

Exploring the Fundamental Features of Translation

Exploring the Fundamental Features of Translation:

*A Guide for Specialists
and Non-Specialists*

By

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PREFACE

This book is a detailed guidebook designed for students, teachers, and specialists in translation who want to improve their comprehension of translation problems from an introductory level up to advanced subjects. The book's significance lies in adopting a bottom-up strategy for translation issues. It does not principally confront translation topics as challenges and solutions but rather as significant concerns to translation students and researchers. This approach to translation issues is what gives the manuscript its importance. The guidebook covers essential subjects that are derived from both historical and contemporary considerations regarding translation. Due to this, students and other researchers will be able to implement their comprehension of the subjects that have been addressed in a variety of settings. In addition, this book contains six segments, each of which addresses concerns regarding translation at a different level of the target language.

The first chapter is primarily an introduction segment that delves into various foundational translation-related subjects. This chapter takes a broad look at how translation and activities related to translation have remained an integral part of the communication mechanisms used daily among individuals whose linguistic backgrounds are distinct from one another. Because of its significance, translation has been the subject of a wealth of research investigating the field's practical and theoretical aspects. This helps to differentiate academic investigations from those conducted in other areas of the globe. The purpose of this section of the book is to elaborate on a unified conception of translation, explain the history of translation and the emergence of translation as an academic discipline, and talk about the tenets of translation studies as well as the essence of translation studies in terms of theoretical development.

In the second chapter, we take a look at various times in the history of translation. This discussion examines, from diverse historical distinct perspectives, the contention that translation has been around for at least as long as the human species and the advent of communication. This chapter further explains that translation has been an essential factor in transmitting culture, concepts, philosophy, and perspectives throughout human history. However, the regionalization of the history of translation has dominated discussions of the history of translation, producing ideas such as the history

of translation in the Western world and the history of translation in the Asian world, among other regionalized documentations. This has resulted in discussions of the history of translation being dominated by regionalization.

This chapter offers a comprehensive comprehension of how the history of translation as a means of communication has not followed any anticipated path. The chapter includes a discussion of translation activities during specific periods, as well as the characteristics of translation activities during those eras. The history of translation can be broken down into sections corresponding to various periods in human existence. This chapter elaborates on the character of translation activities that took place during the BC era until the period referred to in the scientific community as "Classical Antiquity," which lasted from 1–499. In addition, activities related to translation during the medieval period, the 16th century, and up to the patterns of the 21st century are covered in this chapter. In the previous section, we addressed how activities related to translation in the 21st century have concentrated on the utilization of technological tools to make translation easier.

The development of various theories regarding translation is the primary emphasis of the third chapter. In the first attempt, we made an effort to highlight the distinction that exists between "translation theory" and "theories of translation" by drawing a comparison between the two phrases. The first aspect is a chronological transformation of translation as anthropogenic activity, from a practical act of translating texts to a theoretical activity of studying the fundamentals of translation from a broad range of perspectives; on the other hand, the second aspect encompasses a formulated conceptual model for the practical translation and survey of translation through certain viewpoints. To put it another way, the latter involves the development of a structure for the actual translation process as well as the study of translation from a variety of viewpoints. Translation theory is the field that ignited the interest and aspiration that led to the formulation of theories of translation. The combination of these two factors led to the development of this field. The theories of translation that are examined in this chapter are approached from three different vantage points: from historical or chronological perspectives, from individual schools of thought, and from a locational perspective. The philological theory, the linguistic theory, and the functional component in translation were all addressed from a historical point of view. The theories of translation developed by Dryden and Catford, as well as the theory of translation proposed by Nida, the theory of translation developed by Susan Bassenet and Andre Levefre, and the theory of translation proposed by Venuti, are extensively discussed. These theories came from individual schools of

thought. There are several different theories of translation, each of which is predicated on the actions that took place at particular times and places throughout history. The Chinese translation theory, the Asian translation theory, and the Western theory of translation are the three primary regions that are investigated in this book.

The various strategies for translation are the topic of discussion in chapter four. The multiple systems which conceived different approaches to problem-solving issues of thought are the primary emphasis. The work of a particular group of researchers is observed and demonstrated by examining several other studies on translation. This portion of the guidebook presents the translation techniques that were recommended by Vinay and Darbelnet (1973), Venuti (1995), Desline (1993), Malone (1988), and Newmark (1988).

The various ideas that make up the nature of translation are dissected in detail in chapter five. The study of translation, along with its numerous practical implementations, has, over several years, resulted in the development of several foundational principles that support the discipline of translation in its broadest meaning. These principles include the following: the concept of fidelity, as well as fidelity erosion, transparency, equivalence, terminology, and both machine translation and technical translation, are all included in these concepts. The list is not limited to the concepts listed above, but these are the ones that are explored in this chapter.

The final chapter investigates the factors determining whether translation can be classified as applied translation. This chapter demonstrates that translation theory and practice have always been fundamental components of applied linguistics. This is one of the main arguments that the chapter puts forward. The endeavor made by contemporary translators to share essential translation activities between human and computer translators has been investigated by researchers in the field of translation theories. Since the most recent developments in translation are centered on the utilization of technology, this narrative aims to explain how artificial intelligence could assist human translators during the translation process. From the perspective of the primary emphasis placed on technology in translation, this chapter investigates fundamental questions concerning the acknowledgment of translation as an applied discipline.

CHAPTER ONE

INTRODUCTION

1.1. What is Translation

Generally, translation and translation activities have consistently remained part of daily communication mechanisms among speakers of different linguistic backgrounds. The importance of translation has necessitated a plethora of studies exploring both the practical and theoretical dimensions of the domain, distinguishing scholarly explorations from other parts of the world. In this part of the book, our concern is to expound on a unified conception of translation, explicate the history of translation and the emergence of translation as an academic discipline, and discuss the tenets of translation studies and the essence of translation studies in theoretical development.

1.2. The Conception of Translation

Many authors have proposed their interpretations of translation to converge on a single, agreed-upon meaning for the term "translation." The acts of conveying a text in one language context and producing, developing, constructing, or giving an equivalent in another language background have been the primary emphasis in translation up to this point. According to Newmark (1988), translation is generally, but not constantly, seen as conveying the meanings of a message in a different language in the manner the originator desired the text to be understood. However, this definition is not always accurate. This manner of conceptualizing translation gives the impression that the process is straightforward since it suggests that a person should be able to communicate the same thing in both of their languages. Newmark stressed further that this idea might be considered convoluted, unnatural, and deceptive because speakers of a second language purport to be somebody they are not when they speak the first language. It is important to note that Newmark's perspective on translation is limited since it simply addresses the translator's activity. It does not take into account any of the other essential characteristics of the operations, and it makes a

simplified extrapolation of the linguistic individuality of the translator. To provide a more comprehensive understanding of translation, Munday (2007) acknowledged that the term "translation" itself might have a variety of interpretations depending on the viewpoint. On the one hand, it might relate to the topic matter in general, the product, or the content which has been translated. On the other hand, it might also allude to the procedure, the action of doing the translation, which is more often referred to as translating.

Relatively, Catford (1978) focused on the procedure for translation and the unending debate on equivalency. Catford asserted that translation remains the substitution of textual content text from one language with textual material written in another language equivalent to the Source Language text. Baker (2004), Nida (1978), and Hatim (2004) invariably followed the conception of translation by Catford, which is a shift away from the possibility of understanding translation from the views of the activity of translating and from the standpoint of what was produced. As such, we argue that translation is better understood as a product and activity.

Simpsons and Wiener (1989) explained that translation is the transformation from one language to another or the representation of one item in another. According to Hornby (2010), the term "translate" refers to either conveying the meaning of a text or spoken word into another language or the product of such a process. Venuti (1995), writing from a closely related traditional point of view, proposed that translation is the operation by which the sequence of signifiers that encompasses the original message is represented by a succession of signifiers in the chosen language, whereby the translator delivers based on an inference.

1.3. Basic Concepts in Translation

Some concepts are traditionally recognized as basic terms that are invariably utilized in a discussion of translation as a product as an activity. Some of these terms are discussed mainly to provide readers with an understanding of the fundamental terms predominantly used in translation.

- i. Source language (SL) and source language text: The source language is generally known as the language in which the main text was written. It is the language that provides the original text. The source language text is considered the author's original thought rendered in a written form.
- ii. Target language (TL) and target language text: The target language, which some authors have referred to as the secondary language, is the linguistic background wherein a translator transfers the

meanings, thoughts, and conceptions of the original text. The target language may not necessarily be the translator's first language, but it is not the language in which the original text was primarily produced. A reproduction of the source language text in the target language is referred to as the target text. One primary concern in the production of the source text is the issue of equivalence. At the same time, some authors maintain that the translator's focus is to keep the message style and sociolinguistic nuances of the source text, while others insist that the focus of translation is to satisfy the communication need of a particular target audience. As such, what is considered the equivalent of the source text is relative, considering the divergent perspectives.

- iii. The translator: Traditionally, the translator renders the source text into the target language. Beyond this conventional perception of a translator, many authors have argued that a translator is also an author since translation involves creating a new text. Although the idea and thought may be generated from the source text, the translator reproduces the source in another language, which some researchers consider a unique text; the translator is viewed as a writer.

Other essential concepts in translation include the translation processes, which have been described using different terms such as “rendering” (Colina, 2015), “transferring” (Munday, 2007), and “creating” (Baker, 2004), among other terms. The differences in the conception of translation processes are mainly associated with the interpretation of equivalency, faithfulness, and fidelity erosion. Strong emphasis on maintaining the meaning and message of the original text remains the center of the debate.

1.4. Fundamental Concerns in Translation Studies

Throughout the history of human civilization, printed and spoken translations have served a vital role in interpersonal language, not the least of which has provided access to significant texts for the sake of academic study and religious practice. However, the recognition of translating as an area of study did not start in earnest until around 60 years ago. Before then, translation had typically been seen as little more than a side activity during language study in contemporary language classes. In actuality, beginning in the late 19th century and continuing into the 1960s, the grammar-translation technique was the predominant approach in secondary schools throughout many nations to teach foreign languages. The fact that translation is often

geared toward linguistic education and training may help explain, at least in part, why academic circles acknowledge translation as of subordinate significance. Assessments in translation were often recommended to those who wanted to acquire a new language or read a text written in a foreign language before they had the linguistic capacity to read the work in its original form. Once a student had developed the required abilities to read the text in its original form, it was often frowned upon for them to study a work available only in translation.

This academic field is now more often recognized as translation studies anywhere English is spoken. The writings of James S. Holmes, an esteemed American translation scholar, are often cited as the inspiration for modern translation studies. In the critical paper that defined the field, which Holmes presented in 1972 but did not make broadly accessible until 1988, he identified the then-emerging field as being associated with "the sophistication of challenges huddled beneath the circumstance of the translation process and translating." Holmes's publication was delivered in 1972. In the first edition of Snell-Hornby's book, *Translation Studies: An Integrated Approach*, published in 1988, the author stated that "the proposal that translation studies should be considered as an autonomous field has emerged from numerous sources in recent years" (Snell-Hornby, 1988, p.ii).

Two particularly obvious facets that have contributed to the increased visibility of translation studies are evident in the literature. There has been an explosion in the number of specialized translation and interpretation courses offered at both the undergraduate and postgraduate levels. These programs, which draw in thousands of learners each year, are primarily geared toward the education of prospective competent corporate translators and translators. Additionally, they serve as highly valuable entry-level credentials for translating and translating.

Linguistics, the academic field that focuses on language study in general, has conflicted with the development of Translation Studies as a separate theoretical realm, which has been the subject of much dispute. When we study linguistics, we get access to resources that allow us to develop more nuanced descriptions of the target language for translation. Recently, however, there have been debates within the nascent field of translation studies concerning whether linguistic reports are helpful. There is a common assumption in the recent translation literature that translation studies may be divided into two distinct camps (Baker, 1996; Venuti, 1996). For starters, there's the "linguistically oriented" perspective, which is based on extensive linguistic research. The second, known as the "cultural" perspective, is grounded in historical investigations and critical theory fields. At a specific time, it was generally agreed that translation study was

a significant linguistics subfield (Baker, 2000). In recent years, it has been acknowledged more and more as a distinct field of study, while it has been questioned how heavily it should rely on linguistics. Some academics argue that translation studies need to move away from linguistics in favor of more historically and culturally grounded research methods. Is it even feasible to separate linguistics and translation studies?

In the decades of the 1950s, 1960s, and 1970s, linguistics was already widely accepted as a legitimate academic topic of study. However, translation was still fighting for its own identity. As a result of the necessity for a guiding theoretical framework and the fact that language is the primary focus of both translation and linguistics, linguistics has become the primary source of the theoretical foundation for translation studies. Earlier investigations into the translation process tended toward a prescriptive approach and a very superficial exploration of meaning. It's worth noting that back then, there weren't nearly as many methods that sought to describe or provide explanations as there are now. The focus on language allowed for the development of easily digestible guidelines and potential solutions for translators to use when encountering linguistic obstacles. Problems like a lack of equivalence at the word level or culturally specific things were seen as primarily formal in character. Translation studies had been thought of as a subfield of applied linguistics for this reason rather than as a distinct field in its own right, even if one was still in its infancy. This is still the opinion of several linguists and academics. The work of Bell (1991) is one example. Within "a broadly defined applied linguistics", he hopes to develop "an intellectually pleasing and practically effective theory of translation" (Bell, 1991). Ironically, those associated with the language paradigms are the most vocal advocates for recognizing "Translation Studies" as a distinct academic field. Many consider linguistics an important, if not the most important, source of data and information in translation studies.

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CHAPTER TWO

INSIGHTS INTO THE HISTORY OF TRANSLATION AND THE EMERGENCE OF TRANSLATION STUDIES

Across different historical projections, translation has been argued to be as old as the human race and communication. Translation has been instrumental in transmitting culture, thoughts, ideology, and perceptions across ages. However, the regionalization of the translation history has dominated discussions of the history of translation, producing ideas such as the “history of translation in the Western world” (Nida and Taber, 1969) and the “history of translation in the Asian world”, among other regionalized documentations.

Traditionally, the history of translation as a means of communication has not been organized along any projected approach. What is dominant is the discussion of translation activities in specific periods and the nature of translation activities in those periods. This latter approach is adopted here, as the history of translation is subdivided across different periods in human existence.

2.1. Translation Activities in the BC Era

According to most historical records, the beginning of translations may be dated back to 196 BC. The Rosetta Stone is an important historical artifact used during the early stages of language translation. The Rosetta Stone wasn't discovered until 1799, although it was commissioned by the ruler of Egypt at the time, Ptolemy, to be etched by monks at the Memphis Temple as a show of support for the monarch. The inscription on the Rosetta Stone is in three separate languages: ancient Greek, hieroglyphics (which is the name given to the Egyptian language), and Demotic, which is the name given to the local Egyptian character. The modern academic community can grasp hieroglyphs as a result of this interpretation. Saint Jerome, a prominent theologian and historian known as "the patron saint of translators" is credited with making the first Latin translation of the Bible,

originally written in Hebrew and Greek, somewhere around the year 300 BC. We now observe the World Day of Translation every year on September 30, the anniversary of the day he passed away. Several authors have begun their explorations into the history of translation by focusing on his period as their point of departure.

It is documented that translation was practised as far back as the Mesopotamian period, when the Sumerian poem *Gilgamesh* was rendered into Asian languages. This is the first known instance of translation. This was written sometime in the middle of the 2nd millennium BC. When researching the history of translation, some of the first literary works discovered include the Septuagint, which dates back to 2100 BC and contains *The Epic of Gilgamesh*, as well as St. Jerome's translation of the Bible. It is thought that these two works were the first to be translated. After Buddhist monks transferred sutras into Chinese mandarin, this was a pivotal moment in the historical translation record since Asia translation played an important role. According to the facts that emerged from researching a concise history of translation, the primary function of early translation seems to have been the widespread dissemination of religious views. Clay tablets were employed in approximately 2500 BC to read symbols from the ancient Semitic languages of Sumerian and Eblaite. These languages belonged to the Semitic language family.

Because of the long-standing tradition of translating material among Egyptian, Mesopotamian, Syriac, Anatolian, and Hebrew, the Sumerian *Epic of Gilgamesh* (circa 2000 BCE) is considered to be an older icon for the art of translation. This epic poem from Ancient Mesopotamia is often generally viewed as the oldest known great book of literature translated by predecessors into Southwest Asian languages. It was written in the ancient language of Sumer. The "Treaty of Kadesh" was written in 1274 BCE and is the oldest ancient Near Eastern treatise for which both the Egyptian and Hittite versions have been preserved. It is a bilingual Egyptian-Hittite treatise and is considered to be a third icon for the art of translation.

It is generally agreed that the Greek translation of the Hebrew Bible, which took place in the 3rd century BC was the first significant translation in the Western world. Because the scattered Jewish people had lost their ability to speak Hebrew, the language of their ancestors, they needed a Greek translation of the Bible to be capable of reading it. This translation is known as the "Septuagint", which is a word that relates to the 70 translators who have been entrusted with translating the Hebrew Bible in Alexandria, Egypt. The Hebrew Bible was translated into Greek at the same time. According to the tradition, each translator was kept in isolated seclusion in a separate cell while working on the translation, and all seventy versions

turned out to be identical. The "Septuagint" eventually evolved into the role of the source text for subsequent translation into Latin, Coptic, Armenian, and Georgian, amongst other languages. In the two centuries that followed, biblical materials initially written in Hebrew were also brought to Alexandria to be translated into Greek.

The paucity of comprehensive historical sources showing the precise nature of translation efforts throughout the BC era stands out as crucial in the history of translation during that era. The translators themselves, the components that were translated, the kind of language writing system employed throughout the translation process, and any other notable aspects were the primary focus of attention.

2.2. Translation in The Years 1–499

Conventionally, the years 1–499 BC are considered part of the period known as "Classical Antiquity". Classical antiquity, also known as the classical era, classical period, or classical age, is a historical period in ancient history that spans from the 8th century BC to the 5th century AD and is centered around the Mediterranean Sea. It includes the intertwined settlements of prehistoric Greece and old Rome, collectively referred to as the Greco-Roman world. During this time, Greek and Roman societies were at the height of their power and exerted significant influence throughout a substantial portion of Europe, Northern Africa, and Western Asia.

It is widely projected that early translation begins with Homer's epic poetry, which was written in Greece during the 8th and 7th centuries BC, and continues through the development of Christianity in the 1st century AD and the collapse of the Western Roman Empire in the 4th century AD (5th-century AD). It comes to an end with the fall of classical civilization during late antiquity, which spans the years 250–750 and overlaps with the early medieval period (600–1000). This enormous time and geographical range encompass a vast variety of distinct civilizations and time eras. Classical antiquity could alternatively refer to an idealistic view of what was, as described by Edgar Allan Poe, "the splendor that was Greece, and the majesty that was Rome" (Venuti, 2008), held by those who lived far later in history. Numerous historical records on the actions of translation in the years 1–499 were predominantly projected from the viewpoint of religious engagements. These texts include a vast amount of information. During this period, the most important activity was the Bible's translation into other languages. The period beginning before Christ's birth and continuing until the 2nd or 3rd century AD was when literary and religious texts were translated into other languages. Hebrew literature and manuscripts were

translated into ancient Greek so that others may read them. By the 5th century, the Old Testament had been translated into ancient Greek, along with other works of literature such as epics, tragedies, comedies, hymns, and prose tales, among other works.

When Buddhist monks first began translating sutras into Chinese languages, translation in Asia played an essential part in the historical period of translation. This was during the era covered by this particular history. According to the facts that emerged from researching a concise history of translation, the primary function of early translation seems to have been the widespread dissemination of religious views. Kumrajva was a Buddhist monk, scholar, and translator who lived in China in the late 4th century. He is most known for his enormous task of translating Buddhist writings originally written in Sanskrit into Chinese, which he accomplished in a prolific manner. His translation of the *Diamond Sutra*, which is revered and studied in Zen Buddhism, is considered to be his most notable work. The *Diamond Sutra* is a Mahayana sutra prominent in East Asia. In accordance with the websites of the British Library, "the oldest completed survival of a printed book" is a later copy of the Chinese translation of *Diamond Sutra* dated 868. The translations of Kumarajva had a significant impact on Chinese Buddhism. These translations were simple and plain, with an emphasis more on communicating the content than on providing an exact literal portrayal. His translations enjoyed more popularity than others that came after them that was more literal.

The dissemination of Buddhism across Asia resulted in massive translation projects carried out continuously for longer than a thousand years, and in other instances, in a concise amount of time. The Tanguts, for example, could translate volumes that had taken the Chinese centuries to solve in a matter of decades. This was possible for two reasons: first, they took advantage of the newly invented block printing method, and second, they enjoyed the full support of the government. Contemporary sources describe the Monarch and his family individually making contributions to the translation initiatives, along with sages of various nationalities.

After the Arabs had captured the Greek Empire, they also made significant efforts to translate all of the scientific and philosophical writings that the Greeks had produced into Arabic. These translations took a very long time.

2.3. Translation in the Medieval Period (500–1499)

The post-classical era roughly corresponds to the period known as the Middle Ages or the medieval period in the history of humanity. The Middle

Ages, or medieval era, spanned essentially through the 6th century to the late 15th. The collapse of the Western Roman Empire marked the beginning of this period, followed by the Renaissance and the Discovery Era. It was formerly thought that the Middle Ages were a time of unbroken obscurity, mysticism, and social injustice; however, modern scholars today recognize that this period was a vibrant time in which the concept of Europe as a unique cultural entity originated. In late antiquity and the early Middle Ages, governmental, socio-cultural, and institutional formations were profoundly reorganized. This occurred as Roman expansionist customs fell away to those of Germanic civilizations who created empires in the lands that had formerly been part of the Western Empire. Even more spectacular expansion occurred throughout the latter part of the Middle Ages, sometimes known as the high Middle Ages. This was a time of population and urban growth, economic and geographical expansion, the establishment of a national character, and the reorganization of secular and religious institutions. All of these developments defined the era. It was the time of the Crusade, Mediaeval architecture and art, ecclesiastical authority, the beginning of the universities, the rediscovery of ancient Greek ideas, and the ascent of intellectual accomplishments to new heights.

Throughout the Medieval Era, Latin served as the *de facto* international language of scholarship in the Western world since there was so little translation of Latin writings into native languages. Alfred the Great, King of Wessex in England, was well ahead of his time in the 9th century when he commissioned vernacular translations from Latin into English of Bede's *Ecclesiastical History* and Boethius' *The Consolation of Philosophy*. These translations helped to improve the underdeveloped English prose of that period and contributed to the improvement of the English language as a whole.

In the 12th and 13th centuries, the Toledo School of Translators, also known as the *Escuela de Traductores de Toledo*, became a gathering place for intellectuals from all over Europe. These intellectuals were drawn to Toledo, Spain, by the high wages offered, and they settled there to translate important philosophical, religious, scientific, and medical works from Arabic, Greek, and Hebrew into Latin and Castilian. It was one of the few locations in medieval Europe during which a Christian might be introduced to Arabic culture and language since Toledo was a city of institutions that offered a lot of different manuscripts. Toledo was also known for its rich history.

The Toledo Academy of Translators dominated discussions on translation activities in the 5th century. There are two phases that may be distinguished in the history of the Toledo Academy of Translators.

Archbishop Raymond de Toledo, who headed the movement during the first era (which occurred in the 12th century), is credited with promoting the translation of philosophical and theological texts, "mostly from classical Arabic into Latin" (Mohandas, 2008). These Latin translations contributed to the development of scholasticism in Europe, which advanced "European science and culture" (Holmes, 2000). During the second phase, which occurred in the 13th century, "King Alfonso X of Castile" (House, 2011) was in charge. The academics also translated works in science and medicine in addition to the philosophical and theological texts they were responsible for. Castilian, not Latin, is the language that ultimately prevailed, and as a consequence, the foundations of the contemporary Spanish language were laid using this language.

The translations of works on various sciences (astronomy, astrology, algebra, and medicine), "acted as a magnet for numerous scholars, who came from all over Europe to Toledo to learn firsthand about the contents of all those Arabic", Greek, and Hebrew works, before going back home to disseminate the knowledge acquired in European universities (Sawant 2013, p.28). These scholars translated works on astronomy, astrology, algebra, and medicine. At the same time as specific Toledo translations of scientific and cosmological writings were approved at most "European institutions in the early 1200s, the works of Aristotle and Arab thinkers were often forbidden", as was the case at the Sorbonne University in Paris.

Roger Bacon was an English scholar who lived in the 13th century and is credited with being the first person to provide a "universal grammar". He was the first linguist to determine that in "order to produce a good translation" (Baker and Saldanha, 2009), a translator needed to have a strong command of both the language from which the text was taken and the language into which it was to be rendered. In addition, the translator needed a solid foundation in the subject matter of his work. The story goes that when Roger Bacon saw that very few translators understood what he was saying, he "decided to do away with translation and translators completely" (Delisle and Woodsworth, 2012). However, he did not stick with his choice for very long. He depended heavily on Toledo's translations from Arabic into Latin to contribute significantly to optics, astronomy, chemistry, and mathematics disciplines. Toledo was responsible for many of the translations.

Geoffrey Chaucer is credited with producing the first high-quality translations into English somewhere in the 14th century. The "Roman de la Rose" and Boethius's writings were initially written in French before being translated into English by Chaucer. In addition to this, he rewrote some of the "works of the Italian humanist Giovanni Boccaccio" and published them

in English under the titles "Knight's Tale" and "Troilus and Criseyde" around the year 1385 (Gentzler, 2010). It is generally accepted that Chaucer was the originator of the English poetry tradition that was "based on translations and adaptations of literary works" originally written in languages that were considered to be "more established" than English at the time, starting with Latin and Italian. "Wycliffe's Bible" (1382-84), which was named "after John Wycliffe, an English theologian who translated the Bible from Latin to English", is considered to be the best religious translation that was produced during that period.

Gemistus Pletho, a scholar from Byzantium, on a voyage to Florence, Italy, considered the beginning of the rebirth of Greek scholarship in Western Europe. Plato's ideas were reintroduced by Gemistus Pletho at the Council of Florence in 1438-39 in an effort that was ultimately unsuccessful in reconciling the East-West division. Pletho convinced Cosimo de Medici to establish a Platonic Academy via their conversation. The Latin translation of all of Plato's works, including the *Enneads* of Plotinus and other Neoplatonist writings, was taken up by the Platonic Academy, which was "led by the Italian scholar and translator Marsilio Ficino". The work of Marsilio Ficino and Erasmus' Latin version of the New Testament contributed to the development of a fresh perspective on translation. Readers, for the first time, required a rigorous interpretation of the text since their philosophical and theological convictions were dependent on the precise "words of Plato and Jesus (and Aristotle and others)" (Sawant, 2013, p.23).

2.4. Translation in the 16th Century

The advent of publishing media, and the shift away from Latin in the 1400s and 1500s, led to the creation of the inaugural multilingual printing business, of which various translation initiatives remain. As the publishing industry expanded to include works in other languages, the Bible in Martin Luther's German translation from Latin appeared in print for the first time. Martin Luther thought the Bible needed to be translated so ordinary Germans and intellectuals could read it. Bible translation into modern languages began in earnest in the 1500s. During this time, the Bible became one of the most notable reproduced books in history, and its many variants significantly impacted the development of European languages.

The 16th century saw a significant shift in translation practices not limited to the Bible's adaptation. Since 1598, George Chapman authored his translation of the *Iliad* in installments, and in 1616, the complete *Iliad* and *Odyssey* surfaced in *The Full Writings of Homer*, "the first English

translation" (House, 2011), was the most prominent in the English language and served as the way that so many English speakers experienced these writings. John Keats had a great deal of admiration for this individual's translation of Homer. In addition, Chapman was responsible for the translation of the *Homeric Hymns*, the *Georgics* by Vergil, the compositions of Hesiod (1618, which were dedicated to Francis Bacon), the *Hero and Leander* by Musaeus (1618), and the fifth Satire of Juvenal (1624).

Since its first publication in folio in 1614–16, Chapman's translation of Homer's epic poem the *Odyssey*, which was first released in 1614–16, has become so scarce that it is inaccessible to the typical reader and relatively obscure to the more inquisitive students of ancient English literature (translation). Martin Luther (1483-1546) had already printed "his German translation of the New Testament in 1522". He and his colleagues had finished the translation of the Old Testament in 1534, at which point the whole work was published. He worked until the last moment of his lifetime to perfect the translation into English. Several people had already translated the Bible into German before Luther, but he was the first to personalize it according to his ideology. Luther's translation was done in German, which was understandable to people from both the north and the south of Germany since it was the German used at the Saxon Chancellery. The Luther Bible contributed substantially to the development of "German language and literature," in addition to the field of translation.

The practice of translation was further expanded throughout the 16th century as a result of an increase in the need for fresh literary material on a worldwide scale, as well as an extension of the publishing procedure and the development of the academic middle class during that same period. During this period, "William Tyndale", a well-known English scholar in the year 1525, was in charge of leading a group of people who were working on the "first Tudor translation of the New Testament" (Sawant, 2013, p.19). The texts in Hebrew and Greek have been directly translated into English for the first time. This particular portion of the Bible was among the first to go through this process. After he finished translating the New Testament, Tyndale set his sights on translating the first portion of the "Old Testament." He was successful in doing so.

Furthermore, as Baker and Saldanha (2009, p.49) stated, "Martin Luther, a German professor of theology," who lived during this period, played a pivotal role in the Protestant Reformation, and later in his life, he also translated the Bible into German. He was the earliest European to make the daring assertion that one can only translate correctly towards his original language, a remark that would become the accepted standard two centuries

after he made it. The printing and distribution of the "Luther Bible" were essential in the evolution of the current common German language.

In addition to the "Luther Bible" in German, which was published between 1522 and 1534, two additional significant translations were the "Jakub Wujek Bible" ("Biblia Jakuba Wujka") in Polish, which was published in 1535, and the "King James Bible" in English, which was published between 1604 and 1611. All three of these translations had a long-lasting impact on Germany, Poland, and England's religion, language, and culture. These translations exhibited discrepancies in critical terms and sentences, which led, to some degree, to the division of "Western Christianity into Roman Catholicism and Protestantism." This happened on top of the purpose of the Protestant Reformation to eradicate corruption in the Roman Catholic Church.

In addition to these languages, "the Bible was rendered into Dutch, French, Spanish, Czech, and Slovene." Jacob van Lisevelt was the first to print the Bible in Dutch in 1526. Jacques Lefevre d'Étaples is credited as being the first person to "print the Bible in French" in the year 1528. Casiodoro de Reina was the first to print the Scripture in Spanish in 1569 under the title "Biblia del Oso." In 1584, a translation of the Bible into Slovene was made available to the public by Jurij Dalmatian. Between 1579 and 1593, many editions of the Bible, also known as the "Bible kralická," were published. Christian Europeans' translations of the Bible were a motivating force in the usage of local dialects, leading to the formation of all of the modern languages used in Europe today.

2.5. Translation in the 17th Century

The golden period of French classicism was the 17th century. From 1625 to 1660, there was a flourishing translation of French classics into other languages, including English. According to Sir John Denham's perspective, the translator and the original author are on the same footing, with the only distinctions being those of society and time.

In the "Preface" to his translation of Pindar's Odes, Abraham Cowley argued for the right of artistic license and recognized imitation as a distinct kind of translation. John Dryden spent most of his final twenty years revising and translating works from antiquity. In the 18th century, practically all discussions of translation began with his prologue to Ovid's Epistles.

Also, several essential theorists were born in the 17th century, such as Sir John Denham (1615–169), Abraham Cowley (1618–67), John Dryden (1631–1700), who is best known for differentiating between metaphrase,

paraphrase, and imitation in translation, and Alexander Pope (1688-1744). As opposed to writing for the theatre, Dryden found more fulfillment in translating the works of Horace, Juvenal, Ovid, Lucretius, and Theocritus. His magnum opus and distinguishing works in translation, *The Works of Vergil* (1697) was a subscription publication that he started working on in 1694.

Nicolas Perrot d'Ablancourt was a modern French translator of the Greek and Latin classics, and he said that his translations "remind me of a lady whom I passionately loved in Tours, who was lovely but unfaithful" (Amaro Hurtado Albir, "La concept de fidélité en traduction," Didier Érudition, 1990). By making stylistic changes to the original text, Perrot d'Ablancourt was following the controversial practice of Valentin Conrart, a French author and founder of the Académie Française. Additional French writers, including Huygens and Voltaire, popularised the phrase "belle infidèle" after its introduction by Flaubert.

It was not until the latter part of the 17th century that the concepts of "faithfulness" and "transparency" were separated from one another as distinct, sometimes conflicting goals. "Faithfulness" refers to how well a translation stays true to the original text in terms of content, style, and tone while also considering the work's topic, purpose, audience, and other factors. A translation is said to be "transparent" if it gives the impression to "a native speaker of the target language" (Sawant 2013, p.20) that it was written in that language, using its grammar, syntax, and idioms. "Idiomatic" is often used to describe a "transparent" translation.

2.6. Translation in the 18th Century

Over the years, translators' commitment to precision has become an industry standard. Accuracy, style, and policy in translation were the cornerstones of the first stage of the industrial revolution. This may have started during the Victorian period when translators felt obligated to inform their audiences that the works they were admiring had been initially written in a language other than their own. This necessitated the use of footnotes to provide further context.

In the 18th century, translators were seen as professional artists who had a fiduciary responsibility to both the creator of the source text and the reader of the translated version. In addition, the development of new ideas and monographs on the translation process facilitated the methodical study of translation; one such example is Alexander Fraser Tytler's *Principles of Translation* (1791). Authors like George Campbell and Samuel Johnson are prominent figures from this period. The work by Tytler is significant in the

development of translation theory. He argued that a good translation would be faithful to the original in terms of content and style and would also have the natural flow of the source text. At the turn of the century, translators began prioritizing readability. The parts of the text they did not grasp or found uninteresting were eliminated. This century ended with "the British East India imperial administration" (Venuti, 2008) taking a keen interest in their subjects' languages, literature, and culture; as a result, the discovery and translation of old Indian works were actively promoted. Scholars from the 18th century believed that translators should keep modern readers in mind while working on a new translation and that this would result in a more faithful representation of the original author's intent and style.

In this century, the translation strategy is based on the text, with a strong emphasis on style and precision. Since this is set in the Victorian period, crude language is acceptable. It was also decided that there should be some footnoted explanations. Translators tried to alert readers that their works were adaptations from other languages. Edward FitzGerald's rendition of the *Rubaiyat of Omar Khayyám* is another deviation from the norm. Surprisingly, notwithstanding the accessibility of increasingly comprehensive and modern translations of the poetry, his versions remain the most renowned.

2.7. Translation in the 19th Century

The 19th century was characterized by two opposing inclinations: the first saw translation as a classification of consciousness and viewed the translators as resourceful geniuses who enhance the literary works and vocabulary into what they translate, whereas the other one saw translation through the functional purpose of creating a content or a writer widely recognized. This time frame also saw the rise of Romanticism, a fact that paved the way for the development of a significant number of ideas and translations in the field of literature, most notably poetic translation. This translation was utilized by Edward Fitzgerald (1809-63) for *Rubaiyat Omar Al-Khayyam*, and it is an excellent example of the translation (1858). Percy Bysshe Shelley (1792-1822), often considered one of the most influential poets in Western culture, was also an accomplished translator. He was responsible for the translation of three of Plato's dialogues, the first of which was the *Symposium* (The Banquet) in 1818, followed by *Ion* in 1821. However, the *Phaedo* translation that he worked on is no longer available. Shelley's translation is a far better vehicle for Plato's work than the somewhat chatty and colloquial translations that are common at this time because of the elevated and sophisticated nature of Shelley's style.

In 1821, prominent author, critic, and poet Samuel Taylor Coleridge (1772-1834) translated an essential piece of literature titled *Faust* by Goethe. Dante Gabriel Rossetti (1828-1882) spent a significant portion of his life working "on English translations of Italian poetry." These translations included Dante Alighieri's *La Vita Nuova* and were eventually collected and presented as the Early Italian Poets in 1861, where his primary focus was. Because of this, the 19th century was characterized by a proliferation of translations into English from a wide range of languages, such as the translation of Goethe's works from German into English and the translation of the *Rubaiyat of Omar Khayyam*, which is a collection of poems, from Persian into English. Both of these works were published in the United Kingdom. In addition to being translated into a plethora of languages throughout the globe, "the Bible was also translated into numerous Indian languages," and many books and materials written initially in English were also translated into Indian languages. It is important to note that vocabulary listings, including linguistic characteristics of the languages spoken by people living in European colonies, were developed. These were subsequently used to make translating the Bible more accessible.

In his discussion of the activities related to the translation that took place throughout the 19th century, Newmark (1988) hypothesized that the area of translation experienced a proliferation of bizarre notions during that period. Shelley had a cynical attitude towards translation, whereas Coleridge made an effort to differentiate between fancy and imagination. Fredrich Schleiermacher proposed that a distinct sublanguage be used for translation and that this sublanguage should demonstrate integrity to the structures and vocabulary of the source. The literal interpretation, Victorian-era archaism, and formalist approach were all emphasized in this translation. In contrast to Dryden and Pope, the Victorians were interested in demonstrating the historical and geographical distance between their version and the original. For instance, "Mathew Arnold's translation of Homer into English" was criticized for being too literal and failing to capture the essence of the poet's work as it was originally written. These "Revised and American Standard Versions" of the Bible are the clearest examples of the damage that may be done by a translation that is too literalistic and was done in the Victorian period.

The method of Bible translation also worked until the early 1800s, just before early industrialization introduced new challenges. As industrial production began during the Industrial Revolution of the 19th century in the United States and Europe, so did the demand for accurate records. This needs to be translated into a language that could be used to sell in international markets.