

CHAPTER-I
TRANSLATION : A HISTORICAL BACKGROUND

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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 *Mahabaharat* 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.

Brahman Granth

Shatapath Brahmanas, Eitrey Brahmanas , and Kaushtiki Brahmana 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

available of this period. Maharaja Jaswant Singh's translation of Prabodh Chandroday as Prabodhnataka is a master piece in this field. Medieval period is a witness of great works of translation. The area specifically like, astronomy, poetry and religious texts were remained in the central positions among scholars.

Modern period has been rich in terms of translation. Translations of old Sanskrit scriptures have started before Bhartendu. Bhartendu Age is a witness of a systematic translation. Raja Laxman Singh's translation of Abhigyaan Shakuntalam had become as Shakuntala Naatak that was immensely popular during that time.

Translation of English literature in Hindi

19th century is an age of conclave of languages of different ethnic groups on a single platform. It has been a great meeting between two cultures. Western have contributed a lot in the translation of Hindi and old culture , in the same way Indian Hindi scholars also translated many classics of English languages into Hindi. Bhartendu had translated Shakespeare's Merchant of Venice as Durlabh-Bandhu. Premchand is also known for his translation of Galsworthy's plays into Hindi. Nayaay, Chandi ki Dibbi and Hadtaal are the translated works of Premchand. Ramachandra Shukl had translated Light of Asia as Budh Charit. Harivansh Rai Bachachan translated Shakespeare in Hindi.

Sanskrit Language was the main language of ancient India. Scholars from the west had shown their keen interest in the translation of these old scriptures. These works of translation has brought a sense of great intellectuality among western thinkers. They used to learn Sanskrit Language and India had become a source of knowledge for them. Hindi scholars and translators have done equal justice by translating many classics from the west into Hindi language.

Historical review of Translation in the West

The roots of translation in the western countries are deeply tangled like in the history of India. Translation remained a part of western history. Their valuable scriptures were not destroyed. Since countries are not witnessed of invasions and other natural calamities. “Indian scriptures and translations were brutally treated by invaders” (Gautier 164). Therefore, Rome and Greek are the centers of great translated works. According to Halliday, the king Sargon of Assyrian had kept all his decrees and other royal documents translated in different languages. (149). Romans started the translation of the folk literature that was an important place. The victory of Rome over Greek inspired them to imitate them in the field of culture, knowledge and other intellectual ventures. They had started the translations of the Greek Classics into Latin language. In the 3rd century, Homer’s *Odyssey* had been attempted by Andronicus and it was a fragmented and poorly translated work. By the disintegration of the Romans, Latin language had become very popular in the western Europe and gained a reputed position. King Alfred translated the literature of Anglo-Saxon that was a classical work.

Egyptian King’s translated document in bilingual form is evidence in the history of translation. The king of Babylon had also ordered to translate his works into many languages. “Translation was considered as an act of kingship and the royalty of that time” (Arora 78). There are two major category of translation in the west- Translation of The Bible and the translation of other literature.

In the 3rd century, The Bible had been translated into Aramaic Language from Hebrew. Probably, this has become the emergence of translating religious texts, scriptures and related canons of saints into different languages. “Translation of the Bible has become the main source of flourishing moral values in the different parts of Europe” (Arora 110). The Old Testament had also been translated at the end

of 2nd century. The most important is English Authorized Version published in 1611 in the translations of the Bible. Though, it is widely popular and accepted version now a days in the world, but it was a controversial translation in the beginning. The translation by James Moffat in 1913 is scholarly placed in among translators of the Bible. The translation of the Bible is a continuous process till date. It has become a course of the religious venture of Christian missionaries working in different parts of the world.

4th century can be considered as an apex time in the history of translation. Saint Jerome developed a skilled and systematic study in the field of translation. “Jerome precisely worked on pragmatic based rather word to word translation , his main motif was to translate the meaning from Source Language (SL) to Target Language (TL)” (Hatim 121). The King Alfred also worked on the various translations of the historical accounts. “There is a vacuum in the works of translation in the Europe till 9th century” (Hatim 154).

Translation has emerged in the Arabic countries in the beginning of 8th century when they started translating Hindi scriptures into Arabic “Khalifa Al-Mamoon translated *Gyaan Amrit* (890 BC) as *Vaiboon Hiqsa*” (Prasoon 132).

The foundation of translation was laid strongly in England when they came into the contact of Arab world in the 12th century. “Islam came into the contact of Spain in the year 1190, and scriptures of Arab were translated into many European languages” (Hermans 159).

The Bible was translated into English language by John Wycliffe in the 14th century. Martin Luther also translated “New Testament” in the 16th century. “Antoine Dolet, who was contemporary Luther also propagated many postulates in the field of translation and its applications and he was sentenced to the death on the

wrong translation of Plato's dialogue" (Hermans 179). Every aspects of the society related to the cultural, societal-hierarchy, administration and other communications were affected by translations. "Livius Andronicus, a Greek slave captured at Tarentum in southern Italy in 272 B.C produced a Latin version of the odyssey Christian translation from Greek into Latin" (Chesterman 97).

The systematic translation was started in the end of 15th century in Europe when the greatest poets of Greek and Latin translated many works into English languages. It has become a strong foundation for English language. "Chapman translated Homer's Iliad and that has become a milestone in the field application of translation as a subject" (Kelly 137). Abraham Cowley changed the meaning of poetic translation with the free verse translations Odes of Pindar in the end of 16th century. "Cowley was not only proposed new ideas in the application of translation but he introduced new techniques also" (Kelly 159).

17th Century in England proved as a vertex in the study of translations and its works. John Dryden translated many works of different writers into English language. "Juvenal and Virgil were translated by Dryden that proved him one of the best translators among other English writers" (Hatim 139). By the end of 19th century and with the emergence of renaissance, translation was much more focused on Literature. Madame de stall was highly influenced by the ideas of Goethe who had propounded Romantic ideology. "The famous quarrel between Mathew Arnold and F.W. Newman over the translation of Homer generated a new systematic idea of translation among scholars" (Nicholson 179).

Alexander Pope also translated Iliad and Odyssey into English that brought a new outlook in the English writers. Mathew Arnold and Edward Fitz Gerald became the most fascinating translators by translating Rubaiyan of Omar Khaiyam.

“the most prominent translators of 20th centuries were Leonard Foster, Peter Newmark, Susan Wisner, Eugene Nida, A.C. Catford, A.H. Smith and then Valdimir Popovic established himself as founder of Prague school” (Nagarajan 98).

Scholars from ancient Greek started moving towards the West. The most of the schools were found in Florence. Classical studies were the main topic among the translators of Greek those who joined the main schools of thoughts. “Religion, humanism and translation were intermingled that produced a new discourse among the translator of the Bible” (Alexandra 107). They completely changed their work from the Bible to literary translations.

It is not possible to define modern Europe without defining translation as a discourse among them. The science of translation is the representative of disposition of colonial mindset. The expansion of colonies and their organization points towards the exploitation of their dependent nations. “To explore the marginality and their exploited past can only be seen through the canons of literature especially in the translated works” (Spivak 167).

In the 20th century, the technical translation had started and the ideas of translating a text were refined in more systematic ways that became a standard. “The sharpness and technical issues were being discussed among scholars of 20th century on literary genre” (Alexander 185).

The purpose of colonial’s government was only to exploit the economy of captured nations. They made religion a tool to propagate it in their own native language. Therefore the sense of nationalism was intense in the western thinkers. They used to feel proud and also used to think as their fundamental right to impose religion and language on the slaved state. “Conversion had become a savior for the deprived class during the British period” (Pathak 57). Virtually the developed

countries translate the old literature in their languages to enrich their culture and they get inspired from the real and authentic works. Translations of Sanskrit scriptures into English, German and Arabic languages unveiled the truth about the richness of old Sanskrit language. It is rightly said by Max Muller for India that “India is a big laboratory of translations and other sciences” (143).

There are no two ways about it that translation was born as mandatory communication when two different cultures came into contact. In older times, there are only three types of translations were available. “These three areas in the translation are – Literature, Philosophy and Religion” (Mukherjee 126). In the modern times, the area of translation have widened. Many subjects like Medicine, Administration, Polity, and Law have been translated by contemporary writers and the scope of the same has reached the other countries. .

The need of translation has comparatively become changed in the 21st century. Translation is need of hour and it is way of life now a days. Indian people are not capable of speaking the language of different parts of country. Even, the listed languages in the constitution of India are not fully comprehended by all Indians. Therefore “Indians are not uniformly bound with the language and this is a feature of Indian demography where ‘unity in diversity’ is a central motto” (Chattopadhaya & Shah 79). Because of this uniqueness, there is a provision of machine-translation in the Parliament. Translation has become integral part of life style. In the west translation has established as a subject of scientific discourse.

Theories of Translation (TT)

Theory of Philology

It is theory particularly concerned with the translations of literary subjects and its topics. The basis of this theory is to analyze the discourse involved in structures of both the texts – Source Language (SL) and Target Language (TL). In

this theory , the problem of equivalences is discussed and to evaluate the exact replacement of words into TL. The functionality of the equivalent is very important in this theory. The analysis on the Philological level is very systematic since it deals with the symbols involved in culture. “Philological analysis is the basic and the most important as it deals with symbols, equivalences and cultural words of structures in the grammar used” (Nida 1964,134).

Theory of Linguistics

The basis of linguistic and its related theory is purely depended upon the analysis and comparison of grammatical structures in SL and TL. The subjects that involved in the study of Linguistics are like English Language Teaching (ELT), Anthropological Linguistic, Human behavior in Cognitive Science and Translation Studies (TS). There is immense potential of study of grammar in the fields of translation on language basis. “ The study of back-transformation of complex surface structures to an underlying level , in which , the fundamental elements are objects, event abstracts and relations” (Nida 1964, 156). Linguist works on the comparison of two languages involved in the process of translation. The structural rules in the grammars of two languages are always different at all levels. These differences are need to be studied and hence the translation becomes a great source of evolution. “the study of literary terminology and their usages with apt rule of grammar is a challenging task before linguists” (Baker1998,176). Chomsky’s grammar of generative transformational propagates new concept related to the structure of language that is deep and surface levels of sentences involved. “deep structure and surface are interconnected in the works of translation” (Barnstone 45).

Theory of Socio Linguistic

The social set up is of much significance in terms of communication among same ethnic groups. The purpose of communication is to convey message as “communication theory is main component of translating culture” (Nida 1964, 154) Hockett defines “Each language defines a speech community: the whole set of people who communicate with each other directly or indirectly, via the common language” (Nida 1964, 102). This communication among same group is a challenge to translate in other language. The challenges are to translate dialect, idiolect, sociolect, diglossia, pidgin and local environment. “to find equivalences in the sociolinguistic environment is a technical task and it is very rare to find substitution for the same” (Nida 1969, 132). Bernstein was a renowned thinker in the field of Sociolinguistics and he propounded “class-based variability and their implications for language fluency and learning that is further explained in terms of elaborated codes and restricted codes” (145). These kinds of codes are to create a natural environment in the conversation. Dialects variations among people are real challenges in front of a translator. These variations are almost difficult to get translated in TL and this is called loss of meaning on socio-linguistic level in the Translation Studies.

Theory of Psycho-Linguistic in Translation

“Psycho linguistic in translation is an unnoticed dimension that needs a proper attention by studying nature, fluctuation and other related issues” (Pinker 74). This approach highlights and gives a correct view to the listener and reader through the translator or the interpreter. Their approaches are powered by the conveying meaning on psychological basis. It is a study of comparison between original message and written or interpreted message by mediator or translator. “A complete scientific explanation of how people use language is at present far out of reach.

Because the use of language is involved in so much of human behavior, the psychology of language ultimately has to explain in large part of human behavior” (Carroll 188). Once the psychology and language is involved and its implications are to be translated that becomes a war between original and interpreter. “The untranslatability in the translation studies is inevitable” (Nida 1964, 137). One of the most discussed issues is Empiricist-Rationalist controversy in the theory of Psycholinguistic. Scholars like Wilkins, Skinners and Chomsky have widely discussed the same theory. Wilkin says “Who believes that man learns language not because he is subjected to a similar conditioning process, but because he possesses an inborn capacity which permits him to acquire a language as a normal maturational process” (168). In the process of translating a text from SL to TL, this natural inherited quality of one language becomes barrier to make more legitimate. This kind of voids are never be filled in the text targeted for the purpose of translation. “Inherited and conceived structure of one language can never be superimposed on other language” (Munday 128). Chomsky has argued that “human being possesses a mind which has consciousness, idea, etc. and it can influence the behavior of the body” (39). The translator or interpreter cannot be escaped from natural consciousness that becomes integral part in the process of translation. The morph phonic system in a language that is a part of a structure involved in the grammar is different in two languages. The most important issue highlighted by Chomsky is Innateness in the language. He further argues that “Structurally, all languages have striking similarities and learners exhibit the steps involved in learning the same” (Chomsky 126). In the process of translating the texts, these qualities of one language become a hurdle. There is a specific difference between learning a language and the process of doing intellectual exercise on the same

language. These intellectual activities involved on grammatical, morphological and semantically levels lead to a perfect combination of cognitive approach and the execution of perceived idea SL into TL by a translator.

Translation Theory of Discipline

Mary Snell Hornby is one of the modern translators who established and included many interesting approaches to the Theory of Translation. “Reception, Semantic, Text , functional based and theory of reception are fundamentally holistic in approach” (Shastri 36). The purpose of this theory is to convey the meaning in the Target Language on cultural, functional and on the socio-linguistic grounds. The translator based theory is dedicated to the translator where he is a creator and his interpretation on the level of his cognitive-process is of utmost importance. There are three steps in this theory- Cognition, Reverb and delivering the whole text in the target language and its phenomena. The concept of equivalences was main dominating aspect of his theory. He defined two levels of equivalences – Equivalences on the Textual Level and Formal Equivalences. Catford was a true linguist and he emphasized the use of grammar in the TL and syntactic structure was discussed from SL to TL. “Catford was highly influenced by Halliday” (Shandilya 37). His main concern is to throw light on the Rank Free and Rank Bound translation “Rank bound translation is defined as replacement of word by a word, it is not related to a complete replacement of phrase by another phrase” (Shandilya 37). Catford argues about the perfect translation is not possible. There are different meanings of TL and SL levels respectively. There are some untranslatable issues related to the cultural differences of two languages. Whereas the scholars like Levy and Holmes defiantly proposed a new concept that can never be denied by the modern theorists. “translation is a monistic composition” (Holmes

40). These new compositions in TL bring a change that result as loss and gain in translation. This inevitable loss and changes have a definite role in the theories of translation. This loss can only be lessened by the faithful, and a complete translator in terms of the compatibilities in both texts –TL and SL. Peter Newmark in his book *Approaches to Translation* (1981) states about the Semantic and Communicative Theory. The process of this theory is divided into two methods. “Semantic – remain as faithful as possible to the semantic and syntactic aspects of the SL as allowed by the TL. Communicative- produce the same effect on the TL readers as was produced by the original on the SL readers” (Shastri 38). The shifts of texts to the contexts levels are important in this theory and semantic levels of both the languages are to be taken care of Equivalence Theory of Eugene Nida in which highlights about the balancing acts in terms of finding correct substitutions of words from SL into the TL. This equivalency has widely discussed from grammar levels to the cultural levels. He himself contradicts it by saying that “languages are structurally different from each other , finding equivalence at times is not only difficult but impossible too” (Shastri 38). Popovic also defines four types of equivalences. “Equivalences are on Linguistic Level, Paradigmatic Level, Stylistic and on textual levels” (Verma & Krishanswami 64). These equivalences have been defined based upon the characteristics of levels. The availability of some words is exactly replaced then it is called linguistic equivalence. Paradigmatic equivalence is suitability of grammar in both the texts-SL and TL. It depends upon the same genealogy of two languages. For example, Hindi, Panjabi, Marathi languages are from the same family.

Translation and its different nature

There are different ways on the basis of which translation has been divided or categorized. Sometimes it is based upon the contents of the source available for translation and it is also defined on the nature and its process involved in the TL. Catford has divided the kinds of translation as “Complete Translation, Partial Translation and Mean or Intermedial Translation” (Mukherjee T, 1998, 91). There is no part left untranslated in the complete translation, whereas, to leave some parts untranslated becomes compulsion in the form of Partial Translation and as far as Mean or Intermedial Translation is concerned, the mid-way is adopted to translate the text in the TL. Language and its approaches becomes the matter of discussion in this kind of translation. “Julaina House has also defined translation as – Direct Translation and Indirect Translation” (Singh 98). Direct Translation can be defined as- it seems like a translation whereas Indirect Translation gives a notion or a kind of inkling in the new translated text. “Casa Grande divided Translation into four major categories –Language Form, Test of Facts , Cultural background and Aesthetic Form” (Gokak 145). Some translators and scholars opined translation as a subject on the basis of its nature that consists in the SL. The cultural, linguistic and social background of a translator plays decisive role to justify or to make TL close to SL. Though it is a known fact that no translation is a complete translation in terms of linguistics and cultural basis but there is a scope of intellectual capacity to be exercised by a translator to produce a new master work for new readership. Justifying original writer in TL is most fascinating task of a translator. To discuss it further, there are some technical levels in the translated works that levels have their own definitions. Total and Restricted levels of translations have widely discussed. In Total Translation, all the texts in the Target Language are replaced by proper grammatical replacements on syntactic level. Though this replacement is partially

true because on the basis phonetics and on the basis of graphology, it is not possible to replace all the texts. The next term in this is termed as Restricted Translation. In Restricted Translation, only equivalents are found for the replacements in the TL. It is confined form of translation because there are natural hindrances of other language that makes a language different. This difference is generally considered as on the basis of “Lexical, Grammatical, Phonological and Graphological are the levels in the restricted translation.” (Venuti 157). These restrictions can easily be spotted in the grammatical use as different natures of two languages. For example, in Hindi language , the order is in the form of S+O+V i.e. *usne patra likha*, but in English language the form of a sentence will remain S+V+O i.e. *He wrote a letter*. There are some typical form of levels in the TL – Style and Register. Registers are the terminologies of a particular profession. These translations have new academic areas of explorations. Law, Medical, Banking sector, Engineering are the few that have been explored recently in the works of terminological translations. They have a specific terminology for the specific use and to define specific phenomena. One of the most entertaining areas in the translation is Screen Translation. Dubbing is related to the translation from oral source text to oral target text. This area of translation has a vast scope and new trends in the media. Revoicing and Subtitling are the same kind of translations. Intralingual and Interlingual subtitling is further divisions of this kind of translation. “Intralingual subtitling is done in the same language, whereas interlingual includes two languages” (Shastri 27). There are some translations that cannot be a pure or relatively a work of translation but it is kept under the name titled as “adaptation”. It is an attempt to change a foreign text , movies or any literary works into target text for the different culture. Some of Shakespeare’s works have been directed adopted as a source text by the Indian film

makers for Indian audience. Maqbool, Omkara and Haider films in the Bollywood are the adaption of Shakespeare's plays. Transliteration is also a kind of restricted form of translation, once the same word that has to be used as it is in the TL called transliteration. Names of scholars, poets, and name of places cannot be translated in TL. Dagut has rightly said "Meaning, in our view is a property of a language. An SL text has an SL meaning, and a TL text has a TL meaning" (143). Machine Translation (MT) has also emerged long time ago. The history of MT started with the project of 'Machine Translation Project & Language Project' at the George Town University, Washington. "IBM had successfully translated Russian language into English" (Bhatia, 89). Levels in MT has three essential equipments – Machine Computer, Software Processing and Scientific arranged information.

In the above discussions starting from historical perspective, theories to different levels in translations show a common cause that is to bring existed valued texts into new form of works. This creative journey for a translator is full of challenges that has a wonderful scope of learning new sociolinguistic chapters. Scholars in the field of translation has extensively discussed on each and every aspects of TS as an academic subject. Susan Bassnett, Nida, Halliday, Mona Baker, and contemporary linguists like Chomsky have also contributed and admitted on the limitations on the same. India has a great history of translation from 1st century to till date. Indian scriptures have been motivational source for western scholars in the field of TS. Translation is an act of transfer, migration, replacement and overall change of thoughts into TL. Theories related to TS made translation as an applied subject of Linguistics. In India, National Translation Mission (NTM) was founded with the idea of Dr Manmohan Singh on launching of National Knowledge

Commission in the year 2005. NTM has been rendering its services in the field of TS to make it a complete subject by organizing various seminars, training programs and other translation related issues. Technicalities and systematical approach towards language have been a core issue of discussions among linguists of the world. Some concepts of untranslatability can never be ignored and that concepts will remain one of the major areas of debate in the researches in the TS. Loss of meaning in the literary translation becomes natural discourse of stylistics that needs to be analyzed. For the future research, the study of loss and gain on stylistic aspect will become a new study in the TS.

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