

ABBREVIATIONS

NT	Not Translated
SL	Source Language
SLT	Source Language Text i.e. <i>Manto Ki Kahaniyan</i>
TLT	Target Language Text
TLTI	Target Language Text I i.e. Saadat Hasan Manto's Short Stories' Translation by Khalid Hasan
TLTII	Target Language Text II i.e. Saadat Hasan Manto's Short Stories' Translation by Matt Reeck & Aftab Ahmad
TS	Translation Studies
TT	Theories of Translation

CHAPTER-I

TRANSLATION : A HISTORICAL BACKGROUND

;nk izfr;Ru izek.kkUrjkoxr eR;FkZ
dk;kZUrjkFkZ iz;ksDrk izfrijrs
rnkuqoknks Hkofr ¼ikf.kuh] v"Vk/;k;h½ ¼24-3½

Panini – the greatest grammarian of the world aptly defined translation in his *shaloka* as “the new fact found from a known source is called translation”. Probably translation has born with the evolution of the society. Human being is highly sensitive and perceptive in nature. “ The word ‘Anuvad’ means repetition by way of explanation, illustration , or corroboration, that is to say when a speaker demonstrates for some special purpose , a proposition which had already been demonstrated before, that is called anuvad” (Sharma 308).

The gestures are generally different from the emotions involved in the conversation of two or more people. That is why one keeps on changing the expressions on the received messages. Therefore, the expressed idea or communication is different from the comprehended messages. Interestingly this changed version of apprehended message is one of the forms of translation. The expressions of the two people are always different on the same topic. This varied expression represents translation that occurs on natural basis. This modified version has many reasons based upon the culture, geography, language and other related aspects of the society. That is why many international scholars found the same fact in their researches “the importance translating as an act both of inter-culture and inter-temporal communication.” (Bassnett 10). For example, the Ramayana has different kinds of forms connected to the cultural background of writers. Valmiki , Tulsidas, Nirala and Maithlisharan have different descriptions of *Rama* in their respective Ramayanas. “The most apt reason of this kind of dissimilarities is unique

interpretation of two different peoples on the same topic” (Das 23). The anxiousness of human mind gave birth to the translation. These kinds of proofs can easily find in the canons of the development of human civilization. This fact cannot be denied that translation has an integral part of the society throughout the history of mankind “Translation is as old as humanity” (Bassnett 24). Even though, it is not so easy to prove it. “Human has two kinds of expressions – Pragmatic or functional and Lingual or semantic” (Bell 89). Lingual mode is the powerful medium in human community. If we observe it closely, functional form is a transformed way of Lingual mode. “Translation is a continuous and spontaneous process, though process keeps generating in the human mind” (Ali 4). The expression of all human beings are equal on pragmatic level , face will turn red , if a person is in anger. This expression is universally acceptable as a unique gesture of communicating annoyance. In the same way the gestures for smiling and happiness are different.

The context of translation is lingual at various levels. The relationship between two languages with a common platform is said to be a form of translation on linguistic level. Translation is a kind of product that has flourished with the development of humanity. Translation has emerged as an urgent call to expand businesses across the boundaries. The people were restricted within small places, families, societies and communities. “People used to work in small groups and they were enough capable to communicate within their groups with limited signs, words, sentences and limited use of grammar” (Baker 1992, 79). They started traveling for their businesses to other places and therefore translation became an essential tool of communication among them.

Translation is not only an art but it is a complete exercise of mind also. It has become a subject of discourse with the passage of time. The complete process, form,

quality and other difficulties of translation as a subject have become a challenging task. Scholars have admitted it as “translation is a science” (Nida 67).

Translation Study has become a recognized academic course only after 1970's, before this time TS was known and existed in the form of Translation Theories (TT). History of translation in many ways is to be examined TS as an academic discipline in India and in abroad. Humanity and translation are complementary to each other. Translation Studies (TS) is a definition of contexts that involves a transfer of thoughts and words from one language to another, scholars of the world has defined it in many ways. “Trans” that means going across.

Historical review of translation in India

Translation is not a new word in Indian context. The literal meaning of translation is “rewording” in today's perspective. The meaning of re-wording is to restate of a statement. The definition of translation exists same in Vedas, translation means to say the same thing into another language.

Mann explains detailed account of history of translation in India as in Eaitray Brahaman (2.15) defines translation as [^];दद okfp izksfnrk;ke vuqczw;kn vU;L;SoS=S;@mfnrqokfnuke dq;kZr** (Mann 8). The same kind of hymns is found in many Indian old scriptures on the definition of translation. Paanini, Kayyatt, Kulluk Bhatt, Vedas, Puranas and all other eminent ancient scholars and texts are given full definitions of translation and its word. We cannot say that translation is the purely gift of west. In our old tradition and texts are the proofs that translation is not a new discipline for India. Many linguists during 7th century might have studied countless Vedas after *Yaask*, but these works on language are not available now. Scholars like Sakandswami, Naarayan and Udhgeeth in 7th century

studied and researched Rigveda. The most lucid and eloquent explanation of the Rigveda was compiled by Sayannachaarya.

Commentary

Commentary can be considered as an initial intellectual activity related to simple explanation of any text. The explanation of Kalidas' Kumarsambhav is given to make a text simple. "Malinaath has explained the meaning of each word and related compound words of Kalidas so lucidly".

If we study only *Sanskrit* as language, we will find numerous words used in different Indian languages. "*Tamil, Kannad, Malyalam and Telugu* have been enriched by the uses of *Sanskrit* words in their respective spoken and written form of languages" (Pandey 45). Even the new literature available in India is purely driven by the old Sanskrit literature. The Sanskrit language is a rich source of all literary and linguistics' development in the history of language. If there is missing something in this chronology, the reason is very simple that India had been suffered invasions. "Invaders took all important scriptures with them on mules, horses and ships which they couldn't carry with them, they burnt maximum scriptures of utmost importance (Budhiraja 48). In Rigveda, there are many hymns and *shlokas* that are translated into phonological variations, some scholars called it "*Anuvaad*" "Translation is not a new word in Indian context the literal meaning of translation is re-statement. The word translation used in the same form in the Vedas, the Puranas and in the Brahman Granthas" (Buhiraja 50)

Mukherjee gives account of different versions of translations available in the history. "In 1643 , Devidaas Vyaas translated *Sabhaparv* in the form of *Naaradniti*. Haribalbh translated *Gita* and again Devidaas translated *Mahabharat* in 1663. Purushotam translated *Amrushatak* in 1673, and *Vaidak Granth* in 1680. Bhawani

Dass translated *Chanakaya Niti* in 1681” (76). In modern age, Bhartendu and the writers of his contemporary age started a series of translation of English literature in Hindi and these works are the milestones in the history of translation studies of India. “Bhartendu himself translated many texts in English, Sanskrit and Bangla languages, his contemporary writers also did a lot of translation work in the same area” (Dass 78). Paraphrasing is replaced by translation in the Bahrtendu Age. As per Mukherjee “the word translation has come from Bengali language to Hindi language” (Mukherjee 56). The acceptance of the word translation in the modern languages is same as it was in the Sanskrit language.

In 1864 Bahrtendu translated Mohan Thakur’s *Vidyasundar* and from Prakrit language and also translated Rajsekhar’s *Kapurmanjri*, *Mudrarakshash* and *Vishakhdutt* in 1874. One of his contemporaries was Thakur Jagmohan who translated *Mehgdoot* in *brajbhasha*. Stayanarayan Kavi Ratanam (1859-1918) translated many western texts in Hindi language. Sridhar Pathak (1859-1928) translated Bhagwat’s *dasham sakand* as *Sri Gopika Geet*. Apart from this, Sridhar also translated Goldsmith’s *Traveler*, *Deserted Village* and *Hermit* as *Srrantpathik*, *Ujjad Graam* and *Ekkantvaasi Yogi* respectively. Prof Gopal Singh aptly defined these translations as “It was a transformational period and a period from the languages and to understand the cultures of different countries” (89). Mahavir Parsad Divedi (1864-1938) translated many texts of English and Sanskrit in Hindi Language. *Vairagaya Shatak*, *Geetgovind*, *Sringar Shatak* and *Kumar Sambhav* are the few translations of Sanskrit Language. “Divedi was a proficient and prolific translator of Hindi language, he brought English and Sanskrit on a single platform” (Singh 94). The Bible, Essays of Bacon and Bridal Night have also been translated by Divedi in Hindi Language. Rai Devi Prasad Puran (1873-1920) translated

Meghdoot as *Dharadhar Dhaavan*. Babu Shyam Sundar Das (1857-1945) translated *Introduction to the study of Literature* of Hudson in Hindi Language as *Sahitayaalochan*. Babu Tota Ram's *Keto Vritaant* is also a translated work. Acharay Shukl translated *Indica Magasthnese* as *Bhaartiya Varshiya Varnan* in 1905. Maithali Sharan Gupt translated *Meghnaath Vadh* and *Umar Khayaam ki rubbayiyan*. *Harivansh Rai Bachchan* is also a great name in the field of translation from English texts in Hindi Language. Ramdhari Singh Dinkar's *Sipi aur Shankh*, *Dhoop Chaanv* and *Aatma ki Aankhe* are all translated work. "These all writers were epitome in the field of translation" (Sharma 121).

Abul Kalam Azad has also translated many works. Amrita Pritam, Amrit Rai, Ram Vilas Sharma, Vishnu Parbhakar, Prof. Rajmani Sharma, Dr. Bhola Nath Tiwari have contributed a lot in the field of translation studies. " Translation has become a symbol of intellectuality among Hindi writers and poets" (Sharma 59). These exercises made translation a matter of discourse among academicians in India." In this way translation studies have flourished abundantly in India same as in the West". (Khubchandani 36).

Most of the scholars give credit to the Britons for the nomenclature of translation as a subject of science. Accordingly, English language learning has become a passion among Indians. Education policy of Britons in India has played a vital role to flourish translation as an important subject during British time. Prasoona rightly observed and states as "the translation and research on Indian Hindi literature should be done at length" (134). William Jones was a judge at Calcutta High Court and translated Kalidas' *Abhigyaan Shakuntalama* which is considered as a master piece in the field of translation. And his works have been translated into many European languages by renowned scholars. Therefore Europe was not unfamiliar

with the work of Kalidas. Jones also translated Dhramshastra of Manu into English language. K.V. Singh quoted in his book as “Wilkins emphatically advocated that rituals in Hindu dharma what are fundamentally right and not to be changed” (121).

English Translation of Indian Literature

Though, the canons of translation are not available in India in chronological order, but translation of Indian texts has always been taken place in other languages of the world. Bodh-Literature has widely translated in the south-east countries. Ramayana and Mahabharata were also translated in many South-Asian languages and people have interpreted according to their convenience. Panchtantra was translated by Hakeem Burzoe in the reign of Khushro Anuasherwan of 6th century. After that, the same has been translated by Abdulaah Maufka in Arabic language titled as “kartak damanak”. Akbar has established a separate department of translation for translation in Arabic and Persian languages. The Ramayana, The Mahabharat and The Gita were translated in here in Akbar’s court. Darasikoh translated many upnishedas in Persian language in 1657. Panchtantra has widely translated into Arabic , Greek , Italian , German , Hebrew , Danish , Icelandic , Dutch ,Spanish , English , Persian , Turkey , Hungarian Languages and in many others from the Sanskrit as source language.

Vedic Literature

The Rigveda has been translated into many European languages that shows its richness and interests of others in Sanskrit language. Frederick Roger has translated fist mandla of the Rigveda in Latin. H.H. Wilson and Griffith translated complete Rigveda into English. For German translation of the Rigveda credit goes to Ludwig and Oldenburg. And in the same way Longlava , translated it into French. Max Muller translated some fragmented parts of the Rigveda. In this way, many

Indian scriptures have been translated into German Language. Yogi Arvind is also a known name in the translators of Vedic Literature.

Brahamaan Granth

Shatapath Brahamanas, Eitrey Brahamanas , and Kaushtiki Brahamana were translated by J. Illing , Martin Hogg and A.B. Keith respectively. Upanishads were also translated into English. G.A. Jacob translated eleven Upanishadas into English language. There is literal translation available on such texts. The characteristic of good translation is to replace all words into TL by giving them correct meanings. The western translators have followed maximum rules of translation and they tried their level to justify it in TL.

“ अग्निमिले पुरोहिन्त, यज्ञसय देवमृतिवजम, होतारं रत्नथातममं,
यदडग दाशुषे त्वं , अग्ने भद्रम करिष्यासि तवेततत सत्यमन्दिर”

English Translation :

“I admire the Agni the domestic priest sacrificerThe divine ministrant of the treasure , the invoker , the best bestower of just what good though . O Agni Will do for the worshipper , that (purpose) of thee comes true O Angiras” (Sharma 45)

The purpose of citing above *shaloka* and translation of the same is to convey the explanation of untranslatability of one word, and the same word is replaced by substitution written in the brackets.

Upanishads

Upanishadas are considered ranging from one hundred eight to two hundred in number. Shankaracharya explained only eleven out of these available Upanishadas. Ishoupanishad is considered widely translated which is a part of Yajurveda as fortieth chapter. John Woodroff, Arvind Ghosh, and scholar like Swami Shivananda translated Ishoupanishad. “All this habitation by the Lord,

whatsoever in individual Universe of movement in the universal motion. By that renounce though shouldst enjoy; just not after any man's possession" (Ahuja 152).

After the translation of Upanishads, Manmohan Ghosh translated Panini's grammar's rules. Translators like G. Perttsch, Caland, S. Shastri, Mirashi and K.Roy have the names who contributed a lot in the translations of the Rigvedas and other scriptures related to Sanskrit grammar.

Ramayana , Mahabharat and Puranas

After the Vedas, the time of scriptures like Ramayana and other religious texts came. T.H. Griffith had translated Valmiki's the Ramayanas into English. "Gita Press Gorakhpur published English translated of the Ramayanas, but the name of translator is not provided" (Brahamadarshandas 59). Pratap Chandra Roy has also translated eleven sections of the Mahabharata into English language. In the translations of the Mahabharata into English, there are prominent names like – Dr. V. Raghavan , F.E Pergiter and Swami Vigyanand.

Translations of Sanskrit Literature

Translations of Sanskrit literature have widely accepted as a source of great intellectual activity. Prose, Poetry, and Drama have been a subject of discourse among translators of Sanskrit into English. "Meghdoot" has been translated in almost all languages of India. "Meghdoot has been translated in more than seven European languages by eminent scholars" (Chakravarti 78).

The abundant translations can be found from Sanskrit language to Hindi language in the medieval period. For example Amrushatak has been translated by Bihari and he added many of his own words into translated version. Bihari's translation will be considered as literal because he just translated the main idea and left much text untranslated. There are also some pure and exemplary translations