

**B.A. (Hons.) English
Semester-1**

ILT-MDC-101-I

Introduction to Literary Translation-1

Rewriting English
અનુવદતિ
Translation
ભાષા
માધ્યમ
અનુસરે
Refraction
અનુવાદ
હિન્દી
ગુજરાતી
અનુસરે
Langunge
માધ્યમ
Transcreation

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Ahmedabad

Editor

Prof. (Dr.) Ami Upadhyay
Vice Chancellor and Director
Dr. Babasaheb Ambedkar Open University, Ahmedabad

Co-Editor

Mr. Jay Jiavani
Assistant Professor
Department of English, Dr. Babasaheb Ambedkar Open University, Ahmedabad

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~~Diploma in Translation Studies~~

ILT-MDC-101_I Introduction to Literary Translation

~~Paper-01~~

~~Translation: Tradition and Theories~~

Unit No.	Unit Name	Page No.
<i>Unit-1</i>	<i>TRANSLATION : CONCEPTS AND NATURE</i>	1
<i>Unit-2</i>	<i>IMPORTANCE AND RELEVANCE OF TRANSLATION</i>	16
<i>Unit-3</i>	<i>LIMITATIONS IN TRANSLATION AND UNTRANSLATABILITY</i>	30
<i>Unit-4</i>	<i>INDIAN THEORIES OF TRANSLATION: EARLY PERIOD</i>	41
<i>Unit-5</i>	<i>WESTERN THEORIES OF TRANSLATION: EARLY PERIOD</i>	50
<i>Unit-6</i>	<i>INDIAN TRADITIONS OF TRANSLATION: MODERN PERIOD</i>	58
<i>Unit-7</i>	<i>WESTERN THEORIES OF TRANSLATION: MODERN PERIOD</i>	69
<i>Unit-8</i>	<i>EMERGING ISSUES IN RANSLATION:TRANSLATION STUDIES AS A DISCIPLINE</i>	78
<i>Unit-9</i>	<i>TRANSLATING IDENTITIES: GENDER, DALIT DISCOURSE, TRANSLATING REGION AND DIASPORA DISCOURSE</i>	87
<i>Unit-10</i>	<i>GLOBALISATION AND TRANSLATION</i>	97

:: STRUCTURE ::**1.0 OBJECTIVES****1.1 INTRODUCTION****1.2 DICTIONARY MEANINGS OF TRANSLATION****1.3 VIEWS FROM THE TRANSLATION SCHOLARS****1.4 IMPORTANCE OF TRANSLATION****1.5 DISTINCTION BETWEEN TRANSLATION AND INTERPRETATION
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 aultre (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 fulfilling 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.

Translation could be very successful as an expressive translation when it expresses the spirit of a source text with the right kind of words and by giving the appropriate nuances of thoughts and feelings.

The nature of the translation is dependent on the nature of the text. Translation of the scientific or technical does not require as much skills and expertise as needed for the translation of a literary text. The vocabulary, grammatical rules and sentence structure of the source language can be translated to those of target language with less efforts. Adaptation/Accommodation is unavoidable if the translation is to stick to the essence, impact, and effect of the text in the source language, specially in case of true of poetry where the text is highly emotive and artistic in nature. A successful translator is the one who succeeds to meet the needs of the audience of the target language, through suitable structures, forms and meanings. He should not only have command over both the languages: the source and the target, but also be well-acquainted with the socio-cultural context. Now a days, a good translation is not just the mechanical transformation of the content but a creative writing with the soul of the original composition, reflecting the translator's culture and personality; earlier faithfulness to the text was considered to be the greatest responsibility. Translation was thought to be the sub-branch of linguistics, but now it has developed into inter-disciplinary field of the study.

❖ **CHECK YOUR PROGRESS. 1**

Q.1. What are the various definitions of translation?

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Q.2. What is the distinction between translation and interpretation?

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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
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Routledge: London and New York: 1995.

:: 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.

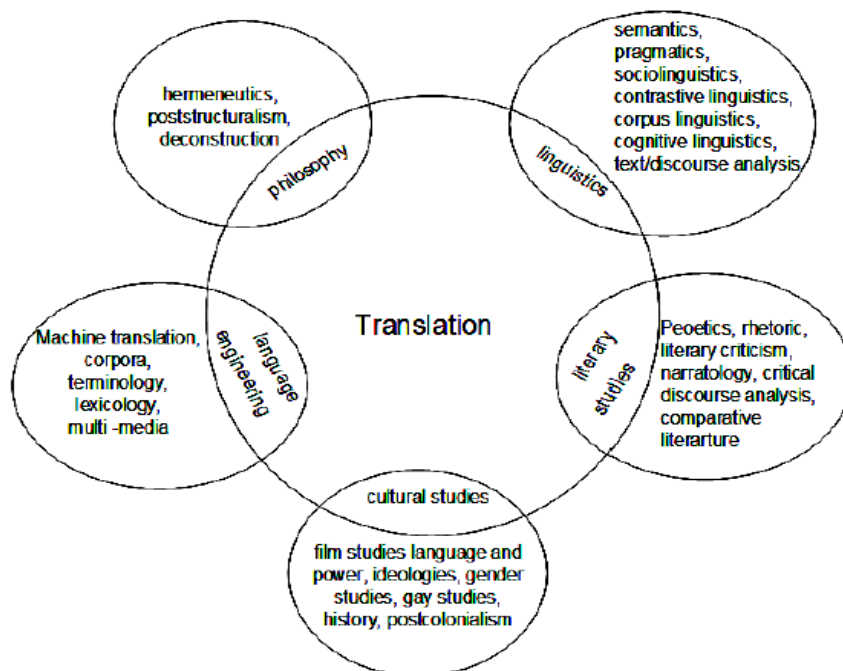
2.2.6 TRANSLATION AND TOURISM

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.)

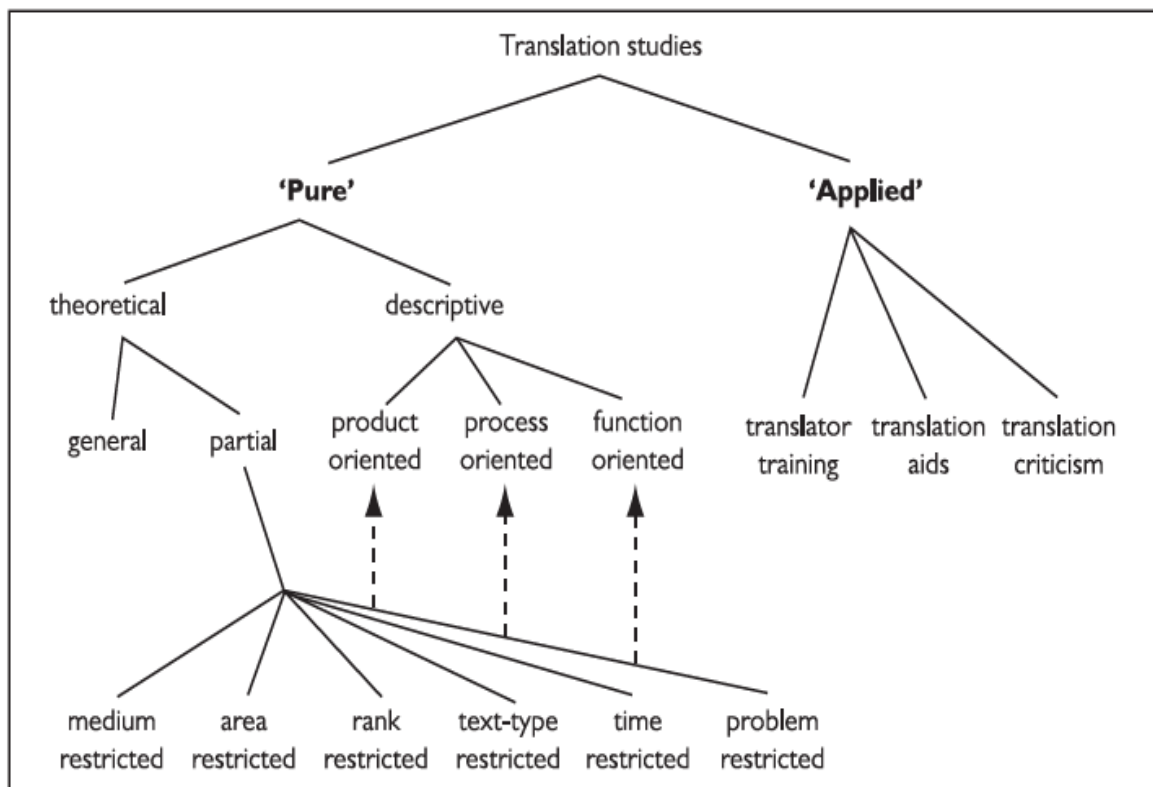
2.3 RELEVANCE AND UTILITY OF TRANSLATION

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:

IMPORTANCE AND RELEVANCE OF TRANSLATION

1. What is the nature of the text we are translating?
2. Who are we translating it for?
3. Why are we translating it?
4. To what extent, do we need to be faithful to the original?
5. Literal or free translation?

Although major translation theorists acknowledge the need to incorporate insights from areas such as philosophy, sociology, psychology, anthropology, semiotics etc. they heavily draw on linguistics. Apparently, there is not a single theory of translation, but many of them going hand in hand, which does not allow the theorists to agree on what is to count as "Translation".

❖ CHECK YOUR PROGRESS 1

Q-1: Write short-notes on any 3 of the following topics

1. Translation in Education

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2. Translation in science and technology

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3. Translation in business and commerce

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4. Translation in politics and diplomacy

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5. Translation in literature

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Q-2: What are the types of translation according to various general and academic purposes?

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❖ **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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UNIT-3

LIMITATIONS IN TRANSLATION AND UNTRANSLATABILITY

:: 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 translator, 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 Catallus'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

The translator faces the limits of translation, in search of equivalence. As such translation passes through 3 stages only.

- 1 Analysis
- 2 Transfer
- 3 Restructuring

It can be further explained as grammatical analysis, Semantic analysis and Connotative meaning. Grammatical analysis is made up of determining the meaningful relationship between words and their combinations. Semantic category is made up of objects (nouns / pronouns), abstract (adjectives and adverbs), events (verbs) and relations prepositions, conjunctions and affixes). Connotative meanings are the emotional meanings of the words, beyond their referential meanings. Here the attitude of the speaker add to the connotations. Sometimes, words used by the same persons in different situations carry altogether different meaning.

Thus, translation is an attempt to carry the cultural identity hidden in the source language to the target language, with minimum gap.

❖ CHECK YOUR PROGRESS: 1

Q-1: Which are the various types of equivalence?

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Q-2 What are the problems faced while translating a poetry?

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Q-4 What are the various views of untranslatability?

Choose the correct option from the options given below:

- 39

- 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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UNIT-4

INDIAN THEORIES OF TRANSLATION: EARLY PERIOD

:: 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. '*Badadkaha*' 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. Nagasena, 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." Nagasena 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

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 (*maktabhkhana*) 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 Caturbhuja. 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-cAbidin. Shah Muḥammad Shahabadī 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'barān (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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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

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:: 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 Marshall'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 *Geeta Govind* (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 Ayyappa 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 argue 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 claim, 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 has led modern-day critics like Gideon Toury, Umberto Eco, Peter Torop, Dinda Gorlee, Zhonglian Huang, and Hongwei Jia to find out inadequacy of Jakobson'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

7.8 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 ::**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.

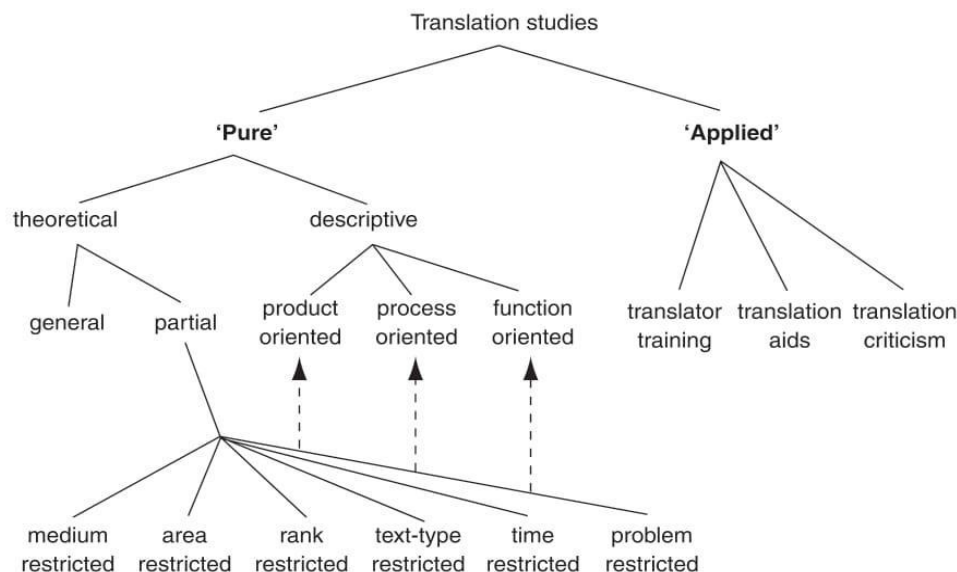


Figure 1.1 Holmes map of translation studies

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.

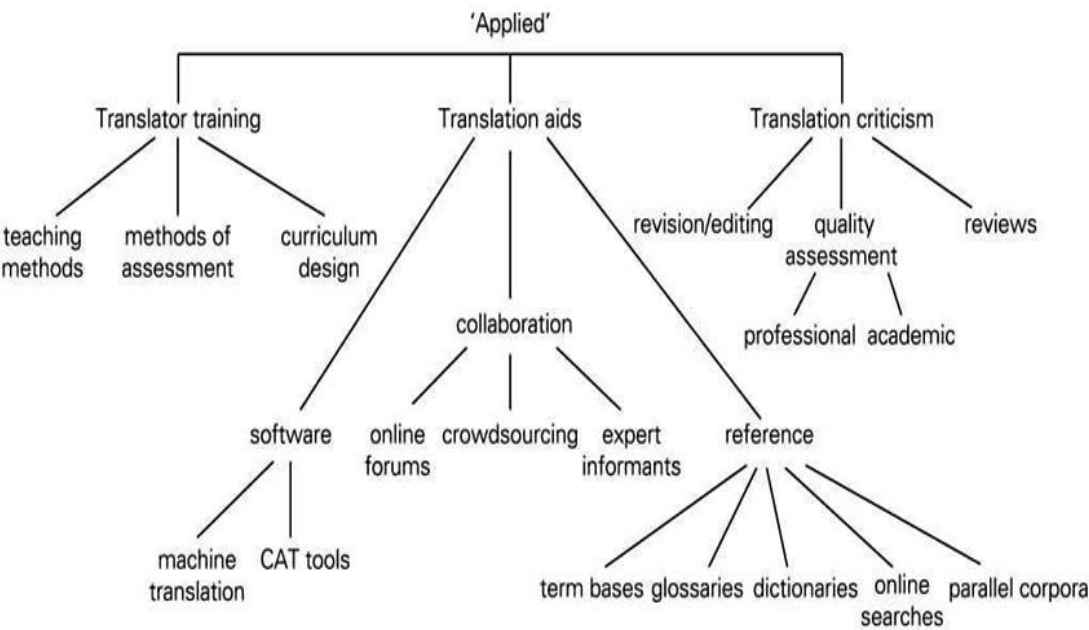


Figure 1.2 The applied branch of translation studies

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.
- 2. Bassnett, Susan. "Specific Problems of Literary Translation". *Translation Studies*. Methuen & Co. Ltd, 1980, pp. 82-136.

EMERGING ISSUES IN TRANSLATION:
TRANSLATION STUDIES AS A DISCIPLINE

3. Holmes, James S. (1988b/2004) 'The name and nature of translation studies', in Lawrence Venuti (ed.) (2004), *The Translation Studies Reader*, 2nd edition, London and New York: Routledge, pp. 180–92
4. Lefevere, Andre. "Mother Courage's Cucumbers: Text, System and Refraction in a Theory of Literature." *Modern Language Studies*, vol. 12, no. 4, 1982, p. 3., doi:10.2307/3194526.
5. Munday, Jeremy, et al. *Introducing Translation Studies: Theories and Applications*. 5th ed., Routledge, 2022.
6. Venuti, Lawrence, and Holmes S. James. "'The Name and Nature of Translation Studies.'" *The Translation Studies Reader*, Routledge, London, 2004, pp. 180–192.

UNIT-9

TRANSLATING IDENTITIES: GENDER, DALIT DISCOURSE, TRANSLATING REGION AND DIASPORA DISCOURSE

:: 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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Editor

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Co-Editor

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ILT-MDC-101-I Introduction to Literary Translation

~~*Diploma in Translation Studies*~~

~~*Paper-02*~~

~~*Translation: Process and Methodology*~~

Unit No.	Unit Name	Page No.
<i>Unit-1</i>	<i>PROCESS OF TRANSLATION</i>	1
<i>Unit-2</i>	<i>METHODOLOGIES OF TRANSLATION</i>	9
<i>Unit-3</i>	<i>TYPES OF TRANSLATION</i>	17
<i>Unit-4</i>	<i>TRANSLITERATION AND TRANSCRIPTION</i>	25
<i>Unit-5</i>	<i>TOOLS AND TECHNIQUES OF TRANSLATION (GLOSSARIES, DICTIONARIES: MAKING AND THEIR USE)</i>	38
<i>Unit-6</i>	<i>WORD, WORD FORMATION AND TECHNICALTERMINOLOGY</i>	49
<i>Unit-7</i>	<i>MACHINE TRANSLATION: CONCEPT, DEVELOPMENT AND CHALLENGES</i>	59
<i>Unit-8</i>	<i>VETTING, EVALUATION AND REVIEW OF TRANSLATION</i>	70
<i>Unit-9</i>	<i>QUALITIES, RESPONSIBILITIES AND EXPECTATIONS OF TRANSLATOR</i>	81

UNIT-1**PROCESS OF TRANSLATION****:: STRUCTURE ::****1.0 OBJECTIVES****1.1 INTRODUCTION****1.2 PROCESS OF TRANSLATION****1.3 LET US SUM UP****1.4 SUGGESTED READING**

1.0 OBJECTIVES

This unit will help the learners:

- To understand the process of translation
- To learn about various models of translation process given by different scholars
- To understand the difficulty involved in translation and to be able find ways by understanding the process of translation
- To understand the idea of equivalence as a part of translation process
- To understand translation shifts and its role in the process of translation
- To be able to translate a text from one language to another

1.1 INTRODUCTION

Translation plays a pivotal role to connect different cultures of the world. Cross-cultural communication is possible only through translation. In today's time of globalization, translation has become even more relevant. It is through translation, the whole world is connected and carrying out its everyday affairs.

“Translation matters because it's the best way for those of us who can't read in other languages to learn about the rest of the world. We know much of the world through a strictly political prism; literature provides access to the lives of people in other cultures and countries.” – Susan Harris, (Susan Harris, 2020)

As Susan Harris mentions, Translation helps one expand one's understanding of other cultures. It frees one from the limited access to knowledge, ideas and cultural practices. Translation enables us for accessing knowledge of diverse fields not available in the language/s we know.

From Horace and Cicero's ideas on translation i.e., word-to-word and sense-to-sense till today a lot of has been said and argued about translation. Many scholars have expressed their views about the process of translation, types of translation, methods of translation and the role translation plays in shaping and reshaping the literature and culture of a community and nation.

Recently translation studies has emerged as a distinct discipline. The discipline studies the process of translation, types and methods of translation, theories of

translation, history of translation and the impact a translated text leaves on other areas of life.

1.2 PROCESS OF TRANSLATION

The process of translation has been studied by many scholars from time to time. The process of translation has been defined from different angles. The process has been defined from the angle of translation as a tool for learning second languages by some scholars while some others have defined translation process with reference to the translation of literary texts.

According to Susan Bassnett expresses her views as "...translation is perceived as an intrinsic part of the foreign language teaching process." (Bassnett, 2002) She is of the opinion that translation has not been studied sufficiently for its own sake.

Translation, in general, can be seen as an activity of conveying meaning of a source text (ST) in target language (TL).

Jeremy Munday defines the process of translation as follows:

The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target language or TT) in a different verbal language (the target language or TL).

The above process of translation is also known as translation proper or inter-linguistic translation and is one of the three categories of translation given by Roman Jakobson.

Many other scholars have attempted to define the term translation and its process. One of the prominent scholar Peter Newmark defines translation as follows.

Translation is rendering the text into another language in the way that the author intended the text.

Understanding the process of translation helps to understand the mental operations underlying a translated text. Translation is a mental activity in which a meaning of given linguistic discourse is rendered from one language to another. It is the act of transferring the linguistic entities from one language into their equivalents in another language. Translation is an act through which the content of a text is transferred from the source language into the target language (Foster, 1958). The language to be translated is called the source language (SL), whereas the language to be translated into or arrived at is called the target language (TL). The translator needs to have good knowledge of both the source and the target language, in addition to a high linguistic sensitivity as he should transmit the writer's intention, original thoughts and opinions in the translated version as precisely and faithfully as possible. While translating, a translator discovers the meaning of a text behind the forms in the source language (SL) and reproduces the same meaning in the target language (TL) with the forms and structures available in the target language.

According to Catford (1995), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). He further says that translation, as a process, is always uni-directional.

Nida and Taber says, “translating consists in 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.

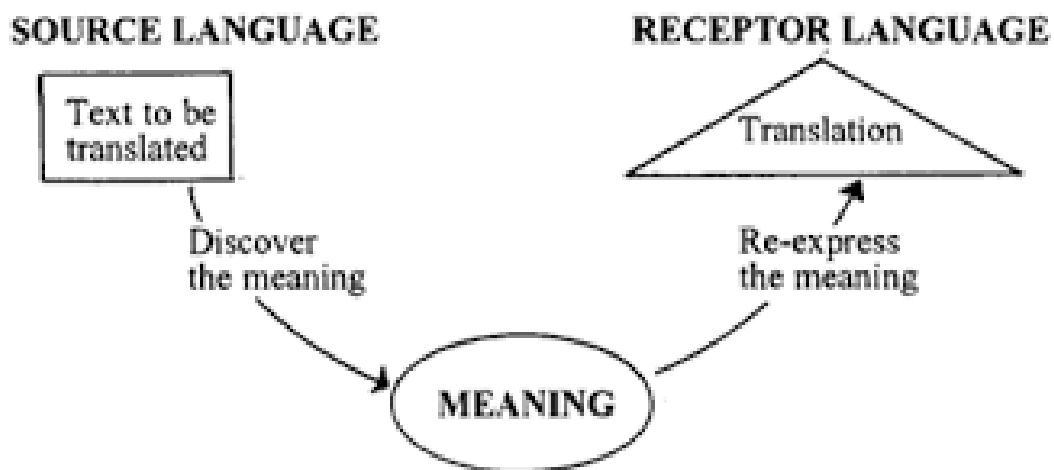
1.2.1 STEPS INVOLVED IN THE PROCESS OF TRANSLATION

Translation is a complex process where a translator needs to pass through several stages of the translation process. Attempts have been made by many scholars to explain the process of translation. Irina Pinchuk says that translation is a process of finding a target language equivalent for a source language utterance.

1.2.2 LARSON’S PROCESS OF TRANSLATION

Mildred L Larson has described the process of translation vividly in her book *Meaning-Based Translation*.

As the diagram shows, there are two major steps in the process of translation: 1) Discovering the meaning and 2) re-expressing the meaning.

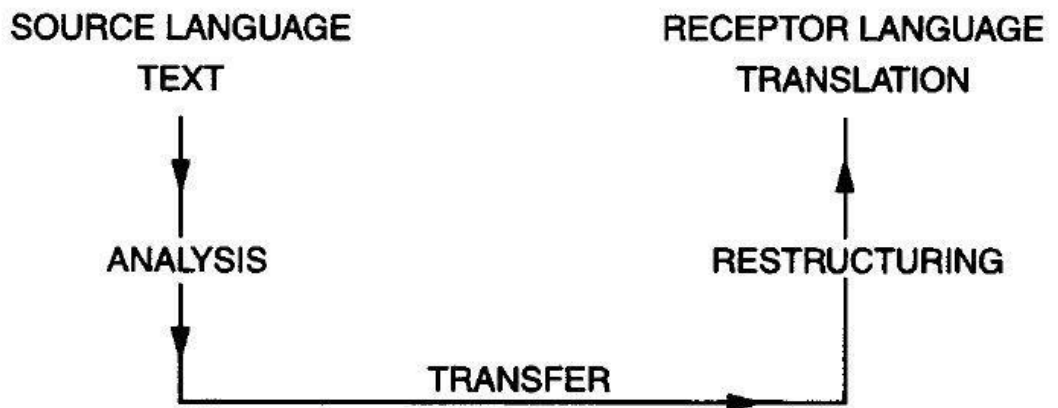


1. The translator first decides a source text to be translated.
2. The translator discovers the meaning of the message in the source text.
3. Once the meaning is discovered (the invariant core), the translator tries to relate it to the target language.
4. Then, the translator re-expresses the meaning in the target language.
5. And the product that is produced is translation.

Larson’s emphasis is on the meaning of the text i.e., the meaning should be conveyed effectively even if the form, style, and other aspects are to be changed.

1.2.3 EUGENE NIDA’S MODEL OF TRANSLATION

Eugene Nida’s model of translation process illustrates the stages involved in the process of translation.



The above shown process of translation involves the following steps.

1. Analysis (Decoding)
 - Grammatical meaning
 - Referential meaning
 - Connotational meaning
 - Socio-cultural meaning
2. Transfer
3. Restructuring (Recoding)

1.2.3.1 ANALYSIS (DECODING):

A translator goes through a process of analysing (decoding), transfer and restructuring (recoding). A translator performs three distinct roles during the act of translation.

- 1) A reader of the original (source) text
- 2) A bilingual, in trying to keep the context of the text intact and finding the exact expression in the other language
- 3) A writer of the translated text

Nida says that the first step of translation is the analysis of the source text. The analysis of the source text can also be called decoding the source text. In other words, a translator first decodes the original text in order to interpret and understand the message as a reader, transfers this message into its structurally clear forms of a text in the target language as an effective writer.

As a decoder, the translator needs to arrive at the coded message of the source text. The translator first reads, interprets, and comprehends the text to be translated. While decoding or analysing a source text, the translator needs to understand at least the four aspects of the source text.

- 1) Grammatical meaning: refers to the meaning of a linguistic structure. It emphasises the relationship between different units of a language. A translator needs to see what the grammatical structure of a sentence in the source language conveys and if retaining the same structure will carry the same meaning in the target language.
- 2) Referential meaning: the referential meaning emphasizes the relationship between language and the entities, events etc. which are external to the language. A word can have different meanings. Sometimes a word may

mean altogether something different from its dictionary meaning. For comprehending the source text properly, a translator needs to go beyond the dictionary meaning and see the meaning that is produced by the reference of the text.

- 3) Connotative meaning: words have two layers of meaning: 1) denotative and 2) connotative. Denotation is the direct or the specific meaning of a word while connotation is the secondary, suggested or associated meaning of a word. A translator needs to identify the suggested meaning in the source text and transfer it in the target text.

- 4) Socio-cultural meaning: The socio-cultural meaning refers to the relationship between the language and social-cultural assumptions which lie behind any use and usage of a verbal expression.

Edward Sapir claims that 'language is a guide to social reality. And further declares that 'no language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language. Hence, Susan Bassnett concludes that the translator who treats a text in isolation from the socio-cultural background at his peri.

After analysing the source text and its meaning, the analysed material is transferred from language A to language B and then the third stage of restructuring takes place. In the process of restructuring, the transferred material is restricted in order to make the final message fully acceptable in the receptor language.

1.2.3.2 TRANSFER:

Transfer refers to the transmission of the decoded message of the source text into the target language. A translator requires to be competent in both the source and the target languages.

For understanding the process of transference, the following points of language should be paid attention.

1. There is ordinarily no full equivalence in two languages. Even the apparent synonym does not yield complete equivalence. Each unit of a language contains within itself a set of non-transferable associations and connotations. There is no direct relationship between the grammatical and the lexical units of a source language and a target language.
2. The grammatical and the lexical structure of each language carries with it its own particular meaning.

The above two facts of a language make it difficult for a translator to simply carry-over or implant source language meaning into the target language text. In such a case, what a translator can do is:

- 1) To convey the invariant core of the source language text in the target language.
- 2) To create communicative values of the source language in the target language text.

1.2.3.3 RESTRUCTURING (RECODING):

Restructuring (recoding) means creation of a text in the TL with a meaning similar to that of the original text. The translator here plays the role of a writer and

creates a text in the target language. Since the creation of the exact source language text into target language is impossible, recoding is directed to approximate the source language text.

- **Example for Nida's Model of Translation Process**

Say for example, the English word *hello*, is to be translated in French. *Hello* in English is a friendly greeting when people meet. In French, two equivalent words are available: *ca va?* and *hallo*. As a translator you need to understand first the context in which the word *hello* in English is uttered and then accordingly choose a word from the two options available in French. As in French, two different greeting terms are used. One term is used while greeting someone over phone and another term is used while meeting someone in person. So, the translator needs to look first find the invariant core of the source text then transfer it to the target language.

“In the case of *hello* the invariant is the *notion of greeting*. But at the same time the translator has had to consider other criteria, e.g. the existence of the *oui/si* rule in French, the stylistic function of stringing affirmatives, the *social context of greeting*—whether telephonic or face to face, the class position and status of the speakers and the resultant *weight* of a colloquial greeting in different societies. All such factors are involved in the translation even of the most apparently straightforward word.” (Bassnett) This illustration shows the complexity involved in translation. Translation is not just linguistic activity but many extra linguistic factors are at play which the translator needs to identify and transfer it properly in the target text.

1.2.3.3 EQUIVALENCE IN THE PROCESS OF TRANSLATION

While rendering a source language text in the target language, one of the important tasks a translator faces is finding equivalence.

In the process of translation, a translator needs to find equivalence of the source text in the target language. Finding equivalence is even challenging for culture bound words, idioms, and usages. Jakobson is of the opinion that there is ordinarily no full equivalence between two code units. However, to tackle the issue of equivalence, many other scholars have come up with their ideas. Eugene Nida speaks of two types of equivalence.

Formal equivalence: Focuses on the message itself, in both, form and style. Nida calls such a translation a ‘gloss translation’.

Dynamic equivalence: It is based on the principle of *equivalent effect*, i.e. the relation between message and receiver is transferred in the target language with the same degree.

With reference to equivalence, other scholars like Peter Newmark talks about semantic and communicative translation. The translator, while translating a text from one language to another, shall try to find the closest equivalence, known by different types or names, of the source verbal codes in the target verbal codes.

1.2.3.5 TRANSLATION SHIFTS:

While translating, a translator also needs to take translation shifts for conveying the source text meaning effectively in the target language. Translation

shift is changing of form when it is translated from the source language into the target language. According to Catford, shift means departure from formal correspondence in the process of going from SL to TL. He divides translation shifts into two major parts. 1) level shift and 2) category shift. The concept of shift in translation and its types shall be discussed further in the relevant unit.

1.3 LET US SUM UP

Translation is a complex process of meaning making. A translator shall first read the text to be translated thoroughly and then attempt translation. We can say that a translator needs to take the following steps while attempting translation of any text.

- 1) A translator must be good in both the languages: the source language and the target language.
- 2) A translator needs to read the source text several times.
- 3) A translator should try to see the deeper meaning in the text and see if any cultural connotations associated in the text.
- 4) Accept the untranslatability of the SL phrase in the TL on the linguistic level.
- 5) Accept the lack of similar cultural conventions in the TL.
- 6) Define the purpose of translating a text.
- 7) Look for the format of the text, point of views, tone, symbols, dictions, figures of speech and overt and covert allusions.
- 8) Consider the range of TL phrases available, having regard for the presentation of class, status, age, sex of the speaker, his/her relationship to the listeners and the context of their meeting in the SL.
- 9) Make strategies for translating idioms, usages, and specific phrases of the source text.
- 10) Translate the first draft. Replace the invariant core of the SL phrases in its two referential systems (the particular system of the text and the system of culture out of which the text has sprung) in the TL.
- 11) While translating, take care of the translation shifts a translator needs to make.
- 12) Review the first draft of the translation with the original text.
- 13) Revise and finalize the translation.

❖ CHECK YOUR PROGRESS

- 1) Pick up any short text in your mother tongue and translate it into English. Note down the steps you need to take while translating the text.
- 2) Explain Larson's model of translation.
- 3) What is the model of translation proposed by Nida.
- 4) What care does a translator need to take about equivalence and translation shifts? Illustrate with examples.

1.4 SUGGESTED READING

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:: STRUCTURE ::**2.0 OBJECTIVES****2.1 INTRODUCTION****2.2 METHODS OF TRANSLATION****2.3 NEWMARK'S FLATTENED V DIAGRAM****2.4 LET US SUM UP****2.5 SUGGESTED READINGS**

2.0 OBJECTIVES

This unit will help the learners:

- To have historical understanding about the development of methods, approaches of translation
- To be familiar with various methods of translation
- To be able to select a suitable methods of translation while attempting translation

2.1 INTRODUCTION

Translation is carrying over the meaning of a source text into a target language. While translating a text, a translator shall follow the steps of the process of translation. As discussed in the previous unit, the process of translation has been illustrated differently by different scholars. However, the steps involved in the process of translation are more or less the same i.e., reading and analysing the source text and then transferring the meaning in the target language by restructuring the source text.

Translation is a complex meaning making process where more than just following the steps of the process, other aspects also need to be considered. A translator needs to understand the type of the text to be translated and must be clear about the purpose of translating a text. A translator should also have in mind the target reader for whom the text is to be translated. Depending upon the type of text, the purpose, and the target audience a translator needs to decide a methods to translate a source text.

2.3 METHODS OF TRANSLATION

Since the ancient discourse on translation, various methods have been proposed, discussed and debated. In the west, since Roman era, scholars and translators Cicero and Horace have shared their views on translation and proposed methods of translation like word-for-word and sense-for-sense. On the other parts of the word like India, China and Middle-East countries also translation activities were going on in abundant and various scholars have come up with methods to

address the difficulties faced by the translators while translating a text. From time to time, various translators, and scholars of translation from various parts of the world have come up with a range of methods of translation.

2.2.1 WORD-FOR-WORD AND SENSE-FOR-SENSE

Newmark, a scholar of translation, says that the discussion on word-for-word and sense-for-sense methods of translation belongs to the pre-linguistic period of translation. Susan Bassnett says that this discussion on the word-for-word and sense-for-sense emerges again and again with different degrees of emphasis in accordance with differing concepts of language and communication. It is believed that Roman translators and scholars Cicero and Horace have made the distinction between word-for-word and sense-for-sense methods of translation.

Word-for-word is a method of translation where in translation is done word by word. Each word of the source text is replaced by the suitable equivalence in the target language. No addition of new words and structures as well as no omission of any word or structure is permissible. It is also called interlinear translation, with the TL immediately below the SL words. The source language word order is preserved, and the words are translated one by one. A substitution of each word in the source language is made from the target language and the order of words remains the same as in the source language. In this mode of translation no word should be left untranslated and no word which does not occur in the original text should be included in the translated text even if it distorts the meaning and the communicative quality of the text.

जो विद्यार्थी लेख समय पे जमा करायेगे उनको पुरस्कार दिया जाएगा।

Who students article time on submit those award given will be.

The above translation of the statement from Hindi to English is done through the method of word-for-word. It is clear that such translation distorts the meaning of the source text hence it is not generally preferred to convey the meaning in the target language. This method of translation is used for understanding the structure of a complex sentence of a source language and the target language. It is also used to read the source text and a target text side by side. Thus, word-for-word method of translation is mostly used as a tool for second language teaching. This method is also used for the translation of religious or classical text to understand the word order of the source text.

This method has its own purpose. It is specifically used as a tool of learning a second language. It should not be seen as bad or inappropriate method against other methods of translation as those might be suitable for different purpose while the above method is suitable for the said purpose.

In the ancient discussion on the methods of translation, the scholars Cicero and Horace themselves have made clear that they would use the method of sense-for-sense for translating certain type of texts. Cicero mentions his approach of translation in his translation of the speeches of the Attic.

And I did not translate them as an interpreter, but as an orator, keeping the same ideas and forms, or as one might say, the 'figures' of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserve the general style and force of the language.

As the above passage shows, sense-for-sense translation is intended to produce the style and force of the source language in the target language. The translation should have a communicative quality. Cicero favours sense-for-sense depending upon the type of text to be translated and the purpose of translation.

After Cicero, many other translators have also talked about the methods of translation they used and many of them have favoured sense-for-sense translation depending on the purpose and type of the text to be translated. St Jerome has also expressed his views on translation for his Latin revision and translation of Christian Bible.

Now I not only admit but freely announce that in translating from Greek – except of course in the case of Holy Scripture, where even the syntax contains a mystery - I rendered not word-for-word, but sense-for-sense.

As it is evident in the above quote, St Jarome, scholar and translator, rejects the word-for-word approach because, by following so closely the form of the ST, it produces an absurd translation, distorting the sense of the original. He favours sense-for-sense but only for non-Holy Scripture. It was quite risky for the translators to render the religious text with sense-for-sense method. However, many scholars have favoured this method of translation for its communicative effect on the target audience.

The debate on word-for-word and sense-for-sense has also took place in the other parts of the world. Like European countries, translation activities were happening on the other parts of the world and intensive discussions on which method is suitable for which type of text has taken place. For example, as Jeremy Munday, a scholar of translation says, the discussion found its place in the rich translation tradition of the Arab world, which created the great centre of translation in Baghdad in the Abbasid period (750-1250). The translations were primarily centred from Greek to Arabic.

Mona Baker describes the two translation methods that were adopted during that period:

The first method was highly literal and consisted of translating each Greek word with an equivalent Arabic word and, where none existed, borrowing the Greek word into Arabic.

According to Baker, this word-for-word proved to be unsuccessful and had to be revised using the second, sense-for-sense method:

The second method consisted of translating sense-for-sense, creating fluent texts which conveyed the meaning of the original without distorting the target language.

The above views on the methods of translation in Arab world shows that translation activities have been happening in the various parts of the world and the discussion on the suitability of a method has also been a part of the translation traditions.

2.2.2 LITERAL TRANSLATION

The above methods of translation are standing on the two different poles and in between them, emerges the literal VS. free approach of translation. As it is discussed above, sticking strictly to source text, and rendering it word by word

distorts the meaning of the text. The translator here captures the meaning of the source text and tries to convey it in the target text using closest words and structures of the target language.

No two languages are similar ever hence the said method is not useful except for specific purpose. While on the other hand, sense-for-sense is seen as going away from the source text which also sometimes seen as injustice to the source text. The middle way to the poles apart is Literal Translation. It is a method where the translator does not remain stick to source text as in word-for-word and also doesn't move away far from source text. Here the source language grammatical constructions are converted to their nearest target language equivalents, but the lexical words are again translated singly.

This method is used when two languages are close to one another and their manner of organizing words and meanings may be similar. Literal translation is possible between such languages. For example, translation between Hindi and Gujarati.

जो विद्यार्थी लेख समय पे जमा करायेगे उनको पुरस्कार दिया जाएगा।

જો વિદ્યાર્થી લેખ સમયસર જમા કરાવશે તેઓને પુરસ્કાર આપવામાં આવશે.

Since the Gujarati and Hindi are close to each other and the manner of organizing words and meaning is almost similar hence literal translation is possible of the above given Hindi sentence into Gujarati. Here the structure and the meaning of Hindi could be retained in the translated sentence in Gujarati.

Literal translation is also used for translation of information-based texts even among the dissimilar languages. Translation of scientific and technical text can be done through this method of translation. The aim of the texts from humanities, social sciences or sciences is primarily to convey information in the target language. While translating such texts, a translator cannot roam in the realm of imagination but should remain close to the source text as much as possible so that the information of ST is not distorted. In short, this method is useful when we want to remain faithful to the writer's original meaning, and as close as possible to the source text.

2.2.3 FREE TRANSLATION

As we have seen earlier, the choice of the method of translation depends on the several aspects like the type of text to be translated, the purpose of translation, the relationship between source language and target language and who the translator is. While Literal translation is fit for certain types of text, Free translation is preferred for another set of texts. Literal translation is preferred for informative texts of humanities, social sciences and sciences while Free translation is preferred to translate opinion based texts and the texts which are imaginative in nature.

In Free Translation, there is hardly any relationship between the form of the original text and its translation. The emphasis is on capturing the sense of the original text and conveying it effectively in the target text. Newmark defines Free translation as,

Free translation reproduces the matter without manner, or the content without the form of the original. Usually it is a paraphrase much longer than the

original, a so-called intralingual translation, often prolix and pretentious, and not translation at all.

Literal translation is suitable for information-based texts and Free translation is suitable for those texts which evoke emotional response in the reader. Free translation is more suitable for literary texts while Literal translation generally suits scientific and technical texts.

Free translation also becomes more desirable in texts of creative literature because the meaning of such texts is not fixed. The text might be interpreted differently by different readers. In such a case where the meaning of the original text is not fixed and when a text evokes different emotional response to different reader, Free translation is the suitable method. Free translation also takes liberty with the length of the original text, either omitting or adding words and structures in the translated text.

In short, a text where fidelity to the author's meaning is important, the translator prefers Literal translation and the texts where the reader's response is a primary concern, Free translation is suitable.

Free translation has not been a practice of European countries only but it has been in practice in the other parts of the world as well. We have references to the dilemma of the Buddhist translators: 'whether to make a free, polished and shortened version adapted to the taste of the Chinese public, or a faithful, literal, repetitious and therefore unreadable translation.' In response to the said dilemma, various methods of translation have evolved down the line. One such method which was in practice in the ancient time of China is known as *yiyi*. The method of *yiyi* can be roughly called Free translation.

2.2.4 FAITHFUL TRANSLATION

Faithful Translation means the translator intends to convey the author's intention of the text as faithfully as possible into the target language. A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the target language grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from the source language norms) in the translation. It attempts to be completely faithful to the intentions and the text realization of the source language writer. Basically, it's translation method with a focus on the source text.

The meaning of the faithfulness has also changed from time to time and translator to translator. Some scholars are of the opinion that faithful translation is being faithful to the words while others say that it is being faithful to the spirit of the text. Depending on the interpretation of the term 'faithful', the translation would take shape of word-for-word or sense-for-sense.

An investigation of Wyatt's translation of Petrarch shows a faithfulness not to individual words or sentence structure but to a notion of the meaning of the poem in its relationship to its reader. In other words, the poem is perceived as an artefact of a particular cultural system, and the only faithful translation can be to give it a similar function in the target cultural system.

2.2.5 SEMANTIC TRANSLATION

Semantic translation is only slightly different from the faithful translation. Semantic means meaning of a word or a unit of words. Hence, it is a method of translation where the meaning of the source text is the complete focus. Moreover, it also takes into account the aesthetic value of the source text. The efforts are made to convey the linguistic beauty of the source text in the target text. The distinction between faithful and semantic translation is that the first is uncompromising and dogmatic while the second is more flexible, admits the creative exceptions to complete fidelity and allows for the translator's intuitive empathy with original. In other words, the translator can take liberty in the style of conveying the core ideas of the source text into the target text.

2.2.6 ADAPTATION

It is a process of transforming a source text into a different cultural context. This involves changing cultural reference when a situation in the source culture does not exist in the target culture. It is used mainly for plays. Newmark says that it is the freest form of translation. The themes, characters, plots are usually preserved. The source language culture is converted to the target language culture and the text is rewritten. Nowadays, the adaptations are quite popular in form of movies. A literary text is adopted for a movie where in the main story and the value of the source text are preserved and the language, characters, setting, and other aspects are converted as suitable to the target culture.

2.2.7 IDIOMATIC TRANSLATION

Idiomatic translation is meaning-based translation which make every effort to communicate the meaning of the source language text in the natural forms of the receptor language. It produces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original. Some other scholars call it natural translation.

2.2.8 COMMUNICATIVE TRANSLATION

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensive to the readership. Such translation is done keeping in mind the target readers. The text is rendered in such a way that facilitates communication between the readers and the text.

2.3 NEWMARK'S FLATTENED V DIAGRAM

The above methods have primarily been taken from the Peter Newman's *A Textbook of Translation*. Newman divides the methods into two categories and puts it in the flattened V diagram as shown below.



In the above diagram, Newmark puts some of the methods of translation in the category of source language emphasis and other methods in the category with target language emphasis.

2.4 LET US SUM UP

These are some of the methods of translation. As it has been said earlier, a particular method of translation may be used depending on the type of text to be translated, the purpose of translation, the connection between source and target language, and who the translator is. Sometimes a single method may not be sufficient for translating a text. In such a case, multiple methods shall be used to meet the goal of the translation.

It is to be noted that there is very thin line between the methods and types of translation. Some scholars consider some of the methods to be types of translation while some other consider some of the types of translation to be methods. Hence, it is possible that some of the above mentioned methods may appear in the next unit as types of translation.

❖ CHECK YOUR PROGRESS

- 1) Explain the relevance and importance of methods in translation.
- 2) Illustrate the methods of word-for-word and sense-for-sense.
- 3) Discuss the methods with an emphasis on source text.
- 4) Explain the methods of translation with an emphasis on the target text.

2.5 SUGGESTED READINGS

- 1 Bassnett, Susan. *Translation Studies*. Routledge, 2002.
- 2 MUNDAY, Jeremy. *Introducing Translation Studies: Theories and Applications*. Routledge, 2008.
- 3 Larson, Mildred L. *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. University Press of America, 1998.
- 4 Newmark, Peter. *A Textbook of Translation*. Shang Hai Wai Yu Jiao Yu Chu Ban She, 2009.
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- 6 Mundhe, Jyoti, and Shubhada Deshpande. *Translation Studies: Theory and Practice*. Director, Institute of Distance and Open Learning, University of Mumbai, Vidyanagari, Mumbai - 400 098.

- 7 “Unit 1 Translation Its Nature and Types - Egyankosh.ac.ind.”
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:: STRUCTURE ::**3.0 OBJECTIVES****3.1 INTRODUCTION****3.2 TYPES OF TRANSLATION****3.3 LET US SUM UP****3.4 SUGGESTED READING**

3.0 OBJECTIVES

This unit will help the learners:

- To be familiar with major types of translation
- To be able to analyse translated texts after having understanding of the types of translation
- To be able to select suitable type/s of translation depending on various parameters
- To be able to translate from one language to another

3.1 INTRODUCTION

Translation is an act of putting across the meaning of the original text. The nature of the act of translating a text from one language to another depends on several aspects like the type of the text to be translated (literary, non-literary), the purpose of translation, the relationship between the source language and the target language, and who the translator is. In short, translation would not be a simple act of conveying meaning of the source text in the target text. Therefore, translation practices have been defined differently by different scholars. These different practices of translation may be called types of translation.

3.2 TYPES OF TRANSLATION

From time to time, translators and scholars have identify certain types of translation. This typology of translation helps the translators and scholars to understand the process of translation and to take right decisions for effective translation.

3.2.1 DRYDEN'S TYPES OF TRANSLATION

In the seventeenth century in Europe, a translator named Cawley translated *Pindaric Odes*. In his translation, as he himself mentioned it, he took all the liberty to modify the original and make it suitable to the target readers. He said that he has 'taken, left out and added what I please' to the Odes. He terms his free method of translation as *imitation*.

In a reaction to the very free approach by Cawley, John Dryden, a notable poet, critic, and translator, gave three types of translation in the preface to his translation of Ovid's *Epistles*.

3.2.1.1 Metaphrase : word by word and line by line translation, which corresponds to literal translation;

3.2.1.2 Paraphrase: translation with latitude, where the author is kept in view by the translator, so as never to be lost, but his words are not so strictly followed as his sense; this involves changing whole phrases and more or less corresponds to faithful or sense-for-sense translation;

3.2.1.3 Imitation: forsaking both words and sense; this corresponds to Cowley's very free translation and is more or less adaptation.

Out of the above three types of translation, Dryden prefers paraphrase, advising that metaphrase and imitation be avoided.

3.2.2 ADAPTATION

As Dryden points out, adaptation is a type of very free translation where both words and sense are forsaken. Most of us would agree that a successful translation is one that looks or sounds like an original piece of work. And adaptation is intended to do the same. Adaptation aims at re-creating the source text in the target language. In Newmark's words

This is the freest form of translation. It is used mainly for plays and poetry; the themes, characters and plots are usually preserved, the source language culture is converted to the target language culture and text is rewritten.

Mon Baker in her *Routledge Encyclopaedia of Translation Studies* defines adaptation as, Adaptation may be understood as a set of translative interventions which result in a text that is not generally accepted as a translation but is nevertheless recognized as representing a source text.

Adaptation is also identified as appropriation, domestication, imitation, rewriting and so on. Adaptation has remained a vague term not defined and studied well by the scholars. One of the reasons for this is that many scholars do not consider adaptation to be translation or part of translation. The best-known definition is that of Vinay and Darbelnet,

Adaptation is a procedure which can be used whenever the context referred to in the original text does not exist in the culture of the target text, thereby necessitating some form of re-creation.

Adaptation is mostly associated with:

- 1) The genre of drama. In fact, it is in the translation of drama where adaptations are preferred more. With reference to drama, Santoyo defines adaptation as, A form of 'naturalizing' the play for a new milieu (audience), the aim being to achieve the same effect that the work originally had, but with an audience from different cultural background.
- 2) Adaptation can be defined as converting a text in the target language in the most suitable form to the target audience. Hence adaptation is also used for advertising.
- 3) Today, adaptation is much popular as audio-visual (movie) translations. Adaptation of text for a screen is very popular nowadays. In such an adaptation the text is presented to the target in such a way that the audience will feel the adaptation being the original itself. Sometime, the text would not be as popular as the adaptation of the text would be. Adaptation helps a text to have wider reception.

- 4) Adaptation is also preferred for the translation of children's literature as children's literature requires re-creation of the message according to the social and linguistic needs of the target readers.

3.2.3 JAKOBSON'S TYPES OF TRANSLATION

Roman Jakobson distinguishes three types of translation in his scholarly article 'On Linguistic Aspects of Translation'. As the title suggests, the types are based on the change of language/medium while transferring meaning from source language to the target language.

3.2.3.1 Intralingual: Intralingual translation, or rewording is an interpretation of verbal signs by means of other signs in the same language. For example, a couplet of a poem is rewritten/paraphrased in the same language.

3.2.3.2 Interlingual: Interlingual or translation proper is an interpretation of verbal signs by means of some other language. For example, translation of a novel from English to Hindi. This type of translation is the standard translation wherein the meaning is transferred from SL to TL and in the discourse on translation, the references are mostly to this type of translation.

3.2.3.3 Intersemiotic: Intersemiotic or transmutation is an interpretation of verbal signs by means of signs of nonverbal sign system. The medium of transfer of the meaning from the source to the target is changed. For example, a short story is conveyed through a movie.

3.2.4 CATFORD'S TYPES OF TRANSLATION:

Catford makes three categories of the types of translation in his book *A Linguistic Theory of Translation*.

3.2.4.1 Types based on Extent:

Full translation:

In full translation, the entire text is submitted to the translation process, that is, every part of the source language text is replaced by the target language.

Partial translation:

In partial translation, some parts of the source language text are left untranslated. They are simply transferred to and incorporated in the TL text. In literary translation it is common for some SL lexical items to be treated in this way. This may be so because either they are regarded as untranslatable or for the deliberate purpose of introducing 'local colour' of the source text in the target text.

3.2.4.2 Types based on Levels:

Total translation:

Total translation is what is most usually meant by 'translation'; that is, translation in which all levels of the SL text are replaced by TL material. In this translation, SL grammar and lexis are replaced by equivalent TL grammar and lexis.

Restricted translation:

It is replacement of SL textual material by equivalent TL textual material, at only one level. It is restricted in the sense that the translation is performed only at a specific level like grammatical or lexical. Grammatical level means replacement of SL grammar by equivalent TL grammar, but with no replacement of lexis. While lexis level means replacement of SL lexis by equivalent TL lexis but with no replacement of grammar.

3.2.4.3 Types based on Ranks:

Rank-bound translation:

Translation in which the selection of TL equivalents is deliberately confined to one rank (or a few ranks, low in the rank scale) in the hierarchy of grammatical units. In this type of translation, an attempt is made always to select TL equivalents at the same rank, e.g. word. Machine translation can be regarded as rank-bound translation at word or morpheme rank; that is, they set up word-for-word or morpheme-to-morpheme equivalences. Word-for-word is also an example of rank-bound translation at word-rank.

Unbound translation:

In this type of translation, the equivalences shift freely up and down the rank scale. Unlike word-to-word or literal translation, free translation is always unbounded translation.

Catford discusses these various types of translation under three categories as discussed above. Like Catford, another scholar Savoury identifies the following types of translation.

3.2.5 SAVORY'S TYPES OF TRANSLATION

3.2.5.1 Perfect Translation: This a type of translation of all purely informative statements encountered by the travellers or are used by the advertisers. The translation is direct, unemotional, and made in plain words to which no intense associations are attached.

3.2.5.2 Adequate Translation: all the translations made for the general reader who may use them without giving a thought to the fact that what he/she is reading was not originally written in his/her own language. The matter of the text is emphasized than the manner. In most cases of this types of translation the readers may know little or nothing of the language of the original. Translation of literary text may be called adequate translation.

3.2.5.3 Composite Translation: The translation of prose into prose, poetry into prose and poetry into poetry. All translations of literature also come under this category. The translator neglecting the commercial value of the translation, spends a very long time on his/her work. A great quality of translation is focused at all levels. It is primarily attempted by the translator who has enjoyed reading of some passage or poem and felt the urge to render it in another language he/she knows. Such translation is undertaken to share one's joy with others.

3.2.5.4 Scientific and Technical Translation: In this type of translation, the prime purpose is to transfer the information in the target language. The matter is important than the manner.

3.2.6 NEWMARK'S TYPES OF TRANSLATION

Newmark's ideas on translation in his *Approaches to Translation* (1981) and *A Textbook of Translation* (1988) have been used widely to understand various aspects of translation. He distinguishes between semantic translation and communicative translation.

3.2.6.1 Communicative Translation:

As Newmark defines, communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. This translation emphasizes on the target language. Communicative translation resembles with Nida's dynamic equivalence in terms of the effect it creates on the TT reader.

3.2.6.2 Semantic Translation:

It attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original. This type of translation emphasizes on the source language.

Semantic translation has similarities with Nida's formal equivalence. Comparison of Newmark's semantic and communicative translation as given in *Introducing Translation Studies* by Jeremy Munday.

Parameter	Semantic Translation	Communicative Translation
Transmitter/Addressee focus	Focus on the thought process of the transmitter as an individual; should only help TT reader with connotations if they are a crucial part of message	Subjective, TT reader focused, oriented towards a specific language and culture
Culture	Remains within the SL culture	Transfers foreign elements into the TL culture
Time and origin	Not fixed in any time or local space; translation needs to be done anew with every generation	Ephemeral and rooted in its own contemporary context
Relation to ST	Always 'inferior' to ST; 'loss' of meaning	May be 'better' than the ST; 'gain' of force and clarity even if loss of semantic content
Use of form of SL	If ST language norms deviate, then this must be replicated in TT; 'loyalty' to ST author	Respect to the form of the SL, but overriding 'loyalty' to TL norms
Form of TL	More complex, awkward, detailed, concentrated; tendency to overtranslate	Smoother, simpler, clearer, more direct, more conventional; tendency to undertranslate
Appropriateness	For serious literature, autobiography, 'personal effusion', any important political (or other) statement	For the vast majority of texts, e.g. non-literary writing, technical and informative texts, publicity, standardized types, popular fiction
Criterion for evaluation	Accuracy of reproduction of the significance of ST	Accuracy of communication of ST message in TT

3.2.7 LARSON'S TYPES OF TRANSLATION:

According to Larson (1984), there are two kinds of translation, one is form based and the other is meaning based translation. Form-based translation attempts to follow the form of source language and is known as literal translation, while meaning-based translation makes every effort to communicate the meaning of the SL text in the form of the receptor language. Such translation is called idiomatic translation.

3.2.7.1 Literal Translation:

Literal translation is form-based translation. The form of the source language is transferred in the target language. The literal translation gives priority to the form of the source language whether that is words, clause, or sentence and it makes the result of the translation sound unnatural and has a little communication value. Such translation often sounds 'bad' translation as the translator mostly replaces a word for word. Such translation causes the combination of the words in the target language unnatural and it usually makes the readers confused.

Larson points out that, "if the two languages are related, the literal translation can often be understood, since the general grammatical form of the language may be similar."

3.2.7.2 Idiomatic Translation:

This second type of translation falls under the category of meaning-based translation. Larson says, "Idiomatic translation is meaning-based translation which makes every effort to communicate the meaning of the source language text in the natural forms of the receptor language." The translator here uses the natural forms of the receptor language, both in the grammatical constructions and in the choice of lexical items. The idiomatic translation does not sound like a translation to the reader of the target language. It sounds as if the text has originally been written in the target language.

The above types are for our understanding of translation process better. Otherwise, usually, a translator uses mixture of literal and idiomatic translation and by doing so the end product sounds more natural.

3.2.8 TYPES BASED ON PRODUCT LENGTH

3.2.8.1 Gist Translation/Conceptual Translation:

This type of translation is called Gist translation or Conceptual translation. Conceptual translation is on the other extreme of the word-for-word translation. It is based on the principle that the concept or the message is more important than the words. As such, a translator lay more emphasis on the communication of the message rather than the translation of each and every word in the text. Sometimes, it so happens that even after translating each and every word of the original, it fails to communicate the message. Hence, the focus here is conveying the message in the target language.

Conceptual translation is generally a shorter translation. It is shorter in structural length than the message in the original text. As such conceptual translation is generally used when instructions are to be given to people who cannot read them in the original language as the instruction given to the passengers of public transportation.

कृपया बस में सिगरेट, बीड़ी वगैरा न पियें।

A: Please do not smoke cigarettes, bidis, etc. in the bus.

B: No Smoking

In the above example, A is the example of literal translation while B is an example of Gist or Conceptual translation.

3.2.8.2 Elaborate Translation:

Generally, the translated text is longer than the original text. It happens so because of the peculiar characteristics of languages and differences in cultural background, a translated text consumes more words and sentences to communicate the same message which would be shorter in the original text.

The elaboration or expansion happens because a translator has to make explicit or state clearly certain things of the source language which are implicit or understood in the source language context. Many a times, a translator needs to give background or context source language text to the readers of the target text.

The elaboration or expansion happens at two levels. One is lexical expansion, and the other is syntactic or sentence expansion.

3.3 LET US SUM UP

The above given are some of the types of translation. There are many scholars who have given types of translation on different bases like language, type of the text to be translated, process of translation, purpose of translation etc. Other than discussed above there are many other types of translation discussed by various scholars. Susan Basnett talks of Horizontal and Vertical translation. Jeremy mentions Direct translation and Oblique translation. Other types are Back-translation, Abridged translation, Machine translation etc. We have kept the discussion limited to the above discussed types of the translation. Those who are interested can explore it further.

❖ CHECK YOUR PROGRESS

- 1) Discuss the types of translation given by Dryden.
- 2) Elaborate adaptation as a type of translation.
- 3) Differentiate and explain Semantic translation and Idiomatic translation.
- 4) Explain the types of translation given by Catford.
- 5) Explain with examples: Intralingual, Interlingual, and Intersemiotic.

3.4 SUGGESTED READING

1. Vinay, Jean Paul, and Jean Darbelnet. *Comparative Stylistics of French and English: A Methodology for Translation*. Translated by Juan C Sager and Marie-Jose Hamel, Benjamins Translation Library, 1995.
2. Larson, Mildred L. *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. University Press of America, 1998.

TYPES OF TRANSLATION

3. Newmark, Peter. *A Textbook of Translation*. Shang Hai Wai Yu Jiao Yu Chu Ban She, 2009.
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UNIT-4

TRANSLITERATION AND TRANSCRIPTION

:: STRUCTURE ::

4.0 OBJECTIVES

4.1 INTRODUCTION

4.2 WHAT IS TRANSLITERATION

4.3 WHY DO WE NEED TRANSLITERATION

4.4 TRANSLITERATION AS A STRATEGY

4.5 WHAT IS TRANSCRIPTION?

4.6 WHY DO WE NEED TRANSCRIPTION?

4.7 TRANSLITERATION AND COLLABORATIVE TRANSLATION

4.8 LET US SUM UP

4.9 KEYWORDS

4.10 SUGGESTED READINGS

4.0 OBJECTIVE

The students will receive training that focuses on the more hands-on components of translation as part of this unit's overall mission. Translation is not something that can be done simply by being fluent in two languages; rather, it involves a wide range of talents. The purpose of this lesson is to provide students a better understanding of how the translation process works so that they can improve their skills in this area. Students can improve their skills as translators and their ability to understand translated texts by engaging in practical translation activities. Students are expected to have at least a fundamental familiarity with translation as a process prior to beginning this section of the curriculum.

4.1 INTRODUCTION

The process of translation also results in a finished output called translation. Therefore, Translation Studies encompasses not only the process of translation or method of translation, but also the definition of translation and the role of a translated text as a product in the literary system of a specific language, culture, or nation. It is impossible to prescribe a process or method of translation in every case. In the process of translation, translators frequently come up with new translation methods or

modify existing translation methods to better suit their needs. Having said that, there are a few fundamental techniques that are suggestive to translators, particularly for their training. The methodologies of translation also provide the translators, trainees, and students of Translation Studies with a notion of what the field of study entails. Engaging with translation approaches demonstrates that translation is an applied subject, and such activities almost always contribute to improved comprehension of a material that has been translated. Methodologies are not just for learning how to translate; rather, they are for learning everything there is to know about the translation process. In this section, we are going to talk about two extremely significant translation procedures, and those ways are transliteration and transcription. Both of these approaches are not considered to be traditional methods of translation; yet, they are both extremely important in a variety of diverse translation procedures.

4.2 WHAT IS TRANSLITERATION?

Transliteration is the change of script of one language into another language, it is the conversion of alphabets of a word of a particular language into alphabets of another language. The below table shows the transliteration of the alphabet from Gujarati into Devnagari and English.

Gujarati Alphabet	Devanagari alphabet	Transliteration in Roman script
ક	क	ka
ખ	ख	kha
ગ	ग	ga
ઘ	घ	gha
ઙ	ङ	~ga
ચ	च	cha
છ	छ	Cha
જ	ज	ja
ઝ	झ	jha
ઞ	ञ	~ja
ટ	ट	Ta
ઠ	ठ	Tha

ડ	ड	Da
ढ	ढ	Dha
ણ	ण	Na
ત	त	ta
થ	थ	tha
દ	द	da
ધ	ध	dha
ન	न	na
પ	प	paa
ફ	फ	pha
બ	ब	ba
ભ	भ	bha
મ	म	ma
ય	य	ya
ર	र	ra
લ	ल	la
વ	व	va
શ	श	sha
ષ	ष	Sha
સ	स	sa
હ	ह	ha
ળ	ळ	La
ક્ષ	क्ष	kSha
જ	ज्ञ	j~j a

Like the above mentioned table we can transliterate words from Gujarati into Roman script. The examples are as follows -

માતા Mātā

પિતા Pitā

રાષ્ટ્ર Rāṣṭra

The signs used above or below the letters in Roman script are known as diacritic marks. These diacritic marks are used to show the perfect or closest pronunciation of a letter or word from one language in Roman script. These diacritic marks are universally known. They are made based on pronunciation or sound or phonetics as technically called in linguistics. When we transliterate any word from any Indian or non-English language into English or Roman script, it is always better to use diacritic which was designed by IPA or International Phonetic Association in the 19th century, and diacritic marks are also called phonetic notation. Diacritic marks help us to understand how to pronounce a word, where to put stress and how the tone should be while we are uttering a word of a particular language. Letter and diacritic marks both make an International Phonetic Alphabet. International Phonetic Alphabets help any speaker from any language to pronounce and understand any letter of any language. IPA enables letters to represent a standardized form of representation of speech sound in written form.

When we want to write something in any Indian language but in Roman script, we employ a process called transliteration. This is the language of ordinary communication in social media. We do not use the International Phonetic Alphabet or diacritics because we use such transliteration for exchanging our thoughts with other members of the same speech community. Instead, we primarily use pronunciation-based spelling, which means that phonetically based spellings are made without the use of notation.

Look at the given example,

Transliteration- Aaj mujhe tumhari bahut yaad aa rahi hai.

Original in Hindi - आज मुझे तुम्हारी याद आ रही है

English translation- Today I am missing you.

Transliteration- mane thodun Gujaratee aavade chhe

Original - મને થોડું ગુજરાતી આવડે છે

English translation - I know a little Gujarati.

The initial sentence of each of the examples given above is written in Roman script, however, the other sentences are either in Hindi or Gujarati, depending on which example you looked at. The original text is shown in the second sentence of each sample set. This text can only be comprehended by individuals who are fluent in the respective languages. The third sentences are the English translation of the equivalent sentences in Gujarati and Hindi. This is an approximate translation of the sentences from Gujarati to English.

In his paper titled "The Politics and Poetics of Transliteration in the Works of Olga Broumas and George Economou," Fragopoulos explores the topic of transliteration from a variety of perspectives. He was a supporter of the concept that was put forth by "the act of thinking and conceiving in one's first language but expressing the substance thought or conceived in one's second language in such a way that the expressions used in the second language contain some salient linguistic and rhetorical implants from the first language." He believed this to be true. In this sense, transliteration is equivalent to what is referred to as "semantic translation" in contemporary theories of translation, as opposed to "communicative translation," which is the more common term (Fragopoulos 142). He continued by saying, "Therefore, transliteration is not simply the representation of one language's sounds in the characters of another. It also accounts for the literary and metaphorical implications that arise from the process, which ensures that a culture's ideas, theories, and concepts are made tangible within a variety of social and cultural contexts." (Fragopoulos 142)

There is more than one way of transliterating a word from one language into another. The sound of 'a' and 'o' in pronunciation is used interchangeably many times when someone transliterates a word from any Indian language into English. Therefore, there is no single rule for transliterating words. Transliteration is also widely practised by common people who are not academics or translators. In case of the migrant labour from one state into another or from one nation into another transliterating the names are important and the destination country of migrant labour uses those names in their own way of pronunciation. As India is a multilingual country, many Indians are transliterators, especially those who know the roman alphabet and write their name in the roman alphabet.

4.3 WHY DO WE NEED TRANSLITERATION?

The process of transliteration is similar to that of translation; however, its primary purpose is to make it possible to hear how a word is pronounced in a particular language. Whenever a language pair does not have an adequate number of specialists to translate from the Source Language (SL) to the Target Language (TL), translators will typically employ a medium language that is understood by speakers of

both the SL and TL. For instance, let us imagine that a translation workshop is taking place between Gujarati and Bengali and that a classic collection of poems written in Gujarati by Narmad is supposed to be translated in that workshop, but no one in the workshop knows both the Gujarati and Bengali. However, the participants in the workshop know either Gujarati or Bengali, and they all know either Hindi or English. Because of this particular circumstance, the participants do not have any of Narmad's writings that have been translated into English, and the translators wish to maintain the rhyme structure of the Source Text (ST) in the Target Text that they produce (TT). In order to accomplish this goal, translators need to be familiar with the type of rhyme that ST possesses and should be aware that translating Gujarati into English may not be of assistance to translators who are fluent in both Bengali and English. There is a great distance between English and any Indian language; in fact, any two Indian languages are far more closely related to one another than they are to English. English is a language that is so distant from any Indian language. Transliteration is the way that translators can adapt that is proven to be the most effective. It's possible that a group of participants who are familiar with the poetic language of Gujarati might transliterate the writings into Roman or Devnagari for the translators who will be translating them into Bengali. Now, the translators who are translating the texts into Bengali are able to quickly comprehend the pattern of rhyme that was followed in the ST. Accordingly, they are able to make rhymes in the TT, which is the text that has been translated into Bengali. Because there are not many persons in the translation industry in India who are able to translate between two Indian languages in a comfortable manner, the use of transliteration as a means to gain access to ST is extremely significant in India.

The process of transliteration is a form of communication in and of itself. Not only is transliteration a technique or stage to gain access to the ST, but it also possesses its own autonomy and authority in the process of meaning generation. In the course of daily contact between speakers of different European languages, transliteration is treated more seriously. Europe is home to a wide variety of languages and communities of speakers of those languages. They place a strong emphasis on linguistic nationalism in all aspects of their existence, including politics, society, and culture. As a result of the fact that each nation in Europe was founded as a linguistic state, they each practise their own brand of linguistic nationalism, which fuels their pride in their native tongue, and as monolingual nations, they publish all of their official documents in their mother tongue. For these reasons, each of their languages carries the same weight as the others. When communication takes place between two powerful languages, linguistic perfection is also claimed by each linguistic group, and the poor use of language may be perceived to be a source of humiliation and insincerity to the expression. But in India, where the languages are mostly limited within the states and the majority of the languages do not have status as official languages, and also where Hindi and English are considered to be the most

useful official languages, other Indian languages are neglected with imperfect expression and application, and the most common example of this can be found in newspaper advertisements. In addition, transliteration is a method that can be utilised to represent a language in the same manner in which it is utilised within its own linguistic system, whether it be utilised within a linguistic nation, linguistic state, or linguistic community. Transliteration, in this sense, confers democratic significance and respect upon the languages it represents.

The music industry makes frequent use of transliteration. Any singer who has achieved fame in Bollywood is able to sing in more than two Indian languages, and the script they employ is either Roman or the language with which they are most comfortable. It is a frequent practice to convert the script of one Indian language into the script of the language spoken by the performer or into the Roman script while attempting to transliterate the text of a musical composition.

❖ CHECK YOUR PROGRESS 1

Several statements regarding transliteration are included down below. Indicate if they are true or incorrect based on the information provided.

- i) Transliteration occurs rarely in our day to day lives. _____
- ii) Diacritic marks are the names given to the markings that are placed either above or below the letters in Roman script. _____
- iii) Common folks, who are defined as anyone who is not an academic nor a translator, will never use transliteration. _____
- iv) Transliteration can also be interpreted as semantic translation.

- v) All of the official documents of the countries that make up Europe are only published in English because they are monolingual countries.

- vi) In India, all the languages enjoy official status. _____

4.4 TRANSLITERATION AS A STRATEGY

The transcription of several Indian words into English text is a common practice in many English translations of literature originally written in other languages. Transliteration is always used for proper nouns, although many other terms are also transliterated and written in italics most of the time. This is a political viewpoint taken by the translator, who also desires for some words from the ST to be

transmitted into the TT. When reporting on certain types of news, the English-language newspaper *The Telegraph*, which is published in Kolkata, frequently employs Bengali sentences that are written in italics and in transliteration and then translates the text that is written next to it. Due to the fact that English is not considered to be a single language but rather a school of languages, doing so is analogous to asserting your own linguistic stance as well as pride and nativization of English. It is a well-known fact that there are numerous varieties of the English language spoken in India, such as Hindi English, Bengali English, Telugu English, and so on.

When a source text (ST) has many such culture-specific words, which, if translated, can be lost in translation, translators in those cases keep the ST word or phrase as it is in the TT and put footnotes or a glossary for that. This is because in many cases, we can observe that an ST has many such culture-specific words. When this occurs, the translator is not restricted in any way to expressing the word in a single word; rather, he or she is given the opportunity to elaborate on the meaning of the word as it is presented in the ST. In turn, the readers of the TT are aware that they are receiving the most accurate representation of the meaning of the words presented in the ST in the TT. This is how a TT learns new words, and you never know when one of those terms can become part of the TT lexicon as a loan word!

In contrast to transcription, which is the process of turning spoken words into written characters, transliteration is the act of writing a foreign language in its original script. The vast majority of transliteration systems, on the other hand, will map the letters of the source script to letters pronounced in a similar manner in the destination script for any given pair of languages. If the correspondences between the letters and sounds in the two languages are similar, then transliteration and transcription might be practically indistinguishable from one another. There exist transliteration and translation techniques that, when put into practice, only transcribe the remaining section of the original script and only transliterate a subset of that script.

The National Library of Kolkata is responsible for the development of a romanization technique that is widely utilised for the transcription of Indic language dictionaries and grammatical literature. The transliteration method used by the Library of Congress in the United States is quite comparable to one of the versions of ISO 15919 that are currently available. The International Alphabetic System for Transliteration, which is utilised in the process of transliterating Sanskrit, has been expanded to create this system.

❖ CHECK YOUR PROGRESS 2

Match the phrases on the left to their corresponding counterparts on the right.

	Column A		Column B
i)	Culture-specific words	a)	Romanization technique
ii)	International Alphabetic System for Transliteration	b)	written in italics
iii)	transliteration	c)	transliterating Sanskrit
iv)	The National Library of Kolkata	d)	May be lost in translation
v)	Newspaper transliterations	e)	foreign language in its original script.

4.5 WHAT IS TRANSCRIPTION?

Transcription is a verbatim representation of a spoken text. Often in English movies, we observe transcription of dialogues in the place of subtitles and in this case transcription plays a role in translation. As there are many Englishes across the globe and one linguistic community is not always able to understand the language completely. Therefore English transcription helps the audience across the globe to understand the English uttered as dialogues in a particular film. Transcription is such a common practice in everyday life that we do not think about it differently. When a teacher delivers a lecture in a class and a sincere student takes notes, the student tries to transcribe the lecture as faithfully as possible. Journalists when covering any news, or lecture of renowned persons, take transcription of their lectures as much as possible by them.

Transcription is very much common practice in academic research in the Humanities and Social Sciences. Ethnographic researchers often take field notes and testimonies of people from fields in the form of transcription. Any kind of oral text is turned into written text through transcription and later turning it into printed text.

Transcription is also necessary for language documentation when linguists go for their field research. Exact linguistic notes through transcription help a researcher to get the authentic information. Transcription and taking mere notes are not similar. The transcription must be exact written documentation of words uttered by a person. Transcribers also need to be trained in the particular language in which s/he is taking

transcription. Language is a very complex phenomenon and the speech community has sole authority over the language. A transcriber needs proper training in that particular language to understand stress, pronunciation and tone of the speech, mere knowing of the language may not help the transcriber.

Listening to audio, video, or live speech and then writing it down in text form using the same language that the original speaker used is what is meant by the term **transcription**. To summarise what transcription entails in a single sentence: putting down exactly what is heard. Therefore, there is a significant gap between the processes of transcription and translation in the field of language.

While simply recording a statement, transcribers use standard orthography and note down exactly what is being spoken. For example, if a speaker uses contractions like “that’s”, then the transcriber will also write “that’s” and not “that is.” Moreover, the transcriber also uses complete words to write down the numerals.

Ninety-four

One-hundred four

The transcription of a spoken language can be beneficial to a wide variety of subjects, such as sociolinguistics, conversation analysis, dialectology, corpus linguistics, corpus lexicography, language technology, and qualitative social studies.

In the discipline of linguistics, the term "transcription" refers to the act of turning spoken language into written form in a methodical manner. Text written in a different writing system or utterances (speech or sign language) might serve as the foundation for the analysis. It is not the same thing to transcribe anything as it is to translate something because translation involves conveying the meaning of the original text into another language. If anyone knows those symbols can read any language of the world if it is transcribed. Transcription makes interlingual studies easier, it offers readability of any language to anyone. In linguistic transcription is known as phonetic transcription, which is a visual representation of utterances or speech by given symbols. These symbols are known as International Phonetic Alphabets or IPA symbols. When it comes to documenting spoken languages, it is one of the most helpful tools that linguists have at their disposal. Because spoken language is transitory and linguists only have two instruments for documenting it—transcription and dictionaries—having this capacity is essential in the study of linguistics. The first step is the digital recording, next comes the annotation, and last comes the transcription.

For example, English words like ‘call’ and ‘cell’ are transcribed as /kɔl/ and /sel/ respectively. Even though both the lexical items begin with the same letter, that is [c] but in each instances they are pronounced in different ways. Each symbol only

denotes one sound which enables and aids linguists and language teachers to decode and differentiate between two sounds in a language. Following are some International Phonetic Alphabet (IPA) symbols with respective examples.

IPA symbol	example	Gloss
ʃ	ʃeɪp	shape
t	smɑːrt	smart
ɔ	ɔʊk	joke
ŋ	bæŋk	bank
k	kəʊm	comb

❖ CHECK YOUR PROGRESS 3

Complete this sentence using the terms that are listed below.

tone	stress
testimonies	written
numerals	transcription
one	

- _____ refers to the act of turning spoken language into written form in a methodical manner.
- Moreover, the transcriber also uses complete words to write down the _____.
- Each symbol only denotes one _____.
- Transcription must be exact _____ documentation of words uttered by a person.
- A transcriber needs proper training in that particular language to understand _____, pronunciation and _____ of the speech
- Ethnographic researchers often take field notes and _____ of the people from fields in the form of transcription

4.6 WHY DO WE NEED TRANSCRIPTION?

Transcription is very much essential as a method to translate any oral text into written form. Learning transcription is important for linguists and translators for a number of reasons, one of which is due to the fact that languages from all over the world use a variety of scripts that are nearly impossible to comprehend for anyone who wishes to learn any language or read a text written in any language. Anyone who is familiar with the International Phonetic Alphabet (IPA) will be able to understand

the content of a text that has been transcribed if a linear gloss has been appended to the text. This will eliminate the need for the individual to become proficient in the written form of the language.

Oral and performative texts, especially folk genres are most inherited by the communities or the groups from one generation to another or from Guru to the disciples. Transcription offers authentic versions of the speech as uttered or performed by someone or group or community.

4.7 TRANSLITERATION AND COLLABORATIVE TRANSLATION

In collaborative translation, transliteration is a very crucial tool to have at your disposal. Through a method known as collaborative translation, Nabaneeta Dev Sen, a well-known Bengali author as well as a comparativist, was able to translate Kannada vacana from Kannada into Bengali. As she was translating poetry and songs from Kannada into English, she did not have direct access to that language, so she used transliteration as a means to comprehend the metre and rhyme of the source text. This was necessary because she was translating from Kannada into English. When translating lyrical text, it is essential to adhere as closely as possible to the rhyme and metre structure of the Source Text. Not only will this allow the nature of the Source Text to be conveyed, but it will also provide the readers of the Target Text with the pleasure of reading the Target Text. First, Nabaneeta Dev Sen conferred with a knowledgeable individual who was fluent in the Kannada language and the Vacana. Next, she inquired about the pronunciation of each Kannada word that was included in the Vacana. By doing so, she was able to obtain an understanding of the metre, rhythm, and pronunciation, which assisted her in determining the word length and rhyme in Bengali. Because Dev Sen was not fluent in Kannada, she required the assistance of a specialist in order to convert each word into Roman letters. Then, with the help of the specialist, she determined the English translation of each Kannada word that was included in a particular vacana.

4.8 LET US SUM UP

This section begins with a discussion on the significance of acquiring knowledge regarding translation methodology and actual translation in general. Following this, a definition of transliteration and transcription is presented, along with sufficient examples drawn from a variety of sources. Both transliteration and transcription are utilised in the process of translation; however, both also have applications outside of the realm of translation. The students will have their attention drawn to this feature of transliteration and transcription during the course of this lesson. The significance of transliteration and transcribing in general academic practises across disciplines and in writing, as well as the significance of these two

approaches in the setting of a multilingual nation like India, are also discussed over the course of this unit.

4.9 KEYWORDS

Variety -	Specific form of language
Diacritics-	Symbols used on certain letters of alphabets
Collaborative translation-	A method of translation that requires group effort
Source Text (ST)-	Text written in source language
Target Text (TT)-	Text which is translated from source text
Multilingual-	Involving many languages

1.10 SUGGESTED READINGS

1. “The Politics and Poetics of Transliteration in the Works of Olga Broumas and George Economou”, by George Fragopoulos, MELUS, Vol. 39, No. 4, Gender, Transnationalism, and Ethnic American Identity (WINTER 2014), pp. 140-161
2. <http://learnmarathiwithkaushik.com/courses/alphabets-in-gujarati-script/>

:: STRUCTURE ::**5.0 OBJECTIVES****5.1 INTRODUCTION****5.2 WHAT IS A GLOSSARY?****5.3 COMMUNITY, TRANSLATION AND GLOSSARY AND DICTIONARY
AS TRANSLATION TOOLS****5.4 SIGNIFICANCE OF A DICTIONARY****5.5 HOW TO MAKE A DICTIONARY AND GLOSSARY****5.6 LET US SUM UP****5.7 SUGGESTED READINGS**

5.0 OBJECTIVES

The objective of this unit is to enable learners with the basic necessary skills of translating a text. As we often mention, translation is not only a skill of two different languages and transferring meaning between them, but it involves many other small but significant tools and techniques. This unit talks about a few of those techniques, like how to prepare or use the glossaries, dictionaries etc. and how to use digital devices for making a translation more adequate. This unit will make the students understand the task of the translators and also the process of translating.

5.1 INTRODUCTION

Often translation is blamed as not being faithful to the Source Text, or we are often skeptical about the ‘authenticity’ of translation. This approach has been there since the very beginning of colonial modernity when we came across translation between Europe and Asia. However, in India in pre-modern times translators were not bothered about the authenticity of translated texts. Translation in pre-modern India was always assumed as a creative work and this is how translated texts were celebrated. Translation of the Ramayana and the Mahabharata into various Indian languages is always assumed as the original text. The main problem a translator faces while translating a text, is the problem of equivalent terms. It happens with both the literary and scientific texts. Therefore, when we see school textbooks in any Indian language, we can observe that authors create equivalent terms for the terms used in English in science or social science textbooks. Usually in school text books for the convenience of beginners authors put the English term into brackets and they localise the word into the language they write the book. But for advanced students or books for adults or knowledge texts, the author puts all those terms as a glossary at the end

of the book. We can also find dictionaries of different knowledge in different languages, like a dictionary of mathematical terms, dictionary of physics, or life sciences or so. Therefore, to have access to a knowledge book, a dictionary and a glossary is very much needed, without these tools we cannot have proper understanding of the subjects.

5.2 WHAT IS A GLOSSARY?

A glossary is an alphabetical list of terms that are specific to a particular field, together with their definitions. Glossaries are compilations of terms that are relevant to the subject matter of the book that they are included in, and they are often found at the very end of a textbook or chapter. As a result, a glossary explaining legal terminology that is foreign to common speech might be included in a legal text. The term "glossary" originates from the Greek word *glossa*, which can be translated as either "tongue" or "language."

Glossaries are an important part of a translated work when the text contains lots of technical terms or cultural specific words. Literary translations, like translation of novels, poetry, plays, stories from one language into another carries many such words which are culturally or socially defined. Many words are defined or understood by certain speech communities only, like the proverbs or metaphors used in any particular language. Literature, any literary text, written in any language, holds the beauty of the complexities of language a speech community commonly uses. But translating those from one language into another is not an easy task. The main problem one translator faces in this case is a problem of equivalences.

The problem of equivalence is the problem of getting a similar word in both the SL in TL. If the words in both the SL and TL have similar meanings, the weight of the word, and cultural and social use of the word may not be the same.

An annotated meaning of that particular word in the footnote or endnote is required. Annotated meaning in a footnote may interrupt the smooth reading of a text therefore translators and publishers prefer end notes. Glossary or annotated meaning or explanation of a list of words usually put at the end of the book, dissertation or any paper. Glossary is not about a single word but it is about a list of words used in a particular book, dissertation or paper. In the case of translation it is a glossary of words used in the translated text.

A glossary demonstrates that a translator is sincere in their work and sympathises with the readers by assisting them in becoming as familiar with the ST culture as they can through the translated material. Even if a glossary is attached to a text, it is a distinct body of knowledge. It deals with the definitions, meanings, and examples of words written in a language other than the one in which the text is written. As a result, compiling a glossary is not a simple or common process that a translator is born knowing how to do; instead, it must be acquired. The alphabetical sequence is followed when compiling a glossary.

The reader should find content-specific terminology easier to understand after consulting a glossary, which is the purpose of the document. Readers can feel overwhelmed by the high quantity of unfamiliar terminology that is specialised to the industry. Because of this, authors will often add definitions of terminology relating to the subject matter in a glossary.

Not only is a glossary necessary for a work that has been translated, but a glossary may also be necessary for a text that has been authored in any language. There is a potential requirement for a straightforward glossary in the textbooks used in schools as well as first-reader books. Any book that imparts knowledge, whether on science, technology, or other emerging fields of study, should include a glossary at the back of the book. Even literary texts published in non-standard language may need to have a glossary contained to benefit a wider audience of readers of that language.

Glossaries always localise a foreign word. The English word “Literature” is “Sahitya ” in modern Indian languages and the latter is a Sanskrit word. Similarly, Poetry as Kavita, Epic as Mahakavya, and Novel as Upanyas or Kadambari in Marathi. With the use of glossary and creating new terms through translation of a foreign word, we can enrich our language or the target language. Glossaries help us not only to find similar words in Target Language but also to create new words in the Target Language.

A dictionary of terminology is an essential component of any theoretical book, book of philosophy, or religious text. Students of English literature may be familiar with the well-known book titled Glossary of Literary Terms, which M. H. Abrams wrote.

5.3 COMMUNITY, TRANSLATION AND GLOSSARY AND DICTIONARY AS TRANSLATION TOOLS

In this section, we will talk about various workshops organised by Calcutta Comparatists 1919, an academic trust and the Department of Comparative Indian Language and Literature, University of Calcutta, where we can see significant use of glossaries and dictionaries of the languages involved in the translation process. We have three workshops on translation as case studies here. The readers will have a more comprehensive understanding of translation technologies that are distinct from those traditionally used with the help of this section.

5.3.1 TRANSLATION OF MARGINAL AND TRIBAL LITERATURE AND USE OF GLOSSARIES AND DICTIONARIES

Cases	Name of the Workshop	Source and Target Languages	Genre	Method of Collaboration
Case Study-1	Translating Subarnaraikhik	Subarnaraikhik into English	Poems	Digital Ethnography

Case Study-2	Translating Sundarban	Bengali and Sadri into English	Poems, Memoire, Fictions	Visiting Collaboration
Case Study-3	Translating Shershabadia	Shershabadia into English	Poems	On-Site Collaboration Organic

5.3.2 TRANSLATING SUBARNARAIKHIK

The word Subarnaraikhik refers to a mosaic language that is spoken by people who reside along the banks of the Subarnarekha River, which flows through Jharkhand, Odisha, and West Bengal. This language's vocabulary includes words from Bengali, Santali, Kurukh, Hindi, and Odia. The vocabulary and grammatical characteristics of the language are heavily influenced by the distribution graph area where the river runs.

Digital ethnography is used in the workshop to overcome Covid-19-related limitations and continue the experiment. Authors, literary critics, poets, and translators from the concerned region were invited to the online workshop, where they interacted on cloud infrastructure. Translators listen to regional tunes, hear poets speak in their native tongues, read from parallel corpora created in Bengali, English, and Subarnaraikhik, and visit archaeological sites virtually to learn about their significance to the local culture. In an effort to replicate the place, the workshop used both human and digital resources.

Poets, commentators, and translators all recite the poetry aloud while describing cultural words and customs to the audience. This is how translators can better understand the language's texts, culture, and lexicon. With the assistance of locals from the community and region, translators immediately translated the poetry from Subarnaraikhik into English while interacting in Bengali. The workshop's poets and critics recited the translated texts and gave their approval.

In this workshop, we found that, as no dictionary is available in the Subarnaraikhik and Bengali or English, we should prepare parallel corpora of the words found in original poems. Therefore, the language experts and poets along with the translators, sit together in a digital platform to find out the words unknown to the translators. They prepare a list of the words and write the exact meaning of the words in Bengali or English along with the cultural and social significance of the words. This is how the act of translation also became easier for the translators as they found glossaries made immediately in the workshop with the help of the experts and poets of the language. Therefore, not only the translation but a new scope of better communication between Subarnaraikhik and Bengali and English has been established through the entire project. As I mentioned, the Subarnaraikhik language is mixed and its vocabulary has words from many languages, so it is only sometimes possible to understand a poem written by a poet for all the speakers of the Subarnaraikhik language. Subarnaraikhik language of the art of Odisha is not completely understandable by the Subarnaraikhik speakers of Bengal or Jharkhand. Therefore, the translation of those poems first requires a glossary. The gradual involvement with such translation projects may help the experts to build a bilingual or trilingual dictionary of the language.

5.3.3 TRANSLATING SUNDARBAN

We have observed an insufficient amount of literature translated into other languages from Sundarban region of West Bengal delta region close to the Bay of Bengal. This region comprises more than a hundred islands, and almost fifty percent of the islands are not appropriate for human living. We tried to bring the relationship between human beings and nature, the condition of the environment, natural calamities, forest and the life of the people of Sundarban through the translation of their literatures into English.

Sundarban, extended between India and Bangladesh, observed interesting demography in the last two centuries. Many people from different parts of the western and southern parts of West Bengal migrated to Sundarban in the previous two centuries. Refugees from East Bengal and East Pakistan settled in various islands of Sundarban in the decades after Partition and Bangladesh Liberation War. The life and literature of Sundarban also unfold different narratives of these two historical-political affairs that impacted and interrupted the lives of the people.

On the other hand, recent natural calamities, cyclones in Sundarban, make many people migrate from Sundarban to other places. Although the Sundarban was once assumed as a destination land, many now consider it left. Moreover, global warming and the increase in sea level also made many islands sink into the water, causing a severe threat to people's habitat.

Due to many migrations of people from Sundarban in the last few decades, the indigenous cultures, such as performances, oral traditions, etc., are under serious threat, and many cultural forms have already disappeared.

The literature of Sundarban reflects all these realities of history, culture, memory and environmental concerns. Therefore, the literature of Sundarban, unlike other literary categories, is more organic and located in dialogues with many different knowledge systems. Sundarban comprises people from different races and languages, especially the Adivasis.

The literary canon of Bengali literature often ignores the region's literary diversity. Geo-cultural spaces are imprinted into literary texts of a particular area. Therefore, greater linguistic identity always carries strong subversive voices of microcosmic existence in literary narratives within a greater literary identity. Therefore, we did not have many glossaries and dictionaries of the words people of Sundarban use in their everyday life. Therefore, we found that first, we need to have a glossary or dictionary for translating the literature of the region. Though the literature from this region is written in Bengali, it is the Bengali language of the region and that is known as “Sundari Language”, in the name of the region. Hence, most of the words and their meaning, social and cultural significance, and relation of each word with the environment was not known by the Bengali translators. Hence, it was impossible to proceed with the STs for translating into English without consulting the glossaries. Interestingly, in all three books, one is *Thakur Thakur Dayra Kala*, English translation of that book is published as *Oh Priest Give Me the Seeded Banana*, edited

by Mrinmoy Pramanick, and published by Hawakal Publishers in January 2023. The ST in Bengali has a glossary which is from Bengali of Sundarban to Bengali literary language of so-called standard Bengali. The other two texts are a memoir and the other one is a novel in the Sadri language, all hold a glossary of words used in the texts. Source Text authors did so because they knew the texts written in the local language of Sundarban are not always accessible by the readers of other regions of Bengal. Especially, the terms used for various cultural contexts and social contexts specific to Sundarban. Sadri is an Adivasi language. Therefore, the language is known to the community only, though Sadri spoken in Bengal has many loan words from Bengali and Sadri spoken in Jharkhand has many loan words from Jharkhandi. The novel is written in Sadri language but in Bengali script as with the help of glossary a Bengali reader can read the novel. When we translate those texts, we take help of the glossary and translate those texts into English.

5.3.4 TRANSLATING SHERSHABADIA

Sherhabadia, is a language spoken in different parts of West Bengal, Bihar and Bangladesh, especially the districts of Murshidabad, Malda and Dinajpur of West Bengal and Eastern and Northeastern Bihar. This language may not be considered an unknown language to the Bengali speakers, but one cannot ensure her access to this language completely. This may be regarded as a variant of Bangla, with close similarity, but one needs continuous engagement with the language to have complete access. This language is significantly different from the official variant of Bangla. A group of Muslims and Hindus of West Bengal and Bihar speak Sherhabadia and claim themselves as Sherhabadia Muslims or Sherhabadia Hindus. They trace their history back to the time of the Sher Shah of the Mughal era. Sherhabadia community established Sherhabadia Development Board because of an emerging threat they feel being a minority in terms of language and culture. To combat this linguistic crisis, Sherhabadia speakers started to form their cultural identity as a representative culture in Bengal and Bihar by collecting and publishing their songs, folk tales and poems. They also publish a little magazine called “Sherhabader Kagach” (Magazine of Sherhabad), to rewrite their history and record their cultural elements.

In a translation workshop organised by the Calcutta Comparatists 1919 and Samsi College, Malda of West Bengal, expert Abdul Wahab prepared a short dictionary of words commonly used by the Sherhabadi people. They did not have a dictionary earlier, and they found a dictionary is essential to extend their linguistic property among many other people who do not have direct access to the language. Therefore, Wahab prepared the dictionary and used that dictionary in the translation workshop. The translators who were there to translate Sherhabadia poems, songs, proverbs, plays and short stories used that dictionary to understand unknown words and they easily translated the texts into English. With the help of the dictionary, they translated the texts, which is how the voice of Sherhabadia people extended into other languages. Hence, making a dictionary not only helps in the translation process but also helps the community to build their identity and record their literature through translation and help other non-native speakers by allowing them to have access to the language.

5.3.5 GLOSSARIES AND DICTIONARIES AS TOOLS IN COLLABORATIVE TRANSLATION

These above said workshops, what we refer to as case studies for presenting how glossaries and dictionaries practically help in the translation process, followed a methodology of Collaborative Translation. A group of translators sat with the authors and scholars as a team, and they were expected to prepare the translated texts in conversation with others. These collaborative translations were face-to-face translations; during the workshop days, participants prepared the preliminary draft of the translation, and they submitted the final version of the texts after the workshop.

As the texts reflect a rich heritage of region-specific culture, the translation seems exciting and challenging. The entire task of translation needed to have certain policies. The primary guidelines for the translators are as follows, though the translator takes their own decisions in discussion with fellow translators as per the nature of the particular text. Imageries, cultural terms, festivals, games, particular terms or loaded words of Source Language kept in the text and close translation of those words provided within brackets or just beside the term in the same sentence. We avoided footnotes and put endnotes at the end of the chapter. Glossary is given at the end of the entire book. The longer chapter of the novel was translated by more than one translator, and all the translators read the entire chapter and the entire novel to understand the nature of the text.

As we have a responsibility to the Source Language and Source Text, translated text should be assumed not only as a literary text but also as a knowledge text, which means the text offers knowledge beyond literary knowledge. Hence, as much as the glossary is possible will be put in the translated text. The literature of Sundarbans is an example of the everyday close relationship of nature and humans, the jungle, animals, entire flora and fauna of the land conveyed through translation as well. It was impossible to replace the rustic language of Sundarban with English, so bringing rusticity in the target language is not required. Translators were requested to avoid discursive language and academic terms while translating genres like poems, stories, novels etc. Poems were supposed to sound like English poems when they are translated into English, and should not be loaded with excessive endnotes. Footnotes were only allowed for poems but not for any other texts. All other texts carried endnotes. Most of the texts we selected carry a significant number of songs. Translators transliterated the songs in the Roman alphabet and translated those into a first bracket. Translators were suggested to consult the word lists and dictionaries provided during the workshop. Translators were suggested to consult as much as possible with the experts to get adequate knowledge about the source land. The kinship terms were not changed, and English equivalences of those terms were provided in the glossary. The kinship terms and culture-specific terms were written in italics. Variety of crops, fruits transliterated and English equivalents provided in a first bracket, only once for the entire text.

Most significantly, the authors, poets and experts presented in the workshops acted as storytellers and shared their insider stories of the regions for two and three days with the participants. Google maps and images of the greater regions with the

stories helped the participants to re-imagine the places and locate their texts to be translated in that imaginary land of narratives. In the case of on-site translation, collaboration appeared more organic as the participants stayed with the people of the community and translated the texts.

When the translators translated the texts from Sadri or Subarnaraikhik or Shershabadia, they prepared a Bengali version of the texts to be translated, as the workshop experiment was with the translators who have access to the Bangla language. From those Bengali versions, they prepare the final English version of the texts. But in many cases we translated directly from Shershabadia and Subarnaraikhik languages.

5.4 SIGNIFICANCE OF A DICTIONARY

When attempting to understand the meaning of an unknown word, whether it be in one's native tongue or another language entirely, a dictionary is an invaluable resource. As a consequence of this, the dictionary serves as an essential resource for those learning foreign languages as well as translators. A dictionary is a type of reference book containing an alphabetical list of terms and information on each word, such as the word's meaning, pronunciation, and place of origin. A dictionary presents its entries for words and the meanings of those words in alphabetical order.

There are general dictionaries of English and other languages, as well as subject dictionaries in various fields, such as medicine, the legal system, and business. It is also a typical practice for publishers to design dictionaries that are directed firmly at a particular population, whether it be beginning readers, educators, or advanced students. A dictionary that only uses one language to describe and discuss its entries, the dictionary is called a monolingual dictionary. Translations like this can be found in bilingual dictionaries. Today's dictionaries typically include various helpful features, including phonetic transcriptions, hyphenation, synonyms, antonyms, and etymologies that enable the readers with metalinguistic information about the word.

In today's digital world, we have Google dictionaries besides physical dictionaries. While we translate from foreign language and try to find equivalent words in any Indian language we may consult Google dictionaries of different Indian languages for that particular word and accordingly use the same word in the target Indian language or create a new word in the target Indian language keeping the parity of the similar word of the foreign word found in other Indian languages.

Many times we find a word used with a different meaning in colloquial use, but a dictionary may have the original meaning with its rationale. In the case of translation, as it is a serious task for all the speakers of a language, no local meaning of the word can be used in a translated text, always should find the original meaning or appropriate meaning of the word and for that, we need a dictionary.

A dictionary is also needed for subject-specific knowledge and preparing the school text book. National Translation Mission, of the Central Institute of Indian Languages engages themselves to prepare knowledge texts and dictionaries in various

Indian languages for the benefit of a wider audience. The translation process needs dictionaries of various knowledge and through the translation of various knowledge we enrich our dictionaries of particular subjects or language.

5.5 HOW TO MAKE A DICTIONARY AND GLOSSARY

Making dictionaries is only sometimes a big task. Many scholars or researchers often prepare their dictionaries of their concerned subject to make their skill better. There is a list of words available in google called Academic Word List, which helps the students to enrich their academic language. For making a dictionary of a particular subject, one needs to observe a standard dictionary very carefully with continuous close reading. Each word with its root should be clear to make a dictionary. The context of each word, multiple use of a particular word, connotations and denotations of a word, an extension of the meaning of a word, or limited meaning of a word in use than the meaning it had in an earlier generation, should be studied carefully for making a dictionary. The social and cultural meaning of a word and the use of that particular word from one geographic region to another of the same language also should be noted while preparing a dictionary. Suppose, Translation Studies is an emerging discipline in India, and we have a scope to prepare a dictionary of Translation Studies for the benefit of the students and scholars working on Indian translations. Equivalent words of “translation”, like “Anuvad”, “Tarjuma” etc. from across the languages can be taken and briefly explained in a dictionary, the terms used in various theoretical texts of Translation Studies can be gathered and briefly defined, and this is how we can prepare a dictionary of Translation Studies which will be mainly targeted to the Indian scholars.

The dictionary and glossary are both prepared in alphabetical words. The glossary is always placed at the end of the book and it is always meant for serious readers of the book, hence, an author should be very careful when preparing the glossary. Before preparing a glossary one needs to closely read the dictionary whether an equivalent word of that particular foreign word is already present in the language concerned. Glossary is not only about finding the equivalent word of a foreign word but it is also about an explanation of use of that particular word. Therefore, understanding of the text and particular context of use of the word is very much important. Making a glossary means helping others, or the readers to have appropriate reading of the word and the context of it. In that sense, the person who is making the glossary is actually directing the reader in a certain direction. When we translate and feel a word needs a gloss, we can put that word in italics, to mark it as unique, and then we can gloss it in the glossary. Glossary also allows us to put a native word as it is in translation and the native word shows from which linguistic, cultural or national root the text has emerged. Suppose the translation of a Gujarati novel *Karan Ghelo*, into English, may have many words which are originally Gujarati, and later translators can explain those words in glossary. And the existence of the original Gujarati word in italics in the main text shows that the text is coming from Gujarati into English and there is no particular equivalent word. And one day that word may be placed into an English dictionary, lathicharge and many such words.

Introducing a discipline or a subject in higher education requires a dictionary of it for the learners. Any marginal language can only be taught fruitfully if the students and teachers have access to dictionaries. And the translators cannot proceed without help.

5.6 LET US SUM UP

This section discusses a few of the most essential tools and approaches of translation, many of which are frequently overlooked by readers of translated materials in classroom teaching or even by translators and critics of translated writings. These readers and translators include students. Not only can teaching practical translation help students become better translators, but it also helps students acquire abilities that allow them to better appreciate the material that has been translated. Most of the writings and study work that we come across on literary translation are because translation is predominantly taught in literary and linguistic fields. However, there are translations of knowledge texts, and we engage with those translations of knowledge texts from the beginning of our student life. However, we are not aware of how beautiful the work of translation is, nor are we aware of how many tools and techniques are used by authors and translators to prepare textbooks in the social sciences, humanities, and natural sciences. This section discusses all of these translation strategies, complete with examples, and discusses various digital translation technologies.

❖ CHECK YOUR PROGRESS

1. What is the use of glossary in translation?
2. What is the use of a dictionary in the translation process?
3. What is collaborative translation?
4. How do glossaries and dictionaries help to localise foreign words?
5. Do you think that the use of glossaries and dictionaries should be part of a translation training programme? - Elaborate your argument.
6. How do you make a dictionary and glossary which may be useful for the students of Translation Studies?
7. How can a dictionary be helpful while translating from or into a marginal language?

5.7 SUGGESTED READINGS

1. The Role of Dictionaries in Translation Performance: A Case of English to Persian Translation by Reza Jelveh and Dariush Nejadansari.
<https://silo.tips/download/the-role-of-dictionaries-in-translation-performance-a-case-of-english-to-persian>
2. The Pivotal Role of Dictionary in Translation by Dnyan Deshmukh
<https://www.researchgate.net/publication/profile/Dnyan-Deshmukh>

3. The Role of the Interlingual Dictionary in Translation: A Case Study Using Arabic-English as Model by AL-TAHIR HAFIZ, <https://prod.kau.edu.sa/centers/spc/jkau/Doc/Edu/15/14.pdf>
4. Electronic Dictionaries in Translation Classrooms in Saudi Arabia by Prof. Reima Saad Al-Jarf, <https://files.eric.ed.gov/fulltext/ED613066.pdf>
5. CHAPTER 4. Specialised Translation Dictionaries for Learners by Sandro Nielsen, <https://www.degruyter.com/document/doi/10.1515/9783110231335.1.69/pdf>
6. Intertranslations - Blog. <https://www.intertranslations.co.uk/the-importance-of-a-translation-glossary/>
7. Globalization partners International, <https://www.globalizationpartners.com/2021/03/25/importance-of-glossary-for-translation-services/>
8. <https://lokalise.com/blog/localization-and-translation-glossary-terms/>

:: STRUCTURE ::**6.0 OBJECTIVES****6.1 INTRODUCTION****6.2 WORD, WORD-FORMS AND LEXEME****6.3 WORD-FORMS AND MORPHEME****6.4 PROCESSES OF WORD FORMATION****6.5 TECHNICAL TERMINOLOGY AND TRANSLATION****6.6 LET US SUM UP****6.7 KEY WORDS****6.8 SUGGESTED READINGS**

6.0 OBJECTIVES

In this Unit, we shall

- Learn about the concept of word and word-creation
- Study the processes in which words are formed
- Analyse how words are related to meaning
- Know the concept of Technical Terminology

6.1 INTRODUCTION

We all know many words and use them effortlessly without thinking about their nature, how they are formed, what their origin is, and how their meaning differs according to context. In the present unit we will study the meaning of a word, what are the different forms of words and also try to understand how new words are formed through different linguistic processes. We will learn about the root or base of a word that is a lexeme and what are morphemes and their types.

Apart from this we will learn about Technical Terminology. The terms used, their meanings and how they are related to Translation.

6.2 WORD, WORD-FORMS AND LEXEME

According to Cambridge Dictionary, “Word is the single unit of language that has meaning and can be spoken or written”. As per Merriam Webster Dictionary, “Word is a speech sound or a series of speech sounds that symbolizes and communicates meaning without being divisible into smaller units capable of independent use”. It means that a word is a unit of language which conveys meaning. However, we all notice that words have different forms. For example - *see, sees, seeing, saw, seen* are different word-forms of SEE. All these word forms

are the realizations of SEE which is the core of all the given words. In linguistics this core of different word-forms is called 'lexeme'. Lexemes are the vocabulary items listed in a dictionary. Given below are a few more examples of Lexemes and their word-forms.

Word-Forms	LEXEME
Writes, writing, wrote, written	WRITE
Plays, playing, played	PLAY
Sleeps, sleeping, slept	SLEEP
Works, working, worked	WORK
Teaches, teaching, taught	TEACH

6.3 WORD-FORMS AND MORPHEME

In linguistics, the term **morpheme** is used to refer to the smallest, indivisible unit of semantic or grammatical function; it may be a word, like "place" "talk", "walk" or an article like "a" or "an" or an element of a word, like *re-* and *-ed* in "reappeared." The word "talked" is represented by two morphemes, "talk" and the past-tense morpheme, here indicated by *-ed*. Similarly, the word walking has two morphemes, "walk" and the suffix *-ing*, indicating the present continuous tense, that the action is being carried out. Thus we see that morpheme could be a word or a part like prefix, suffix or infix which convey certain meaning.

By definition, a morpheme cannot be broken into smaller units which are either meaningful by themselves or mark a grammatical function like singular or plural number in noun or *-s*, *-es*, *-ing*, or *-ed* which indicate tense of a verb.

Sometimes the same morpheme can have variants, for example the ending *-s*, indicating plural in "cats," "dogs," the *-es* in "dishes," and the *-en* of "oxen" are all allomorphs of the plural morpheme. The variants of a morpheme are called allomorphs and the branch of linguistics that deals with the study of the structure of words is called morphology.

How to recognize a morpheme?

The question whether a group of sounds represents a morpheme or not can be answered by looking at the following words:

Unwell, unjust, unfit, uneven, unhappy, uncle and under

A close observation of the above words would show that "un" in all the cases except uncle and under, is a prefix used to denote the negative sense of the words "well", "just", "fit", "even" and "happy" but in the words "uncle" and "under" *-cle* and *-der* do not have any meaning of their own therefore, in these words *un-* cannot be considered as a morpheme. In all other cases it is considered as a morpheme because it carries a sense.

Let's have a look at the following words:

Writer, Printer, Director, Actor, Actress, Closeness, Kindness, Freedom, Stardom

We note that all the words have two morphemes – one is the root word and the other is a suffix. In these cases – er, - or, -ress, - ness, and – dom are suffixes which indicate the noun form as in printer ie. a person as in writer, director, actor and actress; or the quality as in close-ness, kind-ness or a particular state or status as in free-dom and star-dom.

Thus the only criteria, to consider any part of a word as a morpheme is that, it has some meaning or grammatical function.

6.4 PROCESSES OF WORD FORMATION

Word Formation Process also called *Morphological Process* is a means by which new words are produced either by modification of existing words or by complete innovation, which in turn become a part of the language.

Types of Word Formation Processes

Different types of word formation processes are employed to create new words. However, all word formation processes basically bring either inflectional or derivational changes. Therefore, inflection (also called inflexion) and derivation are the two core processes of word formation. Inflection differs from derivation to the following extent:

6.4.1 INFLECTION AND DERIVATION

Inflection	Derivation
Produces grammatical variants of the same word.	Produces a new word on the basis of an existing word.
Modifies a word to express different grammatical categories such as tense, mood, voice, aspect, person, number, gender and case.	Changes the word class (also called parts of speech; form class; lexical class; syntactic category).
Does not change the meaning of a word. For example: determine → determines, determining, determined.	Modifies the meaning of the root. For example: modern → modernize (to make modern).

The major word formation processes include but are not limited to the following:

AFFIXATION

It is a word formation process wherein an affix is attached to a root (also called *stem*; *base*) to form a new word. A root is a free morpheme (also

called *unbound morpheme*) that can appear alone. On the other hand, an Affix is a bound morpheme which never occurs by itself, but is always attached to some free morpheme and can be either inflectional or derivational. An Inflectional affix modifies the form/grammatical category of a word, i.e., tense, person, number, gender, case, etc. For example: *rat* → *rats*. On the contrary, a derivational affix modifies the parts of speech of the root, while leaving the grammatical category unchanged. In this way, there is a change of meaning of the root. For example: *write* (v) → *writer* (n).

In English there are two types of affixations:

1. **Prefixation:** In this morphological process words are formed by adding an affix to the front of a root. The type of affix used in this process is referred to as prefix. For example: *un* + *tidy* → *untidy*
2. **Suffixation:** In this morphological process words are formed by adding an affix to the end of a root. The type of affix used in this process is referred to as suffix. For example: *fear* + *less* → *fearless*

Inflection is the change in the form of a word in English, usually the addition of endings to mark such distinctions as tense, person, number, gender, mood, voice, and case.

English inflection indicates noun plural (*cat, cats*),
noun case (*girl, girl's, girls*),
third person singular present tense (*I, you, we, they buy; he buys*),
past tense (*we walk, we walked*),
aspect (*I have called, I am calling*), and
comparatives (*big, bigger, biggest*).

Remnants of the earlier inflectional system of Old English may also be found (*e.g., he, him, his*).

Changes within the stem, or main word part, are another type of inflection, as in *sing, sang, sung*.

A number of languages, especially non-Indo-European ones, inflect with prefixes and infixes, word parts added before a main part or within the main part. Inflection differs from derivation in that it does not change the part of speech. Derivation uses prefixes and suffixes (*e.g., in-, -tion*) to form new words (*e.g., inform, deletion*), which can then take inflections.

6.4.2 CONVERSION

This refers to the change of function or parts of speech of a word without adding an affix. Conversion is also called *zero derivation* or *null derivation* since the functional change is brought about by supplementing an invisible affix. Sometimes it is also called *functional shift*. Typically conversion is made from “noun to verb” and from “verb to noun”. Less frequently, conversion is also done from “adjective to verb” and “adjective to noun”. For instance:

- Someone has to chair the meeting (Chair – Noun to verb conversion)
- I saw your missed call. (Call – to call (v) to Noun)
- She bagged this year's prize (Bag (n) to verb)

6.4.3 ACRONYMS AND ABBREVIATIONS

Acronyms are words that are formed with the initial letters or each of the major parts of a word or a longer phrase. With a few exceptions, acronyms are usually capitalized. Some linguists confuse acronyms with initialisms, which are also abbreviations formed in the similar manner as the former. In essence, there is a sharp difference between the two. In language, an acronym is pronounced as a single word rather than just a sequence of individual letters, which is characteristic of initialisms.

Examples of Acronyms:

- United Nations Educational, Scientific and Cultural Organization → UNESCO
- Light Amplification by Stimulated Emission of Radiation → Laser
- International Criminal Police Organization → Interpol
- Personal Identification Number → PIN

Examples of Initialisms or Abbreviation:

- Personal Computer → PC
- Asian Development Bank → ADB
- Liquid Crystal Display → LCD
- ATM → Automated Teller Machine

6.4.4 COMPOUNDING

Compounding is a morphological process in which two or more than two words are combined together to create a single word, having a single idea and function. In English, there are compound nouns, compound adjectives, and compound verbs. Customarily compound words are spelt as a single word, or as two or more hyphenated words, and even as two or more separate words. It is to be noted that the meaning of the individual words is retained in the compound word. For example:

- Life + style → Lifestyle
- Text + Book → Textbook
- Note + Book → Notebook
- Mother + in + law → Mother-in-law
- Shopping + mall → Shopping mall

There are no specific rules for hyphenated compounds. Generally, some new and original compound nouns are hyphenated, but the hyphen is ignored when they become more familiar. However, there are some compound adjectives that

are always hyphenated. For instance: state-of-the-art. The hyphen is often retained when two vowels come together, such as: Co-operation. Hyphens are often used to tell the ages of people and things, for example: 10-year-old. The general rule is that words are combined with hyphens to avoid confusion.

6.4.5 BLENDING

Blending (also called *portmanteau*) is a morphological process in which the parts of two or more words are combined together to form a new word. Usually, the parts consist of the beginning of one word and the end of the other word(s). Typically, the meaning of the blended word reverberates with the meanings of the original words. For example:

- breakfast + lunch → brunch
- motor+hotel → motel
- mock + cocktail → mocktail
- smoke + fog → smog
- information + entertainment → infotainment

However, blending should not be confused with compounding, which combines two words without truncation of parts of the roots of the blended words.

6.4.6 BACKFORMATION

Back-formation is a morphological process in which a new word is created by extracting affixes from another word. In this way, it is the reverse of affixation, in which affixes are added. Back-formation is also different from clipping since it brings a change in the parts of speech or the word's meaning. For example: the noun *insertion* has been back-formed into verb *insert* by removing the suffix *ion*. Some other examples are:

- Babysit from Babysitter
- Emote from Emotion
- Liaise from Liaison
- Enthuse from Enthusiasm

6.4.7 CLIPPING

As the name suggests, clipping is the word formation process in which a word is reduced to a shorter form. With a sharp contrast to back-formation, clipping keeps the original word meaning intact. These words are very common in everyday speech. For instance: *lab* is the clipped form of *laboratory*. There are four types of clippings:

1. **Back clipping:** (also called *final clipping*; *apocope*) it involves the truncation of end of a word as in *ad* from *advertisement*.
2. **Fore-clipping:** (also called *initial clipping*; *apheresis*) it is the removal of the beginning of a word as in *phone* from *telephone*.

3. **Middle clipping:** (also *medial clipping*; *syncope*) it is the extraction of the beginning and end of a word as in *flu* from *influenza*.
4. **Complex clipping:** is removing multiple parts from multiple words as in *cablegram* from *cabletelegram*.

6.4.8 BORROWING AND CLAQUE

Borrowing is the term used to denote words that have been taken from other languages. There are two types of borrowings.

1. **Loan-word:** By this process, a word is borrowed from another language without translating it into the target language. For example: the phrase *Suo motu*, meaning "on its own motion," is a Latin legal term, approximately equivalent to the term *sua sponte*. It is used where a government agency acts on its own cognizance, as in "the Commission took suo motu control over the matter."
2. **Loan-translation or Calque:** It is a morphological process wherein a word or phrase from another language is borrowed by literally translating it into the target language. For example: the phrase *point of view* has been translated into English from the French phrase *point de vue*.

6.4.9 REDUPLICATION

Reduplication (alsocalled *cloning*; *doubling*; *duplication*; *repetition*; *tautonym*) is a word formation process in which a new word is created by repeating all or part of a root or a stem, often with a change of vowel or initial consonant. Reduplication is not a major means of creating lexemes in English, but it is perhaps the most unusual one. Based on their usage, the techniques of reduplication could be classified in the following manner:

1. Repetition without Change: bye-bye, tick-tick
2. Rhyming Reduplication: ding-dong, super-duper, bow-wow
3. Repetition with Change of Vowel: tiptop, chitchat, flip-flop, ping-pong, dilly-dally, wishy-washy
4. Repetition with Change of Initial Consonant: teeny-weeny

6.4.10 COINAGE OR INVENTION

It is a morphological process by which new words are invented. Sometimes popular trademark names of various products are adopted by people so extensively that they ultimately become the everyday words of language. For example:

- Xerox -Is an abbreviation of Xerox Holdings Corporation, an American company which sells print and digital document product but over a period of time, the word 'Xerox' is generally used for photocopying both in noun as well as in verb form.
- Vaseline is a brand of petroleum jelly produced by Unilever company; in Portugal, the Unilever products are called Vaselina while in Brazil and some Spanish-speaking countries, they are called Vasenol.

- Surf - although it the name of a particular washing powder, in many parts of India, 'surf' is has become a common name for any washing powder. Similarly,
- Colgate is the brand name of a particular toothpaste but it is used as a common name by some people for any toothpaste.

Further, some words are being coined due to rapid cultural changes and the spread of information technology, mass media, internet, etc. For example:

- *Google*
- *Blog*
- *Hotspot*
- *Facebook*
- *Tablet*
- *Tweet*
- *Smartphone*

6.5 TECHNICAL TERMINOLOGY

Terminology is the body or collection of specialized words called 'technical terms' used with specific meanings in a particular subject of study, profession etc. For example technical terms used fields such as in business, economics, physical or biological sciences, media and so on. Terminology is a discipline that systematically studies the "labelling or designating of concepts" particular to one or more subject fields or domains of human activity. It does this through the research and analysis of terms in context for the purpose of documenting and promoting consistent usage.

Each and every subject has its own terminology which consists of terms. Terms are words with a specific meaning used in a particular subject which is mostly fixed. These words may have a different meaning when they are used in another context or another field of knowledge. For example let us look at the following words:

- **Bank :**
Bank originally meant to depend on eg. *I bank on you for all my important works.*
Bank could mean a river bank eg. *He was strolling on the bank of the river.*
Bank in case of physics is used for 'banking of a road' meaning rising of curved mountainous roads on one side in order to counter the centrifugal force so that vehicles are saved from falling off.

In the field of economics 'Bank' we all know is a financial institution which takes care of our money and gives different types of loans
- **Deposit:**
General meaning - A layer of a substance:
Eg. *The flood left a thick deposit of mud on the floor.*
The region has lots of gas and coal deposits
In Banking sector – Deposit is an amount of money paid into an account
She deposited money in her account

- **Interest :**

General meaning – the feeling of wanting to give your attention to something or of wanting to be involved with and to discover more about something

Example - *I have always had interest in astronomy.*

He never seems to show any interest in his children's education.

Because to too many twists and turns, I lost interest in the T.V. series

In the Banking sector – the money that is charged by a bank or other financial institution for borrowing money

Example – *The interest rate on Housing Loan has increased.*

Or money that we earn from keeping our money in an account in a bank

Example – *You should deposit money in a savings account so that it will earn interest.*

- **Goal**

General meaning: an aim or purpose

Ex. *Our goal is to make India a self-reliant country.*

My goal is to learn Indian classical music.

In Sports – Goal is an area on a playing field that usually has two posts with a net fixed behind them, where players try to send the ball in order to score points in sports such as Football and Hockey. A point scored is also called a goal.

Ex. *He kicked/ headed the ball into/towards the goal.*

Brazil won the tournament by three goals to one.

Terms are linguistic designations assigned to concepts and Terminology is concerned with the naming of concepts in specialized domains of knowledge. Terms refer to discrete conceptual entities, properties, activities or relations that constitute knowledge in a particular domain.

6.6 LET US SUM UP

To sum up, we see that the words we use in our day to day life are the products of complex processes of word formation leading to creation of newer words as per the requirements of the changing world especially in view of the advancements of information technology, the use of internet, the ever-growing 'latest' software, updated versions of various electronic equipments like phones, tablets, laptops along with developments in other fields like the OTT platforms, live-streaming etc. We have also learnt 'term' and terminology and its relation with Translation.

6.7 KEY WORDS

Word-Forms –	Refers to different forms in which a word is inflected to indicate grammatical functions
Lexeme –	The root, stem or the base of a word which cannot be further divided
Morpheme -	The smallest unit of a word which carries meaning

Word Formation –	The processes through new words are formed
Term –	A word which is used to define a concept
Terminology –	A collection of terms used in a particular domain of field of knowledge

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:: STRUCTURE ::

- 7.0 OBJECTIVES**
- 7.1 INTRODUCTION**
- 7.2 MACHINE TRANSLATION- UNDERSTANDING THE CONCEPT**
- 7.3 DEVELOPMENT OF MACHINE TRANSLATION: AN OVERVIEW**
- 7.4 BASES OF CLASSIFICATION OF MT**
- 7.5 CLASSIFICATION OF MT BASED ON ARCHITCTURE**
- 7.6 CHALLENGES FACED BY MT**
- 7.7 LET US SUM UP**
- 7.8 KEY WORDS**
- 7.9 SUGGESTED READING**

7.0 OBJECTIVES

In this Unit, we shall

- Learn about the concept of Machine Translation
- Study the types of Machine Translation
- Familiarise with the approaches to machine translation
- Know the rules based on which machine translation systems are developed

7.1 INTRODUCTION

This unit deals with a specialised type of translation which is carried out either fully or partially by machine that is computer. When the task of translating a text is done completely by the computer without any human intervention, it called Fully Automatic Machine Translation or MT.

Machine Translation is often referred to by the abbreviation **MT**. It is an interdisciplinary area in which Computer Scientists work together with linguists. It is also considered as a sub-field of Computational Linguistics that investigates the use of software to translate text or speech from one language to another.

**7.2 MACHINE TRANSLATION: UNDERSTANDING THE
CONCEPT**

Machine Translation (MT) is an interdisciplinary area which involves the use of computer programs to translate texts from one natural language into another automatically. It is usually subsumed under the category of computer-based

translation, together with computer-aided translation. MT has been the subject of research for more than half a century, ever since the invention of the electronic computer in the 1940s. Although high-quality, general-purpose MT is still a somewhat elusive goal, a number of systems have been in use in specific areas of human activity for some time, and new approaches are being explored which hold the promise of enhancing the output quality of MT systems substantially.

Basically, MT performs mechanical substitution of words in one language for words in another, but that alone rarely produces a good translation because recognition of whole phrases and their closest counterparts in the target language is needed. Not all words in one language have equivalent words in another language, and many words have more than one meaning.

Solving this problem with corpus statistical and neural techniques is a rapidly growing field that is leading to better translations, handling differences in linguistic typology, translation of idioms, and the isolation of anomalies.

Current machine translation software often allows for customization by domain or profession such as weather reports, improving output by limiting the scope of allowable substitutions. This technique is particularly effective in domains where formal or formulaic language is used. It follows that machine translation of government and legal documents more readily produces usable output than machine translation of conversation or less standardised text.

Improved output quality can also be achieved by human intervention: for example, some systems are able to translate more accurately if the user has unambiguously identified which words in the text are proper names. With the assistance of these techniques, MT has proven useful as a tool to assist human translators and, in a very limited number of cases, can even produce output that can be used as is (e.g., weather reports).

The progress and potential of machine translation have been much debated through its history, although in 1950s, a number of scholars, have questioned the possibility of achieving fully automatic machine translation of high quality.

7.3 DEVELOPMENT OF MACHINE TRANSLATION: AN OVERVIEW

The origins of machine translation can be traced back to the work of Al-Kindi, a ninth-century Arabic cryptographer who developed techniques for systemic language translation, including cryptanalysis, frequency analysis, probability and statistics, which are used in modern machine translation. The idea of machine translation later appeared in the 17th century. In 1629, Rene Descartes proposed a universal language, with equivalent ideas in different tongues sharing one symbol.

Stage – I (1940–1960)

The idea of using digital computers for translation of natural languages was proposed as early as 1946 by England's A. D. Booth and Warren Weaver at Rockefeller Foundation at the same time. "The memorandum written by Warren Weaver in 1949 is perhaps the single most influential publication in the earliest days of machine translation."

A demonstration was made in 1954 on the APEXC machine at Birkbeck College (University of London) of a rudimentary translation of English into French. Several papers on the topic were published at the time, and even articles in popular journals (for example an article by Cleave and Zacharov in the September 1955 issue of *Wireless World*). A similar application, also pioneered at Birkbeck College at the time, was reading and composing Braille texts by computer.

During 1950s the first researcher in the field, Yehoshua Bar-Hillel, began his research at MIT (1951). In 1954 a research team, led by Professor Michael Zarechnak made a public demonstration of its Georgetown-IBM experiment system in Georgetown University MT. In 1955 MT research programs popped up in Japan and Russia, and the first MT conference was held in London in 1956.

David G. Hays wrote about computer-assisted language processing as early as 1957. He was the project leader on computational linguistics at Rand from 1955 to 1968.

Stage – II (1960–1975)

Researchers continued to join the field as the Association for Machine Translation and Computational Linguistics was formed in the U.S. (1962) and the National Academy of Sciences formed the Automatic Language Processing Advisory Committee (ALPAC) to study MT (1964). Real progress was much slower, however, and after the [ALPAC report](#) (1966), which found that the ten-year-long research had failed to fulfill expectations, funding was greatly reduced.^[14] According to a 1972 report by the Director of Defense Research and Engineering (DDR&E), the feasibility of large-scale MT was reestablished by the success of the Logos MT system in translating military manuals into Vietnamese during that conflict.

The French Textile Institute also used MT to translate abstracts from and into French, English, German and Spanish (1970); Brigham Young University started a project to translate Mormon texts by automated translation (1971).

Stage – III (1975 and beyond)

SYSTRAN, which pioneered the field under contracts from the U.S. government in the 1960s, was used by Xerox to translate technical manuals (1978). Beginning in the late 1980s, as computational power increased and became less expensive, more interest was shown in statistical models for machine translation. MT became more popular after the advent of computers.

SYSTRAN's first implementation system was implemented in 1988 by the online service of the French Portal Service called **Minitel**. Various computer based translation companies were also launched, including Trados (1984), which was the first to develop and market Translation Memory technology (1989), though this is not the same as MT. The first commercial MT system for Russian / English / German-Ukrainian was developed at Kharkov State University (1991).

MT on the web started with SYSTRAN offering free translation of small texts (1996) and then providing this via **AltaVista Babelfish**, which racked up 500,000 requests a day (1997). The second free translation service on the web was **Lernout & Hauspie's Globalink**. *Atlantic Magazine* wrote in 1998 that “Systran's

Babelfish and GlobaLink's Comprendre” handled “Don't bank on it” with a “competent performance.”

In 2003, Franz Josef (the future head of Translation Development AT Google) won DARPA's speed MT competition. More innovations during this time included MOSES, the open-source statistical MT engine (2007), a text/SMS translation service for mobiles in Japan (2008), and a mobile phone with built-in speech-to-speech translation functionality for English, Japanese and Chinese (2009). In 2012, Google announced that Google Translate translates roughly enough text to fill 1 million books in one day.

7.4 BASIS OF CLASSIFICATION OF MT SYSTEMS

Machine translation can be classified according to a number of criteria, such as:

1. degree of intervention by human translator,
2. whether the system provides generic or customized translation, and
3. what system architecture or approach is employed.

1. Depending on Degree of intervention by human translator

- a. In unassisted or fully automatic MT, the translation engine translates whole texts without the intervention of human operators. These systems are sometimes referred to as ‘batch’ systems since the whole text is processed as one task. The raw output is known as ‘informative translation’ or ‘translation for assimilation’ (Hutchins 2001a) and is generally a ‘quick and dirty’ draft rendition of the original.
 - b. Assisted MT is generally classified into **human-assisted MT** (HAMT) and machine-assisted human translation (MAHT). In human-assisted MT (HAMT), also known as interactive MT, human translators intervene to resolve problems of ambiguity in the source text or to select the most appropriate target language word or phrase for output.
 - c. In **machine-assisted human translation** (MAHT), computer programs are used to help human translators carry out the translation. An increasingly popular form of MAHT is computer-aided translation (CAT).
2. **Generic** MT systems are general-purpose systems that translate texts in any subject area or domain. They can be used, for example, to get the gist of the information contained on a web page in a foreign language.
 3. **Customized** or special-purpose systems are targeted at groups of users who work in specific areas or fields (domains). Customized MT is much more effective than generic MT.
 4. **In terms of the system’s architecture**, MT can be broadly categorized as **rule-based** or **corpus-based**.

7.5 CLASSIFICATION OF MT SYSTEM BASED ON ARCHITECTURE

As mentioned above in terms of the system’s architecture, MT can be broadly categorized as **rule-based** or **corpus-based**.

7.5.1 RULE-BASED MT (RBMT) is essentially based on various kinds of linguistic rules. Two major paths are taken in the development of such systems:

1. the direct approach and
2. the indirect approach.

1. Direct approach

Systems developed before the 1980s largely adopted the **direct approach**. These systems work between pairs of languages on the basis of bilingual dictionary entries and morphological analysis. They translate the source text word by word, without much detailed analysis of the syntactic structures of the input text or of the correlation of meaning between words, and then make some rudimentary adjustments to the target text in accordance with the morphological and syntactic rules of the target language. This is the most primitive kind of approach to MT, but some commercial systems still use it.

2. Indirect approach

During the 1980s, the **indirect approach**, which is more sophisticated in architecture, became the dominant framework in MT design. Translation engines using this approach analyse the syntactic structure of a text, usually creating an intermediary, abstract representation of the meaning of the original, and generating from it the target language text. The parsing process involves successive programs for identifying word structure (morphology) and sentence structure (syntax) and for resolving problems of ambiguity (semantics). According to the nature of the intermediary representation, two specific indirect approaches can be distinguished: the transfer-based approach and the interlingua approach.

- a. **Transfer-based Approach** MT consists of three basic stages: (i) parsing an input sentence into a formal meaning representation which still retains the deep-structure characteristics of the source text; (ii) ‘transferring’, i.e. converting, the ST formal representation into one which carries the deepstructure characteristics of the target language, and (iii) generating a target sentence from the transferred meaning representation. Most of today’s major commercial mainframe systems, including METAL, SYSTRAN, and Logos, adopt this approach. Two widely known research projects, Eurotra (funded by the Commission of the European Communities) and Ariane (at GETA in Grenoble), also used this approach (Hutchins 1999).
- b. In **Interlingua Approach MT**, the abstract representation of the meaning of the original is created using an ‘interlingua’ or pivot language, i.e. an (ideally) source/target language-independent representation, from which target texts in several different languages can potentially be produced. Translation thus consists of two basic stages: an **analyser** ‘transforms’ the source text into the interlingua and a **generator** ‘transforms’ the interlingua representation into the target language.

The most obvious advantage of this approach is that, for translations involving more than one language pair, no transfer component has to be created for each language pair. The interlingua is used to provide a semantic representation for the source language which has been abstracted from the syntax of the language. However, finding language-independent ways of representing semantic meaning is an extremely difficult task which generally involves either making arbitrary decisions as to what specific language (natural, artificial, or logical) conceptualizations should be taken as the basis, or multiplying the distinctions found in any of the languages concerned, with the result that a vast amount of information is required.

The tremendous difficulties involved in finding language-neutral ways of representing semantic meaning led some researchers to argue that interlingua MT may not be a viable option within the rulebased MT paradigm; but successful interlingual systems do exist, the best known being the **Fujitsu system in Japan**.

- c. A variant of interlingual MT is **knowledge-based MT** (KBMT), which produces semantically accurate translations but typically needs, for the purpose of disambiguation, massive acquisition of various kinds of knowledge, especially non-linguistic information related to the domains of the texts to be translated and general knowledge about the real world. This knowledge is usually encoded using painstaking manual methods. Examples of KBMT systems include **Caterpillar** (Carnegie Mellon University) and **ULTRA** (New Mexico State University).

7.5.2 CORPUS-BASED MT (CBMT)

In the 1990s, researchers began to explore the possibility of exploiting corpora of already translated texts for automatic translation. Corpus-based MT can be classified into two categories:

1. statistical MT and
2. example-based MT.

In **statistical machine translation** (SMT), words and phrases (word sequences) in a bilingual parallel corpus are aligned as the basis for a ‘translation model’ of word–word and phrase–phrase frequencies. Translation involves the selection, for each input word, of the most probable words in the target language, and the determination of the most probable sequence of the selected words on the basis of a monolingual ‘language model’ (Hutchins 2006). Since the translation engine works on the basis of corpora, building quality bilingual text corpora is essential to the success of SMT. Where such corpora are available, impressive results can be achieved when translating texts of a similar kind to those in the training corpus.

Example-based MT (EBMT) systems also use bilingual parallel corpora as their main knowledge base, at runtime. In this case, translation is produced by comparing the input with a corpus of typical translated examples, extracting the closest matches and using them as a model for the target text.

Translation is thus completed in three stages:

- a. matching, which involves finding matches for the input in the parallel corpus;
- b. alignment, which involves identifying which parts of the corresponding translation are to be re-used, and
- c. recombination, which involves putting together those parts of the examples to be used in a legitimate (or grammatical) way. The process is similar to that used in translation memory (TM).

Both EBMT and TM involve matching the input against a database of real examples and identifying the closest matches. The main difference between the two is that the TM system identifies the corresponding translation fragments but it is up to the human translator to recombine them to generate the target text, while in EBMT the entire process of identifying corresponding translation fragments and recombining them to generate the target text is carried out automatically by the MT engine. This approach is said to be more like the way humans go about translating since the target text is produced basically by analogy, and the process can be viewed as an instance of case-based reasoning (the process of solving new problems based on the solutions of similar past problems). EBMT is also claimed to result in more stylish, less literal translations, since fundamentally it is not based on structural analysis of the input by computer programs.

7.5.3 DISTINCTION BETWEEN RULE-BASED MT (RBMT) AND CORPUS-BASED MT (CBMT)

Both Rule-based MT and Corpus-based MT represent the two major avenues of research into MT. The most obvious distinction between the two is that RBMT is characterized by an effort to interpret on various linguistic levels – the meaning of the original, while CBMT is concerned essentially not with interpreting the original but with finding out the best matching patterns for source text and target text segments on the basis of an aligned corpus of translation examples.

Within the RBMT paradigm, direct, transfer and interlingual methodologies differ in the depth of their analysis of the source language and the extent to which they attempt to reach a language independent representation of meaning or communicative intent in the source and target languages. The Vauquois triangle (Vauquois 1968; cited in Dorr *et al.* 2006) illustrates these levels of analysis. Starting with the shallowest level at the bottom, direct transfer is achieved at word level.

In syntactic and semantic transfer approaches, the translation is based on representations of the source sentence structure and meaning, respectively. Finally, at the interlingual level, the notion of transfer is replaced with a single underlying representation – the interlingua that represents both the source and target texts simultaneously.

The interlingual method typically involves the deepest analysis of the source language. Moving up the triangle reduces the amount of work required to traverse the gap between languages, at the cost of increasing the required amount

of analysis (to convert the source input into a suitable pre-transfer representation) and synthesis (to convert the post-transfer representation into the final target surface form. (Dorr *et al.* 2006)

7.5.4 SPECIAL-PURPOSE MT SYSTEMS

As far as users are concerned, the most popular MT systems of today are special-purpose systems, speech translation systems, and online translation systems. Current general-purpose MT systems cannot translate all texts reliably. **Post-editing** is indispensable if the MT output is intended for dissemination (see Hutchins 1999 for a description of the four major uses of MT). Post-editing involves human translators consulting the source texts and hence can be time-consuming and expensive (Allen 2003). Another way of improving a system's output quality is to design the system to deal with only one particular domain (sub-domain) and/or to **pre-edit** the source material (input text) using 'regularized', controlled vocabulary and syntax to make it compatible with the expectations of the MT system. MT systems working with such sub-languages or domain-specific languages (specialized languages of sub-domains) and/ or controlled or restricted languages (specially simplified versions of a natural language) to minimize incorrect machine output and reduce editing hours are known as '**special-purpose systems**' or '**customer-specific systems**' (see Kittredge 2003 and Nyberg *et al.* 2003 for a discussion of sub-languages and controlled languages in MT). Special-purpose systems are particularly effective in domains where formulaic or technical language is typically used, e.g. product specifications, maintenance manuals, government bulletins, legal documents, etc. In some cases such systems can produce output that can be used without post-editing. For example, METEO, which was designed for translating Canadian meteorological bulletins between English and French, has been in use at the Canadian Meteorological Center in Dorval, Montreal since 1977 without any significant human intervention whatsoever (Arnold *et al.* 1995).

7.5.5 SPEECH TRANSLATION SYSTEMS

Made feasible by speech technology in the 1980s, speech translation synthesizes speech recognition, speech generation and MT technologies. It has probably been the most innovative area of computer-based translation research and experienced rapid development since the 1990s. JANUS, a system under development by Carnegie Mellon University's Language Technologies Institute (LTI) in collaboration with other research partners of the C-STAR consortium, addresses speech translation of spontaneous conversational dialogs in multiple languages using primarily an interlingua-based approach. The current focus of the project is on the travel domain (Language Technologies Institute at Carnegie Mellon University 2004).

7.5.6 ONLINE TRANSLATION SYSTEMS

With the fast growth of the Internet, more and more MT vendors are collaborating with Internet service/content providers to offer on-demand online translation services, with human post-editing as optional extras. In the mid-1990s, CompuServe began to offer on-line translation of emails and SYSTRAN made its systems available online for text and webpage translation in AltaVista's Babel

Fish service. Today, most Internet portals, including Google and Yahoo, offer free online MT services. The demand for online translation has given a huge impetus to the development of MT systems. For example, the need for the translation of Internet content has prompted most stand-alone PC-based MT software developers to incorporate in their products the function of translating webpages and email messages.

Moreover, by providing a vast number of customers and potential customers with easy access to multiple translation engines on a free or trial-use basis, MT developers are able to engage an unprecedented number of people in the testing and evaluation of MT systems, which will certainly help improve the systems' quality over time and promote the need for research and development in the field.

7.6 CHALLENGES FACED BY MT

The slow improvement of the output quality of MT is rooted in problems inherent to language as a form of human communication. Some of these are problems also faced by human translators, while others are specific to MT.

Broadly speaking, translation requires at least two categories of knowledge:

- (i) linguistic, i.e. grammatical, semantic and pragmatic knowledge; and
- (ii) extra-linguistic, including knowledge of the subject matter and knowledge about the real world, or common-sense knowledge.

For instance, when asked whether 36 or 63 is greater or smaller than 1, human beings will readily give the answer 'greater' without actually performing the calculation: they resolve the question by using their real-world knowledge – in this case, basic arithmetic knowledge about what an operation of multiplying positive integers will yield; a computer, however, needs to perform the calculation before giving an answer.

Depending on whether primarily linguistic or primarily non-linguistic knowledge is required for their resolution, problems in MT can be categorized into linguistic and extra-linguistic ones. The treatment of extra-linguistic problems is more difficult than that of linguistic problems because extra-linguistic knowledge is much harder to codify.

Linguistic problems encountered in MT are primarily caused by the inherent ambiguities of natural languages and by the lexical and structural mismatches between different languages.

Word Sense Ambiguity and Mutli-word expressions are the most important challenges for the machine translation systems. Apart from these the common linguistic problems pertaining to literary translation like those of figures speech, especially the rhyming scheme of poetry continue to challenge the developers of MT systems.

7.7 LET US SUM UP

To sum up, we see that the Machine Translation and Machine-aided translation has developed over the last six decades to such an extent that now it has become a widely known phenomenon especially in view of globalization and the developments in the field of Information Technology has lead to great advancement.

Apart from specialised translation systems general translations machine like Google translate have improved a lot. In most of the cases they now give better output and have proved to be of great help for the translators. They not only save time and energy but also make it more convenient for communication across the world.

7.8 KEY WORDS

Machine Translation – translation done completely by machine

Machine-aided Translation - translation done with the assistance of machine

HAMT – Human-aided Machine Translation

MAHT – Machine-aided Human Translation

RBMT – Rule Based Machine Translation

CBMT – Corpus Based Machine Translation

KBMT – Knowledge Based Machine Translation

SMT – Statistical MT

EBMT – Example Based MT

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:: STRUCTURE ::**8.0 OBJECTIVES****8.1 INTRODUCTION****8.2 VETTING****8.3 EVALUATION****8.4 DIFFERENCE BETWEEN VETTING AND EVALUATION****8.5 LET'S SUM UP****8.6 KEY WORDS****8.7 SUGGESTED READING**

8.0 OBJECTIVES

In this Unit, we shall

- Understand how to Vet and evaluate translations,
- Understand the difference between Vetting and evaluation
- Follow the correct procedures and techniques of Vetting and evaluation
- Produce a precise translation in terms of minimum structural and factual variations, expressed in grammatically correct language.

8.1 INTRODUCTION

Translation allows ideas and information to spread across cultures. One of the most awkward and wonderful truth about translation is that there is no one translation of any utterance of considerable length. Let's look at an example of greatest translation mistakes that illustrate how disastrous a mistranslation can be: In 1956, Soviet premier Nikita Khrushchev was interpreted as saying "We will bury you" to Western ambassadors at a reception at the Polish embassy in Moscow. The phrase hit the headlines across magazine covers and newspapers, further straining relations between the Soviet Union and the West. Since it was at the height of the Cold War, the statement was perceived to be a serious threat of a nuclear attack against the United States. Although the words were meant to be a stark warning, the threat was not as ominous at the translation would lead the United States to believe. Instead of the more literal translation that was made, the phrase actually was intended to mean, "We will outlast you" or "We will live to see you buried."

This incident teaches us a lesson that mistranslation can have adverse effects beyond the imagination of the original speaker/author and translator. Mistranslation in a literary text may not have a disastrous effect, but mistranslation

in a newspaper, or legal or medical documents may cause an atom bomb to fall. Thus, it is also important that once the translation is done, the translators check and recheck the translation carefully in order to ensure that the translated text is free of ambiguity. At this stage, the translator should not only correct grammatical errors, but also review the entire translation against the original file checking terminology, style, spelling, punctuation marks. The translator should also compare the source and the target texts and ensure that target text flows smoothly.

8.2 VETTING

Ex.1 I am doing an experiment on artificial rain.

હું કરી રહ્યો છું પ્રયોગ ઉપર કૃત્રિમ વર્ષા.

Ex.2 Free Eye Checkup Camp

મફત આંખનો નિદાન કેમ્પ

Ex.3 A Facebook post has gone mad recently.

એક ફેસબુક પોસ્ટ હમણાં ગાંડી થઈ છે.

From the first translation it appears as if I am doing an artificial rain on an experiment. From the second translation it seems as if the eyes are free and not the checkup. In the third, it sounds as if Facebook post, a non-living thing, has *really* gone mad.

Correct translation should be:

1. હું કૃત્રિમ વર્ષા પર પ્રયોગ કરી રહ્યો છું.
2. નિ:શુલ્ક નેત્રનિદાન કેમ્પ/ આંખનો નિશુલ્ક નિદાન કેમ્પ
3. એક ફેસબુક પોસ્ટ આજકાલ ઘણી ચર્ચામાં છે.

Ex.4 Goodbye Liz Truss, welcome Rishi Sunak!

આવજો લીઝ ટ્રસ, આવો રિશી સુનક!

In the above sentence goodbye and welcome are the two keywords. Wishing someone 'goodbye' has the implication of telling the person to go. Saying hello implies cordiality, welcome and invitation to come in. Thus, a better translation would be:

અલવિદા લીઝ ટ્રસ, પધારો રિશી સુનક!

Ex.5 Nirav Modi succeeded in escaping India.

નીરવ મોદી ભારત છોડીને ભાગવામાં સફળ થયો.

The translation seems to eulogize the escape of Nirav Modi. On the contrary the meaning is

નીરવ મોદી ભારતમાંથી ફરાર થયો / નીરવ મોદી ભારતમાંથી ભાગી છૂટ્યો.

Ex.6 Work is under progress.

કામ પ્રગતિમાં છે.

In this example, it's better to write કામ ચાલુ છે.

Ex.7 Apple of an eye

આંખનું સફરજન

In this Example, Apple has nothing to do here as this is an idiomatic expression. If you say that someone is the apple of your eye, you mean that the person is very important to you and you are extremely fond of that person. For example, Krishna was the apple of his mother Yashoda's eye. Thus, the meaning of this phrase is 'આંખનું રતન'.

As we can see, such translations distort the meaning of the original and result from a lack of understanding of the source language sentence and context.

8.3 EVALUATION

To evaluate a translation means to judge or assess a finished work. When we evaluate, we talk about the merits and demerits of a translation on the basis of its significance, value and quality after carefully studying its positive and negative features as a whole. Evaluation is central to translation. The goal is not to determine why the translator made a certain mistake, but rather its effects on the text and its intended meaning.

A checklist given below can help evaluate a translation:

1. Did the translator comprehend the source text, and is that expertise conveyed in the translated text?
2. Does the translation flow naturally in the target language or would a different choice of words be better?
3. Is the translation correct for the intended audience? Did the translator use the correct dialect and localized language?
4. Is the text consistent? Were words and phrases consistent throughout the translation?
5. How accurate is the translated text? Are there any typographical, spelling or grammar mistakes?
6. Were the numbers and/or measurements translated correctly? Are the conversions accurate?
7. Are names, trademarks and other non-translatable words preserved from the source text?
8. Was proper punctuation used for the target language?

8.4 DIFFERENCE BETWEEN VETTING AND EVALUATION

As we have seen, we evaluate a text before and after Vetting in order to access its merits and demerits. But when we get down to making changes in the interests of factual and linguistic accuracy, what we are doing is Vetting. In

Netting, we revise and correct whereas in evaluation we simply assess. After translation, evaluating the passage briefly is the first stage. Then we may Vet the passage and evaluate and edit it before finalization.

Who does the Netting?

- a) **Peer Netting:** Generally, it would be someone other than the translator so that s/he may be more objective.
- b) **Collaborative Netting:** it is done in collaboration with the translator who may have specific reasons for choosing a particular word or expression. In any case, if the Netter feels that the grammatical structure of a sentence is incorrect or a wrong synonym is used s/he has the full freedom to make the necessary changes.
- c) **Self-Netting:** Sometimes a translator, after a sufficient lapse of time can Vet his/her own translation.
- d) **Expert Netting:** Netting may first be done by a subject expert and finally by a language expert.

What about Evaluation?

The evaluator and Netter may be the same person or they may be different. For example, a translation may be evaluated by one person and passed on to another for Netting.

Why do we need to vet and evaluate?

Translations need to be Vetted and evaluated for any potential mistakes, errors, or typos. Any translation poses a challenge: is the message accurate and consistent? The process of evaluation ensures the quality of translation.

A good evaluator reads the SL text carefully and sympathetically, and compares it with the original. The evaluator can either make necessary changes in the TT or suggest the translator to do so. And if the translation is completely faulty, unfinished and illegible, it is not worth either Netting or evaluating. It can be discarded and a fresh translation can be issued to some more competent translator.

❖ EXERCISE I

We have given you the first paragraph of a short story in English as well as its 3 translated versions. Evaluate the translated passages and Vet them. Finally prepare your own version. After you have done that, turn to the discussion in Answers to Exercises.

English Text

The policeman on the beat moved up the avenue impressively. The impressiveness was habitual and not for show, for spectators were few. The time was barely 10 o'clock at night, but chilly gusts of wind with a taste of rain in them had well-nigh depeopled the streets.

Trying doors as he went, twirling his club with many intricate and artful movements, turning now and then to cast his watchful eye adown the pacific thoroughfare, the officer, with his stalwart form and slight swagger, made a fine picture of a guardian of the peace.

(Short Story: After Twenty Year, Writer: O. Henry)

First Gujarati translation

એ વિશાળ સડક પર પોલીસમેન ગર્વીલી ડાંફો ભરતો ચાલ્યો જતો હતો. તેનું આમ ડાંફો ભરતા ચાલવું એ તદ્દન સ્વાભાવિક હતું અને એમાં ડંફાશનો અંશમાત્ર પણ નહોતો કારણકે એને એને એ રીતે ચાલતો જોનાર પણ અત્યારે ક્યાં હતા? આમ તો અત્યારે રાતનાં માંડ દસ વાગ્યા હતા પણ સુસવાટાભેર વાતા કાતિલ પવન અને વરસાદનાં જોરે લોકોને વહેલા ઘરભેગા થવા મજબૂર કરી દીધા હતા. એટલે, હાથમાં પકડેલા દંડૂકાને છટાભેર ફેરવતા લોકવિહોણી અને સાવ સૂમસામ થઈ ગયેલી સડક પર રાત્રે ચાલ્યે જતો આ પડછંદ પોલીસમેન જાણે શાંતિ અને સલામતીના મૂર્તિમંત દેવદૂત સમો ભાસતો હતો.

(Translator: Ishan Bhavsar, published in Jay Vasavda's book 'Ye Dosti: Book of Friendship, pg. 188-89; Also available at <http://ishanbhavsar.blogspot.com/2023/01/after-twenty-years.html>)

Second Gujarati Translation

સ્ફૂર્તિપૂર્વક એક પોલીસ અધિકારી પ્રભાવશાળી રીતે પેટ્રોલિંગ કરતાં રાજમાર્ગ તરફ જઈ રહ્યો હતો. આ દેખાડો પ્રદર્શન માટે નહોતો, સ્વાભાવિક હતો. એ સમયે ત્યાં લોકોની ચિક્કાર ભીડ પણ નહોતી. રાતના દસ વાગ્યા હતા. વરસાદથી ભીંજાયેલ અને ઠંડી હવાની થપાટોએ રસ્તાને નિર્જન બનાવી દીધો હતો.

ઘરના દરવાજાઓને તપાસતો હતો. પોતાના ડંડાને કોઈ કલાત્મકતાનો નમૂનો રજૂ કરતો હોય તેમ ધુમાવતો હતો અને શાંત નિર્જન રસ્તા પર કોઈ કોઈ વાર પોતાની નજર ફેરવી લેતો એ ઓફિસર પોતાના ખડતલ શરીર અને રૂઆબના કારણે શાંતિ-રક્ષકની જીવંતી જાગતિ પ્રતિમા સમર્થ દૈદિપ્યમાન થઈ રહ્યો હતો.

(Translator: Team Chabuk, <https://www.thechabuk.com/o-henary-classic-short-story-after-twenty-years-gujarati-translation/>)

Third Gujarati Translation

એક પોલીસ ઓફિસર સડક ઉપર ખુબ જ તેજથી ચાલતો હતો. રાતના ૧૦ વાગ્યા હશે. પણ ઓછા વરસાદ અને ઠંડી હવાના લીધે રસ્તા ઉપર ખુબજ ઓછા

લોકો દેખાતા હતા. રસ્તાની એક બાજુ એક ખૂણામાં એક વખાર હતી . જ્યારે ઓફિસર એ વખાર પાસે પહોચ્યાં તો એના દરવાજા ઉપર એને એક વ્યક્તિને ઉભેલી જોઈ. એ વ્યક્તિ એ મોઢામાં સળગાવ્યા વગરની સિગારેટરે દબાવેલ હતી. અને તે થોડુક નમીને ઉભેલો હતો. પોલીસ ઓફિસર એ વ્યક્તિ પાસે જઈ પ્રશ્નાર્થવાળી આંખોથી જોતો રહ્યો.

(Translator: Tanu Kadri,

<https://gujarati.matrubharti.com/book/read/content/19928698/after-twenty-years-5>)

Your Own Version

This image shows a blank sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

✦ EXERCISE II

We have already set some guidelines and tests for evaluating a translation. Now we will give you an exercise where two translations of the same text are given. You try to underline and analyse the different shades of meaning and their effect on the readers. Let us now read the following passage carefully. But before we do that let us consider the following guidelines:

- 1) Underline the difficult/idiomatic words/phrases in the Gujarati text.
- 2) Compare their translation in the two given English Translations.
- 3) Check if the meaning or the matter is well transferred in the TL texts.
- 4) See if the manner or the style of the original is well taken care of in the TL text.
- 5) See if the effect of the translation on the readers of TL is the same as that on SL text.
- 6) Give your own version of the translation and check how it differs from the given translations.

Gujarati Text

પાછલી રાત્રિનું ભૂંટું આકાશ, માનવજીવનમાં અનેક સુખદ યાદગીરી ચમકી રહે તેમ, નાનામોટા તારાઓથી ચમકી રહ્યું હતું. ઠંડા પવનના સુસવાટાથી પોતાના જૂના અને ફાટેલા ઝભ્ભાને શરીરે વધારે ને વધારે લપેટી લેતો એક વૃદ્ધ ડોસો શહેરના મધ્યભાગમાં થઈ ને જતો હતો. સ્વાધીન અવસ્થા ભોગવતાં કેટલાક ઘરોમાંથી આ વખતે ઘંટીનો મધુર લાગતો અવાજ , કોઈક વહેલાં ઊઠનારનાં પગરખાંનો છેટેથી સંભળાતો શબ્દ કે કોઈ અકાળે જાગેલા પક્ષીનો સ્વર : એ સિવાય શહેર તદ્દન શાંત હતું. લોકો મીઠી નિદ્રામાં ધોરતા હતા, અને શિયાળાની ઠંડીથી રાત્રિ વધારે ગાઢ બનતી હતી. કહે નહિ છતાં કતલ કરી નાખે એવી મીઠા મનુષ્યના સ્વભાવ જેવી શિયાળાની ઠંડી કાતિલ હથીયારની માફક પોતાનો કાબૂ સર્વત્ર ફેલાવી રહી હતી. વૃદ્ધ ડોસો ધૂજતો ને શાંત રીતે ડગમગ ચાલતો હતો, શહેરના દરવાજા બહાર થઈ, એક સીધી સડક પર આવી પહોંચ્યો, ને ધીમે ધીમે પોતાની જૂની ડાંગના ટેકાથી આગળ વધ્યો.

(વાર્તા: પોસ્ટ ઓફીસ, વાર્તાલેખક: ધૂમકેતુ.

ReadGujarati.com <https://rdgujarati.wordpress.com/2006/04/12/post-office/>)

English Translation 1

In the grey sky of early dawn stars still glowed, as happy memories light up a life that is nearing its close. An old man was walking through the town, now and again drawing his tattered clothes tighter to shield his body from the cold and biting wind. From some houses came the sound of grinding mills, and the sweet voices of women singing at their work, and the sounds helped him along his lonely way. Except for the occasional bark of a dog, the distant steps of a workman going early to work, or the screech of a bird disturbed before its time, the whole town was wrapped in deathly silence. Most of its inhabitants were still in the arms of sleep, the sleep which grew more and more profound on account of the intense winter cold; for the cold used sleep to extend its sway over all things even as a false friend lulls his chosen victim with caressing smiles. The old man, shivering at times but fixed of purpose, plodded on till he came out of the town-gate on to a straight road. Along this he now went at a somewhat slower pace, supporting himself on his old staff.

(‘The Letter’ by Dhumaketu; <https://www.studypage.in/reading/the-letter-by-dhumaketu>)

English Translation 2

The hazy dawn sky was glittering with the previous night’s stars – big and small – like happy memories shimmering in a person’s life. Wrapping is old, tattered shirt tighter around his body to protect against the blasting wind, an old man was making his way through the centre of the city. At this time, the unrestrained, rhythmic sounds of mills grinding, along with the delicate voices of

women, could be heard from many homes. The odd dog's bark, some early riser's footsteps heard from a distance, or some prematurely awakened bird's tone – except for these, the city was entirely silent. People were snoring in sweet slumber and the night was more dense thanks to the cold of winter. Bearing the pleasing temperament of a man who can kill without uttering a word, the cold was spreading its tentacles all over, like a deadly weapon. Shivering and tottering quietly, the old man exited the city's gates to reach a straight path and, slowly-slowly, continued walking with the support of his old stick.

(‘The Post Office’ by Dhumketu. Trans. Jenny Bhatt. Ratno Dholi: The Best Stories of Dhumketu)

Your Translation

[illegible]

8.5 LET US SUM UP

Translation isn't a natural process, so any languages that need to be translated should be taken by experienced translators who is well-versed in both source language (ST) and target language (TL). From the various theories of translation that we have studied earlier in this course, we can say that the aim of translation is to produce the same meaning or message in a target language as intended by the author of the source text (ST). We also know that this notion of 'sameness' is often understood in translation theory as 'equivalence relation' between the source and target texts. Achieving equivalence in source language and target language is difficult because every language has a unique defined structure and a set of rules for representing concepts. As a result, translators are required to add, omit, and rearrange source text words to effectively render in into target language. Thus, we can say that Vetting and reviewing translation plays an essential role in translation process.

In this Unit, we have discussed

- The process of Vetting a translated text to check that the target text is grammatically correct and has no typos, misspellings, missing punctuation marks, or even untranslated segments from the source text.

- The process of evaluation/review to judge or assess a translated text objectively and to ensure that the target text serves the same purpose as intended by the source text.

8.6 KEY WORDS

Vetting	Derives from the verb <i>to vet</i> meaning to check and screen. Therefore, when we vet a given translation, we are supposed to make sure that we check the text carefully against all possible mistakes, deletions/additions, variations and structural oddities, so that it is acceptable to common readers, as well as critics and experts.
Evaluation/Review	To <i>evaluate</i> or to <i>review</i> a translation means to judge or assess a finished work. When we evaluate, we talk about the merits and demerits of a translation on the basis of its significance, value and quality after carefully studying its positive and negative features as a whole.

8.7 SUGGESTED READING

1. Newmark, Peter. About Translation. Multilingual Matters, 2001.
2. Bassnett, Susan, and Peter Bush, eds. The Translator As Writer. Continuum, 2006.
3. Munday, Jeremy, et al. Introducing Translation Studies: Theory and Applications. 5th ed., Routledge, 2022.
4. Weissbort, Daniel, and Astradur Eysteinnsson. Translation – Theory and Practice: A Historical Reader. OUP, 2006.

❖ ANSWERS

As we have seen in general, the translations differ because some translators are more concerned about the structural and semantic correspondence while other sacrifice the correspondence and try to stick to the words of the original and produce literal translations.

(1) The policeman on the beat moved up the avenue impressively.

Translation 1: એ વિશાળ સડક પર પોલીસમેન ગર્વીલી ડાંફે ભરતો ચાલ્યો હતો.

Translation 2: સ્ફૂર્તિપૂર્વક એક પોલીસ અધિકારી પ્રભાવશાળી રીતે પેટ્રોલિંગ કરતાં રાજમાર્ગ તરફ જઈ રહ્યો હતો

Translation 3: એક પોલીસ ઓફીસર સડક ઉપર ખુબ જ તેજથી ચાલતો હતો.

All the three translators have used different words to create a picture of a policeman on the street. Each of these translations present this kind of mental picture before the readers in its unique way. All the three variants – ગર્વીલી/સ્ફૂર્તિપૂર્વક/ તેજથી attempt to convey the intention of the writer. Note that while the source text sentence contains ‘impressively’ as adjective for the

policeman, and all the three translations have single word adverb as ગર્વીલી/સ્ફૂર્તિપૂર્વક/ તેજથી. The Gujarati equivalent word for the English word ‘impressive’ is પ્રભાવશાળી. Neither of the translators has used this word. સ્ફૂર્તિપૂર્વક and તેજથી in Translation 2 and 3 are equivalent to ‘swiftly’ or ‘quickly’ instead of ‘impressively’. ગર્વીલી in Translation 1 can be considered nearest equivalent.

(2) The impressiveness was habitual and not for show, for spectators were few.

Translation 1: તેનું આમ ડાંફો ભરતા ચાલવું એ તદ્દન સ્વાભાવિક હતું અને એમાં ડંફાશનો અંશમાત્ર પણ નહોતો કારણકે એને એને એ રીતે ચાલતો જોનાર પણ અત્યારે ક્યાં હતા?

Translation 2: આ દેખાડો પ્રદર્શન માટે નહોતો, સ્વાભાવિક હતો. એ સમયે ત્યાં લોકોની ચિક્કાર ભીડ પણ નહોતી.

Translation 3: The translators should be aware that words create an effect in the mind of the readers. ડાંફો and ડંફાશ in Translation 1 create some kind of cadence effect. The ST sentence is declarative, but the TT sentence is interrogative. The translator seems to have transformed the sentence with the purpose to heighten the effect of the sentence in TL.

While the translator in Translation 2 takes the liberty to break up the sentence into two, the sentence is entirely omitted in Translation 3 for reasons unknown. In fact, if you go through all the three translations, you will see that Translation 1 and Translation 2 more or less follow the ST, that is to say these translations remain faithful to the ST, Translation 3 is free adaptation of the ST.

These variations in the translation are mainly for 4 reasons.

- 1) Conceptual interpretation of the same text changes with different translators.
- 2) The same word is interpreted and substituted differently by different translators.
- 3) Dimensions of the same meaning depending on their sensibilities change with translators.
- 4) Manner of expression of the same meaning changes according to the linguistic background of different translators.

❖ EXERCISE II

The grey sky of the previous night was twinkling with small stars, like many happy memories flashed through human life. An old man was walking through the centre of the city, wrapping his old and tattered robe more and more around his body due to the whisper of the cold wind. At this time, the melodious

VETTING, EVALUATION AND
REVIEW OF TRANSLATION

sound of a bell from a few houses enjoying a state of independence, the sound of the shoes of an early riser or the sound of a bird waking up prematurely can be heard from a distance, and apart from that, the city was quite quiet. People were under the sweet sleep, and the night was getting thicker with winter cold. The winter cold like a sweet human nature that kills even without a word, was tightening its grip like a murderous weapon. The old man, trembling and staggered quietly, went out of the city gates, came to a straight road, and slowly moved on with the support of his old stick.

UNIT-9

QUALITIES, RESPONSIBILITIES AND EXPECTATIONS OF TRANSLATOR

:: STRUCTURE ::

- 9.0 OBJECTIVES**
- 9.1 INTRODUCTION**
- 9.2 QUALITIES OF TRANSLATOR**
- 9.3 RESPONSIBILITIES OF TRANSLATOR**
- 9.4 EXPECTATIONS OF TRANSLATOR**
- 9.5 LET'S SUM UP**
- 9.6 KEY WORDS**
- 9.7 SUGGESTED READING**

9.0 OBJECTIVES

In this Unit, we shall

- Understand the importance of quality of translation and apply basic methods to judge quality
- Comprehend the responsibilities of translators
- Understand the expectations of translator On completion of this Unit, you should be able to
- Describe the importance of quality of translation and apply basic methods to judge quality
- Enlist the responsibilities of translators
- Explain the expectations of translator

9.1 INTRODUCTION

We have seen in previous chapters that translation acts as a platform where cultures are blended, enriched and disseminated to one another. Translation is a process of decoding and encoding text to produce an approximate equivalence between two different languages. A number of problems can surface during the translation process. Considering the wide range of applications and prospects of translation not only in academics and literature, but in global politics, commerce and industry, there is an ever-growing need in the market for competent translators. It is therefore highly imperative for translators to study what are the qualities, responsibilities and expectations of a translator. The qualities, responsibilities and expectations of a translator, along with some common translation problems and its troubleshooting through basic methods, are discussed in this Unit.

9.2 QUALITIES OF TRANSLATOR

Translation can be defined as the process of converting text from one language to another. It has the ability to work as a bridge among several cultural bodies. In today's world, you don't need to go through any hassle in order to get a document or text translated from one language to another. These days you can find

professional translation services on the internet, which offer their services at a suitable price, or you can translate manually or even take the help of online software such as Google Translate which translates entire documents and websites instantly. Although translation process can be easy and fast with software solutions, ensuring quality of translation is hard and time-consuming. You want your translation to be readable and understandable by the target audience. Thus, with regard to the quality of translation, the translators play important role in determining the quality of the translated text.

Translation theory scholar Peter Newmark addresses the question of ‘what is a good translation?’ thus:

A good translation fulfils its intention; in an informative text, it conveys the facts acceptably; in a vocative text, its success is measurable, at least in theory, and therefore the effectiveness of an advertising agency translator can be shown by results; in an authoritative or an expressive text, form is almost as important as content, there is often a tension between the expressive and the aesthetic functions of language and therefore a merely 'adequate' translation may be useful to explain what the text is about (cf. many Penguin Plain Prose translations), but a good translation has to be 'distinguished' and the translator exceptionally sensitive; for me, the exemplar is Andreas Mayor's translation of Proust's *Le Temps retrouve*-'*Time Regained*'.

He further writes,

In principle, it should be easier to assess a translation than an original text, since it is an imitation. The difficulty lies not so much in knowing or recognising what a good translation is, as in generalising with trite definitions that are little short of truisms, since there are as many types of translations as there are of texts. But the fact that there is a small element of uncertainty and subjectivity in any judgment about a translation eliminates neither the necessity nor the usefulness of translation criticism, as an aid for raising translation standards and for reaching more agreement about the nature of translation.

We can ask the question, why is translation quality important? It is important, because it is key to the success or failure of cross-language communication. In a business environment – where translation is not “an end but a means to an end”– we can say that translation quality is relevant in the market of translation since it is one of the features that defines the acceptability of certain translation products and the rejection of others.

The problem is how to distinguish the acceptable translation from the unacceptable ones and to determine what makes for a successful target text. A number of models and criteria are suggested by the scholars for the measurement of the quality of translations which are used in professional practice across the world. The names of the procedure of the measurement of the quality of translations vary according to the focus on the assessment procedure: the translator, the translation process, or the translation product. Translation studies scholar Julian House calls it *translation quality assessment* (TQA) while Nord uses the term *translation criticism*.

Good translation entails accurately communicating meaning from one language (the source) to another language (the target). It must convey the original

tone and intent of a message, while taking into account cultural and regional differences. High-quality translations should:

- Effectively communicate the original meaning to the target audience in a manner that is both readable and comprehensible.
- Follow all grammatical conventions and adhere to rules for line breaks, punctuation, alignment, and capitalization.
- Use proper conventions for addresses, dates, and measurements.
- Use accurate and consistent terminology; if a glossary is utilized, the translation must adhere to all terminology established in the glossary.
- Reflect the style of the source material.
- Adhere to current acceptable usage of the language and use the appropriate register for the target audience.
- Meet all of the client specifications.
- Take any cultural factors into consideration.

Ultimately, a translation should read as though it was written in the target language. A good translation should not add/omit information to the source content or modify the style, tone, or meaning of the original in any way.

An exception applies when dealing with marketing and advertising content. Web copy, advertising, and creative ideas do not always translate directly from one culture to another. Such content often requires transcreation, which entails adapting ideas and concepts to the target culture. It is sometimes necessary to make substantial changes to the original content in order to adapt the message so it resonates. The result is often a combination of newly developed content, translated content, and content that has been recreated.

❖ CHECK YOUR PROGRESS 1

Answer the following questions. Check your answers with those given at the end of the unit.

Q.1. What is a good translation? Describe in your own words.

Q.2. Why is translation quality important?

Q.3. Prepare a Translator's checklist for ensuring high-quality translation.

Q.4. What is Transcreation?

9.3 RESPONSIBILITIES OF TRANSLATOR

We can begin this section by looking at an example of a translation blunder that costs millions. You must have heard about HSBC Bank. Due to their global reach, HSBC has to speak the language of their patrons, and in 2009, this mega international bank had to spend \$10 million as a result of a major translation mistake. As part of their multilingual marketing strategy, HSBC Bank worked to expand its "Assume Nothing" slogan to several other languages. This is a great idea because HSBC prides itself on security and transparency with their customers. However, what wasn't wise was their failure to proofread the translated message to ensure it retained the original meaning. Unfortunately, instead of reading "Assume Nothing," many translated slogans of non-English speaking countries, it ended up reading as "Do Nothing." The implied meaning of the translated slogan implied that their financial managers do not take action for their customers, which

is obviously bad for their brand's image. In an effort to re-brand the campaign, HSBC spent \$10 million to clean up the translation mistake. After spending such a large sum of money, they came up with a new slogan: "The World's Local Bank", which they managed to translate effectively and is still used in many markets today.

What the above example of translation blunder suggest is that translation blunders, no matter how hilarious they sound, can lead to severe financial loss and also damage the reputation of a company. This example also highlights the need to ensure translations are accurate and culturally sensitive. Although the translation problems are often not of such a grave nature, the translator's role and responsibilities remain crucial for quality translation as well as to prevent any conflict or blunders.

What makes the situation complex is that the profession of translator, unlike other professions, is an unregulated one. No official certification exists, and credentials such as college degrees in translation or standard accreditation are neither necessary for practicing the profession nor sufficient to assure the client that the translator has adequate qualifications to perform the job at hand. While the client often has to trust the translator's representation concerning his or her qualifications and the quality of the work delivered, the translator is just as often expected to deliver "merchandise" on credit and which cannot be repossessed, based on a simple phone call from a stranger located half a continent away!

Translation providers are typically individuals with little or no business or legal training or small businesses with limited resources, which have often grown from their owners' freelance practice. Translation users, on the other hand, often buy translations as they do buy other commodities, and, since translations are usually only a small fraction of their total purchases, they seldom have adequate procedures for dealing with special translation-related issues. In such situation, it is helpful to translators to understand their roles and responsibilities. Let's have a look on what kinds of work translators do.

- **Translation**

By definition, translation, the process of changing written material from one language to another, is a translator's core business activity. A few pointers here: unless you truly consider yourself to be a native speaker of two languages, you should be translating into your native language only, not into your second or third language. There are certainly exceptions to this, for example in small-diffusion languages where translators are hard to find. However if you work in English paired with Gujarati or Hindi or any other Indian language, stick to translating into your native language only. Translation is most often paid by the word, by the line, and less often by the hour. Make sure to clarify ahead of time whether your client will be paying you by the source or target word count.

- **Editing**

Translation-specific editing is a skill in its own right, which requires not just knowledge of the source and target language of the document to be edited, but also of the spelling, grammar and usage conventions of the target language. Editing (also sometimes called revising or vetting) is sometimes reserved for experienced translators, but if you enjoy editing it's worth offering it as an additional service. If

you would like to offer editing services, consider taking some courses in editing that are specific to your target language. Editing is paid either by the word or by the hour, which has its advantages and disadvantages. If you charge by the hour, you know that you will be paid for all the time you spend on the project. Charging by the word will make your client happy because they will get a fixed quote before you begin the project; the only danger of charging by the word is that you can end up with a poor hourly rate if the translation requires extensive revision.

- **Proofreading**

In the publishing industry, proofreading is usually defined as checking a proof copy of a document for publication, for example a brochure or magazine article that has already been laid out and is ready to be sent to print. In the translation industry, proofreading and editing are often used interchangeably, to mean revising a bilingual text. If a client hires you to “edit” or “proofread” a text, make sure to clarify whether the client wants you to revise the translation using both the source and target documents, or simply proofread the target document for target language errors.

- **Transcription**

Transcription, which involves making a written transcript of an audio (or sometimes video) recording, is another service that can be done from a home/office. Although transcription work may not pay as much as translation, there is a strong market for transcription in English and in other languages. Some translators also offer “on the fly” transcription/translation, where the translator listens to an audio recording and instead of making a transcript in the source language, translates while listening to the audio. If you would like to offer transcription services and you will be working from an electronic file (as opposed to a CD or tape), it is helpful to have specialized playback software that allows you to control the audio file from your keyboard or using foot pedals.

- **On-Site Document Review**

Some translation clients, such as law firms, financial services companies, etc. may have cases or business dealings that require them to review large volumes of non-English documents in a short period of time. In these situations, on-site document review, where you as the translator would go to the client’s office and summarize, either verbally or in writing, the content of those documents, can result in dramatic time and cost savings for these clients. After you have identified the general subject matter or content of the documents, the client can then decide which documents, if any, need to be translated. This type of work is normally billed by the hour; large corporations in major cities are probably the best potential clients for onsite document review.

- **Machine Translation Post-Editing**

Machine translation, translation that is done entirely by a computer, is becoming an increasingly important factor in the translation industry. Most people in the translation industry agree that the demand for the type of high-quality translation that human translators produce will always be greater than the supply of qualified human translators, so machine translation is not likely to replace human translators anytime soon. However, human translators are sometimes hired to post-edit

machine translations, meaning that the translation is first done by a computer, then corrected by a human translator.

- **Software Localization**

An additional sub-specialty within the translation and localization industry is software localization, the process of translating software user interfaces from one language to another. For example, when a large software company produces multilingual versions of its applications, every piece of text displayed by the software must be translated into the target language, and in many cases the graphics must be altered as well. Software localization involves both bilingual software developers and document translators specialized in information technology, since the software's user interface, help files, readme files, screen shots and incidental files (such as warranty information and packaging) must all be translated. Software localization is an enormous industry in its own right, largely because computer users throughout the world now expect their software to be in their own language, and will naturally be more interested in purchasing software or visiting websites that they can access in their own language. Therefore, the software localization industry is a source of a large amount of work for bilingual software developers and for translators, and is currently one of the fastest-growing sectors within the translation industry as a whole. In addition, localization breeds localization; a localized web browser automatically creates a need for localized websites; a localized piece of software demands a localized manual to go with it. Software localization is often completed using different tools than those that are used for document translation; some computer-assisted translation tools can cross over between these two types of translation, and some cannot. So, it is important to investigate what tools will be required if you would like to look for software localization work.

❖ **CHECK YOUR PROGRESS 2**

Answer the following questions. Check your answers with those given at the end of the unit.

- Q.1. What qualifications are required for becoming a translator?
- Q.2. Describe in detail any translation blunder you are familiar with.
- Q.3. Discuss in detail the variety of tasks of a translator.

9.4 EXPECTATIONS OF TRANSLATOR

Literary and non-literary translations are important fields of translation. By literary translation we mean, the translation of the small percentage of published books which are actually worth reading and deserve to be reread. Let's first look at expectations of translators of the literary texts. If today, the first line of *Anna Karenina* – "Happy families are all alike; every unhappy family is unhappy in its own way" – is quoted in the English literary world as one of the finest first lines ever written, it wasn't written by Leo Tolstoy. It was written by Constance Garnett. Constance Garnett, who lived from 1861 to 1946 and translated, during fifty of those years, some 70 volumes of Russian prose into English. She was applauded by the literary stalwarts like Ezra Pound and Ernest Hemingway for a profound influence on early twentieth century American literature. This example of Constance Garnett highlights the importance of translation in building or damaging the popularity of creative writers. Jose Saramago, the Literature Noble

laureate once remarked, “writers make national literature while translators make universal literature.”

In his book *The Art of Translation*, British playwright and translator Ranjit Bolt has presented what is essentially a practitioner’s view on translation, especially literary translation. He has explained how he used to employ the metaphor of leaky pitcher to illustrate the task of the translator:

Translating, I maintained, was like taking a leaky pitcher (the target language) to a well (the original text, the host language) and trying to transport water (the original meaning, or content) in it to a bath or basin (the speakers and readers of the target language, or audiences, in my case). It was a better analogy than I at first realised, because of course the word “translation”, coming, as it does, from the Latin word “transfero” actually contains within it the idea of carrying something across from one place, language, to another.

No matter how hard you tried, so I maintained, a certain quantity of the water – the original content, in other words – would inevitably be lost.

However, he realizes years later that this understanding of translation is misleading because it emphasizes that the meaning or content of the original must remain as intact as possible in translation.

If the author of the original text writes a rough-edged prose that deliberately disregards some conventional rules of grammar and syntax, to smoothen out the rough edges would mean altering the author’s authentic voice. The translator must instead, stretch the possibilities of target language to accommodate that voice.

Walter Benjamin says, “The opportunity offered by translation is not a defensive one: to preserve, to embalm, the current state of the translator’s own language. Rather, it is an opportunity to allow a foreign tongue to influence and modify the language into which a work is being translated.”

Now, let’s switch our discussion to non-literary translations which make up 95% of the whole translation market. In the world of commerce and industry, translation is considered a business service which is managed by professionals. Translation service is a highly collaborative process which often involves a number of players – project managers, translators, and the clients. The end product of the translation process is not simply the sheets of paper, but the skill acquired through years of language and studies and practice, as well as the time and efforts infused to produce a good translation. There are certain standards established by different professionals and business organizations for fair practice in goods and services. Similarly, translation industry also has certain standards or ethics which is known as *Translators’ Code of Professional Conduct and Business Practices*. The concept of ethics and proper business practices means different things to the different players involving translators and translations. Let’s look at them –

- **The Client’s Expectations:**

To the client it means that the translator is qualified to perform the work he or she undertakes, that the work is performed conscientiously, possible problems arising during the performance of the work are openly discussed with him/her, and the finished translation is delivered on time in the form requested.

- **Project Manager/Reviewer's Expectation:**

The project manager/reviewer is expected to choose the proper translator for the job, check the quality of the translation and furnish a finished product that conforms to the final customer's specifications.

- **Translator's Expectation:**

To the translator it means that the customer's expectations are clearly spelled out from the outset and not changed without adequate compensation; that aid is given if requested and possible during the work and feedback given after delivery of the work. The translator expects to be paid as agreed upon, in a timely manner.

If the expectations of all the parties are clearly discussed before the work and strictly followed, then it will mutually benefit all of them and none would feel dissatisfied. What Shakespeare has said about love that "the course of true love never did run smooth" is applicable to translation as well. The course of translation sometimes does not run smooth and problems surface during the translation.

It is observed that most of the disputes that occur between the translators and their clients are due to a knowledge gap between the client's expectations and the translator's perception of those expectations. Details often not clarified to a translator when a job is assigned can be as follows:

1. What is to be translated?

- Numerical tables?
- Untranslatables (names, addresses, trademarks, etc.)?
- Target-language text in source-language document?
- Bibliography (transliteration of foreign-language titles?)
- American/metric conversions?
- Repeated portions?

2. Formatting

What level of formatting is required? With today's word-processing software, formatting may range from unformatted text-only to quasi-typesetting.

Tables?

Figures (If captions to figures or tables are inserted?)

3. Quantification

Word, character, line or page count?

Source or target language?

What word-counting utility? (How is a "word" defined? Some utilities do not count numbers, others do not count one- or two-letter words)

How is non-translation keyboarding (numbers, proper names, target-language text in the source-language document) quantified and paid for?

4. Research, consultation

If the source text is not clear and rewriting is required, who pays for the extra cost involved?

5. Presentation/delivery

Hard copy, soft copy, CD/Pen Drive, E-mail/courier?

Deadline: Date of mailing or job at client's premises?

Payment: X days from delivery or invoice date

We reiterate that the more each of these issues is discussed and clarified *before* translation work is started, the better the chances are for a smooth, mutually satisfying relationship between translator and the client/s. Properly defined translation workflow can help streamline the entire translation process from the beginning to end.

❖ CHECK YOUR PROGRESS 3

Answer the following questions. Check your answers with those given at the end of the unit.

- Q.1. What are the possible issues that can come up during/after the translation if the translator is not properly briefed when a job is assigned?
- Q.2. Explain in your words how the translation process is highly collaborative.
- Q.3. What are the client's expectations when a translation work is assigned?
- Q.4. Describe Project manager's expectations when a translation work is assigned.
- Q.5. Write a note on translator's expectations.

9.5 LET US SUM UP

Qualities, responsibilities and expectations of translator are discussed in this unit. Furthermore, basic methods to ensure quality of translation is also explained in this unit which would be useful to you as a guideline in conducting a quality check of any translation.

In this unit we have discussed

- the importance of quality of translation and basic methods to judge translation quality
- the responsibilities of translators
- the expectations of translator

9.6 KEY WORDS

Translation Quality Assessment (TQA):	It is a rapidly growing sub-field of translation studies. It focuses on analysing the relationships between the source text (st) and the target text (tt), ensuring high-quality translations that capture the original text's meaning, are correctly worded, error-free, and internally consistent.
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Transcreation:	The term is a fusion of two words – <i>translation</i> and <i>creation</i> . It describes copywriting content in a source text that needs to be made coherent, relevant etc; in a target language. Sometimes, transcreation is also called <i>creative translation</i> because content is not translated word for word. It is widely used in fields like advertisements, and films.
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9.7 SUGGESTED READING

1. Newmark, Peter. *A Textbook of Translation*. Pearson Education, 2003.
2. Bittner, Hansjorg. *Evaluating the Evaluator: A Novel Perspective on Translation Quality Assessment*. Routledge, 2020.
3. Munday, Jeremy. *Evaluation in Translation: Critical Points of Translator Decision-making*. Routledge, 2012
4. Bellos, Davis. *Is That a Fish in Your Ear: Translation and the Meaning of Everything*. Faber and Faber, 2011.
5. McKay Corinne. *How to Succeed as a Freelance Translator*. 3rd Edition. Two Rat Press, 2015.
6. Bolt, Ranjit. *The Art of Translation*. Oberon Books, 2010.

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 આભ,
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

