The [Un]translatability of the Bangla Word পরশ্রীকাতরতা: The Search for an Equivalent Expression

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ABSTRACT: *This article lays emphasis on the necessity to search for an English equivalent to the Bangla word, 'পরশ্রীকাতরতা'. Apparently, translation from one language into another is a kind of transformation but the latter has to be perfect or nearly perfect. Notably, the prefix 'un' in the title is within the brackets since this paper tends to focus on the 'translatability' of 'পরশ্রীকাতরতা' itself. Indeed, 'jealousy' cannot be the translation of the word, 'পরশ্রীকাতরতা' because the definitions of these two words are somewhat different and, therefore, 'jealousy' loses the right to be a suitable equivalent.*

KEYWORDS: *Bangla, Equivalence, Faithful, Jealousy, Jealouty, Mistranslation, পরশ্রীকাতরতা, Translation*

I. INTRODUCTION

Usually, finding proper equivalents is very difficult and like the Bangla word, 'পরশ্রীকাতরতা' [transliteration: porosrikatorota], there are still some words in different languages "that have no ready one-to-one equivalent in the TL; they are likely to be qualities or actions — descriptive verbs, or mental words — words relating to the mind, that have no cognates in the TL" (Newmark, 1988, p. 17). So, the faithfulness of translation can be ensured only through the proper selection of equivalents. The importance of faithful translation "is highlighted by the mistranslation of the Japanese telegram sent to Washington just before the bomb was dropped on Hiroshima, when *mokasuiu* was allegedly translated as 'ignored' instead of 'considered'…" (Newmark, 1988, p. 6).

Now, in order to have a good understanding about the position of equivalence in translation and the possible solution to the problem of untranslatability of the word, 'পরশ্রীকাতরতা', we must highlight on the word, *translation*, which is the presentation of the meaning of one language in another language and the languages are not the same; they are different and the change is noticeable. A translation will be reliable especially when it ensures the smooth flow of the pure language. For example, if a Chinese writer's book is translated into English, then the readers of England will accept the translated version as equivalent and true. They will not be able to find the mistakes (if there are any) committed by the translators. But, the writer of that particular book can easily identify the mistakes after reading the rendered text. Therefore, we can call it 'transformation within transformation'.

According to Peter Newmark (1988), translation should be considered as "rendering the meaning of a text into another language in the way that the author intended the text" (p. 5). "Additionally, it is no less than potentially contradictory that the translator should be "visible" and make use of "foreignising" attributes simultaneously, as foreignising attributes, at any rate in the Schleiermacher tradition, were chiefly initiated into the Target Text (T.T) from the Source Text (S.T), not by the translator's innovation" (Ziaul Haque, 2012, pp. 97-98). Apparently, 'building a house' is not equivalent to 'house'; it will be called a 'house' when it is completely shaped. In the same way, according to Catford (1965) in *A Linguistic Theory of Translation*, "…when we say that something is untranslatable, it means that no equivalence of the source text can be realized in the target language. In other words, the limitations of translatability are just caused by the necessity of equivalence in translation" (as cited in Yinhua, 2011, p. 170).

"Translatability is an essential quality of certain works, which is not to say that it is essential that they be translated; it means rather that a specific significance inherent in the original manifests itself in its translatability. It is plausible that no translation, however good it may be, can have any significance as regards the original" (as cited in Venuti, 2004, p. 16). For example, "a homonym or homophone is never translatable word-to-word. It is necessary either to resign oneself to losing the effect, the economy, the strategy (and this loss can be enormous) or to add a gloss, of the translator's note sort, which always, even in the best of cases, the case

of the greatest relevance, confesses the impotence or failure of the translation" (Derrida, 2001, p. 181). "Yet, by virtue of its translatability the original is closely connected with the translation…a translation issues from the original -- not so much for its life as from its afterlife. For a translation comes later than the original, and since the important works of world literature never find their chosen translators at the time of their origin, their translation marks their stag of continued life" (as cited in Venuti, 2004, p. 16). Accordingly, "a great translation is also a work of art in its own right…" (Newmark, 1988, p. 36). It can exactly be held that even the most blessed and everlasting original of them all "can undergo a maturing process" (Benjamin, 2004, p. 256) in translation, may unravel, open up and change, and it is precisely due to this change in the 'original', that "the translation will truly be a moment in the growth of the original, which will complete itself in enlarging itself" (Derrida, 1985. p. 188).

II. EQUIVALENCE AND TRANSLATION

Obviously, the word *translation* has come from the Latin *translatio*, which means "transferring" or "the act of rendering into another language" (*Webster's Revised Unabridged Dictionary*, 1913, p. 1529). "The emergence of written literature has paved the way so that translation can flourish" (Ziaul Haque, 2013, p. 139). In brief, it is the "communication of the meaning of a source-language text by means of an equivalent target-language text" (Bhatia, 1992, p. 1,051). Now, equivalence indicates "a thing, amount, word, etc. that is equivalent to something else" (Hornby, 2001, p. 423). Therefore, it signifies "a pair (at least) between which the relationship exists, a concept of likeness/sameness/ similarity/equality, and a set of qualities. Thus, equivalence is defined as a relationship existing between two (or more) entities, and the relationship is described as one of likeness/sameness/similarity/equality in terms of any of a number of potential qualities" (Halverson, 2006, p. 3). "So, a suitable equivalent expression is the first step toward a faithful or acceptable translation and a wrong one destroys the translation process at the very outset. Anyway, the important status of equivalence can be shown through the following diagram" (Ziaul Haque, 2013, p. 140):
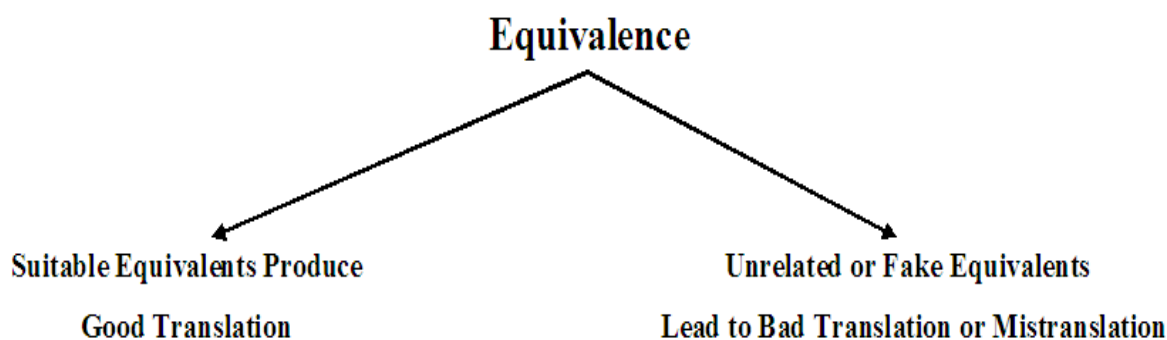
Equivalence

Suitable Equivalents Produce
Good Translation

Unrelated or Fake Equivalents
Lead to Bad Translation or Mistranslation

Figure 1. The Importance of Equivalence in Translation

Let us highlight on the 'translation-equivalence-concept' now. Eugene Nida has invented the terms 'dynamic equivalence' (sense-for-sense translation; translating the meanings of phrases or whole sentences) and 'formal equivalence' (word-for-word translation; translating the meanings of individual words in their approximately literal syntactic order). "The central problem of translating has always been whether to translate literally or freely…It has sometimes been said that the overriding purpose of any translation should be to achieve 'equivalent effect', i.e. to produce the same effect or one as close as possible on the readership of the translation as has obtained on the readership of the original. This is also called the 'equivalent response' principle. Nida calls it 'dynamic equivalence'. As I see it, equivalent effect is the desirable result, rather than the aim of any translation, bearing in mind that it is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and the TL translation is to inform (or vice versa); (b) if there is a pronounced cultural gap between the SL and the TL text" (Newmark, 1988, pp. 45-48). However, it is very easy to spell or pronounce the word 'translation' but only the translator realises the difficulty in finding proper equivalents in his endeavour to translate. "Admittedly it is harder to say what is accurate than what is inaccurate - translation is like love; I do not know what it is but I think I know - what it is not - but there is always the *rappel a Vordre*> usually to bring you back to a close translation, and at least to show you there is a point beyond which you can't go" (Newmark, 1988, p. 30). So, a translator *does not* and *cannot* reach perfection; all he can do is- 'trying'! "At the very beginning, the translator keeps both the *Source Language* (S.L) and *Target Language* (T.L) in mind and tries to translate carefully. But, it becomes very difficult for a

translator to decode the whole textbook literally; therefore, he takes the help of his own view and endeavours to translate accordingly" (Ziaul Haque, 2012, p. 99):
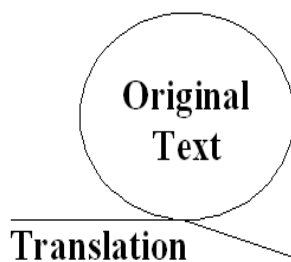

Figure 2. The Relationship between the Original Text and the Translated Version

"Toury…shifted the emphasis away from exploring an equivalence between the translation and the foreign text and instead focused on the acceptability of the translation in the target culture" (Venuti, 2004, p. 470). However, the "dynamic equivalent translation" is very important and the translators (particularly prose-translators) should have a lucid idea about this phenomenon. The translation theorists view dynamic equivalence as a translation code; according to this very code, a translator looks for rendering the meaning of the original in such a way that the T.L readers will definitely enjoy the text as is done usually by the source text readers. Both Eugene A. Nida and C. Taber (1982) argue that

> Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful (p. 200).

In *In Other Words: a Coursebook on Translation*, Mona Baker (1992) "acknowledges that, in a bottom-up approach to translation, equivalence at word level is the first element to be taken into consideration by the translator. In fact, when the translator starts analyzing the S.T s/he looks at the words as single units in order to find a direct 'equivalent' term in the T.L...This means that the translator should pay attention to a number of factors when considering a single word, such as number, gender and tense" (as cited in Leonardi, 2000, para. 24). "What I shall propose to you under this title ("What Is a 'Relevant' Translation?")…will perhaps be a more modest and *laborious* approach, on the basis of a single word, the word "relevant." I underline *laborious* to announce several words in *tr.* and to indicate that the motif of *labor [travail]*, the *tr*avail of childbirth, but also the *transferential* and *tr*ansformational *tr*avail, in all possible codes and not only that of psychoanalysis, will enter into competition with the apparently more neutral motif of *tr*anslation, as *transaction* and as *tr*ansfer" (Derrida, 2001, p. 176).

"Translation never communicates in an untroubled fashion because the translator negotiates the linguistic and cultural differences of the foreign text by reducing them and supplying another set of differences, basically domestic, drawn from the receiving language and culture to enable the foreign to be received there. The foreign text, then, is not so much communicated as inscribed with domestic intelligibilities and interests. The inscription begins with the very choice of a text for translation, always a very selective, densely motivated choice, and continues in the development of discursive strategies to translate it, always a choice of certain domestic discourses over others. Hence, the domesticating process is totalizing, even if never total, never seamless or final. It can be said to operate in every word of the translation long before the translated text is further processed by readers, made to bear other domestic meanings and to serve other domestic interests" (Venuti, 2004, pp. 468-469).

Vinay and Darbelnet (1995) view equivalence-oriented translation as a process that "replicates the same situation as in the original, whilst using completely different wording" (p. 342). According to them, equivalence is the perfect technique when the translator is dealing with idioms, proverbs, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds. Again, Vinay and Darbelnet assert that the equivalent expressions between language pairs can be granted only if we get them as a list in a bilingual thesaurus as "full equivalents" (p. 255). They conclude by declaring that

the need for creating equivalences arises from the situation, and it is in the situation of the S.L text that translators have to look for a solution (p. 255).

According to Roman Jakobson (1959), the translators can adopt an alternative called 'creative transposition' in completing the task of translation. The exploratory study of translation gains new momentum through his study of equivalence and the introduction of the concept of 'equivalence in difference'. He thinks that "there is no *signatum* without *signum*" (p. 232) and proposes three kinds of translation keeping his semiotic approach to language in mind:

1. Intralingual Transposition: (within one language, i.e. restatement or paraphrase) from one lyrical shape into another,
2. Interlingual Transposition: (between two languages) from one language into another, and
3. Intersemiotic Transposition: (between sign systems) one system of signs into another, e.g. from verbal art into music, dance, cinema or painting (as cited in Ziaul Haque, 2012, p. 108).

As Schweda Nicholson (1994) states in *Professional Ethics for Court and Community Interpreters* that "codes of ethics, whether formulated by professional associations or by the agencies and institutions themselves, tend to insist that interpreters be "panes of glass" which "allow for the communication of ideas, once again, without modification, adjustment or misrepresentation" (as cited in Venuti, 2004, p. 486); "…for in translating from one language into another he [translator] must go beyond mere comparisons of corresponding structures and attempt to describe the mechanisms by which the total message is decoded, transferred, and transformed into the structures of another language" (Nida, 1964, p. 9). "As far as languages are concerned, there are no two absolute synonyms within one language. Quite naturally, no two words in any two languages are completely identical in meaning. As translation involves at least two languages and since each language has its own peculiarities in phonology, grammar, vocabulary, ways of denoting experiences and reflects different cultures, any translation involves a certain degree of loss or distortion of meaning of the source text. That is to say, it is impossible to establish absolute identity between the source text and the target text. Therefore, we can say that equivalence in translation should not be approached as a search for sameness, but only as a kind of similarity or approximation, and this naturally indicates that it is possible to establish equivalence between the source text and the target text on different linguistic levels and on different degrees" (Yinhua, 2011, p. 169).

"However, the…translator has the right to differ organically, to be independent, if that independence is followed for the benefit of the original in order to reproduce it as a living work" (Ziaul Haque, 2012, p. 104). In *On Translation*, the problem of status or position is summed up by Hillaire Belloc (1931):

… it [translation] has never been granted the dignity of original work and has suffered too much in the general judgment of letters. This natural underestimation of its value has had the bad practical effect of lowering the standard demanded, and in some periods has almost destroyed the art altogether (as cited in Susan Bassnett, 1980, p.2).

Subsequently, translation can be 'servitude' and 'freedom' (Vieira, 1999, p. 111). "It is broadly accepted that 'the original text', 'the translated version', 'the language of the original' and 'the language of the translation' are constantly transformed in space and time" (Ziaul Haque, 2012, p. 99). For that reason, the Brazilian translators compare a translator to

cannibal, devouring the source text in a ritual that results in the creation of something completely new (as cited in Bassnett, 1980, p. xiv).

"In recent times, for scarcely a few centuries, a so-called literal translation that aims to attain the greatest possible relevance hasn't been a translation that renders letters or even only what is placidly termed the sense, but rather a translation that, while rendering the so-called proper meaning of a word, its literal meaning (which is to say a meaning that is determinable and not figural) establishes as the law or ideal-even if it remains inaccessible-a kind of translating that is not *word-to-word*, certainly, or *word-for-word*, but nonetheless stays as close as possible to the equivalence of 'one word *by* one word' and thereby respects verbal quantity as a quantity of words, each of which is an irreducible body, the indivisible unity of an acoustic form that incorporates or signifies the indivisible unity of a meaning or concept" (Derrida, 2001, p. 185). However, Susan Bassnett (1980) mentions:

It is again an indication of the low status of translation that so much time should have been spent on discussing what is lost in the transfer of a text from S.L to T.L whilst ignoring what can also be gained, for the translator can at times enrich or clarify the S.L text as a direct result of the translation process. Moreover, what is often seen as 'lost' from the S.L context may be replaced in the T.L context (p. 30).

III. THE SEARCH FOR AN ENGLISH EQUIVALENT
TO THE BANGLA WORD, 'পরশ্রীকাতরতা'

At this moment, we can focus on the Bangla word 'পরশ্রীকাতরতা' and its unavailability of an English equivalent. Notably, we would want the speakers of other languages to call our mother tongue 'Bangla' instead of 'Bengali' because English language is called 'English' among the native speakers and across the world. The same is applicable to Hindi language- it is generally called 'Hindi' not only in India but also by others. Ironically, we, the Bangladeshi citizens and also the inhabitants living abroad, find it really confusing whether we should use, pronounce or write 'Bangla' or 'Bengali'. However, 'Bangla' should be the better option. Yet, we agree that "nothing is more serious than a translation" (Derrida, 1985, p. 226). "A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved. There is no such thing as a perfect, ideal or 'correct' translation" (Newmark, 1988, p. 6).

Now, 'পরশ্রীকাতরতা' means to feel very sad or to be upset after seeing a very beautiful person. In other words, the word indicates the kind of jealousy that a person senses especially after coming across a person who is blessed with beauty; the feeling generates inferiority-complex in the person who is not so good-looking. In adult men, such feeling is not that common, but in young and adult ladies, it is quite frequent. It must also be said that we are not going for a sweeping or hasty generalisation here. But, the human nature is same everywhere no matter wherever a person is born. Consequently, we are not talking about every boy and every girl. But, we must agree that such feeling is common in most of the persons and that is why the word 'পরশ্রীকাতরতা' makes its presence felt in Bangla dictionary. However, the problem arises when we try to search for an English equivalent. The task of the translator should not just be to carry through or transform the text or texts but to do that honestly and carefully. He does not and should never have the right to change the meaning of any word or sentence willingly; the meaning should be maintained as the writer has indicated through his book. "The translator" should never surrender himself to "lie"; if he does so, then the readers will consider him as a "traitor or cheat" and he "should not distort the meanings of the content that he is translating; he should be honest" (Ziaul Haque, 2012, p. 105).

Obviously, translation from one language into another is a kind of transformation or change but the latter has to be nearly perfect. "A relevant translation would therefore be, quite simply, a "good" translation, a translation that does what one expects of it, in short, a version that performs its mission, honors its debt and does its job or its duty while inscribing in the receiving language the most relevant equivalent for an original, the language that is the most right, appropriate, pertinent, adequate, opportune, pointed, univocal, idiomatic, and so on" (Derrida, 2001, p. 177). Otherwise, mistranslation takes place.

If any word is unwillingly transformed in the process of transaction (accomplishment), then the translator must make sure that the mistake does not appear in the next editions. In case of certain words, homonyms, phrases and titles of books, the translators can keep the original words as they are for the sake of the acceptability of the translated versions. In other words, "…a translation should more or less reproduce the effect of the original for 'the competent translator'" (Nida, 1964, p. 20). We agree that "even if some individual sentences or words were not satisfactorily rendered, they would not affect the style of the work as a whole" (Mardiha, 2013, p. 21) but the translated work might lose its acceptability. Besides, if the readers are "imaginative, sensitive and steeped in the SL culture" (Newmark, 1988, p. 49), then it is an added advantage for the translators. Hence, translation needs to breathe and stay alive and, among other things, it gets the supply of oxygen from the three extremely essential aspects, which are- a skilled translator, proper equivalents and sensible receivers (hearers and readers):
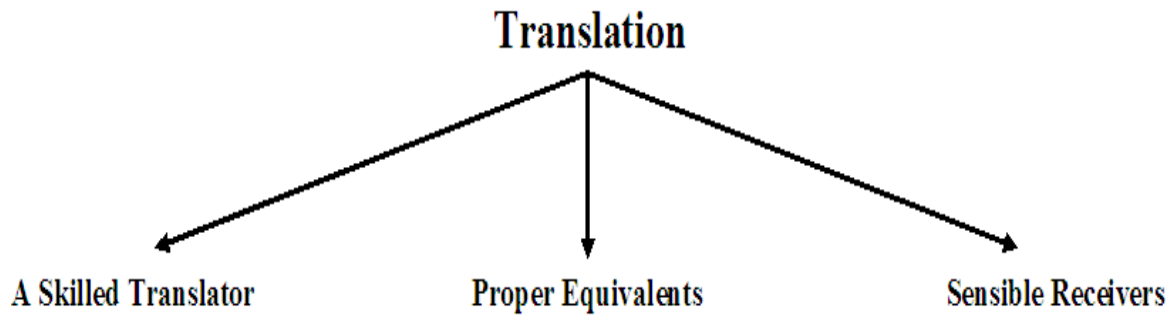
Figure 3. The Essential Requirements of Translation

In most of the Bangla-Hindi dictionaries in India, "ঈর্ষা" (*Glosbe Bengali-Hindi Dictionary*, n.d.) or 'jealousy' is the translation of 'পরশ্রীকাতরতা'. Even in Bangladesh, many people consider "envy" (*Global Glossary*, n.d.) as an equivalent to 'পরশ্রীকাতরতা'. Again, the bangla words, "হিংসা" or "ঈর্ষা" (envy or jealousy) (*Samsad Bangla Abhidhan*, n.d.) have been shown as synonyms of 'পরশ্রীকাতরতা'. In fact, it would not be reasonable to say that jealousy is equal to 'পরশ্রীকাতরতা' because there is a clear difference between these two terms and it should not be considered as "a true translation, above all not a relevant translation" (Derrida, 2001, p. 194). In the words of Juliane House (1977) in *A Model for Translation Quality Assessment*, if the possible equivalents "differ substantially on situational features, then they are not functionally equivalent, and the translation is not of a high quality" (as cited in Leonardi, 2000, para. 20).

However, if we consider 'পরশ্রীকাতরতা' as a 'cultural word', then the problem can be solved by following Newmark's concept of "cultural equivalent" according to which a SL cultural word is translated by a TL cultural word"; he further points out the "functional equivalent", a "common procedure, applied to cultural words requires the use of a culture-free word, sometimes with a new specific term; it therefore neutralises or generalises the SL word...This procedure, which is a cultural componential analysis, is the most accurate way of translating i.e. deculturalising a cultural word...A similar procedure is used when a SL technical word has no TL equivalent." (Newmark, 1988, pp. 82-83).

Definitely, this may solve the problem temporarily but "may for various reasons not have the same impact as the original" (Newmark, 1988, p. 6). Since 'পরশ্রীকাতরতা' has equivalents, it has translatability but it also reveals its untranslatability especially when the available equivalents do not match the definition of the particular word as has been mentioned earlier. Hence, 'পরশ্রীকাতরতা' deserves a perfect, equivalent word, which could possibly be 'jealouty' (jealousy + beauty):

Thank God, I don't have jealouty,
A disease that makes a person feel bad,
Injecting the sense of inferiority,
Killing him or her from within, something very sad.

It destroys the level of confidence,
As the sufferer keeps thinking,
About the natural gifts that another person has,
But the really wise one doesn't bother about this thing.

Let's embrace life with what we have and move on,
Since beauty is temporary, notable works will make us known. (Ziaul Haque, 2014, p. 192)

As said by Dorothy Kenny (1998), "unfortunately, a few attempts have been made to define equivalence in translation in a way that avoids this circularity" (pp. 77-80). "Since the ideal could not be realized, there arose a practical necessity for compromises, which paved the way to countless debates over exactly how 'faithful' faithfulness should be and just how 'equivalent' is the equivalent" (Bassnett & Lefevere, 1998, p. 2). Here,

…it can be shown that no translation would be possible if, in accord with its ultimate essence, it were to strive for similarity to the original. For in its continuing life, which could not be so called if it were not the transformation and renewal of a living thing, the original is changed. Established words also have their after-ripening. What might have been the tendency of an author's poetic language in his own time may later be exhausted, and immanent tendencies can arise anew out of the formed work. What once sounded fresh may come to sound stale, and what once sounded idiomatic may later sound archaic. To seek what is essential in such transformations, as well as in the equally constant transformations of sense, in the subjectivity of later generations rather than in the inner life of language and its works, would be — even granting the crudest psychologism — to confuse the ground and the essence of a thing; or, putting it more strongly, it would be to deny, out of an impotence of thought, one of the most powerful and fruitful historical processes (Benjamin, 1997, pp. 155-156).

Now, if we look at the definition of 'jealousy', then it will be easier for us to understand more about the word 'পরশ্রীকাতরতা'. Generally, jealousy is a common experience in human relationships. This feeling characteristically represents the negative thoughts and feelings of insecurity, fear and worry over an estimated loss of something that the person values, mostly in line with a human relation. Jealousy includes several other emotions in its core, for example, anger, failure, helplessness and hatred.

Sometimes, we use the term "romantic jealousy" to mean 'পরশ্রীকাতরতা'. Here, we must lay emphasis on the word 'sometimes', which does not mean 'always'. In fact, this will be a kind of partial 'transformation' not relevant 'translation'. The particular condition or context will allow us to use the term since romantic jealousy is a complex of thoughts, feelings, and actions which follow threats to self-esteem and/or threats to the existence or quality of the relationship, when those threats are generated by the perception of a real or potential attraction between one's partner and a (perhaps imaginary) rival. In other words, this type of jealousy is triggered by the threat of separation from, or loss of, a romantic partner, when that threat is attributed to the possibility of the partner's romantic interest in another person. This can solve the problem temporarily but we would like to have a permanent solution:

To know what a relevant translation can mean and be, it is necessary to know what the essence of translation, its mission, its ultimate goal, its vocation is…A relevant translation is held, rightly, or wrongly, to be the best translation possible (Derrida, 2001, p. 182).

Now, how to express this sort of feeling in one word − the beginning of a girl's inferiority-complex at the sight of another stunningly dressed or naturally beautiful girl? Should we select the word 'jealous', which does not conform to the definition of 'পরশ্রীকাতরতা'? So, the problem still remains unsolved; one is jealous or unhappy to a reasonable amount when one wishes that he or she should have something that someone else has. In fact, envy or jealousy rather drives one to work harder to achieve what somebody else has achieved while 'পরশ্রীকাতরতা' instead of inspiring someone to compete or win, makes him or her pale and ill, kills the sense of direction and weakens the liveliness even to work in a normal way. Some people believe that 'পরশ্রীকাতরতা' is worse than jealousy; they consider it as a disease, a consequence of unhealthy rearing and an effect of cruel outlook of the psychologically weak. Indeed, we have to agree that 'পরশ্রীকাতরতা' is a kind of jealousy but it is not jealousy and should never be. Unfortunately, this feeling exists among many of us; since we have our "own way of thinking and therefore of expressing" ourselves, 'পরশ্রীকাতরতা' "can be explained, and as a last resort the explanation is the translation" (Newmark, 1988, p. 6).

Therefore, it is quite clear that 'jealousy' and 'পরশ্রীকাতরতা' are not same. Correspondingly, Vinay and Darbelnet (1995) assert that the equivalent expressions between language pairs can be granted only if we get them as a list in a bilingual thesaurus as "full equivalents" (p. 255). They conclude by declaring that "the need for creating equivalences arises from the situation, and it is in the situation of the S.L text that translators have to look for a solution" (p. 255). We do agree that this is jealousy but we must approve again that this is 'পরশ্রীকাতরতা' too. Some people may try to justify by saying that 'পরশ্রীকাতরতা' is a negative feature that is intrinsic in the colonised people or the citizens of the Third World countries. If they try to do so, we must have to say that this is not expected or logical at all. The relationship between equivalence and translation is so strong and inevitable that both the terms appear synonymous to us; one is incomplete without the other. Therefore, it would not be an exaggeration to mention that 'envy' or 'jealousy' is not an appropriate equivalent to the word 'পরশ্রীকাতরতা'. We do not believe that this very word cannot be translated; only a little sensible endeavour will

be enough. "How can one dare say that nothing is translatable and, by the same token, that nothing is untranslatable? To what concept of translation must one appeal to prevent this axiom from seeming simply unintelligible and contradictory: "nothing is translatable; nothing is untranslatable"?" (Derrida, 2001, p. 178). Certainly, translation quality should likely be 'identical' i.e. with even peaks and troughs in the growth of the translation wave and for the sake of keeping the T.L-text inside the frontier of equivalence. However, "translation has moved theorists towards an ethical reflection wherein remedies are formulated to restore or preserve the foreignness of the foreign text…The domestic terms of the inscription become the focus of rewriting in the translation," (Venuti, 2004, p. 469) since the translators "must make sense of the foreign to survive" (Lahiri, 2000, p. 120). In the case of interlingual translation, Jakobson maintains that the translator should use synonyms to get the meaning of the S.T. This indicates that the complete equivalence is absent between code units in interlingual translations.

According to Jakobson's (1959) theory, "translation involves two equivalent messages in two different codes" (p. 233). He acknowledges that "whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions" (p. 234). Likewise, Vinay and Darbelnet's 'hypothesis' of translation processes also matches Jakobson's one. This means that the translators have all the rights on condition that they maintain their integrity. Therefore, it is a necessity to introduce an equivalent expression as far as the Bangla word 'পরশ্রীকাতরতা' is concerned. According to Anton Popovic (1976) in "Aspects of Metatext":

> Translation involves a high degree of creativity both linguistic and cultural. He argues that though a translator's art is "secondary" he has to mix analytical thinking with creative abilities; create according to fixed rules, and introduce the prototext [source text] into a new context (as cited in Williams, n.d., p. 77).

IV. CONCLUSION

In the end, we are hopeful   regarding the possible equivalent i.e. 'jealouty' to the Bangla word, 'পরশ্রীকাতরতা' since "Danila Seleskovitch, a brilliant interpreter and writer, has said: Everything said in one language can be expressed in another" (Newmark, 1988, p. 6). Besides, there is another option open to the translators i.e. in case of certain words, homonyms, phrases and titles of books, the translators can keep the original words as they are until the equivalents are available for the sake of the acceptability of the translated versions. If any word is unwillingly transformed during the translation process, then the translator must make sure that the mistake does not appear in the next editions. As "a satisfactory translation is always possible" (Newmark, 1988, p. 6), we can thereby expect the insertion of an equivalent term to the word, 'পরশ্রীকাতরতা' in the English dictionary.

"It must be recognised that translation is essentially a very complicated procedure" (Nida, 1964, p. 10). José Ortega y Gasset (1937) asks a vital question in "The Misery and the Splendor of Translation"- "Isn't the act of translating necessarily a utopian task? The truth is, I've become more and more convinced that everything Man does is utopian" (as cited in Venuti, 2004, p. 49). In fact, in describing the communication process in translating, I.A. Richards has said, "We have here indeed what may very probably be the most complex type of event yet produced in the evolution of the cosmos" (as cited in Nida, 1964, p. 10). This means that equivalence in translation is almost always only partial:

> The notion of equivalence is undoubtedly one of the most problematic and controversial areas in the field of translation theory. The term has caused, and it seems quite probable that it will continue to cause, heated debates within the field of translation studies...The difficulty in defining equivalence seems to result in the impossibility of having a universal approach to this notion (Leonardi, 2000, para. 25).

The equivalent [jealouty] to the Bangla word, 'পরশ্রীকাতরতা', does deserve entry into the latest edition of the Oxford English Dictionary of Etymology for lexicon enthusiasts all over the world to learn a new meaning of a new word emanated from Bangladesh. If it is done, then we would be able to say that a 'transaction' has taken place between two languages through the process of 'translation' in the course of expanding the horizon of *equivalence*. As a remark:

Translation is a mode. In order to grasp it as such, we have to go back to the original. For in it lies translation's law, decreed as the original's translatability. The question of a work's translatability has two senses. It can mean: will it ever find, among the totality of its readers, an adequate translator? Or, more pertinently, whether by its very essence it allows itself to be translated, and hence — in accord with the meaning of this mode— also calls for translation (Benjamin, 1997, p. 152).

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