Chapter-I

Introduction
Chapter-1 - Introduction

1.1 Translation Introduction & Definitions

The word 'translation' was used in a number of senses- Removal or conveyance from one person, place, time, or condition to another, transfer or the removal of a bishop, the removal of a minister from one pastoral charge to another, also the removal of the remains of a famous person, esp. a saint, to another place, the expression or rendering of something in another medium, form, or mode of expression. In science it means the process by which genetic information represented by the sequence of nucleotides in messenger RNA gives rise to a definite sequence of amino acids during the synthesis of a protein or polypeptide. It has many synonyms-Transformation, alteration, change, changing or adapting to another use; renovation etc., In the most general sense of the word 'translation' implied some kind of change.

Applied to literature the term connotes the art of recomposing a literary work in another language without losing its original flavour or finding analogous substitute. What we mean by translation is replacement of verbal signs of a text in one language by means of other verbal signs in another language.

J. C. Catford defines it as "an operation performed on languages- a process of substituting text in one language for a text in another."

Newmark defines it as "...a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language. Each exercise involves some kind of loss of meaning, due to a number of factors. It provokes a continuous tension, dialectic, an argument based on
the claims of each language. The basic loss is on a continuum between over translation (increased detail) and under translation (increased generalization). “ (Aspects of Translation 7)

1.2 Machine Translation & Machine Assisted Translation (MT &MAT)

Traditionally, translation has been a human activity, although attempts have been made to automate and computerise the translation of natural language texts machine translation MT—or to use computers as an aid to translation—Machine Assisted Translation, MAT. Advances in information technology (IT) have combined with modern communication requirements to foster translation automation. The history of the relationship between technology and translation goes back to the beginnings of the Cold War, as in the 1950s competition between the United States and the Soviet Union was so intensive at every level that thousands of documents were translated from Russian to English and vice versa.

MT aims at assembling all the information necessary for translation in one program so that a text can be translated without human intervention. It exploits the computer's capacity to calculate in order to analyse the structure of a statement or sentence in the source language, break it down into easily translatable elements and then create a statement with the same structure in the target language. It uses huge plurilingual dictionaries, as well as corpora of texts that have already been translated. As mentioned, in the 1980s MT held great promises, but it has been steadily losing ground to computer-assisted translation because the latter responds more realistically to actual needs.
Computer Assisted Translation uses a number of tools to help the translator work accurately and quickly, the most important of which are terminology databases and translation memories. In effect, the computer offers a new way of approaching text processing of both the source and the target text. Working with a digital document gives us non-sequential access to information so that we can use it according to our needs. It becomes easy to analyse the sentences of the source text, to verify the context in which a word or a text is used, or to create an inventory of terms. Any part of the target text can be modified at any moment and parallel versions can be produced for comparison and evaluation. All these aspects have profound implications for translation, especially in terms of assessing the results, since the translator can work in a more relaxed way because of the greater freedom to make changes at any time while the work is in progress.

It is important to stress that automatic translation systems are not yet capable of producing an immediately useable text, as languages are highly dependant on context and on the different denotations and connotations of words and word combinations. However they are being widely used in translating mundane texts such as weather reports.

The art and craft of translation may be turned to any account, but in principle it is a noble and truth seeking profession, reflecting the statements or life-enhancing images through another language in another culture. All the degrading remarks about translation, that it is manipulative, parasitic, servile, treacherous, composed at the behest of a patron, subservient to the norms and trends of its
time, are in principle wrong, if one thinks of it, as I do, as one person's attempt to
wring the truth out of another person's writing.

(Newmark- More Paragraphs on Translation xii)

So Translation is a word, speech, written text, etc that has been put into one
language from another. It is considered synonymous with terms such as interpretation,
transcription, rendition, rewording, rephrasing, paraphrase, decoding, version etc.,
Translation involves two languages, one from which to translate and the other in to
which one translates. The former is called SL and the latter TL or RL.

1.3 History of Translation:

The existence of translation dates back to the fourth century AD. The spread of
Christianity, necessitated translations. A religious text presented the translator with the
mission that encompassed both aesthetic and evangelistic criteria. Translation can be a
fairly dangerous business. Some of the translators have actually been punished by
death for practicing this profession.

The first case is the famous French translator and translation theorist Etienne
Dolet. His judges decided that he had to die because he had actually added in
his translation a few words which-horror of horrors-couldn't be found in the
original. The Englishman was the Bible translator William Tyndale, who made the
mistake of trying to translate the Bible when King Henry VIII of England had
decided there could be only one correct translation. Dolet was tortured and
burned at the stake in Paris, Tyndale strangled and burned in Antwerp.

(Alex Gross- Major Dates and events...
The untimely assassination of Hitoshi Igarashi, the Japanese translator of Salman Rushdie's *The Satanic Verses* also proves the hazardous nature of the profession. Walter Benjamin, the first translator of Proust into German was forced to commit suicide by the Gestapo. Some times the translations have been received so harshly that even a choice of word may mean the difference between life and death. This was more when the original works are evangelistic in nature.

Without English or French translations of their work, it is highly unlikely, for example, that the writings of Ibsen or Strindberg or Kierkegaard or Tolstoy or, in more recent times, I. B. Singer would have been known outside the realm of native speakers of their mother tongues; it is inconceivable, as well, that Singer would have won the Nobel Prize.

### 1.4 Translation In India

India, a multilingual country is perpetually engaged in translation. Code mixing and code switching is a familiar feature of daily interactions. Often languages are mixed unconsciously in our everyday speech. The languages currently spoken in India fall into two main groups. About 70 per cent of the population, mainly in the northern half, speak Indo-European languages derived directly from Sanskrit, such as Hindi, Punjabi, Gujarati, Marathi, Bengali and Nepali. Sinhalese, spoken in Sri Lanka, also belongs to this group. Another 20 per cent, mainly in the south speak Dravidian languages, namely Tamil, Telugu, Kannada and Malayalam. The rest speak Austric Languages (mainly scattered tribal peoples), Tibeto-Burman languages (in the north east) and Dardic languages (in the north-west)
With so many languages and diversities Indians have been sympathetic to translators, often their works are treated on par with the originals. The translator’s role has never been secondary in India. The existence of so many terms in Sanskrit for translation highlights the importance of the translation process in Indian context.

*vivarta* – in the vedantic sense means alteration or altered condition.

*Bashantaram*-which means rendering it in another dialect or migration into or rebirth in another language.

*Anuvad*- denotes a repetitive interpretation.

*Anukriti*- imitation

*Arthakriya*- enacted or performed meaning

*Vyaktivivekam*- repetition with individual difference.

Among the earliest recorded translations in India are probably the names of places and rulers. The capital of *Gandhara* was known as *Takshashila* to the Indians and *Taxila* to the Greeks. The Greek historian Plutarch uses the Greek version, *Sandracottos*, for the name of the Indian emperor *Candragupta*. From about 250 BC onwards, Buddhist missions were sent south and west, and with notable success to Sri Lanka. Translation therefore became an important part of the transmission of the Buddha's teachings. In some cases, essentially the same texts, such as the *Jatakas*(stories of Buddha's past lives, probably composed between the first century BC and the first century AD) are available in Sanskrit and Pali though they may not strictly speaking be translations, but parallel texts with a common source.
One collection of animal fables in particular, the **Pancatantra** or 'Five Strategies' has an astonishing translation history. It was first translated from Sanskrit into *Pahlavi* in the sixth century at the order of Khusrau Anushirwan, the Persian emperor. A Syriac translation followed in the eighth century. The eleventh century saw new translations in Syriac, Arabic (as the story of Kalila wa Dimma), and Persian (as Kalia Daman) as well as a Greek translation from the Syriac which was used for a Hebrew version. The stories gradually spread throughout Europe in all its major languages during the fifteenth and sixteenth centuries. The first English version by Sir Thomas North appeared in 1570 and was called The **Morall Philosophie of Doni**, after the name of Italian translator. The *pancatantra* was probably responsible for the stories of Reynard the fox, common to many European folk traditions, which were given their finished European form, by Goethe. The Muslim Caliphs at Baghdad, the seat of Islamic empire also showed great interest in Indian science. The translation bureau set up by Caliph al-Mansur (c-710-75) produced translations of Sanskrit texts on astronomy, medicine and mathematics (notably *Aryabhata*’s fifth-century Sanskrit treatise) introducing the numeral system of Indian algebraic, geometrical and astronomical concepts. In 14 c Palakuri soma’s Basava (1195) was adapted into Kannada by Sumatibhima or Bhimacandra kavi. Dara Shuoh, son of Shah Jahan, had some of the *Upanishads* (late Vedic and early Hindu philosophic texts) translated form Sanskrit into Persian by 1657. Warren Hastings, the East India Company’s Governor General of Bengal, gathered together ten eminent Hindu pandits and commissioned them to prepare a digest of Hindu law for the courts. This had first to be translated from Sanskrit into Persian and then from Persian into English because no English person as
yet knew Sanskrit. Sir William Jones, a judge of the Supreme Court in Calcutta translated the classical Sanskrit play *Sakuntala* by Kalidasa into English in 1789 which was immediately translated into German, French, Danish, and Italian. Later on the flow of translation began in opposite direction i.e. from European languages into Indian languages due to the missionary activities.

Translations occupy an important place in the history of Indian literature. The various Ramayanas, Mahabharathas and Bhagavathas in different languages including the tribal ones occupy the predominant place. Sometimes it so happens that the distinction between the original and the translation becomes blurred. The works are accepted as originals despite their origin in another language- Sanskrit in many cases. The Indian literature was rich with creative translations, adaptations, interpretations, epitomes and elaborations of classical texts.

The translations of the great epics the Ramayana and The Mahabharatha have marked the beginning of literature in many Indian languages. 'Rupanther (meaning 'change in form') and anuvad ('speaking after' or 'following') are the commonly understood senses of translation in India, and neither term demands fidelity to the original. (Sujit Mukherje *Translation as Discovery* 80).