

THE PROBLEMS OF TRANSLATION - SPECIAL REFERENCE TO ‘CHARAKA PAITRIKAM’



<https://doi.org/10.24412/2181-1784-2022-28-82-86>

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Annotatsiya: *Maqolada mustaqillikdan keyin Tojikistonda tojik adabiyoti namunalaridan o‘zbek tiliga qilingan yangi tarjimalar haqida ma’lumot berilgan. Turli tillarda so‘zlashuvchi odamlarning fikrlari, adabiyot yoki bilim sohasida bo‘lsin, Midasning tarjimasi bilan hayratga tushishi va boyitishi mumkin. Hozirgi zamon ilmfan va axborot texnologiyalarini yanada rivojlantirishga muhtoj va u har bir insonning stoliga yetib borishini talab qilmoqda.*

Tayanch so‘zlar: *tarjima, tarjimon, texnik terminologiya, lug‘at, matn.*

Аннотация: *В статье представлена информация о новых переводах таджикской литературы на узбекский язык в Таджикистане после обретения независимости. Мысли людей, говорящих на разных языках, могут быть удивлены и обогащены прикосновением Мидаса к переводу, будь то в области литературы или знаний. Настоящее нуждается в более развитой науке и информационных технологиях и настаивает на том, чтобы они были доступны каждому.*

Ключевые слова: *перевод, переводчик, техническая терминология, лексика, текст.*

Abstract: *The article provides information on new translation of tajik literature into uzbek in post – independence Tajikistan. The thoughts of different language speaking people can be surprised and enriched by the Midas touch of translating, whether in the field of literature or knowledge. Present needs science and information technology more developed and insists that it should reach everybody’s table-top.*

Key words: *translation, translator, technical terminology, vocabulary, text.*

Content: The thoughts of different language speaking people can be surprised and enriched by the Midas touch of translating, whether in the field of literature or knowledge. Present needs science and information technology more developed and insists that it should reach everybody’s table-top. As the quest for knowledge arises translation soars. It is not easy to translate as everyone knows there arises the problems while translating

the ‘facts’ from one language to a different one. Facts based knowledge texts have to be translated without any change in meaning or ideas. Knowledge text contains less words commonly used and more technical words. The selection and usage of technical words makes translating challenging.

Knowledge text translation is different in its nature. The translator of knowledge text should have some special physiognomies along with acquaintance of that particular area which is selected to translate and preparation for translating the specific text is important. There are some requirements for translator such as subject knowledge, writing ability and good way of presenting the text. Better Translator should convey the original message of source text in translating without adding or deleting anything in the original message. It is important to the translator to produce a reliable translation to the readers. The translator has to ensure justice with uniformity of the expression, integrity in the subject matter.

Here is going to discuss the book ‘Charaka Paitrikam’ translated by Dr. K.Muthulekshmy Professor in Vedanta of Sree Sankara University of Sanskrit, from ‘The Legacy of Charaka’ by Dr. M.S. Valiathan, written in English. This book throws light over the findings and observations of Charaka the great physician and medical trainer which is more than a treasure even after centuries. The basic medical science discussed in ‘Charaka Samhita’ include embryology, physiology, blood circulation & respiration, pharmacology, pathology etc. Some parts of the book is lost and may be because of that many aspects of medical science is not seen discussed. May be some of the diseases emerged only after his period.

The knowledge shared in the ‘Legacy of Charaka’ and its translation includes Charaka Samhita’s connection with Atharva Veda. The diseases common during his period, various medicinal plants, food and drinks, Ayurveda, drug formulation, different types of therapeutics, methods of therapy, disorders of head & heart, obesity and illness, blood, epidemics, diseases, sense organs, conception, pregnancy, fetal development, anomalies, ante natal and post natal management and care of the baby, skin, the parts of body, the specter of death, the rejuvenate therapy skin disorders like many are discussed in wide range.

Equivalence is the prime requirement in translating. As far as knowledge text is considered, the usage of technical terminology brings translation near more perfection. In this particular translation many contexts are there, where translation depends on the original text ‘Charaka Samhita’. Dr. Valiathan’s work is from Sanskrit and he has followed the way of adopting the Sanskrit vocabulary in many places and sometimes their translated forms are also given. In ‘Charaka Paitrikam’, while explaining the parts of the human body, the Sanskrit names and the equivalent words in Malayalam is given.

Sanskrit	Malayalam	English		
<i>Parshini</i>	<i>(madump)</i>	<i>(heels)</i>	-	2
<i>Gulfangal</i>	<i>(kanankkalukal)</i>	<i>(ankles)</i>	-	2
<i>Anguli</i>	<i>(viral)</i>	<i>(digits)</i>	-	60

(Page 36, Charaka Paitrikam)

While discussing different kinds of fevers, their Sanskrit version is given along with English. Karnamoolavidradhi (mastoid abscess) (Page 43) Satatakam (Page 367), anwedushkam (Page 255, Charaka Paitrikam) are the terms used for continuous fever.

While referring skin diseases like leprosy, Leucoderma is written in its Sanskrit version - *Shwitram* (Page 40). Some other diseases are also given in Sanskrit - *Shosham* (Page 47) which is tuberculosis. The translator has used many words like this, may be because many of the Sanskrit vocabulary are familiar to Keralites.

Translation is possible if source text is translated to the receptor language and awareness in these two languages is necessary. When we go through the work, it is evident that the translator has deep knowledge in both languages. The whole text is the evidence.

“*Manassu vyaktiyude avayavaghatkamanuettavum sookshmavumanathu. Atmavine indriyangalumayum avayude vishayangalumayum bandhippikkunnathu manassanu. Vyaktiyude gyanasampadanathil valare nirnnayakamaya pankanu manassinu nirvahikkanullathu.*”(Page 294 Charaka Paitrikam).

The mind is a constituent unit of the individual single and subtle, its serves to connect the self to the sense organs and their objects. Thus it place a critical role in the acquisition of knowledge of individuals. (Page 185 of “The legacy of Charaka”).

Another important aspect where problems can arise is the content of the text. If the translator is not aware of the subject chances of errors or anomalies can arise. If the content of the knowledge text do not justify the source text, the effort taken may go in vein. Here there are no such problems. Even though the translator is not a physician, the translation justifies the source completely, because of her deep knowledge in Sanskrit, English and familiarity with Ayurveda.

The language used for translation and the clarity of the terminology used, must cope with the purpose of translation. The language must be simple in nature as it has to convey (transfer) the facts without making any confusion. The equivalent terms must be selected carefully. Here the language used is apt for the medical text. But those who know about the medical science and diseases can understand easily as many of the disease names are in Sanskrit. They may be accepted in the field of medicine. But English has entered and overshadowed the regional languages in such a way that many of us are familiar to the English version of disease names and such others. Here words like ‘pump’ is used in the description of the heart. It is unavoidable as it is an accepted word.

Hridayam oru pump (Pump)alla, shekharana kendramayirunnu. (Page 22 Charaka Paitrikam). Dr. Muthulekshmy herself had said about these kinds of difficulties while translating. Like that; some of the words used in the regional language are not familiar to all or distinguished by all, like ‘kural’ - which means throat, neck, sound etc. is not widely used in Malayalam speaking people.

The way of presenting the content must follow the source text. While translating, certain variations can be made i.e., sometimes more explanation can be made to make it clear.

Sometimes different expression must be used without change in the thought.

Amritham engane nedam? (Page 38 Charaka Paitrikam)

How could one get immortality? (Page 21, the Legacy of Charaka)

Charakan atividagdhanaya oru chikilsa parisheelakan ayirunnu. Addehathinte sangruheeta roopathilulla grantham rogavivaranathil oru vigyanakosham tanneyaanu. (Page 39, Charaka Paitrikam)

Charaka is an internist par excellence, whose compendium is encyclopedic in the coverage of diseases. (Page 23, The Legacy of Charaka)

Here the paragraph is beautifully translated with a little bit expansion of the word used in the source text.

Conclusion:

The knowledge text translation must be complete in meaning, perfect and doubtless. If not, it will deviate from the content. As knowledge is to be transferred, the transfer of ideas must be perfect, terminology must be equivalent so that no other interpretation should arise. It must be cared that nothing should be added or left back. The translated work must be dependable as the source text as communication is also the aim of translation. In this context one can depend on ‘Charaka Paitrikam’ to enter our ancient treasure house. This is gained by the perfection of the translation and is the success of the translator.

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