

TRANSLATION OF “SAFARISH” INTO “THE COMMENDATION”

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ABSTRACT

Translation is the way of converting a source text to the target text. Translation is to facilitate the target reader and transfer of meaning from one culture to another through the medium of language. The purpose of translation is to produce such a text that should have equivalent features in both texts. Translators have selected the text for translation which is a masterpiece of Pakistani literature, “SAFARISH” to translate with the title “THE COMMENDATION”. By preserving the spirit of source text, the translators have translated the source text. Translators have applied the inter-lingual translation defined by Roman Jakobson for translation of source text. This text is written by Ahmad Nadeem Qasmi, a famous poet, dramatist, and writer of Pakistan, in his book “KapaskaPhool”. This short story is a satire on the so called educated people who pretend to be generous, courteous and cultured but when there is need of their generosity and courtesy they appear very selfish and cheap. He also showed that poor people always face problems in life; they are always in need of commendation of high class people or so called educated people who are always ignorant towards them. The purpose behind translating this Urdu short story to English is to convey Pakistani literature to western world.

Keywords: Translation, Inter-lingual translation, the commendation.

INTRODUCTION

Translation is the method of converting source text into target text by retaining the sense of source text. The language which is selected for translation is source language (SL) and language in which text is converted is target language (TL). Authentic translation demands sense for sense translation of ST into TT. Literal translation does not fulfill the requirement of authenticity, because a text without conveying the sense is a Hollow text.

As Nida and Taber claimed in the “The theory and practice of translation” “Translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second in terms of style”. The term, Translation studies was coined by an American scholar James S. Holms in his papers “The name and nature of Translation studies”. The term *translatology* is used rarely by English writers as compare to translation studies.

If we look back in history, it is proved that translation study is evoked when basic concepts are built. Early western studies tell us that Greeks were the founder of use of translation. The services of Herodotus in Egypt in translation studies were not much fruitful because they fail to provide a proper mechanism of the translation. As for as, Translation methods of Buddhist sutras in “China” is concerned, its effectiveness and accuracy could be questioned.

Translation is an important part of the literary and cultural history of a country. Translation is divided into four phases. First phase includes Cicero and Horace from 46 BC to 1792. Second phase is from 1769 to 1946 including Friedrich to Valery Larbaud. From 1940 to 1960 is third

phase including machine translation and hermeneutic approach. Last phase consists metaphysical approach to present time from 1960 onwards.

There are also different stages of translation theory. One is linguistic stage, this is upto 1950's. Then around 1950's is communicative stage. After this is functionalist stage around 1970's. Last one is ethical/aesthetic around 2000. Aim of translation is to transfer meaning of ST into TT. Target text should have same characteristics as the original. Readers should not be ambiguous while reading the target text. Target text should have same impact on the reader which they have got from ST. Translation is the main linguistic movement that belongs to the semiotics. Semiotic is the science that studies sign function, sign system, sign procedure and arrangement.

In translation of source text and target text J.HOUSE is in favour of semantic and pragmatic equivalence. He argues that source text and target text should match one another in function. "Theory and practice of translation" by Nida and Taber, translation includes semantic and stylistic aspects of language at a large scale.

We worked on the project of inter-lingual translation by Roman Jakobson that is transformation of verbal signs of one language into another language. Our project is to translate the short story "safari" (Urdu text) into "the commendation" (English text). Although English language is different from Urdu in terms of style and manner, we tried our best to maintain its originality and accuracy. For this reason we used different approaches methods on Urdu text (ST) to produce a new text, which is English text.

Introduction to source text

Ahmad Nadeem Qasmi was a famous Pakistani poet of both languages Urdu and English, journalist, dramatist and short story writer. He had born in 20 November, 1916 at Anga Khushab in the sub-continent and died in 2006. He wrote total 50 books on different topics that are poetry, criticism, journalism and art. He was the great figure of Urdu literature. His poetry made distinction by its Humanism. He got awards of *PRIDE OF PERFORMANCE* and *SITARA-E-IMTIAZ* for his literary work. He also worked as an editor.

He did his matric from Camp bellpur in 1931, at that time he wrote his first poem. He did his graduation from university of Punjab, Lahore in 1935. He also remained the part of *progressive writer movement* as a secretary. His literary work got a bundle of admiration by Urdu writers, poets and critics and also his work and personality is criticized by many others. He has written many books on short stories. Some of them are Chopal, Sannata, Gandasa, Aalaan, MasiGulBano, Begum kibilli and Kapaskaphool. *Kapaskaphool* is one of the best writing of Ahmad Nadeem Qasmi. We have selected a short story "safari" from that book. This story "safari" is about "Feeka" who is a poor tonga rider. His father lost his eye by using a strange kind of collyrium. In whole story 'poor Feeka' have tried to cure his father's eye. For this purpose he was in great need of commendation of someone who help him for checkup of eye of his father. Nobody was ready to cure and give place in ward of hospital because he is very poor and his appearance also very poor. Feeka wanted the commendation of one of his regular passenger of tonga, because that man was friend of Dr. Jabbar at Meo hospital. Several times in story Feeka went to his home and asked for commendation and he always said that he will do his work and will call Dr Jabbar but he can't do that because of his busy routine. And 'Feeka's father eye was cured by doctor without any commendation but Feeka was in illusion that due to commendation of tonga passenger, doctor has cured his

father's eyes. Feeka was very much grateful to that tonga passenger because according to his conception that man was very kind to his father and now his father's eyes are recovered. At the end, Feeka paid thanks to tonga passenger in this way.

“You have bought me, sir,
I will be your servant for the whole life”

That passenger could not tell reality to Feeka even he tried and keep Feeka in illusion. Writer has portrayed all the characters very beautifully in the story.

We have selected this short story to show that, how poor people are helpless for the completion of their tasks. They always have need of people superior to them. Educated people claim for their courtesy and generosity only by using words. In reality they are selfish; they even have no time for the sympathy of poor. In society such poor people have no place. They are always rejected as Feeka in hospital because of his poor appearance. Actually writer wants to show the insensitivity of so called generous educated people.

Introduction to source language

Source text which translators have selected for translation is in Urdu language. Urdu is fourth commonly used language in the world. It is Indo European language because it covers India, Pakistan, and many other nations. It is language of “Camp and court” because it is the combination of languages such as Sanskrit, Turkish, Arabic, Persian and English words. Any writing of the Urdu language has space to be transformed into another language, without interrupting the effects of target language and culture. Urdu language is classy, traditionally built for literature, useful, harmonious and refined which discriminates the literate from illiterate, mature from immature, and sophisticated from casual person. Urdu is different from Hindi in its script writing. In Pakistan it is national language while in India it is one of their constitutional languages. It has gained great currency in the whole world. In UK many of Muslims from Pakistan and India give importance to Urdu language as their main cultural language. Above all it has been used as a device for preaching of Islam in South Asia.

Introduction to target language

Translators have selected target text for translation of source text. In translation the translators will use English language. English is international language. It is read and understood on global level. By using this language translators can globalize their translated work. Anyone can get benefits from this text sitting in any corner of the world. English is language that covers a lot of ideas and meanings in a single phrase. It has huge capacity to absorb all languages and cultures. All languages and cultures can be translated in English language. In order to preserve the originality of Urdu language and Pakistani culture translators decided to transform in this language so that they can produce an interesting and attractive work for English readers.

Statement of problem

The short story “*safarish*” will be translated as “*The commendation*”.

Objectives

Following are the objectives of our translation

- To highlight the insensitivity of so called generous educated people.
- To depict the mindset prevailing in Pakistani society.
- To make the text understandable at global level.
- To make contribution in field of translation.
- To globalize Pakistani literature.

Research questions

- How to make text understandable at global level.
- How to contribute in field of translation.
- Why to globalize Pakistani literature.
- In what ways mindset of Pakistani educated people can be highlighted.

LITERATURE REVIEW

Translation is a complex task, in this, meaning of source language text should be conveyed to target language readers. “Translation is the expression in another language of what has been expressed in another, source language, preserving semantic and stylistic equivalences”. (in Bell,1995:5).

Hatim and Mason (1990) suggest that translation is a process involving the negotiation of meaning between procedures and receivers of the text. Newmark (1981:7) indicates that translation is a craft that attempts to replace a written message or statement in one language by the some message or statement in another language. Kelly (2005: 26-27) defines translation as the skill of understanding the source text and rendering it in the target language by using register , the background knowledge and other language resources according to intended purpose. Therefore, translator is mediator of two languages and culture who can transfer SL to the TL. Translated text should be suitable to the target culture. Translators have applied inter-lingual translation for transformation of source text.

Categories of translation

According to Jakobson meaning of word is linguistic phenomenon. He said meaning is present in signifier not in signified. Interpretation of verbal signs can occur in three ways. In his essay “on linguistic aspect of translation” (Jakobson 1959/2004:139) defined the categories of translation as

Interlingual translation: it is also called rewording. In this type of translation verbal signs are translated in the same language.

Inter-lingual translation: in this type of translation verbal signs verbal signs of one language are translated into another language. We can call it proper translation.

Inter-semiotic translation: also called transmutation. In this type of translation verbal signs are interpreted by means of non verbal sign system.

Ethics of translation

Translators have followed the ethics of translation while transforming the source text into target text. Ethics are rules which are obligatory to follow during translation. Translators should remain faithful towards source text. Translated text should free from biasness. There should be no subjectivity in it, while it should be objective and confidential.

In the previous decade, the problem of ethics arose due to increment of enthusiasm and interest in translation. That's why codes of ethics were developed in order to solve this problem. These ethics are considered a pathway for translators to reach their destination (translated texts). Translation is not only the mode of transferring the language but whole essence of society and culture is transferred. By following the principles of ethics translators face less chances of uncertainties and this also improves professionalism in them.

The translation

Three to four "tongas" always stand over there at the big street of town (mohalla) . But that day when I came at turn, no tonga was standing out there. I had to go for distant and I was in hurry too. Therefore I started waiting for tonga. Many other tongas passed by, but they were full with passengers. Suddenly I saw Feekay tongawala coming towards me, I summoned "Hey Feekay where is the tonga? Bring it man?"

"Tonga is not ready to move, today, Sir" Feeka replied.

I saw 'Feeka' who was 'tongawala' and wrestler at the same time. He did not get his shave ready, today. His eyes were without collyrium and they were becoming red like flesh.

"What's the matter?" I asked.

"There is a task" he spoke out.

"Yes, yes say it" I said

The thing is Sir, as you know my father na???

'Feeka' spoke – he has lost his one eye.

OH": I am sorry. How did it happen? Was there an accident???

"NO" Feeka's face was reflected with innocence.

" That always remained reddish and water flowed from it. You know that..you have got ride on tonga with my father many times. What happened yesterday was that 'Man', when baba passed by "Misri Shah" A physician was selling collyrium. Baba bought that collyrium and told us that the reddish element will be eliminating by using this collyrium. The physician sword by GOD and Prophet (PBUH) and said that if it did not work out , you can grab my neck at the day of judgment. I too said he is taking the holy names of Allah and His Prophet, then I should check it. Mother also agreed with it. He spoke out the words 'the wise Luqman', the king of-- and applied in the one eye. Then what happened, man' I swore eye has not seen comfort.

Aren't you tired Man?

Should I bring the chair of smoker?"

That time' it looked to me that there was the head of a "doll" (Gudda) standing on the wide chest of Fooka.

I said, this is too much. Now tell me next

His eyes got wet with thankfulness. The water of thankfulness shone in the eyes of Fooka.

He said, may GOD bless you, sir

Somehow the night passed by crying. Then in the morning all tonga riders gathered of and from them 'chacha Sheeda' said that you may boil "post k dodday" in water and wash your eyes from it. Baba wriggled on 'dhoi'. Then someone said, Tie the SPINACH after boiling. We tied and when opened then Baba said clearly, All went vain; light in the eye has dimmed. Mourning lied at our home. We took him at one hospital and then the other one. There was no room in both. At noon one tonga rider from "Raygarrh" told that, his brother in law is gate keeper at 'Meo Hospital'. We got the room by his commendation but that was in Varanda but it was not a bad deal even. Evening was to come but no doctor even no nurse came there. You are the honourable man, I beg to you Sir, kindly ask any doctor to come and see the patient "Sadeeqy".

I said, there is a doctor, dr. Abdul Jabar, say my salam to him, it will work out. If it does not, I will go with you tomorrow. Now I have to to an invitation. Remember the name, Dr. Abdul Jabar.

Feekasaid, lot thanks to me and went away. Then I found a blank tonga. When the tonga passed by the main gate of MeoHoapital ; I saw Feeka, talking to gate keeper. Definitely he might be asking the address of Dr. Abdul Jabar, once this thought came to my mind that I should come to Dr. Jabar and talk to him but tonga moved forward, and already I was getting late.

The horse fell down by slipping and fell for ten minutes, and then stood up and walked. And then scooter of Dr. Jabar rushed through our tonga, Dr. Jabbar! I shouted, but MrJabbar proved fast than my voice.

Nothing at all, I thought, will say it tomorrow' I will do this task at first, tomorrow. I came back to home at night and got to know Feeka (tongawala) came said that ask sir to call me, when he comes, I thought who will call him this time. If Jabbar was going to hospital and the task of 'Feekay" has been done, then I will accept the thanks tomorrow. And if the task has not been done yet, then whatever the try will be done, will be in the morning.

I was not up from the bed in the morning, when Feeka knocked the door. I got to know Jabbar was not on the duty in night. Today it is his duty.

It means your father has been lying in Varanda(corridor) in this cold through all the night?? I showed apprehension.

Yes, he spoke "but it is not a big deal, sir" you have not visited our home. We have been lying in open house for ten years.

And his eye?? I asked.

"that has gone' Feeka told in the way as it had been so long for wasting eye of his father.

I said, when there is no eye then why you are dragging the poor old man in the hospital, time and money both will be wasted."

Feeka spoke "sir who knows some light may be remaining in some corner of eye. Look! When the stake is slaked, still we don't touch its ash for some spark may be kindling there.

I was shocked, Feeka has never been talked to me expect on the topic of inflation and concord of flour. Then he said with humbleness' please come a little with me,, I was not fully out of sleep yet. Then I had to take bath, to get shave, to take tea. I said, I give you my card, show it to Dr. Jabbar. It is a good companion; he will do your task instantly. One your father will go to a ward, and then I will go myself and will ask for his treatment.

He went after taking card from me, like he was having the wealth of the world. I wrote on the card Mr. Jabbar! Kindly do his work, he is very poor, will pray for you and I was sure that work will be get done, because doctors just had to check whether there is some light/hope in the eye or not.

I disappeared from home for whole day and Feeka came many times. He told me in the evening that Jabbar is sitting, but , but lets me to get in, they say, come according to turn, but turn never comes. How can turn come when your knee is getting naked through your pajama. Feeka surprised me once again, God knows better, for haw many years this sense was hidden in his heart..

I promised, I will go tomorrow.

It is getting dark

I happened to go to Sheikhpura the next morning. I got to know about Feeka when I came back at night. I stayed at home three days after this but Feeka did not come.

Fourth day I asked another tonga rider at turn about Feeka's father. He told, he has got in a ward . In that instant Feeka also came there. I was ashamed that's why I told lie, hey Feeka, Doctor Jabbar has worked for you?

He spoke, but he did not see me,

I said immediately, I called him.

Feeka's face got red at once and his eyes were wet with thankfulness. Now I got, why Nurse was saying again and again that no harm should reach to the old man.

Then I came from there. My feet were moving very slowly but my mind was like running after defeat. At night, sleep removed all guilt but in the morning, Feeka was at door. 'my father was admitted by your kindness but they have sent Baba to KautLakhpat hospital, this is fair sir, I took my mother with me today. Two rupees are wasted. Please do something if you can.

"I call Dr. Jabbar now" I said

I called him but could not talk to Dr. Jabbar. Then I got busy. I saw Feeka after five- six days. I thought, I should turn to neighbouring street and run away from them. But Feeka jumped to me and said, 'I don't know how can I acknowledge thanks so mush.

'Your father came back?' I asked

Feeka spoke, he has come back and operation has also been done. His bandage is opening on Friday. Please pray,

"Allah will have mercy", I said

Then he came Friday evening and started crying bitterly while speaking, babuji (sir) it happened calamity, bandage opened then it disclosed that one eye has already gone, second one is also affected. They say, the wound of first operation recovers then there will be second operation and second eye will also be operated.

I consoled him and called Dr. Jabbar from front shop, along with him. But unfortunately he was not on the phone. Then I promised him that I will meet dr. Jabbar tomorrow. If he will not available in hospital, I will catch him in his house.

Second day I can't go but I called to Dr. Jabbar. He again was not at the phone.

"There Feeka also disappeared"

Perhaps two or two and half weeks later, there was knock at the door. Servant told that Feeka, tonga rider came. I also had seen him from window. He was looking completely pale. I asked from servant. "have you told him, I am available?"

"Yes" servant spoke.

"My tongue slipped"

"Very foolish man you are"

I scolded him and said

"Go and say, 'he is changing the clothes' and coming"

I already had changed the clothes, however I tried to hide my anger.

Then suddenly idea came to my mind that how cheap person I am, it's not matter of two paisa's, two rupees or two lakhs, only matter of two eyes and I am telling lie continuously. I should admit before Feeka that I can do nothing for you. Then I thought those sentences which I am to say to Feeka that, he should know the reality and also did not get hurt.

When I came out, Feeka started crying bitterly. Babuji' (sir) nothing is in my mind, that nothing comes in my mind..... his voice became heavy with tears.

Sentences, I have thought, mixed up on another, hardly I said " Feekay matter is this that Feekay that.....matter is this""

Wet with tears, Feeka stood up having red and round face like kids ans spoke.

Babuji (sir)! Nothing comes in my mind, how could I pay thanks?

"My father is fine now

'His both eyes have recovered'

‘Allah blessed him eye site and you gave...’
‘ You have bought me, babuji (sir)’
By God I will be your servant/slave for whole life.”
And after taking a long and deep breath, I said
“it’s ok Feekay. It’s ok.”

CONCLUSION

This study is about the translation of short story “safari” into “the commendation”. This story is written in Urdu language and we have translated it into English language. In this story Ahmad Nadeem Qasmi highlighted the problems of poor people. He showed that poor always have to depend on high class people and they become victim of complexity, as in this story a poor tonga rider is trying to cure the eyes of his father but he is rejected by doctors and hospital nurses because he was in a very rough and poor condition by his appearance. He was in great need of commendation of one of regular passenger of his tonga. That person always avoided him by saying that he will talk to doctor but he did never. That person was always busy in his own affairs. He did not bother to meet doctor and say him about the treatment of Feeka’s father. He even considered Feeka a senseless person because he was uneducated. But he was surprised when he said to Feeka “when the eye of your father is gone then why you are dragging oldman in the hospital, time and money both will be wasted. And Feeka replied to him in this way, “sir who knows some light may be remaining in some corner of eye, Look! When the stake is slaked, still we don’t touch its ash for some spark may be kindling there.” He was shocked to know that Feeka is a sensible man.

Translation of this short story was not a piece of cake. Translators are to face certain problems while dealing with translation process. Translators also belong to society where Urdu language is national language so there were certain limitations in their minds. They wanted the translation should be in such manner that it should convey the main idea and message of the story. There were certain words in story which could not convey message of Urdu culture in English and for this purpose translators have to copy those words in English translation and also mentioned their closest synonyms in English, so that target reader can understand the translated text. Translators have selected the inter lingual translation by Roman Jakobson to translate the source text to the target text.

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