

Block 3

Translator and Linguistic Competence

Unit 5

Source Language and Target Language : Lexical and Contextual Meaning

Unit 6

Terminology, Idioms, Proverbs, and Registers

Unit 7

The Translator's Proficiency in Subject, Language, And Culture

INTRODUCTION TO BLOCK 3

While translating, it is essential to be careful in the selection of words and synonyms, the importance of proverbs and idioms and the selection of similar proverbs and idioms. In fact, there is a difference in the form of the source language and the target language in terms of the structure of sentences, the use of words, idioms, proverbs etc. Therefore, a translator who is well acquainted with the linguistic cultures of both languages has some convenience in this endeavor. It is important to keep the linguistic culture in mind while selecting words and their synonyms. Selecting complex words with the help of a dictionary makes the translation unreliable and impractical. The scope of selecting words that are easy, simple and create flow in the language is possible only by examining the linguistic culture. The same word changes its meaning when it reaches different disciplines. In such a situation, synonyms have to be selected according to the nature of the language and keeping in mind the flow in the language. Good translators sometimes choose different words according to the connotation, instead of going by the literal meaning. They also choose native words. Therefore, the selection of synonyms is not limited to the limits of the dictionary. Translators have to face many such words, for which they have to select synonyms with common sense on the basis of the nature of the language, the part of the statement, the demand of the situation etc. There is a possibility of the translation being corrupted by taking the literal meaning. There is a great need for emotional translation in creative literature. But while translating literature full of technical terminology like administrative, commercial, scientific etc., the selection of popular and standard words is expected instead of emotional translation. In the three Units of this third block titled **‘Translator and Linguistic Competence’**, information about the linguistic competence of the translator as well as the subtleties of translation skills have been given, namely, ‘Source Language and Target Language: Lexical and Contextual Meaning’, ‘Terminology, Idioms, Proverbs and Registers’ and ‘The Translator’s Proficiency in Subject, Language and Culture’.

UNIT 5 SOURCE LANGUAGE AND TARGET LANGUAGE: LEXICAL AND CONTEXTUAL MEANING

Unit Structure

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5.0 OBJECTIVES

This Unit focuses on the lexical and contextual meanings of the source and target languages. After studying this Unit, students pursuing M.A. in Translation Studies will gain an understanding of the fundamental aspects of lexical and contextual meaning in translation. Upon completing this Unit, students will be able to:

- Understand the significance of 'the translator's perspective' and the conceptual background of the source text.
- Recognize the importance of careful handling of lexical meaning, phonetic meaning, and context-referenced meaning in translation.
- Understand the linguistic responsibilities of a translator.
- Identify key aspects to consider while editing a translated text.

5.1 INTRODUCTION

Previous Units have extensively discussed the roles of the source language and target language in translation. It is well understood that translation involves rendering a text from one linguistic system into another in such a way that the full essence of the original text is preserved in the translated version. In this process, the translator employs an analytical approach to ensure the accurate transmission of meaning.

A translator must analyze the meanings of words, phrases, sentences, idioms, and proverbs in the source text by considering the social context, regional culture, societal usage, and context-specific applications of the source language. Simultaneously, they must select equivalent words, phrases, sentences, idioms, and proverbs that align with the intellectual framework, social structure, linguistic conventions, and culture of the target audience. This process places a significant responsibility on the translator to convey both the literal and contextual meanings accurately.

The scholars of linguistics universally acknowledge that the meaning of any word is determined by its semantic force, which is inherently dependent on its contextual usage and socio-cultural specificity. This discussion focuses on the careful strategies a translator must adopt to ensure the accurate representation of both lexical and contextual meanings during translation.

5.2 SOURCE LANGUAGE AND TARGET LANGUAGE

We are aware that the language from which a text is translated is referred to as the source language, and the language into which the translation is rendered is called the target language. It is worth contemplating why a translator would want to render a text from one language into another. Why would a publisher wish to publish such a translation? Or, why would an original author, either spontaneously or through external motivation, be inclined to allow their work to be translated into another language?

This entire process involves three key agents responsible for the dissemination of knowledge and enlightenment: the original author, the translator, and the publisher. It is well understood that the first two are creators, while the third facilitates the dissemination of their work. The publisher plays a significant role in the propagation of knowledge. It can be said that the publisher functions as a link between the creator or translator and the wider reading public. Although a commercial agent, the publisher invests capital, labor, and professional expertise to publish a work, and understandably seeks to gain financial returns from this investment. Yet it is universally acknowledged—even by the saint-poet Tulsidas, who remarked, “*Sura, nara, muni sabakī yahī rīti, swāratha lāgi karahim saba prīti*” (All gods, humans, and sages are alike; all show love for self-interest)—that by publishing a work for the benefit of society, the publisher undertakes a socially relevant endeavor. Through the sales of these works, the publisher not only earns revenue but also engages in noble actions.

First, the publisher makes knowledge developed in one language accessible to the wider society. Second, by introducing the creator of this knowledge to a broader readership, the publisher raises awareness and spreads the fame of the author. Third, by allocating an appropriate share of the earnings to the author and translator, the publisher honors their intellectual effort while reserving the remainder as just recompense for their own labor and

expertise—or reinvests it into business development. In this way, the publisher plays a vital role. Without their intervention, authors and translators would remain perpetually disconnected from their readership and other users of intellectual and artistic expression.

It is well established that every author and translator is a dedicated intellectual agent. When a translator immerses themselves in the source text and finds that it intellectually stimulates and delights them, they are deeply moved by their linguistic and social conscience. A strong desire arises within them: if this text could be made available in their own language, readers who are deprived of this knowledge due to linguistic limitations would greatly benefit. Moreover, the arrival of such a text would enrich the target language, introducing readers to a new cultural and social context. Through a new work, the readers of the target language would gain insights into new environments and societies, and their own culture would be introduced to new cultural forms.

Naturally, only a person with command over both source and target languages can carry out a translation. However, in most cases, the translator's primary language is their mother tongue or the national language, while the source language is one they have acquired through study. Often, translators render works from their own language into a neighboring or foreign language. Even in such cases, the translator is motivated by the same linguistic and social commitment: that a significant work in their own language, once translated, will enrich the literature and readers of another language. At the same time, it will extend the literary prestige, quality, and renown of the original language, the specific work, and its author to a wider audience.

Desire for recognition is a primary aspiration of every author, and the intent to reach a large and appreciative readership is the fundamental goal of every literary work. It is therefore natural that most authors welcome the idea of their work being translated into other languages. They are fully aware that after a certain period, every literary work experiences a lull in dissemination within its original language, after which its use becomes primarily historical or referential. Translation breaks down this barrier of stagnation, breathing new life into the work by bringing it before a new readership. Hence, every author desire translation. They are naturally pleased when they receive proposals for translation. However, they also hope that their work will be translated by a capable and reputable translator and published by an established publishing house, so that it can reach the widest possible audience. The terms of understanding and agreement among these three stakeholders—author, translator, and publisher—are determined by professional courtesy, mutual effort, and commercial policy.

In the interplay of interests between the source and target languages, various human, social, and national-international policies come into play. Every literary work encapsulates the contemporary public consciousness and civil history of its society. These elements may be abstractly embedded in the

language, in depictions of social life, in the cultural behaviors of the fictional world, in the linguistic characteristics and moral conduct of the characters, and in the ethical codes of the society depicted. Researchers can discern within these elements the spatial, temporal, and environmental representations of the society. Understandably, these references may become sensitive when introduced to an unfamiliar readership. A single lapse in discretion during translation can lead to questions of regional or national pride being compromised. Hence, these concerns must be treated with utmost seriousness during the act of translation.

From the earliest stages of intellectual creation, evidence shows that translation does not merely serve to disseminate knowledge—it has also played a critical role in the propagation of religion, ideology, and commerce, and in shaping national and international policies. A translation that disrupts harmony or fails to reflect the principle of “the welfare and happiness of the many” on a global scale should not attract the interest of any responsible translator or publisher. Nevertheless, history also bears witness to a number of instances where translations have been misused for such purposes.

5.3 TRANSLATOR’S PERSPECTIVE ON TRANSLATION

The value-loaded term *anuvāda-dṛṣṭi* (translation worldview) holds profound significance in the practice of translation. Within this single concept lies the translator’s entire intellectual stance, and it simultaneously underscores their awareness of the socio-historical and temporal context. All dimensions of translation studies appear to converge around this idea. The power dynamics of translation, its objectives, methodologies, linguistic structures, publishing strategies, and the evaluation of the intended readership—all these threads are inextricably linked to the translator’s vision.

Guided by worldview or perspective (*anuvāda-dṛṣṭi*), a translator selects a text for translation and determines the linguistic framework and structural style of their re-creation. These decisions are not merely technical or aesthetic; they are deeply informed by the translator’s intellectual capacity, linguistic knowledge, socio-cultural, economic, and political understanding of both source and target languages, translation competence, ideological commitments, and a sense of national consciousness. For instance, the reconstitution of Vedic literature in the post-Vedic period, the translations of Buddhist literature into foreign languages, the passage of the Panchatantra through Pahlavi and Arabic into French, the translation of Indian epics like the Ramayana and Mahabharata into Persian during Emperor Akbar’s reign, Dara Śikoha’s translation of *Majmā-ula-Baharīna* and the Upanishads into Persian, the English translations of Indian religious texts during colonial rule, William Jones’s translation of *Abhijñānaśākuntalam*, Bhāratendu Harishchandra’s rendition of Shakespeare’s *The Merchant of Venice*, Mahavir Prasad Dwivedi’s translations of *On Liberty* (John Stuart Mill) and

Education (Herbert Spencer), and Ramchandra Shukla's translation of *The Riddles of the Universe* (Ernst Haeckel)—all these translational endeavors are reflective of the respective translator's vision. Similarly, publishers, when deciding to publish a translated work, are guided not only by commercial interests but by these same broader considerations.

Source Language and
Target Language:
Lexical and Contextual
Meaning

Throughout the translation process, these elements serve as guiding principles for the translator. A translated text does not merely reproduce the surface narrative; through its content, structure, linguistic composition, dialogue, vocabulary, and character portrayal, it introduces readers not only to a new plot but also reveals the intricacies of the original culture, social formation, literary excellence, cultural values, and the socio-economic-political landscape. Readers interpret such texts through the lens of their own expertise and motivations—some may seek internal enrichment, others may analyze the weaknesses of the source culture to assert dominance, some may search for models of governance and social codes, while others might derive frameworks for interregional or international policies. The post-Vedic scholars were concerned with linking the grandeur of the Vedic tradition to the lives of the people; translators of Buddhist literature aimed to globalize the profound humanistic values found in the Buddha's teachings. Mughals like Babur, Akbar, Jahangir, and Shah Jahan were invested in understanding India's vast cultural heritage and enriching Persian literature through its translation. Dara Śikoha was driven by a concern for interfaith harmony and humanistic values, while colonial translators often attempted to distort Indian culture to weaken the morale of its people. Conversely, thinkers like Bhāratendu Harishchandra, Mahavir Prasad Dwivedi, and Ramchandra Shukla aspired to elevate the morale of Indian citizens and awaken their inner strength by connecting them with the greatness of their cultural traditions. Clearly, every translator has, through their literary endeavors, articulated their unique perspective on translation (*anuvāda-dṛṣṭi*).

In the post-independence period, the field of translation has expanded even further. However, it is worth noting that the significance of translation had already been recognized during the establishment of the Indian National Congress in CE 1885, the Second World War (1939–1945), and the founding of the United Nations in CE 1945. Since then, the responsibilities of translation have grown tremendously. Translation has become not only a necessary instrument for sustaining international relations and preserving national heritage but also a critical component of the emerging discourse on world literature. The importance of translation has reached its peak; the translator's responsibilities have increased manifold, and the definition of worldview (*anuvāda-dṛṣṭi*) has become increasingly infused with diverse ethical values. While it is true that translation has also evolved into a commercially vibrant field, the truth remains that despite its commercialization, the integrity and stature of worldview (*anuvāda-dṛṣṭi*) continue to hold their rightful place at the heart of translational practice.

5.4 LINGUISTIC RESPONSIBILITIES OF A TRANSLATOR

Linguistic responsibility is profoundly meaningful not just for those who read, write, or teach in a particular language but for every individual in society. Understanding its importance is essential for all citizens because language plays a vital role in maintaining social order and enabling everyday civic interactions. Language use is embedded in every human action, which makes linguistic responsibility a shared obligation. However, in the life of a translator, this responsibility assumes a distinctive significance, arguably, it surpasses even that of the original author.

This issue has already been discussed in detail: when a text moves from one language to another through translation, it brings with it the values, customs, civic life, human relationships, social etiquette, cultural nuances, and the ideological commitment of the original author. In such a sensitive and serious cross-cultural transfer, if the translator is not acutely aware of the linguistic traditions, usage patterns, idioms and proverbs, cultural contexts, spatial-temporal elements, characters, subject matter, and social background of both the source and target languages, their linguistic responsibility will be compromised and directionless. Surrounded by the responsibility of preserving two distinct linguistic environments, the translator constantly engages with the semantic power of words, navigating dictionary meanings and contextual interpretations to render them effectively in the target language. Balancing their translation vision, the author's intent, the essence of the original text, and its expression in the target language demands that the translator confront multiple risks simultaneously.

From the earliest stages of language learning—phonemic awareness, word meaning, and linguistic comprehension—we understand that words carry no intrinsic meaning. Their power derives from their contextual usage and the semantic resonance this usage generates. The words, phrases, and expressions employed to describe any event or concept in a language are saturated with the emotional and cultural sensibilities of that society. Therefore, to grasp the true essence of a text, the translator must fulfill their linguistic responsibility by thoroughly understanding the intricacies of the language's environment and culture.

Take, for example, the English sentence: The baby sitter went away. A careless translator might render it as “*Āyā bhāga gāī*” (आया भाग गई) (“The maid ran away”), which conveys contempt through the use of a disrespectful verb. This translation reveals the translator's dismissive attitude toward the caregiver. A more polite translator might say “*Dhāya calī gāī*” (धाय चली गई) (“The nurse left”), a sentence that, while not overtly respectful, avoids insult by replacing “ran away” with “left.” A translator with deep human sensitivity, however, might recognize that the sentence refers to a woman who had been

nurturing the child and thus translate it as “*Dhāya Mā calī gāī*” (धाय माँ चली गई) ("The nurse-mother left"). Here, both the noun and the verb are chosen to convey respect and affection. Even if power relations in translation play a role here, it is the translator's worldview (*anuvāda-dr̥ṣṭi*)—their nuanced vision of translation—that is most vividly reflected.

When translating Indian language texts into foreign languages, such challenges become even more complex. The cultural context of the text, its contextual meanings, and the behavioral patterns of everyday life can create a thick fog of confusion, often leaving the translator bewildered. Even within Indian languages, translation poses formidable challenges due to the rich diversity of vocabulary, cultural practices, and traditions across regions. Each language and region has its own unique expressions and customs. Festivals and rituals are celebrated in different ways. For instance, in the treeless plains of North Bihar, the national bird—the peacock—is a rare sight. A few decades ago, wealthy and prosperous households with spacious courtyards would often keep peacocks as a symbol of pride. Consequently, a local belief emerged that if a peacock sat on one's thatched roof, it was a sign of good fortune. Now, if someone with such beliefs were to move to Delhi or nearby areas, they might be surprised to find that here, people resent peacocks entering their fields because the birds damage crops. Similarly, in parts of South India, marriages between a man and his niece are considered culturally acceptable, while in states like Bihar and Uttar Pradesh, a niece is viewed as one's daughter, making such a union socially taboo. If the translator fails to consider such cultural nuances, both the integrity of the source text and the reliability of the target text are put at risk.

It is precisely to navigate such complexities that the translator must sometimes resort to footnotes. In the journey from the original to the translated text, a certain degree of loss and gain inevitably occurs. Recognizing and managing these shifts is a vital aspect of the translator's linguistic responsibility.

5.5 BACKGROUND OF MEANING COMPREHENSION IN SOURCE TEXT

During the process of re-creation, every translator relies on the socio-cultural context and local usages to interpret the meaning of the source text. It is through this interpretive process that the background of meaning for the source text is constructed. In Indian languages, when mythological figures such as Rāvaṇa, Nārada, Bālī, or Hanumāna are mentioned symbolically, their connotations are rich and complex. Rāvaṇa, for instance, is known both for his profound scholarship and devotion and equally for his arrogance, the misuse of his prowess, and unethical behavior. Nārada is cited as prominently in contexts of news-bearing alongwith some humour. Bālī is regarded as a cruel person and a great benefactor simultaneously. Such dualities abound. Hindu traditions are rooted in polytheism; if religious texts from this tradition

are translated into monotheistic languages or for monotheistic audiences, numerous problems inevitably arise.

For example, in Kālidāsa's *Abhijñānaśākuntalam*, when Śakuntalā becomes flushed with shyness after seeing Duṣyanta and droplets of sweat appear on her face, it reflects a specific cultural idiom of feminine modesty. A heroine from Western culture may not be able to internalize or represent this emotion in the same way. Similarly, an English sentence such as "My daughter has gone to the market with her in-laws" is straightforward in its native context. However, translating it directly into a region-specific Hindi variant— *merī beṭī apne sasurāla wāloṃ ke sātha bājāra gaī hai*, (मेरी बेटी अपने ससुराल वालों के साथ बाज़ार गई है)—would raise a host of cultural concerns in states like Bihar or Eastern Uttar Pradesh. This is because in such regions, the phrase *sasurāla wāle* (ससुराल वाले) (in-laws) encompasses a broad and intricate web of relationships and behavioral expectations.

If the daughter has gone with a younger sister-in-law or a younger brother-in-law, the behavioral and linguistic tone differs. If she has gone with an elder sister-in-law or mother-in-law (and variations like paternal/maternal aunts-in-law), the language changes again. Should it be the father-in-law (or his paternal or maternal cousins), the relationship and mode of address differ further. And it is entirely impermissible for a new bride to go with her elder brother-in-law (*maisura*) or uncle-in-law (*māmāśvaśura*), where even touching them is taboo in traditional contexts. It becomes the translator's responsibility to navigate these nuanced socio-linguistic relationships and resolve potential ambiguities in the translated text.

Even when a culturally loaded word like *kanyādāna* (the ritual of giving away the bride) is translated into English or other foreign languages, explaining the conceptual and cultural significance behind it remains a complex task. If the character performing the *kanyādāna* ritual is also present in the text, the ritual's implications become even more layered. Traditionally, the person performing *kanyādāna* does not partake in food or water in the daughter's in-laws' home until she bears a child. Until the translator can fully clarify such a culturally loaded context, the task of translation remains incomplete.

In the broader Indian context, the proverb "Who bows to the setting sun?" is commonly understood to imply that fading powers or declining fortunes are not honored. However, in Bihar's most renowned folk festival, Chaṭha, the first ritualistic offering is made to the setting sun itself. Such cultural inversions demand sensitivity. Likewise, if a woman in Bihar or Uttar Pradesh is found shivering from the cold, a man might casually say, "*Cādara odhā do* (Give her a blanket)." Yet, in Punjabi culture, "*Cādara odhā denā* (covering with a blanket)" symbolically means marrying one's widowed sister-in-law. In Marathi, *śikṣā denā* means "to punish," whereas in Hindi, *śikṣā denā* means "to educate." Thus, the cultural and contextual background of meaning can never be derived from a dictionary alone.

Even synonymous words like *pānī* and *jala* (“water”) are not interchangeable in ritual settings; only *jala* is appropriate for religious use. These subtle distinctions in meaning and context make the translator’s responsibility even more weighty. It becomes their arduous yet noble task to bridge entire cultural and linguistic frameworks across languages. The society represented in the original text, the characters, their customs, food habits, and behaviors—all belong to the linguistic and cultural community of the source language. Upon translation, the translator must devise strategies that preserve the cultural genetics of the original while also making the text relatable to readers in the target language.

To fully unearth the background of meaning, the translator must consider the subject, context, character, emotional tenor, social and economic status, and the varying nuances of gender, number, and grammatical case across languages. Careful translators remain vigilant to these details, and it is in their attentive engagement that translation becomes a truly responsible, ethical, and transformative act.

5.6 DENOTATIVE, CONNOTATIVE, AND CONTEXTUAL MEANING

A translator’s primary responsibility is to analyze and accurately render lexical, phonetic, and context-dependent meanings. Translation is not just about finding equivalent words in another language; rather, it involves capturing the essence of words within their broader cultural and linguistic contexts.

For instance, the English word registrar has different meanings depending on context. In a university setting, it translates to Kulasaciva (कुलसचिव), whereas in a legal or administrative context, it may be translated as Pañjīyaka (पंजीयक) (record-keeper). Similarly, the Hindi word Śikṣā (शिक्षा) (education) carries different connotations when used in phrases like Śikṣā milī (शिक्षा मिली) (received education) versus Śikha milī (सीख मिली) (received a lesson).

Another example is the phrase ‘पानी-पानी हो गया’ in Hindi. The word ‘पानी’ means “water,” but in this context, the phrase conveys a sense of embarrassment or shame, which would not be apparent through a direct translation.

In Indian languages, the diversity of word usages and semantic imagery spans an expansive spectrum. Throughout the evolutionary course of social civilization, the meanings of words in every language have undergone both expansion and contraction. For instance, the word sāhasī (साहसी), which today connotes bravery or courage, originally meant “bandit” or “raider,” bearing a negative connotation—its meaning has since shifted toward the positive.

Similarly, the term kuśala (कुशल), now commonly used to denote skill, well-being, or proficiency—as in expressions like dakṣa (skilled) or kuśala-kṣema (welfare)—had a very specific historical usage. In earlier times, sages,

ascetics, or teachers would refer to certain disciples as *kuśala* when they had demonstrated competence in uprooting a particular kind of sacred grass called *Kuśa*, used in Vedic rituals such as *yajñas* (religious rites). The expression *kuśāgratā* (कुशाग्रता), literally referring to the sharpness and fineness of a *Kuśa* grass blade's tip, has metaphorically evolved to signify sharp intellect or keenness of mind. Thus, words rooted in ritualistic or practical contexts have acquired deeper, more abstract meanings over time, reflecting both cultural continuity and linguistic transformation.

In Indian languages, semantic rigidity may perhaps be the most prominent feature of word usage—a result largely attributable to the dynamism of folk expression and the cultural skill of encapsulating events and experiences through symbolic phrases. The diversity of social behavior and the multilayered linguistic consciousness of the Indian populace have given rise to a fascinating phenomenon: a single word is often employed across multiple contexts, while at other times, a single emotion or idea is expressed through a wide range of terms. To infuse elegance in expression, vitality in language, and refinement in communication, Indian languages have long embraced the frequent use of rhetorical devices, idioms, imagery, and symbolic figures.

These linguistic embellishments, deeply rooted in the Indian literary and cultural tradition, are both accessible and impactful for native readers. However, when such texts are translated into another language, the challenge becomes starkly different. The intricate and often cryptic stylistic devices of Indian literature—its distinctive expressions and modes of narration—are highly interpretive and frequently complex. Translating them into foreign languages can feel like chewing iron.

Take, for example, the Sanskrit-derived word *sāraṅga* (सारंग). In Indian aesthetics, this one word may signify a lotus, *Kāmadeva* (the god of love), clouds, hair, the moon, a cuckoo, a bow, or a deer, each depending on context. In everyday Indian speech too, hyperbole is commonplace; in literature, it is codified as *atīśayokti alaṃkāra* (hyperbolic figure of speech). When describing a heroine's beauty, writers often compare her features—her hair, eyes, voice, face, eyebrows, and gait—to clouds, deer, cuckoos, the moon, bows, and elephants. The intent is not to render a literal likeness but to convey a unique emotional or aesthetic quality: the density, darkness, and allure of clouds signify the hair's beauty; eyes like the deer signify agility and innocence; the cuckoo's melodious call signifies the sweet voice; the moon suggests radiance and charm.

Indian writers deploy these similes and metaphors to elevate the narrative's poetic appeal, and the traditionally *rasa*-trained Indian reader readily grasps the deeper meanings. However, a translator working in a foreign language must be equipped with an understanding of these conventions—otherwise, significant semantic barriers arise. Terms like *kamalanayanī* (“lotus-eyed”), *gajagāminī* (“elephant-gaited”), or *pikavayinī* (“cuckoo-voiced”) may appear meaningless or even absurd to an unacquainted reader. Even once the

translator comprehends their symbolic intention, a new challenge arises: how to convey these layered meanings effectively in the target language.

Source Language and
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Lexical and Contextual
Meaning

Consider the following lines:

- *Sāraṅga nayana, vāyana puni sāraṅga, sāraṅga tasu samādhāne*

“Her eyes are like the deer, her voice like the cuckoo, her brows like the bow.”

- *Kavarī bhaya cāmari, giri-kandara; mukha bhaya cānda ākāṣe, hariṇa nayana bhaya, svara bhaya kokila; gati bhaya gaja vanavāse*

“Her hair’s beauty shamed the yak’s tail into retreating into the mountain caves; her face, so luminous, sent the moon fleeing to the sky; her deer-like eyes startled the deer; her cuckoo-like voice made even the cuckoo shy away; her elephant-like gait made the elephant flee to the forest.”

- *Ki āre nava jauvana abirāmā, jata dekhala tat kahahi na pāria chhao anupama ek thāmā*

Hariṇa, indu, aravinda, kariṇī, hima, pika, vrkṣalanubhānī; nayana, varṇa, parimala, gati, tanu-ruci, ao ati Sulalita bānī |

“How can one describe this ineffable, enchanting youth? Eyes like the deer, aura like the moon, fragrance like the lotus, gait like the elephant, brilliance like a snowflake, and voice like the cuckoo—six unparalleled beauties gathered in one form.”

Such verses—rich in aesthetic exaggeration and symbolic imagery—are not merely ornamental but serve as windows into the cultural, emotional, and literary values of Indian civilization. For the translator, the responsibility lies not only in conveying the literal meaning, but in reconstructing this intricate background in a form that resonates with the sensibility of the target audience, while preserving the poetic essence, cultural roots, and interpretive depths of the original.

Translating such nuanced expressions and stylistic formations into foreign languages, and attempting to instill in them the cultural sensibilities of a different language community, is a deeply complex undertaking. Often, the referential meaning of a text is intricately linked with local customs and cultural beliefs. These beliefs take a long time to embed themselves into the fabric of a society and, once firmly rooted, become almost inseparable from everyday life.

For instance, in Indian traditions, married women wearing bangles, vermilion (*Sindūra*), and *maṅgalasūtra* is customary, while widows renounce these adornments. A crow cawing on the parapet is considered a sign of the arrival of a loved one; people, in joy, offer the bird some bread. However, the black crow cawing, when perceived differently, may be considered an omen of misfortune and driven away with disdain. Indian literary texts are replete with such references.

In truth, the life-system of Indian citizens is so deeply interwoven with their traditional practices that despite modernity and progressive ideals, they neither entirely relinquish nor desire to part ways with these cultural anchors. Their sense of originality and identity often emerges from living within these very traditions. Politeness and deference are deeply entrenched in the Indian way of life. Inviting someone over is not merely a functional act; it is articulated through honorific idioms such as, “*Kabhī merē daravāje ko Pavitra kiyā jāe*”, or *Kabhī mere ghara para Jhūṭhana girāyā jāe*” (कभी मेरे दरवाजे को पवित्र किया जाए), या कभी मेरे घर जूटन गिराया जाए) “(Please sanctify my doorstep with your presence),” or “(Kindly drop some leftovers at my home),” reflecting humility and reverence.

A pregnant woman is not just referred to as “expecting” but spoken of as having “heavy feet,” being “blessed with the potential for welfare,” and so forth. An Indian translator, grappling with such dense layers of cultural expression, must navigate these complexities as though wading through a river of fire—if they succeed, the translation flourishes; if not, the outcome is scorched and meaningless.

Literal translation based solely on surface-level meanings can often result in complete miscommunication. Take, for instance, the word “*anartha*”—etymologically composed of “*ana*” (non) and “*artha*” (meaning), it originally implies “a false meaning” or “misinterpretation.” Yet in contemporary usage, it commonly denotes a catastrophe or dreadful occurrence. Saying “*anartha ho gayā* or *gajaba ho gayā*” typically refers to the onset of some tragic or disastrous event.

Now consider the English term “house-warming” (referring to a house-entry ritual). A literal dissection of the word into “house” and “warming” would fail to yield the intended cultural significance. Likewise, the sentence: “With his significant pedagogy, the Vice-Chancellor injected new blood into university education,” should be translated into Hindi as: *Naī Śikṣaṇa paddhati apanākara kulapati ne viśwavidyālayī śikṣā maiṁ nae prāṇa fūṁke* (नई शिक्षण पद्धति अपनाकर कुलपति ने विश्वविद्यालयी शिक्षा में नए प्राण फूँके।) If one were to say instead, *Nae khūna kī suī lagāī* (नए खून की सुई लगाई) (injected new blood literally), the intended message would be lost or misconstrued.

Many more examples illustrate how word usage radically alters meaning. Consider the English verb “draw”. In isolation, it means “to pull,” but not in the same sense as “pull” does, which implies detachment or forceful separation. In contrast, “draw” often suggests precision or design, as in drawing a sketch. Yet when paired with different words, its meaning shifts dramatically:

draw attention = to attract notice

draw a conclusion = to infer

draw near = to approach

draw a blank = to fail to remember or find a result

draw a distinction = to differentiate

draw the line = to set a boundary

draw lots = to choose by lottery

draw in = to contract

draw out = to extend

draw up = to come to a halt

draw back = to retreat

Further, with suffixes:

drawer = a compartment

drawing = a sketch or design

drawing pin = a thumbtack

drawing room = a sitting area

Even slight variations can transform the meaning of a word so drastically that the original sense becomes unrecognizable. This phenomenon, to varying degrees, exists in all languages. Therefore, the task of the translator is not merely technical but ethical and aesthetic as well: to preserve the sanctity of the source and target texts through an informed understanding of both their linguistic architectures and the civic-cultural frameworks they emerge from.

5.7 EDITING OF TRANSLATED TEXT AND PUBLISHING WITH EXCELLENCE

To ensure that the translated text appears in its desired form, attention to its editing and publishing finesse is also an essential component. While discussing translation, much has already been said about concepts such as reliable translation and high-quality translation. However, even the finest translation, if not presented to readers in an aesthetically appropriate manner, is akin to serving delicious food in a vulgar manner—where the quality of the meal is overshadowed by the poor presentation, leaving the diner displeased. Therefore, careful attention to the aesthetics of publication is indispensable.

Based on the subject matter of the text, translators usually have a clear understanding of the target readership. Accordingly, they determine the linguistic register and style of the translated text. Once the translation is complete, publishers then apply their commercial intelligence and publishing insight—based on an understanding of the subject and linguistic scope of the text—to estimate their target market. Based on this estimate, they decide the book's format, layout, illustrations, cover design, title, subtitle, text and footnote formatting, paper quality, binding, print run, pricing, advertising strategy, and more.

These decisions are made with considerations such as the reader's age group, economic status, the category of text utility, the intellectual level of the readers, the structure of their study programs, and the frequency of the book's

use. If the projected readership belongs to a lower-income bracket, publishers attempt to reduce production costs by compromising on paper quality. If the intended audience is younger, the text is printed in larger fonts with vivid illustrations, necessitating a larger page size, multicolored images, and higher-quality cover and inner pages—making the book more expensive due to higher production costs.

If the book is a reference work, publishers adopt a distinct publishing strategy. Similarly, whether the translated work is a story, novel, poem, drama, technical manual, commercial or administrative document, dictionary, or textbook—each category demands a different publishing approach.

Although all the endeavors of a publishing house—especially those engaged in advertising and market positioning—are aimed at attracting the target readership, particular care is needed during the editing and production stages. During language revision, the editor and proofreader must be especially vigilant. Printing errors not only frustrate readers but also hinder effective communication of the text. Thus, special caution from the editor and proofreader is required to produce an error-free text.

It is the responsibility of the editor to assess the translated text for its credibility, objectivity, and authenticity in relation to the source text, and to ensure this is verified—either personally or through appropriate means. Only then can the translated text be meaningfully and justifiably introduced into the language community of the target readership.

5.8 SUMMARY

While presenting a text from one linguistic system into another, the translator adopts an analytical approach to grasp the essence of the original. The meanings of words, phrases, sentences, idioms, and proverbs in the source text are interpreted within the framework of the source language's social context, regional culture, and usage-based connotations. Correspondingly, the translator selects appropriate equivalents in the target language that align with the intellectual context, linguistic conventions, and regional culture of the intended audience. In this process, the translator bears the significant responsibility of conveying both the literal and contextual meanings accurately.

Anyone engaged with language will agree that the meaning of a word is determined by its semantic potency (*śabda-śakti*), which in turn depends on its contextual usage and environmental specificity. It is the translator's "translation vision" (*anuvāda-dṛṣṭi*) that enables this nuanced interpretation. The term "translation vision" reflects the translator's entire intellectual outlook.

It is this vision that guides a translator's choice of texts for translation, the linguistic framework for their recreation, and the formal and stylistic strategies employed. The translator's linguistic responsibility is even greater than that of the original author because the translated text must carry into the

new language the ethos, culture, civil life, human relationships, etiquette, social customs, and the original writer's ideological commitments and perspectives. If the translator fails to remain alert to the lexical traditions, usage conventions, idioms, cultural references, setting, time, characters, subject, and social context of both languages, the entire effort risks becoming directionless.

A sound understanding of the background required for meaning-making is impossible without awareness of how subject, theme, character, emotion, socio-economic status, tone—be it of love, humor, anger, or disgust—are shaped differently in each language in terms of grammar, gender, number, and case structures. Every diligent translator remains mindful of these nuances.

The pursuit of semantic meaning, connotation, and contextually relevant interpretation forms the translator's core objective. Relying solely on dictionary meanings is insufficient; once a word is placed in usage, its inherent independence fades, and its contextual significance becomes paramount.

In Indian languages, the variety of usage and imagery is vast. It is likely that nowhere else have words become so contextually fixed (*rūḍha*) as they have here, primarily due to the dynamic nature of folk traditions and the creative encapsulation of events and situations. The complexity of expressive diversity and stylistic formulations in Indian literary texts presents an even greater challenge. Thus, translation demands a heightened degree of sensitivity and caution.

5.9 QUESTIONS FOR PRACTICE

1. Explain the precautions a translator must take when dealing with the relationship between source and target languages in terms of meaning analysis.
2. Discuss the concept of "translator's perspective" in detail.
3. What are the linguistic responsibilities of a translator when translating between source and target languages?
4. Describe the role of cultural context in understanding the meaning of a source text.
5. What do you understand by lexical meaning, phonetic meaning, and contextual meaning in translation?

5.10 SUGGESTED READINGS

- Bhandari, M.K., *Intellectual Property Rights*, Allahabad, Central Law Publications.
- The Copyright Act, 1957
- The Copyright (Amendment) Act, 1996

UNIT 6 TERMINOLOGY, IDIOMS, PROVERBS, AND REGISTERS

P

Unit Structure

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6.0 OBJECTIVES

This Unit focuses on vocabulary, idioms, proverbs, and linguistic usages. By studying this Unit, students pursuing an M.A. in Translation Studies will gain a concise understanding of vocabulary, idioms, proverbs, and their practical applications. Upon completing this lesson, you will be able to:

- Recognize the significance of word selection in translation;
- Explain the role of synonym selection in word combinations;

- Identify the use of new words distinct from their dictionary meanings;
- Understand the importance of idioms and proverbs in translation; and
- Compare English and Hindi idiomatic expressions.

6.1 INTRODUCTION

Every language embodies its own unique cultural identity, and accordingly, the dignity and nuance of its vocabulary are deeply rooted in that cultural framework. Therefore, even a seemingly minor error in word selection during translation can lead to significant distortion of meaning. A single word may shift in meaning depending on the context in which it appears. Moreover, every language contains certain fixed collocations—word pairings or idiomatic expressions—that, if altered or paired with synonyms instead, can yield unintended or even absurd results. In cases of contrastive usage, words may acquire meanings that run counter to their dictionary definitions. Similarly, a single term may carry distinct meanings across different academic disciplines. For instance, a term used within the domain of science may not convey the same meaning when employed in the fields of commerce or economics. Each discipline, therefore, cultivates its own set of technical terminology. In such circumstances, when words are used without an informed understanding of their inherent nature or cultural gravity, the resulting translation may not only be inaccurate but may even invert the intended meaning. Consequently, a translator's sensitivity to word usage, disciplinary context, and cultural specificity becomes essential for faithful and effective translation.

In the case of proverbs and idiomatic expressions as well, it becomes essential to remain attentive to the cultural context of each language. Proverbs are found in nearly every human society in comparable or closely related forms. Idioms too may be found across languages that either closely resemble each other or convey equivalent meanings. Hence, in translation, rather than focusing on the literal meanings of these expressions, one must seek out culturally and contextually appropriate equivalents.

Idioms and proverbs are often used in creative writing to sharpen expression and add vibrancy to the tone of a statement. Their use allows for the communication of profound or impactful meanings in fewer words. Therefore, if a translator does not consider the author's intention behind employing such expressions and instead translates them solely based on their dictionary definitions, not only will the impact of the statement be diminished, but it may also lead to misinterpretation or even distortion of meaning.

In this Unit, we will explore the importance of word choice and synonym selection in translation, and reflect on the significance of idioms and proverbs. We will also examine the need for caution in identifying suitable equivalents for these expressions in the target language.

6.2 IMPORTANCE OF WORD SELECTION IN TRANSLATION

For a good translator, it is essential to be thoroughly familiar with the linguistic cultures of both the source language and the target language. This is because the structure of sentences, and the use of words, idioms, and proverbs often differ significantly between the two. If a translator has learned either of the two languages only to the extent of basic comprehension and is unfamiliar with its grammar, the process of translation can become challenging.

In the Indian context, translation from English into Hindi or other Indian languages is more common. English continues to function not only as an official and administrative language but also as a link language among various Indian languages. However, the structural foundation of English sentences is fundamentally different from that of Hindi or other Indian languages. Yet, translation from English does not pose significant difficulties because most people in India are exposed to English through education in some form and are at least broadly familiar with its literature. As a result, many English words, idioms, and proverbs are already known to Indian audiences, which reduces the potential for translation difficulties between English and Indian languages or vice versa.

Nevertheless, challenges often arise in translating creative or technical texts due to the differing linguistic frameworks. A single word may change meaning when used in a different discipline. This necessitates the careful selection of synonyms. However, synonym selection cannot be arbitrary. If done in a manner that disregards linguistic culture, the result may be not only an unreliable translation but also an absurd situation. For example, translating the English phrase Holy water as *Pavitra pānī* may be semantically accurate, but it fails to align with cultural usage. The widely accepted and culturally appropriate equivalent in Hindi is *Pavitra jala*. Similarly, using *antima saṃskāra* to refer to a Hindu funeral and *supurde-ḡhāk* for a Muslim funeral reflects appropriate cultural distinctions in language.

Hence, while selecting words and their synonyms, attention to linguistic culture is crucial. Many translators rely heavily on dictionaries and end up choosing overly Sanskritized or complex words. Such choices may render the translation both unconvincing and impractical. While the use of technical terminology may be necessary in certain contexts, especially in technical texts, in the case of creative literature, the translator has far greater scope to select natural, simple, and fluent words. Even in technical translations, a skilled translator can significantly reduce subject complexity by choosing words commonly used in spoken or conversational language. Literary language should never be so obscure as to alienate the reader. For example, using *apnī-bhāṣā* instead of *nija-bhāṣā*, or *hama-umra* instead of *Samavayaska*, not only makes the text more accessible to a wider readership but also enhances fluency.

Therefore, the translator must avoid the deliberate use of obscure words. This is possible only when the translator develops the habit of using the language of everyday speech and practice, learns to consult dictionaries effectively, and hones the skill of word selection with a constant awareness of linguistic culture and the reader's convenience.

6.3 WORDS AND WORD COMBINATIONS

As discussed earlier, a single word can change its meaning across different disciplines. The English word exchange, for instance, has the dictionary meaning of "barter" or "trade." However, when combined with the word telephone, its literal meaning is lost. Translating Telephone Exchange as 'टेलीफोन अदला-बदली' (Telephone *adalā-badalī*, telephonic barter) would not only create comprehension issues but also make the translation sound absurd. In Hindi, the accepted and commonly used equivalent for Telephone Exchange is 'दूरभाष केन्द्र' (*dūrabhāṣa kendra*). Similarly, when exchange is used with foreign in an economic context, it takes on a different meaning. The Hindi equivalent for Foreign Exchange is 'विदेशी मुद्रा' (*videśī mudrā*). Any deviation from this accepted translation could lead to misinterpretation. Likewise, the phrase Exchange of Fire is conventionally translated into Hindi as 'गोलीबारी' (*golībārī*).

Many English word combinations acquire different meanings across disciplines. For instance, the word last conveys different meanings when used in different contexts. In the sentence I have come here for the last time, the Hindi translation would be 'मैं आखिरी बार यहाँ आया हूँ' (*main aakhirī bāra yahāṁ-āyā-hūṁ*). However, in Our team was the winner last time, the translation would be 'पिछली बार हमारी टीम विजेता थी' (*pichalī bāra hamārī team vijetā thī*). When last is used with rites, as in last rites, the appropriate Hindi translation is 'अन्त्येष्टि' (*antyeṣṭi*, meaning funeral rites).

Some words function independently, while others have fixed collocations and cannot be used freely. In English, expressions like to take food, to take tea, to take medicine are common, but a literal translation into Hindi using 'लेना' (*lenā*, meaning "to take") would be unnatural. In Hindi, 'करना' (*karanā*, meaning "to do") is used with 'भोजन' (*bhojana*, meaning "meal"), but not with 'खाना' (*khānā*, meaning "food"). The correct expressions are 'मैंने भोजन कर लिया' (*mainne bhojana kara liyā*, "I have taken my meal") and 'खाना खा लिया' (*khānā khā liyā*, "I have eaten my food"). Similarly, tea is taken using the verb 'पीना' (*pīnā*, "to drink"), and medicine is taken using either 'खाना' (*khānā*, "to eat") or 'पीना' (*pīnā*, "to drink"). Hence, correct expressions include 'चाय पी ली' (*cāya pī lī* "I drank tea") and 'दवा खा ली' (*davā khā lī*, "I took medicine"). However, when take is used with oath (as in take an oath), the appropriate Hindi translation is 'शपथ ग्रहण करना' (*Śapatha grahaṇa karanā*, "to take an oath").

Similarly, the English word enquiry can mean both "investigation" and "query," but its translation depends on context. Enquiry committee is translated as 'जांच समिति' (*jāñca samiti*, "investigation committee"), whereas enquiry office is translated as 'पूछताछ कार्यालय' (*pūchatācha kāryālaya*, "information office"). Vocabulary, idioms, proverbs, and expressions must be translated in accordance with linguistic culture to preserve their contextual significance.

6.3.1 Selection of Synonyms in Word Combinations

Translators often rely on dictionaries, which provide multiple meanings and synonyms for a single word based on its various usages. This presents a challenge in choosing the most appropriate synonym. The translator must consider the nature of the language and maintain fluency when selecting equivalents. Experienced translators often prioritize contextual meaning over literal translation and may even choose indigenous words. Therefore, synonym selection is not limited to dictionary definitions. However, this flexibility is not applicable in technical or widely established terminologies. In such cases, alternative translations are not possible.

For example, the English word General has multiple meanings, including सामान्य (*sāmānya*, "general") and आम (*āma*, "common"). However, its translation depends on context:

- General Election → आमचुनाव (*āmacunāva*), not सामान्य चुनाव
- General Knowledge → सामान्य ज्ञान (*sāmānya jñāna*)
- General Ability → सामान्य योग्यता (*sāmānya yogyatā*)
- General Reader → सामान्य पाठक (*sāmānya pāṭhaka*) or आम पाठक (*āmapāṭhaka*), but not अध्येता (*adhyetā*)

Similarly, the phrase Green Revolution should be translated as *harita-krānti*, not *harī-krānti* or *harā-āndolana*. In Hindi, the accepted equivalent for White Revolution is *śveta-krānti*, not *safeda-krānti* or *safeda-āndolana*. Likewise:

Common sense → *sāmānya samajha*, not *sāmānya jñāna*

Common agreement → *āma sahamatī*, not *sāmānya samjhautā*

Common problem → *āma samasyā*, not *sāmānya pareshānī*

Constitution of Committee → *samiti kā gaṭhana*, not *samiti kā samvidhāna*

Terms of reference → *vichāraṇīya viṣaya*, not *sandarbha kī śarterī*

Not exceeding → *adhika se adhika*, not *jyādā nahīm*

The translator frequently encounters such expressions where synonyms must be selected through general linguistic awareness, taking into account the nature of the language, the tone of the utterance, and the contextual demands.

6.3.2 The Use of Single Words as Substitutes for Phrasal Equivalents

In English, many concepts are expressed using phrasal constructions; however, Hindi often uses a single lexical item instead of a parallel phrase. When an established single-word equivalent already exists in Hindi, it is preferred over a literal phrase. For example:

Playing cards → *tāśa*, not *khela ke patte*

Dry fruits → *meve*, not *sūkhe phala*

Labour without pay → *begāra*

Bounded labour → *bandhuā majadūra*

Depreciation of values → *mūlyahrāsa*, not *mūlyom kā mūlyahrāsa*

Similarly, many Sanskrit-derived adjectives in Hindi are used to represent compound noun phrases from English, typically denoting individuals or social categories. For example:

Displaced person → *visthāpita*, not *visthāpita-vyakti*

Disabled person → *vikalāṅga*, not *vikalāṅga-vyakti*

Many such compound expressions exist where established one-word equivalents in Hindi negate the need for phrasal translations. The translator should not attempt to create new synonyms or fall back on literal equivalents when an idiomatic and culturally embedded term already exists. These constructions are not exclusive to English; similar patterns can be observed in Bengali, Marathi, Odia, Kannada, Tamil, Telugu, and other Indian languages.

When selecting equivalents, the translator must always remain attentive to the linguistic culture of the target language. This sensitivity can only be cultivated through regular practice and engagement with language in use.

6.4 LEXICAL MEANING AND WORD USAGE

We have already discussed above that a translator often faces challenges in selecting appropriate equivalents for words during translation. Dictionaries typically list multiple meanings and synonyms for a single word. If the translator fails to select a word that suits the structure of the sentence or the tone of the expression, the translation may become distorted.

Broadly speaking, a translator has to deal with two types of material: creative literary texts and texts filled with administrative or technical terminology. In translating creative literature, such as poetry, stories, plays, or critical essays, the translator often has to capture the suggestive or connotative meanings. Relying solely on literal meanings increases the risk of distorting the intended message. Such material demands an emotional or expressive translation. On the other hand, when translating administrative, commercial, or scientific

content rich in technical terminology, there is little room for emotional interpretation. In such cases, established and standardized terms must be used.

Therefore, it is essential for the translator to select dictionaries judiciously. For technical terminology, the glossaries prepared by the Commission for Scientific and Technical Terminology are the most appropriate. Yet, the challenge still lies in selecting the most suitable equivalent. Depending on sentence structure, the translator must choose the most contextually appropriate term. Since the translation of literary texts is also a form of creative writing, the translator has some liberty to coin new terms beyond those found in standard dictionaries. They may draw from colloquial or regional language. Occasionally, translators can even coin a new word to convey the idea expressed in a foreign term. However, the translator must ensure that the chosen word is not so obscure that the reader has to consult a dictionary or struggles to grasp its meaning.

In administrative language, there should be no room for ambiguity or controversy. It deals with orders, instructions, and complex regulations. A minor carelessness or an arbitrary word choice could create difficulties not only for the reader but also for the concerned department. Administrative language must ensure accurate use of terminology, clarity of meaning, formal tone, and accessibility for the general public. This demanding task can only be accomplished through precise equivalent selection. Consider, for instance, the following examples:

English Term Hindi Equivalents

Account *lekhā, khātā, kāraṇa, chālū-karnā*

Articles *vastu, anuccheda, lekha*

Charge *prabhāra, kāryabhāra, vyaya, āropa, dhāvā*

Post *pada, ḍāka, caukī, stambha*

Posting *tainātī, khāte mem darja karanā*

Words like these often have several equivalents with differing meanings. The translator must carefully select the correct one. For example, if the word ‘article’ is used in the sense of a constitutional clause (*anuccheda*), and the translator chooses *lekha* (article as in an essay), or if charge is used to indicate administrative responsibility (*prabhāra*) but is translated as *āropa* (accusation), the resulting confusion could be disastrous.

6.4.1 Usage of Newly Coined Terms

English frequently generates new words, driven by globalization and technological advancement. These words gradually enter everyday discourse. Words like boomerang, macho, eco-friendly, and global warming are examples. Since Hindi or Sanskrit may not have established equivalents for

such terms, the translator either has to coin suitable equivalents or use the English forms as-is. For instance, global warming has been accepted in Hindi as *vaiśvika-tāpa* or *bhūmaṇḍalīya-tāpa*. These should be used accordingly. Similarly, for eco-friendly, the accepted equivalent is *paryāvaraṇa-hitaiṣī*. However, the word friendly is now often used as a suffix in English, such as in reader-friendly and user-friendly. Translating these literally into Hindi as *pāṭhaka-hitaiṣī* or *upabhoktā-hitaiṣī* might confuse readers. Instead, the translator may need to create new compound words suited to sentence structure, such as *pāṭhaka-upayogī* or *grāhaka-upayogī*.

In truth, new coinages in Hindi take time to gain wide acceptance, which is why multiple variants may be seen in early usage. This inconsistency can confuse readers. Therefore, the translator must exercise caution when selecting equivalents for new terms. If necessary, an explanatory translation of the new technical term may also be employed. For example, user-friendly may be rendered as: “material that is convenient and accessible to the customer or consumer” or “easy for the user to operate.” Such paraphrasing avoids errors in term formation and reduces the risk of controversy.

6.4.2 Alternatives for Commonly Used Terms

Certain English words are so commonly used in Hindi and other Indian languages that they appear natural in conversation, yet they present difficulty when a formal translation is required. Dictionary-provided synonyms may not suffice. Some equivalents have come into popular usage beyond those found in the dictionary. For instance, the English word “office” is translated as *daftar* in dictionaries. However, when translating the term “official”, confusion arises over whether to use *daftarī*, *kāryālayī*, or *sarakārī*. All three forms are seen in practice. Consider the sentences: “*Pitājī daftar ke kāma se bāhara gae haiṁ,*” “*kāryālaya ke kāma se bāhara gae haiṁ,*” or “*sarakārī kāma se bāhara gae haiṁ.*” The last would be appropriate for someone employed in a government office, but not necessarily for someone in a private company.

Another such example is the word “perfection”. It is frequently used in conversation and English writing. However, translating it into Hindi presents challenges. Dictionary equivalents include *pūrṇatā*, *ādarśa*, *parākāṣṭhā*. Consider the sentence: “His work is quite good. However, it lacks perfection.” Rendering this in Hindi using one of the dictionary synonyms might not capture the intended sense. Instead, one might need to reformulate the sentence or use an explanatory equivalent: “*Usakā kāma acchā hai, para ise pūrī taraha ṭhīka nahīm kahā jā sakatā,*” or “*Use śreṣṭha nahīm kahā jā sakatā.*” These provide a more accurate representation of the original meaning.

Many such words exist—such as vice versa, professionals, unofficial, radical—that are widely used in speech but difficult to translate effectively. A careful search will reveal many such English words that are seamlessly used in everyday conversation but resist straightforward translation.

6.5 THE ROLE OF IDIOMS AND PROVERBS IN LANGUAGE

Idioms and proverbs are widely used in nearly every society as a means of expressing ideas concisely and effectively. In many cases, proverbs have historical or anecdotal origins. For example, the saying “The grapes are sour” is linked to the fable of the fox, while “Teaching a fool is a waste of effort” is associated with the story of a monkey caught in the rain. Many such proverbs are rooted in traditional narratives. Readers may be familiar with the Panchatantra, a collection of fables in which each story concludes with a moral lesson or aphorism. Similarly, Rajasthani author Vijaya Dan Detha compiled traditional Rajasthani proverbs along with their corresponding folktales in his book *Bātām Rī Phulawārī*.

Idioms and proverbs not only add wit and impact to speech but also serve as a medium for imparting wisdom. The key distinction between them is that proverbs originate from folk traditions and are commonly used in everyday life, whereas idioms are considered the product of refined linguistic expression and are generally used in literary or formal discourse. The term proverb (लोकोक्ति) *lokokti* is derived from the words *loka* (folk) and *ukti* (expression), meaning “a saying derived from the common people.” Because proverbs emerge from popular culture, they may sometimes include colloquial or rustic language. As they spread through different regions, slight variations in wording often arise while preserving the same underlying meaning. Consequently, multiple versions of a single proverb may coexist.

Idioms, on the other hand, tend to be more standardized and less subject to regional variations. Since idioms are more commonly found in written language and are associated with educated discourse, they do not typically contain rustic expressions. Their language tends to be refined and formal, and they usually retain a fixed structure across different contexts.

Despite the distinctions between idioms and proverbs, some expressions convey similar meanings in both forms. For example, the proverb “One arrow, two targets” and the idiom “One path, two gains” essentially communicate the same idea. Additionally, certain idioms have multiple variations in common usage.

The significance of idioms and proverbs in any language lies in their ability to convey ideas indirectly yet powerfully, rather than stating them in a straightforward manner. Many idioms and proverbs carry undertones of irony and subtle implications. They possess three key characteristics: depth of meaning, an exceptional ability to create impact, and aesthetic appeal. This is why idioms are defined as “phrases that do not convey their literal meaning but instead evoke a distinctive interpretation.”

However, it is essential to recognize that idioms and proverbs are deeply rooted in their linguistic and cultural environments. As mentioned earlier, many idioms and proverbs originate from specific historical or cultural

contexts, which may vary across languages. Similar idioms and proverbs can be found in Hindi, Bengali, Odia, Kannada, Tamil, Telugu, Malayalam, Marathi, and Gujarati, yet their expressions and contexts may differ. Likewise, English idioms and proverbs cannot be fully understood without considering their cultural background.

6.5.1 Characteristics of Proverbs

Proverbs are directly connected to folk life and are commonly used in daily interactions. Their words and meanings remain stable, and they often reflect shared experiences, traditions, religious beliefs, cultural heritage, social behavior, and moral values. Unlike idioms, proverbs do not have additional layers of meaning beyond their literal interpretation. They are typically used as illustrations or moral lessons. While idioms do not necessarily derive from folk experiences, proverbs encapsulate the essence of collective wisdom gained through lived experiences.

6.5.2 Characteristics of Idioms

Idioms exhibit two primary characteristics: imagery and a meaning that differs from the literal interpretation of the words.

6.5.3 Figurativeness and Imagery

Idioms often create vivid mental images rather than conveying straightforward statements. For example, saying “He was frightened” is a simple expression, whereas the idiom “His hands and feet went numb” *Usake hātha Pānva Phūla gae* (उसके हाथ-पाँव फूल गए) offers a more striking and expressive way to convey fear. Similarly, idiomatic expressions such as “Pale with fright” *Cehare para havāiyāñ uḍanā* (चेहरे पर हवाइयाँ उड़ना), “To lose honor” *pagadī uchālanā* (पगड़ी उछालना), enhance the expressiveness and impact of speech.

However, the ability to comprehend such imagery depends on the reader’s or listener’s cultural background and personal experiences. A Hindi idiom may not evoke the same visual or conceptual associations for a Kannada-speaking person as it does for a native Hindi speaker. This challenge is not limited to language comprehension but also arises in translation. If a translator attempts a word-for-word translation of idioms, the results may be unintentionally comical or nonsensical. This issue is frequently observed in English translations of the works of Prema Canda, where idiomatic expressions and proverbs often lose their intended meaning.

For this reason, it is crucial for translators to have a deep understanding of both the source and target languages’ linguistic and cultural nuances.

6.5.4 Interpretation Beyond Literal Meaning

As mentioned earlier, idioms are inherently figurative and cannot be interpreted literally. The individual words within an idiom often do not contribute to its actual meaning. For instance, the Hindi idiom *Bhīgī billī bananā* (भीगी बिल्ली बनना) (literally, “to become a wet cat”) conveys an image of

submissiveness or dejection. A literal translation would fail to capture its intended meaning. Similarly, expressions such as “*nau do gyāraha hona*” (नौ दो ग्यारह होना) (to disappear), *makkhiyā māranā* (मक्खियाँ मारना) (to idle away time), “*hātha para hātha dhare baiṭhe rahanā*” (हाथ पर हाथ धरे बैठे रहना) (to remain inactive), “*hātha ke tote uḍanā*” (हाथ के तोते उड़ना) (to be shocked), and *ghoḍe becakara sonā* (घोड़े बेचकर सोना) (to sleep soundly) derive their meanings from their usage rather than their literal word-for-word translation.

When translating idioms, it is essential to focus on conveying the intended meaning rather than attempting a direct, literal translation. A phrase-for-phrase or concept-based approach is necessary to preserve the original sense of the expression in the target language.

6.6 TRANSLATION OF IDIOMS AND PROVERBS

As discussed earlier, idioms and proverbs are based on experiential language usage. Therefore, they are more commonly found in expressive language rather than formal discourse. Their presence in administrative documents, legal texts, scientific literature, and technical writing is relatively rare. However, idioms and proverbs are frequently used in literary and journalistic language. Consequently, translators working with literary or journalistic texts must exercise greater caution and creativity, as a literal translation can lead to difficulties and loss of meaning.

When translating texts containing idioms and proverbs, the translator must go through several stages:

Understanding the Meaning

Since the figurative meaning of idioms and proverbs is crucial, interpreting them literally can undermine their intended purpose. Therefore, before translating them, it is essential to grasp their connotative meanings. For example, when translating the Hindi proverb “*ghara kī murgī dāla barābara*” (घर की मुर्गी दाल बराबर), the translator must first understand its implication—that people tend to undervalue things that are readily available to them. This phrase conveys a sense of irony and criticism. In English, the equivalent idiom “Familiarity breeds contempt” conveys the same meaning. Thus, instead of opting for a word-for-word translation, it is more appropriate to use an equivalent idiomatic expression in the target language, preserving the original impact of the phrase.

However, it is not always possible to find a direct equivalent for every idiom or proverb. In such cases, the translator must creatively construct an expression that effectively conveys the essence of the source text.

Example of Idiomatic Translation in Literature

A notable example of idiomatic translation can be found in Bhāratendu Harishchandra’s Hindi adaptation of Shakespeare’s *The Merchant of Venice*, titled *Durlabh Bandhu*.

Firstly, the English Excerpt:

Bass: *So many of the outward shows are at least themselves; the world is still deceived with ornament. In law, what plea so tainted and corrupt, But, being seasoned with a gracious voice, Obscures the show of evil? In religion, what damned error, but some sober brow will bless it, and approve it with a text, Hiding the grossness with fair ornament? There is no vice so simple, but assumes some mark of virtue on his outward parts. How many cowards, whose hearts are all as false.*

Now the Hindi Translation:

बसन्त: सच है, जो पदार्थ देखने में भले और भड़कीले होते हैं वस्तुतः कुछ नहीं होते। संसार के लोग बाहरी चमक-दमक में भूल जाया करते हैं। देखिए, कानून में कोई दलील कैसी ही झूठी और बेसिर-पैर की क्यों न हो, यदि उसी को साधु भाषा में नमक-मिर्च लगा कर कहिए तो उसका सब अवगुण छिप जाता है। उसी भाँति धर्म को देखिए तो कैसी ही घृणा के योग्य भूल क्यों न हो, कोई न कोई उपयुक्त युक्ति मनुष्य उसके प्रमाण में देकर उसे सराहेगा और उसके दोषों पर सुवर्ण का पर्दा डाल देगा। निरी बुराई पर भी बाहरी भलाई का मुलम्मा चढ़ जाता है।

Now, observe how idiomatic expressions have been carefully and accurately incorporated into the translation. This type of equivalence is required while translating from one language to another.

6.7 COMPARATIVE STUDY OF ENGLISH-HINDI IDIOMATIC TRANSLATIONS

The comparison between English and Hindi idiomatic translations can primarily be categorized into two approaches: literal translation (word-for-word translation) and contextual translation (sense-based translation). Literal translation involves finding equivalent idioms in both languages that contain parallel words and structures. Contextual translation prioritizes conveying the meaning of an idiom rather than maintaining its exact wording. While the words may differ, the essence and connotation remain the same.

The following examples illustrate these two approaches:

6.7.1 Literal Translation

English Idiom	Hindi Equivalent
To break a magic spell	<i>Tilisma ṭoḍanā</i>
To feel obliged	<i>Ehasāna mānanā</i>
To have a long tongue	<i>Gajabhara ki jabāna rakhanā</i>
To take root	<i>Jaḍa pakaḍanā</i>
To pull someone's leg	<i>Ṭāṅga khīmcanā</i>
To throw dust in eyes	<i>Ākhorī mairī dhūla jhōmkanā</i>

To change colors	<i>Raṅga uḍa jānā</i>
To feel the pulse	<i>Nabja Ṭaṭolanā</i>
To have a thick skin	<i>Moṭī camaḍī kā honā</i>

6.7.2 Sense-Based Translation

English Idiom	Hindi Equivalent
To look into each other's eyes	<i>Ākheṁ cāra honā</i>
To have no liking	<i>Fuṭī ākh nā bhānā</i>
A close call	<i>Bāla-bāla bacanā</i>
To change front	<i>Paīmtare badalanā</i>
To empty the bag	<i>Śārī kahānī kaha ḍālanā</i>
To come back to earth	<i>Ākheṁ khula jāna</i>
To fall flat	<i>Dhūla cāṭanā</i>
To buy for a song	<i>Kauḍiyom ke mola kharīdanā</i>

6.7.3 Translation of Figurative, Unique, and Contextual Expressions

Many idiomatic expressions enrich a language by adding vibrancy and stylistic depth. In such cases, translators must focus on the underlying meaning rather than a literal translation. Consider the following examples:

English Idiom	Hindi Equivalent
To break one's word	<i>Kasama toḍanā</i>
To come out of one's shell	<i>Khula paḍanā</i>
To keep silent	<i>Cupa Sādhanā</i>
To turn a deaf ear	<i>Kāna nā denā</i>
To suppress information	<i>Dabā denā</i>
To become popular	<i>Cala paḍanā</i>
To appear unexpectedly	<i>Ā ghusanā</i>
To target someone	<i>Ṭāṅga khīmcanā</i>

Similarly, some common expressions take on an idiomatic quality when stylized in language. These are present in every language and function as idiomatic equivalents. Examples include:

English Idiom

Hindi Equivalent

To manipulate someone	<i>Ūgali para nacānā</i>
To be obsessed with something	<i>Lahū honā</i>
To lose one's mind	<i>Akla para patthara paḍanā</i>
To be overwhelmed with grief	<i>Chātī Faṭanā</i>
To be alarmed	<i>Kāna Khaḍe honā</i>
To run at great speed	<i>Havā se bātem karanā</i>

Idioms Rooted in Cultural and Social Experience

Some idioms are derived from real-life experiences and are deeply embedded in social traditions:

English Idiom

Hindi Equivalent

To be carefree	<i>Caina ki bamśī bajānā</i>
To bribe someone	<i>Muṭṭhī garama karanā</i>
To have no effect	<i>Dāla nā galanā</i>
To attempt the impossible	<i>Calanī maim pānī bharanā</i>
To achieve victory	<i>Jhaṇḍā Gāḍanā</i>
To be extremely jealous	<i>Chātī para Sāpa loṭanā</i>

Idioms Derived from Mythology and Folklore

Some idioms originate from ancient myths, legendary events, and characters, influencing idiomatic expressions across languages:

English Idiom

Hindi Equivalent

Frankenstein's monster	<i>Bhasmāsura</i>
Achilles' heel	<i>Duryodhana kī jāgha, Rāvaṇa kī nābhi</i>
To initiate an action	<i>Śrīgaṇeśa karanā</i>
Herculean task	<i>Bhagīratha prayatna</i>
As proud as Lucifer	<i>Duryodhana yā Kaṁsa yā Rāvaṇa jaisā ghamanḍī</i>

Idioms Expressing Human Emotions and Actions

- *Dātom tale aṁgulī dabānā* (To be astonished)
- *Kamara kasanā* (To prepare determinedly)

- *Ghuṭane ṭeka denā* (घुटने टेक देना) (To surrender)
- *Hātha pāva phūla jānā* (हाथ-पाँव फूल जाना) (To be extremely nervous)
- *Mūha phulānā* (मुँह फुलाना) (To sulk)
- *Nākoṃ cane cabānā* (नाकों चने चबाना) (To face great difficulty)

Similarly, idioms related to lifestyle, clothing, and livelihood are common, such as:

Dāla ṛoṭī kamānā (दाल-रोटी कमाना) (To earn a living), *Laṅgoṭa kase rahanā* (लंगोट कसे रहना) (To remain disciplined), *Jisa thālī maim khānā usī maim cheda karanā* (जिस थाली में खाना, उसी में छेद करना) (To betray one's own benefactor)

Multiple Equivalents for a Single English Idiom

In some cases, an English idiom may have multiple Hindi equivalents. A translator must carefully choose the most appropriate expression based on context. Examples include:

English Idiom

Multiple Hindi Equivalents

To leave no stone unturned

Eḍi coṭī kā jora lagānā

Khūnā-pasīnā eka karanā

Jamīna-Āsamāna eka karanā

Ākaśa-pātāla eka karanā

To lose heart

Hathiyāra ḍala denā

Jī choṭā karanā

Himmata hāranā

To be seen once in a blue moon

Īda kā cāḍa honā

Gūlara kā phūla honā

To build castles in the air

Khayālī pulāva pakāna

Mana maim modaka khānā

Havāī kile banānā

To do away with

Rafā-dafā karanā

Khatma karanā

Kāma-tamāma karanā

The translation of idioms requires more than just linguistic knowledge—it demands a deep understanding of cultural nuances, metaphorical associations, and contextual implications. While some idioms have direct

equivalents across languages, many do not, requiring creative adaptation. A translator must, therefore, carefully assess whether a literal translation, contextual adaptation, or an entirely new expression would best preserve the intended meaning and impact of the original idiom.

6.8 COMPARATIVE OF ENGLISH-HINDI PROVERB TRANSLATION

At the level of proverbs, numerous similarities can be observed between English and Hindi. There are many such proverbs in which considerable equivalence is evident at the level of lexical meaning. Similarly, such equivalence can also be found in their expressive function. However, a closer analysis reveals that at the levels of social, cultural, value-based, and experiential foundations, significant differences also emerge. As discussed earlier, proverbs originate from lived experience. Since the cultural and social structures of English and Hindi-speaking regions differ, variation in the construction and connotation of their proverbs is natural.

Like idioms, the translation of proverbs also requires a careful choice between literal translation and sense-based translation.

6.8.1 Literal Translation

It is well known that due to the influence of English, many elements from it have merged into Hindi. Through literal translation, several English proverbs have entered Hindi usage. These translations are found either as direct, word-for-word renderings or with adaptations that suit the nature of Hindi. Although word-for-word translation of proverbs can result in cultural distortion and is generally avoided, the absence of equivalent Hindi proverbs has led to the adoption of such expressions. Examples include:

Hindi Proverbs	English Equivalents
<i>Tūfāna ke bāda kī śānti</i>	After a storm comes calm
<i>Mele ke bāda sūnā</i>	A day after the fair
<i>Mitra vahī jo waqta para kāma āye</i>	A friend in need is a friend indeed
<i>Sādā jīvana ucca vicāra</i>	Simple living, high thinking
<i>Jaisā bo-Oge vaisā kāṭoge</i>	As you sow, so must you reap
<i>Jahām cāha vahān rāha</i>	Where there is a will, there is a way
<i>Dūra ke ḍhola suhāne</i>	Far fowls have fair feathers
<i>Ghara kī murgī dāla barābara</i>	Familiarity breeds contempt
<i>Lohe ko lohā kāṭatā hai</i>	Diamond cuts diamond

Many such proverbs exist in English. You may explore and compare more of them for practical usage.

6.8.2 Sense-Based Translation

Sense-based translation of proverbs can be analyzed along five main axes: folk-life, social experience, cultural context, values, and illustrative analogy. At this level, one often finds significant divergence between the two languages. A few examples illustrate this:

Folk-life:

Hindi

English Equivalent

Ā baila mujhe mārā

To ask for it

Saba dhāna bāisa panserī

To serve with the same sauce

Bhāgate bhūta kī laṅgoṭī bhalī

Something is better than nothing

Cora-cora mausere bhāī

As thick as thieves

Ghoḍe becakara sonā

To sleep carefree

Eka to karelā, dūjā nīmacaḍhā

A bad man in bad company

Social Experience:

Hindi

English Equivalent

Nāca nā jāne āṅgana ṭerhā

A bad workman quarrels with his tools.

Kā barakhā jab kṛṣi sukhāne

After death, the doctor

Binā mathe makkhana nahīn nikalatā

You can't make an omelet without breaking eggs.

Lauṭa ke Buddhu ghara ko āye

A bad penny always turns up

Jo garajate hain, vo barasate nahīn

Barking dogs seldom bite

Idhara kuān, udhara khāī

Between the devil and the deep sea

Bhaiṅsa ke āge bīna bajānā

To cast pearls before swine

Culture Based:

Hindi

English Equivalent

Muñha mairī Rāma, bagala mairī churī

To sail under false colours

Dāna kī bachiyā ke dānta nahīm gine jāte

Beggars can't be choosers

Amāvasa kī rāta kī taraha kālā

As dark as pitch

Value-based:**Hindi****English Equivalent***Ati sarvatra varjayet*

Excess of everything is bad

Thothā canā bāje ghanā

Empty vessels make the most noise

Būnda būnda se tālāba bharatā hai

Each drop fills the pitcher

Cintā citā samāna

Care kills the cat

*Bhagavāna ke yahān dera hai,
andhera nahīm*

Mills of God grind slowly

Illustrative Analogy:**Hindi****English Equivalent***Himmata-e-mardān, madad-e-Khudā*

God helps those who help themselves

Samaratha ko nahīm dosa gosaīm

Rich men have no faults

Jāgathai so pāvathai

The early bird catches the worm

Ādhī chora pūrī ko dhāve

If you run after two hares, you catch none

*ādhī mile nā pūrī pāve...**Jāko rākhē sāñīyāñ, mārā sake na koya*

God tempers the wind to the shorn lamb

Such idioms and proverbs also exist in other Indian languages. Equivalent expressions may be found through comparative study. Here are a few examples:

Language	Local Expression	Hindi Equivalent
Marathi	<i>Drākṣe āmbaṭa hoṇe</i>	<i>Āṅgūrakhaṭṭe honā</i> (Sour grapes)
Marathi	<i>Ākāśa bhoka paḍṇe</i>	<i>Mūsālādhāra bārīśa</i> (Torrential rain)
Bangla	<i>Cokhe dhūla deoyā</i>	<i>Āñkhon meñ dhūla jhoñkanā</i> (To deceive)
Punjabi	<i>Nānnī yāda āñā</i>	<i>Nānī yāda āñā</i> (Extreme suffering)
Odia	<i>Āñkhira kāñṭā hobā</i>	<i>Āñkha kā kāñṭā honā</i> (Constant irritation)
Odia	<i>Jehīm padma tehim bhramar</i>	<i>Jahān guṛa hogā, vahān cīñṭe bhī hoṅge</i>

Kashmiri	<i>Chuthisa buchisa Kharabūje ko dekha kara chutha ranga raṭāna kharabūjā raṅga badalatā hai</i>	
Telugu	<i>Peru goppa ūrudivve Nāma baṛe par darśana choṭe</i> (Big name, little merit)	
Telugu	<i>Naḍamantarapu Nayā mullā pyāja bahuta khātā</i> <i>Veṣṇavanīki nāmālu hai</i> (Newcomer tries too hard) <i>meḍu</i>	

6.9 SUMMARY

Word selection plays a crucial role in translation and requires careful consideration. When choosing words, it is essential to consult the appropriate dictionary systematically.

While translating word combinations, it is important to understand the nature of the language and the intended meaning. In the translation of creative literature, there is some flexibility to coin new terms for word combinations. However, in technical translation, only standardized and widely accepted terms should be used. Dictionaries often provide multiple synonyms for a single word, making it necessary to carefully select the most suitable equivalent. Finding appropriate synonyms for commonly used words can be challenging, and in such cases, selecting words commonly used in spoken language is advisable.

In technical fields, English frequently introduces new terminology, making it difficult to find precise equivalents in Hindi or other languages. As a result, retaining the original technical terms is often the safest approach to avoid misinterpretation.

Idioms and proverbs enhance the expressiveness and aesthetic appeal of a language. Every language contains idioms and proverbs shaped by its unique socio-cultural context. A literal translation of these expressions often diminishes their meaning and impact. Therefore, translators must focus on their figurative meanings and identify equivalent idioms and proverbs in the target language. The process of finding equivalent proverbs and idioms primarily follows two approaches: literal translation and contextual translation.

6.10 QUESTIONS FOR PRACTICE

Answer the following questions concisely:

1. Why is careful word selection necessary in translation?
2. What factors should be considered when translating word combinations?
3. Why is the selection of commonly used single-word equivalents important when translating word combinations?

4. Provide the Hindi equivalents for the following word combinations:

- a. Weak points
- b. Bad manners
- c. Land revenue
- d. Foundation stone
- e. Sunstroke

5. Why is it important to use dictionaries carefully in translation?

6. What challenges arise in finding synonyms for commonly used words?

7. Explain the significance of idioms and proverbs in language.

8. Provide the Hindi equivalents for the following words:

- a. Global warming
- b. Unofficial
- c. Professional
- d. Vice versa

9. What are the key levels of comparison in English-Hindi idiomatic and proverbial translations?

10. Provide the Hindi equivalents of the following English idioms and proverbs:

- a. Each drop fills the pitcher
- b. As thick as thieves
- c. Empty vessels make much noise
- d. To send a sow to Minerva
- e. Far fowls have fair feathers
- f. Frankenstein's monster
- g. To do the impossible
- h. To be in clover

11. What precautions should be taken when translating idioms and proverbs?

12. What are the key criteria for ensuring equivalence in idiomatic translations?

6.11 SUGGESTED READINGS

- Bhandari, M.K., *Intellectual Property Rights*, Allahabad, Central Law Publications
- The Copyright Act, 1957
- The Copyright (Amendment) Act, 1996



UNIT 7 THE TRANSLATOR'S PROFICIENCY IN SUBJECT, LANGUAGE, AND CULTURE

Unit Structure

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Translation: Scope, Responsibilities, and Expectations
- 7.3 Subject Matter of Translatable Content and Its Significance
- 7.4 The Translator's Subject-Matter Expertise
- 7.5 The Concept and Importance of Language
- 7.6 The Role of Source and Target Languages in Translation
- 7.7 The Translator's Knowledge of Source and Target Languages
- 7.8 Culture: Meaning, Importance, and Dimensions
- 7.9 The Translator's Cultural Awareness
- 7.10 Summary
- 7.11 Question for Practice
- 7.12 Answers to Practice Questions
- 7.13 Suggested Readings

7.0 OBJECTIVES

This Unit concerns the translator's competence related to the subject matter, language, and culture of the text to be translated. By studying this Unit, learners pursuing an M.A. in Translation Studies will gain a concise understanding of the translator's required competence in handling the subject, language, and culture during the translation process.

The Unit illuminates the necessary competencies of a translator. It clarifies the essential skills that a proficient translator must possess and the manner in which they should fulfill their responsibilities. This Unit addresses the inquiry into how a translator completes the act of translation through an understanding of the content, and how language knowledge enables the transmission of information or facts. It also explores how a translator renders cultural elements during translation.

Having studied this Unit, learners will be able:

- Describe the domains and responsibilities of a translator.
- Explain how a translator comprehends the original content and applies various translation methods.

- Analyze the nature of language and its significance in contemporary life.
- Demarcate the extent of language proficiency needed for an accomplished translator.
- Exemplify culture, and its various forms.
- Critically appreciate how the translator accomplishes the act of translation by understanding cultural elements?

7.1 INTRODUCTION

Translation is the outcome of the artistic process of language transfer. Establishing communication between two different languages and transferring a text from one language into another constitutes translation. In the act of translation, language occupies a central place. Every language possesses its own distinct structure and significance. Any subject matter or theme articulated in a particular language embodies the society, culture, environment, and unique characteristics of the region where that language is spoken. Every subject and context carries its own cultural and traditional values. During translation, the transfer of the text from the source language to the target language necessarily involves the transfer of culture as well. In other words, the entire process of translation revolves around subject matter, sentiment, culture, and language. Throughout this process, the translator internalizes the text of a particular language along with its original identity and culture, and then analyzes and articulates it within the framework of the target language's nature.

Translation serves to connect nations, societies, traditions, literature, and languages. Therefore, a translator must possess comprehensive knowledge and expertise in all these aspects. The translator's role is regarded as vast and significant. In this unit, the competencies of a translator in the context of translation are discussed, and foundational knowledge regarding the subject matter, language, and culture necessary for a translator is outlined. In addition to linguistic awareness, every translator must have a thorough understanding of the specific subject matter. They must also possess a keen sensitivity to every dimension of culture and a meticulous understanding of language structure. These are essential conditions for producing distinguished translations. Without them, it is impossible to make knowledge or original facts accessible to the public. Before delving into these considerations, it is appropriate to understand the translator's responsibilities and domain of work.

7.2 TRANSLATION: SCOPE, RESPONSIBILITIES, AND EXPECTATIONS

It is well known that translation is the outcome of an intellectual process. It is a linguistic process wherein the original theme, natural distinctiveness, and specific style of a text written in one language are transferred into another

language in such a manner that the aesthetic essence of the original text remains intact. It is noteworthy that translation does not compete with the original work; rather, it liberates the original composition from the confines of language and makes it accessible to the public. The complete credit for transferring the source text into another language with its full significance and nature, without destroying its original spirit, belongs solely to the translator. It is a fact that not everyone possesses knowledge of all languages; thus, while presenting the translation, a heavy responsibility falls upon the translator to maintain the spirit of the original work. A translator is one who carries a dual consciousness, bearing the responsibility of remaining faithful to both the source and the target languages.

An excellent translator must have equal command over both the source and the target languages so that they can comprehend the meanings embedded in the words, rhythms, cadences, contexts, and traditions of one language; listen to the sounds encapsulated in the words; delve into their depths; and accordingly select the correct, refined, and precise words in the target language. It is essential for a translator to have knowledge of the nature and tendency of both languages. Furthermore, it is desirable that they maintain an equal interest in the literature of both languages and possess complete knowledge of their respective histories and cultures. The fundamental duty or responsibility of a translator is to create a new composition parallel to the original, by accurately applying their skills and capabilities. A translator should not merely seek synonymous equivalents for words, sentences, phrases, and idioms from one language to another, but should fully comprehend the soul, beauty, richness, and unique characteristics of the original work and recreate a parallel composition in the target language. This is the fundamental duty of a translator. In the context of translation, it is deemed necessary for a translator to be a creator. It is only through creative skills that a translator, by internalizing the original work with their distinctiveness, can present a new composition to society, thereby enabling people to absorb new emotions and knowledge.

Translation work is being carried out in numerous fields. In literature, art, science, law, banking, various offices, audiovisual and print journalism, and all branches of knowledge and science, translation activities are being conducted on a large scale. Additionally, translation has played a significant role in the promotion and dissemination of religion, education, culture, and philosophy. In accordance with this vastness of translation, the scope of a translator's work is continuously expanding. An excellent translator is one who, by becoming a polymath, continually broadens the expanse of their work. Translation also plays a vital role in national and international relations. Thus, the dignified role of a translator is crucial for linguistic enrichment, fostering mutual unity, and facilitating intellectual exchange. A distinguished translator, through their translations, contributes significantly to the promotion of the originality, distinctiveness, and literature of various languages. Translators have an invaluable contribution in establishing the global prestige of regional literature. In this sense, a translator is also

considered a nurturer of a broad and liberal perspective. Considering these responsibilities, it is expected today that a translator should possess not only linguistic knowledge and subject expertise but also a profound acquaintance with language style and genre techniques. Within these distinctive qualities lie the entire duty, responsibility, and work of a translator.

Language, on one hand, is the primary medium for the expression of emotions, and on the other hand, it is the indispensable foundation of translation work. The translation process begins and ends with language. A translator encounters two languages. In such a situation, the translator must not only deeply understand but also internalize the subtle nuances and aesthetic forms of both the source and the target languages and create new forms accordingly. Therefore, a competent translator must possess complete awareness of the structural characteristics, nature, and practical forms of language. Through this awareness, the translator establishes a relationship between two languages possessing different existences and makes the knowledge emerging from them accessible to all. In every source text, significant emotions related to a particular subject are communicated. A translator must have thorough knowledge of the subject matter articulated in the source language. In the absence of subject knowledge, the translator will remain unaware of the errors present in the translation. Thus, the translator's responsibility begins with language knowledge and extends towards subject expertise, becoming vast and comprehensive. Often, a single subject may incorporate social, economic, political, and scientific perspectives, each with its own distinctive terminology, concepts, and values. If the translation work is to be completed with complete impartiality, it is essential for the translator to have full knowledge of these standards, emotions, and concepts specific to the subject.

Every original composition has its own distinctive style of emotional expression. Similarly, every author expresses emotions through their own particular style. Naturally, every translator also has their own distinctive style. Every language or subject area has its own individual distinctiveness or style. The primary responsibility of a translator is to transfer the style along with the language and subject matter and to do full justice to it. The dominance of a translator's style in the translation is not always desirable or easily acceptable; rather, the effort should be that the style of the translated work and the original author is fully reflected. The translator's foremost duty is to evaluate the authorial style. Subsequently, they should internalize the genre-specific characteristics of the material to be translated and then proceed with the translation work with an integrated perspective. It is advisable to undertake translation work only after becoming fully acquainted with the rules and practices of the translation discipline. In other words, a translator must possess a threefold loyalty: loyalty to the translation task, a sense of dedication to the original composition, and a sense of faith in the original creator, along with complete knowledge of the subject. These elements ensure that translation is smooth and clear and are essential conditions for generating interest in translation work among the public. Through linguistic

knowledge, subject expertise, cultural expression, and engaging use of style, the broad-minded perspective developed by the translator infuses translation with elements of joy and wonder. Thus, the duty and responsibility of a translator are regarded as complete only when combined with devotion and profound erudition.

Translation is also considered a scientific procedure related to systematic, definite rules. Its discussion is pertinent under experimental linguistics. The pre-translation thought process is entirely based on comparative or contrastive linguistics. Every translator conducts a logical, impartial, precise, and accurate analysis of the objectivity of the translated text. By understanding the correct meanings of the original work, the translator proceeds with the translation. By utilizing auxiliary materials such as dictionaries, encyclopedias, and grammars, the translator emphasizes accurate meanings. Thus, it is also essential for a translator to be an investigator or scientist. By relying on this scientific approach, the translator shapes the truth of the work like a sculptor. Drawing from many sources, they give a new form to the elements of one language in another. Through their skills and practice, they recreate the beauty of the original facts as presented by the original work. In this manner, the translator at times assumes the role of a craftsman and an artist. Clearly, a translator simultaneously embodies the roles of scientist, poet, creator, artist, craftsman, grammarian, connoisseur, critic, and scholar and, by expanding knowledge across two different languages, fosters unity, harmony, and a sense of interconnectedness.

7.3 SUBJECT MATTER OF TRANSLATABLE CONTENT AND ITS SIGNIFICANCE

Translation is a powerful medium for the coordination of two languages and the exchange of ideas. The act of translation has been referred to by various names such as re-presentation, emotional transmission, artistic communication, lexical communication, faithful reproduction, and so on. All the aforementioned terms highlight the significance, necessity, and vast scope of translation. Translation is a laborious and challenging art whose primary objective is to bring harmony between two languages. The cultures, histories, civilizations, traditions, and ideologies of the two languages involved in translation (source language and target language) may be entirely different. In such cases, it becomes a significant responsibility of the translator to maintain clarity, simplicity, and ease while harmonizing the two languages. During translation, every translator strives to preserve, as much as possible, the original content and style of the source language with natural expression in the target language. It is clear that during the process of translation, a translator carries a great responsibility.

In the process of translation, the content and the form of the text are considered extremely important. While discussing the responsibilities and competencies of a translator, it is first essential to understand the translator's expertise in content. However, even before that, it is crucial to understand

what is meant by content and what its importance is in translation. In this section of the text, we shall deliberate on the significance of content in translation. In fact, content is another name for the core subject. That is, the central subject matter of the material in the source language is known as the content. Since translation is essentially of the content, without it, there would be no foundation for translation.

In the field of translation, the term 'content' essentially refers to the scope of translation. Given the contemporary needs and changing times, the scope of translation continues to expand, and the number of subject areas continues to increase. In knowledge-based literature, translation subjects are generally seen in two categories—literary texts and non-literary texts. Within literary texts, various forms of poetry and prose—such as poetry, story, novel, drama, one-act play, essay, criticism, travelogue, autobiography, biography, interview, and report writing—can be observed. On the other hand, non-literary texts encompass numerous fields and subjects. In this context, the first area pertains to religion and culture, where particular ideological sentiments are expressed before the masses. The second subject is that of official translation, which concerns the translation of documents in ministries, government, non-governmental, and private offices. In the same context, the translations carried out in the field of the judiciary hold a distinct place. Another form of non-literary text is found under journalism, which acts as a bridge between the public and the government. Through translation, significant progress is also being made in the field of education. Translation has already established its crucial role in the fields of science, technology, and new advancements. Translation serves as an important medium for cultural exchange, communication transmission, and maintaining national unity. Thus, the subjects of literature, art, education, official matters, religion, culture, politics, science, judiciary, mass communication, and many others have become prominently associated with the task of translation.

Complete knowledge of the content is essential for better translation. It makes the translation natural and simple and, simultaneously, enables the welfare of the general public. Without profound knowledge of the content, the excellence of translation becomes impossible. Often, a single piece of content encompasses multiple subjects. Therefore, it is necessary to obtain complete knowledge of the content before undertaking the translation task so that the translator may fulfill the proper responsibilities of the translation endeavor. It is evident that knowledge of the various forms of content and engaging in deep reflection on them is necessary in the context of translation. This will be discussed further in detail.

7.4 THE TRANSLATOR'S SUBJECT-MATTER EXPERTISE

Translation work is entirely based on the translator's sense of responsibility and discretion. The translator's duty begins with the subject matter. It is well known that the subject expounded in the source language is referred to as the

"subject matter." It has already been mentioned that the translator must possess complete knowledge of the subject expounded in the source language; this is the first essential prerequisite for translation. In this context, it is also considered necessary for the translator to have a sound understanding of technical terminology. Whether the subject matter belongs to literary or non-literary texts, vocabulary holds a distinct position in each case. Particularly in creative literature, the significance of words is considered paramount. The words used not only nourish a specific religion, culture, or ideology but also embody layered meanings supported by the three powers of language—denotation, connotation, and suggestion. Additionally, every word has its specific field of usage. Therefore, a translator of creative literature must have a very fine understanding of the words used in the subject matter and their broader connotations. Failure to do so may result in either under-translation or over-translation, leading to inappropriate and incorrect translations.

Poetry translation is an integral part of literary translation. In poetry, specific words are infused with rhythm, imagery, imagination, and aesthetic flavor. Hence, while translating poetry, it is imperative for the translator to possess a poetic sensibility, only then can they preserve the rhythm of the poem while safeguarding its imagery, symbolism, and aesthetic essence, and thus produce a translation that matches the emotions of the original text. A high-quality poetry translation is only possible through a translator who has a poet's heart.

In contrast to poetry translation, while translating prose literary texts, the translator must internalize the author's thoughts. A prose writer draws emotional foundations from various fields to articulate their perspective clearly and presents these emotions in the form of words. In this context, the translator has to understand and contemplate the author's ideas thoroughly and, after an in-depth study, reach the emotional foundation that the original author intended to bring the readers. The translator should present the translated form on that same emotional foundation. Translating symbols in prose translation is considered the most challenging and arduous task. Such symbols usually signify a particular situation, context, or mentality, which are often nearly impossible to translate directly into the target language. Translators handle these symbolic expressions through explanatory notes, thereby transforming the symbol into a rational concept. In prose translation, regional expressions are also encountered. These regional expressions are associated with specific regions or locations. They can be translated only through an emotional understanding based on regional familiarity. This can be clearly illustrated by the following examples that show the difference between literal translation and emotional translation:

I was standing at the window with my chewing stick.

मैं अपने मुँह से चबाने वाली स्टिक के साथ खिड़की पर खड़ा था।

मैं खिड़की के पास खड़ा चि्वंगम चबा रहा था।

By Christmas day the month has reached twenty hungry.

क्रिसमस के दिन तक महीना बीस भूख तक पहुँच जाता है।

क्रिसमस आते-आते तो महीने के बीस दिन बीत जाते हैं।

That was the only yellow and salt water girl whom I liked most.

वही पीली और नमकीन पानी वाली एक लड़की जिसे मैंने पसन्द किया।

मुझे वही सुन्दर और लावण्यमयी लड़की बेहद पसन्द आई।

In the above examples, it is evident that in cases involving regional elements or symbols related to specific ideas, the first translation is a literal one that conveys incorrect meanings, whereas the subsequent line, based on proper understanding of the context, presents an emotional translation that is absolutely accurate. Such emotional translation is possible only after a complete understanding of the subject matter. Clearly, in prose translation, words, contexts, symbols, and references all hold significant importance, and the translator must be aware of them.

Moving beyond literary texts, non-literary texts include fields like science and technology. Such texts develop and expand within their own specific style and terminology. In this type of writing, adherence to established rules is mandatory, and the main objective is the expression of knowledge. Therefore, it is the fundamental duty of the translator to possess knowledge of technical vocabulary while translating such material. Just as a translator must be literary-minded while translating literary works, similarly, for translating scientific subjects, the translator needs to understand scientific texts and be investigative. Translations of scientific and technical subjects are characterized by factuality, neutrality, truthfulness, and authenticity. While translating such texts, the translator must avoid relying on imagination, as is sometimes done in literary translation, and instead remain fully attentive and responsible toward the text, using specific technical terminology to ensure a completely objective and authentic translation. Objectivity is crucial in this kind of translation. It is expected that translators approach the translation process with an unbiased and factual perspective without any personal inclinations or biases.

An excellent example of non-literary translation is found in the domain of official documents. Official translation is associated with constitutional provisions and translations done in various government, non-governmental, and private offices. The first form of official translation is constitutional translation, which includes the translation of the Constitution, Acts, Ordinances, Bills, statutory rules, and forms or contracts made under them into Hindi and other Indian languages. Apart from literature related to India's judiciary, the translation of all other permanent legal materials is categorized under non-statutory translation. This includes codes, manuals, and rulebooks. Since official literature is predominantly information-based, the translator must possess not only subject-matter knowledge but also a familiarity with

technical vocabulary and its practical usage. Topics in official literature are usually formal and written in a specific style. Hence, the translator should perform translations impartially, keeping this style in mind. Official translations should aim for unambiguity, and both word-formation and sentence-formation must consider the natural tendencies of the Hindi language. During translation, instead of using complex and difficult words, widely accepted and popular terms should be employed so that the goal of effective communication is achieved. Since official translation is different from literary translation, emphasis should primarily be placed on the usage of appropriate terminology. Some examples of official Hindi-English vocabulary are:

Allotment	<i>Ābaṇṭana</i>
Ordinance	<i>Adhyādeśa</i>
Elected representative	<i>Nirvācita pratinidhi</i>
Gallery	<i>Dīrghā</i>
Agenda	<i>Kāryasūcī</i>

Similarly, simplicity must also be maintained in the expressions used in official statements. The translator should use words that ensure smoothness and consistency. Some examples of simple expressions are:

1. Approved as per remarks in the margin.
(हाशिए की अभ्युक्ति के अनुसार अनुमोदित) *Hāśīye kī abhyukti ke anusāra anumodita.*
2. I am directed to say.
(मुझे यह कहने का निदेश हुआ है) *Mujhe yaha Kahane ka nideśa huā hai.*
3. Marked absent
(अनुपस्थिति लगा दी गई) *Anupasthiti laga dī gāī hai.*
4. Early orders are solicited.
(शीघ्र आदेश प्रार्थित है) *Śīghra ādeśa prārthita hai.*
5. As may be agreed upon.
(जैसा करार पाया जाए) *Jaisā karāra pāyā jāe.*

In official translation, it is the prime responsibility of the translator to thoroughly internalize the subject matter and use technical vocabulary and expressions with utmost ease. In the field of journalism as well, a deep understanding of the subject matter and its simple expression is considered essential. In journalism translation, especially in the field of advertisements, the main objective is to attract readers. In such cases, literal translation impedes the purpose. The currently available terminology has become complex. Many words formed from Sanskrit roots are difficult to use. Therefore, while translating journalistic content, it is essential to understand the original concept, and since the translation is intended for the general

public, the use of simple language and words proves especially helpful. Some examples of advertisement translations are:

1. Bajaj Scooter: The Great Indian Spirit
Bulanda Bharat kī bulanda tasvira, hamārā Bajaj (बुलन्द भारत की बुलन्द तस्वीर, हमारा बजाज)
2. New horizon new hope:
Naī diśāem naī āśāem (नई दिशाएं नई आशाएँ)
3. For perfect hair, get the perfect conditioner.
Ākarṣaka alakāwalī ke liye ādarśa kaṇḍīśnara (आकर्षक अलकावली के लिए आदर्श कण्डीशनर)

Based on these examples, we can conclude that the translator's greatest responsibility is to fully understand the original subject matter; where necessary, to use mixed and simple language; to thoroughly analyze the various dimensions of the subject matter, its word usage, and expression skills; and only then proceed with the translation work. Until the translator has deep knowledge of the subject matter and carries out a fundamental analysis of the text, the translation will remain superficial and will not become a successful one. Hence, in relation to the subject matter, it is necessary for the translator to exercise special caution.

7.5 THE CONCEPT AND IMPORTANCE OF LANGUAGE

Man is a social being, and language is his fundamental social necessity. Language is the medium through which a person expresses thoughts and emotions. In the context of translation, language is not merely a tool for expressing emotions, but the very name of a structured system. This structure is bound by rules and grammar. This language, derived from human vocal organs or articulatory organs, is distinct to the human race and is not found among other living beings. Numerous forms of this language, emerging from human articulation, have been observed from time to time. It is well known that the form, structure, and practical manifestation of language continue to evolve, and its existence is inherently linked to specific communities. Hence, language is regarded not as traditional or eternal, but as conventional and arbitrary, adopted and used by a particular community in daily life. Language, therefore, is not merely a system governed by grammar but a dynamic medium for the exchange of thoughts between speaker and listener, facilitating continuous interaction and effective transmission of intended meaning. This makes it evident that language is the primary medium of communication. Language can thus be defined as a structured process of arbitrary sound symbols articulated by the human speech organs, through which a specific race or community exchanges ideas and fulfills emotional needs.

Language is termed a system. The origin of this system lies in sound. From sound emerges the formation of words or clusters of words. Word groups

construct sentences, which are governed by various rules and structures. Through sentences, subjects are elaborated, embedding multiple layers of meaning and context. Grammar is formulated to stabilize the system of sound, word, sentence, and meaning, while linguistics is developed to sustain their usage patterns. Each race or specific community has distinct dimensions related to grammar and linguistics. Based on these foundations, language not only gains an independent existence but also evolves into multiple forms. Language is infinite and boundless, necessitating constant observation and assimilation of its structure. It is on this basis that language continually develops and expands, establishing itself as the primary medium of social expression. Thus, language is a system that, while continuously evolving, remains governed by grammatical rules and exemplifies the principle of unity in diversity.

Language is non-final. Its development occurs differently across each era. Language is never complete; rather, it continues to absorb numerous elements within its vast framework. Initially oral, it eventually embraces written forms, incorporating myriad elements through structural bases, progressing from the gross to the subtle. For this reason, language is considered an acquired asset, earned through social practice and tradition. In language, both the speaker and the listener hold crucial roles, and the nature of language is determined through their mutual exchange of ideas. Language possesses the power to articulate all knowledge and science. Every subject and its depth attain expansion and advancement through language. Therefore, in the context of translation, knowledge of language and its appropriate application is deemed of utmost importance. Language is created by society, for society, and to fulfill social needs.

For the sustenance of social life, language is regarded as an essential tool. It is a system endowed with immense creative potential. Language enables the full development of tradition and culture. It also manifests diverse sources of expression, thus becoming the most effective medium of emotional communication. The speaker conveys a message using a linguistic code, and the listener receives it; thus, both together create a specific system. Within this linguistic system, various levels of dual communication and emotional expression are observed. These different levels are reflected in the practical manifestations within a given work. Therefore, an understanding of language is considered most crucial in the analysis of any literary creation. Especially in a linguistic process like translation, the importance of language becomes even more significant. We will now discuss the importance of source and target languages in the context of translation.

7.6 THE ROLE OF SOURCE AND TARGET LANGUAGES IN TRANSLATION

The expression of a text between two different languages is called translation. Translation is the process of transforming the original text of one language into another language, wherein complete attention is given to the emotional transmission and style of the original text. The language in which the original

material is composed is called the source language, and the language into which the translation is done is called the target language. Throughout the translation process, the constituent elements of both languages play an important role. The translator first selects a specific text for translation, a text that is deeply imbued with the various elements of the source language. The translator must be thoroughly familiar with the creator of the source text, the entire background and tendencies surrounding it, the mindset behind it, and the traditions of the period to which it belongs. He analyzes the original work from both thematic and stylistic perspectives and, based on this, draws certain conclusions. In this process, the translator often has to employ imagination to reach the core fact or point that was the original author's intended aim. On this foundation, the translator not only determines the subtleties of the source language but also explores down to the levels of the original text's words, phrases, idioms, culture, sentences, and core emotions.

After the study of the original work, the process of transference begins. The translator identifies equivalent words in the target language for the key emotions, words, phrases, idioms, and cultural references of the source language. During this process, he keeps the nature of the target language in mind and expresses the emotions accordingly, transferring the text of the original work into the target language. From the perspective of meaning transmission, the translator transforms sentences based on their fluency, naturalness, and clarity at the linguistic level. It is a fact that the source language possesses its distinct nature, structure, grammar, lexical richness, and unique style, while the target language holds a different and diverse existence. Therefore, in the act of translation, both the source and target languages are considered equally important. The translator must have complete knowledge of the nature and structure of both languages. Since translation is the result of a textual dialogue between two languages, the translator must possess a deep understanding of the style, uniqueness, and linguistic capacity of both. The translator acts as the bridge between the source language and the target language; thus, it is essential to pay close attention to linguistic structure and communicative effectiveness. By examining examples, we can ascertain how the difference between the two languages presents challenges to the translator and what responsibilities a proficient translator must undertake.

7.7 THE TRANSLATOR'S KNOWLEDGE OF SOURCE AND TARGET LANGUAGES

It is well known that the process of translation begins with the theme of the source language and develops and transforms into the successful expression of the text in the target language. The process of translation related to language transfer is extremely difficult and labor-intensive. Every good translator moves forward while bearing the dual challenges of the source language and the target language. Translation work is not possible without a profound understanding of both the source and the target languages. During translation, the nature of the source and target languages, the subtlest streams

of emotions, grammatical categories, shades of meanings, and stylistic elements emerge as obstacles. To overcome these obstacles, it is essential for a translator to possess knowledge of grammar, language, and specific stylistic conventions. Only with these skills can a translator perform a natural and appropriate translation; otherwise, proceeding on the principle of "replacing a fly with a fly" (mimicking without understanding), he will produce incoherent translations and mislead the readers instead of satisfying them. Therefore, a translator must have a comprehensive understanding of the distinct grammatical structures and various expressive systems of both the source and target languages.

The entire arrangement of a language is governed by the knowledge of grammar. It is through grammar that a language becomes natural and logical. The significance and existence of both the source and the target languages are shaped by their grammar. For this reason, possessing a fine knowledge of grammar is considered an indispensable qualification for a translator. Through grammatical rules and structures, not only the expression of emotions but also the formation of words takes place. Thus, the first requirement is that the translator must have an understanding of words. Even when bound by grammatical rules, the meanings of words or linguistic units are not always consistent. Prefixes, suffixes, idiomatic expressions, and word compounds are all related to words. Along with this, every word embodies the spirit of its era through its sound and meaning. As a result, even though the word remains the same, it takes on multiple forms.

For example, the Hindi word "*pānī*" (पानी), depending on the context, conveys multiple meanings such as "water," "shine," "radiance," "climate," or "rain":

1. *Āja to bahuta pāni barasā hai.* (जल / Water)
2. *Tere cehare para pānī nahīm rahā.* (रौनक / Radiance)
3. *Dillī kā pānī acchā nahīm hai.* (जलवायु / Climate)
4. *Isa motī maim pānī nahīm hai.* (चमक / Shine)
5. *Ye donom peḍa cāra pānī ke haim.* (वर्ष / Four years of rain)

These examples clearly demonstrate that a word's existence is manifold, and careful attention must be paid to this aspect. Within words, according to the nature of the language, structures related to double meanings, multiple meanings, and synonyms also exist. For example, if we consider Hindi and English, we realize that Hindi often has multiple synonyms for a single word, each carrying slight variations in meaning. For "जल" (water), Hindi offers several synonyms such as 'पानी' (*pānī*), 'अम्बु' (*ambu*), 'सलिल' (*salila*), 'जीवन' (*jīvana*), 'वारि' (*vāri*), 'पय' (*paya*), and 'तोय' (*toya*), while English offers primarily one—water. Conversely, for "child," English has numerous words—brat, child, colt, cub, imp, mite, tot, etc., each with different

connotations. Similarly, some English words, though close in meaning, display fine distinctions: development, growth, and evolution all seem similar but respectively convey nuances of expansion, increase, and progression. If the translator fails to grasp and apply such subtleties, they will remain misguided and produce erroneous translations.

In the context of language, a translator's greatest aid is linguistics. A proficient translator must possess a sound knowledge of linguistics. Through the minute analysis offered by linguistics, the translator learns about the phonological systems of the source and target languages, determining which elements should be transcribed and which should be translated. With the support of linguistics, a translator can maintain awareness of sounds, morphemes, words, sentences, meanings, and expressions, thus preserving the integrity of the text. Knowledge of phonology facilitates easier translation, while accurate usage of word forms acquaints the translator deeply with the original emotions of the text, does justice to the author's intent, and preserves the meaningfulness of the translation.

Sentences are formed through the combination of words, and sentence formation follows a specific process. Every language has a defined word order within sentences. In English, the typical order is Subject-Verb-Object (SVO), while in Hindi it is generally Subject-Object-Verb (SOV). However, despite structural similarities, some sentences can differ semantically and pose difficulties. For instance:

"Gagana ne rote hue Mohana ko paise diye."

Although grammatically correct, the meaning is ambiguous—it could mean either that Gagan was crying when he gave money to Mohan or that Mohan was crying when Gagan gave him money. In such cases, the context must guide the translation according to the intended meaning. Similarly, besides word order, the translator must pay attention to co-occurrence, auxiliary verbs, and phrase constructions when translating sentences. Sentences can be simple, compound, or complex. Based on meaning, there are eight kinds of sentences. Syntax studies these elements, and a translator, by applying such knowledge in practice, can achieve better translation results. While translating sentences, care must also be taken regarding verbs, adjectives, adverbs, number, gender, cases, etc., ensuring translation is aligned with these grammatical features.

The words and sentences used in a language emerge from various circumstances. An accurate understanding of these situations comes from studying their semantic undertones. Every linguistic unit's semantic structure is dynamic and changes over time, adopting multiple forms. With the addition of compounds, prefixes, adjectives, suffixes, and naming elements, the meaning of words expands and contracts, changing their usage and sometimes even rendering some meanings obsolete. Hence, while translating, a translator must be keenly aware of the semantic shifts within a language. Semantics (meaning science) provides this knowledge. It teaches how within a word its denotation, connotation, and implied meaning coexist. Only by maintaining a sound grasp of these can a translator select words

appropriately. In this context, it is crucial for a translator to be alert to shifts in meaning caused by stress patterns or intonation between source and target languages. For example, in English, several words function as both nouns and verbs, distinguished primarily by stress: in "present," stress on "pre" indicates a noun, while stress on "sent" denotes a verb. Similarly, in Chinese, the word "mā" yields four different meanings—horse, a kind of cloth, mother, and scold—depending on tonal variation. Clearly, many factors influence the semantic structure of a language. In essence, the structural meaning, core meaning, implied meaning, grammatical meaning, stylistic meaning, social meaning, and pragmatic meaning are all embedded within a word. The synonymous and polysemous nature of words is influenced by factors such as association, opposition, meaning, context, gender, appropriateness, voice, place, time, proximity, and individual usage. Through the support of semantics and in-depth study, a translator can embody these qualities. The fundamental responsibility of a translator is to comprehend the exact meaning of the source language word and convey it accurately in the target language.

The completeness of translation lies not only in language transfer but also in the transference of style. Expression fundamentally encompasses two dimensions: meaning and style. While meaning transmission adheres to grammatical and linguistic structures, style is a distinctive element that becomes the hallmark of the writer, the translator, or the reader. Hence, the influence of the writer, translator, and reader on style can be clearly observed. Essentially, the translator must be well-versed in the original author's style. Every writer has a personal style—some prefer proverbial expressions, others idiomatic speech; some favor concise sentences, while others use elaborate, ornamental language. Some writers even maintain rhythm and sound in prose. Along with grammatical and structural knowledge of the source and target languages, a translator must also understand the author's unique expressive techniques. It is the translator's responsibility to do full justice to the translation while preserving the author's style and showcasing their competence. In this context, the translator also bears responsibility toward the readership. They select the target audience and accordingly choose the appropriate language, avoiding exaggeration and aiming for natural, effortless expression. For example, if the translation is intended for a highly literate literary audience, the use of formal, Sanskritized Hindi may be appropriate. If the subject of the source text addresses contemporary issues and aims to interpret public life, the translator should prefer easy, simple, conversational Hindustani. Through stylistic understanding, one not only comprehends the depth and semantic structure of the subject but also contributes significantly to the enrichment of the target language.

7.8 CULTURE: MEANING, IMPORTANCE, AND DIMENSIONS

Culture is a distinctive and comprehensive concept of human life. Indeed, the integrated form of a country's, a community's, or an individual's complete ideals, social traditions, historical methods, spiritual purposes, and efforts made for livelihood is called culture. From an etymological perspective, the

word '*Sanskriti*' (culture) is formed from the prefix '*sam*', the root '*kr*', and the suffix '*tin*', meaning to refine or to perfect. Culture is the integrated form of refinements (*saṃskāras*), through which a person's emotions and thoughts are refined. Through it, wisdom is awakened, and the three visions are systematically organized. Using his intellect, man continuously creates in the field of thought. The developed form of human intellectual and mental tendencies is called culture. Culture fosters the full development of a person's personality and nurtures the feeling of humanity. This is why culture is considered to be associated with many elements.

Culture is a priceless treasure of humanity, which is constructed through refinements (*saṃskāras*). Culture propagates and explicates these refinements. Through it, the path for a religion-centered life is paved. It is culture that shapes human virtues like good conduct, compassion, sacrifice, tolerance, courage, etc. Through human virtues, our life moves towards moral conduct. A life full of morality provides meaningful life values and becomes instrumental in the advancement of life. When this happens, our mental development becomes possible. Culture is not only indicative of mental development but also of external development related to civilization. Culture, indeed, manifests practically through civilization. Coming into contact with civilization, our customs, food habits, dress, external developments, and other such elements start getting assimilated into culture. Not only that, but our folk beliefs, religious beliefs, and superstitions also become part of culture. In contact with such beliefs, culture starts expressing mythology. Through the flavor of history and mythology, culture takes the form of a particular community. Even the shape of philosophy begins to appear in culture because culture itself creates the perspective towards life. It is evident that culture is a comprehensive concept in which elements of refinement, mythology, religion, tradition, history, customs, philosophy, morality, and civilization are incorporated. Culture is the identity of a nation or a community, and it is through culture that human life develops and flourishes. Culture strives to make human life beautiful and auspicious and expresses social and traditional ideas.

Culture is the artistic expression of human life, which separates a human being from animalistic tendencies and leads him towards humanity. Culture is the very name of the process of rising from the animalistic level to human civilization and identity. In truth, the entire activities of human life are conducted by the inner tendencies and the external traditions and refinements that one adopts to truly progress towards becoming human; this is called culture. Culture is the integrated form of folk beliefs and faiths, customs, attire, festivals and celebrations, means of recreation, folk songs, folk literature, folk arts, religion, spirituality, and philosophy. It is at once eternal and timely. Its eternal elements always remain, while some values, ideas, and beliefs continually merge according to the truth of the era. This is why culture is considered as broad and dynamic as life itself. To know and preserve culture is the foremost duty of every human being. Through culture, knowledge develops, and through society, the nation and the world are

benefited. Therefore, accepting culture and promoting it is in the national interest.

Culture is the natural expression of the collective psyche. It reflects the entire beliefs and traditions of a nation, a country, or a particular thought, making it recognizable. Through cultural consciousness, the overall development of human life takes place. Through culture, customs, and ideas of different countries come before society. The nature of literature also greatly depends on culture. Culture provides a new direction to lifestyle, conduct, customs, and festivals. In this era of information revolution and mass communication, the effort to come closer to one another can be easily fulfilled through cultural unity and consciousness. Culture also moves forward based on geographical significance. At the international level, the primary medium for knowing and understanding one another is culture itself. Culture is the main tool for the development of personality, society, religion, spirituality, and mentality. Especially in the context of translation, it can be seen that culture is the primary basis for bringing two languages closer and studying them deeply. Through cultural consciousness, the full joy of human life can be experienced. In the context of translation, culture is reflected in the original author's conception, work, and source language. Progress in the field of translation is possible only through understanding all aspects of culture.

7.9 THE TRANSLATOR'S CULTURAL AWARENESS

It is well-known that culture is the expression of values and refinement (*saṃsakāra*). It is culture alone that enables a nation, community, or race to attain a distinct identity. Culture is a particular level of life that is regulated by civilization and becomes diverse in the form of food habits and attire. By synthesizing cultural elements, many thinkers have expressed their thoughts in their respective languages. In such cases, to express these ideas or emotions into another language, the need for a translator arises. In this context, it is the translator's cultural awareness that renders his translation work complete and successful. Indeed, it is essential for the translator to have a full knowledge of the cultural setting of the original text, the conduct, thoughts, lifestyle, customs described in it, as well as the social, economic, religious, and historical beliefs. Without this, both content knowledge and linguistic knowledge are rendered meaningless. All these elements are considered the life-force of any original text; if justice is not done to them, the entire translation becomes lifeless. Hence, for becoming an excellent translator, the understanding of culture is deemed absolutely necessary.

Culture is expressed mostly in the form of words. Therefore, in this perspective, special caution should be exercised regarding word usage and the selection of synonyms. Translators often render the shadows of words from the source language but fail to convey the correct meaning; for this, the translator must delve deep into words associated with the particular culture

and bring forth their intended meaning through historical, social, religious, and geographical contexts. Evidently, under cultural awareness, it also becomes necessary for the translator to understand what kind of expression would be meaningful and appropriate for the emotions being conveyed through cultural expressions. Due to the vastness of the cultural field, it is also expected that the translator's cultural understanding be extensive; he should possess awareness of the cultural dimensions related to both source and target languages. Ahead, we shall also discuss the translator's understanding with reference to various dimensions of culture.

The translation of any text is based on human emotions, experiences, mental processes, along with the genre of the text, the art of translation, and the science of translation. The work of translation is carried out in accordance with the goal-emotion of the text. In scientific texts, the language is formal and precise, while in cultural texts associated with human emotions, the language is profound and serious. Therefore, the translation of cultural elements is considered difficult and labor-intensive. In this kind of translation, it is very important for the translator to be highly knowledgeable. Indeed, translating cultural elements is a challenging task that requires great vigilance. Especially in literary works and cultural expressions, the words of culture and their natural usage are echoed through many mediums. The first medium of cultural expression is the names of cultural individuals, places, and events. For example: the profiles of Ram, Krishna, Vaman, Hari, Hanuman, Sugriv, Kansa, Ravana, Duryodhana, Shiva, Brahma, Vishnu, Sita, Radha, Ahilya as described in the Puranas; Muhammad, Nabi as explained in the Quran; and Jesus Christ, Virgin Mary, etc. as mentioned in the Bible — all of these hold specific cultural significance. Similarly, cultural places like Ayodhya, Lanka, Banaras, Chitrakoot, Govardhan, Jerusalem, Lake of Fire carry their distinct cultural identities. Festivals such as Holi, Diwali, Dussehra, and Pongal also hold a unique perspective related to history and mythology. Translating all these names into another language or culture with the same significance is almost impossible. Even if an attempt is made, without cultural awareness, justice cannot be done in translation. These names are based on feelings of reverence, which the translator must recognize to ensure accurate translation.

The fundamental basis of cultural expression is also embedded in food habits and lifestyles. Through food, too, the culture of a particular country or race finds expression. Therefore, to translate accurately, the translator must have an understanding of the food habits and lifestyles inherent in the cultures of both the source and target languages. For instance, Dosa, Sambar, Vada, Uthappam are related to South Indian culture; Kheer, Puri, Halwa, Saag, Dal, Rice, Chana, etc. are related to North Indian culture; whereas Pizza, Burger, Chinese food, and Cold drinks are related to foreign cultures. A practical translation of such cultural foods should be done through proper understanding. Similarly, elements related to our lifestyle also come forward.

For example, in English, greetings like "Hello," "Good morning," "Good night," "Holiday," etc. are part of their lifestyle; whereas "Namaskar," "Ram-Ram," "Jai Siya Ram," "Pāyī Lagūn," "Radheshyam Ji," "Sat Sri Akal," etc. are part of Indian culture. The translator must have a good grasp of the context while translating these and use explanatory methods when necessary. In this perspective, the translator conveys the near-meaning equivalent expressions to make the act of translation smooth and simple. The cultural context not only expresses our surroundings but also our entire mental consciousness; it is clear that a translator, by keeping cultural awareness in mind, transcends mental states as well.

Another dimension of culture finds expression through philosophy. Through philosophy, the doctrines of action (karma), the concept of liberation (moksha), and the goals of life are presented. Concepts such as religion, action, liberation, rebirth, destiny, purpose of life (*puruṣārtha*), illusion (maya), and attachment (*moha*) are elucidated through philosophy. Such expressions emerge not only in works like Kamayani by Jaishankar Prasad, Ramcharitmanas by Tulsidas, Sufi literature, Kamayani again, and Ram Ki Shakti Puja by Suryakant Tripathi 'Nirālā', but also give rise to a new perspective towards life. While translating such works, it becomes necessary to thoroughly understand and recognize the environment, characters, and emotions they embody, and to maintain a subtle outlook towards them. A good translator completes his task through various methods, creating a complete understanding of the context, and transmitting the nearest possible meaning. Sometimes, through partial alteration, he adapts the cultural expression of the source language into the target language. Taking recourse to emotional translation (*Bhāvānuvāda*) or shadow translation (*Chāyānuvāda*), he expresses philosophical life. In case of failure through other methods, he reaches the objective either by partially omitting elements or by presenting them as they are with explanatory notes. Thus, in order to overcome the obstacles encountered in expressing cultural-philosophical elements during translation, the translator must undertake several intellectual efforts, which is an essential requirement for every good translation.

Cultural images are found not only in words but also in phrases and expressions. Such expressions include proverbs, thoughts, or ancient beliefs. These expressions are often based on specific contexts or traditions. The first utterances of the Vedas, like "Satyam Vada," "Dharmam Cara," "Swādhyāyaniratāh" are such expressions, which not only convey messages about living life but also support specific ideas. Such sayings should be translated by first understanding their profound meanings and their contexts. In this regard, the translator's responsibility is first to fully understand such expressions, recognize their contexts, and then present their emotional or shadow translation in the target language. Indeed, the translation of expressions is usually possible through emotional translation; thus, the translator must inspect and study the places related to customs, rituals,

traditions, and religion before translating accordingly. Some cultural expressions are as follows:

1. अरुण यह मधुमय देश हमारा । (Aruṇa yaha madhumaya deśa hamārā)
2. नियति चलाती कर्म चक्र यह । (Niyati calātī karma cakra yaha)
3. सत्यम् शिवम् सुन्दरम् । Satyam Śivam Sundaram (Truth, Auspiciousness, Beauty).
4. असतो मा सद्गमय । Asato Mā Sadgamaya (Lead me from untruth to truth).
5. नर हो न निराश करो मन को । Nara ho na nirāśa karo mana ko (O human, never let your mind be disheartened.)

Among these examples, the first two lines belong to Jaishankar Prasad. The third and fourth lines are statements from the Puranas, while the fifth line is the life principle of Maithili Sharan Gupt. Each of these expressions has its own unique world. The philosophy of Pratyabhijñā (recognition) is reflected in the poetic lines of Jaishankar Prasad. The emotion of considering truth as welfare and faith in truth is the core mantra of Indian culture, whereas Maithili Sharan Gupt's humanistic vision is predominant. Hence, while translating such expressions, faith in culture and contextual knowledge is considered fundamental. Keeping this perspective in mind, the translator should render the original emotion according to the spirit of the shadow so that he may do justice to the expression as well as to the readership. Therefore, cultural translation is considered extremely difficult and arduous.

Proverbs and idioms are integral parts of culture. They are associated with folk experience. These folk experiences are related to the moral, religious, social, philosophical, and cultural lives of particular societies. Therefore, by using them in literary works, the beauty of expression and vividness are established. A proverb is a phrase reflecting folk perception, while an idiom is a group of words that depict uniqueness and sarcasm. Proverbs and idioms are special forms of verbal artistry that create marvel through figurative and sarcastic meanings. They also contain our culture and heritage; thus, the translator must have cultural knowledge at the level of proverbs and idioms for both source and target languages. If corresponding idioms are not available in the target language, then the translator should adopt the essence or emotion of the idiom and convey it through equivalent expression. Special attention is required, especially for sarcastic proverbs and idioms. The translator must analyze the source language idioms and translate them while preserving the sarcasm, thereby maintaining the depth of the idiom and providing society with new idioms. Proverbs and idioms are the original sources of cultural expression, and it is the translator's prime responsibility and fundamental duty to recognize and preserve them. In translating proverbs and idioms, the translator should demonstrate their creative and cultural competence and strive to express the same strength and sarcasm as in the original.

7.10 SUMMARY

Translation is not merely a linguistic exercise; it is an intellectual and creative endeavor that requires expertise in subject matter, language, and culture. A translator's responsibilities extend beyond word-for-word substitution to include the preservation of meaning, style, and cultural nuances.

Key aspects covered in this unit include:

The Scope of Translation: Translation involves the transfer of meaning from the source language to the target language while ensuring clarity, coherence, and fidelity to the original text.

The Translator's Responsibilities: A translator must balance linguistic accuracy, cultural sensitivity, and subject-matter expertise to produce an effective translation.

Subject-Matter Knowledge: Understanding the theme and content of a text is essential for accurate translation. Whether dealing with literature, law, science, or philosophy, a translator must be well-versed in the field's terminology and conceptual framework.

Linguistic Proficiency: Mastery of both the source and target languages is crucial. This includes grammar, vocabulary, idiomatic expressions, stylistic variations, and contextual interpretations.

Cultural Awareness: Since language is deeply rooted in culture, a translator must recognize and adapt cultural references, idioms, and social norms to maintain the original text's intent and readability.

By integrating these competencies, a translator fulfills their role as a bridge between languages, societies, and intellectual traditions.

7.11 QUESTIONS FOR PRACTICE

1. What are the primary responsibilities of a translator, and how do they impact the quality of translation?
2. Discuss the importance of subject-matter expertise in translation.
3. Why is it essential for a translator to have knowledge beyond language proficiency?
4. Explain the significance of linguistic proficiency in translation. What are the key linguistic skills required for a competent translator?
5. How does culture influence translation? Discuss the challenges faced by translators in culturally sensitive texts.

6. Compare the roles of source and target languages in translation. How should a translator maintain a balance between fidelity to the source text and adaptability in the target language?
7. What strategies can a translator use to ensure that cultural elements are accurately conveyed in a translated text?
8. Describe the relationship between translation and intellectual discourse. How has translation contributed to the transmission of knowledge and literature across cultures?
9. Discuss the impact of globalization on translation practices. How has the role of translators evolved in the modern world?

7.12 ANSWERS TO PRACTICE QUESTIONS

(Note: Answers will depend on students' comprehension and analysis of the unit. However, general points of discussion include the translator's responsibilities, linguistic skills, cultural adaptation strategies, subject-matter expertise, and historical perspectives on translation.

1. The first responsibility of a translator is related to the development of the linguistic process through language comprehension; the second responsibility is to attain the vision related to the original work through text comprehension; and the third responsibility is to convey the original sentiment through a natural and simple translation. The translator has a significant responsibility towards the style of the text. After a serious study of the style of the original text, they should present a corresponding image in the nature of the target language. The natural transition of the original text into the target language should be effortless.
2. During translation, the subject matter of the source text constitutes the basic material of that endeavor. The translator should have complete knowledge of the various dimensions and aspects of the original content. Each subject matter has its own specific word usage, context, and inner knowledge. The meaningfulness of each subject matter has its own diversity. If the translator does not possess thorough knowledge of the subject matter of the source text, only inconsistent and irrelevant translation will result. Complete knowledge of the subject matter by the translator makes a translation successful. Therefore, the subject matter of the source text is considered the fundamental entity.
3. The basic material of translation or the subject presented for translation is called the original content. In the context of translation, the original content can be seen in two main forms — the content of literary texts and the content of non-literary texts. In literary texts, various forms of poetry and prose are included, while politics, religion, society, culture, administration, journalism, information science, and technology, etc., are part of non-literary texts. While translating literary texts, especially

poetry, it is essential for the translator to be an emotional, imaginative poet. They must have complete knowledge of poetics, only then will they be able to coordinate poetic rhythm, musicality, imagination, emotion, etc., in poetic translation. Meanwhile, for the translation of prose forms, along with imagination, thorough understanding of literary word usages and cultural and regional knowledge of the original content is essential. Only then will they be able to translate prose content accurately. For the translation of non-literary texts, the translator must have complete knowledge of the subject's concepts and terminology. In such fields, realism is required more than imagination, and the translator must also be analytical and deeply serious.

4. Language is the name of a system of arbitrary sound symbols uttered by the human mouth, through which people of a particular community exchange ideas among themselves. Language is the primary medium of human communication. The language whose material is translated is called the source language, while the language into which the source material is translated is called the target language.
5. The entire process of translation moves from the source language to the target language. First, the translator studies and contemplates the language and style of the source content, its linguistic nature, and structure. Subsequently, according to the understanding of the source language, keeping in mind the choice of words, nature, and structure, the translation work is completed. In the absence of proficiency in either of the two languages, the translation process cannot be appropriate. Only with deep knowledge of both languages is better translation work possible.
6. The entire process of translation is a process of linguistic transference. First, the material of the source language is studied, understood, and analyzed. Then, the linguistic features like sound, word, form, sentence, expression, meaning, etc., of the material are studied, and grammatical and structural characteristics are made the basis for translation. Based on this, conclusions related to the original text are drawn. Using those conclusions, their transference is carried out into the sound, word, form, sentence, expression, and meaning of the target language. In this transference, the grammar, organization, and structure of the source language are taken as the foundation. Therefore, linguistic features of both languages are considered important in the translation process. Through practice, the translator achieves proficiency in the linguistic expressions of both languages and completes the translation by employing practical forms. The translator bases their translation on the original author's style, the target readership's language style, and their own unique style, using them naturally and seamlessly.
7. Culture is such an integrated form of values where practical civilization, history, tradition, customs, ethics, lifestyle, entertainment, religion, spirituality, philosophy, mythology, morality, and various elements

remain incorporated. In the context of translation, cultural awareness has been considered most important. Culture is the fundamental element through which the identity of any content or particular language is established. Therefore, while translating, the translator must have knowledge of the culture of the content and an understanding of its expression in translation.

8. Proverbs and idioms are considered important elements of a country's culture, where some story or context from history forms their root. This very background makes the language creative and gives it a distinct existence. Clearly, proverbs and idioms contribute significantly to the bright image of linguistic expression. Hence, without a subtle understanding of the proverbs and idioms of both the source and target languages, understanding the original sentiment of the source language and maintaining the flow of the target language is difficult. Therefore, it is a necessary skill of a good translator to protect the figurative forms of such sayings and, as needed, use literal translation, emotional translation, or equivalent expressions to complete the translation work. Only by using the internal understanding of proverbs and idioms can a translator make their translation successful and meaningful.
9. The depth and seriousness of any subject are obtained through the cultural elements of its language and context. Culture is such a characteristic of a language that it becomes the reason for its existence. Therefore, in the context of the specialized art of 'translation,' which connects two languages, cultural awareness is considered particularly important. It is the primary duty of the translator to have complete command over the culture of the source language, the translation culture, and the target language before translating. Without this, they will not be able to do justice to the source language, the target language, or the readership. Without knowing the worldly thoughts, religious beliefs, philosophical expressions, proverbs and idioms, special usages, significant personalities and places, food habits, lifestyle, and moral values of a language, translation is not possible. Thus, the translator must have appropriate knowledge of all these. Where necessary, explanatory notes should be used for the translation of such contexts. In some cases, shadow translation (i.e., conveying the sense rather than literal words) may also be employed. The translator completes the translation work by fully understanding the cultural elements and preserving their nuances according to the nature of the language.

7.13 SUGGESTED READINGS

To deepen their understanding of translation studies, students are encouraged to refer to the following texts:

- Baker, Mona. *In Other Words: A Coursebook on Translation*. London: Routledge, 2011.

- Bassnett, Susan. *Translation Studies*. London: Routledge, 1980.
- Catford, J.C. *A Linguistic Theory of Translation*. Oxford: Oxford University Press, 1965.
- Hatim, Basil & Munday, Jeremy. *Translation: An Advanced Resource Book*. London: Routledge, 2004.
- Munday, Jeremy. *Introducing Translation Studies: Theories and Applications*. London: Routledge, 2016.
- Newmark, Peter. *A Textbook of Translation*. Hertfordshire: Prentice Hall, 1988.
- Nida, Eugene A. & Taber, Charles R. *The Theory and Practice of Translation*. Leiden: Brill, 1969.
- Venuti, Lawrence. *The Translator's Invisibility: A History of Translation*. London: Routledge, 1995.

Books in Hindi

- गुप्त, गार्गी एवं टण्डन, पूरनचन्द (सं.), अनुवाद बोध, नई दिल्ली, भारतीय अनुवाद परिषद।
- तिवारी, भोलानाथ, अनुवाद विज्ञान, हिन्दी माध्यम कार्यान्वय निदेशालय, दिल्ली विश्वविद्यालय
- टण्डन, पूरनचन्द (सं.), अनुवाद शतक (भाग 1 एवं 2), नई दिल्ली, भारतीय अनुवाद परिषद।
- टण्डन, पूरनचन्द, अनुवाद साधना, दिल्ली, अभिव्यक्ति प्रकाशन।
- टण्डन, पूरनचन्द एवं सेठी, हरीश कुमार, अनुवाद के विविध आयाम, नई दिल्ली, तक्षशिला प्रकाशन।
- भाटिया, कैलाश चन्द्र, अनुवाद कला सिद्धान्त और प्रयोग, नई दिल्ली, तक्षशिला प्रकाशन।
- सिंहल, मंगेश, अनुवाद संवेदना और सरोकार, संजय प्रकाशन, दिल्ली

