

Q. What is Interlingual, Intralingual and Intersemiotic translation?

Ans:- 1. Intralingual translation –translation within the same language, which can involve rewording or paraphrase;

2. interlingual translation –translation from one language to another.

3. intersemiotic translation –translation of the verbal sign by a non-verbal sign, for example music or image.

Q.What is the Difference Between Literal and Free Translation?

Ans: The main difference between literal and free translation is that literal translations involve word-to-word translation, whereas free translations involve translating the general meaning of a text.

Translation is converting the meaning and context of a text from one language to another. Literal translations and free translations are types of translations. Literal translation is the rendering of a text from one language to another one word at a time, without considering the meaning of the text as a whole, while free translation is translating a text in such a way that it reproduces the general meaning of the original text.

Q. Difference between translation and transcreation?

Ans: The basic difference between translation and transcreation is that

Transcreation refers to creatively translating marketing materials, whereas translation has a much broader meaning. Translation is about producing an accurate and idiomatic rendering of the original text. Transcreation, on the other hand, involves translating with more artistic licence.

The translator has to stay true to the original. The transcreator stays true to the original where this will work, but can also incorporate copywriting, as they see fit.

One might say that the translator is constrained by the limits of the original text. The transcreator, on the other hand, can break away from those constraints. They may even break out of the text, to look at the localization of images.

Translation is always a creative process. Professional translation aims to produce a text that expresses everything in the original. This includes meaning, style, tone and register. But it isn't the translator's job to introduce meaning that wasn't there before, or to take meaning out. This is a line that marks the difference between translation and transcreation.

Q. Communicative and functional translation?

Ans: Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original.

A translation that achieves the intended purpose may be called 'functional', which means that a text (in this case, a translation) 'works' for its receivers in a particular communicative situation, i.e., in the way the sender wants it to work.

Functional translation means focusing on the function of texts and translation. Functionalism is a broad term for various theories that approach translation in this way. ... For this equivalence-based approach, the emphasis is on the faithfulness or equivalence of the target text (TT) to the source text (ST).

Q. A short note on the concept of transportation in India.

Ans: The word 'translate' comes from the Latin 'translatio' where 'trans' means across and 'latus' means carrying; the word thus means the carrying across of meaning from one language to the other. The various Indian language words for translation do not convey this meaning. Anuvad (speak after), bhashantar (linguistic transference) what P. Lal, one of India's well-known translators, has described as 'transcreation'. This is a process whereby the translation, rather than a docile transference of meaning from one linguistic system to the other, becomes a retelling by the translator in another language. So this implies that our basic concept of translation was different, and we need to explore if this is because classical Indian critical theories conceptualized it differently.

India is a multi-lingual country and has always been so. There are actually two distinct language families in India—the Indo-Aryan and the Dravidian. The most ancient of the Dravidian

languages is Tamil, the others being Kannada, Telugu and Malayalam which evolved later than Tamil. The major Indian languages of today derive from either of the two groups, and sometimes two Indian languages might not have many linguistic traits in common. For instance, translation from Hindi to Malayalam means that translation is between two languages that are radically different although they belong to the same region called India. But despite this diversity, we can safely state that Indian languages own a shared sensibility, partly derived from the common heritage of Sanskrit and from ancient theories of literature and language.

Sanskrit was the dominant language in the northern part of India in the ancient times but other languages like Prakrit, Pali and Apabhramsa were used as languages of communication by the common masses. Sanskrit was the language of literature and religious rites. But even in the Sanskrit plays of Kalidasa and other playwrights of the time, the women and lower caste/ class characters speak Prakrit or other dialects like Sauraseni and Magadhi. It was normal and acceptable to change from one dialect into another or one language into another in the course of the same text. Devy points out, 'The extent to which bilingual literary production has been accepted in India as a normal literary behaviour, and the historical length of the existence of such practice are indicative of India's "translating consciousness" (136).

As India passed into the medieval period, the influence of Sanskrit declined. The various invasions during this period also brought with them different cultural and linguistic influences. Persian became the dominant language because it was the language of the court; it was also considered to be the elite language of scholarship under the Mughal rulers. The Mughal courts had scholars who were also translators. Baburnama, the autobiography of Babur was originally written in a language called Chagatay but was translated into Persian by Humayun's minister Bairam Khan. Akbar commissioned translations of Sanskrit works into Persian. The Mahabharata was translated into Persian during Akbar's time. His great-grandson Dara Shukoh translated the Upanishads and the Bhagavad-gita into Persian.

Translations in this period had many important results. Firstly, it helped to make people bilingual—that is, most of them knew two languages or even more. Secondly, it gave rise to new languages like Urdu which was the result of the interaction of Persian with the local language. Thirdly, translations from other works had the effect of introducing new genres to India. For example, translations from Persian brought in new genres like masnavi, qasida and importantly, the ghazal. They were Indianised to suit the local readers' tastes; Mirza Ghalib, the most important of ghazal writers wrote in Persian and Urdu. Fourthly, many Indian texts reached the west through Persian translations. As is the case with most texts, there are no accurate written records about these, which makes tracking them down difficult. But we can say without hesitation that translations helped to make Indian culture what it is today, a happy blending of multiple cultural influences. Bilingualism is a common Indian trait even today.