

## Translating Literary Prose: Problems and Solutions

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### Abstract

This article deals with the problems in translating literary prose and reveals some pertinent solutions and also concentrates on the need to expand the perimeters of Translation Studies. The translation courses offered at many universities in Bangladesh and overseas treat the subject mostly as an outcome of Applied Linguistics. Presently, the teachers and students of translation are confused at the mounting impenetrability of the books and articles that flood the market. Unfortunately, the translators lay more emphasis on the translation of poetry; there should be more research regarding the particular problems of translating literary prose. One explanation of this could be the fact that the status of poetry is considered higher, but it is more possibly due to the notable flawed notion that the novels, essays, fiction etc. possess a simple structure compared to that of a poem and is thus easier to translate. However, many debates have been organised over when to translate, when to apply the close local equivalent, when to invent a new word by translating clearly, and when to copy. Simultaneously, the “untranslatable” cultural-bound words and phrases have been continuously fascinating the prose-translators and translation theorists. The plea made in this article is to admit the fact that there is a lot to be learnt from shaping the criteria for undertaking a prose-translation and we should appreciate the hard work, difficulties, or frustration of the ‘translators’ (go-betweens) in the creation of good sense of the texts.

**Keywords:** translation, prose, problems, solutions, distant-author, prosaic-ideas, go-between

### 1. Introduction

Evidently, ‘prose-translation’ is the translation of novels, essays, fiction, short stories, comedy, folk tale, hagiography, works of criticisms, science fiction etc. It is a type of literary creativeness where the written-work of one language is re-created in another. It is an inherent idea that the translation of poetry is very problematic, yet we have to agree that the translators also have to face lots of difficulties when it comes to translating prose. For example, the *Wycliffe Bible* (ca. 1382) was the original grand English translation and it illustrated the flaws of an English prose that was weak in nature. The great epoch of English prose translation started at the closing stages of the 15<sup>th</sup> century with Thomas Malory’s *Le Morte d’Arthur*, which was an adaptation of Arthurian romances and we can scarcely call it a proper translation. Accordingly, the earliest great Tudor renditions were the *Tynsdale New Testament* (1525), which impacted the *Authorized Version* (1611), and Lord Berners’ version of Jean Froissart’s *Chronicles* (1523–25).

However, when the source and target languages belong to different cultural groups, the first problem faced by the prose-translator is finding terms in his or her own language that express the highest level of faithfulness possible to the meaning of certain words. For example, there are some words that are related to typical fabrics, cookery specialties, or jobs; they also represent specific culture and the translators should be very careful in translating such words. They also find it difficult to render ambiguous puns. Similarly, the titles of stories and novels provide many examples of such ambiguities, which are hard or even impossible to translate.

Many people think that the translation of literary works is one of the highest forms of rendition because it is more than simply the translation of text. A literary translator must also be skilled enough to translate feelings, cultural nuances, humour and other delicate elements of a piece of work. In fact, the translators do not translate meanings but the messages. That is why, the text must be considered in its totality. Alternatively, Peter Newmark (1988) delineates translation as “rendering the meaning of a text into another language in the way that the author intended the text” (p. 5). A further point is that there are examples in which the source text contains ‘facets’ that are advocated in an apt manner by Lawrence Venuti (1995): “...discursive variations, experimenting with archaism, slang, literary allusion and convention” (p. 310). Additionally, it is no less than potentially

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