

THE TRANSLATION METHODOLOGY USED BY ACHARYA ARIYADASA KUMARASINGHE IN THE PROVISION OF A SINHALA TRANSLATION AND COMMENTARY OF *CARAKA SAMHITA*

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Article Received on
14 Dec. 2020,

Revised on 02 Jan. 2021,
Accepted on 22 Jan. 2021

DOI: <https://doi.org/10.17605/OSF.IO/CD2JT>

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ABSTRACT

This research article concerning the critical compilation of the translation methodology used by *Ariyadasa Kumarasinghe* in the provision of a Sinhala commentary of the *Caraka Samhita*. Mainly this research is comprises of three parts. Namely, the main source of the *Caraka samhita* (Sanskrit text), target text of *Caraka Samhita* (Sinhala translation) and the translation methodology used. Both the *Caraka Samhita* and the translation of languages have a long history. The *Caraka Samhita* is the main medical text in *Ayurveda*. When translating scientific facts from one language to another we cannot underestimate the responsibility of the translator. Furthermore, when providing a commentary, it has to be extremely accurate because this is a medical text. Among the facts to be considered in the translation of languages are the lexicon, grammar, idioms and the background of the relevant language culture. The translator needs to be aware of these facts. Since this translation supplies the meaning and purpose of words, we can consider this as a traditional language translation. While using

the facts mentioned earlier, the translator must furnish the main thrust of the original author and supply a medical scientific compilation. The aim of this research is to recognize the methodology used by *Ariyadasa Kumarasinghe* in the compilation in Sinhala translation of *Caraka Samhita*. The methodology of language translation and the relevant theories were studied primarily. Among them the recognition of study sectors of translation of languages

was considered as of great importance. For this, a primary Study of works and documents of translation theoreticians such as Eugin Needa, Wills, Rojer Gofin, James Homes and Kikairo was done accordingly. The procedure applied for this research is the process oriented descriptive translation study presented by James Homes. Using this translation methodology the present research has given an impartial and reasonable judgment on the process used by the translator.

KEYWORDS: Translation, Source, *Caraka samhita*, process oriented, *Ariyadasa Kumarasinghe*.

INTRODUCTION

This research which made a critical study of the translation methodology used by *Ariyadasa Kumarasinghe* in providing a commentary of the *Caraka Samhita* in founded on a threefold base, namely, *Caraka Samhita* main Sanskrit source, *Caraka Samhita* Sinhala Translation and the translation methodology used by *Ariyadasa Kumarasinghe*. The *Caraka Samhita* and the translation methodology are two subjects with a long history. In the observation of the history of language translation, attention is first drawn to dictionaries. In the archaeological excavations done in Syria in the city of Ebila, one of the ancient dictionaries was found.^[1] It is believed to have been done in the beginning of human civilization around years 6,000 - 10,000. On the surface of clay tablets two parallel letters had been inscribed following the *keelakshara* method. Archaeological researchers state that they belong to two different languages. Based on the needs of trade, war, peace and knowledge, various people realized the need of language translations. This need which was important to rulers and leaders, later became a need of the whole society. Accordingly, it has been found that the post of the writer (Scribe) was an important office in the ancient Egyptian judiciary courts of the pharaohs.^[2] In the globalizing system, translation of languages has been introduced to the current day university curriculums. Various nations translated books written in their languages due to timely needs. Also, western nations started researching into the translation theories and translation methodologies. The American literary critic George Stunner in his book *After Bable: Aspects of language and translation* (1975) shows that the first publications on translations were done by Marcus Tullius Cicero (106 - 43 BC) and the Latin poet Quintus Horatius Flaccus or Horace.^[3] The *Agnivesha Tantra* is the first *Ayurveda* administrative summary.^[4] This work filled with lasting and long-term advice for life was done in medical language. When Sanskrit came into being in the 4th century B.C. the *Agnivesha Tantra* was

translated into Sanskrit. The *Agnivesha Tantra* is considered to be the foremost in the tradition of medicine. This great medical book also considered to be the first stage of *Caraka Samhita*. It is mentioned so in the *Caraka Samhita*. While this book is written concerning medical treatment. But it is also mentioned that patients needing surgery should be sent to surgeons.^[5] With time and due to many reasons the copies of *Agnivesha Tantra* were destroyed. *Acarya Caraka* restored and revised these decaying documents. He did up to chapters 1 – 13 and from that time this book was known as *Caraka Samhita*. We can conclude that various reasons influenced the replacement of the name of *Agnivesha Tantra* and renaming it as *Caraka Samhita*. The study of chapters and sectors of the book shows that an *Agnivesha Tantraya* has been considerably destroyed, *Acarya Caraka* had introduced a number of scientific facts into the text. Because of the introduction of new medical scientific facts this text appeared to be a new creation. Also it can be seen that time was an obstacle to the revision and restoration of several chapters. From the place *Acarya Caraka* stopped, *Acarya Dridabala* in Kashmir in the city of *Panchanada* completed the revision in the 13th century A.D and presented it to the public. It is stated at the end of the *Caraka Samhita*. The facts presented in the *Caraka Samhita* can be in other books. But no book contains facts not mentioned in *Caraka*.^[6] Dr. R. Buddhadasa who supplied the Sinhala version of *Caraka Samhita* does not agree with this statement (Buddhadasa 1960) one of the reasons he says so is that many facts not mentioned in the *Caraka samhita* are mentioned in other books. From this critical study it is conveyed that many facts mentioned in the *Caraka Samhita* must be explained and described for the reader to understand. Special opinion he presents is that many things mentioned in the *Caraka Samhita* are presented to an intelligent reader. He shows that due to this many sub - commentaries had to be supplied.^[7] Its author divides the readers into three levels. The distinguished intelligent, normally intelligent and moderately intelligent. The fact that the *Caraka Samhita* is presented to a reader with distinguished intelligence is that this medical work should be used by clinicians. Sub - commentaries for the *Caraka Samhita* were written after the 10th century A.D. It became apparent that the number of clinicians who could understand the facts written in the *Caraka Samhita* without sub - commentaries had been on the decrease from that time onwards. To understand properly the facts mentioned in the sub-commentaries the knowledge of Sanskrit was absolutely necessary. Though many sub-commentaries were written for the *Caraka Samhita*, but, doesn't mention that commentaries were written for the *Agnivesha Tantra*.

RESULT AND DISCUSSION

The standard term used for language translation and the study sectors attached to it is translation studies. The unknown authority who transmitted from generation to generation the knowledge humankind had acquired from ancient times that is literary, cultural religious and scientific knowledge, are the translation scribes. Just like the *Caraka Samhita*, the language translation has a long history. In modern times, in the process of globalization, the language translation has been introduced to the university curriculums. As translation theoreticians show, the goal of the translator should be to present the reader with a similar feeling of the source or original fact, or a feeling close to it that the translator Ariyadasa Kumarasinghe has successfully achieved this goal. The translator has always tried to conform to the translation theory that the reader must get same that the reader gets from reading the source or original document as he reads the translated document. Here the translator has reached the original author's goal. That the translator must possess the experience and knowledge of the original or source language and the translating language is a translation theory. In dividing the chapters he has followed the source author, also he has placed titles and sub-titles coherently according to the subject. In the close observation of Ariyadase Kumarasinghe's use is seen how he has tried to use words of the Sinhala language too.^[8]

Being a scholar of the original source document as well as the translating languages, how he used his lingual talent and his authority and experience in the subject is conspicuously seen.^[9] Through the translation of the *Caraka Samhita* with a commentary on word meanings it can be seen that he has fulfilled this theory. As we observe the sequence of words used in both languages we can his experience and talent in those languages. Thus, the translation has not been diverted from the source document. When translating scientific documents, the translator should not change the content is a translation theory.^[10] The translator has always tried to present the language of the source document in a way that the reader of the translation can accept and understand easily. As the *Caraka Samhita* is a scientific book the translator has used literal translations joining supplements and compliments adding openings and in that manner not doing an injustice to the reader. The source material contains poetry and prose. Here the poetry of the original document has been turned into prose. Thus the amendment done to the nature and form of the original text become clear and without blemish. The communicative value, distortion of word patterns, destruction of metres and the demolition of the sweetness of the sounds have occurred. The theoreticians' opinion is that is one of the reasons it is not a successful translation. But the fact that this distortion has not obstructed the

verbatim meaning is, that the idea behind the poetry of the source document has not been harmed. The main method used by the translator for the whole translation is the direct translating type which is literal (verbatim) translation. According to the nature of the poetry or prose contained in the source document the translator has used the translation methodology of word to word translation. In certain occasions the translator has used the interlinear translation.^[11]

The opinion of theoreticians is that the success or failure of the direct translation method can be decided upon by the fact that the ideas presented in the source document are illustrated in the translated document. The translator, using the verbatim translation method has been able to present the reader of the translation with a successfully translated document because he used subtle strategies. When the opportunities of presenting a coherent contextual translation was minimum he left off the exposition and using glossaries he always did justice to the text. Remaining in the grammatical limits of the translated language, recreating the contextual meaning in the source document the translator did an honest, upright translation. The word patterns of the sentences have been arranged following the grammatical rules of the translated document. When the meaning of the source document could not be found in the language of the translated document semantic translation method has been used.^[12] Without going beyond the verbatim translation, but going beyond the basic contextual meaning and in some occasions remaining within the coherent meaning, translation method such as free translation, paraphrasing, intralingua translation, adaptation, imitation, turning poetry into prose, communicative translation, transposition and modulation have been used to a certain extent. In translating technical terms, words from the language of the source document (borrowing) have been used mostly.^[13] That is, the use of have been frequent. Also because of the use of translation method the message of the source document reached the reader correctly. For example to compensate for lack of technical words in Sinhala to translate the translator used the meaning units of the source documents as they were.^[14] Because both the source language and the Sinhala language have similar cultural backgrounds belong to the same family this method of translation has been successful. Also as certain words have burrowed from Sanskrit and have been used in the Sinhala language for a long time, they are no longer words but can be considered as belonging to the vocabulary of the translated language. In some occasions the translator has presented new words to the translated language. Here the calque translation has been used. These word have been loaned to the Sinhala language. Even though these words have enlarged the vocabulary it is apparent that more than these new words, the

source document words are more familiar to the reader. Just as parts which are not in the source document cannot be in the translation the whole content of the source document is in the translation. The two rejected principles are that some parts which are not in the source document may have been translated, that some parts of the source document may not have been translated and that poetry must be translated as poetry. As stated by translation theoreticians Vine and Dabelnet the verbatim translation method is a straight translation in similarity with grammar and language rules of the source document.^[15] According to them the work of the translator is to look for an analogy between the source document and the translated language. But in this translation the translator has gone further to counsel the reader kindling his knowledge of the subject. It is not possible to come to a clear conclusion whether some of the revision done to some shlokas in the copy the revision translator used or whether they were done by this translator himself. Although the translator states that in the translation he used the *Caraka Samhita* with Ayurvedic *Deepika* commentaries, nothing is said about revising or editing the text. In some case, using symbolic words the translator successfully explained the meaning of words in a simple manner. Using botanical scientific names for names of medicines, regional names and English, Tamil, Sanskrit synonyms the translator has successfully introduced an accurate directory. This research proves this fact. The two facts Peter Newmark emphasizes as main goals in language translation namely accuracy and economy, have been achieved in this translation.^[16] To make the reader aware of medicinal needs, the translator has used certain editorial activities.^[17] In many instances, the translator makes evident on his medical knowledge.^[18] It is confirmed that the translator has used canonical explanations in this translation.^[19] Certain *Ayurveda* theories mentioned here have been likened to modern scientific theories. In places where needed, examples have been added according to *Ayurveda* commentaries and other main text of *Ayurveda*.^[20] Some of the examples that are evidences to this are as follows; *Ayurveda Deepika* commentary, *Caraka* Sinhala version of R. Buddhadasa, *Caraka* English translation of R. K. Sharma, Bagavandas, *Susruta Samhita*, *Ksharapani Tantraya*, *Sarangadhara Samhita*, *Jatukarna Samhita*, *Sarvartha Sangrahaya*, *Amarakoshaya*, *Vangasena Samhita*, *Ayurveda Aoushada Sangrahaya*, *Ashthanga Sangrahaya*, *Yogarathnakaraya*, *Nrupatantraya*, *Koutilya Artha Shashtraya*, *Bhela Samhita*, *Bhava prakashaya*, *Bhamini*, *Caraka Samhita* Hindi version, *Ashthangahridaya Samhita*, *Panini yoga suthra Nrupatantraya*, *Harita Samhita*, *Tarka Sangrahaya*, *Sathara Banavaraatuvu*, *Vaisheshika Darshanaya*, *Sankyakarika*, *Sankyatatvakaumudi*, *Sararthisangrahaya*, *Hindividyodini*, *Tatvapradeepikavyakyava*, *Sarasankshepaya*, *Chakradattaya* and *Madhavanidanaya* etc. Certain *Ayurveda* theories have

been logically explained by using maxims.^[21] Also When investigating the matters contained here, the translator's expertise in using *Ayurveda* books, his experience gained as a medical doctor in identifying symptoms of illnesses separately. The teamed knowledge in the languages of the source document as well as the translated language, his appropriate comprehension of modern medical science and the talent as a clinician are clearly exhibited.^[22] The scholarly ability of the translator in the source document language is clearly seen in some instances where he uses the glossary.

In this research process, the provable characteristics as well as the following weaknesses have been critically considered. When poetry is translated as poetry, the appreciation can be communicated at a high level; also as this is a scientific translation the ability to remember the subject matter is highly appreciated. But in this translated document the reader has not received this benefit. This is because the translation is presented in prose. The fact that certain important theories relevant to the identifying of sicknesses and their treatment has not been explained at least by the use of glossaries, is a deficiency. For an instance, problems have appeared concerning the success of translation procedure. In this verbatim translation method, even though special attention has been given to the understanding of certain passages of the source document, weaknesses can be seen in the word meaning. It was considered suitable to discuss the usage of social and regional words in a scientific translation. Even though there are some insignificant blemishes in this translation. It can be concluded that this is a successful verbatim translation.

CONCLUSION

In certain units weaknesses can be seen in the comprehension of meanings. In some cases, very important theories have not been described at least by the use of glossaries. Also when investigating the facts contained in this work, the translator's excellent use of *Ayurveda* books, his experience gained as a medical doctor in the identification of symptoms separately. The learned knowledge of both the source and translated languages, the knowledge of modern medical science and his talent and regarding the illnesses as a medical doctor are exhibited clearly. Thus nullifying the Latin saying, If you are an honest translator do not be a word for word translator, (you will not render word for word (like a faithful translator) this translator *Ariyadasa Kumarasinghe* has conducted this work of translation successfully.

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