

Methods and Techniques of Translation and Interpretation



Linguistics

Keywords: translation, interpretation, methods, techniques, paraphrase, loans, literal, eclecticism, avoid, equivalent, etc.

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Abstract

The limit of making terminological difference or separation red line of the methods of translation and interpretation is relative, because they interfere with each other and meet each other. Therefore, the essence of successful and professional translation is to find and use the flow of utility of these methods and to avoid their flow of damage. The principle of methodological 'eclecticism' is more than welcome, and therefore who knows to be guided by this principle, to find the 'golden middle' in the diversity among these methods, undoubtedly has found the solution and the key to success.

1. Literal Translation Method

The initial method of Translation 'literal' or so verbatim (word-for-word translation or traduction weather-à-weather) means direct transmission without changing anything, any word or comma, text source, where the format of the original are preserved as much as possible, even when these forms are not very natural to preserve the original meaning.

This method is similar to the method of formal equivalence translation, where the translation process also tends to preserve as much as possible forms of the original language, regardless of whether they are natural ways to express the original meaning.

Consequently, advocates of this approach argue that the necessity of 'dynamic equivalence', as James Barr, (1979, pp. 279-325), while contesting the need objectors of 'transkulturalizmit' that include adaptation of the text not only in terms language, but also in cultural and historical context of the modern reader (Michael Marlowe, 2012).

This translation technique is generally known as a method of "metaphrase" which means saying the phrase in the form of 'same' source, without any modification to the analysis and transfer of meaning, to which later will oppose the technique of 'paraphrase' ie saying the phrase with words, not exactly the same, but in fact saying the same thing but "in other words "in the target language, enough to transmit the message of native speakers.

With this method, the syntactic order of words is stored, and the words usually translated by ordinary meaning. Their main use is to understand the mechanics of the original language or to build a text difficult to process before translation stage. (Dr. Shad Banjar, 2009).

Thus, the literal translation requires as close as possible compliance to the original individual words in target language. On the other hand, as mentioned above, this method is opposed to method of paraphrase or otherwise called the "thought-for thought" method, which expresses the meaning of the original text with the equivalent meaning or expression.

Eventually, almost all linguists share the view of translation 'literally' which is based on the fact that tracking as loyal and semantic resource statement is a good starting point but not sufficient, because this method faces practical difficulties in translation of aphorisms, proverbs and idioms, as well as in cases where the target language does not have similar shapes and phenomena.

Such cases are more representative in the English language, for example. phrasal verbs and verbal expressions (give up = forgo, give me a break =leave me alone, to fed up with = be have it until the throat), which have not formally Albanian language as such, but by On the other hand we have forms consisting of verbs, for example. 'aspire' in terms of 'tend' = I intended, 'imagine' in terms of 'imagine' = presume ', or, 'pretend 'to mean' say ', 'I meant ', (which is not necessarily has the same sense as the English language has another meaning "pretend").

In such cases, the word for word translation is not at all helpful, especially in idioms, where we will not be able to keep track source and semantic meaning of the expression, for example. "what goes around comes around", or vice versa in Albanian language, as if we literally translated the proverb: "What you sow, you will reap", and the like.

Here necessarily is a need to a possession of 'abundances lexicon' and cultural interpreters, who must delve deeply to find similarities of situations in both languages.

2. The Method of Paraphrasing or Interpretative Translation

The Semantic meaning of the method itself means 'saying in other words' the word or text to translate. This method is useful only when the target language has no words to uniformly original language, such as phrasal verb or verb expressions and so on.

In historical terms, the method of paraphrasing is counter-reaction to the metaphrasing method, so as a result from one extreme of literal translation may have gone to the other extreme of free interpretation of the text, as understood by the interpreter himself, which jeopardized the removal meaning- semantics of the text and original meaning of the word.

In this regard, unfortunately a subjective interpretation comes into play sometimes arbitrary or biased interpretation, and this compromised the objective interpretation, which is the essential purpose and the primary mission of the translation process. Ultimately, readers do not care about the opinion and the personal commentary of interpreter but only the original comment of the author of the text, and everything else constitutes distortion and weakening of the objective reality of the events related in the text.

Even the method of Interpretative translation as a special type or variation, but not synonymous to the paraphrasing method means that the translation should be included in the interpretation of the meaning of the original text. The use of this method comes into play in cases where the translator inserts information that are 'no direct link', for a particular passage is subject to translation, this information looks more like a 'commentary', provided that they have not gone more farther from the original meaning of the source text.

However, given the principle of 'methodological eclecticism', that from any method must be found and accepted what is positive and thrown away the negatives, this method has its imminent positive side, where there aren't any adequate words and phrases versus our background source words, but instead, as a substitute there are similar verbal locutions or expressions consisting of two and more-words, which are performed and used on the occasion of the transfer with as loyal and semantic meaning of the word artistic message from the source to the target and vice versa.

On the other hand, the negative side is to be thrown away and avoided any time when there is a risk of arbitrariness and personal subjective interpretation of thing by the interpreter. Therefore to avoid these risks is recommended that this method be used only in translation of written texts with poor semantic dictionary.

3. The Method of Functional Equivalent

The functional equivalent method is presented in parallel with the method 'final criticism "as a variation of the method' semantic 'ie' translation of papers based on meaning (Meaning-based)" because it focuses on the critical need to preserve the meaning translation.

This method was originally developed by German scholars in the early twentieth century. Proponents of this method warn about the semantic differences between languages, for example. Greek and Hebrew in relation to English, especially in translation of religious and Bible texts translation respectively, for the sake of the fact that the Germanic words which are mainly used for technical terms, which can not be found of them in English, so consequently students were expected to possess a professional terminology knowledge in the respective field, to detect similarities and differences and find intra-lingual and equivalent expressions that would have the same function or functional effect.

Like any method, this method has its disadvantages, because a proper translation can not always preserve the original format, but must preserve the original meaning.

The Opponents of this method called 'method of form criticism' accounted for greater than it avoids the emphasis of life situation of the text, for a single reason, according to Michal Marlowe: "I believe that the translation of the Bible should be must considered "location sociological" which is featured to Bible and to which he belongs, ie the Church of Jesus Christ "in comparison with the Bible outside the Church of Jesus Christ to the children's needs or ordinary citizens. (2012).

Consequently, in contemporary sociological aspect it comes into play at the same time the fact that the interpreter should be consider that for whom the text is intended for professionals in relevant fields, or for the common citizen of an age or a certain layer socially. The dilemma of making selection between the academic sophisticated vocabulary or the simple vocabulary of everyday life is a permanent challenge for the interpreter. A text with complex terms of a specialized field of language, which as such would understand only professional, is not the ultimate goal of translation, unless the advance is predestinate to academic circles.

The craft and professional greatness lies in finding the "golden middle" or the average between these two levels of language, so that a translation is definitely successful when it is read and understood by a wider circle of readers. The function of 'information; is not the primary purpose of the translation, but the 'educational' function, during which the meaning of the text must be understood by

those who are and lay in the relevant spheres, but who want to be professionally shaped. Finally, here lies the essence of education and training human, because nobody was born knowing, but through learning and reading has gradually achieved a certain level of professional education.

So even in this method, as in any other method, the good of finding expression of equivalent or equivalent in relation to social dynamic circumstances should be embrace without hesitation, as it could be criticized and bypassing the need of getting strict or rigid form professional.

4. The Method of Loan Translation

'Loan' means borrowing translation of parts of speech and translation resource directly to their target language. Sometimes partial loan is therefore with a borrowed term and final part of the target language. Based on this, the word created through loan translation is called 'loan', 'borrowing' or 'calque'.

Borrowings of different feeds and foreign words are an inevitable trend of the globalization and the frequent communications contacts between residents of different ethnic communities respectively various states around the globe.

As a result of this tendency in linguistic theory, there are two current representatives:

1. The Internationalists stream of globalization respectively, ie those who embrace without hesitation and are pro borrowings translation process and call on the usefulness of these flows in terms of enriching the vocabulary of the target language source language words; and in turn;
2. The Puritan Stream So those who categorically reject these flows as harmful and unnecessary for the translation process, as they blur and are depleting the treasury native language source target.

-Proponents of the usefulness of flow based on the linguistic enrichment of the fund native language words which find place in the vocabulary of the language of translation for the fact that these expressions are also lacking and thus, there is no way to harm something that is not existing, but they replace and cover the gaps in the evident relevant language vocabulary.

As a result of this tendency today we have an abundance of words called 'internationalisms', since the same have already received many nations around the world, and it cannot be said to which nation they belong to and they are just a language backgrounds, regardless of the source the initial of these words.

The same thing happens with 'international technicisms', as a result of the extreme modernization and industrial production of modern technology, including even the information is technology products.

Consequently, the international first words as 'elision' (= saying the name), 'absorption' (absorption) and actualization, operationalization, concretization, materialization and many others are deep rooted in our vocabulary, in the absence of efforts of translators and linguists of the time to find the source background equivalent expressions of words, and as a result they are embodied so much the nature of our mother tongue, that there is more problematic and relevant backgrounds that are foreign language, although it should not be much can to translate and interpret these words with Albanian native words.

-Proponents of the harmfulness of flows are based on the linguistic impoverishment fund native language translators and translated text readers, which becomes the replacement of existing but not affirmed words in the language, eg. 'experience' without needing replacing the word 'pervoje', 'refute' used instead of 'disprove', 'suggest' instead of 'advice', and the like.

In this context, IS resulting the phenomenon of 'distorted' ie 'specialized borrowing'; words, when a word borrowed from the source has lost its initial meaning, and has taken on the fund target language with meaning partially or completely changed, for example. 'prefer' is used to mean 'suggest' and not the original meaning 'prefer', 'prenotare', instead of Italian 'prenotare', then the adjective 'excited' (= excited, excited) if the use of not translated, remains a coloration of provocative risks, due to the fact that space use this word in Albanian language is already very narrow.

Found among these extremes, the professional translator, faced with largely stable arguments of both sides of the same coin, has no option but to be guided by the principle of finding the "golden middle" between them, ie the skillful management of loans, so only use them when we have no other choice when words have no analogues in our vocabulary literary and dialectal, and bypass them, when we have an expression equivalent or equivalent to fund language translation.

5. The Free Translation Method

Within the linguistic terminology of this method, we can identify several methods related subspecies among themselves, as to the definition, as well as the subject or object of treatment.

- a. Free translation method is the method that preserves the meaning of the original but uses natural forms of the target language including natural order and syntax of words so that the translation is naturally understood.
- b. Free translation method is also a kind of "idiomatic translation" or also called 'semantic translation', which, in a sense, reproduces the original message, and tends to distort the nuances of meaning, preferring colloquialisms and idioms which in fact.
- c. Free translation method is a stylistic variation of faithful translation method, which tends to reproduce the original contextual meaning within the confines and limitations of grammatical structures, because this method tends to provide translation, as faithful to the meaning intended to be said and conveyed by the author the authentic text.

Based on these definitions, we can see that this method is similar to the method of paraphrasing but its space is more stressed than the paraphrasing.

In fact, the limit of making a terminological difference or a separation of the red line between these methods is relative, because they interfere with each other and meet each other.

Therefore, the essence of a successful and professional translation is to find and use the benefit-flowing of these methods and to avoid their damage-flowing. The principle of methodological eclecticism is more than welcome, and who knows to be guided by this principle, to find gold in the diversity among these methods, undoubtedly, has found the solution and the key to success.

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