
COMERCIAL AND SCOPES OF TRANSLITERATION AND TRANSLATION, A BIRD VIEW THROUGH INDIAN REGIONAL LANGUAGES

Sofia. C. J

Assistant Professor, Department of English
Hindusthan College of Arts & Coimbatore
Coimbatore, Tamilnadu, India

Abstract

On a specificity, a language finds its soul when used enormously unconditionally, thence in unspecific genres. It gets wider, hence turn beyond, only when it is translated. A very unexecuted though ever referred regional language like Tulu is referent as one among the five Dravidian languages, where rest four have previously thrived its stature vigorously and luxuriously. When on a pivotal case of language and its growth, transliterate is thence termed substituting translation.

The distinguishable characteristic of the Tulu language is none, but its scripture existence. It is later expanded its literariness in the fields of Drama, cinema, scripts in Yakshagana, within its limitation perhaps. The later generated script was a linguistic enthusiasm. Its trans-literariness has shed over time and has hampered its claim as a language that to be taught in the educational institution and every place where language can flourish. Its commerciality is another aspect spoken ever than this. At the pinnacle of dis-contraction, Tulu language is found better in Transliterariness and oral translation with a contradictory similar appearance to Malayalam script. The paper conterminously talks about the scopes of trans literature and commerciality of speech, in the case of a partially developed language. The cause of bilingualism and growth of predominant factors like flexibility, functionality, compatibility, is detailed as a part of partially appreciated growth. This paper is a clear reference to the wine kind existence of the Tulu language by comparison with other renowned language and its variants. The dual existence of language is also discussed thence to state spam of reluctance and contradictiveness over the incoherency of source script and product script. The less discussed history of a less explained regional language is promptly disclosed with an outlet of projecting the rapid growth of scopes of translation and trans literariness in a land of diversity with a reference to the inventive attitude of the crowd in a subcontinent of plurality.

Keywords: Translation, Indian, Regional, Languages, Transliteration, etc

"A child was hungry, found its angst mother busy watching T.V. All that child could do was cry and scream, loud as possible and let the mother know it's in need. When crying and

sobbing turned out of fashion it starts sighing for complete its need and immediately at the time when child accessed to talk it cried audibly.

Some cognizant men genuflected and screamed aloud as "need is the mother of invention." When in such ambience, a language was invented, predominantly fulfill the need through communication was the need. Like a land, a language to has involuntarily met with numerous inevitable cold and warm wars, examinations, collisions, invasions, destructions, purifications, modifications, and at the end discovered its self as a standardized kind of what is later called, talkable language or bit formally communicative tool.

On an analysis over the various centuries, the growth of each pastoral man and his thoughts (book) was language-centered. Each language, in fact, existed beneath human potentiality as an elixir of life. Each language holds the acute history of its growth thence indirectly tells us, it has never been born wholly but grown-up by adapting/ debt ting phrases, words, letters, and sounds from every possible space all over its path.

Now around a twenty-first-century man, lye's various well grown, well-altered languages just to chose as a medium of communication. Each tool of these kinds stimulates the purpose of communication rather than a means of flourishing ecstasy of the identity of language. No reference to the morphologic deal of a language, no monopoly of etymological inquisition but thought of forwardness where implementation and practical assessment of the tool are promoted. No more search on the origination of the terms to get rid of errors or beautifying a language but just the use of it in a suitable and flexible context seems relevant to a talk of language.

Translation, furtherance thought of language, was self-contradictory but born, on a concern for its nonnative speaker. A wide sense of helping others was wisely done through translating a context from a good build language to another, as like the kid grown into a young man and helping a speechless kid to fulfill its need. The discursiveness of Translation was manifested among various similar obstacles to solve in its path to become a prominent ordeal thence meant to be called as most complicated, prominent among the other liberal art in the human world.

The absolute importance of translation is in its most indigenous methods and creativity. Its intactivist coherency randomly stands away from meta textualism. There hence the grammar drives the functionality of a language, translation is another similar category hence turned the most complicated and technical kind of language, though more un technical and compactable. Though the hideous concern of translation was on the academic literary studies and its methods, it has differentiated grammar, for a student, which is most hectic and perplexed due to

the erosion of assumptions and presuppositions on to the study of a literary body, and former detailed it as an explosive method, practically develops the imagination of human.

With the Apocalypse duly noted point the similarity of transliteration with translation, since the done result of both is creatively similar and feeble. Through browsing, transliteration was detailed as 'a method of mopping from one system of writing to another, based on phonetic similarities. It is deferred from the phenomenon term translation through its indifferent meaning. Transliteration is otherwise called as fuzzy phonetic mapping or just a portrayal of the best possible guess, in terms of the pronunciation of distinguishable languages. Thence transliteration is the best suggestive factor of translation.

Though the translation, in the no better world, affected media and art, through the assistance of digital gadget and search engine and achieved magnificent guesses and mode of flexibility also. This was done quite often in the case of translating a book or a brilliant literary body. The scopes of translation in the age of dis contraction were wisely compared with the state of spam of reluctance of oral tradition.

A considerable obstacle for dis similarizing translation with transliteration has retired on its corrosion and corruption of the text, where swapping of letters involved as a part of predicting the most trustworthy resemblance. It was all a matter of representing the character, never concerned primarily on utterance or phonetic accuracy. Hence it leads to the end of the ambiguousness of meaning and sense. Translation on the other hand existed at the very another end of transliteration, completely diverted, but its ambiguousness linked in the muddle of significance in fact, What merely transliteration did, since both were functioning as similarizing the most popular and aptest guess, to deliberately produce meaning and a sense of completeness.

A prior statistic record spoke like more than any other language like Esperanto, Latin, French, Russian, Spanish, English, Chinese, and Greek Italian language has innumerable, uncountable words in it. Thence if on the pivotal case of translating any of the Italian literary work into some other language, it would certainly end up as guesswork through similarizing the mere meaning in the context but never gain success by producing as a complete work of translation. Where meaning defers as logic, sense, phonetic regularity does.

The peculiarity of translation and transliteration lied upon its potential capacity to convey the essence wholly from its source script to product script. The probability of this success was determined not on the functional or structural aspects of either kind but the spirit of readers or the spirit of the perseverance of each decoder.

The preconceived notions and flexibility of transliteration /translation bring the complete essence in the reader, especially in the case of a regional language and its dialects. As

a mother knows why the kid cries, the reader would grasp and understand the intention of the translator and will acquire what is conveyed in full strength. Transliteration in the case of a regional language is not a guess work as it does every time but a perfect piece of translation. Because it is where the reader holds a good knowledge of both transcribed script and source script. Language and its addressee, all the time were been a kleptomaniac to stole all words, even when a lexicographer succeeded in producing a bunch of stolen goods. This has never bagged the commerciality to any language.

In a situation of Hindi translation/transliteration into English: the Hindi word Aakash is transliterated and the sky is how it is translated, the reader grasps the meaning on either way if he has proficiency in both languages. Thus transliteration/translation brings out proficient qualities and skills in the reader specifically when on a deal with a regional language. The commerciality of a language is in its flexibility and tactful state of existence. The popularity of the language is found not on its grammatical standard or structural factors but by the count of users of it. A sarcastic novice through Tulu, a regional language would be an appropriate argument to state the commerciality of an Indian regional language.

This is, hence a popular language that is more likely to be oral than written. English is an example of an orally popular language, never figured as inferior to Sanskrit, which is popular through written texts. These oral languages are essential and play a root reason for the growth of culture and its trunks.

Transmitting the capacity of commercializing ideas is greater in the case of speech than a written pamphlet. The culture and art that spreads freely may not adjust and grow alongside written context rather they blow as waves of proclamation blows. The testimonial elements of culture can be seen in emancipating art and other skills in the Tulu language thus it expels a great help of oral translation of thoughts that even can be summoned as another kind of translation.

Tulu was in history, praised as the vibrant among other Dravidian languages. But it was unspecific to consider as complete language. It, on a prior comparison and interpretation Tulu was never found equivalent to other remaining Dravidian languages. It has never flourished beyond where it has born, but the other languages could describe a history, way back to a few centuries or more. They all have made digested by categorizing in several subunits since they were exhaustively huge and pun fully concretized. Nowhere in utopia but in the middle of fully grown classical language where Tulu is used, probably used a little.

Through the clinical overview of the Dravidian languages, Tulu can be located as a child language since others have secured a vigorous status and luxurious existence. But on a specificity Tulu had found its better soul in the field of drama, cinema and other possible fields

unconditionally thence spread wider and beyond in the form of oral translation and transliteration in its path.

The script less existence of Tulu is avoidable when talking about the popularity of an orally communicated or transliterated language. It has stood as a very unexecuted language since, but its commerciality has thrived out to be an ever referable among Dravidian languages. Its incoherent growth neither brings duplicity nor created negligence but it has secured a pivotal state as the most emancipated language in the land of diversity and plurality. The later generated script was a testimony of linguistic enthusiasm, thus its transliteration has shed over the period and was hampered to claim as a language that meant to be taught in Educational institutions and every other place where language can flourish and thrive prosperously. At the pinnacle of dis-contraction Tulu language among the other regional language found better growth through transliteration and in oral communication. This consequential condition was a testimony for bilingualism in Tulu speaker, who could identify themselves as a victim of the dual existence of their culture and language.

The aspect of pluralism within a single language and thought has turned as a credit to each Tulu speaker which is coined by their inventive approach. The multiplicity of identity for a Tulu language speaker can be conterminously exposed through this psychological growth who have transmitted this expression and need in a scriptless language. Their culture and attitude are more specified and later molded not through perfect translation but a transliteration.

This was bravely done when they switch to Kannada and Tulu randomly as a part of transliterating this context. The commerciality of Tulu expression partially dealt with the predominant expression of Kannada. There than e translation invokes imagination and creativity to a translator but transliteration brings the possibility of bilingualism and plurality of expression to both reader and translator. Transliteration never appeals as a hoodoo on the fame of well build language but elicit a possibility of growth. Conventional examination over an oral translation especially to the Tulu language would reveal its wine kind existence.

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