

European Parallel Traditions on Textual Studies apropos Translation Act in Indian Contexts: Charles Bally and Successors of Saussure

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Abstract

Comparative language studies have yielded various interesting results towards the end of the 19th century and the beginning of the 20th century. European thinkers have worked a lot on areas which have provided the basis for later frameworks for textual analysis and critical study. This kind of textual study has impacted the frameworks of Translation Studies for comparative analysis of parallel texts between a pair of languages. The translation processes and training have been designed on the basis of the categories drawn from the comparative stylistic studies between the language pairs. By 'translation act', we understand here the fundamental stylistic categories which help us refine the translation skills while translating a text. This paper aims at understanding such impact on the textual analysis frameworks as used in the Translation Studies. The paper focuses especially on the writings of Charles Bally in the context of text analysis of the source and target language texts. The writings of Charles Bally and some related writings of Saussure are not readily available in English.¹ Considering these writings the parallel

¹ The book titled *Course in General Linguistics* is a book posthumously edited by eminent linguists Charles Bally and Albert Sechehaye. The books originally written by Saussure like *Mémoire sur le système primitif des voyelles dans les langues Indo-Européennes* or related writings like Godel Robert, *Notes inédites de Saussure* are not available in English. Most of the writings of Saussure remain untranslated into English. These writings are important as they inform us about the methodology that Saussure employed in developing the understanding that is often presented to us. *Course in General linguistics* remains very sketchy in several aspects of Saussure's theories. For information, the following sites may be consulted for further reading:

1. Godel Robert, *Notes inédites de Saussure*, this text is not available on internet archives. However, its reference can be found in several publications like

traditions of Europe, we explore the possibility of implementing the ideas of these traditions on the study of language pairs (English and Hindi) in the context of translation act. This implementation of these ideas for studying the language pairs for getting the principles regarding the translation act requires a comparative stylistic study between the pair of languages on which a translator is working. In this paper, the examples for illustrating the theoretical aspects of comparative stylistics discussed have been given from the language pair Hindi and English.

Keywords: *Comparative Linguistics, Stylistics, Translation Studies, Philology, Text Analysis, Indian Translation Scenario.*

Introduction

This paper studies the need analysis regarding the requirements of translation tools for the comparative stylistic study between the

Koerner's Review of *Cours de linguistique générale* by Ferdinand Saussure available on the link:

https://www.jstor.org/stable/pdf/412043.pdf?refreqid=excelsior%3Ab1c60df5093145ba37ac634cc222067b&ab_segments=&origin=&initiator=&acceptTC=1

In this review, Koerner writes, "Ever since the publication of Godel's *Sources manuscripts* (1957a, SM) of the Saussurean *Cours de linguistique générale* (CLG, 1931), it has been clear (as many had suspected before) that the posthumous compilation of Saussure's lectures on general linguistics delivered in Geneva (1907-11) contains a number of contradictions and inconsistencies...". This is an important aspect in studying various works of Saussure.

2. Koerner E. F. R. 1971. *Ferdinand de Saussure Origin and Development of his linguistic theory in western studies of language A Critical Evaluation of Saussurean Principles and Their Relevance to Contemporary Linguistic Theories*, Ph.D. thesis, Simon Fraser University, link:

<https://core.ac.uk/download/pdf/56367175.pdf>

3. Saussure, F. D. *Mémoire sur le système primitif des voyelles dans les langues Indo-Européennes*, link:

<https://archive.org/details/memoiresurlesyst00saus/page/n7/mode/2up> and

<https://archive.org/details/memoiresurlesyst00saus/page/n7/mode/2up> and

<https://gallica.bnf.fr/ark:/12148/bpt6k729200>

4. Saussure F. D., 1922. *Recueil des publications scientifiques de Ferdinand de Saussure*, Lausanne: Librairie Payot. Link:

<https://archive.org/details/recueildespublic00sausoft/page/n9/mode/2up>

Indian language pairs. This study is an important aspect of Translation Studies and has been a time-tested help for translators and interpreters. In the Indian scenario, this kind of help material is not available which often creates a problem for the translators operating on a daily basis on various types of non-literary translation. It is common knowledge that a lot of Indian-language newspapers undertake translation as a huge quotidian exercise. This paper discusses some of the studies undertaken in this context by some European scholars operating between the European language pairs. We study their theoretical framework and indications about the sources for the theoretical framework. The aim is to start discussions on the comparative stylistic studies between the language pairs relevant in the Indian translation scenario so that scholars may think of undertaking such research in the future. Presently, as per a general survey and outlook of the researches undertaken in the translation departments², we have hardly found comparative stylistic studies being undertaken in the context of non-literary translations. At the outset, it is to be made clear that the entire study in this paper is related more to the field of non-literary translations between Indian language pairs. The ideas discussed here might also have implications for literary translations. However, we have not considered the literary translations as part of the discussions in this paper. The focus of this paper is to provide some background for the researches which are required to be undertaken in the field of comparative stylistics as part of providing help material for better training and better outcome of the existing training programmes in the field of non-literary translation and interpretation in India. It may be noted here that most of the interpretation exercises are in the non-literary situations and the training programmes, therefore, need to be designed keeping this in mind. Comparative stylistic studies between language pairs relevant in the Indian situations are important to evolve good interpretation training programmes in the Indian contexts.

² The authors have been working in this area and this observation is on the basis of the study of the syllabi and training modules of translation departments.

Discussion

Europe has a long tradition of studying text – like many other cultures of the world. In fact, the studies on language and literature have been important aspects of human endeavour to understand the world and the nature of human beings. The Greeks worked a lot on language and reality – laying the foundations of Epistemology and Ontology as we understand in contemporary times. As Scolnicov (2006) writes, “As usual with Plato, where he is most playful, he is also most in earnest. Dionysodorus is not just horseplaying and equivocating. He is raising a serious problem, to which tentative answers are still being given: How can words mean? What is the relation, if any, between a word (or a series of words) and its meaning of reference? As Plato shows at length in *Cratylus* there is no obvious, direct unmediated link between word and object.” (Scolnicov 2006:180). This relationship between word and meaning is an important issue in Translation Studies. The process to decide the meaning of a word has been an age-old issue in various intellectual traditions across cultures. Much later, after Plato, thinkers like Condillac and Merleau Ponty have written about the issues of word and the world. As Gill (1996) informs, “In Condillac, language dominates: there is nothing but language, there is nothing outside language except its articulatory force” (Gill 1996:345). In a way, since Plato till modern times, the thinkers have been engaged in comprehending the relationship between word and meaning in the context of epistemological understanding of the world. Whether the thinkers reject or accept the linguistic foundations of the world – this issue has been in the centre of several philosophical debates across cultures.

In epistemological queries, the language has been a core issue for centuries as we understand the world through language itself. To understand this, a citation from Gill may be relevant where he informs us about the ideas discussed by Abelard. In the words of Gill (1996), “The theme of the transfer of significance *translatio*, is explained in detail. Even though the definitions of the universal genre or species includes only the words, after other terms are transferred to things which they designate, *haec nomina ad res eorum transferuntur*... ..This reflection on *translatio* is a reflection

on the content of language, on the rapports between the structures of sentences with reference to the words which constitute them and with the structure of the object” (Gill 1996: 70). This citation indicates the importance accorded by Abelardian Semiotics to the language in understanding the epistemological processes by which we comprehend the world. Further, in his commentary on *Peri Hermeneias* of Aristotle, Aquinas (1962) writes, “The name and verb, however, seem to be principles of interpretation rather than interpretations, for one who interprets seems to explain something as either true or false. Therefore, only enunciative speech in which truth or falsity is found is called interpretation” (Aquinas 1962: 3). Whether it’s Bhartrihari of Indian grammatical philosophy or thinkers like Pierre Abelard and St. Augustine of European tradition, they have studied language and the representation of reality through language as one of the core issues in epistemological investigations. Bhartrihari writes in the first śloka of *Vakyapadiyam*, “That beginning and the endless One, the imperishable Brahman of which the essential nature is the Word, which manifests itself into objects and from which is the creation of the Universe.”(1971:1). Here the word ‘Word’ (originally ‘Śabda’ in Sanskrit) would mean ‘Language’ and not just a ‘word’. That is why perhaps the translator K. Ragavan Pillai has used this with capital W. Similarly Pierre Abelard and St. Augustine have considered language issues as an important aspect of epistemological understanding of the world. In views of St. Augustine, “signs were objects of the senses and merely a manifestation of something else. It is the reality that lies behind the sign, whether an object of the senses or of the intellect, that is the actual object of true knowledge” (Rather & Siebach: 2013). The centrality of language prompts us to explore the 19th and 20th-century European interest in its role in inquiries related to the human and social sciences. As we know that, once the religious thought processes had completely set into the European thought processes, the issue of language was shadowed by the issue of existence and non-existence of God. The epistemological query on the existence of God was also approached through the methods of religious texts which kept the answer to the questions out of the realm of the given system in which we studied the phenomenon. However, with the

scientific spirit of the Renaissance and the Post-Renaissance thinkers, the language again got a central position in the philosophical and scientific enquiries. We could understand the nature of reality through language and hence understanding the language itself along with its varieties and basic forms pre-occupied the Enlightenment mind of Europe. Language was hitherto a tool for literary activities and then came a time when language became the tool to understand the human mind and the evolution of humankind after the homosapiens got well established in nature. This approach had given birth to the philological sciences leading to historical linguistics. Saussure, being an important historical linguist, established not only the similarities but also has been attributed to make attempts to find the root verbs (or words) of the Indo-European languages. It is also attributed to him, among some other thinkers, that if we extend this approach further, we may find the root verbs (or words) which may take us to the early stages of the language giving us some insights into the evolution of the human mind itself.

Among several thinkers of *fin de siècle* and contemporary German and Prague school thinkers, Charles Bally is a prominent thinker whose texts need to be read in contemporary times for various aspects related to linguistic foundations of literary thought processes. Charles Bally was a direct contemporary, student and successor of Ferdinand de Saussure. We owe the major work of Saussure titled *A Course on General Linguistics* to the wisdom and scholarship of Charles Bally who was an established linguist by the time he was attending the courses of Saussure. For a better understanding of this tradition, which has quasi-revolutionised the 20th century thought process, we try to focus on the writings of Charles Bally while placing him among some of his contemporaries. In the present paper, references will be made to the original writings of Saussure which have not yet been fully available to the English-speaking world such as ours. Even the thesis of Saussure, much acclaimed in the academia, has been translated for the first time in English in 2018 by Anant Charan Shukla and Patrick Michael Thomas. This thesis presents the insights of the flow of thought from the philological studies towards contemporary structural paradigms

evolving all along the 20th century till the contributions of various post-structuralist thinkers.

Once in Europe the intellectual theories of historical linguistic methods and the ideas imbibed from across the world are established towards the end of the 19th century, the thinkers start looking at the usages of the language beyond its literary features. It is almost an evolution of thought which led the literary language from poetic forms (as found till the 17th century) to prosaic forms as we find established since the 18th century onwards. Moliere's character Mr. Jourdain found that all his life he had been talking in prose – and with this centrality of commonly used form of language, the issues of style used in the language gradually gained importance in intellectual queries. The European thinkers since the 19th century gradually started studying this aspect of commonly used language – and Saussure along with his contemporaries, studied various texts with this point of view. Charles Bally, the immediate successor of Saussure, who was already a well-established linguist while he edited the lecture notes of Saussure, worked further on the stylistic features of common forms of language. In this paper, we will contextualise our ideas in the European tradition (since the end of 19th century) of thoughts on understanding the stylistic and other features of the common usages in language. And when we mention 'Europe' here, we wish to convey the 'continental Europe' which has a tradition different from the English and subsequent American and other traditions of the world.

The above basic introduction of language studies in the European tradition helps us understand the issues and challenges of evolving multiple categories for comparative philological and stylistic studies between language pairs. This introduction provides the background according to which the translation training processes have been largely designed focusing on the act of textual analysis for translation. The actual translation process is shaped by these acts of text analysis. Hence it is important to understand how the acts of text analysis (for translation of texts in various contexts like judicial, scientific, journalistic etc.) have been undertaken by the thinkers operating in bilingual situations within various contexts of Translation Studies. The act of analysis of texts for translation is an

important aspect of this type of work between various European languages. These kinds of studies are based on the texts of some European thinkers. A study of this kind of analysis of texts for translation training and processes is the focus here and considered to be the main translation act as this is important for the agency of translation between a pair of languages or a pair of language varieties. Here we study the texts which are related to evolving the basic categories of comparative stylistics that help us understand the translation process with a focus on the act of analysis of texts. Such agency of analysis functions as the act of translation which yields the translated texts between a pair of languages. In brief, here the ‘translation act’ is understood in the context of studies between parallel texts between two languages that help us evolve the translation design and processes for training and evolving tools for translation processes between any chosen pair of two languages. It is necessary to initiate a thought process regarding such ‘translation act and agency’ that might lay the foundational categories for analysis of texts for translation between two languages operating in the Indian situations. Several texts of important linguists of Europe, whose thoughts have provided the basis of analysis between language pairs in the European contexts, can be important methodological sources for analysing Indian language pairs in the context of Translation Studies.

Ferdinand de Saussure has remained an important thinker all along the 20th century and perhaps continues to remain so in the 21st century as well. However, it is interesting to note that his works are not available in English – rather only one translation of his thesis has been published in 2018 in English. Other works remain obscure even now for the English speaking world. Saussure is known largely in the English world by *A Course in General Linguistics* edited from his lecture notes by Charles Bally and Albert Sechehaye. Charles Bally was a younger contemporary of Saussure and Albert Sechehaye was a young scholar working in the same department as Saussure in the University of Geneva. It is interesting that the book edited by Charles Bally and Albert Sechehaye was translated and well received in the entire English speaking world – yet, the writings of Saussure published during his lifetime (mainly two books)

remained obscure for nearly a century and now we have got translation of only one book³. The other book, which contains the methodological framework of Saussure, remains untranslated and rather hidden from the public discourse. Here, we would like to explore some of these resources available in the continental European traditions which have shaped the contemporary thought processes and yet are not present in the main academic discourse. His book published during his lifetime *Mémoire sur le système primitif des voyelles dans les langues indo-européennes* - yet remains unavailable in English. This remains a hindrance to the research domain that follows Saussure's legacy in the 20th century. This book is also important because in this book, Saussure develops mainly his methodological framework. And to this day, we find adherents of this framework who go to the extent of hypothesising that we may identify a list of few verbal roots on the basis of which the entire gamut of the Indo-European languages can be traced from its evolution. Though some scholars consider it Saussure's mania, yet this remains a critical question in the field of philology and historical linguistics. This book remains important for Translation Studies as it provides the methodological framework for understanding the data from any pair of languages in the context of understanding stylistic differences in conveying similar ideas. The methodology of Saussure as discussed in this book is important for us in our times for this reason. We know that today stylistics is an important area of enquiry encompassing all language study concerns. The methodology of Saussure placed focus on the spoken language, the spoken forms and variations in the language and thus on the style features of the spoken language which resemble the ordinary language forms. The direct consequence of this methodology was that the study of stylistics could no longer remain an exclusive domain of literary studies – rather it entered into the study of ordinary prosaic language forms also. Though this kind of study was not realised during the lifetime of Saussure, his methodology and its study by his contemporary younger linguist Charles Bally, who

³ Saussure, F. D. 2018. *On the use of Genitive Absolute in Sanskrit*, (translators and editors Ananta Charana Sukla and Patrick Michael Thomas). Illinois: Common Ground Research Networks.

succeeded his Chair in the University of Geneva, provides us with original insights on the possibilities of study of stylistic features of ordinary, non-poetic language used in various domains of knowledge or even in banal discourse. Though it is true that such banal discourses became gradually part of the literary writings or cinematic scripts, Bally's study gave an impetus to study even such literary usages of ordinary language discourses.

A common example for illustrating the point being made here is the concept of 'translation equivalence' as illustrated by Vinay & Darbelnet in their book published in 1958⁴. In this book, the scholars have taken the notion of 'translational equivalence' from Charles Bally. Charles Bally takes further the idea of Saussure that there are equivalences available in various Indo-European languages at multiple levels and shows that there is a possibility of the descriptive study of languages on the basis of 'translation and functional equivalence' (Anthony Pym: 2014). Vinay and Darbelnet write about this in sections 13 and 14 of Chapter 1. In these subsections, on page 32, Vinay and Darbelnet refer to the works of Charles Bally and the publication by A. Malblanc. We will illustrate the comparative stylistic differences by taking a few examples between English-Hindi pairs. There is hardly any study available on the comparative stylistics studies between English and Hindi in the context of Translation Studies. Data between these two languages needs to be collected, analysed and compiled under such categories that might help the translation act. We give some examples in order to exemplify the ideas on comparative stylistics as applicable in the translation of ordinary non-literary texts. The European parallel traditions on stylistics, as done by Charles Bally and as implemented by Vinay and Darbelnet (for French and English pair) and by Alfred

⁴ The English translation of this book can be found here :

https://www.researchgate.net/publication/307725092_Vinay_J_P_J_Darbelnet_Comparative_Stylistics_of_French_and_English_A_Methodology_for_Translation. For another book in the context by A. Malblanc, we may refer to the site : <https://books.google.co.in/books?id=I06D-6gU45sC&pg=PA52&lpg=PA52&dq=A.+Malblanc,+German+and+French+comparison&source=bl&ots=CJiYkirec3&sig=ACfU3U0DUDTTNNpTAjB3Zy9yyC78bd6Zvw&hl=en&sa=X&ved=2ahUKewiXiaSoyOrhAhWltI8KHfiGAbEQ6AEwFH0ECAUQAQ#v=onepage&q=A.%20Malblanc%2C%20German%20and%20French%20comparison&f=false>

Malblanc (for French and German pair) need to be implemented for comparative stylistic studies between language pairs as relevant to the Indian situation (English to Indian languages and between Indian languages). We may not have any model with respect to the Indian languages available to us for this purpose except for what has been done in the European parallel traditions of Saussure, Charles Bally and their successors. There has hardly been any study undertaken in this field.

In the descriptive study of languages, we need to collect and decipher data on the basis of the meaning and functionality of each identifiable language unit. This becomes the basis of 'equivalence' between the two languages, for if we do not understand the 'functional equivalence', we may interpret the linguistic data erroneously. For example, 'It is so sunny outside' may be translated into Hindi as 'baahar achhi dhoop hai' or 'baahar kadi dhoop hai' or 'baahar tej dhoop hai' among many other possibilities. If we take these three sentences in Hindi, we can see that these three sentences are not functionally equivalent. 'baahar achhi dhoop hai' may be close to the English sentence 'It is so sunny outside' if we consider that the 'sunny' weather condition is a pleasant weather condition in England or in New Zealand. However, the same may not be true in Arizona in the US or in several other English speaking parts of the world. Speaking of the functional equivalence in the case of countries where English is being spoken in hot climatic conditions, the functionally equivalent sentence may be 'baahar kadi/tej/bahut tej dhoop hai'. Here the word 'bahut' has been added in one of the possibilities for retaining the emphatic 'so'. This example illustrates that the three ordinarily used sentences are not necessarily functionally equivalent in terms of their stylistic implications. The speaker or writer may use them in such a manner that it will hardly have any functional meaning in the context. In fact, in English, such sentences are often designated as sentences which only help us establish or continue the conversation without any intention of communicating specific ideas about the particular weather conditions. If we use the criteria of Roman Jakobson, such sentences may be placed under the 'phatic function' of language for they help us establish only the contact between the addresser and the addressee.

It may be worth noting here that the translation theorists J.P. Vinay and J. Darbelnet have themselves expressed that this idea of stylistic equivalence comes from the *Traité de stylistique* of Charles Bally. They have referred to the idea of 'internal stylistics' and 'external stylistics' (this has also been called 'comparative stylistics' as it involves the comparison between the style of two different languages) as illustrated by Charles Bally. Though Charles Bally himself has not clearly used his idea in comparing the two languages, a linguist Alfred Malblanc has used this idea to compare the stylistic features of German and French. Attributing Charles Bally, Vinay & Darbelnet write that "it is possible to consider two types of stylistics. One seeks to isolate the means of expression of a given language by contrasting the affective and the intellectual elements. This is internal stylistics. The other seeks to identify the expressive means of two languages by contrasting them" (Vinay & Darbelnet, 1995:16-17). In making a distinction between these two types of stylistics, they further write, "we can state that internal stylistics, which predominantly studies expression forms, is dominated by options, whereas external stylistics is concerned with both servitudes and options". Here we need to understand the two terms used – 'servitude' and 'option'. By 'servitude', the authors indicate the set of rules which we have to comply with as part of using the language. This is almost like 'langue' of Saussure. And by 'option', the authors here mean the choices that we may make while using the language. We have illustrated the 'options' in this context by the earlier example of the Hindi translations of an English sentence ('It is so sunny outside'). So, this is a novel use of the concept of 'langue' and 'parole' as explained by Ferdinand de Saussure. Charles Bally has used the ideas of Saussure in order to understand the stylistic usages in a language. In every language, we have a set of stylistic codes which we need to necessarily adhere to. For example, in Hindi, we need to adhere to the norms of gender labelling of nouns and accordingly gender markings on the verbs and adjectives. These rules may be arbitrary or may even follow arbitrariness in usages – yet we accept these rules as 'servitudes' while acquiring the language. An example of this arbitrariness of gender markings on adjectives may be – 'achhi ladki' but 'sundar

ladki' even though the feminine form 'sundari' is available. Rather this feminine form has been assumed to be a nominative form in the usages of Hindi. This distinction given by Charles Bally helps us understand the various levels of usages in language – the familiar usages, the written form of the language, the spoken form of the language, the literary form of the language and the poetic form of the language. Here we make a distinction between the 'literary form' and the 'poetic form' of languages as the difference between the language usages in prose texts and texts of poems. Of course, the textual form of poems has also evolved over centuries and we can see that there is a particular form known as 'poem in prose' – using the prosaic stylistic features for the metaphoric semanticity which is normal to poems. Such stylistic features need to be understood deeply by the translators as they have to undertake translations of texts with various literary forms and genres.

Apart from the literary texts, in the context of the spoken and written forms of languages, further stylistic distinctness may be identified by applying the idea of the 'internal stylistics' of language. For example, we may identify the administrative, juridical, scientific, technological and such other varieties in the written form of language. We can see nowadays the use of language in the political sphere – the speeches of important leaders are often analysed using the criteria of the internal stylistics as conceptualised by Charles Bally. Though we find a lot of formal categories and criteria to analyse such stylistic features, the origins of such ideas remain somewhere grounded in the application of the Saussure's ideas and in the thinkers who worked in the times denoted by the philosophical era of 'fin de siècle' in Europe. The ideas of Charles Bally and the usages of the Saussurean concept of *langue* and *parole* in the study of static linguistics for studying the languages provide us such inputs which have given the basis of the new thought processes of the twentieth century.

An example of this influence can be seen in the absurd drama which used ordinary language sentences for literary creations. The absurd theatre used this technique of using the ordinary language to convey the intended purpose in such a way that nothing can be conveyed (Britannica 2024). The 'servitudes' of language lead to the

‘options’ which leave the addressee puzzled – we need to see it here purely on the language level as the absurdity is created linguistically. Another example may be the surrealist poems by André Breton and his circle. And in fact the ‘servitudes’ of the language serve to the ‘options’ in the style of the ordinary speaker, in the style of the ordinary speech as well as in the style of the literary creations. If we take this idea further, this kind of ‘servitudes’ of the language lead us to the idea of ‘marginalisation’ of the dominant literary discourse by placing the ordinary usages in centre. This may have political and social dimensions – the ideas of Charles Bally continue to be explored in various ways by various thinkers all along the twentieth century in Europe giving rise to means and methods of textual interpretations which run parallel to the traditions of the thinkers outside continental Europe. In this context, the ideas of comparative stylistics have been used in various contexts in Translation Studies – mainly to understand the stylistic features of communicating the same ideas in bilingual acts such as translation. We try to explain this aspect through some examples between English – Hindi language pairs. Each language has its own features and its own metaphorical ‘absurdities’ – as for example, the animation processes in Hindi (as found in the sentences like – ‘aaj seb aayaa hai’ which can be rendered in English only by adding a subject as to who brought the apple home) and animation processes in English are completely different. Another example would be the famous Biblical sentence ‘Let there be light’ which appears to be an imperative sentence. This Biblical sentence is translated often in Hindi as a desiderative verbal form such as ‘prakaash ho jaay’. There is no exact equivalent of ‘Let’ in the meaning of ‘to allow, to give permission’ as is found in this Biblical sentence in English. The texts of Saussure and Bally help us understand this kind of stylistic dichotomies which can be an important aspect of Translation Studies and may help us evolve relevant tools for the act of translation which is a continuous negotiation between the stylistic features of two languages or two language forms.

The texts of Vinay and Darbelnet and A. Malblanc help us in this direction and may guide us in evolving aide materials for translators and interpreters. Such materials need to be developed in the context

of the Indian translation scenario, more specifically for the non-literary translation situations. An understanding of the writings of Charles Bally may also be helpful – however, as they are not available in any language generally used in India, we need to make a beginning with the works of those who have used the ideas of Saussure and Charles Bally in the context of comparative stylistic issues between some European language pairs as applicable to translation act and process.

Conclusion

To sum up the arguments above, it is to suggest that the European parallel traditions of stylistic studies as emanating from the works of F. D. Saussure and Charles Bally need to be applied for further understanding the comparative stylistic features between Indian languages and also between English (and other non-Indian languages) and Indian language pairs. The endeavour here has been to present some salient points of the above model and to present briefly, the textual traditions which may help us in this exercise. A deeper analysis would be beyond the scope of this paper -several scholarly theses need to be written analysing the required data in the context. We have exemplified some of the core concepts of the suggested model, drawn from the European parallel traditions of textual stylistic studies, on the basis of some data drawn from common examples of English-Hindi language pairs which are placed in the context of the translation act. Such examples might help us further collect and create aid materials regarding different language registers (scientific, juridical, ordinary usages etc.) so as to establish the translational equivalence with better precision and dexterity.

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