TRANSLATION AND OVERCOMING LINGUAL BOUNDARIES

Dr. Bhavana Pandey
Lect.commu skills
Govt Polytechnic College
Rewa (M.P.)
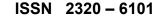
Introduction Early history

Translation originally developed to fill a sore need that plagued every nation that wanted to trade or even communicate with another. The word translation itself derives from a Latin term meaning "to bring or carry across".The Ancient Greek term is 'metaphrasis' ("to speak across") and this gives us the term 'metaphrase' (a "literal or word-for-word translation") - as contrasted with 'paraphrase' ("a saying in other words"). This distinction has laid at the heart of the theory of translation throughout its history. The first known translations are those of the Sumerian epic Gilgamesh into Asian languages from the second millennium BC. Later Buddhist monks translated Indian Sutras into Chinese and Roman poets adapted Greek texts.

Religious texts have played a great role in the history of translation. One of the first recorded instances of translation in the West was the rendering of the Old Testament into Greek in the 3rd century BC. A task carried out by 70 scholars this translation itself became the basis for translations into other languages. **Saint Jerome,** the Patron Saint of translation, translated a Latin Bible in the 4th century AD that was the preferred text for the Roman Catholic Church for many years to come. Translations of the Bible, though, were to controversially re-emerge when the Protestant Reformation saw the translation of the Bible into local European languages - eventually this led to Christianity's split into Roman Catholicism and Protestantism due to disparities between versions of crucial words and passages.

Translation history is rich in events.

The invention of the **printing machine** in the **fifteenth century** played an important role in the development of the field of translation. It led to the birth of early theorists of translation such as Etienne Dolet (1915-46), whose heretic mistranslation of one of Plato's dialogues, the phrase "rien du tout" (nothing at all) which showed his disbelief in immortality, led to his execution.The **seventeenth century** knew the birth of many influential theorists such as Sir John Denhom (1615-69), Abraham Cowley (1618-67), John Dryden (1631-1700), who was famous for his distinction between three types of translation: meta-phrase, paraphrase and imitation, and Alexander Pope (1688-1744).

In an age of increasing globalization of our economies and ever more efficient communication media one important challenge is the need for effective ways of overcoming language barriers. Human translation efforts are generally expensive and slow. Thus eliminating this possibility between individuals and around rapidly changing material (e.g.newscasts. newspapers). This need has recently lead to a resurgence of effort in machine translation-mostly of written language. Much of human communication however is sspoken, and the problem of

spoken language translation must also be addressed. If successful. Speech-to-text translation systems could lead to automatic subtitles in TV-broadcasts and cross-linguistic dictation. Apart from telephone service. speech translation could facilitate multilingual negotiations and collaboration in face-to-face or video-conferencing settings. With the potential applications so promising, what are the scientific challenges? Speech translation systems will need to address three distinct problems:

• *Speech Recognition and Understanding:* A naturally spoken utterance must be recognized and understood in the context of ongoing dialog.

• *Machine Translation:* A recognized message must be translated from one language into another (or several others).

• *Speech Synthesis:* A translated message must be synthesized in the target language.

Grammar and spelling becomes a barrier in communication as people from different parts of the world can be using it differently even in a particular word. Similarly, grammar and spelling mistakes create a huge communication barrier in written communication. For example, a person makes a mistake of typing done as don. The spelling and grammar checker of the computer does not label it as wrong as don is also a correct word. But, the word can change the whole meaning of the sentence or make the sentence not understandable. These are some of the most common causes of language barriers in communication. There are many other causes too like language disabilities, noise, distance or use of metaphors or similes which can be included in other barriers like physiological and physical. Some language barriers can be overcome with practice or other ways like translation, interpreter, language classes, visual methods, etc. whereas some barriers act as problems in a person's whole life. These barriers must not be present to make the communication effective.

Translation studies have traditionally been known to be interdisciplinary. What better term to sum this up than boundaries? A term that means different things in different fields and can be applied to a multitude of topics. Political, personal, symbolic, or professional boundaries, boundaries of the mind as found in psychology, or boundaries in the sociological sense where they separate different fields of knowledge. From politics to geography, boundaries are everywhere. They need to be identified, drawn, or overcome—depending on circumstances and context. What are the boundaries translators and interpreters have to deal with? How do they relate to translation Boundaries and translation go hand in hand. As the discipline grows and ever more elements of interdisciplinarity come into play, the more the question of what the boundaries of translation are needs to be asked. Some of the research topics presented in this collection may well extend the boundaries of the discipline itself, while others may look at the constraints and limits under which translators and translations operate, or showcase the role translation and interpreting play in overcoming social or political boundaries.. They look at the role of culture and, more specifically, sociocultural influences on translation. At the same time, non-linguistic, intra- and extratextual factors are taken into account with particular attention to multimodality.

Modern high-tech society with its international cooperation and intercultural communication in business as well as in political and cultural life has led to demands for many different kinds of translation or translation-like activities which often exceed the boundaries of what translation theory traditionally terms *translation proper*. Numerous efforts have been made to define, exemplify and systematize what constitutes translation proper in the real world, but this is not the case as far as intralingual translation is concerned. In practice we see many kinds of intralingual translation, but more often than not these are merely mentioned in passing by

translation scholars. We see easy-readers for children, subtitling for the deaf (Snell-Hornby, 2006, p. 21), new translations of religious texts and the classics (see Steiner, 1975, pp. 28ff on diachronic translations) as well as for instance American versions of British publications. Harry Potter has been published in a special American edition replacing cultural words like *biscuits*, *football*, *Mummy*, *rounders* and *sherbet lemons* with *cookies*, *soccer*, *Mommy*, *baseball* and *lemon drops* (Hatim & Munday, 2004, pp. 4-5) and Denton (2007, forthcoming) showed that Sue Townsend's novel of 1982 *The Secret Diary of Adrian Mole, Aged 13 ¾* which is a cult best-seller in Britain is far less successful in the US, where its very British cultural codes and slang terms have impeded readers' enjoyment, thus exemplifying the need for intralingual translation. In addition, highly functional LSP translations (which meet *skopoi* which differ greatly from those of the source texts), localisation, précis-writing, some kinds of news reporting as well as numerous varieties of expert-to-layman communication (patient package inserts containing information on medicine, tax leaflets based on new legislation, manuals for durable consumer goods, etc.) are all part of modern life, of reality, and the question is where do such activities fit in theoretically?

Jakobson's Classical Definition of Translation

Translation studies is engaged in the academic study of translation and it is therefore common that works on translation devote chapters or paragraphs to a definition of 'translation' as a concept. Intuitively even laymen would know what a translation is and would probably define it in a way which corresponds to the prototypical 'translation proper' in Jakobson's terminology. It seems that also many translation scholars rely on Jakobson's three kinds of translation for their definitions of what constitutes translation. Jakobson builds on Peirce's theory of signs and meaning and postulates that "the meaning of any linguistic sign is its translation into some further, alternative sign" (Jakobson, 1959, TSR, p. 114). The implication is that translation is a component in all language transactions and Jakobson divides these transactions into three kinds of translation or "ways of interpreting a verbal sign":

Intralingual translation or *rewording* is an interpretation of verbal signs by means of other signs of the same language.

Interlingual translation or *translation proper* is an interpretation of verbal signs by means of some other language.

Intersemiotic translation or *transmutation* is an interpretation of verbal signs by means of non-verbal sign systems.

Translatoion and Migration

Translation studies have traditionally been known to be interdisciplinary. What better term to sum this up than boundaries? A term that means different things in different fields and can be applied to a multitude of topics. Political, personal, symbolic, or professional boundaries, boundaries of the mind as found in psychology, or boundaries in the sociological sense where they separate different fields of knowledge. From politics to geography, boundaries are everywhere. They need to be identified, drawn, or overcome—depending on circumstances and context. What are the boundaries translators and interpreters have to deal with? How do they relate to translation Boundaries and translation go hand in hand. As the discipline grows and ever more elements of interdisciplinarity come into play, the mTore the question of what the boundaries of translation are needs to be asked. Some of the research topics presented in this collection may well extend the boundaries of the discipline itself, while others may look at the

constraints and limits under which translators and translations operate, or showcase the role translation and interpreting play in overcoming social or political boundaries.. They look at the role of culture and, more specifically, sociocultural influences on translation. At the same time, non-linguistic, intra- and extratextual factors are taken into account with particular attention to multimodality. Translation is a means of bringing people together and enabling dialogue, a means of overcoming ideological and social boundaries. By looking both to the past and the future of the discipline, the authors aim to (re)define the boundaries of translation studies.

Migration, if we consider it from the perspective of translation, reminds us that it is not only texts that travel, but also people. This is perhaps the key fact for a translation studies approach to migration, and the one which can have the greatest impact on how we conceptualize both the discipline and the work of translation. Once we consider the mobility of people as well as that of texts, the linear notion of translation as something that happens to an original (usually a written document which already exists as such in a specified language) as it moves across national, cultural and linguistic boundaries becomes largely insufficient. Translation takes place not just when words move on their own, but also, and mostly, when people move into new social and linguistic settings. Additionally, people have a tendency to keep moving, to occupy multiple places and spaces at once, to be part of different yet connected communities. As Maria Tymoczko (2006, 16) pointed out, we are used to imagining monolingualism as the norm, but it may actually turn out "that plurilingualism is more typical worldwide". This is almost invariably the case in colonial and postcolonial contexts, but it also applies whenever multiple languages coexist in close proximity, whether as a legacy of a community's past or as a testimony to its recent enlargement, as in the case of societies which are absorbing substantial migration flows. Here, translation does not simply move across geographical borders (at least if by these we understand the frontiers marking the external boundaries of the space occupied by a community), but rather emerges from within and sustains communication among members of one or more groups, depending on mechanisms of identification, levels of assimilation, and histories of integration or non-integration.

The role of translators or bilingual/bicultural workers

Bilingual interviewers are often referred to as interpreters, translators or bilingual/bicultural workers. Although these terms are often used interchangeably in the literature. The WA Health Services Language Policy 2011 aims to 'facilitate effective communication between health service providers and people needing language assistance.' It addresses the minimum standards required in the State Language Services Policy 2008 and stipulates when language services 'must', 'should' or 'may' be used within the health context, based on legislative standards. The roles of interpreters and translators are also defined, and minimum standards outlined. Thus, an interpreter is a person who conveys a message or statement verbally or by using sign language between two or more parties using English and another language. Interpreters, who must meet minimum standards of proficiency in both English and a community language, are also trained in skills such as memory retention, turn taking, appropriate terminology and the degree of formality to be used in a given interpreting situation. Once we renounce the assumption of monolingualism as the linguistic norm of human communities, more dynamic processes come to light – in terms of both the agents of translation and the nature of the process. Migrants will almost inevitably come into contact with translation, but that contact can take different forms, anything from informal everyday interactions to potentially life-changing encounters with the health or legal systems. Single individuals as well as communities will need to move between different

languages, of which they may have varying degrees of command; and translation, whether carried out by them or by others, will become not an occasional intrusion into their lives but a key instrument enabling or forcing them to perform multiple roles in multiple settings: as members of their families, as workers, as citizens of a specific state.

Conclusion

Language is one of the most powerful means of communication known to man. Before the advent of the spoken word, humans had to depend on signs, symbols and basic sounds in order to communicate with each other. Gradually, these sounds came to represent specific objects or events, ultimately evolving into a complex pattern of vocal expression called speech. **Charles Darwin**, in his controversial work **The Descent of Man**, speculated that human language evolved from birdsong. Translation is a means of bringing people together and enabling dialogue, a means of overcoming ideological and social boundaries. By looking both to the past and the future of the discipline, the authors aim to (re)define the boundaries of translation studies.

References

1. Popa Ciprian,*The evolution of language and the need of translation* ;2015
2. https://www.tandfonline.com/doi/full/10.1080/13556509.2018.14630292.2.
3. https://www.abebooks.co.uk/9780520276666/Migrants-Translation
4. https://onlybooks.org/migrants-in-translation-caring-and-the...
5. https//en.wikipedia.org.
6. https//cup.columbia edu/book translating boundaries.