
TRANSLATION OF “SALUTE TO NON-DEGREE TECHNOLOGISTS” BY ASHFAQ AHMED’ INTO ENGLISH

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ABSTRACT: *Translation is the method of converting a Source text into Target text. Translation aims at producing a text that not only contains the real essence of source text but also is acceptable in target culture. In this article, translators have chosen the text from “Zaviya” which is pith of philosophical articles of Dr.Ashfaq Ahmed. The very article which has been chosen to be translated in this paper is “Salute to Non-Degree Technologists”. The evident hilarious and thought provoking glimpse can be felt by reading the name. The translators have tried to maintain the grace of original text in target text. This text was written by Dr.Ashfaq Ahmed and the purpose behind translating this article into English was to convey Pakistani Literature to Western world by portraying the mystery behind philosophy of “Non Degree Technologists”.The translators have chosen the discipline of applied translation by focusing on the target text theory. The literal method of translation has been used to preserve the spirit of source text by not harming the charm of target text. English language was chosen to translate the Urdu text. English is an international language having the beauty and charm of engrossing any language of the world.*

KEYWORDS: Translation, Inter-lingual translation, Target text approach, applied translation, literal translation.

INTRODUCTION

Translation is the method of turning the language of source text to another language. It is the process of communication between human beings. It is tied to converse between two parties that do not apprehend one another without the arbitration of middleman...a translator. Translation is the central linguistic movement it belongs to the semiotics the science that deals with sign system, arrangement, sign procedure and sign function. Translation involves the shifting of meaning restricted in one set of language signs through skilled use of dictionary and grammar. The process includes an entire set of additional linguistic criteria also. We have worked on the project of inter-lingual translation which is defined as the transformation of a given piece of text from one language to another language. Our project is to translate one program from a famous television talkseries “Zaviya”. While the manner and style of English language is someway different from Urdu language but we tried our best to retain its authenticity. For this purpose, we have applied different approaches and methods on the source text in order to produce a new text.

Introduction to Author and his Writing:

Ashfaq Ahmed (22 August 1925-7 September 2004) was a writer playwright and an efficient broadcaster as well. He wrote many novels, short stories and plays in Urdu language. He was awarded President’s Pride of Performance and Sitara e imtiaz for his laudable services in Urdu

Literature and broadcasting. He had been associated with Education Ministry during Zia Ul Haq's regime. He taught Urdu at Rome University. He wrote many TV drama series which include; Aik Muhabbat Sau Afsany, Tota Kahani, Lekin, Hairat kaadah, Uchy Burj Lahore Day and Man Chaly Ka Sauda. He wrote more than twenty five books including a travelogue: Safar Dar Safar. In his later days Ashfaq Ahmed was greatly inclined towards sufism. He appeared in Television's program "Baithak" and "Zaviya" and gave logical answers to the audience in an amazing manner. "Zaviya" part 1 by Ashfaq Ahmed has been created by writing down the video program of this series from PTV. "Zaviya" was an open discussion program that used to telecast in the evening time. You would love to read all the three parts of this series. He was regarded by many as among the finest Urdu short story writers alongside Saadat Hassan Manto, Qurat ul Ain Haider, Prem Chand, Bedi, Mirza Adeb, Ismat Chughtai and Karishan Chander following the publication of his famous short story "Gaddarya" (The Shepherd) in 1955.

Introduction to Source Text:

The source text chosen by the translators is Urdu language. Urdu is Indo-European language mostly used in Dehli, Lukhnow, Hyderabad and Lahore. It is called the language of 'Camp and Court' as it is the mixture of Sanskrit, Turkish, Arabic, Persian and English words. That is why, this language allows any language to be the part of it. Any text written in this language has the capacity to be transformed into any language of the world without disturbing the effects of target language and culture. Urdu is the national language of Pakistan and was introduced in 17th century in central Asia. Vocabulary of Urdu language contains 70% of the Persian vocabulary and rest is of Arabic and other native languages of the Sub-continent.

Introduction to target text:

Target text is the text which is produced by translators after translating the source text. In this translation, translators have taken English as Target Language which is an international language. It is read and understood all around the world. The translators aim at sharing their translated work to everybody living on the globe hence anybody sitting in any corner of the world will be able to enjoy reading of this text. Moreover, English is such a beautiful language that absorbs a bundle of ideas in a single phrase. It provides space to all the languages and cultures with open heart. Hence, it allows all the cultures and languages to be translated in it. Translators have chosen this Language for translation in order to maintain the essence of Urdu language and Pakistani culture along with creating an attractive work for English readers.

LITERATURE REVIEW

Translation has always been understood to refer to a written transfer of a message or meaning from one language to another. For a formal definition, Dubois 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**" (in Bell, 1991: 5).

EUGENE NIDA AND THE SCIENCE OF TRANSLATING

Nida and Taber in their book; *The Theory and Practice of Translation* (1969) listed some universal features of text that should be taken into account in translation:

“...all languages do have certain important features which can be used, and which in 'effective' communications are used, to mark the units larger than sentences”

Equivalence is a preoccupation of the American Bible translator Eugene Nida who rejects the “free” versus “literal” debate in favor of the concept of formal and dynamic equivalence – a concept that shifts the emphasis to the target audience. This was done in order to make reading and understanding the Bible easier for people with no knowledge of it.

Eugene Nida's gave two types of equivalence: formal and dynamic. **Formal equivalence** “focuses attention on the message itself, in both form and content” “Principles of Correspondence” in (Venuti, 129). Formal equivalence centers on the form and content of the message of the ST while dynamic equivalence, later termed functional equivalence (Venuti p.148), “aims at complete naturalness of expression” (Munday p.42) in the TT. His 1964 *Toward a Science of Translating* and his co-authorship with Taber in 1969 of *Theory and Practice of Translation* aim at creating a scientific approach incorporating linguistic trends for translators to use in their work (Munday p.38).

Dynamic equivalence is based upon “the principle of equivalent effect”. In this sort of translation the emphasis is on the “dynamic relationship” between message and receptor, and care is taken that “the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message” (129). Catford terms such translations ‘free’ as opposed to ‘literal’ translations; Dagut goes even further and classifies them as ‘reproductions’ rather than translations.

The British translation theorist Peter Newmark, influenced by the work of Nida, feels that the difference between the source language and the target language would always be a major problem, thus making total equivalence virtually impossible (Munday p.44). He replaces the terms “formal equivalence” and “dynamic equivalence” with “semantic translation” and “communicative translation”, and alters the focus of the translation back to the ST with his support for a literal approach.

ROMAN JAKOBSON: THE NATURE OF LINGUISTIC MEANING AND EQUIVALENCE:

Douglas Robinson writes that for some translators “the entire purpose of translation is achieving equivalence. The target text must match the source text as fully as possible” (p.73)

Roman Jakobson’s study of equivalence gave new impetus to the theoretical analysis of translation since he introduced the notion of 'equivalence in difference'. Linguistic meaning and equivalence are the key issues for the Russian structuralist Roman Jakobson who, in his 1959 work *On Linguistic Works of Translation*, states that there are 3 types of translation:

- **Intralingual** (rewording or paraphrase) **Intralingual** (rewording or paraphrasing, summarizing, expanding or commenting within a language)
- **Interlingual** (the traditional concept of translation from ST to TT or the “shifting of meaning from one language to another” (Stockinger p.4)
- **Intersemiotic** (the changing of a written text into a different form, such as art or dance (Berghout lecture 27/7/05; Stockinger p.4).

For Jakobson, meaning and equivalence are linked to the interlingual form of translation, which “involves two equivalent messages in two different codes” (1959/2000: p.114). He considers Saussure’s ideas of the arbitrariness of the signifier (name) for the signified (object or concept) and how this equivalence can be transferred between different languages, for example the concept of a fence may be completely different to someone living in the suburbs or a prison inmate. Jakobson claims that, in the case of interlingual translation, the translator makes use of synonyms in order to get the ST message across. This means that in interlingual translations there is no full equivalence between code units. According to his theory, 'translation involves two equivalent messages in two different codes' (ibid:233). Vinay and Darbelnet identified two general translational strategies **direct translation** and **oblique translation** and these two strategies comprise seven procedures.

Direct (literal) translation discusses three possible strategies:

Literal translation: it is word-for-word translation. According to Vinay and Darbelnet it is most of commo

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Objectives:

The objectives of translation are:

- To pass on Pakistani literature to western countries by keeping in views the principality of acceptability in Target culture.
- To convey the essence of Pakistani culture to other countries.
- To make Pakistani literature accessable for overseas Pakistanis who cannot read Urdu.
- To contribute in the existing stock of translation.

Translation

Knowledge is that subject of discussion on which centuries may be spent but it will never come to an end.Because this topic has come to us from long time ago.Now the topic before world is whether ethics and morality should be taken with knowledge or only science and technology should be taught.The world has not yet definately decided.We The Eastern people once took the key decision and have been teaching Roomi and Saadi alongwith ethics.And morality based books were included in curriculum,but now it is said that there is no need of these books.A man should specialise on a subject in a given specific discipline of knowledge and then leave after completing it.

You often complain about big professionals like doctors, engineers and bureaucrats, that I visited a doctor or an officer but he paid no attention to me. Now the doctor has justification that he knows the every bit of knowledge about our body but nothing about our emotions and sentiments.

In ancient times when knowledge was not so common there were “Baabay” (Spiritual guides). They had knowledge, love and answers to your difficult questions. If they lacked in answers they had words of consolation for our relief. But this practice is no more in vogue now. We pay great respect to science and technology. It is a good thing. But I have keenly analysed that we do not show much respect to technologists and professionals as we write articles in English and Urdu news papers about them.

There is a town named Kamonki, while going there I saw some girls planting rice in knee-deep water. They were sowing rice sapling in a disciplined way. They were working in straight rows without any scale or cord fastened to any point to maintain symmetry. But they planted them in a beautiful sequence giving a gap of about 1.5 feet without taking any measurement. This was very amazing for me. I stood there watching them. One girl asked me, “Baba g what are you looking at?” I said, “I am looking how you follow this given space in a straight line.” She replied, “This is our centuries old tradition, our mothers and grandmothers had ben doing this work. I said, “it is right that a chip is fitted in your body computers to tell you hoe to do this ? But I am a man of imagination .Let me get this imagination to my heart so that I can appreciate you.” She said, “Thank you Baba jee”. I kept on watching their work and asked them “ how much money do you get by this work?” They answered it alongwith the description of pain which their fet got after standing for a long time in water.

When I told my students that their work is also a knowledge ,they got angry and said “those girls are uneducated then how is it a knowledge? Only those women have a knowledge who get education from college and universities. Similarly the work of an old woman on a spinning wheel is not a knowledge however she works with thread and weave cloth. We get bed sheets and quilts made by her hand but we are not ready to take her as a technologist. After looking those girls work I started analysing the work of the workers of my city and realised that this country is a very blessed country. It is fill of technologists. On the road sides there are very intelligent motor mechanics who can easily repair your motor cars. I put a request before a committee of educated people that we should issue beautiful certificates to those technologists. In this way we would be able to pay tribute to these people working along road side. But the committee did not consider it a good idea and said “what a rubbish you gave!”

There was an old man, who had been a judge said “if you give them something ,will you take a test from them?” I said “you give them your forty two lacs coctly car to repair and ask” Bha (brother) siddique please repair it” he will reply in affirmation to do this task within two to three days. He will also say that “if Japanese come to you please let them meet me, I would teel them about a basic fault that if they give a slot of ½ inch at a specific place and put a screw there ,this disorder can be avoided.”

I asked members of the committee to let me salute these skilled persons. Then I said “how intelligent those girls are! Who did M.Sc in planting rice in agriculture. Can we give certificate to them? And the reply I got was “leave them.”

According to them they had no knowledge at all. According to them knowledge is a thing on which university verifies its stamp.

There was a heart surgeon in our committee. He said ‘Ashfaq Sahib! The certificate which you have printed for them is more beautiful than that which I got in FRCS from Edinburg. Will you give this certificate to them without any reason?’ I said, “Doctor! I give you his welding gun and ask you to switch the brass and iron but you will not be able to do this, as you do not know their skills. Let me give these non degree technologists a respect as you are getting. He said “it is impossible, you should leave this idea, but we will write and We publish articles to give them respect. An artist, a cobbler, a barber; every man has a self respect and his other quality is that he is a Pakistani; I should give him the same respect, at least, which I give to a white foreigner.

Why have trends changed? How these parameters come to our society that these artisans should not be given respect? Why is morality not taught in our schools and educational institutions? I can't understand this. I say as a humble writer that 14 crore people of my country are not much worried about food, cloth and shelter as they are about their self respect which is not given to them. They are in need of a shoulder on which they can put their heads and can express their grievances but they find no single shoulder in this large and well off country. Unfortunately, we have not given them the place which we give to the drivers and porters in foreign countries by addressing them a Sir.

Once an old man came to me from Shekupura District. He said, “I have heard much about you, I have got your address from radio and T.V. I have come to you so that you should teach me how to read and write.” I was surprised. I asked him why he wanted to learn these things at this stage of life. He was 78 years old. He told me that he was 12 years old when his father took him to rice fields to work. Since then he has been working there. He said, “Now I am a grandfather of a girl and a boy. They are school going children. They read their lesson early in the morning and when they read, “I will get education to serve my country because uneducated persons are like animals”. I felt grieved. I want to get education to serve my country, I don't want to live like an animal, I want to do something for my country before my death. I asked him Baba you are providing us rice from 60 years, you are already doing a great job, but he was insisting to get education. He said that he had heard that elders are educated in Lahore, so he comes to me. He said, “If you teach me basics then all is well, Allah will be happy with me and ask you have served your country. When I asked him about his rice providing duty he said that he had been taking charges of it, it was not a service according to him. I told him that we people also take money. He was thinking that we educated people without taking pay or pension, serve our nation.

Now he was insisting and I didn't know how to get rid of him. I asked him if he knows any social workers who want to work voluntarily at wedding ceremonies in villages or to cure other's animals. He replied, “No”. He said, “He only knows about the crops, people took him to other villages to tell them about their crops.” He tells them whether it is good or not by his experience. I said him, “Baba you are already PhD in agriculture, why do you want to study?” Let us see that Baba is providing rice to Pakistan and Japan. He is indeed a great technologist but there is one problem with us that we don't consider these technologists as technologists. We only consider those as technologists who had stamped certificates.

Those countries are which support all groups of society to develop themselves. Richness and poverty are present in all countries but they give respect to everyone. When I was in B.A. and Pakistan was going to be established we went to different villages and told the villagers that when we get Pakistan you people will be awarded respect. They asked, “What is respect? How is it to be given?” I would tell them it is a land of slavery. When Pakistan comes into being no one will miss behave with you in district courts, you will not be called out rudely, but there will be seats for you, Naib Court will greet you and asked politely, “This is your turn sir”.

They got trapped in this promise of self respect. Now I am an old man and the people with whom I made promises are living at different places in Pakistan but I have not full filled my promise to give them self respect and now it is impossible.

I request my fellows and elders that you people should not give them wealth but please give them self respect. By giving this self respect to them nothing will be taken from us. We have to give them respect and honour rather than money.

May Allah give you ease and let you to give ease to others. Ameen.

METHODOLOGY

Translation is the text that not only refers to the source culture but also is acceptable in the target culture. This work will be done on the basis of target text theory. Target text theory emphasizes on the development of texts which have translational realities. Target text theory criticizes on the source text theory for being abstract and prescriptive. Target oriented approach claims to be empirical approach in which facts of real life are given. So, it believes that translation is revolutionary. It maintains the ideas that are welcomed by the culture which hosts them.

As the translators would start the translation, she will choose applied translation among the disciplines of translation which are theoretical, descriptive and applied. Descriptive branch replaces the isolated free standing studies. The translator will focus on the applied translation by keeping in view the principles and applications of descriptive and theoretical translation because all the branches are interlinked. No branch can stand without the other as one describes the phenomena, second completes it by giving it the name of empirical discipline and third applies all the phenomena to develop a new text. Theoretical relates the text to possibility and answers that it ‘can be’, descriptive relates to the existence of the text and answers in existence of ‘is’ and applied relates to the required text and answers in ‘should be’.

The translators will follow the ethics of translating the text. Ethics are those codes of conducts which are essential to follow while translating. The ethics demand that the translated text should be objective, unbiased, confidential, and faithful etc. Translators would be concerned about the responsibilities towards the beginners and persons who will study and follow translation. In the last decade, issue of ethics grew with the increase of interest in translation. The solution was derived by developing codes of ethics. These ethics set a pathway through which the researcher reaches on his destination, the translated work.

Translation is not the way of language transfer only because it transfers the whole essence of culture and society of the source text. Ethics play the role of guiding principles which reduce the chances of uncertainties and improve professionalism. The translator will use the literal translation method out of different translation methods. The others methods are word for word translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation and communicative translation.

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