6. **Transposition:** Transposition means replacing one word-class with another without changing the meaning of the text. This can be applied intra-linguistically also i.e., within a particular language. For example, “She announced that she would resign” can be transposed to “she announced her resignation.” Transposition is a highly versatile translation procedure.

The above variants of the translation makes it clear that there is a distinction between "word for word" and "sense for sense" translation, established within the earliest Roman system. It has continued to be a point for debate in one way or another, even today. Generally, all translations have to finally choose between these two possibilities.

1.6 HISTORY OF TRANSLATION

We will briefly try to cover the historical aspect of translation, how the role and function of translation has varied over the period of time. One of the classifications of translation history periods is given by George Steiner, in "After Babel". He has divided the literature on the theory, practice and history of translation in four periods as below:

- 1.1. From the statements of Cicero and Horace on translation up to 1791, when the "Essay on the Principles of Translation" by Alexander Fraser Tytler' was published.
- 1.2. The second period runs up to the 1946, till the publication of Larbaud's "Sous Invocation de Saint Jerome". This is Characterized as a period of theory with the development of vocabulary and methodology of approaching translation".
- 1.3. The third phase worked with the publication of the first papers on machine translation in the 1940s.
- 1.4. Steiner's fourth period, has its origins in the early 1960s and characterizes translation in a wide frame including a number of other disciplines like classical philology and comparative literature, lexical statistic and ethnography, the sociology of class-speech, formal rhetoric, poetics and study of grammar.

These periods can be elaborated further without clear-cut divisions as follow:

Many critics believe that in the West, translation is a Roman invention. Undoubtedly, it was the starting point, but in the classical antiquity, systematic theory did not exist. The views of both Horace and Cicero on translation were to have great influence on the generations to come. They both made an important distinction between "word for word" translation and "sense for sense" translation. The aim of enriching one's native language and literature through translation emphasizes the aesthetic criteria of the TL rather than, the rigid notion of fidelity to SL. In his "Art of Poetry" Horace warns against the blind imitation of the source model.

Through submission of Greek texts to various forms of translation and adaptations, the Roman authors showed their admiration for those text and rewrote them in Latin. This, Roman translators stressed the relative autonomy of the translated texts. They emphasized a general semantic and stylistic correspondence, and not the importance of equivalent meaning.

With the spread of humanity, translation came to obtain another role, that of disseminating the Bible Commissioned by Pope Damasus in 384 AD, and following the Cicero's model, St. Jerome first translated the Bible from Hebrew into Latin. He mentioned that he had translated it sense-for-sense rather than word-for-word. With few exceptions, commentators follow Jerome's validation of sense-for-sense translation through the Middle Ages into the Renaissance.

The first translation of the complete Bible into English was the Wycliffe Bible, produced between 1380 to 1384. This was the beginning of English Bible translation. Although Wycliffe's views were attacked, the work which he began, was

continued by his disciple John Purvey. He revised the first edition sometime before 1408, thus translation developed in English too.

In the 16th century, with the advent of printing, the history of the Bible translation acquired new dimensions. After the Wycliffe's versions, the next great English translation was William Tyndale's "New Testament" printed in 1525. His purpose was to offer a clear vision to the layman, and he was burned at stake in 1536, because he had translated the New Testament from the Greek and parts of the Old Testament from the Hebrew. In the 16th century, the translation of the Bible was made into a large number of European Languages, both Protestant and Roman Catholic Versions of the Bible.

16th century witnessed other translations also than that of the Bible. George Chapman translated Homer's "Iliad" and "Odyssey" in metrical form which became his most famous works among his other translated works like "Homeric Hymns", the "Georgics" of Vergil, the works of Hesiod, the "Hero and Leander" of Musaeus and the "Fifth Satire" of Juvenal.

One of the first writers to formulate the theory of translation was the French humanist Etienne Dolet. In 1540, Dolet published "La maniere de bien traduire d'une langue en at aulltre (How to translate well from one language into another) and established five principles for the translator:

- (1) understand the content of the source text
- (2) be proficient in both the source and the target language
- (3) avoid translating "" word-for-word"
- (4) use common, everyday language.
- (5) Produce the target text in an eloquent and harmonious style

Dolet's ideas which stressed the importance of focusing on the style of the target text, was not in line with common practice and was heavily criticized. Yet, Dolet's dissent from the literal translation method was also the defense of the development of national languages, which the literal translation method hindered.

Dolet's views were repeated by George Chapman (1559-1634), the great translator of Homer. In his Epistle, Chapman states that a translator must avoid

- avoid word for word translation
- attempt to reach the 'spirit' of the original
- avoid over loose translations, by basing the translation on a sound scholarly investigation of others' versions and glosses.

North's translation of Plutarch (1579) stressed the use of lively contemporary idiom. In poetry, the adjustments made to the Source language texts by such major translators as Wyatt and Surrey, have led the critics to describe their translations as "adaptations".

Translation in Renaissance Europe came to play an important role, and that was a relation between past and present and different tongues and traditions. Translation was by no means a secondary activity, but a primary one, becoming a shaping force on the intellectual life of the age. It was so important now that at times the figure of translator appears almost as a revolutionary activist rather than the servant of an original text.

The 17th century had many important theorists like John Denham, Abraham Cowley, Alexander Pope and John Dryden- famous for distinction between three types of translation, metaphrase, paraphrase and imitation. John Dryden (1631-1700), in his "Preface to Ovid's Epistles" (1680) gave the solutions to the problem of translations by formulating three basic types.

- (a) Metaphrase; or turning an author word-by-word, and line-by-line, from one language into another.
- (b) Paraphrase, or translation with latitude, the Ciceronian "sense-for-sense" view of translation
- (c) Imitation, where the translator can abandon the text of the original as he sees fit.

Out of the above 3 categories, Dryden chooses the second as the more balanced path, with a condition that it translates fulfills certain criteria. As a translator and critic, he made sure to make available the reading of English public literary works in classical languages.

In the mid-17th Century, Sir John Denham (1615-69), whose theory of translation, as expressed in his poem, "To Sir Richard Forshaw upon his Translation of Pastor Fido" and in his preface to his translation of "The Destruction of Troy" (1656) cover both the formal aspect and the spirit of the work, but does not approve of applying the principle of literal translation to the translation of poetry. He mentions that the translator's business is not alone to translate language into language, but poetry into poetry.

Denham sees the translator and original writer as equals but operating in a clearly differentiated social and temporal contexts. He further says that it is the translator's duty to bring out what he perceives as the essential core of the work of the source language and to reproduce or recreate the work in the target language.

The 18th century concept of the translator as painter, or an imitator with a moral duty both to his original subject and to his receiver was widespread, but underwent a series of significant change. Here translation started becoming more systematic with new theories and volumes of translation process. Towards the end of the 18th century, in 1791, Alexander Fraser Tytler published a volume entitled "The Principles of Translation", the first systematic study in English of the translation processes. He said that translation should fully represent the ideas, style of the original and possess the ease of original composition.

In this treatise, Tytler set up 3 basic principles.

- (1) The translation should give a complete transcript of the idea of the original work.
- (2) The style and manner of writing should be of the same character with that of the original.
- (3) The translation should have all the ease of the original composition.

During this age, to obtain the ease of reading, the translators omitted anything which is found incomprehensible and boring. At the end of the century, British East India colonial administrators showed much interest and translation of ancient Indian works was encouraged. In the opinion of the 18th century scholars, the translators should keep in mind the contemporary reader and then convey the author's spirit in a natural way.

In the 19th century, there were two opposite tendencies. The first believed that the translator was a creative genius, who enriched the language and literature of the target language. While the other believed it to be a mechanical function of making the text or author known. Percy Bysshe Shelley, S.T. Coleridge, Dante Gabriel Rossetti translated many landmark literary works. This era witnessed many translations from the variety of languages. The Bible was also translated into hundreds of languages and many English books and texts were translated into various Indian languages.

In the post romanticism period, the German Friedrich mentions that the ideal translation gives importance to the foreign new in the text. He excludes commercial, pragmatic uses of translation, paraphrases and imitation that had long prevailed in the translation practice.

In Longfellow's view, the translator is pushed to the position of a technician; with a clearly defined but severely limited task. In complete contrast to Longfellow's View, is Edward Fitzgerald (1809-63), a Victorian translator, famous for his version of "The Rubaiyat of Omar Khayyam" (1855). He remarked that it was better to have a

live sparrow than a stuffed eagle. His works sought to bring a version of Source language text into the target language cultures as a living entity.

The Victorians gave more importance to literalness, archaism and formalism. Much of the discussion on translation in theory and practice in the first half of the 20th century continues the Victorian concept of translation in literalness or word-for-word translation. The work of Ezra Pound is of great significance in the history of English translation in the 20th century. In the opinion of Pound, the autonomy of translation takes two forms.

- (1) A translated text might be interpretative, composed of linguistic peculiarities that take the reader across the page to foreign textual features, like a lexical or prosodic effect.
- (2) A translation might be "original writing", in which the literary standards in translating culture, guide the re-writing of the foreign poem so decisively that it seems a "new poem" in that language. The relation between the two texts exists, but remains covered by the mass of originality.

Translation theory and practice in the early 20th century are marked by two competing tendencies.,

- (1) A formalist interest in technique, usually expressed as innovative translation strategies
- (2) A strong functionalism, a repeated union of translation projects to cultural and political intentions.

The Argentine writer Jorge Luis Borges argues that it is the translator's creative faithlessness that captures the deeper ideas in the source text. Which means, the translator does not have to be literal but to get the idea hidden in the Source Text and expose various cultural values and political interest.

At the end of the 1930s, translation is regarded as a distinctive linguistic practice or a literary genre separately, according to the Spanish Philosopher Jose Ortega Gasset.

In this period linguists, literary critics and philosophers joined in a remarkable unity of interest in translation as a problem of language and culture.

An important aspect of translation that experts paid attention to is the translation process. For example, Newmark (1988) contends that there are 3 basic translation process.

- (1) The interpretation and analysis of the SL text
- (2) The translation procedure (choosing equivalents for words and sentences in the TL).
- (3) The reformulation of the text according to the writer's intention, the reader's expectations, the appropriate norms of the TL.

By the end of the 20th century, accuracy and style was the main criterion in the translation. Highly political content was translated from the Chinese, Russian and many Asian and European languages into English and vice versa. This century also saw the development of translation research products and computer assisted translation tools.

1.7 THE NATURE OF TRANSLATION

Translation is an interpretative process. Translation is not bound by strict scientific rules, and it allows for the differences between various personalities. Translation is a heavily subjective art when it deals with matter outside the realm of science where concepts and processes are precisely defined. Concepts are often more expressed by certain generally accepted forms. Translation differs from person to person, language to language and culture to culture. It maintains its own unique identity.

As Newmark states, the processes, to a small degree, are paralleled by translation as a science, a skill and an art.

It is science in a sense that it needs complete knowledge of the structure and make-up of the two languages: the source language and the target language.

It is an art since it requires artistic talent to reconstruct the original text in the form of a target language that is presentable to the reader who is may not to be familiar with the original work in the source language.

It is also a skill because it needs the ability to smooth over any difficulty in the translation, and the ability to provide the translation of something that has no equal in the target language.

In translation, the richness of vocabulary, depth of culture and vision of the translator could certainly have visible effects on his/her work. Another translator might produce a reasonably acceptable version of the same text, which may reflect a completely different background, culture, sensitivity and temperament.

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Q.3. Give the classification of translation theory given by George Steiner.

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Q.4 Write a short note on theory of translation in 20th century.

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Q.5 Write short note on nature of translation

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CHECK YOUR PROGRESS 2

Q-6: Choose the correct option from those given below the each question.

- 1) _____ involves the changing of the form of the message through change in the perspective.
 - a) Modulation
 - b) Adaptation
 - c) Translation
 - d) Transliteration

- 2) _____ defines translation as a "process of finding a TL equivalent for an SL utterance"
 - a) Pinchuk
 - b) Nida
 - c) Venuti
 - d) Dolet

- 3) _____ is transferring ideas expressed orally or by the use of gestures, as in the case of sign language.
 - a) Interpretation
 - b) Transliteration
 - c) Translation
 - d) Adaptation

- 4) Translation is an _____ process.
 - a) Interpretative
 - b) Theoretical
 - c) Practical

- 5) The nature of the translation is dependent on the _____ of the text.
- a) Nature
 - b) Type
 - c) History
 - d) None of the above

1.8 SUGGESTED READINGS

- (1) Institute of Distance and Open learning
- (2) Directorate of Distance education
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:: STRUCTURE ::**2.0 OBJECTIVES:****2.1 INTRODUCTION****2.2 IMPORTANCE OF TRANSLATION IN VARIOUS FIELDS****2.3 RELEVANCE AND UTILITY OF TRANSLATION****2.4 TYPES OF TRANSLATION****2.5 TRANSLATION CATEGORIES****2.6 GUTT'S VIEWS****2.7 SUGGESTED READINGS**

2.0 OBJECTIVES

At the end of this chapter, the students will be able to

- Learn the importance of translation in various fields of life
- Understand relevance and uses of translation
- Categorize in types and models of translation
- Learn about the views of Gutt

2.1 INTRODUCTION

In general words, translation means converting a text from one language to another. In this multilingual and multicultural society, translation plays a vital role to connect various sections of society across the globe, as learners and educators, the tradesmen and the customers etc. The process of globalization has affected almost every sphere of life, translation is not an exception. It has brought social, cultural, economic, political and technological development, creating a unified whole. The internet has played a significant role in this process of integration, through websites and networks. Most importantly, it has made the nations interdependent and interconnected.

2.2 IMPORTANCE OF TRANSLATION

Although with lot many positive impacts of globalization, at a linguistic level, it is feared that the invasion of English in every aspect of life, will decrease the importance of minor or native languages. But in the translation sector, there is a different scenario. Many books in the regional minority languages have been translated into English, receiving a global readership. The voices of the minority cultures and communities have been expressed through the translation of their books in English. It has made English also more popular than it was before. The

demand for translators from the regional language to English has increased. At the same time, the knowledge books and literature available in English also get translated into the local languages and enrich them.

As a result of rapid changes in economy, politics and technology, the linguistic needs of people have changed. People are consumers of the products and cultures of other countries; therefore, they have requirement of understanding other language and culture. In this context the translators from both the developing and developed countries find new challenges as well as opportunities. The products and services available in one country move easily to other nations due to the reduction in the costs of communication and transportation. With the increasing importance of English, translation has become compulsory for national and international communication. This has boosted translation and the career as translations and interpreters. Further, there are more demands on translation services requested by educational institutions and private companies than any other time as they share common Interests and concerns, ideas and ideologies.

Because of the frequent and regular intercultural interaction among people speaking different languages, naturally, the vocabulary of one language gets transferred to another language when the speakers, borrow technical and culture-specific words and expressions from other languages and adopt foreign words to enrich their languages, and to remain faithful and natural to the Source language. Further, the translators must keep pace with the rapid developments in the disciplines of their choice to stay updated and relevant. Translators are the mediators between two cultures, people and nations by removing the language barriers. Translation has grown into a major form of communication, circulating ideas, information, opinions and influences.

With MNCs entering the country, especially, the Indian economy has changed its direction and destination. Now, the demand for translation has increased manifold in sectors like universities, publishing houses, research organizations conducting market surveys, medical science, tourism, entertainment, diplomatic services and BPOS.

2.2.1 TRANSLATION IN EDUCATION

With globalization, the students of the developing countries are not required to go to countries for their studies, but the learners across the world are able to make use of the open educational resources available in any language of their choice and translate the same into another language. It is possible to have easy and quick access to electronic texts. Parallel texts in translation available in the digital forms are a great help to the students and teachers who use them for all practical purposes. They also help the learners to become acquainted with the different kinds of texts, their translations and the vocabulary used in the target language. Learners and the teachers also depend upon the translations of the knowledge text in various languages. Even the governments in the developing countries sponsor translation projects to make the classics in English and other world languages available in the local languages, to help the teacher and learners use them as supplementary resources.

2.2.2 TRANSLATION IN LITERATURE:

Because of the growing popularization of English language, classics in the regional languages in various parts of the globe are made available in English for the benefit of the global reader. Sometimes, we use the translated texts of other languages into English for translating them into our respective regional languages as we are more comfortable with English than with the language in which the books were originally written. Availability of the internet services in English has added to the relevance and popularity of translation. Although majority of the translators believe that translations serve an important purpose in bridging the cultural and knowledge gap, there is still a group of translators which believes that a literary text loses its essence in translation. In a multi-lingual country like India, translation has served as a force of national integration as it bridges the gap between the people of different states and languages literary masterpieces available in regional language gets translated into another language or English or vice-versa to make them available to many people.

2.2.3 TRANSLATION IN SCIENCE AND TECHNOLOGY

Due to information and communication technology, we live like cyber-neighbour, but communication is hindered if we speak different languages. Here, the translators do the task of filling the global communication gap. With the help of science and technology, by equipment's like CD-ROM based dictionaries, encyclopaedias and terminology management systems, we can communicate faster and better.

Translator memory systems are now used by major translation agencies. Because of the right approaches in using electronic tools for translation, there is a significant increase in the quality and efficiencies of translation. Modern communication technologies and the consequent mobility have made translation play an important role in cross-cultural communication.

2.2.4 TRANSLATION IN BUSINESS AND COMMERCE

With MNCs operating in multiple counties, removal of trade barriers, and encouragement to big as well as small entrepreneurs, business environment has given rise to translation on a large scale, for the promotion of the products through advertising in many different languages The advertising industries use services of the specialized translates to localize their products and boost their business.

2.2.5 TRANSLATION IN POLITICS AND DIPLOMACY

The leaders all over the world use English or a language of their choice to conduct all the political and diplomatic negotiations. But in some cases, while confronting the audience with multiple languages, either knowledge of English is needed or an interpreter is required. Such translations and interpretation remove the language barriers and make communication more comprehensible and effective.

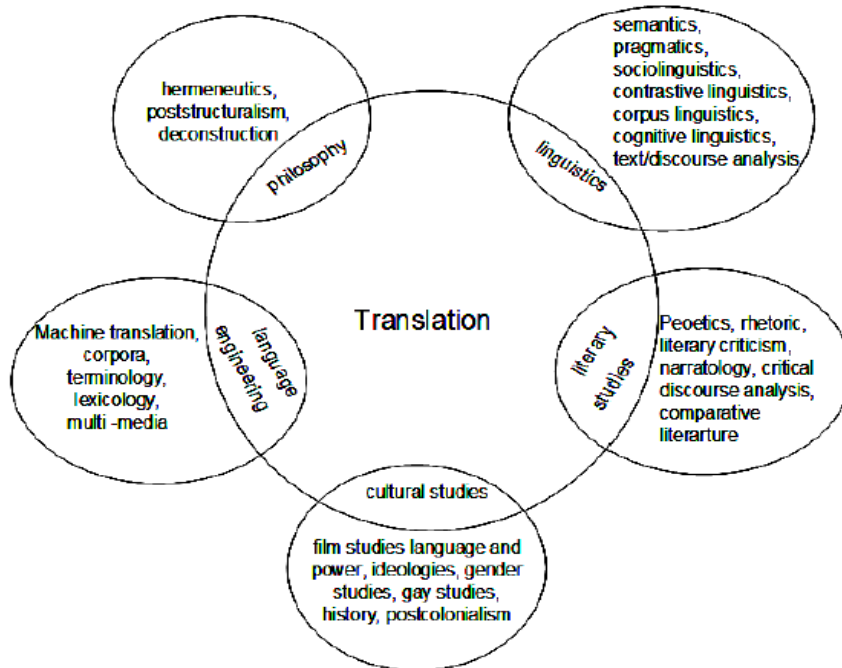
2.2.6 TRANSLATION AND TOURISM

With the tourists of different countries speaking different languages go to other countries, the need for translation and interpretation has increased a lot. Now professional translators and interpreters are hired by the tour and travel agencies to translate the brochures and to help the tourists to visit places of tourist importance. To keep the tourists from foreign countries informed and contact them as and when required, tour agencies need translators to update the information about their services on their respective websites. People working in the tourism sector are expected to have a good knowledge of the historical background of the places they are supposed to show to the tourists in order to give proper information and guidance to them. Moreover, they should have native-like command over both: the source language and the target language

Thus, translation from various source language to various target language as per the requirement of the user, has made the translation enter the multidisciplinary or interdisciplinary area. In this globally changed scenario, there are plenty of economic opportunities for translators particularly from English to the local or regional languages. People who are well conversant with more than two languages can act as translators or interpreters and earn a dignified livelihood.

2.2.7 TRANSLATION AS INTERDISCIPLINARY AREA:

Whatever field of translation it may be, the most important aspect of translation is to get the equivalence; equivalence of meaning, style and above all response from the reader or audience of the target language. Gutt discusses the concern of the translators with the impact of their work on the target audience. Nida also talks about the theory of dynamic equivalence. He believes that the dynamic equivalence is achieved when the reader of a translation responds to it almost in the same way as the reader of the original composition would respond to it. To achieve this stage, translator should not only aim to reproduce message or information, but should express in a way that would enable the reader to feel to act on it. For this, the translator should acquaint himself with vocabulary and concepts of the various fields. To talk about translation and other fields, James Holmes's paper, "Translation studies" evolved translation as an inter-disciplinary field. In the 1970s, and particularly during the 1980s, translation scholars began to rely on theoretical framework and methodologies borrowed from other disciplines. In 1988, Mary Shell-Hornby published, "Translation studies: An integrated approach" or an anthology "Translation studies: An Interdiscipline" (1944) combined literary, linguistic and cultural studies approaches, allowing for different types of approaches depending upon the nature of the text to be translated. Translation began to borrow from disciplines such as linguistics, cultural studies, philosophy, historical studies, literary studies, anthropology, psychology, cognitive science and sociology and other. (Munday, 2009). It has also borrowed from various social theories such as feminist theory, critical theory, deconstructionism, post-colonial theory and social constructionism. Translation studies has evolved to such an extent that it is "a perfect Interdiscipline" (Basil and Munday: 8) interfacing with a host of other disciplines. The following diagram displays the breadth of its contacts.



(Source: Hatim & Munday 2004:8)

Most translation theorists today would like to see translation studies firmly established as an independent discipline which, although it draws on insights from other disciplines, should be subsumed under none, (Hatim and Mason, 1990; Snell-Hornby, 1988; Bassnett-McGuire, 1980.)

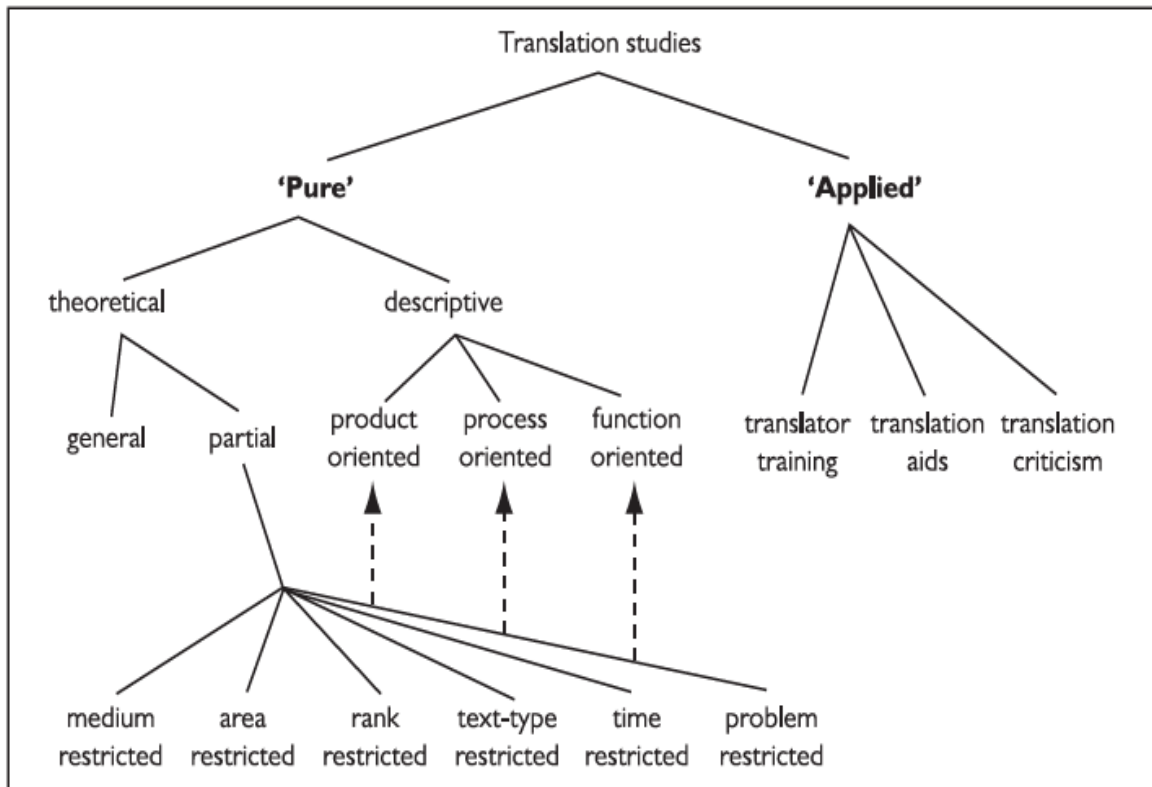
2.3 RELEVANCE AND UTILITY OF TRANSLATION

In the past, teaching translation was only “training translators”, but now, the broader context recognized within the area of translation studies makes translation an interesting field of research and a didactic tool for intercultural teaching. Although translation as an activity is as old as any cultural activity, as an academic discipline, it is a recent one.

James Holmes made the founding statement in his paper titled "The name and Nature of Translation Studies", presented in 1972, in the Third International Congress of Applied Linguistics in Copenhagen. His map of translation studies is reproduced below.

Translation is modern science at the interface of a linguistics, psychology and sociology. Literary translation in particular is relevant to all these sciences, audio-visual arts, as well as cultural and intellectual studies.

James Holmes map of Translation. Studies, 1972



This is how Translation studies has developed down the decades.

01. Translation, as a communicative activity, enhances Interaction between teacher and students and among the students themselves.
02. Translation, being a conscious process of language learning, fully engages the learner in a learning Process.
03. Translation helps student's develop their reading comprehension abilities.
04. It can be used as an evaluative technique for checking students reading comprehension of a Particular text.

In translation, there are two types of activities, both of which require full engagement of the learner. The first activity is "understanding" of the source text and the second is "formulating" it in the target language. The latter activity differentiates translation from reading. The translator, thus, becomes the co-author, for his work is by necessity interpretive.

The choices that the translator faces in this process do not only depend on his understanding of the source text, but also, for example, on the cultural level of the reader and his familiarity with the original author. The choices affecting the loss of a seed selective aspect in the translation determine to a large degree its quality. Thus, it is Precision and stylistic expression.

2.4 TYPES OF TRANSLATION

In order to use translation for the general and academic purposes, various types of translations are needed.

- (1) Translation by a human translator with the help of a machine/computer.
- (2) Translation fully done by a machine/computer.
- (3) Translation fully done by a human translator.

2.4.1 HUMAN TRANSLATION:

Human translation is translation performed by a human translator, here he may use some basic software to check spelling and terminology, but the overall translation is done by him through his knowledge of language. They not only translate literary texts but also participate in a wide range of human activity. Modern technology changed translation process significantly. Today, translations are done on the computer and submitted electronically.

Nowadays, many translators also use machine-assisted translation such as memory-tools, which saves time and reduce repetition.

2.4.2 MACHINE TRANSLATION:

Machine Translation (MT) is an automatic translation in which a computer takes over all the work of translating. This is a translation produced by a computer program without any human input. This Process is occasionally used by some translators and translation companies to assist them in their work, but rarely to translate entire document of course, a computer will translate much faster than a human being, but only if the purpose of the translation is the limited one, for example, getting a rough idea of it.

"The quality, accuracy and speed of machine translation vary widely depending on the software technology.

MT works best on highly repetitive texts, involving a restricted range of vocabulary, i.e. highly intricate scientific and technical texts. It does not perform so well on more general and varied texts, and those involving a high degree of abstraction, i.e. literary or philosophical texts. Using MT to translate from dialect to another in the same language works successfully.

2.4.3 MACHINE-AIDED TRANSLATION

This term indicates the use of a series of data processing tools aimed at assisting the translator on a level of consistency of the text and working speed.

A range of specialized software tools have been developed to enhance the skills of the human linguists; they are computerized dictionaries, encyclopaedias

and term-banks. This innovation has accelerated and improved the translator's achievement of semantic accuracy.

2.5 TRANSLATION CATEGORIES

Newmark (1981) states that between literal and free, faithful and beautiful, exact and natural translation, he categorizes translation by a degree of depending SL emphasis or TL emphasis as follows.

SL emphasis	TL emphasis
1. Word-for-word translation	1. Adaptation
2. Literal translation	2. Free translation
3. Faithful translation	3. Idiomatic translation
4. Semantle translation	4. Communicative Translation

2.5.1 WORD FOR WORD TRANSLATION AND ADAPTATION

The word for word translation seems almost impossible, where the emphasis is on mechanically translating of each word from SL to TL, without giving any Importance of the whole structure of the text or without paying attention to the loss of meaning in the TL text. This verbatim rendering is also referred to as literal translation.

On the other hand, adaptations take another extreme position there the translator takes utmost freedom and adapts the source text into the target language. The translator is not concerned with accuracy but with giving general idea of the text. The guiding principle here is that the source text can be re-written in terms of the target culture and the structures of the Target Language.

2.5.2 LITERAL TRANSLATION AND FREE TRANSLATION

Literal or word for word translation is the transferring the meaning of each individual word in a text to another, equivalent word in a target language.

Free Translation is translating loosely from the original. Contrasted with word for word or literal translation, this will be the best method depending on the most appropriate unit of translation involved. It provides a great freedom in translating, the most extreme form of it. It should be avoided by the translation.

2.5.3 SEMANTIC TRANSLATION AND COMMUNICATIVE TRANSLATION

Semantic translation is close and literal, it gives highest priority to the meaning and form of the original. Religious texts, legal texts, literature are also examples of it. Communicative Translation is little liberal and gives priority to the effectiveness of the message, to be communicated. It focuses on factors such as readability and naturalness. It is appropriate for pragmatic texts like advertisement, brochure & product descriptions

2.5.4 BALANCED TRANSLATION

A balanced translation is one that considered the middle ground between source can be and target language as to the respect of meaning, structure of both languages. A translator adopts the original text into the target language using the normal word order, grammar and syntax of the target language preserving the meaning of the source language.

There are specialized kind of translation like machine translation, legal translation, literary translation, translation of sung texts commercial translation, medical translation, pedagogical translation, economic translation, financial translation and back translation.

Along with the types or variety of translations, there are other types of translations which help to decide relevance and resemblance of ST and TT. The structure of translation should follow that of the original text: there should be no change in the sequence of narration or in the arrangement of segments of the text. The semantic identification of the TT with the ST is of major importance. It is not possible to exchange any information if there is difference between the transmitted and received message. The presumption of semantic identity between ST and TT is based on the various degrees of equivalence of their meanings. The translator usually tries to produce in TT the closest possible equivalent to ST. A model is a conventional representation of the translating process which describes the mental operations for translation. It may not be certain that the translator uses all of these mental operations in the actual translation. It is assumed that the translators make a mental travel from the original to the interlingual level of equivalence and translate them. There are 2 such models of translation.

1. Situational
2. Transformational

The Situational model describes reality, the facts of life by the verbal representation. The process goes from the text into one language through extra-linguistic situation to the text in another language. The translator first understands what the original is about and then says the same thing in the TT.

The Transformational model assumes that in every language there is a basic structure which is completely equivalent to each other. Its function is to provide the translator with the appropriate tools for analysis and synthesis. The following are some of the characteristics to find for relevance of translation:

1. The translator must be able to cope-up with the elegance of operation, literary style of both ST and TT.
2. The translator has to preserve and fit into a different linguistic and social context with various shades of meaning.
3. The translator should know the variety of language devices: neutral and emotional words, archaic words and new coinages, metaphors and similes,

foreign borrowings, dialectal words, jargon and slang expressions, proverbs and quotations and such more linguistic devices.

4. The translator must also bear in mind the requirement of theatrical presentation.

Depending upon the function of the source text, the following are the types of translation.

1. **Literary Translation:** Literary translation deals with literary texts. Here the main function is to make an emotional or aesthetic impression
2. **Informative Translation:** Informative translation deals with the non-literary texts. Here, the main aim is to convey a certain number of ideas to the reader. This may include scientific and technical texts, newspaper material, official papers, public speeches, political and propaganda materials, advertisements.

2.6 GUTT'S VIEWS

According to Gutt, the translator's task is "to understand at each point what contextual effects were inferred in the original context and thereby form a comprehensive hypothesis of the intended interpretation of the original, consisting of both explicatures and implicatures". (Gutt: 1991/2000, 233)

He gives difference between other two types of translation:

- (1) Direct translation and (2) Indirect translation

In indirect translation, there is no need to refer to the context of the source text, while direct translation requires the audience to be familiar with the context of the source text to understand it. Further, direct translation involves complete interpretive resemblance. It assumes that the audience of the translated text has to be familiar with the environment of the source text. While indirect translation allows the translator to be more flexible. A direct translation is done with regards to the context of the original. The audience has to familiarize themselves with the context assumed by the original communicator. Here, footnotes, prefaces and introductions may help. The translator should decide whether a faithful or literal translation would be too difficult for the audience. If he feels so, the freer version or an adaptation can be opted. The translator has to decide whether rhythm, rhyme, metre or syntactic choices have to be the same or different.

A translator has to make several adjustments in content, form and style of the original text for the following reasons:

1. For conveying the writer's message in the original faithfully
2. For communicating with the reader according to his or her needs

Thus, the relevance of the translation can be achieved when we try to answer the following questions:

❖ **CHECK YOUR PROGRESS 2**

- 1) _____ translation is appropriate for pragmatic texts like advertisement, brochure & product descriptions.
 - a) Pragmatic
 - b) Communicative
 - c) Sematic
 - d) Literary

- 2) A translator has to make several adjustments in _____ to convey the meaning faithfully.
 - a) Style
 - b) Form
 - c) Content
 - d) All of the above

- 3) _____ translation is close and literal, it gives highest priority to the meaning and form of the original.
 - a) Sematic
 - b) Transformational
 - c) Formal
 - d) Pragmatic

- 4) _____ translation allows the translator to be more flexible.
 - a) Direct
 - b) Indirect
 - c) Formal
 - d) Descriptive

- 5) The _____ model describes reality, the facts of life by the verbal representation.
 - a) Situational
 - b) Transformational
 - c) Formal
 - d) Informal

2.7 SUGGESTED READINGS

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:: STRUCTURE ::**3.0 OBJECTIVES:****3.1 INTRODUCTION****3.2 THEORY OF EQUIVALENCE****3.3 EUGENE NIDA'S VIEWS****3.4 ANTON POPOVIC'S VIEWS****3.5 WERNER KOLLER'S VIEWS****3.6 PROBLEMS WHILE TRANSLATING VARIOUS TEXTS****3.7 CATEGORIES GIVEN BY ANDRE LEFEVERE****3.8 ISSUES OF APPROPRIATENESS AND PRACTICABILITY****3.9 THE CONCEPT OF UNTRANSLATABILITY****3.10 SUGGESTED READINGS**

3.0 OBJECTIVES

At the end of this unit, the student will be able to

- Understand the theory of equivalence
- Identify problems while translating various texts
- Uses of various devices and strategies for translation
- Understand the concept of translatability

3.1 INTRODUCTION

Translation process is not as easy as it seems. It passes through multiple stages, types and texts. Each type of translation has its own hindrances. Each type of text has its own barriers as each text is rooted in its own social-cultural context, linguistic context and intellectual level. A translator faces many types of problems while he endeavors to translate. In this process, they might lose or gain some meaning.

3.2 THEORY OF EQUIVALENCE

J.C. Catford defines translation as a unidirectional process which involves, "the replacement of textual material in one language (Source Language) by equivalent textual material in another language (Target Language) (1965:20).

It is basically a linguistic task because it involves an operation performed on languages. The definition mentioned above seems simple, but it involves two words which need emphasis, "textual material" and "equivalent". Sometimes, the textual material of source language is not translated equivalently in the Target Language due to grammar and vocabulary. The core problem in any translation is that of finding equivalents of source language into target language.

Opinions about theory of equivalence:

Many theorists have their own opinions about problem of equivalence.

3.2.1 ROMAN JACOBSON'S OPINION

In "On Linguistic Aspects of Translation", Roman Jakobson talks of equivalence from the linguistic point of view that says, "Equivalence in difference is the cardinal problem of Language and pivotal concern of linguistics" (Brower, 1962:239). He believes that the translator recodes and transmits Source Language into Target Language, and therefore translation involves two equivalent messages in two different languages. This is due to the differences in structure, terminology, and not because of the inability of the translator. He emphatically mentions that the roots are in structure and syntax of language.

Many a times, the process of translation has the following hurdles.

- (a) structural
- (b) lexical
- (c) contextual

3.2.2 LEXICAL PROBLEM OF EQUIVALENCE

The lexical problems are due to aspects of rhythm, alliteration, onomatopoeia, puns, equivocations and idioms. Cultural nuances are the basic problems in each and every literary texts.

As one of the viewpoints in translation simply puts it as: most of the problems of translation are the problems of equivalence of the following four types.

ONE TO ONE EQUIVALENCE

One-to-one equivalence is comparatively less problematic as a word in source language has only one equivalent in the target language, but it may be problematic when cultural, social and historical difference are added.

ONE TO MANY EQUIVALENCE

One-to-many equivalence is basically problematic because of the multiple alternatives of equivalence of source language into target language. When such words are to be translated, the translator has to choose the correct and more appropriate words as per the contexts.

MANY TO ONE EQUIVALENCE

The third type, that is many-to-one equivalence, causes problem because it needs precision and exactness of meaning, to be conveyed through just one available option.

ONE TO ONE OR NULL EQUIVALENCE

One-to-none or null translatability is such problem of equivalence as it leads to inability to be translated i.e. untranslatability. For examples, idioms and proverbial expressions put the translators in a dilemma. Such transfer of untranslatable words and their transcription in the target language, gives a local colour to the translation.

Thus, translation becomes creative through translator's ideology and aesthetic choice of more or less synonymous expressions.

In practice, no translation can be purely "literal" or "free". To be communicative and interpretive, across cultural system, society and language, the translator has to balance between both the languages: the source as well as the target. Translation has to be true not only to the linguistic and cultural aspect but also historical aspect and the translator's own time. He should try to create the similar effect in the target language as that of a source language. Much of the success of translation depends on how the translator understands and values content.

3.3 EUGENE NIDA'S VIEWS

Eugene Nida's publication of "Towards a science of translating (1964) and "The Theory and Practice of Translation" (1969) co-authored with Taber, made certain words like literal, free and faithful translation outdated. Rather, he gave a new difference between formal equivalence and dynamic equivalence.

3.3.1 FORMAL EQUIVALENCE:

Nida Explains: "Formal Equivalence focuses attention on the message itself, in both form and content..... one is concerned that the message in the receptor language should match as closely as possible to the different elements in the source language" (1964:159").

It means, such translations are more inclined towards the source language, often with the footnotes, to get easy understanding of the customs and culture of the source language.

3.3.2 DYNAMIC EQUIVALENCE

Dynamic equivalence or the functional equivalence is based on what Nida calls, "the principle of equivalent effect, where, the relation between the receptor and message should be substantially the same as that which existed between the original receptor and the message". (1964: 159).

Here it means that the message is transferred in such a way as it becomes easy to grasp for the receptor, keeping in view his linguistic and cultural needs and

expectations. Such a view includes adaptations of grammar, lexicon and cultural references which are needed to achieve naturalness and decrease the foreignness of the SL.

3.4 ANTON POPOVIC'S VIEWS

There is a third theory of equivalence, given by Anton Popovic. In his "Dictionary for the analysis of Literary Translation: (1976), he defines four types of equivalence.

- 3.4.1 Linguistic equivalence
- 3.4.2 Paradigmatic equivalence
- 3.4.3 Stylistic or translational equivalence
- 3.4.4 Textual or syntagmatic equivalence

3.4.1 LINGUISTIC EQUIVALENCE

Linguistic equivalence has uniformity or sameness of both the source and the target languages; it has close word-for-word resemblance in translation.

3.4.2 PARADIGMATIC EQUIVALENCE

Paradigmatic equivalence talks about grammatical aspects and expressions

3.4.3 STYLISTIC OR TRANSLATIONAL EQUIVALENCE

While in stylistic equivalence, there is functional equivalence which aims at expressive identity without any deviation or variation.

3.4.4 TEXTUAL OR SYNTAGMATIC EQUIVALENCE

Syntagmatic equivalence is that of a structure form and shape of the translation. This is also known as textual equivalence.

3.5 WERNER KOLLER'S VIEWS

Werner Koller is of the opinion that correspondence falls within the fields of contrastive linguistics which compares two languages and describes their differences. He gives five different kinds of equivalence

- Denotative equivalence
- Connotative equivalence
- Text-normative equivalence
- Pragmatic equivalence
- Formal equivalence.

The denotative equivalence talks about equivalence of the extra-linguistic content of the text, while the connotative equivalence is related to equivalence of connotative aspect of the text. The text normative equivalence is related to text-types behaving in different ways. The pragmatic equivalence is very much like the dynamic

equivalence given by Nida. This type is also known as communicative equivalence, while the formal equivalence is concerned with the form and aesthetic aspect of the text.

3.6 PROBLEMS WHILE TRANSLATING VARIOUS TEXTS

Based on the above various theories of equivalence, Let's have some insight into the problems faced while translating various texts.

3.6.1 FICTION:

Both literary stylistic and linguistic approaches have failed to recognize the nature of fiction translation. Fiction translation needs a socio-semiotic approach. Translation of fiction is much more complicated than the translation of other genres, as it deals not only with bilingual, but also bi-cultural and bi-social transference. In literary translation studies, much attention had been given to poetry translation instead of fiction translation. Here is the mention of such practical problems while translating prose fiction:

- 1) Narrative technique: all information relating to the manipulation of point of view in the work;
- 2) Characterization: information about how we learn about characters; any indication that characters are changing or developing; significant new information about a character;
- 3) Theme: moral problem/issues raised for the characters or for the reader;
- 4) Plot: an ordered, organized sequence of events and actions;
- 5) Style: i.e. related to meaning in a general way, lexical and grammatical patterning, discourse coherence and cohesion etc, areas like figure of speech (even a seemingly insignificant comma can be very important in interpretative terms) and such like.

Translation of fiction involves the exchange of the social experience of individuals in the fictional world with readers in another culture or society. Some more can be discussed as below:

3.6.2 IDIOMS :

The most common problem of translating the content arises because of idioms, as they represent their culture. The most difficult sort of its translation is when the central component of meaning is shifted.

3.6.3 HISTORY:

The historical significance of events and their religious symbolism in the text is a great hindrance to a translates, because to keep maintaining nearness to source

text can be a trouble to the translator, as it overloads communication. Here the structural adjustment can be a wise choice.

3.6.4 SENTENCES:

Word and phase order double negatives, gender, class, number concord, active-passive sentences, coordinating and subordinating sentences, appositions and ellipsis are hindrances to the translation of sentences, as these problems may often confuse the translators, as their patterns and arrangements are different from language to language.

In the translation of different works, the translator has to choose among faithfully translations, adaptations and free versions.

3.6.5 PROSE:

The translation of prose also has some problems, of which he has to find answers, thus performing into functions: to translate and to solve the problems.

- 1) According to Hilaire Belloc, the translator should constantly ask himself whether to translate word-for-word, idiom-for-idiom or intention-by-intention. He further suggests the translator not to use ornamental language otherwise the readers will be distracted and confused
- 2) Short-stories. Short stories are the most difficult literary form after verse. It faces the same problems as that of a novel or other fiction.
- 3) Poetry: Translating poetry is more difficult than any literary mode. Andre Lefevere lists seven different strategies employed by English translators of Catullus's Poem 64: They are phonemic translation, literal translation, metrical translating, poetry into prose translation, rhymed translation, blank verse translation and Interpretation.

3.7 CATEGORIES GIVEN BY ANDRE LEFEVERE

- 3.7.1** Phonemic translation, which attempts to reproduce the SL sound in the TL while at the same time producing an acceptable paraphrase of the sense. Lefevere comes to the conclusion that although this works moderately well in the translation of onomatopoeia, the overall result is clumsy and often devoid of sense altogether.
- 3.7.2** Literal translation, where the emphasis on word-for-word translation distorts the sense and the syntax of the original.
- 3.7.3** Metrical translation, where the dominant criterion is the reproduction of the SL metre. Lefevere concludes that, like literal translation, this method concentrates on one aspect of the SL text at the expense of the text as a whole.
- 3.7.4** Poetry into prose. Here Lefevere concludes that distortion of the sense, communicative value and syntax of the SL text results from this method, although not to the same extent as with the literal or metrical types of translation.

- 3.7.5** Rhymed translation, where the translator 'enters into a double bondage' of metre and rhyme. Lefevere's conclusions here are particularly harsh, since he feels that the end product is merely a 'caricature' of Catullus.
- 3.7.6** Blank verse translation. Again, the restrictions imposed on the translator by the choice of structure are emphasized, although the greater accuracy and higher degree of literalness obtained are also noted.
- 3.7.7** Interpretation: Under this heading, Lefevere discusses what he calls versions where the substance of the SL text is retained but the form is changed, and imitations where the translator produces a poem of his own which has 'only title and point of departure, if those, in common with the source text'.

Thus, the translation is engaged in "creative transposition", in the process of which he finds it difficult to translate proverbs, epigram, aphorism and parallelism. Some more common problem are structural constraints, ironic statements, puns, rhyme schemes rhythms, references and stylistic techniques.

3.8 ISSUES OF APPROPRIATENESS AND PRACTICABILITY

Issues of appropriateness and practicability are of most importance when choosing the form of the TL poem.

To translate poetry effectively, translators have to be poets acquainted with the poetic forms of the SL and the TL. In some cases, the translator may choose to translate poetry into prose or free verse. Moreover, imitation may require that the translator dramatically changes denotative meaning in order to make the TT suit the desired verse form. Thus, translating the meaning of songs and chants, whatever accurate the translation is, to a form rather than rhymed and measured verse is likely to waste the intentionality of the poems. The run- on lines stanza form is challenging in translation because it has its unique features. These lines are related to each other grammatically - they can be read as if a single sentence. If the ST has multiplicity of responses among the ST readership, the translator should make all the efforts for preserving all the possible meanings inherent in the ST. They have to be aware of the difference between referential meaning and poetic meaning. Translating the tone into another language different in its literary conventions is one more difficult and challenging aspect.

Various linguistic devices and strategies.

Translators should have an aesthetic sensitivity to imagery and symbols. He should also possess the quickness and insight to choose the effective way of conveying meaning of the metaphor from among many possibilities. Usually, cultural metaphors are harder to translate than universal or personal metaphors. The difficulty arises when local objects are used as metaphors. In such cases a foot note may clarify but it may spoil the aesthetic reading the poem. Alliteration and assonance are among the phonic patterns recurrent in poems and having thematic and expressive purposes.

Dramatic texts: Theatre translations can be said to be complete when its performed with full potential. The translator remains in dilemma to translate literally or through its function. It is believed that the dramatic text is only the timeline, and it has to be

filled up by the art of actors and symbolism because the actual importance of drama is dialogue, characterized by rhythm, intonation and pitch.

3.9 THE CONCEPT OF UNTRANSLATABILITY

As complete equivalence way not be possible, there is always some loss or gain. This leads to the problem of untranslatability. Due to complexity of language, one may very well derive that literary art is untranslatable.

3.9.1 TYPES OF UNTRANSLATABILITY GIVEN BY CATFORD

1. Linguistic
2. Cultural.

When there is no lexical or syntactic alternative in the target language for the source language, linguistic untranslatability takes place, due to difference in languages. While the cultural untranslatability is by the reason of absence of relevant situational feature of the source language into target language.

While translation is not an isolated activity, the translator has to show the social aspect of the source language to the unfamiliar audience of the target language. Such aspects may be food, dress, social customs and laws, flora and fauna festivals, rituals and ceremonies. Here the translator may describe the items in the target language and then write explanatory footnotes for the target language audience.

3.9.2 TYPES OF UNTRANSLATABILITY GIVEN BY POPOVIC

Popovic distinguishes two types of untranslatability as problem of connotation and inadequacy of language. In his opinion the problem of connotation is, "A situation in which the linguistic elements of the original cannot be replaced adequately, in structural Linear, functional or semantic terms in consequence of a lack of denotation or connotation". (Gentzler; 1993: 85)

The second type is not merely linguistic, but reflects the inadequacy of language itself. "A situation where the relation of expressing the meaning, i.e. the relation between the creative subject and its linguistic expression in the original does not find an adequate linguistic expression in translation (Gentzler: 1993: 85-86)

Due to language being a system within a culture, cultural untranslatability is implied in any process of translation.

Linguistic untranslatability occurs mostly because of suggestive meanings. A word may have different levels of meanings due to context, roots, propriety, time, place, gender etc. Thus, the translator is compelled to get deeper into the cultural context of the source text to clearly serve to his target audience about the culture of SL.

Cultural problems also include socio-cultural vocabulary like idioms, proverbs, images, folk similies, myths, humour etc. Here, the translator has to work hard to maintain the ethnic and cultural elements and convey them to target audience.

LIMITATIONS IN TRANSLATION
AND UNTRANSLATABILITY

- c. Literal
 - d. Overt
3. **It is believed that the dramatic text is only the _____, and it has to be filled up by the art of actors and symbolism.**
- a. Timeline
 - b. Time zone
 - c. Time table
 - d. Lifeline
4. _____ translatability is such problem of equivalence as it leads to inability to be translated i.e. untranslatability.
- a. Null
 - b. One to one
 - c. One to many
 - d. Many to one
5. **The _____ equivalence talks about equivalence of the extra-linguistic content of the text.**
- a. Denotative
 - b. Connotative
 - c. Literary
 - d. Emotional

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:: STRUCTURE ::**4.0 OBJECTIVES****4.1 INTRODUCTION****4.2 TERMS USED FOR TRANSLATION IN EARLY INDIA****4.3 TRANSLATION IN THE ANCIENT AND CLASSICAL INDIA****4.4 TRANSLATION AND THE SPREAD OF BUDDHISM****4.5 TRANSLATION THEORY: A COMPARISON BETWEEN THE
VAIDIKA AND THE BUDDHIST ATTITUDE TO TRANSLATION****4.6 TRANSLATION IN THE SECOND MILLENNIUM****4.7 LET US SUM UP****4.8 SUGGESTED READINGS**

4.0 OBJECTIVES

In this unit we shall,

- Look at various terms used for translation in early India
- Discuss the history of the practice and thinking about translation in early India
- Discuss how the practice and theory of translation in early India is to be understood in its social, cultural and historical contexts.

4.1 INTRODUCTION

The area of translation studies dealing with the history of translation is extremely relevant yet a rather neglected area of study in India. According to Bassnett 'investigation of the theories of translation at different times, the critical response to translations, the practical processes of commissioning and publishing translations, the role and the function of translations in a given period, the methodological development of translation and, by far the most common type of study, analysis of the work of individual translators' are the common ways of studying translation historically in the West (7). In the Indian context, undoubtedly, the problem of periodization of the diachronic study of translation becomes extremely difficult.

Susan Bassnett while discussing this problem of periodization in the West, shows how George Steiner (1975) has managed to overcome the problem by dividing various phases of translation theory into unequal time periods based on the predominant ideological emphasis rather than on the more conventional

periods of European cultural history like the Renaissance, the Enlightenment, Romanticism or Modernism (40-41). The cultural history or histories of India resists such Western models of periodization of literary history as is rightly pointed out by G.N. Devy (1998). In this unit, an attempt is made to link translation activity in India to various social, cultural and political projects and contextualize it.

4.2 TERMS USED FOR TRANSLATION IN EARLY INDIA

The terms used for the activity of translation in India, '*anuvad*', '*bhashantar*', '*roopantar*', '*tarjuma*', and '*chaya*' are well-known, though none of these can be considered as a simple equivalent of the term 'translation' in the narrow sense of the term. These terms have a history of their own. *Anuvad*, literally 'saying again' or 'saying after' was used in ancient India to denote a practice in which students said something after their teacher in order to memorize it, or to refer to the habit of repeating something to confirm, support something already alluded. Contrasting the use of *bhashantar* with *anuvad*, Umashankar Joshi comments that *bhashantar* implies change of language and hence is only change of formal properties of expression, while *anuvad* implies an attempt to recapture the content and the voice once again (111-112). However, the use of the term for the activity of translation is not very old.

4.3 TRANSLATION IN THE ANCIENT AND CLASSICAL PERIOD

Although renderings of fragments of text from one language to another were common enough in ancient India, the practice of turning an entire text from one language to another was not very widespread. Commenting on the dearth of translated texts in ancient and classical Sanskrit, Bholanath Tiwari (1972) points out that this is due to the fact that India was far ahead of other countries in technical, metaphysical and scientific knowledge and hence a need for translations was not very great and whenever an Indian came across anything new, he would internalize it and write in Sanskrit. Even if there had been full translation, he opines, which is quite possible, they are not extant today. He mentions that there are some portions in the *Rig Veda*, which after minor phonetic transformation resemble the parallel portions of the *Zend Avesta* probably because they were composed in an earlier language from which the language of the *Zend Avesta* and the Vedic Sanskrit developed. These, he says, can be considered as illustrations of 'transformation' or '*roopantar*' (189-190).

As is well known, in classical Sanskrit Drama, there was a convention of using Prakrits or non-Sanskrit regional languages for the dialogues spoken by maidservants, servants, and clowns. It was felt necessary to provide Sanskrit *chaya* (lit. shadow) or translation of these Prakrit dialogues. Tiwari believes that during the Gupta Age (4th to early 7th cent. AD) many Prakrit texts must have been partially or fully rendered into Sanskrit. Some Prakrit Jain texts like *Panchsamgrah*, and *Visativisika* exist in the form of Sanskrit translations or adaptations. '*Badarkaha*' or '*Brihatkatha*' written by Gunadhaya in the early part of the first millennium, a collection of brilliant short stories written in '*Paishachi*' (language of vampires) dialect, exists only in Sanskrit renderings, the most notable

rendering being Somadeva's '*Kathasaritsagar*' or the *Ocean of Stories*. One should mention '*Gaha kosha*' or '*Gathashaptashati*' attributed to a Satvahan king Hala is a wonderful anthology of love poems in Prakrit. Many verses from this collection exist in their Sanskrit avatar in *Amrushatak*, *Aryashaptashati* and in a similar collection by the medieval Hindi poet Bihari.

Though plenty of European texts and texts from other languages exist in Sanskrit today, which is not a widely used language, there was poverty of translations in the ancient and classical Sanskrit. A noted Marathi poet and well-known critic Vasant Bapat has rightly objected to a belief held by the renowned Marathi essayist V.S. Chiplunkar that the word *bhashantar* did not exist in classical Sanskrit simply because Indians then had all the knowledge available in Sanskrit and did not have any need for translations (48). The reason for this seems to be the very high prestige, power and patronage which had made it less receptive. However, Sanskrit was not the only language not very receptive to literatures and texts from other languages, Prakriti like Pali or *Apabrahmasa* were not so receptive either. It is believed that perhaps Ashokan Edicts were originally composed in Pali and then rendered into other regional languages (Tiwari, 191). As in the case of Sanskrit, there are hardly any complete translated texts found in Prakrits though some portions from Kalidasa or the Epics are available.

4.4 TRANSLATION AND THE SPREAD OF BUDDHISM

Translation activity was carried out on a large scale in tandem with the spread of the Buddhism in Asia and nearby countries. Buddhist religion was born as an alternative to the casteist, ritualistic and dogmatic Vaidika religion and had a great appeal to the nearby nations who had social institutions quite similar to those in India. From BN Mukherjee's (1978) engaging account of the spread of the Buddhist thought into the heart of Central Asia and Afghanistan, one can surmise that translation is one of the main activities associated with proselytization on the one hand and the evolution of the recipient central Asian and Afghan languages on the other. Mukherjee provides a list of the Buddhist texts translated into languages such as Kuchean, Saka-Khatonese, and Sogdian languages and alludes to manuscripts of bilingual dictionaries, lexicons, and handbooks for the translators. Besides, the Buddhist texts in Pali and Sanskrit, many other texts like the *Panchatantra*, the *Hitopadesha*, the Epics, and other secular literature too seem to have traveled to different parts of Asia in various incarnations.

A mention must be made here of Buddhist monk and philosopher Kumarjiva (AD 344 -413) who is recognized as one of the greatest translators of Buddhist scriptures from Sanskrit into Chinese, and it was principally owing to his efforts and influence that Buddhist religious and philosophical ideas were disseminated in China. Sunitikumar Pathak (1978) also provides an interesting account of the spread of the Buddhist religion in Tibet, Mangolia, and Siberia. He notes that thousands of highly accurate renderings of the Buddhist and Vaidika texts were produced under royal patronage in Tibet and that in the ninth century AD there was a conference to standardize the techniques of translation in accordance with the Tibetan language and prosody. Several secular texts like the plays of Kalidasa or the famous *Amarkosha* were also translated. The stress was on high fidelity to the source texts and translations had to get approval from the

council of editors. They were so accurate, says Pathak, that the scholars could reconstruct many Mahayana Buddhist texts missing in their original languages by translating the Tibetan translation back into Sanskrit and Prakrit. These translated texts also later served the role of the source texts for many other languages of Asia. The activity of the translation of the Buddhist texts was a highly professional and systematized activity carried out with a purpose of producing highly accurate renderings. Translation then was a part of the larger project: proselytization.

4.5 TRANSLATION THEORY : A CONTRAST BETWEEN THE VAIDIKA AND BUDDHIST ATTITUDE

As philosophers like Derrida pointed out it is a fact that the metaphysical underpinnings of culture affect the way translation is conceived, produced, and received. The Christian Platonic metaphysics attributes a secondary status to translation as it is a 'copy' and not 'original' and that it is because of post Babelian condition and the Babel is seen as the other Fall (59). This is quite similar to the Indian Vaidika metaphysics, which is about essentialist, monistic, transcendental, unchanging, original and absolute nature of reality. It sees all change as illusionary and superficial *Maya*. The concept of rebirth is pervasive and crucial to the Hindu worldview and many people who reflect on translation have used this notion as a metaphor for translation. However, the application of this metaphor for translation can again be viewed from two contrasting perspectives in the Indian metaphysical thought. The first dominant view, which is also the Vaidika view, holds that there is an inner eternal and transcendental essence, which remains unchanged, and rebirth is merely a change of outward appearance. The famous *shloka* of the *Srimad Bhagwad Geeta*, one of the most important religious Hindu text says 'Even as a man casts off worn-out clothes, and puts on others which are new, so the embodied casts off worn-out bodies, and enters into others which are new (Swami Swarupananda 1909:2.22).' This notion of eternal and transcendental essence is comparable to what Derrida terms as 'transcendental signified' of western metaphysics which remains the 'same' in spite of the change in material signifiers. It sees all transformation, including translation as illusion and deception of senses. In contrast to the Vaidika ideology, the Buddhist metaphysics, which also believes in rebirth, sees reality as immanent and in a state of constant Heraclitian flux and devoid of all essences and origins. In the Buddhist philosophy, *Anaatma* or non-self is truth and the selfhood is not organic awareness, it is divisible and heterogeneous. Reality is constantly being transformed. Transformation and change is the fundamental nature of existence. Best example of this view is found in the famous Debate of the King Milinda (Bhikkhu Pesala: 2001). The Buddhist metaphysics holds that in spite of absence of eternal transcendental self, there is the cycle of birth and rebirth. Many, including the famous King Meander, a Bactrian King who is also known as Milinda, have thought that this is actually contradictory. Nagsena, in the book *Milinda Panho*, The Debate of King Milinda, clarifies this Buddhist notion of rebirth using another sparkling metaphor. The dialogue goes something like this:

The King asks, "He who is reborn, Nàgasena, is he the same person or another?"

"Neither the same nor another." Nagsena replies.

"Give me an illustration."

“In the case of a pot of milk that turns first to curds, then to butter, then to ghee; it would not be right to say that the ghee, butter and curds were the same as the milk but they have come from that, so neither would it be right to say that they are something else.”

In short, transformation of one material ensemble into another is what takes place in the Buddhist thinking about rebirth. Thus, from the Buddhist perspective, nothing is permanent and the world is constantly being transformed into something else. Hence, we are constantly being translated along with the whole world. No wonder the Buddhists could accept translated texts in far more positive spirit rather than *Brahmins* and their ‘language of the gods’.

4.6 TRANSLATION IN THE SECOND MILLENNIUM

Gradually by second millennium, Sanskrit was shrunk to being the language of theosophy, metaphysics, rituals, priests and certain pedantic poets in the feudal courts and newly evolved languages or *bhashas* occupied the central place in social and cultural lives of Indians. . Kabir famously called Sanskrit ‘stagnant water’ and the *bhasha* as flowing river. The epics, the *Puranas*, and the secular literature available in Sanskrit were brought into the *bhashas* by means of adaptations and ‘imitations’ in Drydenian sense, rather than as faithful renderings. The equivalent, which they sought, was not linguistic or textual but spiritual. To use G.N. Devy’s apt phrase, it was the whole ‘language of spirituality’ which was translated. The activity of rewriting the Sanskrit texts into the regional languages ranged from commentaries ‘*teeka*’, ‘*bhashya*’ to renderings that are more faithful. One of the most famous *teeka* is Dyaneshwar’s *Bhavarthadeepika*, a commentary on the *Bhagwad Geeta* in the twelfth century. The *Ramayana* and the *Mahabharata* exist in almost all-major languages of India in their regional avatars. The *Puranas*, the *Bhagwad Geeta* and Kalidasa’s works also were widely recomposed. The primary aim of such renderings was not to produce a ‘faithful copy’ of the originals but to empower even the illiterate and the oppressed. The act itself was symbolic like the act of opening up of the temple’s sanctum sanctorum in the last century to the people considered untouchables or was denied access to it. In fact, it was the ‘opening up’ of the language of spirituality. Akho, the brilliant seventeenth century Gujarati poet and philosopher, retorted to the people who insisted on using Sanskrit as the language of philosophy by saying, ‘Why do you cling to a language, knave! One who triumphs in the battle alone is considered brave!’ Elsewhere he says that one interprets Sanskrit using Prakrit (regional language) in the way one has to open a tied stack of firewood for it has no meaning as a stack (128). The *bhashas* emerged richer and more vibrant and living because of these rewritings and became intimately tied with the identity of the community. This transfer of texts into the regional languages in the form of adaptations, revisions and rewriting of the Sanskrit texts has contributed greatly to the evolution of the modern Indian languages.

The second millenium is important not only because of the evolution of the modern languages but also for the establishment of various Islamic regimes, the colonial rule, and the freedom of the emergent nation. In Islam, the Prophet himself has encouraged the Muslims to ransack knowledge from every part of the world. The first Arabs and Persians who came into contact with India were not blinded just by her gold and but also her priceless treasure of the knowledge of

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astronomy, astrology, alchemy, philosophy and plenty of exciting literary texts. Translations into the Arabic, the Persian, and the Pahalavi began long before the establishment of Islamic rule in India. Many Arab scholars came to Takshashila during the later part of the first millenium to study medicine and translated important medicinal texts like *Caraka-Samhita* into the Arabic. Many Indian texts are found in Pahalavi. Some portions of the *Mahabharata*, the stories from the *Hitopadesha* and *Panchatantra* were translated into the Pahalavi and the Arabic. Many works, whose originals are lost, survive in the Arabic avatars e.g. *Asrarut Mawalad* (The Secrets of Nativities), *Indathu-l-Alamwed-Dawn-e-fi-l-Oiran* (the Beginning of the World and Revolution) (CR Naik, 1963).

Many Indian scholars visited the courts of the Caliphs. The Caliph Mansur (753-774) had Brahmagupta's *Sidhanta* and *Khandyakhandyaka* translated into the Arabic. Harun (786-808) invited Indian scholars and had works on medicine, pharmacology, toxicology, philosophy, astrology, mathematics translated into Arabic. It is well known that the concept of zero and the decimals traveled to Europe via Arabs. When the Islamic rule was established in India the activity of translation continued. Firoz Shah Tughlak (1353-1388) ordered Persian translation of around 1390 volumes from Sanskrit literature captured at Kangra. It is interesting to note that Husain Shah ordered Maladhava Vasu to translate the *Bhagwatam* and the *Mahabharata* into Bengali because a Muslim lord patronized translation of non-Islamic texts into a language which was not the sacred language of Islam (Rao, 79).

Besides patronizing Sanskrit writers, Akbar commissioned a great number of classics like the two Epics, *Lilavati*, the *Atharvaveda*, and the *Bhagwat Geeta*. *Yog Vasishista*, *Singhasan Batisi*, *Panchatantra* and so on translated into Persian. As Sarma and Zamani point out, Akbar set up a bureau of translation (*maktabhana*) in his capital Fatehpur Sikri to promote a dialogue between the Muslim and non-Muslim intelligentsia in India. Akbar commissioned translation of the *Mahabharata* as *Razm-nama* in 1582. Khān, Mulla Shiri cAbd al-Qadir Badauni and Sultan Thanisari, with the help of Sanskrit scholars Deva Misra, Shatvadhvani, Madhusudhan Mishra and Caturbhujā. In 1587 Abu'l Fazl wrote an extensive Preface to this translation. Sometime later, Abu'l Fazl's elder brother Faiẓī prepared a verse translation of the first two books of this epic. The *Ramayana* was similarly translated by the team of translators. The *Kathasaritsagara* by Somadeva in the eleventh century in Kashmir. It was partly translated into Persian at the court of Zayn al-cĀbidīn (r. 1420–1470) of Kashmir. At Akbar's orders, Badauni revised and completed this Persian translation. The *Rajtaringini* which is a renowned chronicle of the kings of Kashmir by Kalhaṇa (12th century) was also translated into Persian at the court of Zayn al-cĀbidīn. Shah Muḥammad Shahabadii retranslated it and presented it to Akbar on his first visit to Kashmir in 1589.

According to Sarma and Zamani, there were not many scholars proficient in both Sanskrit and Persian so they had the Hindu or Jain scholars paraphrase of the Sanskrit text in the local vernacular which rendered into Persian by one of the several Muslim assistants. The Hindus and Jains who prepared the paraphrase were known as mu'baran (interpreters) and the Muslims who rendered the paraphrase into Persian were styled mutara jimān (translators). Finally, the Persian rendering was polished and put into elegant prose and verse by one of the more

accomplished scholars, who signed it as his work. Consequently, explanatory sentences found their way into the translated texts at several levels. (269-270).

The Islamic translator resembled the Roman translator in his voracious craving for knowledge, but he was in no sense a 'robber' like the Roman as he treated his source texts with reverence. European culture also received many ideas that developed in India via Persian and Arabic translations. Impact of these ideas and the mode of their travel would be a fascinating account and would throw more light on the history of ideas in Europe. It can be seen that translation, which plays an important role in the traffic of ideas, is also very closely associated with political projects like imperialism, and the violence of encounter in the spread of religion and ideology.

4.7 LET US SUM UP

The chapter attempted to provide a history of translation and ideas about translation in India by linking translation activity in India to various social, cultural and political contexts. Though renderings of fragments of text from one language to another were common enough in ancient India, the practice of turning an entire text from one language to another was not very widespread. The terms used for the activity of translation in India, '*anuvad*', '*bhashantar*', '*roopantar*', '*tarjuma*', and '*chaya*' are well-known. Though plenty of European texts and texts from other languages exist in Sanskrit today, which is not a widely used language, there was poverty of translations in the ancient and classical Sanskrit. Translation activity was carried out on a large scale in tandem with the spread of the Buddhism in Asia and nearby countries. Thousands of highly accurate renderings of the Buddhist and Vaidika texts were produced under royal patronage in Tibet and that in the ninth century AD there was a conference to standardize the techniques of translation in accordance with the Tibetan language and prosody. Several secular texts like the plays of Kalidasa or the famous *Amarkosha* were also translated.

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The second millennium is significant not only because of the development of the modern languages but also for the founding of various Islamic regimes, the colonial rule, and the freedom of the emergent nation. Translations into the Arabic, the Persian, and the Pahalavi began long before the establishment of Islamic rule in India. Many Arab scholars came to Takshashila during the latter part of the first millennium to study medicine and translated important medicinal texts. Besides patronizing Sanskrit writers, Akbar commissioned a great number of

classics like the two Epics, *Atharvaveda*, and the *Bhagwat Geeta*.so on translated into Persian. He also set up a bureau of translation (*maktabkhana*) in his capital to encourage a discourse between the Muslim and non- Muslim intelligentsia in India. European culture also received many ideas that developed in India via Persian and Arabic translations. It can be seen that translation, which plays an important role in the traffic of ideas, is also very closely associated with socio-political-cultural projects like imperialism, and the violence of encounter in the spread of religion and ideology.

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:: STRUCTURE ::**5.0 OBJECTIVES****5.1 INTRODUCTION****5.2. CICERO, HORACE AND ST JEROME: ‘WORD-FOR-WORD’ OR
‘SENSE-FOR-SENSE’?****5.3. RENAISSANCE HUMANISM****5.4. DRYDEN AND TYTLER****5.5 SCHLEIERMACHER****5.6. LET US SUM UP****5.7 KEY WORDS****5.8 SUGGESTED READINGS**

5.0 OBJECTIVES

In this Unit, we shall

- Discuss key translators-cum-theorists of the early period in Western translation history
- Acquaint yourselves with key translators-cum-theorists of the early period in Western translation history,
- Acquire an advanced knowledge about the methodologies adopted by the early translators,
- Understand the difference between ‘word-for-word’ (literal) translation and ‘sense-for-sense’ (free) translation.

5.1 INTRODUCTION

A key objective of the course is to give a brief overview of traditions, theories, and processes of translation to make you understand the meaning, context and process of translation in a better way through a slice of history. The chapter covers early classical writings on translation beginning with Cicero in the first century BCE which formed what we now know as western theories of translation. A detailed discussion on the early translation theories will introduce you to the different approaches of translation, the intent of the author and translator, and the function of the text.

5.2 CICERO, HORACE AND ST JEROME: ‘WORD-FOR-WORD’ OR ‘SENSE-FOR-SENSE’?

The western theories of translation began with the classical writings of Cicero, Horace and St Jerome on the different ways of translating. It was Roman rhetorician and politician Cicero (106-43 BCE) who emphasized his approach to translation from Greek to Latin in his rhetorical and philosophical treatises and advocated for the translation of oratorical elements of the source language (SL) in order to create similar rhetorical effects in the target language (TL). The reason for the preference for the oratorical (sense-for-sense) over the literal (word-for-word) was perhaps due to the low social status of the ‘interpreter’ (‘the literal translator’, in the prevailing sense of the term), whom the ancient Romans despised for lack of education and his crude and unrefined Latin language and expression. Cicero’s preference for a sense-for-sense translation was echoed by Roman poet, satirist and critic Horace (65-8 BCE) in a short but often-cited passage from his *Ars Poetica* (The Art of Poetry) where he says that the faithful translator will take care not to render word-for-word. This attitude continued to dominate the debate on translation during the succeeding centuries.

The views of Roman Catholic priest, theologian and historian St Jerome (347-420 AD) were quite in line with Cicero’s. St Jerome was commissioned by Pope Damasus to review the existing translations of the Gospel and produce a more reliable Latin version. Jerome corrected Latin translations of the Greek New Testament, but for the Old Testament, he relied on the original Hebrew rather than the Greek Septuagint, a Greek translation of the Hebrew Bible. Jerome’s decision to bypass the much-revered Greek Septuagint caused an outcry and he was severely criticized as a falsifier of the text, a profaner of God, abandoning the traditions of the church in favour of the Jews. He ignored the critics and continued to translate from the Hebrew, and by the year 405 AD, he completed his Latin Bible. Explaining his translation strategy in *De optimo genere interpretandi*, a letter addressed to his friend and Roman senator Pammachius, he cites the authority of Cicero and Horace to make a passionate defence of his own Latin translation of the Bible, which later came to be known as the Latin Vulgate. It was St Jerome who had coined the ‘sense-for-sense’ in his defence against the accusations of incorrect translation. Jerome dismissed the word-for-word approach because it would produce an absurd translation. The ‘sense-for-sense’ approach which he advocated, on the other hand, helped reproduced the content, meaning and the style of the source text. To explain the concept of the TL carrying the sense of the ST, Jerome presents a military analogy in which the source language (ST) is marched into the target language (TL) like a captive by its conqueror.

5.3 RENAISSANCE HUMANISM

Over a thousand years after St Jerome, much of the Western translation theory remained centred on the recurring debate of literal versus free translation in the context of the Bible and other religious and non-religious texts. By the Middle Ages, Latin ceased to be spoken by the commoners and only priests and educated elites could read the Latin Bible. However, with the strong backing of Church

authorities, Latin continued to remain the language of knowledge and religion in European societies for many centuries even after the decline of the Roman Empire. It was only during the Renaissance, which flourished in Europe the 13th to 16th century, that the Church's authority was challenged by the thinkers and the reformers. The Renaissance included an intellectual movement known as humanism, and the humanists revived the Greek and Latin classics which they believed contained all lessons one needed to lead an upright and effective life. In the early fifteen century, efforts were made to challenge Latin through the translation of the Bible into vernacular languages. It was a time when the mere act of translation of the Bible into vernacular languages could mean to be a challenge to the papal authority. The English theologian- translator William Tyndale (1490-1536) who translated the Bible in English, and the French intellectual and humanist Etienne Dolet (1509-1546) who added the phrase *rien du tout* (nothing at all) in his translation of one of Plato's dialogues, were severely condemned with the change of heresy, the copies of their work confiscated, and they were burnt publicly for committing the sin of translation.

It was Etienne Dolet, who in his 1540 manuscript *La manière de bien traduire d'une langue en aultre* (The way of translating well from one language into another), set out five principles of translation thus:

- (1) The translator must understand perfectly the content and intention of the author he is translating.
- (2) The translator should have a perfect knowledge of the language from which he is translating (SL), and an equally excellent knowledge of the language into which he is translating (TL).
- (3) The translator should avoid the tendency to translate word for word.
- (4) The translator should employ forms of speech in common usage.
- (5) Through his choice and order of words, the translator should produce a total overall effect with appropriate tone.

The period of the Renaissance saw the rise of literacy and the invention and proliferation of the printing press across Europe. It was for the first time that people could read, and there was a growing demand for vernacular Bibles. The Protestant reformers also insisted that the scriptures should be accessible to all worshippers. Among the vernacular translations appeared across Europe during the Renaissance, Martin Luther's New Testament (1522) and the Old Testament (1534) can be said to be the most influential translations of this time. Luther used every day German language to make sure that ordinary people understand the the Word of God easily. Luther defended his principles of translation and introduced significant new views about translational equivalence in his *Sendbrief vom Dolmetschen* (An Open Letter on Translating) published in 1530. Luther had been heavily criticized by the Church for the addition of the word *allein* ('alone'/'only') in translating from Epistle of Saint Paul's to the Romans which could convey that the individual's belief is sufficient for good life, and not 'the works of the law'.

In his defence, Luther presents some examples from the Vulgate to highlight that the emphasis should be placed on the meaning of the whole phrase rather than the meaning of individual words. In this way, Luther follows St Jerome

in rejecting a word-for-word translation approach which would obscure the meaning in the TL and make it incomprehensible. To illustrate this point, Luther presents an example for Matthew 12:34, which in the Latin text says: “Ex abundantia cordis os loquitur”. The English King James version of the Bible renders this as: “Out of the abundance of the heart the mouth speaketh.” Luther presents a free translation using a common German proverb which in English reads: “With what the heart is full, the mouth overflows.” This idiom means ‘to speak straight from the heart’. Presenting these examples, Luther tried to show how the literal rendering of the ST can betray the meaning of the entire sentence. Luther believed that the translators must sometimes look for a phrase in the TL that renders the thought clearly with different words. Even though there was no great theoretical advancement since St Jerome, Luther’s infusion of the Bible with the language of the common people and ‘the emancipation of the vernacular’ from the hold of the classical languages, and the focus on the TL were his notable contribution in the history of translation theory. In *Sendbrief*, he extols the language of the ordinary people thus:

You must ask the mother at home, the children in the street, the ordinary man in the market and look at their mouths, how they speak, and translate that way; then they’ll understand and see that you’re speaking to them in German.

5.4 DRYDEN AND TYTLER

An important advancement in translation theory came with the seventeenth century English writers like John Dryden and Alexander Fraser Tytler. In his preface to his translation of Ovid’s *Epistles* (1680), John Dryden (1631-1700) classifies translation into three types: (1) Metaphrase (word-for-word), paraphrase (a middle path), and imitation (loose rewriting).

Like many of his predecessors, Dryden rejects ‘metaphrase, or turning an author word by word, or line by line, from one language into another’. He criticizes translators like Ben Jonson (1572-1637) who adopted metaphrase (literal translation), calling them as ‘verbal copiers’. Dryden also disapproves imitation, citing an example of Cowley’s imitation of Pindar who adopted the strategy of free adaptation in *Pindariques* (1656). In his view, “Imitation of an author is the most advantageous way for a translator to show himself but the greatest wrong which can be done to the memory and reputation of the dead.” Dryden prefers paraphrase - a middle path - to avoid pedantry on one hand and excessive license on the other hand. Dryden compares the translator with the portrait-maker with the ‘duty of making portrait resemble the original’.

With this three-part or triadic model of translation proposed by Dryden, he established clear parameters for his contemporaries and also subsequent generation of writers on translation.

It was the Scottish lawyer and scholar Alexander Fraser Tytler (1748-1813) whose treatise *Essay on the Principles of Translation* (1791) is regarded as the first systematic study of translation process. Tytler acknowledges his debt to Dryden but instead of conforming to Dryden’s author-oriented description, Tytler

offers his view that a good translation is oriented towards the target language reader. Tytler has laid down three rules for translation:

- (1) A translation should give a complete transcript of the ideas of the original work.
- (2) The style and manner of writing should be of the same character with that of the original.
- (3) The translation should have all the ease of the original composition.

It is interesting that three theoreticians – Tytler, Dryden, and Dolet arrived at more or less identical principles of translation through ‘practice’. To some extent, Tytler’s first laws echoes Dolet’s first two principles which refer to the translator having a perfect knowledge of the original, and being competent in the subject and giving a faithful transference of the sense and meaning of the author. Tytler’s third law, similar to Dolet’s fifth principle, deals with ‘all the ease of composition’ of the ST. It is to be noted that he talks of ‘all the ease of original composition, and not ‘all of the original’. Tytler regards this as the most difficult task, and using a traditional metaphor, compares it to an artist producing a copy of a painting. He also cautions that ‘scrupulous imitation’ should be avoided to retain the ‘ease and spirit of the original’. Instead, as he maintains, the translator should ‘adopt the very soul of his author’. Since Tytler is critical of overly free translation, it is uncertain what he actually means when he says ‘adopt the very soul of his author’. Similar to what Dolet had done with his five principles, Tytler ranks these three rules in order of importance. What is meant by this hierarchical categorization is that ease of composition can be sacrificed for the sake of manner, and manner can be sacrificed for the sake of sense.

5.5 SCHLEIERMACHER

Friedrich Schleiermacher (1768–1834), German theologian and translator, delivered in 1813 a highly influential lecture *Über die verschiedenen Methoden des Übersetzens* (‘On the different methods of translating’) at a meeting of the Royal Academy of Sciences in Berlin. What is distinct from other translation theorists we have already discussed here is that he made a distinction between translation of works of art (scientific and literary texts) which he referred to as *Übersetzer* and the translation of worldly texts (common matters from ‘business and everyday life’) which he referred to as *Dolmetscher*. At that time, *Dolmetscher* was the interpreter who translated commercial documents, the traveller’s questions, the exchanges of diplomats and hoteliers. Schleiermacher considers *Dolmetscher* to be an inferior type of translation as it is done by a mechanical process of interlingual substitution, and requires no creativity. It is the second type ‘*Übersetzer*’ that Schleiermacher sees as being on a higher creative plane, breathing new life into the language. Moving beyond the dyad of word-for-word and sense-for-sense or literal and free translation, Schleiermacher offers two modes of translation:

Either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him.

Schleiermacher’s preferred way of translating is to move the reader towards the writer. In this way, the translator, an expert in the TL, can help the less competent but intelligent reader to appreciate the ST. To achieve this, the translator must adopt an ‘alienating’, ‘foreignizing’ method of translation. This emphasizes the value of the foreign, by ‘bending’ TL word-usage to try to ensure faithfulness to the ST.

Schleiermacher’s influence has been immense and modern day scholars like Lawrence Venuti’s much popularized concepts of ‘foreignization’ and ‘domestication’ are based on Schleiermacher’s methods of translating.

5.6 LET US SUM UP

In our discussion of the Western theory of translation from Cicero to the twentieth century scholar Schleiermacher, we have seen that the approach of word-for-word translation or sense-for-sense translation, the fidelity versus infidelity of translation to the ST, the importance of form versus content, the relevance versus irrelevance of translations for the target readers remained the subject of heated debate in Western Europe until the twentieth century. During this period, there was preference for sense-for-sense translation over word-for-word translation. We have also seen how the Bible translation has become central to Western translation practice for over a thousand years, and major Western translation theories have been developed from the arguments about authority, translatability and methodology involving Bible translation. It is easy to notice that these theorists seemed to be ignorant of or to have no access to what others had written regarding translation. An interesting point to note is that many of the early theorists tended to present a justification for their translation approach in a preface to their translations. We can say that Dryden’s proposed triad of metaphrase, paraphrase and imitation is said to mark the beginning of a more systematic and precise definition of translation. Later, Schleiermacher introduced the concepts of domestication and foreignization and his preference for foreignization as a way of expanding the expressive capacity of the TL have continued to influence modern day scholars of the translation studies, which we will discuss in the next unit.

5.7 KEY WORDS

Metaphrase:	‘word by word and line by line’ translation, which corresponds to literal translation from the ST.
Paraphrase:	‘translation with latitude’, where the translator follows the sense of the ST, rather than the words; this involves changing whole phrases and more or less corresponds to faithful or sense-for-sense translation.
Imitation:	‘forsaking’ both words and sense of the ST; and taking only some general hints from the ST to produce what today might be understood as ‘adaptation’.

❖ **CHECK YOUR PROGRESS**

1. In Western translation theory, what was the contribution of Cicero?

- a) He consolidated the word-for-word translation method popular in Ancient Rome
- b) He translated the speeches of Greek orators in a word-for-word fashion
- c) He translated the speeches of Greek orators through creative imitation

2. In Western translation theory, what translation method did St Jerome say he was using?

- a) He preferred word-for-word over sense-for-sense translation
- b) He preferred sense-for-sense over word-for-word translation
- c) He preferred sense-for-sense over word-for-word translation except in the translation of the Bible.

3. What was the importance of the translation method of Martin Luther?

- a) He interspersed German with Latin and thereby raised the profile of German
- b) He translated into everyday German and thereby helped to strengthen the German language.
- c) He translated into a highly formal German and thereby helped to strengthen the German language.

4. Dryden proposed three methods of translation. Which corresponds to literal or word-for-word translation?

- a) Metaphrase
- b) Paraphrase
- c) Imitation

5. Which of the following is the most important of Tytler's 'laws' of translation?

- a) Accuracy to the source text content
- b) Preservation of the author's way of writing
- c) Naturalness of target language expression

6. What is Schleiermacher's preferred translation strategy?

- a) To move the reader towards the writer
- b) To move the writer towards the reader
- c) To find a balance between writer and reader

5.8 SUGGESTED READING

1. Munday, Jeremy, et al. *Introducing Translation Studies: Theory and Applications*. 5th ed., Routledge, 2022.
2. Robinson, Douglas. *Western Translation Theory: from Herodutus to Nietzsche*. 2nd ed., Routledge, 2002.
3. Weissbort, Daniel, and Astradur Eysteinnsson. *Translation – Theory and Practice: A Historical Reader*. OUP, 2006.

:: STRUCTURE ::**6.0 OBJECTIVES****6.1 INTRODUCTION****6.2 ORIENTALISTS AND MISSIONARY TRANSLATION IN INDIA****6.3 TRANSLATION IN THE TWENTIETH CENTURY INDI****6.4 CLASSIFICATION OF INDIAN LITERATURE TRANSLATED INTO
ENGLISH****6.5 MODERN INDIAN THEORIES OF TRANSLATION****6.6 LET US SUM UP****6.7 SUGGESTED READINGS**

6.0 OBJECTIVES

In this unit, we shall,

- Familiarize ourselves with modern Indian traditions of translation and translation theories.
- Understand the orientalist and missionary activities of translation in India as well as by educated Indians in the colonial era
- Get an overview of various kinds of Indian literature in English translations in postcolonial times
- Consider some key theorists of translation in India and their ideas.

6.1 INTRODUCTION

Translation in India has always been a part of larger social and historical projects such as the spread of religion as in the Buddhist translation activity or the Christian missionary activity or even inter-religious interface as in contact with Islam. It was a part of colonizer's discourse and also part of resistance to it. In the post-Independence era, it can be a part of the need to redeem oneself from the alienation from the local 'roots' as in the case of recent translations from *bhakti* and a part of the project of constructing a nationhood. The current unit introduces the students to modern Indian traditions of translation and translation theories. It begins by providing an overview of Orientalists and missionary translation activities in India and goes on to discuss twentieth century developments in theory and practice of translation. The unit provides a historical overview of translation of Indian literature in English

translation in the postcolonial period and some key theoretical perspectives on translation by leading Indian scholars and translators

6.2 ORIENTALISTS AND MISSIONARY TRANSLATION IN INDIA

The much-recounted story of British Colonization in India is a complex historical narrative, which is full of ambivalence in the attitudes of the colonizers and the colonized towards each other. While it was the greed for wealth, lust for power, and the desire to spread the Christian Faith that brought the White man to the subcontinent, the alternative realities that he had to encounter intrigued him, fascinated him, and repulsed him. This outlook is not dead even today. The act of translation was one of the ways in which he could attempt to make sense of the vast geographical and diversiform cultural landscape that sprawled in front of him. While Orientalism was an attempt to translate the bafflingly complex plurality and heterogeneity of the East by using the Western frames of reference, the missionary activity was an attempt to translate Western Christianity into the native religious vocabulary. Orientalism as understood today, largely due to the incisive analysis by Edward Said (1978) was an attempt to translate the East in such way so as to assist and justify the ideology of colonization. As Niranjana points out correctly, translation raises questions about representation across the inequality cultural barrier and history (1995).

Commerce, chiefly spice trade brought the Europeans in close contact with India and they obviously felt the need to learn the language of the natives. Many grammars of modern Indian languages were compiled by the Missionaries, the Company people, and the Orientalists and subsequently improved upon. However, what attracted them most was the rich classical literary tradition.

Indological and orientalist translation activity gained momentum from seventeenth century onwards. John Marshal's 'the *Saun Bead*' (the *Sama Veda*) was from a Bengali version and the *Bhagwat Purana* from a Persian version into English.¹ Charles Wilkins was the first Englishman to learn Sanskrit. He published a Sanskrit grammar (1779) and the *Bhagwat Geeta* (1785). He is distinctly along with Sir William Jones, the pioneer of Indology. Besides being an excellent scholar, he was also a pioneer in printing in Indian characters. He himself cut matrices and cast type of Bengali, Arabic and Persian as well as the Devnagari script. Sir William Jones, the founder of the Asiatic society of Bengal, translated the *Shakuntala* (1789), the *GeetaGovind* (1792) the *Manusmriti* (1794), and the *Hitopadesha*. He was among the first to note that Sanskrit, Greek and Latin had a common source and it was a sort of a shock for the European scholars who had believed till then that Hebrew was the origin of all languages.

The information about the orientalist translations of Indian texts is from i) A.L. Basham, 1963 and ii) Chatterjee, Sir Atul and Sir Richard Burn, 1943. For details, see the works cited.

Anquetil-Duperron, a Persian scholar published a translation of four Upanishads from a 17th century Persian version in 1786 and later fifty more Upanishads in 1801. In 1823 H.H. Wilson, who was the secretary of the committee of Public Instruction, which translated many English books into Sanskrit, Arabic, and Persian, translated the *Meghdutam*, the *Rigveda*, and the *Vishnu Purana* into English. One of the greatest Orientalist achievements is the celebrated fifty one volume translation *The Sacred Books of the East* edited by Max Muller (1823-1900) which contains translations by scholars from many countries. In 1881, the Pali Text Society started publishing original works as well as translations from the Buddhist texts mainly from Pali. The society also translated the *Jataka* tales and other important texts into European languages.

The characteristic feature of the Orientalist translations, was that they promoted the idea of 'The Glorious India that was' in contrast to the fallen and barbaric country that lay in front of the alien rulers. The image of the 'spiritual' and the 'supercivilized' India had to be manufactured in order to establish kinship with the colonized nation without doing any damage to the colonizer's sense of superiority.

On the other hand, the Missionaries were more interested in the living indigenous languages. The first two British Missionaries in India were William Carey and John Thomas. Carey towards the end of the eighteenth century came to India and translated the New Testament in Bengali in 1801 and the Old Testament between 1802 and 1809. He also prepared a dictionary of Bengali language. He produced the *Grammar of Mahratta Language* (1805) and translation of *St. Matthews Gospel* and two books of the *Fables* in Marathi, which were followed by the Scottish Missionary Society's Bible. Carey also inspired many Indians to develop prose in the indigenous languages especially in Hindi, Bengali, and Marathi. The missionary activity, which included translating the Bible and other books into the modern Indian languages, preparing grammars and developing prose in these languages had a deep impact on their growth. In order to highlight the two ways of the West in looking at Indian social and cultural scenario, 'Missionary' attitude and approach to Indian language and culture can be interestingly contrasted with those of the Orientalist's. While the former emphasizes the practical realities and living languages, the latter wallows in a distant past.

As the education in English became more widespread, the Orientalist and Indological translations inspired the Indians who received English education. Raja Ram Mohun Roy (1772-1833) was among the earliest scholars to translate the *Upanishads* into English. Romesh Chander Dutt (1848-1909) translated the great Epics (1898) and the *Rigveda* into English verse. Popular novels by Walter Scott or Wilkie Collins were translated into Indian languages and they have played a major role in the development of the modern novel in India. Shakespeare was a particular favourite and translations from his plays exist in almost all major languages of India. Like RC Dutt and Raja Ram Mohan Roy many other Indian scholars translated from the Sanskrit classics into English. Commenting on the differences between the medieval translation and renderings from Sanskrit, Devy notes correctly that the

medieval translation aimed at 'liberating the society, whereas the colonial translations were merely reactionary. They came either as a reaction to the colonial situation that had hurt the national pride of India or as imitations of Indological translation of Sanskrit works by scholars like Sir William Jones, Max Muller and others (150)'.

6.3 TRANSLATION IN THE TWENTIETH CENTURY INDIA

When we come to the twentieth century the translation activity in India can be divided into three main categories: i) translations from non-Indian languages into Indian languages, the source language being mainly English sometimes as the language of the original or sometimes as the third language acting as a 'filter', (Pierre, 135-145, Trivedi, 46-55) ii) translations from Indian languages into non-Indian languages, mostly into English, forming a category called Indo-English literature or Indian literature in English Translation (ILET)(Mukherjee,1994) and iii) translations from one Indian language into another and not infrequently with the use of English or Hindi as a mediating language. This last category needs to be exhaustively studied in order to have some idea of the complex cultural and linguistic situation in India.

The practice of translation from non-Indian languages, mainly English into Indian languages came into prominence with the onset and progress of missionary activity as has been noted. During the early colonial period, Shakespeare and the popular novelists of the nineteenth century were translated into Indian languages. The translations reflected the political situation of the colonization as well as the aesthetic and ethical norms prevalent in Indian cultures. Kher (1988) has compared various versions of Shakespeare in Marathi and shown how these translations reflect the ethical and the aesthetic conventions prevalent during the time (72-80). Trivedi (1997) has pointed out that Premchand's translation of Anatole France's *Thais* reflects how the resistance to the colonial situation is encoded in the strategies Premchand selected in dealing with the text. Tiwari provides a useful list of English works translated into Hindi (191).

Interestingly, the other category that of translations from Indian languages into English has received considerable critical attention compared to the other two categories. Its chief characteristic is the fact that it is tied to the colonial history and the politics of the hegemonic status of English in India. It transgresses, if the translator is an Indian, the cardinal and implicitly accepted rule of translation: one should always translate into one's mother tongue.

6.4 CLASSIFICATION OF INDIAN LITERATURE TRANSLATED INTO ENGLISH

Trivedi (52) provides a fourfold division of the Indian literature translated into English: i) Indic and Indological works mainly translations of the ancient and medieval Sanskrit or Pali texts into English, ii) translations of the late ancient and medieval works, largely to do with bhakti, e.g. A K Ramanujan's translations or Rabindranath Tagore's translation of Kabir. Trivedi calls these two trends as neo-

orientalists or post Orientalist trends, iii) fictional works depicting various aspects of modern India realistically like the work of Tagore or Premchand. Trivedi remarks that this category broadly conforms to Fredric Jameson's inadequate description of the Third World national allegory and iv) Modernist or High modernist writers translated into English, a category which Trivedi believes is contrary to Jameson's thesis as it shows that internationalism/universalism cosmopolitanism can flourish in the Third World as well.

In Trivedi's first category can be put the works of Indologists and Sanskrit scholars like Wendy Donniger O Flatthery, Barbara Stoller-Miller, or Lee Siegel who have produced excellent translations of Sanskrit classical texts with erudite and insightful commentaries, forewords and appendices. Indian scholars like Sri Aurobindo, CC Mehta, and P Lal have translated from Sanskrit classics into English. The list is quite long, but the shadow of Orientalism looms large over these translations and so does the desire to indulge in the 'glories of past'.

AK Ramanujan's translations from the South Indian saint-singers and of the ancient Sangam Classics, Tagore's translations of Kabir (1915), Sri Aurobindo's Vidyapati (1956), Chitre's Tukaram (1991), Heifetz and Rao's Dhurjati (1987) or R Parthasarthy's *The Cilappatikaram* (1992) and many other works more or less well received belong to the second category described by Trivedi. It is unfair to label these translations as neo- or post- Orientalist as these are scholar who belong to the colonized cultures and they translate into the language of the colonizers rather than the other way round. Besides, Orientalism worked in tandem with the colonizing project and reinforced it. Nevertheless, the colonial history does play a crucial role in the production and reception of these types of translations. It would be extremely interesting to consider P.Lal's observations which are cited by St.Pierre as they would provide an insight into why Indians translate from the bhakti compositions into English, ' I soon realized that an excessive absorption in the milieu and tradition of English was divorcing me from the values that I found all round me as an experiencing Indian, so I undertook the translation of Indian-in practice, mostly Hindu-sacred texts, in the hope that the intimacy that only translation can give would enable me to know better what the Indian "myth" was, how it invigorated Indian literature, and what values one would pick up from it that would be of use to me as an " Indian" human being and as an Indian using a so called foreign language, English, for the purposes of writing poetry. '(Cited by Pierre, 143-144). St. Pierre rightly comments that such an attitude, 'arises out of a desire to ground oneself more fully into the Indian source culture.'

Indeed, the Indian translators of the bhakti or ancient Indian texts are educated in English and haunted by the feeling of being 'uprooted' from the Indian soil. It is the desire to 'Indianize' or 'nativize' one's self that these Indians have while translating 'Indian' texts into a non-Indian language. Translation becomes an important strategy in overcoming the sense of being fragmented and alienated. In this light one can understand Dilip Chitre's remark, 'I have been working in a haunted shop rattled and shaken by the spirits of other literatures unknown to my ancestors ...Europe has

already haunted my house...I have to build a bridge within myself between India and Europe or else I become a fragmented person.'(Devy, 151-152).

The desire to relate the East and the West in 'positive' manner springs from the English educated Indian's conscious or unconscious fear of alienation and of not belonging to the very country he or she is born in. This crisis may be due to the historical, or to use a more fashionable word, 'post-colonial' condition, but then this should definitely separate it from the translations of the Orientalists.

The third trend as pointed out by Trivedi, and is very well documented by Sujit Mukherjee who gives an excellent list of various Indo-English realistic fictional works translated into English in his appendix which depict various aspects of modern Indian life. Mukherjee makes a strong case for inclusion of these works in the academic study of what is called 'Eng. Lit.' Moreover, the fourth category of Modernist and high modernist poets and writers translated into English features in Mukherjee's list too. He also provides a list of Indian dramas translated into English. Mukherjee's list is not comprehensive or complete, neither is it updated, but it reveals what a great help this kind of effort provides to the scholars.

The postcolonial theory has, indeed, provided a powerful analytical framework for translation studies. Bassnett and Trivedi (1999) believe that the hierarchic opposition between the original work and translation reflects the hierarchic opposition between the European colonizer culture and the colonized culture. This hierarchy, they observe, is Eurocentric, and its spread is associated with the history of colonialization, imperialism, and proselytization (1-4). Because of these historical reasons, many radical theories of translation have come up in the former colonies.

6.5 MODERN INDIAN THEORIES OF TRANSLATION

G.N. Devy has formulated a credible Indian perspective to translation theory by contrasting the ways in which translation is perceived in India and in the West. Devy rightly notes that the metaphysical status of translation determines how it is perceived in a culture. Contrasting Western metaphysics with that of East, Devy states, 'in Western metaphysics, translation is an exile and an exile is a metaphorical translation- a post-Babel crisis. The multilingual, eclectic Hindu spirit, ensconced in the belief in the soul's perpetual transition from form to form, may find it difficult to subscribe to the Western metaphysics of translation (135). He points out that Western linguistics is essentially monolingual and rules out the very possibility of interlingual synonymy. It also overlooks that fact that languages are 'open' to one another's influence in linguistic, social and historical sense. Devy is of opinion that Indian consciousness is 'translating consciousness' and it exploits the 'potential openness of language systems'. He believes 'if we take lead from Phenomenology and conceptualize a whole community of 'translating consciousness', it should be possible to develop a theory of inter-lingual synonymy '(139-141). Devy is optimistic that an acceptable theoretical perspective on translation can emerge from India because it has 'a culture that accepts metamorphosis as the basic principle of existence' and its metaphysics is not haunted by the fear of exile. He notes that the whole bhakti

movement of poetry in India had the 'desire of translating the language of spirituality from Sanskrit to the languages of people.'

Devy's call for indigenous and native theory of translation based on local context and local social, literary and cultural traditions is also found in Ayyapaa K Paniker's 'The Anxiety of Authenticity: Reflection on Literary Translation' (1996:36-45). He points out that the fear of being unfaithful and the anxiety of being true to the original in letter in spirit did not haunt the medieval Indian translators. He notes, 'All through the Middle Ages, throughout the length and breadth of India, Sanskrit classics like the epics and puranas continued to be retold, adapted, subverted and 'translated' without worrying about the exactness and accuracy of formal equivalence.'(37). He speculates that it was with beginning of attempts to translate the Bible into Indian languages that this question of authenticity became a bugbear. He points out that the politics of medieval Indian translations could perhaps be understood and interpreted in terms of the visible absence of the anxiety of authenticity on the part of these 'translators. He also notes that the absence of an exact equivalent for the modern sense of 'translation' in medieval Indian languages probably suggests that the Indian practice tolerated a great deal of creative deviance in retelling or adaptation of a literary text and that the prestige of the source text did not haunt or frighten the reader (1998). Paniker is no doubt right in pointing out this fact but it should also be kept in mind that translation is an inseparable part of *any* proselytizing movement. Spread of Buddhism in the first millenium across Asia also utilized practice of systematic and very accurate translations which have contributed not only to spread of variety of secular and religious Indian texts but also development of Asian languages.

In contrast to the perspectives mentioned, some of the well-known critics of the earlier generation like RB Patankar (1969:61-72) had some profound things to say about translation. He speculates on the possibility of translation from an aesthetic and philosophical point of view. He says that translations of literary works are said to be logically impossible but not empirically so. He points out the contradiction in the arguments of the critics who deny the possibility of translation. He says that the most fundamental assumption, which underlies in the activity of translation, is that meaning can be separated from its verbal expression and the critics who deny the possibility of translation are those who believe that in a literary work the verbal expression and the meanings are unique and cannot be separated from one another. However, Patankar says that this later thesis will also have to deny the existence of literary criticism and aesthetics since these disciplines are based on the assumption that meaning of work of art can be abstracted in order to be understood and analyzed. Therefore, if criticism is possible, translation too, to an extent must be possible. He maintains, 'there is no reason why the translator should feel uneasy about this procedure (of abstraction). He is in good company; for the process of abstraction which underlies his activity also underlies the activity of all practical criticism which is engaged in classifying, grading and rationally judging works of art' (71).

A rather neglected area, however, is the study of translations from one Indian language into another and the theoretical formulation and analysis of such translations. The essay, 'Translation in a Plurilingual Post-colonial context: India' by

Paul St. Pierre (1997) is an illuminating analysis into this area which offers some interesting insights into the complexities of this area. He discusses various projects like *Aadan Pradan* (lit. interexchange) run by the National Book Trust, and Sahitya Akademi projects for translating a major literary work from one language into another. He points out that these projects aim at 'forging national integration through the exchange of creative literature' (140, he is quoting from the National Book Trust 'manifesto'). Yet, he is aware of the disparity and asymmetrical relations between various languages due to political and social reasons. He points out that more translations are published in the northern and central Indian languages than in the south Indian languages, when one considers the ratio of the population of speakers and the number of books published by the NBT. These, he believes, 'do not simply represent what one might suspect to be an underlying north south bias...' but this requires interpretation, if one takes into account local contexts- availability of translators, for example, and cultural traditions- as well as historical relations between languages and communities in India. Such relations and contexts continue to exist in Modern India and they influence cultural productions, such as translations. They are as much a result of colonial policy- the formation of a unitary states out of a plurality of princedoms, feudatory states, etc., - as of decisions to maintain the divisions in modern India along linguistic lines. Thus, India is not only a state in which linguistic divisions are maintained, but it is also a nation in which such divisions can lead to new rivalries or continue the old ones. (142)'

He examines the case of Bengali texts translated into Oriya and shows how far greater number of Bengali texts in Oriya translations reflect the near hegemonic status of Bengali in Orissa. Indeed, the unequal relations among Indian languages deeply affect the traffic of translated texts between the languages. One has only to consider the number of Gujarati books translated into Marathi or Bengali and vice versa to realize that translation hardly takes between languages having equal footing and there is a distinct imbalance between them. An interesting picture emerges when we consider the number of books from Indian languages translated into other Indian languages. Bengali and Marathi have the least amount of translations from Indian languages (In *Anuvaadat Tarzanchi Bhartiya Bhashat Hanumanudi*, Maharashtra Times, 5 April 1996). Does this number reflect some sort of regionalist arrogance these languages have *vis a vis* other literatures in Indian languages? There is no doubt, such a thing as hierarchy among the literary languages of India.

St. Pierre ends his essay by underscoring the need to contextualize the practice of translation in India and says that, 'Translation... underscores the connection of translation to power: relations between languages and between communities are actualized and transformed through translation;' translation strategies reproduce more than mere meaning. The close examination of such relations and strategies makes it possible to elucidate the locations of powers within and between cultures in a concrete fashion, and this should, it seems to be one the goals of translation studies (145).'

6.6 SUMMING UP

To sum up this brief diachronic study of translation in India one can remark that translation in India has always been a part of larger social and historical projects such as the spread of religion as in the Buddhist translation activity or the Christian missionary activity or even inter-religious interface as in contact with Islam. It was a part of colonizing project and a part of resistance to it. It can be a part of the need to redeem oneself from the alienation from the local 'roots' as in the case of recent translations from *bhakti* and a part of the project of constructing a nationhood. As regards the historical study of translation in India, there is a constant need to contextualize it and analyze it with reference to the institutional and ideological framework. A thorough going study of this type is badly needed in order to increase not only our understanding of the subject but also our awareness of the context of cultural complexity in which literature and other cultural productions work.

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:: STRUCTURE ::**7.0 OBJECTIVES****7.1 INTRODUCTION****7.2 ROMAN JAKOBSON: THE PROBLEM OF TRANSLATABILITY
AND EQUIVALENCE IN MEANING****7.3 EUGENE NIDA: FORMAL EQUIVALENCE AND DYNAMIC
EQUIVALENCE****7.4 PETER NEWMARK: SEMANTIC TRANSLATION AND
COMMUNICATIVE TRANSLATION****7.5 WERNER KOLLER: EQUIVALENCE RELATIONS****7.6 LET'S SUM UP****7.7 KEY WORDS****CHECK YOUR PROGRESS****7.8 SUGGESTED READINGS**

7.0 OBJECTIVES

In this Unit, we shall

- Discuss key theorists of the twentieth century in Western translation history
- Explain the problem of translatability and equivalence in meaning tackled by modern theorists,
- Explain the methodologies adopted by the modern theorists
- Discuss the attempts made by modern theorists to move beyond the past theories of 'word-for-word' (literal) translation versus 'sense-for-sense' (free) translation debate, and put together systematic taxonomies of translation phenomena.

7.1 INTRODUCTION

A key objective of the course is to give a brief overview of traditions, theories, and processes of translation to make you understand the meaning, context and process of translation in a better way through a slice of history. The Unit-5 covered early classical writings on translation beginning with Cicero in the first century BCE which formed what we now know as western theories of translation. By now, you should have a good understanding of the different approaches of translation, the intent of the author and translator, and the function of the text. We already know We have seen that the discussion about translation in the early

period was often centred on undefined alternatives such as ‘letter’ or ‘spirit’, ‘word’ or ‘sense’. As we shall see in this unit, translation theory in the second half of the twentieth century marked a break with these vague and subjective criteria to judge a translation. In this unit, we will cover key developments in the twentieth and twenty-first century with the principal theorists and theories, and discuss how they put together systematic taxonomies of translation phenomena.

7.2 ROMAN JAKOBSON: THE PROBLEM OF TRANSLATABILITY AND EQUIVALENCE IN MEANING

Roman Jakobson (1896-1982), a Russian-American linguist and literary theorist, in his essay ‘On linguistic aspects of translation’ (1959) describes three ways of interpreting a verbal sign (word) : “it may be translated into other signs of the same language (intralingual translation), into another language (interlingual translation), or into another, nonverbal system of symbols (intersemiotic translation)” Jakobson dealt less with intersemiotic translation and focused on the analysis of the interlingual translation, translation between two different written sign systems, especially in terms of linguistic meaning and equivalence.

A. Intralingual Translation: Rewording in the same language.

Example: subtitles for hard-to-hearing people, a children’s encyclopaedia.

B. Interlingual Translation: Translation that takes place between two different languages

Example: the Bible, originally written in Hebrew, and underwent translations into Greek, Latin, English and a number of other languages

C. Intersemiotic Translation: Verbal signs into nonverbal sign systems.

Example: A novel adapted into a film or musical; nonverbal gestures; emojis; cartoon

Jakobson maintains that translation is always possible, even when the TL reader is not familiar with the translated item/text as it does not exist in his/her target culture. He gives the examples of ‘ambrosia’ and ‘nectar’ which the modern readers find in Greek myths even if they have never seen or consumed these substances in real life, and yet they know through linguistic meaning that they denotes ‘food for the gods’. This contrasts with *cheese*, which they will almost certainly have encountered first-hand in some form.

Jakobson then moves on to take up the problem of equivalence in meaning between words in different languages. He points out that ‘there is ordinarily no full equivalence between code-units. To understand the argument better, let’s take a look at this example: English is more limited in defining family relationships when compared with the languages from family-centered culture. There are only the words ‘uncle’ and ‘aunt’ in English, whereas there are a number of different words for mother’s and father’s relatives in Hindi. Thus, the English word ‘aunt’ is not identical to the Hindi word ‘Chaachi’ as ‘Chaachi’ carries a particular status for every member of the family, and as she is the wife of the eldest son of the household, she is accorded the privilege of being the senior woman of that

generation. There is simply no equivalent term in English for this. This interlinguistic difference brings in the issues of language and translation, and also the two opposing perspectives of linguistic universalism and linguistic relativity. Those who believe in linguistic universalism argues that while languages vary in their surface structure, there is a shared way of thinking and experiencing the world. In contrast to linguistic universalism, the linguistic relativity champions the differences between languages, and claims that because of these differences each language classifies the world in a unique fashion. Thus, as the relativists strongly claims, there is a fundamental incommensurability between languages.

If we take into account the linguistic relativism, then it would mean that interlingual translation was impossible. But, in Jakobson's description, interlingual translation involves 'substitut[ing] messages in one language not for separate code-units but for entire messages in some other language'. Thus, a translation of *cottage cheese* would not be the TT unit for *cottage* plus the unit for *cheese*; the message *cottage cheese* would be considered and translated as a whole. For the message to be 'equivalent' in ST and TT, the code-units will necessarily be different since they belong to two different sign systems (languages) which partition reality differently. In this way, Jakobson lays emphasis on the differences in structure and terminology of language and not on any inability of a language to render a meaning written in another language. Therefore, full semantic meaning is possible and the question of translatability remains the question of degree and adequacy, and not of inability of a language.

It is indisputable that languages differ, and they differ in a variety of ways. Jakobson observed : 'Languages differ essentially in what they must convey and not what they may convey.' It is easy to find the differences. We have already seen how Hindi language has a set of kinship terms which differ significantly from English vocabulary (the Aunt/*Chaachi* example above). Although languages differ, the concepts can be translated interlingually. Jakobson argues, 'All is conveyable in any existing language.' Jakobson considers prose translatable but claims that 'poetry by definition is untranslatable' because of its peculiar characteristics, and 'only creative transposition is possible'.

Jakobson's tripartite division of translation has been influential for decades, and has often been cited and quoted in various reference works. Although his division offers a valuable reference for translation theory and enriched the perspective of translation studies, the division contains problems, for instance, it does not give a clear definition of either a sign or translation, and there is an unclear boundary between interlingual and intersemiotic translations. This had led moder-day critics like Gideon Toury, Umberto Eco, Peter Torop, Dinda Gorlee, Zhonglian Huang, and Hongwei Jia to find out inadequacy of Jacobson's division and offer alternative models.

7.3 EUGENE NIDA : FORMAL EQUIVALENCE AND DYNAMIC EQUIVALENCE

The questions of meaning, equivalence and translatability became a constant theme of translation studies in the 1960s, and were tackled by a new 'scientific' approach followed by one of the most important figures in translation studies, the American linguist Eugene Nida (1914–2011).

The old terms such as ‘literal’, ‘free’ and ‘faithful’ translation, which were examined in Chapter 5, are discarded by Nida in favour of ‘two basic orientations’ or ‘types of equivalence’: (1) formal equivalence and (2) dynamic equivalence. In his volume *Towards a Science of Translating* (1964), the translator of the Bible and translation theorist Eugene first coined these notions. Nida defines them thus:

(1) Formal equivalence: ‘Formal equivalence focuses attention on the message itself, in both form and content [O]ne is concerned that the message in the receptor language should match as closely as possible the different elements in the source language’

Formal equivalence, later called ‘formal correspondence’, emphasizes accuracy and correctness in translation, and thus, it can be viewed as a SL-oriented approach. This type of translation is often a ‘gloss translation’ with a series of well-provided footnotes. This type of translation is often used in academic or legal environment, where the text is translated word-for-word in order to stay as close to the language and customs of the source culture.

(2) Dynamic equivalence: Dynamic, later ‘functional’, equivalence is based on what Nida calls ‘the principle of equivalent effect’, where ‘the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message’

Nida proposes four basic requirements of a translation as follows:

- (1) Making sense
- (2) Conveying the spirit and manner of the original
- (3) Having a natural and easy form of expression;
- (4) Producing a similar response.

It is important to note that dynamic equivalence is also a graded concept as the criteria of accuracy and naturalness may often be in conflict in the actual translation process, and cannot always be easily resolved. As a general rule for such conflicts, Nida considers that ‘correspondence in meaning must have priority over correspondence in style’ if equivalent effect is to be achieved.

Eugene Nida’s concept of equivalence has inspired the likes of Peter Newmark and Werner Koller, of whom we shall discuss in next sections.

7.4 PETER NEWMARK:SEMANTIC TRANSLATION AND COMMUNICATIVE TRANSLATION

Peter Newmark (1916–2011) English professor of translation at the University of Surrey, was one of the key figures in the founding of Translation Studies in the English-speaking world from the 1980s. His *Approaches to Translation* (1981) and *A Textbook of Translation* (1988) have been widely used on translator training courses and combine a wealth of practical examples of linguistic theories of meaning with practical applications for translation. Nida stresses receptors’ responses while Newmark doubts the success of equivalence effect. Replacing the terms formal translation and dynamic translation, Newmark proposes semantic translation and communicative translation:

Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic

translation attempts to render as closely the semantic and syntactic structures of the second language, allow the exact contextual meaning of the original.

It is easy to find in this the similarities to Nida's concepts of formal and dynamic equivalence: communicative translation is identical to dynamic equivalence in the effect it is trying to create on the TT reader, while semantic translation has similarities to formal equivalence. However, Newmark distances himself from the full principle of equivalent effect, since that effect 'is inoperant if the text is out of TL space and time. An example would be a modern translation of Homer. No modern translator can possibly hope or expect to produce the same effect on the reader of the written TT as the oral ST had on its listeners in ancient Greece.

A communicative translation is produced when in a given situation the ST uses an SL expression standard for that situation, and the target TT uses a TL expression standard for an equivalent target culture situation. Public notices, proverbs, and conversational clichés illustrate this point:

ધુમ્રપાન નિષેધ	No smoking	Public notice
જેવા સાથે તેવા	Tit for tat	Proverb
બકવાસ ના કરો!	Don't talk nonsense!	Conversation cliché

While communicative translation is used for 'informative' and 'vocative' texts like a science lesson or a glossary of technical terms, semantic translation is used for 'expressive' or literary texts like a poem or a novel. It is important to note that as long as equivalent effect is achieved, Newmark holds literal translation to be the best approach:

In communicative as in semantic translation, provided that equivalent effect is secured, the literal word-for-word translation is not only the best, it is the only valid method of translation.

However, if there is a conflict between the two forms of translation, then communicative translation should be preferred. Newmark illustrates this point by the example of the common sign *bissiger Hund* and *chien méchant*. It would be translated communicatively as *beware of the dog!* in order to communicate the message, not semantically as *dog that bites!* and *bad dog!*

7.5 WERNER KOLLER: EQUIVALENCE RELATIONS

Werner Koller (b.1942), the Swiss theorist examined and further developed the concept of equivalence in his German textbook on translation studies, *Einführung in die Übersetzungswissenschaft* (Research into the science of translation), which went through reprints since its publication 1979.

Koller maintains that the concept of equivalence implies a double link, the source text on one hand, and on the other hand, the conditions of reception of the text in the target culture. He distinguishes five types of equivalence relations as follows:

- (1) Denotative equivalence, related to equivalence of the extralinguistic content of a text; other literature, says Koller, calls this 'content invariance';

- (2) Connotative equivalence, related to lexical choices, especially between near-synonyms; Koller considers this type of equivalence to be referred to by others as ‘stylistic equivalence’;
- (3) Text-normative equivalence, related to text types, with different kinds of texts behaving in different ways;
- (4) Pragmatic equivalence, or ‘communicative equivalence’, is oriented towards the receiver of the text or message; this is Nida’s dynamic equivalence;
- (5) Formal equivalence, which is related to the form and aesthetics of the text, includes wordplays and the individual stylistic features of the ST; it is referred to by others as ‘expressive equivalence’, and should not be confused with Nida’s term ‘formal equivalence’.

It is to be noted that the equivalences are hierarchically ordered according to the needs of the communicative situation. So, the translator first tries denotative equivalence, and if this is inadequate, will need to seek equivalence at a higher level – connotative, text-normative etc. How to decide the appropriate level is left to the discretion of the translator. Translator must consider cultural differences so as the translation does not cause offence to the TL readers. Taking into consideration the different ways of thinking of the TT readers, the translator may use strategies of omission or censorship, substitution, taboo for taboo, and application of euphemism. The following example would illustrate the point:

Source Text: Let’s go to the pub tonight.

Suppose you are translating this sentence for a target language audience where going to the pub is considered taboo from a religious point of view, then you need to adopt substitution strategy to achieve pragmatic equivalence. In that case, the sentence can be rendered thus:

Target Text: Let’s go to the coffee-bar tonight.

7.6 LET US SUM UP

In our discussion of the Western theory of translation of modern period, we have seen that the how different concepts of translation prevail at different times, and that the function and role of the translator has radically altered. It is in the twentieth century that translation emerged as a new academic discipline, separate and distinct from the related fields of psychology, linguistics, literary criticism, philology and philosophy. You must have noticed how the term ‘equivalence’ became a centre of debate within the Western translation theories in the second half of the twentieth century. First discussed by Roman Jakobson in 1959 and developed by Nida, ‘equivalence effect’ liberated translation theory from the age-old ‘literal versus free’ debate. Despite criticism regarding the possibility of equivalence effect, Nida’s concepts of formal and dynamic equivalence have created an unprecedented impact on subsequent translation theorists like Peter Newmark and Werner Koller.

7.7 KEY WORDS

Equivalence:	the relationship between a source text (ST) and a target text (TT); not to be confused with “sameness” of the ST and TT because every translation is subject to addition, omission, and even loss due to the differences between SL and TL.
Formal Equivalence / Formal Correspondence:	“Formal equivalence focuses attention on the message itself, in both form and content [O]ne is concerned that the message in the receptor language should match as closely as possible the different elements in the source language”; word-for-word translation, translating the meanings of words and phrases in a more literal way, keeping literal accuracy.
Dynamic equivalence / Functional Equivalence:	“the quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors”; sense-for-sense translation, translating the meanings of phrases or whole sentences with readability in mind.
Communicative translation:	It ‘attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original.’
Semantic translation:	It ‘attempts to render as closely the semantic and syntactic structures of the second language, allow the exact contextual meaning of the original.’

❖ CHECK YOUR PROGRESS 1

Choose the correct option from following MCQs:

1.What is Jakobson’s stance towards equivalence of meaning between languages?

- a) The problem of cross-cultural difference often makes translation impossible
- b) Linguistic relativity makes translation impossible
- c) All things are translatable except perhaps poetry

2. What are the three phases of Nida’s system of translation?

- a) Analysis, translation and back transformation
- b) Analysis, transfer and restructuring
- c) Analysis, transfer and exegesis

3. What are the types of meaning that Nida analyses?

- a) Linguistic, referential and connotative meaning
- b) Structural, semantic and pragmatic meaning
- c) Dictionary and emotive meaning

4. What are the two ‘basic orientations’ of translation described by Nida?

- a) Formal equivalence (later called ‘formal correspondence’) and dynamic equivalence (later called ‘functional equivalence’)
- b) Formal equivalence and equivalent effect
- c) Formal correspondence and dynamic translation

5. Which of Newmark’s types of translation corresponds to Nida’s ‘dynamic equivalence’?

- a) Semantic translation
- b) Communicative translation
- c) Literal translation

6. Which of Koller’s types of equivalence corresponds to Nida’s ‘dynamic equivalence’?

- a) Connotative equivalence
- b) Text-normative equivalence
- c) Pragmatic equivalence

❖ **CHECK YOUR PROGRESS 2**

Answer the following questions in about not more than 250-300 words.

- (1) Discuss Roman Jakobson’s three ways of interpreting a verbal sign with appropriate examples.
- (2) Write in detail about Nida’s translation theory of Equivalence.
- (3) Explain the features of Newmark’s theory of semantic and communicative translation
- (4) Write a detailed note on Werner Koller’s five-type classification of equivalence relations

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:: STRUCTURE ::**8.0 OBJECTIVES****8.1 INTRODUCTION****8.2 THE HOLMES/TOURY MAP****8.3 NEW DEVELOPMENTS****8.4 LET US SUM UP****8.5 SUGGESTED READINGS**

8.1 OBJECTIVES

In this Unit, we shall –

- discuss some important reasons that hindered the discipline of translation studies.
- learn key issues in translation studies as a discipline
- familiarise with a brief idea of the Holmes/Toury map
- understand issues with the Holmes/Toury map;
- learn developments in translation studies with the advent of technology;

8.2 INTRODUCTION

It is believed that a great poem should be translated freshly every 20 years as the spoken language changes rapidly with time. Written and spoken translations have played a prominent role in human history. The Latin translation of the Bible by St Jerome became a battleground of conflicting ideologies in western Europe, especially during the Reformation in the 16th century. *Sarvodaya*, the Gujarati translation of John Ruskin's 'Unto this last' by Gandhi deeply influenced Gandhi's social, political, and economic ideas, and it became a key text during the Indian struggle for independence. However, even though the practise of translating is long established, the study of the field developed into an academic discipline only in the second half of the twentieth century. But translation studies have hardly occupied a central position in theoretical thinking about literature. The relevance of translation and its systematic study has been denied because of the poetics of Romanticism - 1) the assumption of genius and originality of the author who creates from ex nihilo as if there are no sources for the works of Shakespeare or Tagore, 2) Plato's idea of mimesis which regarded poetry as three times removed from reality and therefore the translation of a poem/work would mean that it is four times removed from reality, and 3) the sacred character of text which is tampered when a text is translated (Lefevre,1995).

The Dutch-based US scholar James S. Holmes, in his key defining paper '*The name and nature of translation studies*' delivered in 1972, describes 'Translation Studies' as the discipline which is concerned with 'the complex of problems clustered around the phenomenon of translating and translations' (Holmes 1988b/2000). Mary Snell-Hornby, in her second revised edition of *Translation Studies: An Integrated Approach*, talked

about in the preface of ‘the breathtaking development of translation studies as an independent discipline’ and international discussions based on translation studies in 1995. (Munday, 2021). The editors of the second edition of the *Routledge Encyclopaedia of Translation*, after some ten years, commented on ‘new concerns in the discipline, its growing multidisciplinary and its commitment to break away from its exclusively eurocentric origins, while holding onto its achievements of the past decades’.

Translation has often been understood as an element of language learning. It is important to note that the grammar-translation method dominated language learning in secondary schools from the late nineteenth century to the 1960s. It is used to study the grammatical rules and structures of the foreign language, which were later tested by translating a series of unconnected sentences. Although such approaches to language learning have been replaced by a direct method and communicative approach, there are many countries that rely on grammar-translation methods for the study of a foreign language. The communicative approach stresses the natural capacity to learn the language. The aim is to reproduce authentic learning conditions in the classroom and begin a conversation. Hence, the focus is on spoken over the written forms of language. As a result, students avoided using their mother tongue, ultimately leading to abandoning translation in language learning. The teaching of translation is also restricted to higher-level and university language courses and professional translator training programmes.

8.3 THE HOLMES/TOURY MAP

James S. Holmes’ ‘*The name and nature of translation studies*’ (Holmes 1988b/2004) is one of the essential papers in translation studies. Holmes highlights the limitations imposed on translation studies at that time, and the research in translation was spread across disciplines such as linguistics, language theories, and so on, without having its own house. The prominent question was where would one house a scholar of translation studies. Which department will accommodate researchers working on translation studies? Such questions also troubled the discipline of comparative literature, as elaborated by Susan Bassnett and other scholars. Holmes also emphasised the development of new strategies to include scholars working in different fields. It leads to the idea of interdisciplinarity. Holmes successfully proposed a framework to clearly describe the scope of translation studies. It was subsequently presented by Gideon Toury, the well-known Israeli translation scholar.

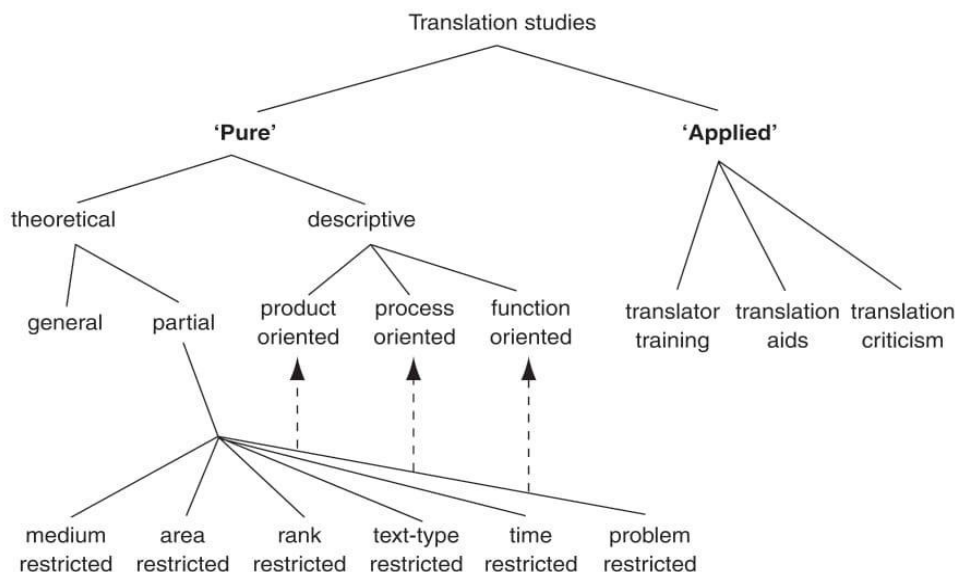


Figure 1.1 Holmes map of translation studies

Holmes explains the objectives of 'pure' areas of research:

- 1) To describe the phenomena or the process of translation
- 2) To create general principles and framework in order to explain and predict such phenomena i.e translation theory

With the term 'general', Holmes is trying to account for different types of translations and provide a generalisation that can be relevant to the whole for translation. He has also elaborated on the parameters (medium restricted, area restricted, etc.) that limit 'Partial' theoretical limits. Descriptive translation studies refer to the descriptive branch of 'pure' research in Holmes' map. It can be (1) product-orientated, (2) function-orientated, and (3) process-orientated:

(1) Product-orientated DTS

The aim of this branch is to examine existing translations. It involves the description or analysis of a single pair of source and target text or a comparative analysis of a single source text with its multiple translated texts into one or more languages.

(2) Function-orientated DTS

The aim is to study the function of translations in the recipient culture. The source and target language have a defined culture around them, and function-oriented DTS tries to understand the function of translation within that culture. The focus is on the context. Issues that can be worked upon include which texts were translated, where and when, and what influence the texts exert in the sociocultural context. For example, the study of the translation and reception of Shakespeare into Indian languages such as Gujarati and Marathi or the subtitling of Harry Potter films into Hindi.

(3) Process-orientated DTS

It deals with the psychology of translation: that is, it tries to find out what happens in the mind of a translator. Process-orientated DTS involves cognitive perspectives such as think-aloud protocols where the translation process is recorded for further analysis.

A general translation theory can be constructed based on the results of the DTS research, and can also help to develop partial theories of translation 'restricted' according to the subdivisions in Figure 1.1.

1) Medium restricted theories

Medium-restricted theories subdivide based on whether the machine or computer is translating independently (automatic machine translation) or working with the human translator (computer-assisted translation). Medium-restricted theories further split translation into spoken and written translation, as well as spoken translation (interpreting) into simultaneous or sequential.

2) Area restricted theories

Area-restricted theories are limited to a few languages, linguistic families, or cultural groups. Holmes points out that research in contrastive linguistics and stylistics is closely tied to language-restricted ideas.

3) Rank-restricted theories

Linguistic theories that have been limited to a level of (often) the word or sentence are known as rank-restricted theories. Text linguistics, or analysis at the textual level, was already a trend when Holmes was writing it, but it has since grown significantly in popularity.

4) Text-type restricted theories

Literature, commerce, and technical translation are a few examples of discourse types and genres that are examined by text-type restricted theories. With the work of Reiss and Vermeer, among others, text-type methods gained popularity in the 1970s.

5) Time-restricted

The word ‘time-restricted’ is self-explanatory; it refers to theories and translations constrained by particular timelines. This includes the background or history of translation.

6) Problem-restricted theories

Equivalence, an important topic that emerged in the 1960s and 1970s, is one example of a problem that problem-restricted theories can address. Another dilemma is whether there are any ‘universals’ of translation.

Holmes carefully points out that, despite this categorisation, multiple restrictions may be in effect. Therefore, the study of the prefaces to the new English translations of Marcel Proust’s novels would be restricted by area restriction (translation from Parisian French into English), text type restriction (prefaces to a novel) and time restriction (1981 to 2003) (Munday, 2022). The ‘applied’ component of Holmes’ framework deals with translation applications:

- 1) Curriculum design, assessment procedures, and teaching methods for translators;
- 2) Dictionaries and grammar as translation tools;
- 3) Translation grading includes marking student translations and reviewing translations that have been published.

Holmes also refers to translation policy, where the translation scholar offering guidance on how translation should be used in society. The map and organisation that Holmes presents have flaws. The overall divisions are rather artificial, and Holmes himself notes that the theoretical, descriptive and applied fields interact with each other. According to Toury, the crucial advantage is that they allow a division of labour and clarification between the various branches of translation studies, which have historically frequently been mixed together. The divisions are still adaptable enough to take into account changes like current technology advancements.

Even a quick glance at Figure 1.1 reveals how underdeveloped the applied side of translation is. The fifth edition of ‘Introducing Translation Studies’ (2022) by Jeremy Munday has expanded the applied side of translation.

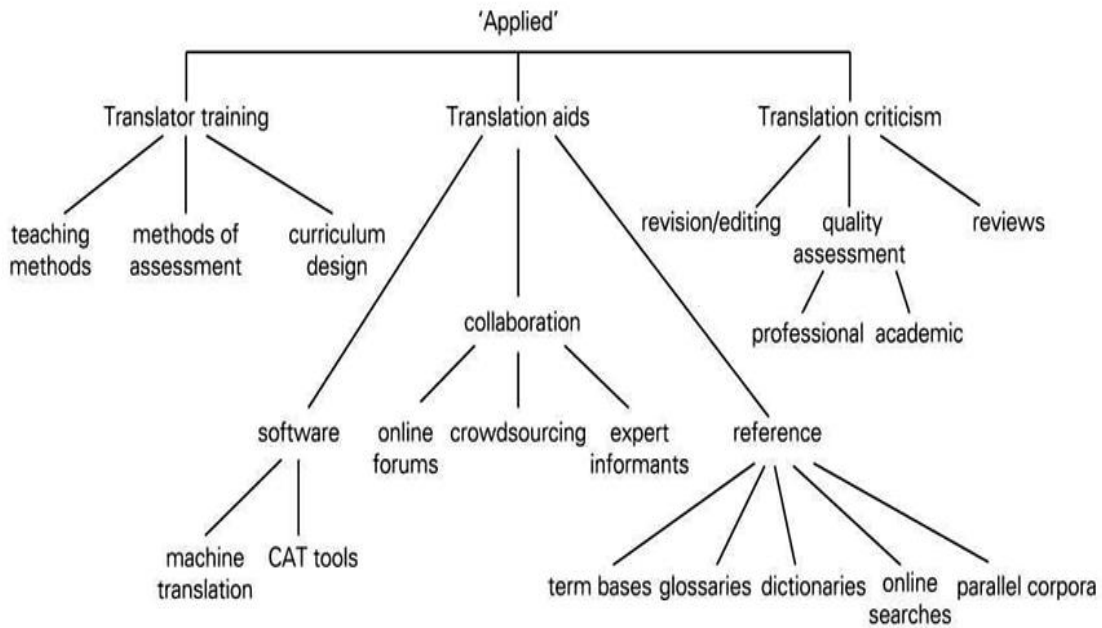


Figure 1.2 The applied branch of translation studies

With the growth in computer-assisted translation tools (CAT tools) and automatic online translation, additional details have been added for translation aids. Still, the main categories have been kept the same. Although it may have been dated, Holmes' study was essential to define the potential of translation research. Despite attempts to rewrite and redefine some aspects of the map, it is still frequently used as a starting point. There are certainly opportunities for the practical side, but Holmes focused two-thirds of his attention on the 'pure' portions of theory and description, which undoubtedly reflects his research interests. Today, 'translation policy' is much more likely than it was in Holmes' description to be connected to the ideology that governs translation, including language policy and hegemony. A discourse-type restriction as well as a text-type restriction may be among the various limits that Toury describes as relevant to the descriptive and the merely theoretical branch in the discontinuous vertical lines in Figure 1.1. Many academics would also disagree with the inclusion of interpreting as a division of human translation. Despite inevitable points of overlap, it would probably be preferable to think of interpreting as a parallel field or a 'subdiscipline', with the name 'interpreting studies' given the extremely different criteria and activities involved. In addition, Holmes' map does not mention the uniqueness of the working methods, decision-making processes, or linguistic preferences of the human translators who participated in the translation process. However, Holmes aimed to bridge the gap between theory and practise.

8.4 NEW DEVELOPMENTS

Since Holmes, translation studies have flourished, bringing new regions of Holmes' map to light. Contrastive linguistics usually disappeared but has recently reappeared due to machine translation and corpus-based research developments. The linguistics-focused 'science' of translation has persisted in Germany, but the idea of equivalence that goes along with it has now been questioned. Text type and text purpose theories have become more prevalent in Germany. In the early 1990s, particularly in Australia and the UK, the Hallidayan impact of discourse analysis and systemic functional grammar, which sees language as a communicative act in a social context, gained

popularity. Scholars like Bell (1991), Baker (1992/2011), Hatim and Mason (1990, 1997), Calzada Pérez (2007), and Munday (2010) adapted those theories to translation in a number of publications (2008, 2012). The rise of a descriptive strategy with roots in comparative literature and Russian formalism also occurred in the late 1970s and early 1980s. Itamar Even-Zohar and Gideon Toury pursued a concept of the literary polysystem in Tel Aviv, where it was pioneered. Various literatures and genres contest for dominance in this system, including translated and non-translated works.

The polysystemists collaborated with researchers from Belgium, including José Lambert and the late André Lefevere (who later attended the University of Austin in Texas), and researchers from the UK, including Susan Bassnett and Theo Hermans. 'The Manipulation of Literature: Studies in Literary Translation, a volume of essays edited by Hermans, was a foundational work and the source of the term 'Manipulation School'. The phrase 'cultural turn' was later coined in 1990 in the book 'Translation, History and Culture' by Bassnett and Lefevere. This dynamic and culturally focused strategy predominated for most of the decade.

New methodologies and ideas were incorporated during the 1990s, including Sherry Simon's gender and translation studies in Canada, Else Vieira's promotion of the Cannibalist School in Brazil, and Tejaswini Niranjana and Gayatri Spivak's postcolonial translation theory. The analysis of Lawrence Venuti, which focused on cultural studies in the USA, urged the translator to be given more exposure and respect. In the new millennium, development continued at an ever-increasing rate, with particular attention paid to topics like translation, globalisation and resistance, the sociology and historiography of translation, as well as process-orientated study. New technologies have also transformed the profession of translation and research activities. These new fields include corpus-based translation studies, audio-visual and multimodal translation, machine- and automatic translation, and localisation.

According to van Doorslaer, a new conceptual tool was created for the Benjamins 'Translation Studies Bibliography'. The new maps distinguish between "translation" and "translation studies" to represent the many research areas of interest. "Translation" examines the process of translating and is separated into lingual mode (further divided into interlingual, intralingual); media i.e. printed, audio-visual, and electronic; the mode (covert/overt translation, direct/indirect translation, mother tongue/ other tongue translation, pseudotranslation, retranslation, self-translation, sight translation, etc.); and field or area such as political, journalistic, technical, literary, religious, scientific, etc. Translation studies are divided into 1) approaches - cultural approach, linguistic approach; 2) theories - polysystem theory; 3) research methods - descriptive and applied translation studies such as criticism, didactics, institutional environment.

8.5 LET US SUM UP

The academic study in the field of translation has grown significantly over time. In the past, translation was studied in programmes on comparative literature, translation "workshops," and contrastive linguistics. It was also studied as a way of learning foreign languages. James S. Holmes' efforts, which included suggesting a name and organisational framework for the area, are largely responsible for the discipline as we know it today, but the situation has since changed. The research was first organised by the linked fields of theoretical, descriptive, and applied translation studies. Over time, the subject's interdisciplinary nature and specialisation have grown more apparent, and theories and models have continued to be both borrowed from and developed within other fields as well as translation studies itself.

❖ **CHECK YOUR PROGRESS.**

- 1. Which field has seen a resurgence due to machine translation and corpus-based research?**
 - a) Contrastive linguistics
 - b) Descriptive strategy
 - c) Cultural turn
 - d) Text type and text purpose theories

- 2. Who were the scholars known for adapting Hallidayan discourse analysis and systemic functional grammar to translation?**
 - a) Bell and Baker
 - b) Hatim and Mason
 - c) Calzada Pérez and Munday
 - d) Hermans and Lefevere

- 3. What term was coined in the book "Translation, History and Culture"?**
 - a) Manipulation School
 - b) Cannibalist School
 - c) Cultural turn
 - d) Polysystem theory

- 4. Which methodology focuses on gender and translation studies?**
 - a) Postcolonial translation theory
 - b) Lingual mode
 - c) Gender studies
 - d) Polysystem theory

- 5. What new fields have emerged in translation studies in the new millennium?**
 - a) Descriptive and applied translation studies
 - b) Polysystem theory and research methods
 - c) Cultural approach and linguistic approach
 - d) Audio-visual and multimodal translation, machine translation, and localisation

- 6. Why is it believed that a great poem should be translated freshly every 20 years?**
 - a) To preserve the original meaning of the poem
 - b) To reflect the changes in spoken language over time
 - c) To challenge the assumptions of Romanticism
 - d) To adhere to the principles of the communicative approach

- 7. Which translation deeply influenced Gandhi's social, political, and economic ideas?**
 - a) The Latin translation of the Bible by St Jerome
 - b) Sarvodaya, the Gujarati translation of John Ruskin's 'Unto this last'
 - c) The translation of Shakespeare's works by Tagore
 - d) The translation of Plato's poetry

- 8. When did the study of translation as an academic discipline develop?**
 - a) In the 16th century
 - b) In the first half of the twentieth century
 - c) In the second half of the twentieth century
 - d) In the 1970s

9. According to James S. Holmes, how does he define 'Translation Studies'?

- a) The study of grammar and structures in foreign languages
- b) The study of the complex problems related to translating and translations
- c) The study of literature and its translation into different languages
- d) The study of language learning methods and approaches

10. Which approach to language learning stresses the natural capacity to learn the language and focuses on spoken over written forms?

- a) The grammar-translation method
- b) The direct method
- c) The communicative approach
- d) The professional translator training programme

❖ **SHORT ANSWER QUESTIONS**

- 1) What factors have contributed to the limited recognition of translation studies as a central discipline in theoretical thinking about literature?
- 2) How has the approach to language learning and translation shifted over time?
- 3) What are the three branches of descriptive translation studies (DTS) mentioned in the paragraph, and what are their respective aims?
- 4) What are the six types of restrictions that can be applied to translation theories according to Holmes' framework?
- 5) What are some new fields that have emerged in translation studies in the new millennium?
- 6) How did the concept of the "Manipulation School" originate in translation studies?

❖ **ESSAY TYPE QUESTIONS**

- 1) Evaluate the reasons behind the lack of central positioning of translation studies in theoretical thinking about literature.
- 2) Discuss in detail the development of Translation Studies as a discipline.
- 3) What were the limitations faced by translation studies before the publication of James S. Holmes' paper, "The name and nature of translation studies"? Discuss how translation research was dispersed across different disciplines and lacked a dedicated field of study.
- 4) What are the three branches of descriptive translation studies (DTS) outlined by Holmes? Provide an overview of each branch and their respective research objectives in the field of translation studies.
- 5) How has the field of translation studies evolved since Holmes' time, and what new regions have emerged on Holmes' map?

8.6 SUGGESTED READINGS

1. Bassnett, Susan. "Central Issues". *Translation Studies*. Methuen & Co. Ltd, 1980, pp . 22-44.
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EMERGING ISSUES IN TRANSLATION:
TRANSLATION STUDIES AS A DISCIPLINE

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:: STRUCTURE ::**9.0 OBJECTIVES****9.1 INTRODUCTION****9.2 TRANSLATING GENDER****9.3 TRANSLATING DALIT DISCOURSE****9.4 TRANSLATING REGIONAL DISCOURSES****9.5 TRANSLATING DIASPORA****9.6 LET US SUM UP****9.7 SUGGESTED READINGS**

9.0. OBJECTIVES

In this unit, we will

- learn various aspects of translating the finer nuances of literature based on gender and sexuality, Dalit literature, the regional literature as well as diaspora.
- discuss all four aspects of literature, presenting the problems faced while translating these texts and how to overcome them.

9.1. INTRODUCTION

Gender and sexuality are two different things. In some languages, there are gender-neutral words, phrases as well as sentences. However, in some languages, there are lesser gender-specific or gender-neutral words. Translating texts from the source language that has gender specific words into the target language that does not have such specifications can be difficult.

Dalit literature involves the silent voices and the unrest of the part of the society that had long been subjugated to differences, which had given way to physical, mental, emotional and social trauma. The authenticity of such literature – whether written by the Dalit themselves – or otherwise, must be maintained. While translating the Dalit discourses, if the translator fails to look at the perspective of the narrator and the narrated, the entire text might lose its charm and value. Carrying such text beyond borders while still preserving the taste of it will be a huge responsibility of the translator.

A language might have many regional dialects – a variety of languages spoken by a group of people from a certain region. It includes their culture, traditions, beliefs and ways. Since regional dialects are of utmost importance to know the civilization, translating them well is important. Depending on the language that the translator is translating the text to and from, the regional dialect has a major impact on the meaning of the text. The translator should try not to stick only to the official languages, while translating such texts.

Diaspora is a term used to define a group of people that have spread from their hometown to other countries. The act of the people spreading is also called Diaspora. They are like seeds that have shifted to an alien land, across the national and natural boundaries. Translation is the best way to present, understand and accept the diaspora because when people, culture and literature cross the borders, they get ‘translated’. If the diaspora or a work of literature related to the diaspora remains alien to the land it is sown in, it invites the threat of being perceived as well as marked alien. Thus, translating Diaspora is a necessity that involves not just literature but culture, nationality, identity, and the motherland.

9.2. TRANSLATING GENDER

9.2.1 INTRODUCTION

As of now, the areas that require non-binary gender translation include the government departments and charitable organizations that work on human rights, sexual health, and identity issues. However, as the understanding and acceptance of the people grow and as people worldwide become more sensitive and sensible about the sexuality of people, more organizations are requesting the translation of documents that include gender identity.

9.2.2. GENDER AND GENDER TRANSLATION

Gender identity is a sensitive issue. Countries, cultures and individuals have their own opinions about it, which vary widely. Gender identity is the individual’s perception about their gender, which may or may not necessarily correspond to their biological sex.

A few cultures and countries that are more open and accepting towards the multitude of gender identities have more words to describe its spectrum. When the translation is done from such language to the target language that does not have such a varied range of vocabulary for the gender identities, it will create problems in translation. Not just the use of appropriate words during the translation, the social and cultural acceptance of the issue must also be kept in mind while translating a given text or document – just because a word exists doesn’t mean it should be used. The term can be linguistically correct, but might be offensive or unacceptable in social or cultural contexts.

The LGBTIQ+ community has a rich treasure trove of words and vocabulary with intricate definitions to be used for specific identities, for specific purposes, at

specific times. Translating such terms to cultures where this is less accepted or unaccepted leads to a reductive copy. Also, there are a few countries and cultures where gender identity is a taboo. The educational initiatives on gender identity and gender matters waver where even the equality between men and women is a question. Such identities of gender are so intrinsic in some languages that removing or replacing them with other terms can make it difficult for reading and understanding.

9.2.3 OVERCOMING THE ISSUES OF TRANSLATING GENDER

For texts and documents related to gender, the literal and word-to-word translation will not be sufficient. It is the translator's responsibility to see how translated work will be seen in the target culture. The translator must have an in-depth understanding of these aspects while translating. Not just cultural and social aspects but even the legal aspects must be kept in mind while translating texts based on gender identity.

The primary stage understands the wide range of terms available in the target language and their correspondence with the terms available in the source language. If the specific words are unavailable, the words used must convey the same message as the source language, even if the terminology is different. Avoid the use of words that might be offensive.

The translator should also consider the perspective of the thoughts as presented in the source text. If the discussed idea is not understood, recognized or accepted in the target culture, how should the idea be presented?

Personal understanding, thoughts, perspectives and views might differ and can present a different meaning to different people. This makes the translation all the more complex as the overall message of the text should not be misrepresented or misunderstood. The translator must be a mediator, and balance the cultures of both, the target language as well as the source language unbiasedly. Do not stick rigidly to the might create an unacceptable document. The message will not be delivered in the expected way, and if the message is misunderstood, the publication can come across as offensive or explicit.

Translating such texts must be done sensitively to make it more acceptable. After careful planning and comprehensive discussion with the related sources of information about the meaning and perception of the text, the translator must try to understand and deliver the message ensuring that if any changes are made while translating, the original message is not obscured.

The author (if available) and the translator must invent a way to create the translation that makes the points clear in a way that is accepted in the target culture. For that, the target culture must be understood. The linguistic resources must be analyzed. The use of terms and phrases must also be discussed. The translator must stay true to the message and convert it to a format recognized by the target audience.

However, in very rare cases, if the two cultures are diametrically opposed, and the translation of such documents becomes almost impossible, the translator must

work with the client to find alternative ways to deliver the message without losing its essence.

More and more countries and cultures are becoming aware of gender identities and understanding the various terms associated with them. The awareness spreads from culture to culture through multiple forms of media.

❖ **CHECK YOUR PROGRESS:**

1. **The Government departments and charitable organizations that work on _____ deal with gender and translation.**
 - a) Human rights
 - b) Sexual health
 - c) Identity issues
 - d) All of the above

2. **_____ is the individual's perception about their gender.**
 - a) Genderism
 - b) Gender Identity
 - c) Gender thought
 - d) Gender Perception

3. **The overall message of the text should not be**
 - a) Misrepresented
 - b) Misunderstood
 - c) Both
 - d) None of the above

4. **The translator must keep in mind the _____ aspects while translating:**
 - a) Cultural
 - b) Social
 - c) Linguistic
 - d) All of the above

5. **_____ plays a very important role in spreading awareness, if used properly.**
 - a) **Social Media**
 - b) War
 - c) Meetings
 - d) None of the above

9.3 TRANSLATING DALIT DISCOURSE

9.3.1 INTRODUCTION

It must be understood that 'Dalit' is not a religion or a caste a person is born into. The Hindu caste system does not even mention this subdivision. It is thus a

constructed identity. They are the subaltern community, subjected to discrimination. The term 'Dalit' has now expanded to cover all those who are considered to be similarly placed in a political, social or religious aspect and have been victims of exploitation or discrimination, the ones that have been crushed and broken deliberately and actively.

The texts describing the pain and the agony, the torture and the exploitation that the Dalits have gone through cannot be translated and presented easily to a culture that has not witnessed such social discrimination in any way. The translation thus becomes a major task, which needs to address the feelings more than the words, for the reader to understand the text better.

9.3.2 DALIT STUDIES AND DALIT TRANSLATION

The echoes of the unheard voices of the Dalits had struggled for decades to create a space of knowledge of their own. Dalit writing is not new, but in the 1958 Dalit Conference – Maharashtra Dalit Sahitya Society, it received its separate identity as 'marginal literature' or Dalit Literature.

It should be noted that the term 'Dalit' is a modern terminology. The community used the label for themselves, who were earlier called untouchables or Harijans. The Dalit identity go their literary voice, and they were heard. As mentioned in *Poisoned Bread: Translations from Modern Marathi Literature*, Dalit literature acquaints people with the caste system and untouchability in India, it's appalling nature and its system of exploitation. It expresses the experiences, joys and sorrows as well as the struggles of the lowest stratum of society. The identity of the Dalits is intrinsically associated with religious normativity and the concepts of purity of the caste as well.

Initial works like *Untouchable*, *Rajmohan's wife*, *Kanthapura*, *The Serpent and The Rope* portray the intricacies of the oppressed. After that, many authors and critics tried to portray the feelings of the oppressed.

9.3.3 OVERCOMING THE ISSUES OF DALIT TRANSLATION

Translation is the means to share knowledge for another audience. Translating Dalit Literature would definitely make the people of the world aware of the Dalits and bring it to the rest of the world. Translation communicates the meanings of one language into the other without disturbing the felt initially emotions. Translation weaves the native culture and thus uses the culture-specific words, where one word can speak beyond many words and phrases together, which might not get a substitute in the target language. Also, the translation of Dalit Literature might not be able to justify the history of the oppression and marginalization, the resistance and expression in a different language.

Translating such works will require an understanding of the life of the Dalits. The translator needs to portray the emotions of the Dalits in the exact proportion so as not to overshadow them and not to over-sensitize them. The translator also needs to understand if the target culture understands the differentiation and the discrimination.

There are cultures where the readers are aware of the subalterns and how the oppression has taken place. However, in certain cultures, where this might be a new concept, the readers might need help understanding the pain, agony and inner dynamics of the downtrodden. The cultural and social aspects must also be kept in mind.

❖ CHECK YOUR PROGRESS

1. The term 'Dalit' is a _____ terminology.
 - a) Ancient
 - b) Historic
 - c) Modern
 - d) Literary

2. Dalit literature includes the _____ of the Dalits
 - a) Agony
 - b) Experiences
 - c) Emotions
 - d) All of the above

3. The translator needs to keep the _____ aspects in mind.
 - a) Cultural
 - b) Social
 - c) Linguistic
 - d) All of the above

9.4 TRANSLATING REGIONAL DISCOURSES

9.4.1 INTRODUCTION

Most of the languages have their regional dialects as well. A regional dialect is a way of speaking a language slightly differently than the official language. It can have slightly different pronunciations and a different set of vocabulary as well, to describe the culture-specific aspects. While translating the document, it is important to understand the dialect and translate the specific words to maintain the essence and charm of the text. Since it is not a distinct language of its own, translating it requires a proper understanding of both - the language as well as the dialect.

9.4.2 NEED TO TRANSLATE REGIONAL DISCOURSES

Regional dialects have the essence of the history, heritage and humanity thriving with them. Its importance cannot be ignored by sticking to the official language. The different regional dialects are generally understood by most of the people who use the language, but it is not always so. Also, at times, it is not so simple.

The people who communicate in the regional dialects, can express themselves and maintain their culture using the language in their way. Through that, their culture,

thoughts, beliefs and customs are brought to the world and reach a larger audience. Thus, translating the regional dialects is essential in globalization.

9.4.3 OVERCOMING THE ISSUES OF TRANSLATING REGIONAL DISCOURSES

Languages are different from one another due to the cultural, geographical, social and many more aspects. Regional dialects add up to the differences. The structure of the sentences becomes different. A few terms used in the source dialect or language can be completely absent in the target language. Also, language is complex and ever-evolving. It is the translator's job to know the exact structure in each language and dialect, use it properly and translate the document in a way that the meaning does not change. If you are an expert in a few languages, you will be able to justify the translation. It could get a little difficult if you are not well versed with the source or the target language. However, technologies are available now to help you understand and maintain the structure.

When colloquialism is used in the language, it makes translation more difficult. If the language is used widely, the dialects will be more, depending on the area where the language users are spread. The larger the area, the more the dialects and, with that, more use of colloquial words. With that, the translation accuracy is needed, which doesn't hurt the sentiments or anger the target audience. For that, the translator needs to research and investigate the most popular colloquial words used in a particular language – source or target – and get familiarized with them. Try to understand the culture through movies, TV shows, books, plays and magazines in that language to recognize local culture and dialects.

❖ CHECK YOUR PROGRESS - 3

- 1) **A regional dialect is the way of _____ the language in a slightly different way than the official language.**
 - a) Speaking
 - b) Writing
 - c) Reading
 - d) Listening

- 2) **Regional dialects can have slightly different _____**
 - a) Pronunciations
 - b) Vocabulary
 - c) Both
 - d) None of the above

- 3) **Regional dialects have the essence of the _____ thriving with them.**
 - a) History
 - b) Heritage
 - c) Humanity
 - d) All of the above

4) **Language is _____ and ever evolving.**

- a) Easy
- b) Simple
- c) Complex
- d) Compound

9.5 TRANSLATING DIASPORA

9.5.1 INTRODUCTION

Diaspora means the dispersion of something that was originally localized. It can refer to people, language, or culture. The writers belonging to diaspora literature and those that connect with that, find it challenging to secure a sense of physical / mental / cultural belonging anywhere – in their home country as well as in the host country. As they have moved out, they are not easily accepted in their homelands, and as they do not belong there, they are not accepted in the host countries as well. For translation, a potential field is seen for diasporic writers as it is seen as a promising area in the global world.

9.5.2 DIASPORA AND TRANSLATION

Translation and Diaspora have similar meanings and similar backgrounds. ‘Trans’ in translation means ‘Crossing Over’, just like diaspora – where people ‘cross over’ the geographical, cultural and linguistic borders. According to Mary Louise Pratt, Translation work and diasporic literature, form a cultural contact zone where people who are geographically and historically separated come into contact with each other and establish ongoing relations. There is de-centeredness as well as in-betweenness of both are also similar. Thus, translation is a metaphor for diasporic practice as the source text is transplanted into a new language, and diasporic literature is a metaphor for cultural translation.

The distinctive feature of diaspora literature is linguistic hybridity. There is a constant collision and coexistence of both the languages -the mother tongue as well as the language of the host country. This poses a good challenge to the theoretical and practical explorations of the translators. A combination of skill, wisdom, and experience is required to overcome this creolization.

There is heterogeneity in the diaspora literature work which cannot be avoided. The text is in the host language, meant for the host audience, but it includes profound elements of the home language and culture, which symbolizes the struggle of the writer to be balance both the aspects. The struggle is mirrored for the translators as well.

To overcome that, the translator must resort to intertextuality. It means the interrelationship between two texts. It shapes the meaning of one text using another text. The use of stories, thoughts, folk tales, images, and classics from the home countries that is visible in the works of the diaspora writers, reflects intertextuality. Translation of these acts also creates intertextuality.

❖ **CHECK YOUR PROGRESS - 4**

1. Diaspora can refer to:

- a) People
- b) Language
- c) Culture
- d) All of the above

1. The writers of the diaspora find it difficult to secure a sense of _____ belonging anywhere.

- a) Physical
- b) Mental
- c) Cultural
- d) All of the above

2. The distinctive feature of diaspora literature is _____

- a) Linguistic hybridity
- b) Untranslatability
- c) Difficulty in understanding
- d) Ease of understanding

3. There is _____ in the diaspora literature work which cannot be avoided.

- a) Heterogeneity
- b) Homogeneity
- c) Ease
- d) None of the above

9.6 LET US SUM UP

While translating, we should know that the translated texts may not directly represent the meanings. They are an imperfect record of an event, a dialogue, a feeling, or a gesture. Each word, phrase or sentence is always contextual and cannot be studied or judged independently of their contexts. Over the years, translation has started covering cultural and social aspects as well, along with the literary aspects. The perspectives have widened and so have the responsibilities of the translator in this globalised world. Identities of all sorts must be understood, respected, and presented efficiently through translation.

❖ **ASSIGNMENT**

1. How are gender identities presented?
2. In what ways can we overcome the problems faced during the translation of the Dalit texts?
3. Why is translating a text in regional discourse important?
4. What is diaspora?

❖ **Activities**

Read the original and translated versions of any book in your native language and try to find out the ways in which regional discourses have been maintained.

❖ **CASE STUDY**

Read a novel in the native language, try to obtain its translated copy and try to find a movie or a play adaptation of the same as well. Understand the differences.

9.7 SUGGESTED READINGS

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:: STRUCTURE ::**10.0 OBJECTIVES****10.1 INTRODUCTION****10.2 GLOBALISATION AND TRANSLATION****10.3 SCOPE AND CAREER OPPORTUNITIES IN TRANSLATION****10.4 SUMMING UP****10.5. KEY WORDS****10.6 SUGGESTED READINGS**

10.0 OBJECTIVES

In this unit, we will

- Elucidate the concept of globalisation and understand its impact on translation
- Understand the role of translation and its function in the era of globalisation and post-globalisation, with special reference to fields like literature, education, science and technology, commerce and business, tourism industry
- Discuss the impact of modern media and technology on translation
- Discuss the impact of globalisation on translation
- Learn need of translation and interpretation in the wake of globalisation
- Familiarize ourselves with the scope and career opportunities in the field of translation.

10.1 INTRODUCTION

Now that we have learnt about the meaning, definition, scope and nature of translation, we can expand our horizons a little to understand its role in the era of globalisation. As we are aware that globalisation that initially began as an economic process, has encompassed or touched almost every sphere of human activity on this globe, at both national and international levels. Globalisation denotes to any activity that brings the people, cultures and economics of different countries in close proximity. Owing to globalisation, nations, cultures and corporate and business houses are at the same time trying to address and balance between local and global scenarios. In other words, there is a scope and demand for more interface between people of different countries and cultures leading to more need for interpretation of their languages in the form of translation. As the boundaries between nations, cultures and people are getting blurred, and

interaction between people ranges from local and regional to multinational to global levels, the necessity to understand one-another has become indispensable.

As a process the phenomenon called globalisation has dug its roots deep into the social, economic, political, cultural and technological exchanges worldwide, creating a situation aptly described by Noam Chomsky as ‘international integration’. Evidently, under such circumstances, the importance of languages will increase. People are required to communicate and address the local and regional markets or cultures along with their global counterparts. When the world has become a ‘global village’ it is imperative for any nation and its people to be multi-lingual. In fact, translation plays a key role in dissemination of information, changes at social, economic or cultural level and knowledge. In short, translation has become indispensable in international and intra-national communication. Translation and globalisation go hand in hand, giving place to many new possibilities in the field of trade, travel, technology and tourism.

10.2 GLOBALISATION AND TRANSLATION

Now-a-days use of internet has become common. Recently, with the spread of Covid-19, you must have noticed that different forms of online education and education resources were mobilized and students of all ages and levels had avail the opportunity to study online. Likewise, a student living in a small town or rural area can have access to online libraries or book stores and can subscribe or buy a book without much difficulty. You must have ordered branded goods of your choice from online websites. You can hear songs of an American pop star or watch a movie on the OTT platform. What does that indicate? It simply indicates that globalisation, which was just an economic movement in 1980s, has reached in our houses, schools and offices. We are connected through websites and networks.

Globalisation, in this sense, refers to any activity that brings the people, cultures and economics of different countries closer together. Under the cascading effect of globalisation, no country or people can stand alone. They cannot survive or operate in isolation. Nations have become inter-dependent as well as inter-connected. It does not mean that globalisation is a boon. It can be a threat also to less developed countries and cultures and even languages. However, our aim here is not to evaluate its advantages and disadvantages; but we want to study it from the perspective of translation.

Before we probe into the role of translation in an age of globalisation, let us have a look at linguistic scenario of our own country. India is a multilingual country with twenty-two recognized languages. The total number of languages spoken in India is believed to be around 780 or more. Are you aware that India is in the second place for most languages spoken within a single country? India has two official languages: Hindi and English, besides many other languages having importance at regional level. Have you ever noticed that Indian paper currency denomination is printed in fifteen different languages? It is simply to show the linguistic diversity of our country. Unless you have proficiency in one of the two official languages, you will face difficulty in dealing with people and the government authorities.

Similarly, when we are expanding our boundaries at global level, we need to know the languages of other people and nations. You must be knowing that

Arabic, Chinese, English, French, Russian and Spanish are considered the major languages in the world. In order to reach out to the international platform, we need to have access to one or more major international languages. Now, acquiring proficiency in any language is not easy and everyone cannot do that for various reasons. So the other easy alternative is to have access to literature, information and technical knowledge available in other languages is through translation. Therefore it is imperative for us to study the impact of globalisation on translation, significance of translation in the various spheres of human activities and its relationship and bearing on media and technology.

❖ CHECK YOUR PROGRESS 1

1. What do you understand by the term 'global village'?
2. What is the impact of globalisation in the field of language?
3. Do you agree that translation has become indispensable in international and intra-national communication? Support your argument briefly.

10.2.1 NEED OF TRANSLATION AND INTERPRETATION IN AN AGE OF GLOBALISATION:

We should remember that the activity of translation is obviously much older than globalisation. Globalisation was introduced towards the end of World War II. However, when the world has become a global village, the importance and need of translation has increased manifold as with the rapid pace of globalisation, need of considering and examining the consequent changes in politics, information and technology, economy and languages have also changed. People have become consumers of the products and cultures of other countries. The cross-cultural interactions due to globalisation have increased the need for translators and interpreters. Translation becomes a necessity from the moment when two individuals or culture start communicating. In this context, translation is not only a linguistic act but an act of communication across cultures and nations.

In the wake of globalisation, people have become consumers of the products and cultures of other countries. They feel the need of understanding languages and cultures of other countries. And here the translator comes into play. Any product, a piece of information, a know-how of new technology will be advertised or published in the local language of one country, and will be transferred in the language of another country that need to consume it. We should remember that all types of translation literary or non-literary have communicative functions. Precisely, ideas, opinions, feelings, information, invention among the others can reach to an entirely new set of people of the globe through translation.

One should also bear in mind that as the boundaries between the nations get blurred, the necessity of interaction between people and cultures of various countries enhances. It has become obligatory for people to learn new languages, and this very phenomenon has boosted the career of translators and interpreters. In this context, the translators face new challenges and opportunities.

❖ CHECK YOUR PROGRESS 2

1. What happens when people speaking different languages interact in intercultural situations?

2. It is mentioned that ‘the translators face new challenges and opportunities’, do you agree with that? Articulate your ideas about it.

10.2.2 TRANSLATION IN EDUCATION

Have you ever accessed the sites like Project Gutenberg, Open Library, Internet Archive, Academia.edu, Udemy Business, Speechify, Scribd, Kindle etc.? These sites, as you know, provide platform for open educational resources in English and other foreign languages. You need not move from place to place searching for a book. They are a click away from you. It is one of the boons granted by globalisation. Quality higher education is available online. Not only a quick access to e-text is available, it can be translated from one language to another with the help of online translation engines. Such parallel text in translation in the digital form can be very useful for the teachers and the students alike. These days, learners, research-scholars and teachers depend upon the translations of the knowledge texts in the languages of their choice. Translation projects to make the classics available in English and other world languages are part of the research activity, and often the Government or other agencies provide sponsorship to carry out such projects. Such activities help in preserving literary as well as cultural heritage. In India, a national academy of letters like Sahitya Akademy has established a centre for translation.

Number of research projects in translation, departments of translation, workshops and seminars on topics related to translation, agencies offering services of translating texts from one language to another, highlight the significance of translation in current era of globalisation. Translation is looked upon as a connecting link or a bridge in a multilingual situation. It has opened up a new dimension for the comparative study.

Before we sum up, let us consider why have you opted for this course? As a translator you will transfer a source language text into the target language. In that process, you will be writing, analysing and editing. A skilled and experienced translator is always in demand. Human translators and interpreters are much more dependable than their machine counterparts.

In short, with an advent of globalisation across the globe, the demand for translation is on higher side in sectors like institutes of higher education, publishing houses, research organizations, medical science; tourism, hospitality and entertainment business; mass communication and also in international business for conducting market surveys, and out sourcing; in BPOs and KPOs, among the others.

❖ CHECK YOUR PROGRESS 3

1. Why is it believed that demand for translation is on increase these days?
2. Identify the areas or sectors in which translation has a greater role to play.

10.2.3 TRANSLATION IN LITERATURE

Literary translation is the translation of any piece of creative writing into other languages. This includes translation of all works of art of fictitious nature. Like any other fields, the effect of globalisation is evident in the field of world literature. It is said that translation of a literary text brings together cultures,

languages and people of two linguistic communities. It opens up windows to the world.

You must have heard the name of Brazilian writer Paulo Coelho, for instance. He has become popular with the readers all over the globe because of translation. He holds a world record for being the most translated living author for his book, *Alchemist*, which is translated in eighty different languages. Rabindranath Tagore's *Gitanjali* fetched him a prestigious Nobel prize because of its translation into English. Octavio Paz, Milan Kundera, Victor Hugo, Gabriel Garcia Marquez among the others have reached to their readers across the world through translation only. In a multi-lingual country like India, translation has cut across the language barriers and has played a major role in integrating the cultural identity of the nation.

However, one should be aware that translation of a literary text is fundamentally different from other types of translations as the translator should be linguistically well equipped, having deep sensitivity to language, ability in understanding artistic and figurative expositions and a certain level of creativity because apart from rendering the information to the target language, such translation also has aesthetic functions.

Any literary piece will have a context, meaning, emotions and a poetic focus. To transfer them in a target language, without losing their essence is a real challenge. Therefore literary translation should not be literal. A literary translator becomes a co-creator of the text in the target language. It all depends on how the translator perceives the text and his/her ability to carry it in an alien language. S/he has to re-write the text from the beginning to the end without losing the original tone, tenor and verve of the original. The major challenges are syntax, style and phonological features as each language has its uniqueness.

In general, in literary translation you need to remember that you are supposed to translate messages along with the hidden meanings. The text must be seen as an integral and coherent piece of work. In order to translate culture specific words, you need to adopt or create various strategies. Some ideas or characteristics may not even exist in the culture of the target language. Under such circumstances the translator has to be creative and imaginative. S/he has to recreate or reproduce the form, metre, rhythm, tone, puns, allusions, metaphors and figures of speech of the source language into target language.

Precisely, although we assumed that the translation of a literary text seems to pose greater challenges, it is by no means impossible. On the contrary a well-executed translation is labour of love for the translator and a treat to the aesthetic taste buds of the reader. Each literary piece of art is not only a source of joy, but also contributes something to the existing pool of knowledge.

❖ CHECK YOUR PROGRESS 4

- 1 What do you understand by the term translation in literature?
- 2 How translation of a literary text is different from other types of translation?

10.2.4 TRANSLATION IN SCIENCE AND TECHNOLOGY

In this technologically aided global village, the translators are equipped with advanced technological supports like tools for automatic translation, terminology management and translator memory system. However, when it comes to translation in science and technology, most of the ICT tools fail their users to great degree. As a translator is supposed to transfer a text of scientific nature into other language/s his or her task is much more complex. Here accuracy of information is a key, which cannot be achieved without technical knowledge of the subject. This type of translation incorporate fields like physics, chemistry, biology, medicine, pharmacy, bio-technology and other allied fields of science and technology. We can understand the importance of translating the terminology as accurately as possible. The translator cannot afford to take any liberty with the text.

You must have noticed that global establishments like the World Health Organisation publish health information in multiple languages. Why? Just to make such significant and critical data available to people of the world. Today, many countries are at the cutting edge of scientific research. When it comes to furthering scientific knowledge and cooperation, a non-English speaking scientist or researcher may have to be on the back foot. They require translation to expand its scope, share data and knowledge, apply for funds and grants, find collaborators for their work, or simply for recognition.

In around 1675, Sir Isaac Newton had said, “If I have seen further, it is by standing upon the shoulders of giants.” In the context of scientific translation, this sentence is quite appropriate. By now, you must be clear that scientific translation is an act of translating documents like academic articles, clinical observations, research or any other text dealing with scientific data. In order to translate them, the translator must possess expertise in the respective scientific or technological field.

Ruminate over emergencies like the pandemic condition the globe witnessed recently. Think of COVID-19 vaccine development, a project which involved the collaboration of over thousands of scientists and scores of institutions working across the barriers of language. In such a situation, sharing the data and information across the globe is very vital to the community of scientists and researchers. It can be achieved only by translating the data from one language to another.

English is regarded as the language of science, nevertheless, a study says more than nine thousand scientific journals in French, Chinese, German, Russian languages exist. Unless the materials of such journals are made available to their English speaking counterparts, the data will have limited consequence. The same is true in the case of international conferences and workshops where scholars from various countries assemble to discuss their research in the field of science and technology. Without adequate translation, their efforts may prove less effective.

The only requirement is that all such translations must be carried out by trained and qualified native linguists, possessing some insight and expertise in the respective fields. It can be a proactive endeavour. To sum up, the task necessitates a reasonable understanding of the content, knowledge of terminology and

proficiency in academic writing. Clarity and succinctness are the main stylistic goals of scientific and technical translation. It must transfer exact meaning of the source language text. Ambiguity of meaning or deviation of the ideas are detrimental to it.

❖ CHECK YOUR PROGRESS 5

1. Why do you think depending only on ICT tools may not help in the translating a document in the field of science?
2. What type of documents fall under the category of science and technology?

10.2.5 TRANSLATION IN BUSINESS AND COMMERCE

We know that business involves production and distribution of goods or some sort of services. It also suggests the purchasing and sale of some type of goods for cash or kind, or providing services for some specific purpose. Commerce can be classified as trade or activities supporting any type of business.

Now first try to imagine what is required for translation in business? It means translating the documents that a company produces and disseminates within the organization or outside it. These documents may include policies of the company, circulars, emails, training material, brochures, training materials, H R manual, operation guidelines, press releases, media and advertisement content etc.

Secondly, can you name a mantra that the most business houses are following under the influence of globalisation? Well, it is – ‘go global’ or ‘go glocal’. All the business houses are constantly looking for new opportunities to generate more profit and increase their market share globally. For it they need very strong expansion strategy. That means business translation is an activity of translating a text related to business into one or more target languages to increase the reach and profit of the business house.

In addition, you must be aware that one of the outcomes of globalisation is e-commerce. In order to achieve their targets, either in commerce or business, the companies rely heavily on business translation. They either hire in-house translators and linguists or outsource it to business services.

When talking about translation for business and commerce, one of the most complex task is translating legal and documents of technical nature. Especially when it comes to translating documents like proceedings, resolutions, patents and user manuals, as they require knowledge of very specific terminology and expertise in translation. This type of translation demands both, quality and accuracy.

The best possible translation strategy and solution is pool translation or collaboration in translation. It is considered the best practice to involve a team that includes native speakers of source language and target language, legal specialists, linguists and use of machine translation. Such endeavour can attract, engage and retain the target consumers or audience.

❖ **CHECK YOUR PROGRESS 6**

1. Why do you think translation of legal document is challenging?
2. What according to you can be an effective strategy of translating business documents?

10.2.6 TRANSLATION IN ADVERTISEMENT

The globalised world has necessitated spreading information quickly and efficiently so the role of translation has increased unprecedentedly in recent years.

International brands always target for newer markets. Some of the most lucrative markets in terms of size are information service, semiconductor industries, life insurance, health support and services, computer services and entertainment among the others. The companies dealing in this area may be of the U.S, China, India, Japan or German origin. For them the major task is to break through the language barriers to strike a chord with global audience. One of the most challenging tasks for these brands/companies is to reach out to their potential customers through advertisement. They usually seek for advertising translation to help them adapt a single advertisement campaign in multiple languages. This is crucial for minimising expenses incurred for advertisement.

New product of one country needs to be advertised in the texts of target language country to extend its scope. The advertising agencies along with the translation agencies usually accomplish this task for them. By keeping in mind the consumers of respective cultures and countries, an advertisement can be translated into the local languages of the target audience. In this way translation is a sort of cross-cultural communication. As an independent discipline, translation has proved to be a bridge between different peoples, and, as a unifying medium.

However, translating advertisement has its own set of challenges. The translator must preserve the brand's voice in the target language. On one hand, the literal meaning should carry the same tone, tenor and verve, the copy must adapt to the local culture to capture the attention of the audience of the target audience.

❖ **CHECK YOUR PROGRESS 7**

1. Why translation of advertisement is significant?
2. How translating advertisement connect people?

10.2.7 TRANSLATION IN TOURISM INDUSTRY

Globalisation has made an enormous impact of the lives of people. With the dismantling of the boundaries between the nations, and increase in the transportation services travelling across the globe has become easier and faster. Tourism as an industry has benefited the most under these circumstances. It is further boosted by the changing mind-set of the people across the world. Exposure to media and advertisement has initiated a kind of quest for travelling to unknown destinations. Let us think for a while, how will you plan your trip to an international destination? You will definitely study your destinations from various angles. For that you need sound information regarding the distance, time taken, places of tourist interest, local markets, food, transportation etc. in this context, travel and tourism translation involves any kind of material in the form of

brochure of guide booklet that helps the tourist to make informed decision while planning out a trip.

As travel is becoming more accessible to people of almost all the strata of society, tourism and hospitality industries have felt the need of translation services to communicate with their target customers in their native languages. Indubitably, communication should sound clear and natural in the highly competitive travel and tourism market. Tourism related sectors use websites, brochures, flyers, magazine advertisement and more to promote themselves. By translating these materials into multiple languages, travel agencies can communicate with their prospective audience and attract their attention and interest in their favour.

Moreover, the world is opening up to a whole new type of traveling. People have started exploring for more interesting spots. It has given rise to eco-tours, nature expenditure, adventure trips, spiritual destinations, creating new opportunities in this sector. People travel for leisure or business, or couple the both. With the inflow of tourists from different background, language and culture, the need for tour guides and interpreters have increased manifold.

Consequently, the travel agencies have started hiring translators and interpreters. They need them to produce attractive brochures, create their websites in international languages and accompany them during the visits of their customers to different destinations of tourist interest. As communication is the backbone of this industry, bilingual or trilingual people are in demand. The travel agencies need to explore new destinations from historical, cultural, ecological and adventure point of view. They would naturally need to employ people who can take their customers around, who is at ease with local people and their languages on one hand and that of the tourists on the other. Recently medical tourism is also on rise. You must be aware that India is one of the most sought after destinations for health and medical tourism. To attract the potential customers for various types of medical treatment, services and therapies, specialized translators are required to generate demand for medical services. Tourism translation allows tour operators, travel organizers, hospitality industries and other allied businesses to reach customers around the world. To meet their demands, a combination of machine based translation and human - centric translation will prove useful, especially when the translators are feeling threat from machine and technology-based translation; tourism is an area where the creativity of human mind can surpass the artificial intelligence of the machine.

❖ CHECK YOUR PROGRESS 8

1. How can translation help people wanting to join the tourism industry?
2. Why translators and interpreters are in demand in tourism industry?

10.2.8 IMPACT OF MODERN MEDIA AND TECHNOLOGY ON TRANSLATION IN AN AGE OF GLOBALISATION

Have you ever tried a translation engine like Google Translate? Such engines let you dynamically translate between different local and international languages. The advancement of ICT has given new dimensions to translation. With the help of translation machines/engines, you can easily and quickly transfer or transform information/text from one from to another. The invention of the internet has revolutionized the way we store, retrieve, transfer and use information

for education, entertainment and communication. Reshaped by ICT translation, machine generated translations are moving to the core from the margins. From human-centred activity, human-machine cooperation has stolen the central place on the stage.

It would be interesting to examine the relationship between translation technology and human brain. In your estimate, what is more functional – translation done by a machine or a human being? Brain storm on this topic for a while before you proceed further.

Translation is an activity that the human brain has started to analyse, comprehend and interpret language and literature other than theirs. Ironically, translation technology is also developed by the human brain. And it is much in demand these days. Moreover, people have started using a mixture of languages, especially while communication on social media. With the help of machine translation movies, news, music and other communicative activities on the screen can be enjoyed with the help of subtitles in one or the other major languages. Globalisation has buoyed translation as an industry by developing and employing computer-assisted translation using technology like AutoML in translation, Machine translation, content Management System, Translation Management System and translation service portals. Nevertheless, it would be wrong to conclude that computers will replace human endeavours in translation as the nuances of languages like metaphor and imagery cannot be interpreted by machines. Moreover, involvement of humans is still indispensable in the process of pre-writing or post-editing. A quality translation requires proficiency in both the source language and target language.

Another shortcoming of increasing demand of translation is existence of regional cultures and languages. Globalisation has posed a threat to the culture of the less privileged people and the regional languages as English is gaining dominance. It may lead to language loss. Only a time can justify whether translation under the impact of globalisation is a boon or a curse to the languages of minorities.

❖ CHECK YOUR PROGRESS 9

1. What significant change has taken place in the field of translation of media and technology?
2. Which technological tools are used in translation

10.3 SCOPE AND CAREER OPPORTUNITIES IN TRANSLATION

From our ongoing discussion in this unit, you would have deduced that, today, in this age of globalisation, the scope of translation is enormous. Translators and interpreters are sought after internationally. Their task can be defined as a freelancer or in-house language professionals for private companies, governments or NGOs. They convert information from the source language to the language of their audience. They are, in this sense communication mediators.

In nutshell, proper training or a degree/certification in translation would provide you with career in the language industry as a literary translator, health and medical interpreter and translator, legal and judicial translator, conference interpreter, community interpreter, editor, journalist, sign language interpreter, language consultant, travel guide and a professional in entertainment industry

among the others. Undoubtedly, it is a lucrative career option in the wake of globalisation and digitization, depending on one's individual skill and expertise.

❖ CHECK YOUR PROGRESS 10

1. What is the career scope for a translator in the wake of globalisation?

10.4 LET'S SUM UP

In this unit you have learnt:

- different definitions and dimensions of globalisation, as a unifying or integrating force
- emergence of English as the lingua franca
- use of technology and its application in the field of translation
- role of translators as facilitators between two different cultures and the changing role of translation
- impact of globalisation on translation in different spheres like education, literature, science and technology, business and commerce and the tourism industry
- identified career scope for translators in different sectors

10.5. KEY WORDS

Globalisation	Globalisation refers to any activity that brings the people, cultures and economics of different countries closer together.
Interpretation	An act or the result of interpreting or explaining or a particular adaptation or version of a work, method, or style.
Multilingual	Means a person having knowledge of more languages than a native language
Bilingual	Means a person knowing two languages
Linguistic diversity	the diversity in languages spoken

10.6 SUGGESTED READINGS

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યુનિવર્સિટી ગીત

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

શિક્ષણ, સંસ્કૃતિ, સદ્ભાવ, દિવ્યબોધનું ધામ
ડૉ. બાબાસાહેબ આંબેડકર ઓપન યુનિવર્સિટી નામ;
સૌને સૌની પાંખ મળે, ને સૌને સૌનું આત્મ,
દશે દિશામાં સ્મિત વહે હો દશે દિશે શુભ-લાભ.

અભણ રહી અજ્ઞાનના શાને, અંધકારને પીવો ?
કહે બુદ્ધ આંબેડકર કહે, તું થા તારો દીવો;
શારદીય અજવાળા પહોંચ્યાં ગુર્જર ગામે ગામ
ધ્રુવ તારકની જેમ ઝળહળે એકલવ્યની શાન.

સરસ્વતીના મયૂર તમારે ફળિયે આવી ગહેકે
અંધકારને હડસેલીને ઉજાસના ફૂલ મહેંકે;
બંધન નહીં કો સ્થાન સમયના જવું ન ઘરથી દૂર
ઘર આવી મા હરે શારદા દૈન્ય તિમિરના પૂર.

સંસ્કારોની સુગંધ મહેંકે, મન મંદિરને ધામે
સુખની ટપાલ પહોંચે સૌને પોતાને સરનામે;
સમાજ કેરે દરિયે હાંકી શિક્ષણ કેરું વહાણ,
આવો કરીયે આપણ સૌ
ભવ્ય રાષ્ટ્ર નિર્માણ...
દિવ્ય રાષ્ટ્ર નિર્માણ...
ભવ્ય રાષ્ટ્ર નિર્માણ