An Insight into the Intricacies of English to Bangla Translation

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ABSTRACT

The current research paper details a number of essential issues and aspects of English to Bangla translation by investigating the challenges and tries to find out some potential means to solve the problems often encountered. Translation is a most intricate and delicate job that usually associates various phases of language. So, a translator must be aware of both the surface and underlying relations of language because any translation should have the same virtues as the original and inspire the same responses in its readers in the new language. In translation, we translate or transfer 'meaning'– the product of various language components – from the source language (i.e. English) into the target language (i.e. Bangla). Translation from English to Bangla creates scores of difficulties although they are of the same origin. Translation is a multi-step process where all the problems could fall under five major areas of language: syntactic, semantic, stylistic, phonological and usage. This research focuses on the pragmatic discourses and analyses of translating English into Bangla.

INTRODUCTION

Translation is a very demanding but delicate area of language studies. It refers to a critical human activity of interlingual communication that bridges different languages, cultures and/or nations. It sets up an association between at least two languages and their cultures, specially in the written form of language. So, according to Hatim (1997), translation should be approached from the view of contrastive linguistics. Translation, as a matter of fact, involves the transfer of meaning, ideas, thoughts and facts of one language into another. Catford (1965:20) states, "Translation is the replacement of textual material in one language (source language- SL) by equivalent textual material in another language (target language-TL)". As a formal definition, Dubois et al. (1973:22) says, "Translation is the expression in another language (or target language) of what has been expressed in another source language, preserving semantic and stylistic equivalences". Any translation should be read by readers in its new language with the same enthusiasm and understanding as it was in the original which is suggestive of a translator to be both a reader and writer at the same time.

Translation has a great effect on our everyday life for its being one of the diverse means of human communication. But in these days of globalization and widespread immigration, the need of translation is increasing due to the continuous expansion of trade, commerce, science, technology, culture and so forth. Humans begin speaking thousands of different languages carrying their own linguistic and cultural heritages. In general, the purpose of translation is to reproduce various kinds of texts– religious, literary, scientific, philosophical etc– in another language and thus making them available to wider readers. Hence emerges the need of translation with a very long history.

Historical Background

Although English is one of the oldest, Bangla is a most recent Aryan language of the world. The formal introduction of the English language to the region of Bengal– Bangladesh, West Bengal and some other parts of India started when the British took control of it from the late 18th century. The East India Company consolidated their hold on this area following the Battle of Plassey in 1757 and the Battle of Buxar in 1764 and they took complete control of the region by 1793. By the 1700s, English had firmly established itself as the language of administration and many educated people were demanding instruction in English as a means of social advancement (Dil, 2012). Now it is widely used in

the media, in higher education and government and therefore remains as a common means of communication, both among the ruling classes, and between speakers of mutually unintelligible languages.

Literature Review

Cicero and Horace (first century BC) were the first old western schools of translation. They differentiated between 'word for word translation' and 'sense for sense translation'. St. Jerome (fourth century CE) renowned for his translating of the Greek King James' Bible into Latin was the first one to differentiate between the translations of religious texts from the other. According to him, the correct translation is based on the translator's understanding of the original text and the degree of understanding the target language. For many centuries, mainly religious texts were translated and it was only from sixteenth century onwards that translation appeared in other domains and fields of study such as politics, war, literature and the like.

The invention of printing system in the fifteenth century paved the way for the development and improvement of translation. Moreover, renowned theorists like John Dryden (1631-1700), Abraham Cowley (1618-1667) and Etienne Dolet (1915-1946) made significant contributions in the field of translation. In the twentieth century, translation developed as a science called *translation studies* due to contributions by many scholars such as Jean-Paul Vinay and Darbelnet (1958) in *"stylistics"*, J. C. Catford with his book *"linguistic theory of translation"* (1965), Eugene Nida's *Toward a Science of Translating* (1964) and Peter Newmark's *Approaches to Translation* (1988).

Research Questions

The aim and objective of this paper is to discover the answers to the following questions within the field of translation studies:

1. How to find an apt solution for resolving the issues of disagreement between English and Bangla word orders?
2. How to search out a proper alternative for English and Bangla synonyms?
3. How to link up the gaps between the two languages regarding religious, political, cultural, literary etc terms?
4. How to minimise the phonological differences between English and Bangla? etc.

DISCUSSION

The English word 'translation' derives from the Latin word *translatio* which points towards 'a carrying across' or 'a bringing across' of a text from one language to another. It is a mutual linguistic exchange of 'meaning'. In this connection Bassnett (1980:21) says, "Translation involves the transfer of 'meaning' contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar; the process involves a whole set of extra-linguistic criteria also". So, translation needs the processes and techniques which are used to transfer the meaning of English into Bangla, using words which have direct equivalence, new words or terms those do not retain ready-made equivalence, foreign words written in Bangla, or using foreign words to fit Bangla pronunciation. However, Bangla has a tremendous ability to absorb the richness of other languages. The relation between these two languages and the influences of English on Bengal are also because of the fact that historically, Bangla kept similarity with at least three languages: Arabic, Persian and English

The most common conception known to the general public is that translation involves only the replacement of words of one language with words of another language. Hence, it is very important to take into consideration the following two assumptions: (1) translation does not always ensure that every word, used in the target language is equivalent to every word used in the source language and (2) it does not ensure either that the target reader who belongs to a different culture from that of the source reader, will have the same effect experienced by the source reader.

Translation has been used by humans for centuries, beginning after the appearance of written literature. However, translators nowadays use sophisticated tools and technologies to accomplish their work and rely heavily on software applications to simplify and streamline their tasks.

Methods of Translation

Methods of translation refer to the ways we use to transfer the meaning from the source language into the target language. The basic and broad classes of translation to be literal or free are as old as translation itself. In the opinion of Newmark (1988), the main and major methods of translation are classified as (i) Literal and (ii) Free: the form and the content — the direct meaning and in context or out of context — the implied meaning. Again, Larson (1984) suggests a spectrum of translation which has the very literal and the unduly free at its two extremes. Hassan (1995), Ghazala (2008) and many others say, there exists diverse kinds of translation, at whose two utmost ends lie the literal and the free translations. Here, these are exemplified below:

Literal Translation

Literal translation conveys the denotative meaning of words, phrases and sentences in a text from one language to another. According to the ancient Greeks and adapted by an English poet and translator John Dryden, it is also called Metaphrase. Therefore, literal translation works where there is a correspondence between the two languages in terms of semantics and structure. However, it is a bad practice to translate literally between the languages like English and Bangla where the word order, in particular, is not always the same. Notably, literal translation often falters, specially in the case of multi-word units like collocations and idioms as can be demonstrated below (appropriate Bangla expressions are parenthesized with the English meanings). e.g.

English	Bangla
to take after	পরে নেয়া /pɔre nea/
(i.e. to resemble)	(i.e. to take later)

black and white   কালো ও সাদা /kalo o ʃaɖa/
(i.e. written)   (i.e. black and white colours)

Here, the literal meaning of 'to take after' in Bangla is 'to take later' as well as 'black and white' denotes two colours which do not express the exact sense. However, literal translation may sometimes work i.e. it gives the actual meaning in the case of multi-word units as can be illustrated below:

English	**Bangla**
silent killer	নীরব ঘাতক /nirɔb gʰatok/
war and peace	যুদ্ধ ও শান্তি /zudd̪ʰo o ʃant̪i/

This method could be applied in the three different ways such as Word-for-Word Translation, One-to-One Literal Translation and Literal Translation of Meaning. The ancient Greek translated texts into Latin using the literal Word for Word approach where a one-to-one basis of literal substitution was preferred. Here, fluency for target readers is more important than fidelity.

Word-for-Word Translation: This method refers to transferring meaning of each and every word of the source language into the target language with its equivalent words (i.e. with meaning and function). This means we have to translate every individual word. It is a bit risky method since it may upset meaning. So, it is not recognized as a mature translation practice because it does not take structural mismatches into consideration such as word orders, modifications and differences between languages. Here, the SL word order is preserved (in translation) and the words are translated by their most common meanings where cultural words are translated literally. e.g.

SL: A   lion   is   a   fierce   animal.

TL: একটা সিংহ হয় একটা হিংস্র জানোয়ার । ‖ ɛkta ʃiŋho (S) hɛ (V) ɛkta hiŋsro ʤanowar (C) ‖

SL: We missed the boat.

TL: আমরা হারালাম নৌকাটা । ‖ amra (S) haralam (V) noukata (C) ‖

Here, the first example (i.e. in English) has the use of an indefinite article 'A' denoting 'generic reference' (i.e. 'tiger' as a class) as well as another 'a' to fulfill the requirement of English grammar (i.e. indefinite articles with singular count nouns) and the verb 'is' all of which can be omitted without affecting the meaning in Bangla and the second example has both word order as well as meaning problems (i.e. 'to miss the boat' means 'to miss the chance').

One-to-One Literal Translation: It is a broader form of literal translation. In this method, we consider the collocation meanings and translate each SL word or phrase into identical word or phrase in the TL with the same number, grammatical class and type of language. That is, a noun is translated into a noun, an adjective into an adjective, an idiom into an idiom, a collocation into a collocation, a proverb into a proverb, a metaphor into a metaphor etc. e.g.

SL: The man kicked the bucket.

TL: লোকটা পটল তুললো । ‖ lokta (S) pɔtol t̪ullo (V) ‖

SL: A white cow is grazing in the field.

TL: একটা সাদা গরু মাঠে চড়ছে । ‖ ɛkta ʃaɖa goru (S) mat̪ʰe (C) ʧorʧʰe (V) ‖

Here, the underlined words in first example contain an idiom meaning 'to die' and the second a collocation. i.e. 'white cow'.

Literal Translation of Meaning: It is the translation of meaning as closely, accurately and completely as possible. It takes into account for both the TL grammar and word order. Metaphorical and special uses of language are also accounted for in the TL. This method conveys different meanings in different texts, contexts and combination with other words. It could be the best method of literal translation. e.g. The English verb 'go' does not always mean the same in all text, context, and combination with other words. e.g. 'to go' (i.e. 'যাওয়া' /ʤawa/) means 'to leave/to exit', but 'to go through' (i.e. 'পড়া' /pɔɽa/) stands for 'to read' etc.

SL: Najin goes to the market early in the morning.

TL: নাজিন খুব সকালে বাজারে যান। ‖ naʤin (S) kʰub ʃɔkale (C) baʤare (C) zan (V) ‖

SL: Najin goes through the newspaper everyday.

TL: নাজিন প্রতিদিন সংবাদপত্র পড়েন। ‖ naʤin (S) prot̪idin (C) ʃɔŋbadpɔt̪ro (C) pɔɽen (V) ‖

Free Translation

Free translation is the act of rendering as closely as possible the word, structure, and grammar of a source document or text into the translation. This is often made for students and scholars who have knowledge of the languages they are reading. Here, fluency is not as important as fidelity. This method is considered to be better than the previous one, the literal translation. Free method means to translate without any constraints. Free translation reproduces the general meaning of the original text. So, it produces the matter without the manner, or the content without the form of the original and it may or may not closely follow the form or organization of the original. It translates the spirit, sense or the message, not the letter or the form of the text. Free translation does not translate every single word in a text. The translator can translate the way s/he understands. So, it is convenient both for the translator and the person who reads it. It is usually a paraphrase that is much longer than the original and often prolix and pretentious. It is also called 'interlingual translation'. e.g.

SL: Birds fly freely in the sky.

TL: পাখিরা স্বাধীনভাবে আকাশে উড়ে। ‖ pakʰira (S) ʃad̪ʰinbʰabe (C) akaʃe (C) uɽe (V) ‖

SL: Familiarity breeds contempt.

TL: মাখামাখিতে মান থকে না। ‖ makʰamakʰit̪e man t̪ʰake na ‖

Free translation is more apposite when an English expression needs to be exposed through translation. e.g.

SL: Translation is not a piece of cake.

TL: অনুবাদ সহজ কাজ নয়। ‖ onubad ʃɔhoʤ kaʤ nɛ ‖

Now, some other commonly employed methods of (free) translation, specially for linguistic texts, are discussed here:

Adaptive Translation

Adaptation or adaptive translation is a translation method whereby the SL text is freely translated into the TL text. It is mainly a procedure appropriate to particular circumstances such as translating plays for the stage, which aims to achieve a particular kind of equivalence that can be appreciated within the TL culture. As a result, the themes, characters, plots etc are usually preserved, while the SL culture is converted

to the TL culture and the text rewritten. Adaptation is very helpful in translating nursery rhymes also. This is the 'freest' form of translation.

Scientific Translation

Scientific translation involves the use of specific terminology, hence focusing on denotation rather than connotation. Unlike natural or literary language, scientific language is isomorphic from a lexical point of view. The translators have to develop a high degree of linguistic knowledge, which they can apply to the translation of texts in their field of expertise. The scientific translation is pertinent to the fields of medicine, pharmaceutics, chemistry, physics, information technology, engineering, aeronautics and others.

Idiomatic Translation

Idiomatic translation reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original. It is a TL oriented method presented by Newmark (1981 and 88). This method is a good device for the translators to make their texts more natural as it uses natural components of language and also more of literary as idioms, proverbs etc are the structures of the texts. It is also found that the idiomatic translation could be used where there is a sentence in the SL for which there is a proper equivalent (i.e. as close as the original) in the TL.

Communicative Translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the reader. Newmark (1981:39) says, "Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original". Communicative translation has a target language bias; it is free and idiomatic. It must emphasise the force rather than the content of the message. It is likely to be smoother, simpler, clearer, more direct, more conventional and tending to under-translate– it uses more generic terms in difficult passages.

Semantic Translation

This type of translation must take more account for the aesthetic value of the source language text, compromising on the 'meaning' where appropriate so that no assonance, wordplay or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents. It may make other small concessions to the readership. It is more flexible admitting the creative exception to the full fidelity and allows for the translator's intuitive empathy with the original.

Creative Translation

Creative translation is not merely substituting words in language 'X' for words in language 'Y'. It requires a flexible approach that suits the target audience. For example, creative translation includes advertisements with attention-grabbing taglines for products or marketing materials. Translation that catches only the literal meaning will not convey the message appropriately and might not even make sense. Creative translation will make the content have the same effectiveness and convey the same impression as the original source text.

Cognitive Translation

It reproduces the information in a source language text converting the source language grammar to its normal target language transpositions, normally reducing any figurative to literal language. Cognitive translation tries to understand and explain the workings of translators' minds- how their cultural and linguistic backgrounds influence their thinking and understanding.

Faithful Translation

Faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the target language grammatical structures. It transfers cultural words and preserves the degree of grammatical and lexical abnormality (i.e. the deviation from the source language norms) in the translation. It attempts to be completely faithful to the intentions and the text realizations of the source language writer.

Pragmatic Translation

It refers to the translation of a message with an interest in accuracy of the information that was meant to be conveyed in the source language form. Translators would have no concern other than getting the information across in the second language as in the translation of technical documents.

Information Translation

Information translation conveys all the information in a non-literary text, sometimes rearranged in a more logical form of a paraphrase. It reproduces the referential content but not the style nor the form. It extends from paraphrase to summary.

Literal *vs.* Free Translation

Both the literal and the free translation have their advantages and disadvantages. In literal translation, every word is translated in the same order as, or in a very similar order, to the source text. Depending on the language, it can result in very awkward and unnatural translations. But a free translation is when the translator reads the source text, understands its meaning, and produces the same meaning in the target language with different words and a different word order to create a more natural-sounding sentence for the translation.

Though a literal translation is good for language learners, because it allows the reader to see the breakdown of different parts of a sentence, it may lead the reader to misunderstanding, for example-

Source Language: Blood is thicker than water.
Literal Translation: রক্ত হয় পানি থেকে ঘনতর। ‖ rɔkt̪o hɛ pani t̪ʰeke gʰɔnot̪ɔro ‖
Free Translation: রক্তের টান বড় টান। ‖ rɔkt̪er tan bɔɽo tan ‖
Meaning: Familial bonds are always stronger than the bonds of friendship or love.

FINDINGS AND ANALYSES OF THE PROBLEMS

The problems of translation refer to any difficulties we come across at translating a text, or document that requires rechecking, reconsidering, rethinking and rewriting it, or using a dictionary, or a reference of some kind to help us overcome it. The difficulties of translation are mainly caused by syntax (grammar), lexis/vocabulary (word), stylistics (style), phonology (sound) and usage (tradition) of the source language, English and the target language, Bangla in our current study. Here, some of the major problems and their possible solutions are discussed elaborately:

A. Syntactic Problems: There are some problems relating to the syntax or structure of the two languages, English and Bangla though they belong to the same language family. Most importantly, the translator needs to be aware of the mismatches at the sentence level which involve word order variation such as:

Copulative verbs: The verbs that connect the subject with its complement should be treated as copulative verbs, linking verbs or copulas for both English and Bangla. The primary English linking verbs are 'am', 'is', 'are' (Present) and 'was', 'were' (Past) which have the equivalents in Bangla as 'হই'/hɔi/, 'হও'/hɔo/, 'হয়'/hɛ/, 'হন'/hɔn/ etc (Present) and 'হলাম'/holam/, 'হলে'/hole/, 'হল'/holo/, 'হলেন'/holen/ (Past) etc.

To construct a grammatically correct and complete sentence in English, there must be an explicit or expressed verb but in Bangla, there are some sentences where the verbs (usually the linking verbs) are often understood from the context. e.g.

SL: Najin <u>is</u> honest.
TL: নাজিন (হন) সৎ। ‖ nadʒin (hɔn) ʃɔt̪ ‖

Here, the implicit or unexpressed verb in Bangla is 'হয়' /hɛ/. The other forms of the same verb 'হন'/hɔn/ can be used here to show respect to the 3rd person subject 'Najin' and the verbs 'হও'/hɔo/ is used in the second person and 'হই'/hɔi/ in the first person.

Moreover, the progressive tense markers in English are 'am', 'is', 'are' (present) and 'was', 'were' (past) followed by -ing forms of main verbs. e.g. Najin is/was playing. The suffixes '-ছি'/tʃʰi/, '-ছো'/tʃʰo/, '-ছে'/tʃʰe/ or '-ছেন' /tʃʰen/ etc endings (Present) and '-ছিলাম'/tʃʰilam/, '-ছিলা'/tʃʰila/, '-ছিলে'/tʃʰile/, '-ছিলো'/tʃʰilo/ or '-ছিলেন'/tʃʰilen/ etc endings (Past) are followed by the main verb in Bangla. e.g. খেল্ + ছে = খেলছে (i.e. is + playing)

Word Orders: To compare and contrast between typical English and Bangla sentences, we can show them by representing in the following structures:

SL: Subject + Verb (vt) + Object: Najin learns English.

TL: Subject + Object + Verb (vt): নাজিন ইংরেজি শিখেন। ‖ nadʒin iŋredʒi ʃikʰen ‖

At this point, we can see that the position of the transitive verbs (vt) and the objects in both the languages is exactly the opposite though the two subjects remain in similar places. This is also the same for intransitive verbs (vti) and complements. Moreover, for English, the subject being the third person singular number and in the simple present tense, the verb receives a suffix: '-s' or '-es'. The Bangla verb has also some suffixes like '-ি/-ই'/i/, '-ে া/-ও'/o/, '-ে/-এ'/e/, '-ন'/n/ etc for different persons as well as numbers. Let us look at other structures of English and Bangla sentences:

Structure: Subject + Verb + Indirect Object + Direct Object

SL: Najin teaches us English. (without any prepositions)
TL: নাজিন আমাদের ইংরেজি শিখান। ‖ nadʒin amad̪er iŋredʒi ʃikʰan ‖

Here, the verb 'teach' is used as a causative verb. So, 'শিখেন'/ʃikʰen/ becomes 'শিখান'/ʃikʰan/. Although in Bangla, the same sentence is shown without any prepositions as with the above causative verb, English needs a preposition. e.g.

Structure: Subject + Verb + Direct Object + Preposition + Indirect Object

SL: Najin teaches English to us. (with a preposition 'to')
TL: নাজিন আমাদের ইংরেজি শিখান। ‖ nadʒin amad̪er iŋredʒi ʃikʰan ‖ (without any prepositions)

Verb 'Do': The verb 'Do' in English, or 'করা' /kɔra/ in Bangla, acts both as a main and an auxiliary verb in English but only as a main verb in Bangla. However, it causes a lot of problems when used in questions in Bangla. The verb 'Do' has 'Do/Does' (Present) and 'Did' (Past) forms which is 'কি' /ki/ in Bangla. e.g.

SL: Does Aayat do the sum?
TL: আয়াত কি অংকটা করেন? ‖ aɛat ki ɔŋkota kɔren ‖

Verb 'Have': The English verbs 'Have', 'Has' (Present) and 'Had' (Past) are in Bangla as 'আছে'/atʃʰe/ (Present) and 'ছিলো'/ʃʰilo/ (Past) showing ownership have fewer problems as the auxiliary verb than as the main verb. e.g.

SL: Namira has a car.
TL: নামিরার একটা গাড়ি আছে। ‖ namirar ɛkta gaɽi atʃʰe ‖

Questions: In Bangla, there is no need for using any operators (e.g. do, does, did etc) to form questions like English. But for Wh-questions, we may have the equivalents shown in the following brackets: What (কি/ki/), Who (কে/ke/), Whom (কাকে/kake/), Why (কেন/kɛno/), How (কীভাবে/kibʰabe/), Where (কোথায়/kot̪ʰae/), When (কখন/kɔkʰon/), Which (কোনটা/konta/), Whose (কার/kar/) etc.

Question Tags: The two languages i.e. English and Bangla have Question-tags. But in Bangla, the repetition of the pronoun is not obligatory. e.g.

Namira is tall, isn't she? *vs.* নামিরা লম্বা, নয় কি? ‖ namira lɔmba, nɛ ki ‖

Articles: Both the languages have the use of articles but Bangla indefinite articles are not mandatory to use with singular common nouns like English. e.g. 'বই'/bɔi/ vs. <u>a</u> book or book<u>s</u>

Personal Pronouns: Both in English and Bangla, there is no male/female distinction in personal pronouns except only one as found in English. e.g. He/<u>She</u> *vs.* 'সে'/ʃe/

Genders: Bangla has grammatical genders, whereas English does not have any. e.g.

Student/Student *vs.* 'ছাত্র' /ʧʰatro/(male)/'ছাত্রী' /ʧʰatri/(female)

Negations: The English words no, not, none etc are in Bangla as 'না'/na/, 'নয়'/nɐ/ etc as equivalents. e.g. Aayat can't afford it.—আয়াত এটা দিতে পারছেন না। ‖ aɐat eta ḏiṯe parʧʰen na ‖

Tenses: English has two tenses (i.e. present and past) while Bangla has three major types of tenses (i.e. present, past and future). In English, the futurity can be shown in a number of ways, such as by using modals, time adverbials etc.

Conditional Sentences: English has three conditional setences while Bangla has only two. English conditional sentes which show future in the past are difficult to translate in Bangla. e.g.

SL: If you came, I would have gone.

TL: যদি তুমি আসতে, তবে আমি যেতাম। ‖ zoḏi ṯumi aʃṯe, ṯɔbe ami zeṯam ‖

Here, the main clause of Bangla is in simple past tense while in English, it is future in the past.

B. Semantic Problems: As words, the basic units of translation play a very significant role, students or translators face more problems here. These problems take place when a word, phrase or term cannot be understood directly and clearly, misunderstood or not found in the standard lexicons or dictionaries. It could happen in the following four different ways:

- Words/Phrases/Terms already having a direct equivalent in Bangla
- New Words/Phrases/Terms having no direct or ready-made equivalent in Bangla
- Foreign Words/Phrases/Terms in Bangla transliteration with native like pronunciation
- Foreign Words/Phrases/Terms made to fit Bangla pronunciation, spelling and grammar

The main and major lexical or semantic problems encountered by translators as well as the students are as the following:

Equivalence: Equivalence is a key concept in the process of translation. It should be noted that the notion of equivalence relates to the ordinary sense of the verb that we translate. That is why we are often asked to translate our feelings into words and our words into actions etc. In general, we can speak of types of equivalence: Formal, Functional and Ideational. Here, these are discussed in detail-

Firstly, 'formal' equivalence seeks to capture the 'form' of the SL expression. Here, 'form' relates to the image employed in the SL expression as can be illustrated by the underlined English idiomatic expression and its underlined formal Bangla equivalent below:

SL: Najin had to choose between a good job with low salary and a boring one with a high salary– <u>on the horns of a dilemma</u>.

TL: নাজিনকে একটা কম বেতনের ভাল চাকরি এবং ভাল বেতনের বিরক্তিকর চাকরির মধ্য থেকে বেছে নিতে হয়েছিল – <u>জলে কুমির, ডাঙ্গায় বাঘ</u>।

‖ nadʒinke ɛkta kɔm beṯoner bʰalo ʧakri ebɔŋ bʰalo beṯoner birokṯikɔr ʧakrir moḏḏʰo ṯʰeke beʧʰe niṯe hoeʧʰilo– dʒole kumir, daŋaɐ bagʰ ‖

Secondly, we have 'functional' equivalence which seeks to capture the 'function' of the SL expression independently of the image utilized by translating it into a TL expression that performs the same function. e.g.

নাজিনকে একটা কম বেতনের ভাল চাকরি এবং ভাল বেতনের বিরক্তিকর চাকরির মধ্য থেকে বেছে নিতে হয়েছিল – উভয় সংকটাবস্থা।

‖ nadʒinke ɛkta kɔm beṯoner bʰalo ʧakri ebɔŋ bʰalo beṯoner birokṯikɔr ʧakrir moḏḏʰo ṯʰeke beʧʰe niṯe hoeʧʰilo– ubʰɐ ʃɔŋkotaboṯʰa ‖

Sometimes, functional and formal equivalence may coincide to furnish what can be called 'optimal translatability'. The following English proverb and its Bangla translation illustrate this:

SL: No pain, no gain.

TL: কষ্ট না করলে, কেষ্ট মেলে না। ‖ kɔʃto na kɔrle, keʃto mele na ‖

Finally, there is 'ideational' equivalence which aims to convey the communicative sense of the SL expression independently of 'function' and 'form'. The following Bangla translation of the English example involving 'on the horns of a dilemma' reflects this type of equivalence:

নাজিনকে একটা কম বেতনের ভাল চাকরি এবং ভাল বেতনের বিরক্তিকর চাকরির মধ্য থেকে বেছে নিতে হয়েছিল – শাঁখের করাত।

‖ nadʒinke ɛkta kɔm beṯoner bʰalo ʧakri ebɔŋ bʰalo beṯoner birokṯikɔr ʧakrir moḏḏʰo ṯʰeke beʧʰe niṯe hoeʧʰilo – ʃakʰer kɔraṯ ‖

Synonymy: Words which have the same or similar meaning are called synonyms. It poses problems concerning the difference between the levels of closeness or absolute identification of the meanings of synonymous words compared with one another in the same language as well as between the two languages, the SL and the TL, and how effective or ineffective that difference may be on meaning in context.

Polysemy: A word which has more than one meaning is termed as polysemous. Problems of translation arise when a polysemous word is mistaken for a monosemous one, where one meaning is wrongly assigned to it in all texts and contexts. e.g. 'drive' (i.e. to move a car) and 'drive' (i.e. a motivation)

Collocations: Two or more words which usually occur together consistently in different texts and contexts are called a collocation. We call it is the habitual co-occurrence of words. e.g. 'tough task' - 'কঠিন কাজ'/kɔtʰin kadʒ/ (i.e. a hard job)

Phrasal Verbs: A phrasal verb is the combination of a verb and an adverb or a preposition or both having no direct meaning. It is very usual in English but very uncommon in Bangla. e.g. go through, go on with etc.

Parallelism: It refers to two identical structures, such as two or more words, phrases or clauses. However, this type of problem is not difficult to handle. e.g.

SL: He came, saw and succeeded.

TL: তিনি এলেন, দেখলেন এবং জয় করলেন। ‖ ṯini elen, dekʰlen ebɔŋ dʒɐ korlen ‖

Idioms: Types of phrases which have fixed forms and special meanings that cannot be known from the direct

meaning of their words are called idioms. But according to Bassnett (2002:31), 'that substitution is made not on the basis of the linguistic elements in the phrase, nor on the basis of a corresponding or similar image contained in the phrase, but depending on the function of the idiom'. e.g. 'to kick the bucket'-'মারা যাওয়া'/mara zawa/ meeaning 'to die'

Proverbs/Sayings: Proverbs are popular fixed-sayings which are part of a culture. Therefore, they have their own problems of translation for everybody, specially for students of translation.

SL: To err is human, to forgive is divine.

TL: মানুষ মাত্রে ভুল হয়, ক্ষমা স্বর্গীয়। ‖ manuʃ maṯre bʰul hɛ, kʰɔma ʃɔrgio ‖

Metaphors: Metaphors are an indirect and non-literal language. They are used to say something but mean something else. They are usually quite problematic and difficult to translate. A metaphorical translation involves the translation of SL metaphors into TL metaphors. In creative metaphors, the vehicle (i.e. the form) and the tenor (i.e. the content) become intertwined and subsequently inseparable. However, metaphors are not always creative; they are frequently used as decorative. e.g. Life is a journey.

Morphology: Morphology corresponds to that branch of Bangla linguistics known as 'রূপতত্ত্ব'/rupṯɔṯṯo/. It deals with the forms of words. English morphological system is more flexible than that of Bangla. e.g. tall- taller- the tallest etc.

Connotations: A connotation has the meaning that a word can be suggested in addition to its denotative meaning, for instance, the English word 'lion' can signify in addition to its known meaning as 'সাহসী ব্যাক্তি'/ʃahoʃi bɛkṯi/ (i.e. a strong and brave person). Words acquire their connotation from the culture to which they belong.

Paraphrases: It is a brief explanation used when there is no way to make an unclear term (i.e. cultural, religious etc) understandable. e.g. The English word 'Ham' without explanation won't be clear to the Bangla speakers. A paraphrase is usually longer than the original.

Naturalization: Naturalization is a translation strategy where SL usage is converted into normal TL usage. This naturalization process is basically carried out at lexical, collocation and structural levels. By way of illustration, the English collocation 'blind confidence' translates into Bangla as 'অন্ধ বিশ্বাস'/ɔnḏdʰo biʃʃaʃ/. This being the case, naturalization of usage is inevitable in translation, as literal translation would produce unnatural expressions in the TL in cases where naturalization is called for.

Banglicization: It is a kind of naturalization that takes place either at the sound level where SL spelling and pronunciation are converted into TL i.e. Bangla ones or at the concept level where an SL concept is loan-translated into English. Thus, Banglicization is related to both a loan-word and loan-translation. In loan-words, an English word is borrowed into Bangla and subsequently undergoes Banglicization in terms of spelling and pronunciation. e.g. The English word 'table' is Banglicized as 'টেবিল' /tebil/.

C. Stylistic Problems: In recent times, style is considered to be an essential part of meaning. It is closely connected to translation because it aims at explaining how a text means rather than just what it means, and knowing how texts mean is essential for translation. Stylistics explains the fine detail of a text such as why certain structures are ambiguous or how a metaphor works, and is used to describe both literary and non-literary texts. However, it may cause problems for translators. Among the stylistic problems, there will be the following points to notice:

Fronting: A word, a phrase or a clause can be put at the beginning of a sentence in a usual way. Such fronting is done on purpose to achieve a stylistic function of some kind: emphasis of the fronted word, or drawing attention to its special importance to the meaning of the sentence. But it creates fewer problems in English and Bangla. e.g. 'Says Najin'-'বলেন নাজিন' /bɔlen nadʒin/ instead of 'Najin says'-'নাজিন বলেন' /nadʒin bɔlen/.

Redundancy: The employment of extra and unnecessary words expressing something might have some purpose in translation. Nida (1964) states that language is likely to be fifty percent redundant. However, information which is unexpected or predictable for the SL reader may not be for the TL reader. So, they may cause problems. e.g. to say 'exactly the same' instead of 'the same'

Clichés: There are some English expressions that have some kind of comparison. e.g. The English expression 'as clever as a crow' may be translated into Bangla as 'কাকের মত চালাক'/kaker mɔṯo ʧalak/ to mean 'shrewd' or 'cunning'.

Parallelism: Two words, clauses or sentences may have the same structure and are, therefore, parallel. Such style of parallelism is not always easy to translate, and may have its problems in English as well as in Bangla. e.g. First come, first served.

Simple vs. Complex Styles: This type of translation problems may occur, specially with the imitation of complex styles.

Short vs. Long Sentences: To combine short sentences into a long sentence or to divide long sentences into short ones may cause confusion.

Irony: It is a very difficult style of any languages. Here, the translator has to be very careful. There are three types of irony: dramatic, verbal and situational. e.g. Verbal irony- to say - 'good job' (when the waiter drops the tray)

Passive vs. Active Style: There are a few differences between the English passive and the Bangla passive and its implications on translation. e.g.

SL: The work was done.

TL: কাজটা কৃত হল। ‖ kadʒta kriṯo holo ‖

Besides the aforesaid issues, punctuation, ambiguity, repetition, formality vs. informality, variation and some more figures of speech should be handled with a care to convey a message correctly and accurately.

D. Phonological Problems: Phonological problems are those which are connected to sounds and their effects on meaning. These characteristics and effects may sometimes be very important for the meaning and the text as a whole where sounds are more significant than senses. So, careful

and repeated reading, specially poetry, dropping unnecessary words and looking for the widest possible range of synonyms for key words, rhyming words etc can help translators because this is very necessary for rhythmical languages. Sounds are important in language, particularly when they combine together in different pattern to give meaning. To support the impotence of sounds, we can quote Lawson's (1981:97), "… much more meaning is conveyed by rhythm and stress than we recognize". The sound effect could be more important than meaning and it plays an aesthetic function of language. So, we may have the following points to talk about:

Tone: A tone is an attitude of a writer towards a subject or an audience. It is generally conveyed through the choice of words, or the viewpoint of a writer on a particular subject. Tones are of different types: commanding, serious, comic, loving, sad, playful, solemn, angry etc.

Onomatopoeia: Onomatopoeic forms are specially imitative intense forms which denote sounds as symbols of natural phenomena or actions and also express the physical and mental feelings of pain, joy, agony, hatred, intensity, excessiveness, sense of diminution, largeness and, so on. For instance, the English word 'drizzling' denotes 'ঝিরঝির' /dʒʰirdʒʰir/ in Bangla.

Alliteration: In English, it is the beginning rhyme involving the repetition of the same consonant sound but in Bangla, it is an end or initial rhyme involving the repetition of the same consonant sound. e.g. **P**eter's **p**iglet **p**ranced **p**riggishly.

Rhyme: A rhyme is a repetition of similar sounding words, occurring at the end of lines in poems or verses. e.g. bo**ll** and do**ll**

Rhythm: It is a phonological feature of language consisting of regular stressed or unstressed and unstressed or stressed syllables. e.g. This **rat** is **fat**.

Assonance: The repetition of the same vowel sound in the middle of words is called assonance. It is not so clear in Bangla as in English. e.g. M**e**n s**e**ll the w**e**dding b**e**lls.

Moreover, consonance, meter, foot, beat, off-beat etc have to be taken care of in order to avoid confusion in conveying meaning. So, we can say phonological features and effects have an important role in translation where sounds are more significant than senses.

E. Usage Problems: Usage subsumes a variety of issues of language, such as cultural, political religious, social, geographical, and so forth. Examples that may demonstrate approximation are so many items that may belong to various linguistic levels. So, the following issues are great factors of translation:

Cultural: Anthropologists suggest that language is culture-bound. Here, the role of the translator is not a grammatical transposition but a cultural transfer. So, a culture-specific expression in the SL is translated into a cultural substitute in the TL. To cite an example, the expression for evening arrival greeting in English, we say 'good evening' and its meaning in Bangla is 'শুভ সন্ধ্যা'/ʃubʰo ʃɔnddʰa/. But at the time of departure in the evening, we say 'good night', but not 'good evening' in English.

Political: Politics is another area where some terminologies or expressions used in the SL are not easily understandable by the receiver of the TL. The English word 'martyr' is used for a person who died for the cause of the state is translated into Bangla as 'শহীদ' /ʃohid/, but it may be used as a religious term also.

Religious: As a matter of fact, what is allowed in one religion might be taboo in another, what is not offensive to some societies could be very nasty to another, and so on. For example, 'God' is translated in Bangla for the Muslims as 'আল্লাহ' /allah/ with a little change in meaning such as 'God' has a female form like 'Goddess', but 'আল্লাহ' does not have any.

Understandability: The understandability, or not of an expression such as the English term 'tough meat' is translated in Bangla as 'শক্ত মাংস'/ʃɔkt̪o mʌɳʃo/, but not as 'কঠিন মাংস' /kotʰin mʌɳʃo/.

Possibility: The possibility of saying something in the TL or not, for example the English expression 'block headed' means 'মোটা মাথা'/mota matʰa/ (i.e. dull headed) in Bangla.

Logical Acceptability: The logical acceptability of an expression may be significant in translation. e.g. The logical translation of the English expression 'to eat one's words' is 'নিজের ভুল স্বীকার করা'/nidʒer bʰul ʃikar kɔra/ in Bangla meaning 'to confess/appolosise' as nobody can eat his/her words.

Frequency: The frequency, or non-frequency of an expression or a grammatical structure matters a lot. e.g. The translation of 'room of doubt' is 'সন্দেহের অবকাশ'/ʃɔndeher ɔbokaʃ/ (i.e. doubtful) in Bangla.

Familiarity: The degree of familiarity or strangeness of an expression, or a grammatical structure can cause confusion. e.g. The more familiar translation of the English expression 'an auspicious moment' is 'শুভক্ষণ'/ʃubʰokkʰɔn/ in Bangla.

SOME SUGGESTIONS FOR ENGLISH-BANGLA TRANSLATION

Translation problems ask us to stop translating in order to rethink, recheck, reconsider or rewrite it or use a dictionary, or a reference of some kind to help us overcome it and make sense of it. Without a solution, there is no great use of pinpointing a translation problem. Areas that could present some difficulties in translation could include extensive use of dialect, humour, poetry or literary conceits, all of which will need to be approached in a systematic and pre-agreed manner. Indeed, without solutions to translation problems, we stop translating altogether. This is why all problems located in this work are accompanied at the same time with their possible solutions. In order to be acceptable, any suggested solutions are made clear, reasonable, feasible, reliable, applicable, contextual and in the right direction. Otherwise, it will not be acceptable. The solutions to translation problems are, therefore, based on the following criteria as found in most cases:

Types of Text: A text maybe general, technical, religious, political etc. For example, books with humour require a translator with wit, and where there is an unusual or intricate use of language (in the case of dialects, slang terms, and even cadences etc), a good understanding of and ability to translate the spoken word is essential.

Mediation: Mediation is the extent to which one feeds one's current beliefs and goals into the model of

communication. Participants apply this knowledge of other texts. But mediation is much lesser in the case where quotes or references are made to texts that are well-known.

Untranslatability: The problems of translating from English to Bangla can be termed as untranslatability which as such can straightly be of three types: cultural, geographical and linguistic. Problems of loss in translation include difficulties encountered by the translator when faced with terms or concepts in the SL that do not exist in TL.

Areas of Specialty: Some books focus on specialist areas. In this case, the translator should have a good working knowledge of the subject matter. So, in some cases, travelling to the host country may be necessary.

Areas of Interest: Areas that could present some difficulty in translation could include extensive use of dialect, humour, poetry or literary conceits, all of which will need to be approached in a systematic and pre-agreed manner.

Genders: A decision may be made that a female translator is better for a text with particularly feminine subject matters, or a male for one on a particularly masculine topic.

Major Linguistic Contexts: The whole text, which could be one sentence, one paragraph, a poem or a short story etc.

Minor Linguistic Contexts: To take account of the preceding and following words, phrases, clauses or sentences.

Types of Relationship: The level of the reader as such uneducated, educated, highly educated, specialists, children, etc is of a great consideration for translation.

Roles of Translators

During the whole process of translation, a good number of problems and dilemmas are come across. The translators' role and responsibility is the pivotal factor here. A good translator plays various important roles while translating from one language into the other because "a successful translation relies, in the first instance, on the translator" (Katan, 1999:10). She affirms that the translator needs to be well-experienced in the customs, traditions and behaviours of the two cultures. So, s/he must possess some quality, responsibility and meticulously avoid adding words or ideas not demanded by the text. Nida and Waard (1986:ll) state, "the translator must be a person who can draw aside the curtains of linguistic and cultural differences so that people may see clearly the relevance of the original message". The translator needs solid background information about the cultures s/he is working with, particularly the topography and modern social and political history. Again, Nida (2001:01) considers, "the translator's lack of awareness of the cultures of the Source Language and the Target Language breaks three key principles of translation". These principles are: faithfulness (faithful equivalence in meaning), expressiveness (expressive clarity of form) and elegance (attractive elegance that makes a text a pleasure to read). Thus, the role of the translator has been shifted from that of transferors of words and sentences between two languages to mediators of culture and cross-cultural communicative functions. The translator may need to perform the following jobs–

- Repeated and careful reading of the SL texts to comprehend the theme for TL texts
- To transport creative energy and imagination to the work, without losing the author's style, message or unique flavour
- Considering and representing the author's culture, without turning it into a cultural treatise
- To strike a fine balance between making the book accessible to new readers, while still maintaining its essential 'foreignness' and 'differences'
- To pay proper attention to the structure or the sequence of time or events
- To think carefully about substitutions or changes, and to discuss major changes with the acquiring of other translators
- To keep careful notes of changes and decisions made in the process of translation
- Taking careful consideration of humours, puns, jokes and literary allusions, names of places and characters, cultural references and ideologies
- To correctly translate idiomatic expressions to lend colour and flavour to the text
- Carefully recreating the nuances of the original language
- Taking no major liberties with the author's text without reference to the author
- To take help from the author or another translator; every insight, every set of eyes to provide a new depth of understanding, and possible resolutions to difficulties faced
- To anglicize a book beyond recognition
- Finding out flexible Bangla synonyms and avoiding unnecessary words
- Using extra words, not used in the original but derived from the context or implied somehow in the SL text
- Translating any English texts into sense in Bangla texts etc.

Ultimately, it should be kept in mind that one problem can have more than one solution, as much as one solution can be applied to solve more than one problem. So, it seems necessary for an acceptable translation to produce the same (or at least similar) effects on the TL readers as those created by the original work on its readers.

CONCLUSION

Translation is a multidimensional and mammoth task of bilingual studies. In the words of Hornby (1988:81), translation is "a complex act of communication…." Thus, any problems of translation demand a bona fide solution. The main problems of translating English into Bangla are due to the differences between the characteristics and properties of the two languages which are to transfer meaning from one into the other. Moreover, translation is not a single-step process. So, to translate to and from these languages has always been a very complicated job which necessitates the bilingual expertise to a great extent. It is also found that the lexical knowledge insufficiency; inadequate knowledge and practice of grammar; lack of cultural facts, inappropriate teaching atmosphere and methodology are the major difficulties. In addition, the cultural and religious influence

is very strong in both the languages. As some stylistic and phonological problems of translation show cultural aspect and background of language, a great care and attention should be paid. It has been shown that although lexical problems are greater in number, grammatical, stylistic and phonological problems are not marginal. It is hoped that teachers, students and translators would benefit from this research work though the scope for further investigation has not been finished so far. Thus, a comparative study will result in providing the readers or learners with a more clear-cut knowledge about the languages concerned. However, to resolve the challenges of translating English into Bangla or finding any straightforward means is in no way an easy task.

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