



Gaps Identified In The Translated Work Of K R Meera's Yudasinte Suvishesham

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Abstract

Language is different from one community to another. Primarily, translation means to transfer communication from one speech community to another speech community. To translate is to change words or rulings into different languages. It's a metamorphosis of studies or ideas from one language to another. It's a multidimensional exertion. It should be meaningful and convey the spirit of the original 'Source Language' (SL) by maintaining a natural and easy form of expression. To transfer a communication from one culture to another culture is an invention in the receiver language. Translators simply transfer our ideas, studies, and imagination through our language. So, translation is the only way to break the artistic, verbal, contextual and cerebral hedge between two communities. The current research paper focuses on the following aspects, as the need for the translation of texts in regional languages to English; the necessity to examine the Semantic, Syntactic, and Cultural Loss in the works that are translated to English which are originally in various regional languages; and the various pedagogic practices implemented in the process of translation.

Key words: Translation, Language, Meaning, Gaps

Introduction

K R Meera, being a prolific Indian writer, renders her views profusely about the art of translation and its significance in contemporary literature. Meera believes that translation is a vital tool for fostering cultural exchange and promoting understanding between different linguistic communities. She has emphasized the importance of translation in preserving the diversity of languages and literature.

Review of Literature

Shantha Ramakrishna, in his works, talks about the idea that Indian translators have, through their choice of texts and a well-defined translated project, contributed to changing the terms of cultural transmission and defining the space occupied by various literature, both foreign and Indian, on the translation scene in India. In an effort to address the urgencies of the time, Indian translators have not traditionally been preoccupied with the question of fidelity; adaptations were and still continue to be quite common. Whereas in the past such adaptations were well received and welcomed by readers as important contributions to the development of language and literature, the modern-day translator and

his bilingual critic often attach undue importance to the question of fidelity. In fact, it was precisely the varying perspectives on translation and the diverse strategies adopted by Indian translators which gave birth to the creation and recreation of great epics and masterpieces.

Hanada Al- Masuri in his work examines the nature and causes of semantic and cultural losses in the translation of selected literary texts from Arabic to English. Previous studies have shown that the loss is primarily due to the lack of equivalence between the source and target texts. These losses were explained by focusing on the lack of functional and formal equivalence. The study further suggests that the loss is due to a lack of balanced equivalence at the semantic and cultural levels. In particular, the semiotic equivalence approach, which takes into account both the semantic and pragmatic factors of the original text, is emphasized. The results of this study show that linguistic/semantic loss is a loss of verbal clues that severely (interferes with the understanding of the original message) or is moderate/acceptable (damages its aesthetic value) in the original text. increase. Cultural loss, on the other hand, is the loss of hidden cultural information that reflects the original social norms, religious beliefs, and ideological attitudes. Semantic loss results from cases of mistranslation, superficial interpretation of semantic and semantic equivalents, and literal translation, while cultural loss is pragmatic at a superficial and/or deep level of the original text. It results from a lack of equivalence. The results also provide the target audience with the background knowledge that the semantic and cultural losses in translation provide a rationale, facilitate the decipherment of the context of the source text, and take into account the cultural implications inherent in the source text. It shows that it can be ignored. Therefore, before the actual translation, it is recommended that the translator resolve the representation of the linguistic and cultural elements of the original text by becoming familiar with the unknown.

Analysis

Translation studies in the Indian context have consistently been an innate thing and by. In the old-time frame, no particular translation theory was recorded since experimental writing and translation were never considered two separate cycles in India. However, the cutting-edge time frame has shown some distinction as numerous individual interpreters have recorded their encounters and reflections. The advancement of theory writing as a component of the interpreters' preparation and higher examinations in translation presented in a portion of the scholastic establishments in India after the seventies have likewise contributed to an adjustment of the disposition. And, after it's all said and done, not very many endeavours have been made to produce the hypotheses of translation in India, since the speculations are installed in the actual training. Nonetheless, with the development of the advanced Indian dialects, the translation movement became increased and the theory of deciphered content after the first like a shadow was not rigorously clung to. The contact with western dialects like English, French, German, and so on additionally has impacted the hypothetical point of view of the interpreters undeniably. Because of these recorded changes, translation theory has additionally been advancing alongside the advancements in exploratory writing and the changing preferences and socio-social circumstances. The translation isn't only an interaction; it is a fellowship between two personalities – the interpreter and the creator. Like the verse, it is hard to understand the translation. The most relevant inquiry that has consistently perplexed journalists and interpreters is whether the translation is workmanship, art, or science. Theodore Savory thinks about it as craftsmanship. Eric Jacobsen examines it as a specialty however Nida characterizes it as a science. The current paper investigates the pertinence of translation in today's world from its diachronic and synchronic points of view. The principal area characterizes translation; the second investigates the historical backdrop of the Indian practice of translation, the third portrays the synchronic investigation of translations and the pertinence of translation at present time and the fourth finishes up the conversation. Well-known developments like Renaissance, Bhakti Movement (India), French Revolution, Transcendentalism, Imperialism, Colonialism, Mau (Kenya) and so forth have spread and been recognized all around the world through translation. Information Technology has spread and broadened its compass through translation. The translation is additionally significant for the endurance of the first messages or they will die! Everyone can't comprehend Veda in Sanskrit – so the translations are fundamental. We can't comprehend the first language of Chaucer yet can comprehend the deciphered variants. The inquiry that emerges now is what is translation. The

translation isn't only a cycle; it is a fellowship between two personalities – the interpreter and the creator. It is extremely challenging to give the specific meaning of a translation. It is truly hard to appreciate translation. To Webster, the expression "make a translation of" signifies "to communicate in another dialect, while efficiently holding the first sense". The most relevant inquiry is whether the translation is workmanship or specialty or science. Theodore Savory thinks about it as workmanship. Eric Jacobsen ponders it as art however Nida characterizes it as a science. Various scholars have various meanings of translation. The translation may be defined as follows: the replacement of textual material in one language 'Source Language' (SL) by equivalent textual material in another language 'Target Language' (TL)". Catford (1974). B. K. Das writes in the Preface of A Handbook of Translation Studies (2008): "The concept of translation varies from age to age and country to country.

Every nation has its own culture, as we all know. It represents their mind in a special way. The knowledge or beliefs required to function in a way that is acceptable to the society's members in whatever capacity that they expect for themselves make up a society's culture. In a nutshell, culture is a society's entire way of life. It encompasses not just intangible things like ideas, conventions, family patterns, and languages but also tangible things like cities, institutions, and schools. Language is viewed as a crucial component of culture rather than as an isolated phenomenon suspended in a vacuum. It is seen as the cornerstone of culture by some social scientists. If there's no correspondence between SL particulars and TL particulars there will be gaps. In translation, gaps are ineluctable because of differences between two languages, societies, surroundings, etc. Gaps are nominated by different names similar as crunches, voids, slippages, absences, etc. Gaps are problems for the translator as well as the anthology. It creates difficulty to maintain translation parity.

Gaps identified in the translated work of K R Meera's Aarachar

A gap generally occurs when the SL and TL articles do not match. In translation, gaps are inevitable due to differences between two languages, cultures, contexts, etc. Gaps are denoted by various names, such as: This makes it difficult to maintain translation equivalence. Translations should reflect the original flavor of the source text. Catford (1965) defines translation as "the replacement of textual material in one language (the source language) with equivalent textual material in another language (the target language)" (p. 20). Similarly, Bell (1991) states that source texts are "communicated in translation by maintaining semantic and stylistic equivalence while "bridge" the gap between two cultures, languages, etc." said. It is a tool to convey culture and truth. Culture creates translation gaps. Cultural terminology is so complex that it's almost impossible to fill in the gaps. Filling the gaps requires more explanation and more translation practice for the translator, as well as a thorough knowledge of both the culture of the source and target texts.

In this part of the study, we have listed only those translation pairs in which there were gaps in the novel 'Yudasinte Suvishesham' and 'Gospel of Yudas'. There is no scientific and objective technique or device to find out or measure the exact equivalence. Some of the gaps identified are:

a) Gaps caused by Addition

SL Term- tharishu bhoomi

TL Term- arid land

b) SL Term- chillu

TL Term- glass piece

c) SL Term- kaaki

TL Term- brown colour

d) SL Term- Apothecary

TL Term- doctor

These are the few words there is no exact word to word equivalent word and the reader finds a huge difference and gap between the meanings delivered in the source language and target language.

b) Gaps Caused by Bad or Mistranslation

S.N.	ST	TL	Suggested equivalent.
1.	Bharatham	India	Foreign Country
2.	Bus	Bus	Vehicle
3.	Devan	God	God
4.	Prathalam	Bhoomi	Earth
5.	Sātyam	Truth	Universal truth

Conclusion

In Meera's view, translation is not merely a technical process of rendering one language into another, but rather a creative act that involves capturing the spirit and nuances of a text and conveying them to a new audience. She has written about the challenges of translating complex literary works, such as poetry and fiction, which often require a deep understanding of the cultural and linguistic context in which they were produced.

Meera has also discussed the role of translation in promoting social and political change. She has written about the importance of translating works by marginalized or underrepresented writers, whose voices may be overlooked or suppressed in their own societies. By making these works accessible to a wider audience, translation can help to challenge dominant narratives and promote greater social and political awareness.

Overall, K R Meera's views on translation are informed by her belief in the power of literature to bridge cultural divides and promote understanding. She sees translation as a way to celebrate the diversity of languages and literature, and to promote greater social and political awareness through the exchange of ideas and perspectives.

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