

Exploring the Function and Extent of Literary Translation

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Abstract:

India is a multilingual country with numerous languages. The rich variety of human local area can't be valued or even comprehended without the primary tool of Translation and it assumes a significant part in the scholarly existence of India which in its multilingual, multicultural nature, is a microcosm of the entire world. Translation studies are fascinating as well as it is exceptionally skilled activity and calling in the recent years Translation assumes an extraordinary part in weaving India all together. In ancient India, Translation of a work was considered as 'new composition' during colonialism. Translation turned into a tool in the possession of colonizers to scatter their imperialist ideology systems. However, in post-colonial time, the job of Translation has been improved. Translation practice is an intercultural activity through languages, with sufficient responsiveness and information on the way of life of both the languages, the translator plays an important role to translate the meaning and experience of the text into other language. This paper gives a display of the numerous viewpoints in which Translation is turning into an essential for us and far interdisciplinary studies. Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. Translators know the importance and impact of Culture on Literary Translation also. Translators work on literary translation by paying more attention to the differences of literary terms in cultures. These issues may vary depending on the cultural and linguistic gap between the two or more languages concerned. Language and culture may thus be seen as being closely related and both perspectives must be considered for translation.

Keywords: Translation studies, language, scope, role, nature, and culture of translation.

The word translation derives from the Latin word 'translatio' means 'to carry across' or 'to bring across' which comes from trans, across ferre 'to carry'. Nowadays translation has flourished as a new field with a lot of ideas springing from one-to-many fields especially in language and literature. India is a multilingual nation where many people speak different languages. When we speak with someone whose native language is different from our own, we unknowingly keep translating from our own speech. 'Indian writing' and 'Indian culture' would have been impossible in the absence of translation. Translation plays an extraordinary role in weaving India all together. By translating Indian works in English, it is verified to the world that the colonizer is in no way superior to us because we too have a long history of great writing. From the ancient times, we can see at world level translation plays an important role. Translation sees gradual changes and the role of translation has been enhanced. In ancient India, translation of a work was considered as 'new writing' and during colonialism, translation became a tool in the hands of colonizers to disseminate their imperialist ideologies. Since we also have a long history of extraordinary composition. In ancient India, translation of a work was considered as 'new writing' and during expansionism, translation turned into a device in the possession of colonizers to spread their radical belief systems. It helps in projecting India's picture as a country with rich literature to the outside of the world. In the 21st century the role of translation has become much more significant. Translation studies are not only fascinating and as well as demanding occupation, but also one that calls for a high level of skill in the twenty-first century. Translation practice is an intercultural engagement through dialects, with adequate sensitivity, information and knowledge of the cultures of both the languages, with enough sensitivity, information and knowledge of the cultures of both languages, the translator becomes a mediator who establishes the scope and means to transfer the meaning and experience of the original text into another language.

Literature is a window that allows space for the voices that have been silenced or remained suppressed for a long time to ventilate their thoughts, and translations broaden the network of readers by breaking down the linguistic boundaries and by disintegrating cultural borders. Its widespread use of English as a language interface enables a larger population to access the peripheral experience. Translation has a crucial role in shaping the ethical influence of those who are rebellious, often from a higher social class. Additionally, it creates a moral pathway inside the hardened mindset of those who are considered inferior. Occasionally, translators possess the capability to bridge the voids that authors have left in their original texts. Given the global reach of the English language, translating Dalit literature from regional languages to English can significantly enhance the impact of this groundbreaking literature. By making these translated versions

available, authors can also attract a wider readership in other countries. According to Spivak, the translator must be famous for the “history of the language, the history of the author’s moment, the history of the language in translation” (The Politics of Translation (186). Furthermore, according to her, the translator should be qualified to discuss “intimate matters in the language in the original” (187).

Functional translation theory, particularly Skopos theory, posits that the purpose or “Skopos” of the translation determines the translation strategies employed. This theory is crucial in understanding how translations serve specific functions in bridging cultural gaps (Reiss, K., & Vermeer, H. J., 1984).2.1.3. Postcolonial Translation Theory Postcolonial translation theory addresses the power dynamics inherent in translation, exploring how translations can either reinforce or challenge dominant cultural narratives. It sheds light on the role of translation in postcolonial contexts, contributing to the decolonization of literature (Spivak, G. C). Descriptive Translation Studies (DTS)DTS focuses on describing the translational norms and strategies employed in different socio-cultural contexts. This theory helps in understanding the impact of translation on literature by analyzing patterns and trends in translated works (Toury, G., 1995). Therefore, translation plays a crucial role in Spivak's theory since it gives her project the distinctiveness that is absent from many western discussions of post-colonial literature. Spivak was especially critical of feminist translations from the West and feminist analyses of literature by women from the “Third World” in her essay The Politics of Translation (1993). Spivak contends that attention must be paid to the forms, language, and particular circumstances of writings in addition to having a progressive political commitment because all work by authors sounds the same. According to Spivak, the translator's job is to assess cultural disparities in particular cultural historical conditions rather than to re-describe and subsequently re-inscribe power relations When translating the autobiographies of Dalit women, translators such as Maya Pandit and Lakshmi Holmstrom focus less on translating the works literally and more on preserving the original flavor by keeping certain regional words. In an effort to make the text seem a bit “foreign,” they purposefully keep some of the regional words so that the reader would notice the clear differences. In this paper, I want to examine the role and application of translation in the globalized world. How translators are essential in bridging the gap between two cultures, languages, and traditions Translation is a vital instrument that is necessary to understand and comprehend the vast variety of human society. It is also significant to Indian literature and writing, which is a microcosm of the globe due to its multilingual and multicultural nature. It is also significant to India's literary environment, which is a microcosm of the world due to its multilingual and multicultural composition.

Translation is seen as a mediation process that operates inside ideology rather than on above of it. A number of elements, including those related to power, ideology, institutions, and manipulation, operate via translation. It is discovered that translation theories are pragmatically moving from the "linguistic" paradigm to the "cultural" and ultimately to the "ideological" after a thorough examination. Translation has been instrumental in creating an allegedly skewed picture of the oppressed people, marginalizing their identity, far from being a neutral and benign endeavor. Thus, it has been discovered that translation is used politically to uphold inequalities based on gender discrimination, caste, and class. David Damrosch noted that "texts are culture bound" hence an understanding otherness – both author and text – is mediated by cultural translation with the consequence of reaching out to a global audience, summing up that "we live today in a great age of translation"

The process of translating meaning and information from the source language into the target language while taking linguistic and cultural conveniences into account is known as translation. The scope of translation seems bright and promising, since it remains the only means by which diverse individuals may get acquainted with one another's creations. A common misconception nowadays is that anyone who has several languages can work as an interpreter or translator. This statement is rather inaccurate since a proficient translator has to possess strong language proficiency, subject-matter expertise, social and cultural awareness, and advanced language abilities specific to the communication medium. It does not follow that we can translate the text accurately just because we can construct an equivalent in English for each word. In addition to being consistent with the original text, we may convey their ideas in a way that is appropriate for the target language. A successful translation, according to Basudeb Chakraborty, demonstrates a "spontaneous and creative process of the journey of a theme and a meta theme from one linguistic framework to another." When translating, we must adhere to the original text with fidelity and loyalty, placing more emphasis on ideas and concepts than on the text's apparent meaning. Different viewpoints have been used by some critics to define translation. Translating entails changing into another language while keeping the meaning, according to Dr. Johnson. He puts a lot of emphasis on meaning, giving the translator huge liberty. Leonard Foster, the most renowned and esteemed academic from Germany, is a reflection of Johnson. There has been a shift in the field of translation since the British took over in India and English education became more widely available. Every classic work of English literature, including works by Walter Scott, Lord Byron, William Shakespeare, and others, was translated throughout the nineteenth century. The translators' working hypothesis was that the Indian languages would be

strengthened by further translations from other linguistic organizations. Fascinatingly, prose was used in the majority of English-to-Indian language translations. As a result, scholars from Europe who translated such literature with a hegemonic perspective also translated texts written in Indian languages into English. The issue is that, because of language and cultural barriers, translating classical and medieval Indian literature—including contemporary Indian writings—into modern English is very challenging. Diverse commentators have provided distinct definitions of translation. Dr. Johnson claims that the act of changing into a different language while keeping its meaning is known as translation. He focuses on the message, giving the translator considerable leeway. Leonard Foster, the most well-known and eminent German academic, is a reflection of Johnson. Language is inherently dynamic. It grows as a result of interactions with culture and is supported by a society's cultural norms. Living languages are continually evolving and changing over time. The linguistic units of language are enhanced by every new occurrence that occurs. A language develops on many levels as a result of changes in the social, political, economic, and scientific areas. A language evolves throughout time by adding new words, changing the meaning of some existing ones, and eliminating others. As a result, the meanings of words shift with time and place, taking on new connotations associated with attitudes, biases, sentiments, and ideas. For a translator, this language's flexibility is a major challenge. Translation facilitates cross-cultural communication, allowing indigenous literature to reach a broader audience. Koskinen explores the global circulation of indigenous concepts through translation, emphasizing its transformative potential (Koskinen, K., 2010)

Indian regional languages were used to translate English texts during the colonial era. The majority of British authors, including Wordsworth, Shelley, Byron, Shakespeare, and others, have been translated into Indian languages. The history of translation amply demonstrates the increasing familiarity of Indian readers with European literature. William Jones declared his intention to translate the Sanskrit classics when he was appointed to the Supreme Court bench in Calcutta in 1783. Knowledge of Indian laws and culture was crucial for the Europeans, and this is why he translated Manu's Dharma sastra and Kalidas's Shakuntala. The process of translating has undergone a radical transformation in the post-Independence (postcolonial) age. It became essential to provide the outside world with an accurate picture of India, and this could only be accomplished by translating Indian literature into English. In the post-colonial era, Indian authors and texts written in regional languages are being translated into English in order to reach a wider audience, while during the colonial era, English writers and their works were mostly translated into Indian languages.

India is a cosmopolitan nation with multiple languages. Indian literature is published in several regional languages, including Bengali, Rajasthani, Punjabi, Telugu, and Marathi. However, it is only through translation that these works may be available to readers in India and beyond. Perhaps Tagore would not have been able to win the Nobel Prize in 1913 if his *Gitanjali* had not been translated into English and if the Nobel Prize Awarding Committee had not received an introduction from W. B. Yeats. The translation of several Indian languages has made the world aware of the true and real social-cultural ethos of Indian literature. How are the contributions of our Prem Chand, Nirala, Mahasweta Devi, Krishna Sobti, Sarat Chandra, Ashapura Devi, Amrita Pritam, and countless others—all of whom have been documented in various Indian languages—going to be known to the entire society as a whole? The only reason for this is that their works can only be translated into English, as English is the only language that is widely spoken and understood worldwide. In this approach, Katha, Srishti, Rupa, and Oxford University Press have made some commendable endeavors. English is becoming a major "communicative activity" and a global language. The need for a translator has increased due to the shifting conditions. Rewriting a text from the source language into the target language without causing harm to the original is called translation. A translator is also a writer, an interpreter, and a reader. Compared to a creative writer, a translator must walk a tightrope between two languages, making their work more challenging. Writers think and write in one language. Because translation involves not only the transcreation but also the transposition of cultures, it is imperative that a translator have a sense of the language. The procedure for translation is likewise quite difficult. A survey of Indian fiction reveals that many classics, including Prem Chand's *Godan* and *Gaban*, *Samskara* by U.R. Anantha Murthy, *Gitanjali* by Tagore, *Raga darbari* by Srilal Shukla, *Tyagapatra* by Jainendra, and *Aranyan Adhikar* by Mahasweta Devi, have become more well-known and accessible to a wider audience due to their English translations. However, it is also a truth that a large number of them have not yet been translated into English or other languages. To bring the world's attention to the magnificent aspects of our Indian literature, a methodical and thorough translation effort of the Bhasha literature is required. Translation may be more important in restoring damaged national pride since language is an effective means of decolonization and nation-building. Indian literature in so many regional languages may be developed by means of translation. For those who value India's great intellectual heritage, the translation process is both fascinating and crucial.

Translation studies play a crucial role in ensuring that translation is successful, efficient, and empathetic, requiring highly competent practitioners. People all throughout the entire world can communicate effectively with the help of translation. It serves as a communicator for the dissemination of information, a guardian of cultural legacy, and is necessary for the growth of the world economy. Translation studies are important for comparative literature because they help individuals understand one another more closely and how literature influences one another by means of translation. One might discover parallels or discrepancies between two literary genres, for instance, when an English book is translated into Punjabi. Thus, one learns to converse about current knowledge in the local language, including quantum physics, nanotechnology, computer science, and molecular biology, in addition to understanding international literature and philosophy using the mother tongue. By introducing the immense riches of foreign literatures and civilizations into our languages, translation certainly promotes the development of regional literature and knowledge as well. Our own literature is enhanced when great works from both foreign and other Indian languages are translated. As a result, we further enhance our writing standards. This is particularly true when translating works by famous authors from throughout the globe; after all, we live in a translation-heavy age with ever-expanding career opportunities for translators. Translator's studies can be safely included as an important genre in the field of literary criticism because translation is an art that stimulates the diversity of linguistic, cultural, and literary content of a source language and thus highlights, reflects, and appreciates the essence and kindness of literature in that particular translated language. The world at large is changing quickly at the moment. Along with nations and cultures connecting closely, people also need to communicate with people who live in various communities and societies throughout the nation and around the world. In order to meet the demands of the person, the society, the economy, and the country, translation has grown in importance. One may argue that the translator is the main player in the translation process. The author takes priority as what they write is final, and no two translators will ever translate the same material in exactly the same manner. It is impossible to overlook the importance of contrastive analysis. Translation has benefited from this process, which is known for its ability to compare two languages in order to make the target language easier for students to understand. Students have learned that two systems cannot diverge or converge, and they have been able to use this knowledge to try to render a reliable translation of an original work written in a different language. The goal of translation studies is to extend the boundaries of translation practice and provide a platform for discussion of the institutional, historical, social, and cultural aspects of translation. It also seeks to expand the methodologies, areas of

focus, and conceptual frameworks within the discipline. Thus, I would want to draw the conclusion that translation is important for the study of all literature. In summary, English has emerged as a fundamental language for translation in the twenty-first century. Since everyone speaks English, everyone can translate. It takes more than just language proficiency to be a translator. A creative and literary bent of mind is necessary. Translation may be really important in this regard if we continue with our research. Society may become more united, and the country can be built with the aid of translation. In addition to systematizing and generalizing the translation process, the translator acts as a bridge between cultures. Regarding translation, we discussed its integrationist function in India, how it has emerged as a democratizing force by elevating all languages to the same status, and how it has helped disadvantaged people find a voice. Lastly, I want to emphasize that translation has a wide range of opportunities in India, which is a translator's vision.

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