

The Significance of Translation in the National Development

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(ABSTRACT)

This research deals with the importance of translation worldwide in all walks of life. Hence translators are made to transform language to another with accuracy and fidelity. Translation was known in the past as the knowledge of another language in addition to the mother language, yet translation is not just translating from language into another but the perfect knowledge of the source language¹ to the targeted one². Proficient translators pay much attention to accuracy and fidelity in their translations. Moreover, a translated text may give perfection to the excellence of the original text from which it is translated according to the style of the translator and his linguistic wording, as a result, translated texts may be more preferable than the same texts that are written in their authentic languages and all the credit must go for the proficient translator who has the significant role in accomplishing excellent translated texts since many skillful translators rely on the abstract translation not on word-for-word so that the text can suit the new medium that will be read.

This research aims at acquainting not only readers but also the beginners of translators with how to translate accurately and perfectly. Some people think that translator is just a transformer of the achieved speech not considering the hard job of the skilled translator in arranging the newborn linguistic system from the original text since translation is not only transferring words from language to another but the skillfulness of the translation that lies in forming the linguistic system for these words according to grammatical, derivational, and idiomatic order of the translated language. This is much connected with the linguistic skillfulness and the accuracy of intuition of what is intended in the text within the field of the awareness of the translator who chooses the suitable meaning according to the potential of the text. Compounding the demands on the translator is the fact that no dictionary or thesaurus can ever be a fully adequate guide in translating. The British historian Alexander Tytler, in his *Essay on the Principles of Translation* (1790), emphasizes that assiduous reading is a more comprehensive guide to a language than are dictionaries. The same point, but also including listening to the *spoken* language, had earlier, in 1783, been made by the Polish poet and grammarian Onufry Andrzej Kopczyński.³

Translation is a transformation of civilization, culture, science, thought, style, and language; besides, it is a transformation of the thought of the writer and his culture and style as well. In addition, translation represents the openness of people to each other all over the world since

all the urban countries have risen and civilized because the rise of the translation which has the ability to approach cultures of all people worldwide and enable them to communicate and make advantage of the experiences of each other and a good example in this respect is Abdullah Bin al-Muqafa'a, the famous and hard-working translator, who tried to give a moral advice throughout his translations not only to politicians to stop oppressing people but also to common people to be far away from the political arena when he translated *Kulaila we Dumna* into Arabic. By doing so, Muqafa'a aimed for political leading, social reformation, and ethical issues.

Arabs knew translation since ancient times because they urgently needed it due to their contact with foreign people throughout their trips abroad for commerce and thus they were affected by the countries they visited in different fields of life. At that time, Arabs knew the empires of Rome and Greece, in addition to Persians whose some of their words are transformed into Arabic language and these borrowed words appeared in the poetry of some Arab famous poets such as al-A'asha who is known as the famous poet who used Persian words in his poems.

The need for translation increased during the al-Abbasi golden age after the rapid expansion of the Islamic Arab state due to the Islamic conquests and the urgent need for the direct contact of the Arabs with their colonies in addition to their surrounding neighbouring civilizations which are Persia, Greece, and Rome, therefore Arabs carried out translating the Greek sciences such as medicine, astronomy,

mathematics, and philosophy, in addition they translated some of the Persian artistic activities.

The movement of translation reached a sophisticated phase during the ages of the Caliphs Haroun al-Rasheed and his son al-Mamoun. It is said that Rasheed was granting some translators such as Hanin Bin Issac gold worth of the weight of his books translated into Arabic. It is well-known that Mamoun established Dar al-Hikma with the aim of activating translation work. Issac lived a period of his life in Greece with the aim of learning the Greek. He was very skilled translator as he was translating a sentence from the source language for a sentence into the targeted one and he was not translating any word solely. He translated many of the Aristotle's books such as Morals and nature. However, during the Abbasi Age Arabs were taking care of the accuracy and fidelity of their translations and thus several translations of one text appeared and a good example for this case when Abu Bashr Matti Bin Younis translated the book called Poetry written by Aristotle, the same book was also translated again by Yihiya Bin Udai and this repetition of translation signifies the keenness of Arab translators on the accuracy and fidelity.

In the Ninth Century, Arabs translated most of Aristotle's books and many other Greek books into Arabic. Ironically, that some of these Greek original books were later lost, that's why they were translated into Greek language via Arabic, thus if they were not translated into Arabic they would be lost forever. The same thing happened when the book

Kulaila we Dumna was translated anew into Persian by basing on the Arabic text because of the loss of the Persian translated version.

However, translation is the communication of the meaning of a source-language text by means of an equivalent target-language text.⁴ The word translation derives from the Latin *translatio* (which itself comes from *trans* and *fero*, together meaning "to carry across" or "to bring across"). The modern Romance languages use words for *translation* derived from that source and from the alternative Latin *traduco* ("to lead across").⁵ The English poet and translator John Dryden (1631–1700), described translation as the judicious blending of the two modes of phrasing which are *metaphrase* (literal translation) and *paraphrase* when selecting, in the target language, counterparts, or equivalents, for the expressions used in the source language. Dryden cautioned against translation word-for-word, as saying "When a painter copies from the life... he has no privilege to alter features and lineaments..."⁶

The special role of translator in community is described in a posthumous 1803 essay by Poland's La Fontaine⁷, as saying:

Translation . . . is in fact an art both
estimable and very difficult, and therefore
is not the labor and portion of common

minds; it should be practiced by those who are themselves capable of being actors, when they see greater use in translating the works of others than in their own works, and hold higher than their own glory the service that they render their country.⁸

Any good translator should take (fidelity or sincerity and transparency) into consideration in his translations. In the 17th-century, Gilles Menage⁹ coined the phrase "*les belles infidèles*" to suggest that translations, like women, can be *either* faithful *or* beautiful, but not both. However, fidelity can be defined as the extent to which a translation accurately renders the meaning of the source text, without distortion while transparency is the extent to which a translation appears to a native speaker of the target language to have originally been written in that language, and conforms to its grammar, syntax and idiom. A translation that meets the first criterion (fidelity) is said to be faithful while a translation that meets the second criterion (Transparency) is said to be idiomatic. Yet, in certain contexts a translator may consciously seek to produce a literal translation. Translators of literary, religious or historic texts often adhere as closely as possible to the source

text, stretching the limits of the target language to produce an unidiomatic text. A translator may adopt expressions from the source language in order to provide local colour.

In recent decades, prominent advocates of such "non-transparent" translation have included the French scholar Antoine Berman, who identified twelve deforming tendencies inherent in most prose translations,¹⁰ and the American theorist Lawrence Venuti, who has called upon translators to apply "foreignizing" translation strategies instead of domesticating ones.¹¹ Many non-transparent-translation theories draw on concepts from German Romanticism, the most obvious influence being the German theologian and philosopher Friedrich Schleiermacher. In his seminal lecture "On the Different Methods of Translation" (1813) he distinguished between translation methods that move "the writer toward [the reader]", i.e., transparency, and those that move the "reader toward [the author]", i.e., an extreme fidelity to the foreignness of the source text. Schleiermacher favored the latter approach; he was motivated, however, not so much by a desire to embrace the foreign, as by a nationalist desire to oppose France's cultural domination and to promote German literature.

Current Western translation practice is dominated by the dual concepts of "fidelity" and "transparency". This has not always been the case, however; there have been periods, especially in pre-

Classical Rome and in the 18th century, when many translators stepped beyond the bounds of translation proper into the realm of adaptation. Adapted translation retains currency in some non-Western traditions. The Indian epic, the Ramayana, appears in many versions in the various Indian languages, and the stories are different in each. Similar examples are to be found in medieval Christian literature, which adjusted the text to local customs and mores.

Large-scale efforts at translation were undertaken by the Arabs. Having conquered the Greek world, they made Arabic versions of its philosophical and scientific works. During the Middle Ages, some translations of these Arabic versions were made into Latin, chiefly at Córdoba in Spain. Such Latin translations of Greek and original Arab works of scholarship and science helped advance the development of European Scholasticism.¹²

A competent translator should have a very good knowledge of the language, written and spoken, from which he is translating (the source language), besides, he should have an excellent command of the language into which he is translating (the target language), moreover, he should be familiar with the subject matter of the text being translated, in addition, he should have a profound understanding of the etymology and idioms to correlate

between the two languages.¹³

The following several steps might be followed by a translator to translate correctly:

- *Read the text and try to understand its extracts
- *Get out the meanings of the words that you may not understand.
- *Reread the text
- *Start translating the first paragraph of the text a sentence by sentence, after knowing the main verb since it is the key of the sentence.
- *When translating a sentence, always begin with the subject and then the rest of the sentence.
- *After finalizing the translation of the text, read your newborn text and try to ask yourself if you want to express the same text but in your own language what would you say If your answer does not satisfy you then you have to formulate the sentences again.
- *Finally a good translator should polish his targeted text to beautify it and approach the newborn text to the original one.

It is important to mention the Arab translator Hanin Bin Issac-abstract translation. The following piece of writing is taken

from *Time Machine* novel written by the English author H. G. Wells and translated in two ways by two different translators:

The darkness grew apace; a cold wind began to blow in freshening gusts from the east, and the showering white flakes in the air increased in number. From the edge of the sea came a ripple and whisper. Beyond these lifeless sounds the world was silent. Silent? It would be hard to convey the stillness of it. All the sounds of man, the bleating of sheep, the cries of birds, the hum of insects, the stir that makes the background of our lives, all that was over.

ترجمة حنين بن اسحق المعنوية الى العربية

وأخذ الظلام يشتد وهبت ريح صرصر من الشرق, وكثرت الثلوج في الجو, وارتفعت من ناحية البحر همسة وحركة, وكانت الدنيا فيما خلا ذلك ساكنة. أقول ساكنة؟ ان من العسير ان اصور لكم سكونها ووقعه. فما بقي شيء من اصوات الانسان والحيوان والطير والحشرات والهوام, او من الحركة المألوفة في حياتنا.

بينما الترجمة الحرفية بطريقة ابن البطريق لنفس النص

وسرعان ما اشتد الظلام – واخذت ريح باردة تهب من الشرق هبات منعشة. وازداد عدد ندف الثلوج في الهواء, وارتفعت من ناحية البحر همسة وحركة, وكانت الدنيا فيما خلا هذه الاصوات التي لاحياة فيها ساكنة. ساكنة؟ ان من العسير ان اصور لكم سكونها, فإنه لم يبق شيء من اصوات الانسان وثرغاء الخراف وبغام الطير وطنين الحشرات او الحركة التي تكون مهاد الصورة في حياتنا.

The most difficult kind of translation is the translation of poetry since it needs a special talent of reading between the lines. The following lines are from Jameel Buthayna's poem translated into English by the Professor Rynold Nyclson

ألا ليت ريعان الشباب جديد ودهرا تولى يا بثينة يعود
فنعنى كما كنا نكون وانتم قريب واذا ما تبذلين زهيد
الاليت شعري هل اببتن ليلة بوادي القرى اني اذن لسعيد

Oh, might it flower anew that youthful prime And restore to us,
Buthayna, The bygone time And might we again be blest as we
wont to be When the folk were nigh and grudged what thou gavest
me We also find a translation in the journalism field concerning
security, economic, social, and political stories and the following is
an example about a political-economic story in English and Arabic

International Fair inaugurated in Iraq
افتتاح معرض دولي في العراق

افتتح معرض بغداد الدولي في العاصمة العراقية بغداد في يوم الخميس, بمشاركه (20)
دولة عربية واجنبية والعشرات من الشركات المحلية والاجنبية, قال التلفزيون الرسمي
العراقي .

*Baghdad International Fair has been opened in the Iraqi capital,
Baghdad, on Thursday with the participation of (20) Arab and
foreign countries and dozens of local and foreign firms, the Iraqi
official television said.*

بثت قناة العراقية لقطة بينت بان وزير التجارة العراقي (فلاح السوداني) قال في احتفالية افتتاح المعرض بالنيابة عن رئيس الوزراء المالكي , بان "العراق اليوم هو اكثر انفتاحا من قبل" .

The Iraqiya channel aired a footage showing that the Iraqi Minister of Trade, Falah al – Sudani, said at the opening ceremony of the fair on behalf of Iraq's Prime Minister, al-Maliki , that "Iraq today is more openness than before".

أهمية الترجمة في التنمية الوطنية

غسان عواد أبراهيم

مدرس مساعد

قسم اللغة الانجليزية

كلية التراث أجامعة

المستخلص

يعنى هذا البحث بأهمية الترجمة في جميع انحاء العالم وفي جميع مجالات الحياة. وعليه حرص المترجمون على ان يعطوا أهمية كبيرة عند أترجمة من لغة الى اخرى بدقة وامانة. عرفت الترجمة في الماضي على انها معرفة لغة اخرى بالأضافة الى اللغة الام, بيد ان الترجمة هي ليست فقط نقل نص على سبيل المثال من لغة الى اخرى لكن هي المعرفة التامة باللغة المصدر الى اللغة الهدف, لهذا يعطي المترجمون المبدعون اهتماما اكبر الى الدقة والامانة في ترجماتهم. علاوة على ذلك ربما يعطي النص المترجم تحسين الى ميزة النص الاصيلي تبعاً الى اسلوب المترجم وصياغته اللغوية, كنتيجة لذلك, وربما النصوص المترجمة قد تكون اكثر شهرة من نفس النصوص التي كتبت بلغاتها الاصلية والفضل كله يعود الى المترجم البارِع الذي له الدور المهم في انجازنصوص مترجمة ممتازة بسبب ان كثير من المترجمين الماهرين يعولون على الترجمة المجردة وليست الترجمة الحرفية, كلمة مقابل كلمة, لكي يتناسب مع الوسط الجديد الذي سوف يقرأ.

References

- 1- The source language is a very good knowledge of the language, written and spoken, from which translator is translating.
- 2- The target language is an excellent command of the language into which translator is translating.
- 3- Kasperek, "The Translator's Endless Toil", p. 86.
- 4- Tom McArthur, *The Oxford Companion to the English Language*, ed., 1992, pp. 1,051–54.
- 5- Christopher Kasperek, *The Translator's Endless Toil*, p. 83.
- 6- Kasperek, "The Translator's Endless Toil", p. 84.
- 7- La Fontaine is the Roman Catholic Primate of Poland, poet, encyclopedist, author of the first Polish novel, and translator from French and Greek, Ignacy Krasicki.
- 8- Cited by Kasperek, "The Translator's Endless Toil", p. 87, from Ignacy Krasicki, "O tłumaczeniu ksiąg" ("On Translating Books"), in *Dziela wierszem i prozą* (Works in Verse and Prose), 1803, reprinted in Edward Balcerzan, ed., *Pisarze polscy o sztuce przekładu, 1440–1974: Antologia* (Polish Writers on the Art of Translation, 1440–1974: an Anthology), p. 79.
- 9- Gilles Ménage (1613-92) is a French philosopher and writer commented on translations by humanist Perrot Nicolas d'Ablancourt (1606-64): "*Elles me rappellent une femme que j'ai beaucoup aimé à Tours, et qui était belle mais infidèle.*" ("They remind me of a woman whom I greatly loved in Tours, who was beautiful but unfaithful.") Quoted in Amparo Hurtado Albir, *La notion de fidélité en traduction*, (The Idea of Fidelity in Translation), Paris, Didier Érudition, 1990, p. 231.
- 10- Antoine Berman, *L'épreuve de l'étranger*, 1984.
- 11- Lawrence Venuti, "Call to Action", in *The Translator's Invisibility*, 1994.
- 12- From Wikipedia J.M. Cohen, p. 13.
- 13- Christopher Kasperek, "Prus' *Pharaoh* and Curtin's Translation," *The Polish Review*, vol. XXXI, nos. 2–3 (1986), p. 135.