BETWEEN TRANSLATION AND PSEUDOTRANSLATION:

THE DEGREE OF ACCURACY

MOHAMMED NIHAD AHMED

Assistant Professor, Department of English Translation, University of Mosul, Iraq

ABSTRACT

The study of pseudotranslation PT has seldom been subjected to the type of scrutiny. Hence, the current paper deals with this subject to include the most essential procedures of translation. The translator may resort to this type through conscious or unconscious processes of transferring thoughts of ST into TT, one or more procedures may be followed during translation such as transliteration and footnotes in terms of anachronistic principles. In this respect, the identification of PT has been illuminated in this paper to regard translation as a theoretically matrix of coding system between ST code and TT codes, and the translator's main function is to rehabilitate the text in a comprehendible way to the TT receivers. The limits between translation T and pseudotranslation PT have been drawn up in this study within the category of communicative, systematic and functional perspectives. The ideological and moralistic view of PT have been accounted in terms of behaviorist consubstantial. The study sees that PT is one of the most relatively followed procedures that are usually assigned by the translator in process to annotate the eccentricities of the ST in TT and makes it more accessible to the TT receivers.

KERWORDS: Translation, Pseudotranslation

INTRODUCTION

Current debates see that the existence of psuedotranslation PT constitutes a problem in the distinction between original and the translation T. Indeed, this problem extends to very question of the boundary of translation itself, it may sometimes extends to vary with respect to the degree of text complexity first, and the nature of the text second, and the cultural manifestations in the text itself third. PT is not only important as a little studied subject of the linguistic and communicative dynamics, but also critical process of cultural translation that goes well beyond the relationship between source and target; but it exceeds to have basic even principles of thoughts and traditions as well as intellectual conventions (Rizzi, 2008: 154).

Hence, little has been studied about the concept of pseudo translation and the nature of work place as well as the applicability of strategy that have been widely used unconsciously by translators themselves. This token of translation really shifts the ethics of translation away from questions of trust and fidelity towards conditions of textual reproducibility. Some texts may have their own criteria of culture – specific and/or language specific phenomena. Texts, therefore, become a techniques of replication that engineers textual structure without recourse to a genetic origin. Pseudo translation serves the translators in a very deep way that may function to have interpretive, explanatory and managing new schema to the TT. So, the translator henceforth reengineers a new stratum on TT to re achieve understanding of TT, but unfortunately, the nature and function of (PT) are still far from clear (cf. Rizzi, 2008: 154).

BIRD'S EYE VIEW

Definitions of PT are varied and often conflicting. PT can also be clarified as the act of delimiting things, hence by attempting to define the difference between T and PT, the understanding of PT should be improved and the interconnection between them is mutually exclusive, because PT has been accused of being inaccurate and not loyal to the original text. Position wise, PT may solve several problems of misunderstanding the text and find the solutions, through the strategies of usages, to achieve a comprehension to the TT receptors. On this view, a rendered text is either a T or a PT (cf. Rizzi, 2008: 154).

The underlying assumption here is that a translated text in systemic position and functional behavior include the communicative and schematic conditioning which go with a text being regarded as a TT. They are determined first and foremost by considerations originating in the cultures, traditions and rituals which actually host it. Thus, when a text is offered as a translation, it is quite readily accepted *bona fide*. By contrast, when a text is presented as having been originally composed in a language, reasons will often manifest themselves — for example, certain features of textual make-up and verbal formulation, which persons-in-the-culture have come to associate with translations and translating — to at least suspect, correctly or not, that the text has in fact been translated into that language (Toury, 2005: 5). This field of translation has been subjected over several steps and procedures of translation, the translation may resort to fill the cultural and schematic gaps over the languages that are culturally and linguistically unrelated, this can be seen in the following figure
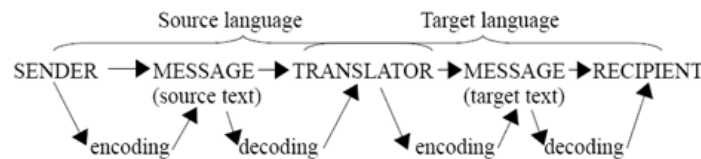

Figure 1: Translation Procedure

TRANSLITERATION AND FOOTNOTES IN TERMS OF ANACHRONISM

In cultural transfer, any translated text has grounds and can be regarded as a cluster of interconnected postulates; Source-text postulate, Transfer postulate; Relationship postulate. The nature of these makes it so possible for translators of texts, or various agents of cultural dissemination, to offer original compositions as if they were translations; neither the source text nor the transfer operations. These features that the assumed '*target*' and '*source*' texts are regarded as knowledge sharing, by virtue of that transfer, and any translational relationships (where the transferred — and shared features are taken as an invariant core), have to be exposed and made available to the receptors. Very often, it is really the other way around: a positive reason has to be supplied if a text assumed to be a translation is to be deprived of its culture-internal identity as one (Toury, 2005: 5). Some texts may have their own culture – specific concepts, one of uses of PT is to have some strategies of explanation and interpretation (i.e. exegetic function) to pass the knowledge sharing between the cultures such as:

يَا أَيَّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة/183)

O you who believe! Observing _As Saum_ (the fasting) [11] is prescribed for those before you, that you may become _Al-Muttaqun_ (the pious) (Al-Hilali and Khan, 1996: 60).

In this text, the translators tried to find the best equivalent for the concept of (_As-Saum_). They resort to reproduce two procedures of exegetic approach. Footnote is also involved in the explanation process by the translators themselves. In this respect, footnote is a accessible procedure of PT made by the translators, in order to have some rule – governed behavior to embody the source text postulates and the importance of this order included in the semantic content of original text. PT is however imposed by the translator to avoid some untranslatable words that have reference to notions such as this example. The translators also made another transliteration to **Al-Muttaqun** to shed the light on the importance of this concept then gave the equivalent for it (_the pious_). In some cases, PT can be shown to have a corresponding source text in another language. Hence, no text - induced transfer operations, shared knowledge features and accounted relationships between the textual elements, and that may oblige the translator to tend to use PT between culturally unrelated languages. To be sure, this is a far from saying that a translation proved to be fictitious has 'no basis' in any other culture (cf. Toury, 2005: 5).

An anachronism is, on the other hand, another procedure of PT, it is a _Greek_ word refers to the consistency between lexical item and contextual factors, i.e. the temporal and spatial relations. Translators may face some a chronological inconsistency between ST & TT, especially a juxtaposition of person/s, events, objects, or customs from different linguistic and extra linguistic. The most common type of anachronism is an object misplaced in time, but it may be a verbal expression, a technology, a philosophical idea, a style, a custom or anything else associated with a particular period in time or some locations, so that it is incorrect to place it outside its proper temporal or spatial domain. An anachronism may be either intentional or unintentional. Intentional anachronisms may be introduced into certain context to aid a contemporary receptor to engage more readily with communication interaction, or for purposes of rhetoric, suspense, interpretation, etc. Unintentional anachronisms may occur when a translator is insufficiently aware of differences in registers, genres and text such as technology, customs, attitudes, or fashions between two different contexts.

The existence of anachronisms in PT is possible in the theory and practice. Such existence of both practices T and PT within the same text testifies the ecology that becomes conscious of its conception of translation, and has theoretical ramifications that warrant the theoretical concepts (Rizzi, 2008: 154).

PT can also be seen as different from translation, scholars do not seem to agree on a definition of PT. It is not the only one used, some scholars deal with this topic, refer to PT as fictitious translation. They are presented as texts with no corresponding source texts in other languages over having existed, thus some procedures may be reproduced by the translator to overcome such obstacles of languages pitfalls. The translation is disguised and started to explain some various concepts and are essentially non-equivalent structures in the text. Such definition of PT poses a problem; even though it should not have a relationship with a source text. It is nevertheless the case that PT is drawn from a group of sources.

PT is also described as a textual cloning as the opposite of genuine translation and as a transfer process different from adaptation and cloning the genres and settings, such terms are suggestive and offer a different perception of textual

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[1] _As Saum_ means fasting i.e. not to eat or drink or have sexual relations from the Adhan to the Fajr (early Morning Prayer till sunset (Al-Hilali and Khan, 1996: 60)

traditions and a transmissions (Rizzi, 2008: 154).

The difference between T and PT is per se in the cultural act. After this, PT is a procedure accounted by the translator which an original composition disguised in the interpretation, explanation and exegesis of certain eccentricities. As Pym (1998:24) refers that it is not possible however to tell the interpretation between two languages that have two different cultures. So, it is as the cultural transfer and knowledge sharing phenomenon, i.e. dressing the TT modern suits and fashion in TL. Pym (1998:25) confirms that there is a skepticism expressed by some scholars on the limits between T and PT. For instance; weakly marked translation can contain so many transformations that they can hardly be considered translations of the text. PT is an act of systematized cultural planning aimed at introducing interactions or acceptable changes into receiving culture. This procedure makes the PT drawing such cultural formulaic not from one text, but a whole group of texts even the model that underlying that corpus, rather than individual text. It is possible to exploit PT in rendering some lexemes (semantically oriented) that have notions extended to the notion of equivalence and finding the closest natural equivalence, and extend to the notion of culture and conceptual transfer (Rizzi, 2008: 155; cf. Baker, 1992: 17). This can be seen in the following:

الـذيـن يـنـفـقـون فـي الـسـراء والـضـراء والـكـاظـمـيـن الـغـيـظ
والـعـافـيـن عن الـنـاس والله يـحِـبُّ الـمُـحـسـنـيـن (آل عمـران/134)
Those who spend (in Allah's Cause) Who repress anger (1)2, and who pardon men; verily Allâh loves *Al-Muhsinun* (2)3 (the good – doers). (Al-Hilali and Khan, 1996: 141).   ١

The translators also faced some culture boundary. ***Al-Muhsinun*** is another culture – specific, this term has several specific Qur'ânic notions, it has been transliterated by the translators to be footnoted to explain the notion of the lexical item and they should be rendered with an equivalent notion in another language. The translators found that interpretation is not however enough for readers of the TL. They pseudo translated the original concept into the TT to reproduce better understanding to the receptors. The translators of this type needed to apply the pseudo translation; as it is that cultural procedure of translation, by which they resorted to find certain explanation of cultural – specific or language specific – phenomenon in the text. The concept of pseudo translation here refers to several procedures of translation that may possibly reduce the gap of meaning loss and managing the understandability to the TT receivers. As for this type, it is really a successful procedure resorted by the translator to manage the cultural transfer and knowledge sharing into another language. The translators, as we will see, used these procedures unconsciously and it does exist within the translating process as an independent subject. The text can sometimes have a text with translation in certain words, phrases or sentences and in other places the same text has pseudo translated parts.

Prolegomenon to Translation Theory

Translation in general means re-encoding process of ideas into another language. This operation happens in the mental model of thought processing. It is a mediated procedure between matrix code and target code. Hence, a theory of translation is a set of propositions about how, why, when and where coded elements are rendered into other codes. So, the question is the translator's ability to transfer codes of languages on the bases of linguistic and cultural norms. The semantic structures of these codes are penetrated in the structures of both languages. In both languages under translation, the structures went over the norms and traditions of both cultures. PT is however intercepted in translation theory as an interpretive approach, when the translator seeks to keep the standards of TT to transfer the meaning phenomenon.

Translators may face some sophisticated elements within the text, such as some culture-specific structures. This requires the explanation of the ideas and manifestations of the original text. This usually happens when the text is highly stylized genres and there are some concepts disguised within the semantic network of the ST.

Frawley (2004: 251) matrixes the question that may be raised in here, why is translation re encoding and not simply codification? The answer is that translation is a secondary semiotic process and presupposes the original human capacity to code. On the semiotic viewpoint, there are philosophically three major types of semiotic transfer of codes; copying, transcribing and translating. *Copying* is the verbatim reproduction of input. *Copying* explains imagistic thinking. *Transcribing* is the reduction of the input into a code (rule – governed human semiotics). *Translation* is the reduction of coded input into another code, as much as transaction is cognizing, translation is thus re cognizing or re codification. Translation as re codification immediately eliminates two problems with so called translation theory. First, translation now subsumes the question of interlingual transfer; it is not solely the question of crossing languages. This ought to be rather obvious since language is not only one of the codes that constitute human activity.

To construe translation, it is as narrowly as language only is to miss the interesting generalization about recoding. Practically, PT is a process re encoding the text matrix through filling the semantic and cultural gaps among languages in terms of norms of L1 and L2, it is a mediated operation and it is the case when translation forcedly failed to transfer the meaning into another language and/or transfer the meaning with the loss that may consequently cause misunderstanding. Both (T and PT) can possibly be intertwined within matrix media; some structures can be translated and some others are pseudo translated. Secondly, translation is not solely a question of identity of synonyms. In fact, the validity of re encoding is completely independent of whatever or not an element of one code is synonymous with a correlated element in another code, paradoxically synonymy does remain a significant question to translation theory (cf. Rizzi, 2008: 155). According to this view, the translator of this text seeks to the interpretive approach to manipulate the understanding process to the TL receptors.

To study of pseudo translation is thus to the study question of identity and construe the act of interpretation among unrelated cultures of ST and TT identities. The text may sometimes eliminate the role of translator to transfer the ideology and achieve no understanding to the TT, and it is patently obvious that code - crossing is occurring at present, while the question of identity[2] remains unsolved. As the translation is a re encoding, the act of translation involves the least two codes, they are the matrix code and the target code (Frawley, 2004: 253; Munday, 2012: 12). The matrix code is the code of origin of translation; it is the primary stimulus, the code that demands re rendering. The target code is the goal of the re encoding, the code into which the matrix code is debatably rendered, the major role of PT here is the operation mediated between translation procedure and the target code. One thus gets a simple translation model as follows:

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[2] Identity refers to the flavor of the original text, fidelity and accuracy in translation.
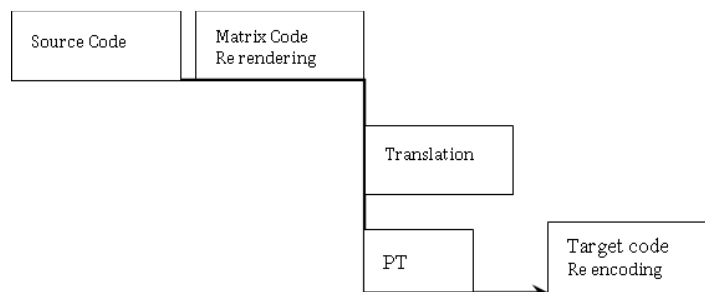
Figure 2: Translation Matrix

There is a perceptual shuttling back and forth between matrix and target in the act of translation and their relation to PT. The matrix code provides the essential information to be re codified, and the target provides the parameters for the re rendering of that information. In order to accommodate the matrix of the information to the target parameters, the two must be judged in conjunction or reflexively. Thus, it perhaps more correct to say that the matrix information accommodates the target parameters as much as the parameters accommodate the information to be re encoded. The PT is a competent complementary procedure to interpret the target code, it is a disguised procedure decided by the translator himself (cf. Frawley, 2004: 253).

At this point in the evolution of culture theory, very few would contest the claim that change is a built-in feature of culture (i.e. anachronism). It is implied that cultural differences are not only changeable in principle, but also given the time, every single component in the ecological system would indeed undergo some change. In fact, a culture which failed to show change over a considerable period of time is bound to get marginalized and become obsolete, if not stop functioning as a living culture altogether. At the same time, cultural systems are also prone to manifest a certain resistance to changes, especially if they are deemed too drastic. When renewal seems to involve such changes, they may be well rejected in an attempt to maintain what has already been achieved; in other words, retain whatever equilibrium the culture has reached. Innovation and conservation thus appear as two major contending forces in cultural dynamics (Frawley, 2004: 253).

Is Translation Behavior or PT ?

If we delve into the translation theory, specific moralistic ideology can be adopted, some theories may believe in the study of style and variegation of the target text rather than content, while others tend to have loyalty to original authorship. Therefore, criticizing a translation theory inevitably entails studying the behavior of language use, i.e. cultural manifestations, norms, languages varieties, traditions. The characteristics of successful translation must be thought of accuracy, fidelity, adherence to the source text, faith, scariness, source style and exegeses, etc. The lexical use and faithfulness are among the first and most important criteria often mentioned for criticizing translation. The above mentioned criteria seem to be first and foremost moral values in the ideological system; in other words, they fulfill the requirements of PT as an approach of moralistic ideology, i.e. they are complementarily integrate within the bloc of translation product and/or process (cf. Lefevere, 1992: 14; Karoubi, 2009: 40; Hatim, 2013:234; cf. Kelly, 2005:38). It seems interesting to find out how ideological norms create variety in translation behavior of different translators. Regarding their conscious, translators may show one of the following behaviors:

- **Normative Behavior:** A translator who has a normative behavior almost automatically and subconsciously performs translation actions that are often in conformity with the prevalent norms of society and context. S/He is not aware of the translation actions and follows the dominant norms of pragmatics.

- **Normative Governed Behavior**: A translator who has norm –governed behavior is fully aware of the normative power of the norms, so that almost consciously behaves in total compliance with the prevalent norms in order to have the liabilities considered for violating them. The degree of conformity with the norms is considerably high, compared to a translator who has a normative behavior. You can rarely, if ever, find instances of violating the norms in the final production of a translator who has such kind of behavior. So, the transliteration, footnotes, explanation and the inclination to the interpretive approach within anachronism can be seen in this type.

- **Deliberate Behavior**: A translator, who has a deliberate behavior, though completely aware of the norms and conventions, bald to violate any norm whenever necessary, to achieve his predetermined objectives. Therefore, the instances of purposeful norm breaking may frequently be seen in translation product. It should be anyhow noted that the decisions made by such a translator in many instances may be in accordance with dominant norms and conventions, but they could not claim to be normative or norm-governed, because these decisions are made consciously and at the same time deliberately, not randomly obligation.

PT Use of Translation Equivalence:

In translation studies, there are corpora should be followed as principles that move away from translation as a product, and focuses on the identification and the reproduction in the translated texts of norms to the TT in a way that understanding the TT can be achieved fluently. In other words, comparable corpora of equivalence reveals how the word, phrase or term is actually rendered by the translators of TT, allowing the translator to produce text which passes as native like. While, small specialized corpora resolve issues pertinent to the specialized languages or particular domains which constitutes PT to provide insights of the more general natures regarding the language as a whole. The excellence of PT techniques can however eschew the turns of cultural transfer, knowledge sharing, and nature of language. It also abounds the idiomatic, metaphorical and other phrase expressions, which comprise a range of difficulties to the translator. The reduction of the meaning loss is to bridge the ideological sphere into another language (cf. Philip, 2009: 60).

Expert Knowledge of Annotation in PT

Expert knowledge of the language provides a substantial degree of intuition regarding equivalence. The translation faced with a range of apparently synonymous possibilities to perform the naturalness and anachronism. This needs to involve the use of PT corpora on the one hand and the interpretation on the other, although both translation and PT clearly add details which dictionaries and glossaries are not in a position to do. They give the suitable flavor to the text in addition to the naturalness of the translated text, hence pseudotranslation plays a substantial role as an interpretation phenomenon of construing the structures disguised in the text. Reference to corpus data makes it possible to identify where differences and similarities lie across languages with their cultures. The identification of exhaustive sets equivalences involves umpteen passages of translation and back – translation (Philip, 2009: 60).

PT is associated with the annotation delimited as another sub procedural point, as an import method used to clarify some eccentricities of the text to provide background information, or to discuss specific allusions, this can be on

translating the meaning of the Qur'anic texts.

ومَن خفّتْ موازينه فأولئِك الّذينَ خسِروا أنفسهم بِما كانوا
بِآياتنا يظلِمون   (الأعراف/9)

And as for those whose scale will be light, they are those who will lose their ownseves (by entering
Hell) becauase they denied and rejected Our *Ayat* (proofs, evidances, verses, lessons, sings,
revelations, etc) (Al-Hilali and Khan, 1996: 286).

The translators of this type prevailed some choices of explaining the concept of *Aya* through the use of proofs, evidences, verses, lessens, sings, revelations, etc), and this is in fact a strategy of hints to construe the TL readers, especially non native speakers. Jiaming (2005: 184) notes that annotation can be used in three situations of translating process: (1) when translating classic or scholarly works, the translator may use annotation to preserve the multiple meaning of the original work; (2) when the original expression has allusive meanings, the translator may help the reader with annotation; (3) most often, annotation is used to provide background cultural and ritual information for the reader of translated material.

In conclusion, annotation is a method which makes it convenient for the translator to illustrate the implied meaning of the text, but in translating some culture specific and highly level types of genres, annotation should not be too liberally used i.e. the translator keeps the standards of fidelity; he is in norm – governed and the normative power is considered, the behavior is consciously in compliance with norms to have the information clarified to the receptors first and avoid violation of the loyalty to the original second. The degree of conformity of equivalence is supposed to be high behavior otherwise the reader's interest may be disrupted (Wakabayashi, 2004: 12; Jiaming, 2005: 184).

CONCLUSIONS

The phenomenon of PT is important to the translators. The more translator is aware of the complexities of differences between cultures and languages, the better a translation will be. It is probably right to say that there has never been a time when the community of translator was unaware of cultural differences and their significance of translation. Translation theorists have never been cognizant of the problems attendant upon PT and cultural differences.

Long debates have been held over when paraphrase, when to use the nearest local equivalent, when to coin a new word by translating literally and when to transcribe. The focus went beyond borders of language to interaction between T and PT. In this context, PT also plays a potential role through some procedures mentioned in this study, and it is not necessary culture may affect the TT only, but exceeds the usage templates, it bears some contexts that can neither be considered metaphor nor contextually bounded such as the concept of (*Zakaa*) (*charity*) and (*rizq*) (*provision*) in Arabic culture.

It is here important to mention that theorists have kept their own ideology to drive their own criticism towards the borderline between T and PT. These approaches have winded the horizons of translation theories with new insights but at the same, there has been a strong element of conflict among them. T and PT may thus be seen as closely related and both aspects must be considered practical. It is claimed that PT may cause problems for general readership and limit the comprehension of certain aspects. The importance of translation process in communication led to propose that T can be

described as being the most accurate through the use of procedures of PT, which includes the culture and highlights the content.

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