Università di Firenze Dipartimento di Formazione, Lingue, Intercultura, Letterature e Psicologia

Corso di Traduzione in Lingua inglese John Gilbert

from “Capire e farsi capire: un gesto eterno e quotidiano” (“Understanding and

Making Oneself/Being Understood: an Eternal Daily Gesture/Act/Action”) by Paola Mastrocola

 a Daily and Eternal/an Eternal and Daily Gesture

in [Tradurre](http://rivistatradurre.it/)*: pratiche teorie strumenti (Translating: Praxis/Practice, Theory/Theories, Instruments),* [n. 4 (Spring 2013)](http://rivistatradurre.it/category/archivio/numero-4/).

 Translating means “taking over there/across.” First of all, it is a movement, from one place to

 “to take Firstly/First,

 implies the presence of an object (which/that has) to be taken

another. And it assumes/presupposes/presumes that there is an object that has to be taken across/over there.

 presupposes an object which must be

It is clear that the/said object Whenever one/someone decides

Clearly, that object is (the) meaning. Every time (that/when) we/people decide to translate, it is because

we want to “take the meaning” from us to someone else, (to) someone (who/that) we/they care about/for. We want…

they themselves who/that matters (to/for us/them).

 NAmE /BrE

to make ourselves understood. We translate because we deeply desire that the meaning reach/should reach/reaches?

 because we strongly wish/it is our great desire for the meaning to get to/that the meaning reach

 we really want the other person to receive/get the meaning.

 (*not* tension)

the other person. So/Therefore/Thus translating is not only a movement. It is a reaching out: it is reaching out

 a moving towards. It is

to/toward(s) the other, one of the most social gestures/acts/actions (which/that) a human being (a social

animal, indeed/in fact) can make/do/perform/undertake.

 all we do is translate: stubbornly,

 In life perhaps we do nothing (else) but translate: obstinately, lovingly, we attempt/try to make

 other than translate:

ourselves understood/We try to understand one another/each other. Every day, all along/forever/always/all the

time/throughout or all our lives /from the (very) beginning. It is not easy, because we have a problem:

 there is a problem:

every one of us have

all of us/we all hold a secret (or rather/or actually/or better (yet)/or in fact, every one/each of us is a secret),

each of us contains all of us/we all are a secret),

something (which/that) remains/(is?) closed (up) inside (of) us/within us, a sort of jumble/amalgam

/amalgamation/mass?/lump? (made up) of thoughts, emotions/feelings, images, which does not become/come

 get untangled

disentangled/unwound/unraveled on its own/by itself, but is in need of/needs a means. That means is

words. Speaking is nothing more than/but an attempt, the best possible, to translate our thoughts, “to

take them over there/across,” toward(s) someone (who/that is) in front of us or (who/that) (is) far/distant

from us and who/that we want to reach with/through words, despite/in spite of the difficulty and (the)

distance. Otherwise, we will remain a secret to/for everyone/all.

(…)

 It is not exactly the passage from one text to/into another text/one, as we are used to/accustomed

to by the classical idea of translation, where there is a text in the source language/language 1 which

/that must be/has to be/is to be taken/transformed into a text in the target language/language 2. Thoughts

do not have a textual, verbal consistency/consistence: they are a magma/jumble, something indistinct and

still entangled/still not untangled/not (yet) disentangled (yet). To maintain/keep/stay with the same

textile metaphor of/for the word (“)text,(”) thoughts are only (the) threads, (the) threads of a

material/fabric/(cloth?) which/that has not yet/has still not been/is still/is yet to be woven. Let’s say/We

can say that the text becomes the translation of thoughts, (the realization of) their texture/their

effective/actual texture/the (“)texture(”) (that/which) they have taken on./assumed.

(…)