

REVIEW ARTICLE



TRANSLATION IN INDIA: A DISCOVERY OF UNITY IN DIVERSITY OF LANGUAGES: A HISTORICAL PERSPECTIVE

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ABSTRACT

Communication through language performs a pivotal role in a human life as it sustains it and therefore essential. Of course, various means of communication like gestures and others can never replace the use of a language in a human life. A human being is a God's creation, but a language is a human creation. The same information in one language can be communicated differently through different languages depending on culture, region, religion, politics and above all the society of the speaker of a particular language. The interaction between two persons of two different nations would be completely impossible due to the absence of knowledge of the other's language with each other. Thus, the same situation extends itself to even at the level of a single nation like India due to the diversity of languages. The demand of this diversity for a common language to communicate invites translation to play its part. Really, the honour to bring two human beings using diverse languages together on the common floor of communication can be given to the activity of translation in oral. The diversity of states leads India in the availability of many languages. This availability of languages blesses India with a rich past of culture and communication extended to readers through the translation of vivid books into various Indian languages. This richness allows various scopes to a historian of translation to comment on. The present research paper scratches around for the discovery of the history of translation in India examining how the translation functions as a discovery of unity in the diversity of languages with reference to the theory and its praxis.

KEY WORDS: Translation Studies, Source Language Text, Target Language Text, colonialism, the British, poly-lingualism

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Communication through language performs a pivotal role in a human life as it sustains it and therefore essential. Of course, various means of communication like gestures and others can never replace the use of a language in a human life. A human being is a God's creation, but a language is a human creation. The same information in one

language can be communicated differently through different languages depending on culture, region, religion, politics and above all the society of the speaker of a particular language. The interaction between two persons of two diverse nations would be completely impossible due to the absence of knowledge of the other's language with each other.

Thus, the same situation extends itself to even at the level of a single, but poly-lingual nation like India. The demand of this diversity for a common language to communicate invites the activity of translation to play its part. Really, the honour to bring two human beings using diverse languages together on the common floor of communication can be given to the activity of translation in oral. The diversity of states leads India in the availability of many languages which blesses India with a rich past of culture and communication extended to readers through the translation of vivid books into various Indian languages. This richness allows various scopes to a historian of translation to comment on. The present research paper scratches around for the discovery of the history of translation in India examining how the translation functions as a discovery of unity in the diversity of languages with reference to the theory and its praxis.

A diachronic study of the history of translation, from an Indian context, helps us to understand the complexities, intricacies and the growth surrounding the phenomenon of translation in India. The spread of Christianity and Buddhism, and especially of Islam, and the colonial and imperial policy of the British together offered a rise in the translation activity in India. In order to study history systematically, it is always advisable to periodize it to defeat its complexity. However, it is hard to periodize it in the context of India's poly-lingualism and therefore the cultural history of India resists the Western model of George Steiner's (*After Babel*, 1975) periodization of translation history. Nevertheless, attempts have been made and will also continue to be made in future due to a historian's objective and methodology.

Susan Bassnett divides the Translation Studies (TS) into four general categories as TS cannot be referred to without referring to its history being significant. She argues:

The first category involves the *History of Translation* and is a component part of a literary history. The type of work involved in this area includes investigation of the theories of translation at different times, the critical response to translation, the practical processes of commissioning and

publishing translation, the role and the function of translations in a given period, the methodological development of translation and, by far the most common type of study, analysis of the work of individual translators. (Bassnett 2005: 18)

Bassnett's second category involves translation in the Target Language (TL) culture, the third category includes that study, which emphasizes the aspects of translation on comparative ground between the Source Language (SL) and the TL texts, whereas the fourth and the last category "loosely called *Translation and Poetics*, includes the whole area of literary translation, in theory and practice" (Bassnett 2005: 18). Similarly, Harish Trivedi offers a fourfold division of the Indian literature in translation. (i) Indic and Indological works, (ii) the translations of late ancient and medieval works of *bhakti* traditions, (iii) fictional works depicting realistic aspects of modern India and (iv) modernist writers translated into English (Trivedi: 1996: 51-52). G. N. Devy's fourfold division of the history of translation includes: (i) the colonial phase (1776-1910), (ii) the revivalist phase (1876-1950), (iii) the nationalist phase (1902-1929) and (iv) the formalist phase (1912 onwards) (Devy 1993: 120). Devy is interested in the colonial historical context of translation activities, whereas Trivedi is interested in the cultural context, stating how translations were marked by aspiration and desire rather than achievement and performance. Further, Ramesh Krishnamurthy divides the history of translation in India into six periods namely: (i) The Ancient Period (c. 2500-800 BC), (ii) The Pre-Classical Period (c. 800 BC to AD 100), (iii) The Classical Period (c. 100 to 1000), (iv) The Medieval Period (c. 1000 to 1750), (v) The European Period (c. 1750 to 1947) and (vi) The Modern Period (c. 1947 to Present) (Krishnamurthy 1998: 465-473). Thus, these diverse opinions on the divisions of history are negotiable. A reader of the history of translation cannot skip to notice that most of these divisions are influenced by colonial history and its impact on the praxis of translation in India. Despite the historical and cultural differences defining each period, the history of translation in India can largely be divided into three periods: (i) Orientalism, (ii) the Orient's

response to the Occident and (iii) the post-independent exercise.

The diversity of languages and the cultural heritage of India broadens its vision of the activity of translation. Therefore the terms used for "translation" in India variously include *anuvād*, *bhāshāntar*, *roopāntar*, *tarjumā* and *chāyā* with their own history of existence. *Anuvād* literally means "saying again" or "saying after". It refers to the old traditional system of the spiritual teachers (*gurus*) known as the *rishis* (saints) in India who used to teach their students (*shishyas*). The etymology of the word *Anuvād* can be traced back to those ancient days of India when students used to repeat the utterances of their *gurus* for the purpose of confirming and memorizing.

The well-known reformist and Gujarātī writer Navalrām Pandyā (1836-1888) translated the French dramatist Molière's (1622-1673) *Mock Doctor* (1645) into Gujarātī in which he identifies three types of translation confirming its meaning: *Shabdānusār*- word to word, *Arthānusār*-sense to sense and *Rasānusār*-spirit to spirit in the manner of Dryden. He recommends the third type of translation method to suit the native poetics (Pandyā 1966: 16-17). Umāshankar Joshī (1911-1988), an eminent poet, critic and translator of Gujarāt, differentiates between *anuvād* and *bhāshāntar*. He defines *anuvād* as the idea of recapturing the voice as much original as possible, whereas *bhāshāntar* implies merely the ex/-change of language. *Bhāshāntar* means "the difference between two languages". *Bhāshā* means "language" and *antar* means "distance". Mr. Joshī confirms that two languages can never meet in translation (Joshī 1961: 111-112).

For certain, it is never trouble less to trace the early history of translation in India. Partly because of the oral traditions and partly due to the destructions of innumerable texts because of weather conditions, several problems arise when the earlier history of translation is attempted. The history of translation in India has, according to Ritā Kothāri, three stages: "oral, written and printed" with "no mechanism for tracing the oral tradition of translation". Further, she adds that "The written tradition. . . is rooted in medieval India, around the fourteenth and fifteen centuries, when excerpts

from the Sanskrit scriptures began to travel into the 'regional' languages" (Kothāri 2003: 6-7). However, it is believed that, as Krishnamurthy notes, the first requirement "for inter-language communication in the subcontinent probably arose through trade" (Krishnamurthy 1998: 464). Kautilya, known as Chānakya (c. 370-283 BC), a minister to Chandragupta Maurya (c. 340-298 BC), in the 4th century BC wrote "a treatise on statecraft" indicating "the status that the translator might have had during this period" without the use of a word translator but "scribes" (Ibid: 465). Thus, this activity of translation as a discourse offers India more opportunities due to its multilingual status, whereas the possibility of translation in the West is less due to its monolingual status. Thus, it is noticeable that multilingualism offers benefits to the practice of translation simultaneously creating the complexity of making the history of translation without offering any systematic efforts. It rather enforces Indians to mix "two or three languages within the span of a single sentence" which "does not seem unnatural" to Devy (Devy 1998B 48-49).

With a view to literary point of view, the Indians try to translate as naturally as the creation of an SL text. In fact, the TL text itself can be treated as an SL text as the translation is treated as a natural activity. Though the translation activity has certain cultural implications, the ancient India did not have the praxis of translating a full text. However, the renderings of the fragments of the text were commonly available. Commenting on the reasons of scarcity in the practice of translation in India, Bholānāth Tiwāri observes that compared to other nations, India was far ahead in technical, metaphysical and scientific knowledge which minimized the need for translation (Tiwāri 1972: 189-190). On the contrary, Krishnamurthy notes that the practice of translation began very early in India:

The University of Nalanda in the north-east of India was particularly renowned for training translators from the fourth century onwards. Kumarajiva went to China in 401 and translated the *Life of Nagarjuna* (a major Buddhist philosopher) into Chinese, and one of his pupils, Fa-hsien, came to India soon afterwards (405-

11) to collect more texts. Jinagupta translated 37 Sanskrit works into Chinese. Another translator, Paramartha, went to China in the fifth century and translated the *Life of Vasubandhu*.

(Krishnamurthy 1998: 468)

Sanskrit as the language of the Brahmins contributes majorly to advance the translation activity as most of the spiritual, literary and *āyurvedic* texts were available in Sanskrit. Thus, Sanskrit was offered the status of the SL text, whereas the TL texts were the regional languages of India. On the role of Sanskrit in the spread of translation activity in India, Ritā Kothāri comments:

Shākuntalam as a text became a marker of India's cultural prestige and one of the 'primary' texts in Indian consciousness. It was translated into more than ten Indian languages in the nineteenth century. In the following century, *Shākuntalam* was translated into Marāthi (1861), Hindi (1863), Gujarātī (1867, 1875 and 1881), Telugu (1870, 1875 and 1883), Tamil (1876 and 1880) and Bengālī (several times). (Kothāri 2003: 16)

However, the translations from Sanskrit into other Indian languages could not equal the SL text just for the simple reason of retelling the same stories emphasizing alternative audiences. Since the translators considered the SL and TL their own with intimacy, while translating from Sanskrit, they showed freedom with an intention to "liberate the scripture from the monopoly of a restricted class of people" (Dev: 1998B: 62).

The advent of Buddhism in Asia and nearby countries in the 6th century not only shattered the superiority of Brahmins over Sanskrit but also elevated the praxis of translation. Certain Buddhist texts were translated into various Indian languages. Many scholars from China who were the students of the Nalanda University, as Krishnamurthy notes, translated many Buddhist books into Chinese:

The Chinese Buddhist pilgrims Hsuan Tsang and I Tsing came to India in the seventh century and studied at Nalanda. Hsuan Tsang is said to have translated over thirty major Buddhist volumes, and I Tsing

took several hundred texts back to China. Dharma Deva (960-1000) is credited with translating 118 Buddhist texts into Chinese. Some 8,000 Indian texts, many in translation, are preserved in the Sung-pao collection.

(Krishnamurthy 1998: 468)

Moreover, the royal court patronized scholars to translate the Buddhist and Brahminical texts into their native language. The 9th century notes the organization of a conference to standardize the techniques of translation in accordance with the Tibetan language and prosody. Certain texts like Kālidās's plays and *Amarkosha* were translated into different languages with nicety and great care. Thus, many texts have survived in translations as *avatārs* (translation of a text into any Indian language) and when the SL texts were lost, the TL texts were retranslated into the SL.

Over the period of time, Sanskrit was, as observed, swept to the backwaters of theosophical, ritualistic, priestly and pedantic usage only. The status of Sanskrit is very clear when Kabir (1398-1518), the religious poet of Gujarāt, calls Sanskrit "the stagnant water" and *bhāshā* "a flowing river" (Cited by Tharu 1991: 57). Akho (1600-1655), the famous Gujarātī poet, believes that Sanskrit cannot be interpreted independently without the support of Prākrit and therefore he advocates people to value other languages as well (Akho 1989: 128). Sanskrit was thus superseded by the fresh evolution of regional languages called *bhāshās* and hence the raise in translation activity.

Even before the establishment of Islam, India witnessed the translations of many texts into Arabic, Persian and Pahālavī. The rise in the translation activity owes to the stay of Ārabs in India, especially at Takshashilā, an educational *Vidyāpith* (Estd 7th c. BC), to study medicine. Impressed by the wealth of knowledge, they translated a medical text *Charaka-Samhitā* into Arabic. The visionary emperors Caliph Mansur (753-774) and Hārūn (786-808) invited scholars from all over India to translate books on medicine, pharmacology, toxicology, philosophy, astrology and mathematics into Arabic. Some parts of *The Mahābhārata*, some stories from *Hitopadesha* and *Panchatantra* were translated into Pahālavī, Arabic

and some Indian languages. The rise of Islam energized the activity of translation. Firoz Shāh Tughlak (1353-1388) got most of the Sanskrit works translated into Persian. Interestingly, Husain Shāh (1494-1519) ordered Māladhava Vāsu to translate the *Bhāgwatam* and *The Mahābhārātā* into Bengālī. Even King Akbar (1542-1605) patronized Sanskrit writers and got the epics like *The Rāmāyanā*, *The Mahābhārātā* and *The Bhagwad Gītā*, *Yog Vishitā*, *Singhāsan Batisi* and *Panchatantra* translated into Persian with an unlike intention of the European translators. The Islamic translators respected the SL text and culture, whereas the European translators carried out the same project with malicious intention to manipulate the image of the SL country and culture to justify their ideology of colonization. The medieval translations aimed to liberate the society, whereas the colonial translations came “as a reaction to the colonial situation that had hurt the national pride of India” (Devy 1998A:150). *Purānās* and other literary genres migrated into regional languages by the way of adaptations from Sanskrit. These adaptations are different from critical commentaries like *teekā*, *bhāshya* etc. Dyāneshwar’s *Bhāvārthadeepikā*, known as a commentary on *The Bhagwad Gītā* is the most famous *teekā* of the 12th century. Jnāneswara (1275-?) translated *The Bhagwad Gītā*, famously known as *Jnaneswari* in Marāthi. Thus, these translated texts of Sanskrit establish the written tradition in India through translation “as the previously inaccessible scriptures became available to the unprivileged, lower classes” (Kothāri 2003: 7).

The arrival of the British in India as missionaries, by establishing the East India Company in 1613 at Surat, a city of Gujarāt, due to their greed for wealth, lust for power and desire to spread Christianity, forced them to rule the subcontinent. But their inability to access the local languages made them study the Orient to unveil the mystique around ancient Indian civilization. And it was found that the translation was the only means for them to appropriate all the resources of the colonized. Therefore, the colonial administrators and educators invested a great share of time in translating the Indian texts in order

“to understand, define and categorize India” as they had a different attitude for and version of India (Kothāri 2003: 17). For them, translation worked as a “tool to carry out this agenda and issue correction in the Westerner’s version of India’s past” (Ibid). The very act of colonizing India, according to Cheyfitz, was indirectly a way of translating (Cheyfitz 1997: 68).

The whole of the 18th century, but especially years between 1770 and 1785 can be considered the formative period, which registers how the British initiated the programme of appropriating the Indian languages. The British administrators and merchants were encouraged by Warren Hastings (1732-1818), the Governor of Bengāl in 1772, who attracted Brahmin pundits to compile a compendium of the Hindu law in Sanskrit to develop not only skills in local languages but also familiarity with Indian customs. Nathaniel Brassey Halhed (1751-1830) published *A Grammar of the Bengāl Language* (1778). *The Bhagwad Gītā* (1785) translated by Charles Wilkins (1819-1856) was the first Sanskrit text accessible to the Europeans in translation. John Marshall (1755-1835) translated *The Saun Bead (The Sāmaveda)* from a Bengālī version and *The Bhāgwat Purānā* from a Persian version into English. Anquetil-Duperron’s (1731-1805), the Persian scholar, translations of *Upanishads* in 1786 and 1801 are noteworthy. Thus, the translations of many literary, religious, regional, *Āyurvedic* and law books into English and the compilations of grammars of many Indian languages, according to Rita Kothāri, helped the British immensely. She comments:

All scattered attempts at learning Sanskrit became organized in Charles Wilkins, the first European translator to translate directly from Sanskrit and prepare a *Grammar of Sanskrit Language*. Studying Wilkins’ *Grammar* became a regular feature for all civil servants coming to India. In terms of creating a fine, philosophical other-worldly view of the Orient, Wilkins’ translation of the *Geeta* is a landmark. This brings us to another important stage in the history of translations by the British. Wilkins’ translation of *The Geeta* called *The Bhagvet- Geeta* (1784) marked, in William Jones’ opinion, an “event that made it

possible for the first time to have a reliable impression of Indian literature.”

(Kothāri 2003: 11-12)

Sir William Jones (1746-1794) arrived in India as a judge in 1783. He not only pioneered Indology but also founded the Asiatic Society at Calcutta (now Kolkata) on January 15, 1784 to not only enhance but also further the research on and about the Orient¹. He translated the *Institutes of Hindu Law* (1799) into English to colonize India successfully. Further, he translated *Abhignānshākuntal* into English as *Sākontalā* or *The Fatal Ring* (1789) which received an appreciative European audience and immediately got translated into Italian, Danish, French and German languages. Even in England, the play was well received and reviewed. Certain other translations that add to his credit include: *Gita Govind* (1792), *Manusmriti* (1794) and *Hitopadesha* which attempted to break the monopoly of knowledge of certain classes. The establishment of the College at Fort William, Calcutta in 1800 by Lord Wellesley (1760-1842) for British civil servants to be awarded degrees on demonstrating their knowledge in and about local languages speeded up translations of Indian texts into English. Initially the Indians helped them to translate the religious texts. Mohan Prasād Thākūr, an assistant librarian at the college, compiled an *English-Bengāli Vocabulary* in 1810.

A large number of literary and religious texts were translated into English and vice versa by the 1830s. William Carey (1761-1834) translated the *New Testament* (1801) and the *Old Testament* (between 1802 and 1809) into Bengāli. He prepared a dictionary of the Bengāli language and produced the *Grammar of Mahrattā Language* (1805). His translations of the St. Matthews Gospel and two books of fables in Marāthi are noteworthy. Horace Hyman Wilson (1786-1860), an assistant surgeon to East India Company, published his translation of Kālidās's *Meghadut* (1813) and the *Rigveda* and the *Vishnu Purāna* in 1823. Preface written by him in this translated text makes clear that by 1813 texts like the *Purānās*, *The Mahābhārata* and *The Rāmāyanā* were either partially or completely translated. Thus, these examples, observe that the act of translation also helped the Indian literature at certain levels. The development of the modern novel in India owes to the translations of the

popular novels by Walter Scott (1791-1832) and Wilkie Collins (1824-1889). Most of the plays of Shakespeare are available in almost all major languages of India. Though the choice of texts is not based upon any fixed criterion, this activity of translation highlights the beginning of scholarship among the Indian translators.

The English educated youth, Rājā Rāmmohan Rāy (1772-1833) was the earliest scholar to translate the *Upanishads* into English. His translation of Shankara's (788-820) *Vedānta* as *An Abridgement of the Vedānta* (1816) was the first English translation by an Indian. The Bengāli writers like Michael Madhusudan Dutt (1824-1873) and Romesh Chunder Dutt (1840-1909) paved the way for Rabindranāth Tagore. Madhusudan Dutt translated not only his own plays as a self-translator, but also translated Rāmnārāyan's *Ratnāvali* (1858) and Dinbandhu Mitrā's *Niladarpan* as *The Mirror of Indigo Planting* in 1860. As a self-translator, R. C. Dutt also translated his novel *The Lake of Palms* (1902) into English. R. C. Dutt's translations of the great Indian epics (1898) established their similarity with two great epics of the ancient Greece. Comparing the Sanskrit epics with those of Greece, R. C. Dutt states that “the *Mahābhārata* . . . is the *Iliad* of India” and adds that “the *Rāmāyanā* . . . has so far something in common with the *Odyssey*” (Dutt 1929: 154). Dutt's *Lays of Ancient India* included the *Rigveda*, the *Upanishads*, Kālidās and Bhāravi, Sanskrit poets of India. T. H. Griffith's (1826-1906) translation of *The Rāmāyanā* (1870-5) was presented to the English readers. Mohini Chatterji's translation of *The Bhagwad Gītā* (1887) was published in London.

The 19th and the 20th century noticed the translations of the classical literature and the religious texts. However, it is interesting to note how translation-tradition got formalized in different states of India. Formally, the translation activity got institutionalized in independent India in 1947 because “India felt the need to invent, foreground and bestow common symbols upon a conglomerate of different linguistic states” (Kothāri 2003: 25). The first translation from Malayāli into English was Dumergue's rendering of *Indulekhā* in 1890. Certain Malayāli writers like Nārāyan Menon (1878-1958), Basheer (1908-1994) and M. T. Vāsudevan Nāir (b.

1933) are available to non-Malyāli readers in India. The translation of Bengāli writer Tagore's *Gītānjali* into English (1912) inspired other texts to be translated. Commenting on the significant impact of Tagore as a translator, Devy says that one can "consider 1912 as the beginning of translation in India, for it is since then, following Tagore, that Indian translators turned to translating contemporary Indian works" (Devy: 1993:124). The role played by Tagore as a translator paved a way for the future translators to be inspired by him. Ritā Kothāri says that "Gujarāti registers at least thirty-five different translations of Tagore's works" (Kothāri 2003: 23). G. U. Pope (1820-1908) initiated the process of translation in Tamil. Many Hindi works are available in different Indian languages along with Gujarāti and certain Gujarāti works are also available in English now. The state of Mahārāshtra noted certain translators like Dilip Chitre (1938-2009), Gauri Deshpānde (1942-2003), Shānta Gokhle (b. 1939), Priyā Ādarkar and others who translated into other Indian languages as well as into English. *Yamunā Paryatan* (1857) by Bābā Padmanji (1831-1906) is believed to be the first Marāthi novel translated into Kannada and Hari Keshavji's *Yātrik Kraman* (1841), a translation of Bunyan's (1628-1688) *The Pilgrim's Progress* (1678) is supposed to be the first translated novel into Marāthi from English.

The self-translators during the post-independence period, i.e. the writer who translates his/her work him-/herself, like O. V. Vijayan (1930-2005) from Malayālam, Arun Kolatkar (1932-2004) and Vilās Sārang (b. 1942) from Marāthi, Agyeya and Krishna Baldev Vaid (b. 1927) from Hindi, Qurratulain Hyder (b. 1926) from Urdu and Girish Karnād (b. 1938), Rāmchandra Sharmā (1925-2005), A. K. Rāmānujan (1929-1993) and Tejaswini Niranjānā (b. 1958) from Kannad follow the auto-translators of the pre-independence period like Rabindranāth Tagore and Madhusudan Dutt from Bengāli.

The attempts of these translators to translate a variety of literature enabled them to translate even the folk literature. C. A. Elliot's translation of *Chronicles of Oonao* in 1863, describes Rājput resistance to Muslims. W. Franklin (1731-1813) translated *The Loves of Cāmarupa and*

Cāmalatā, a *Braj* text of 1793. Journals like *Indian Antiquary* published translations of folk tales from Punjab and various parts of central India. T. W. Rhys (1843-1922) translated the Pāli *Jātakās*.

Moreover, the invention of new technologies like the establishment of the printing press in India enriched further this activity. William Carey (1761-1834), Joshua Marshman (1768-1837) and William Ward (1769-1823) set up the Serampore Mission Press in March 1800 which started bringing out all types of TL texts along with the translation of the Bible. In the 20th century and especially in the post-independence period, the rise in the activity of translation is noteworthy as Jawāharlāl Nehru (1889-1964), the first Prime Minister of India viewed English as the language of the future. Therefore, English was accepted as an associate official language in 1967. This political decision enforced the translation practice to grow up. The translation activity rose more due to the set up of the Sāhitya Akādemi (Estd. 1954) by the Govt. of India which started publishing the translations of awarding-winning titles. Later on, Kathā (Estd. by Geetā Dharmarājan in 1988) began to confer the A. K. Rāmānujan Award for translation. A series of the modern Indian novels in translations has been published by Macmillan in 1902. Moreover, other publishing houses like Penguin India (Estd. 1985), Kāli (Estd. 1984), Orient Longman (Estd. 1880s) and the tie-up between Rupā and HarperCollins (in 1991) publish texts in translations. Stree and Sāmya also publish 10-15 per cent of their output under the programme of "literature in translation". Even publishers like Permanent Black (Estd. 1948), Mānas, Ravi Dayāl and Seagull (Estd. 1980) publish translations in various languages.

Along with the establishment of the body of Indo-English writing and the birth of short lived journals further geared up the translation activity in India. Gokak suggested the establishment of the body called "Indian Literature in English Translation" because he believes that "One of the befitting ways of honouring the message and significance of *Gītānjali* is to create a body of Indo-English writing" (Gokak 1964: 166). The professional attitude during the 1970s and 1980s witnessed the birth of short-lived journals like *Setu*, *Vagartha* and *Bombay Literary Review*. Certain

journal copyrighted to publish only some genre of translated text. For instance, through his journal *Enact*, Rājinder Paul published translations of plays only. *Indian Literature* (1957--) by the Sāhitya Akādemi publishes the translations of fiction and poetry mainly. Certain review journals such as *Indian Review of Books*, *The Book Review* and *Biblio* began to be, only after 1980s, circulated among the English reading urban Indians to provide the news about the translated books.

The role of the private funding agencies cannot be underestimated to benefit the activity of translation. In the 1950s, the Ford Foundation and Fulbright of U. S. A. offered grants to Indians to pursue higher studies in the US. Some scholars like A. K. Rāmānujan (1929-1993) researched on Indian languages creating curiosity to know about languages other than Sanskrit. He translated from Tamil, Kannada and Telugu into English. His major translations include *The Interior Landscape* (1967), *Speaking of Siva* (1972), *Hymns for the Drowning* (1981) and *Poems of Love and War* (1985). His interest in folk literature- *Folktales from India* (1993) - ranging from folk tales to proverbs, riddles and jokes is noteworthy. These translations shaped the perceptions of and attitudes towards Indian literature. Further, Rāmānujan paved a pattern for the future translators to approach the texts.

Thus, it can be concluded briefly that the attempt to write history of translation in India today can observe the basic three divisions of translation activity in terms of its practice. The first division includes the translation of world literature into Indian languages. These translations from non-Indian languages into Indian languages are done only and mainly through English and from English. Most of the plays of William Shakespeare, the 16th century British dramatist, have been translated into various Indian languages along with Gujarātī. Certain other famous novelists of the 19th century were also translated into Indian languages during the early colonial period. Moreover, some literary texts from Africa, America and the commonwealth group of nations also available in Indian languages.

The second division includes the translation from Indian languages into the languages of the world as India's contribution to the world, mostly into English. Due to the growth of

translation at present time, many Marāthi, Hindi, Kannad, Tamil, Gujarātī and Malayālam writers are available in English. Four categories of the translated works by Harish Trivedi as mentioned earlier in this chapter includes many great writers. The first category includes Indian scholars like Sri Aurobindo (1872-1950), Chandravadan Mehtā (1901-1992) and Purushottam Lāl (1929-2010) who translated Sanskrit classics into English. Aurobindo translated a few parts of *The Mahābhāratā*, *The Rāmāyanā* and the *Bhagwad Gītā* along with the selections of Kālidās. He translated Bankimchandra's (1838-1894) *Ānanadmāth* from Bengālī into English incompletely. The second category known as the neo-Orientalist or post-Orientalist category of translations incorporates A. K. Rāmānujan's translations from the South Indian saint-singers and of the ancient Sangam Classics, Rabindranāth Tagore's (1861-1941) translations of Kabir (1915), Sri Aurobindo's *Vidyāpati* (1956), Dilip Chitre's *Tukārām* (1991), R. Pārthasārthy's *The Cilappatikaram* (1992) and others. The third category includes the translations of the works of Tagore, Premchand (1880-1936), Ananta Murthy (b. 1932), Gopināth Mohanty (1914-1991) and Srilāl Shukla (b. 1925). Finally, the fourth category includes the translators like Lokenāth Bhattāchārya (1927-2001), Krishan Baldev Vaid (b. 1927), Nirmal Vermā (1929-2005), Vilās Sārang (b. 1942) and others.

The third division includes an Intra-Indian translation. Translation from one Indian language into another discovers a kind of unity in diversity of languages in India. This activity of translating in intra-Indian languages feeds on the desire to forge the national integration through the exchange of creative literature. However, India does not register any definite pattern of translation process through her practice of translations. As Sisir Dās notes, very few translations within intra-Indian languages were available at the beginning of the 19th century. The literatures having geographic contingency have better scope for getting translated within the cluster of languages like Marāthi-Gujarātī and Kannada-Marāthi. Even the Dravidian languages interact quite successfully among one another (Dās: 1991:76). This results into the negligence of certain Indian languages to get translated into, if English or

Hindi does not mediate. Languages are situated in hierarchy as all of them do not receive and transmit literature through translation at a similar pace and frequency. Bengālī enjoys hegemonic status in Orissā which all different languages of India do not and cannot enjoy.

Conscious efforts are now made to find translators and native speakers of the SL to translate texts into English and vice versa. A shift is noticed now to translate primarily for Indian audiences. This thinking has changed the translator's strategy not to translate certain Indian words intentionally assuming that Indian readers will understand them. This has the additional benefit of retaining Indian flavour in the TL texts. Certain organizations like Sāhitya Akādemi and National Book Trust are ready to sponsor the projects on translations. National Translation Mission (MTN), set up by the Govt. of India on the recommendations of the National Knowledge Commission in 2005, aims to generate translation tools to help the Indian readers. MTN has developed its website www.ntm.org.in in different 23 languages². The Pali Text Society was founded in 1881 by Thomas William Rhys Davids in order "to foster and promote the study of the Pali texts". It publishes the translations of many Pali texts into various languages³.

Further, certain departments of English and other languages at various universities in India along with certain centres established now offer Certificate Courses, Post-Graduate Diploma in TS, M. A. in TS, M.Phil and Ph.D. courses worth appreciation as they indirectly speed up the activity of translation by producing and promoting good translators. These institutions include: A Centre for Literary Translation was set up in New Delhi, with an academic campus at Goa, in 1993 contributes towards the activity of TS (Krishnamurthy 1998: 472). The Centre for Applied Linguistics and TS, shortly known as CALTS, was originally created as a research centre in 1988 at University of Hyderabad which was later on extended to a post-graduate teaching programme centre in 1990 with special emphasis on Language Technology and TS. It is busy with three ongoing projects with special one on the machine translation funded by MCIT, Govt. of India and UPE⁴. Maulana Azad National Urdu University

located at Hyderabad with its Department of Translation runs a two year post-graduate programme M. A. in TS with financial assistance of UGC under innovative programme being the first institution in India of this kind⁵. St. Joseph's College, New Delhi announces courses in TS every year. Annamalai University announces courses in P. G. Diploma in TS (PGDTS), M. A. in Applied Linguistics and TS, M. A. in TS, M. Phil and Ph. D. in TS⁶. Himachal Pradesh University, Simla runs M. Phil in TS⁶. Pt. Ravishankar Shukla University, Raipur and Swami Ramanand Teerth Marathwada University, Nanded run the Certificate Course in Translation⁶. University of Pune runs a Certificate and Diploma Course in TS⁶. Vishva Bharti University, known as Shāntiniketan in West Bengāl runs an M. A. in Functional Hindi (Translation)⁶. Shree Shankarācharya University of Sanskrit, Kalady, Kerālā established the Department of TS in 2003 with a view to promote research studies in translation⁷. Indira Gandhi National Open University (IGNOU), with its head quarters at New Delhi runs A School of TS and Training offering the courses like M. A. in TS (MATS), PG and Advance Diploma with specialization in Post Graduate Diploma in Marāthi-Hindi Translation (PGDMHT), PG Diploma in Banglā-Hindi Translation (PGDBHT), PG Diploma in Malayālam-Hindi Translation (PGDMH), PG Diploma in Assāmiya-Hindi Translation (PGDAHT), PG Diploma in Translation (PGDT), PG and Advance Certificate with specialization in Post-Graduate Certificate in Banglā-Hindi Translation (PGCBHT) and PG Certificate in Malāyalam-Hindi Translation (PGCMHT)⁸. Central Institute of Indian Languages, Mysore, (Karnātaka) established in 1969 by the Govt. of India offers various programme on all Indian languages with the purpose to develop languages⁹. Hindi Center with its headquarter at New Delhi has representative offices in UK, Australia, Spain, USA and Canada. As one of the leading translation and the research center, it specializes in Translation and Interpretation Services¹⁰. Moreover, the Departments of English of Veer Narmad South Gujarāt University, Surat, Gujarāt University, Ahmedābād, Sardār Patel University, Vallabh Vidyānagar, Saurāshtra University, Rājkot, M. S. University, Barodā (only

Ph. D.) and others also offer M. Phil and Ph. D. programme in TS.

Though a lot of awareness is seen among the scholars working in the area of TS nowadays, it can be said that this is not a wholly and perfectly satisfactory scenario and much remains to be done in order to attract good translators to translate. The diachronic study of the history of translation in India not only requires the detailed and analytical attempt but also needs to be contextualized and analyzed with reference to the institutional and ideological framework. A thorough study of this type is very badly required to increase our understanding of the subject as well as our awareness of the context of cultural complexity in which literature and other cultural productions work. Further, it must be mentioned that with an Internet facility, it has become very easy to avail any information. There are certain websites of national and international journals which can help the translation scholar to avail the list of the names of as many journals as possible in the area of TS with just a single click. Some of these websites are: <http://www.ntm.org.in/languages/english/journaltranslation.aspx>, <http://www.est-translationstudies.org/resources/journals.html> http://www.no-mans-land.org/links_translation_magazines.htm <http://cw.routledge.com/textbooks/translationstudies/journals.asp>

NOTES

1. http://en.wikipedia.org/wiki/The_Asiatic_Society (Consulted on 15th September, 2014)
2. <http://www.ntm.org.in/> (Consulted on 15th September, 2014)
3. http://en.wikipedia.org/wiki/Pali_Text_Society (Consulted on 17th September, 2014)
4. http://caltslab.uohyd.ernet.in/index_lab.php (Consulted on 17th September, 2014)
5. http://en.wikipedia.org/wiki/Maulana_Azad_National_Urdu_University (Consulted on 17th September, 2014)
6. www.visva-bharti.ac.in (Consulted on 15th September, 2014)
7. <http://www.ssus.ac.in/> (Consulted on 17th September, 2014)
8. <http://www.ignou.ac.in/> (Consulted on 17th September, 2014)
9. <http://www.ciil.org/> (Consulted on 15th September, 2014)
10. <http://www.hindicenter.com/> (Consulted on 17th September, 2014)

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