TRANSLATION STRATEGIES OF THE NON-NATIVE AND NATIVE ORIYA TRANSLATORS

A Thesis Submitted in Partial Fulfilment of the Requirements

for the Award of the Degree of

Doctor of Philosophy in Translation Studies

By

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DECLARATION

I, Ramesh Chandra Malik, hereby declare that this thesis entitled "**TRANSLATION STRATEGIES OF THE NON-NATIVE AND NATIVE ORIYA TRANSLATORS**" submitted by me under the guidance and supervision of Prof. Panchanan Mohanty is my bonafide research work. I also declare that it has not been submitted previously in part or full to this or any other university or institution for the award of any degree or diploma.

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CERTIFICATE

This is to certify that the thesis entitled "**Translation Strategies of the Non-Native and Native Oriya Translators**", submitted by Mr. Ramesh Chandra Malik bearing Reg. No. 04HAPT05 in partial fulfillment of the requirements for the award of Doctor of Philosophy in Translation Studies, is a bonafide work carried out by him under my supervision and guidance.

The thesis has not been submitted previously in part or full to this or any other university or institution for the award of any degree or diploma.

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Ramesh Chandra Malik

Transliteration Key

M = ଁ

a = ଅ

ā = ଆ

ka = କ

ca = ଚ

cha = ଛ

ṅ = ଙ୍

Ta = ଟ

Tha = ଠ

Da = ଡ

Dha = ଢ

Na = ଣ

La = ଳ

Abbreviations

AFB: American Freewill Baptists

BMS: Baptist Missionary Society

EMS: Evangelical Missionary Society

GT: Grammar Translation

GBM: General Baptist Missionary

HMOT: History of Modern Oriya Translation

OALDCE: Oxford Advanced Learner's Dictionary of Current English

PB: Particular Baptists

RC: Roman Catholics

RHDEL: Random House Dictionary of English Language

RL: Receptor Language

SL: Source Language

SLT: Source Language Text

TL: Target Language

TLT: Target Language Text

TPO: Translation Process Operator

VSBS: Vernacular School Book Society

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Chapter VI : Translation Strategies of the Native Oriya Translators

Chapter-1

Theoretical Preliminaries

1.1. Introduction

Among the sub-disciplines of Translation Studies, translation strategy is a fascinating area which has occupied the centre stage of late. Though a lot of research has been carried out on the translation strategies in various languages by scholars, a systematic study on the Oriya translation strategy has so far not been undertaken. Therefore, the present study attempts to explore the translation strategies adopted by the non-native and native Oriya translators between 1807 and 1936. The year 1807 is selected here because it is the year that witnessed the appearance of the first modern Oriya prose, i.e. the Bible (The New Testament) translated by William Carey and his translation team, which was published by the Serampore Mission Press, Calcutta. In other words, since the Bible is claimed to be the first printed specimen of Oriya literary translation, the study begins from this landmark and ends with the year 1936, when modern Orissa province was formed.

Translation is often considered an interlingual activity. According to Jakobson (1971: 261), "inter-lingual translation or *translation proper* is an interpretation of verbal signs by means of some other language" and "there is ordinarily no full equivalence between code-units while messages may serve as adequate interpretations of alien code-units or messages". Since interlingual translation is a bilingual operation and every language has its own linguistic structures and functions, naturally translating them from one linguistic system into other linguistic system might often create various problems in translation. That is why translation is a difficult task. If we go by the closest natural

equivalence from one language into another, it will be more difficult because "no two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached" (Sapir 1959: 69). Since one language differs from another, translating between them poses various problems to provide the proper equivalences. Jakobson (1971: 265) states that "languages differ essentially in what they *must* convey and not in what they *can* convey. Each verb of a given language imperatively raises a set of specific-yes or-no questions, as for instance: is the narrated event presented as prior to the speech event or not? Naturally the attention of native speakers and listeners will be constantly focused on such items as are compulsory in their verbal code". Translation is a by-product of two different meta-lingual functions, and functional elements of languages often hold into the extra-linguistic features of their own cultural systems. According to Levy (quoted in Popovic 1970: 79, Bassnett 2005: 15), "a translation is not a monistic composition, but an interpretation and conglomerate of two structures. On the one hand there are the semantic content and the formal contour of the original, on the other hand the entire system of aesthetic features bound up with the language of the translation". Jakobson and Levy both hold similar opinions about the translation process and its interlinear characteristics. But Popovic (1970: 79) adds the literary characteristics of texts and their essence in translation. According to him, "a translation, in other words, involves an encounter of linguistic and literary norms and conventions, a confrontation of linguistic and literary systems. The changes that take place in a translation are determined by the differences between the two languages, the two authors, and the two literary situations involved". Popovic's views about translation

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state that translation is not only the results of inter-lingual functions but also literary functions of the same. Therefore, every "translation text is always a meta-text or a text about a text" (Zellermayer 1987: 75). Zellermayer's above mentioned view is based on the Popovic's (1977) hypothesis, which he proposed in the paper "Translation as Communication" where he advocates "translations provide complex information about the original" (quoted in Zellermayer 1987: 75). Popovic refers to the 'imitative qualities' of the target text or to the ways the target text is linked to the source text. These links have an evaluative quality because they instruct how to receive the original (ibid.). While translating the text, a translator always looks for the suitable links and equivalences in the target or receptor language as well as its cultural features. For providing the suitable equivalences, the translator often uses different types of translation strategies.

Likewise, critics of Translation Studies have attempted to emphasize the tasks of translation existing between different languages and cultures. Ivir (1998: 137) defines these consequences in his words thus: "translation is one way of bridging two cultures into contact with each other. Since cultures differ, and to the extent that they differ, this contact will necessarily involve an integration of elements of one culture into another. The translator projects the source culture onto target culture and finds that while there are areas where the two neatly match, there are also those where they do not match". Ivir suggests that there are elements in the source language which are absent in the target language or translated language, and vice-versa, due to several reasons. Among them these factors, such as linguistic expressions and cultural expressions of the source language text, always create "the gaps, or lacunae" (Vinay and Darbelnet 1995: 31), and "voids" in the target language text (quoted in Ivir 1998: 137).

Under these circumstances, translators think of devising strategies for bridging the gaps between source text and target text. Therefore, the concept translation strategy is an important tool in translation discourse and this is treated as one of the challenging areas in Translation Studies. Needless to say, a study of 'translation strategy' is a study of 'translation process operator' which deals with the translators' mental operative knowledge system towards the linguistic, extra-linguistic, and literary issues of translations. The present study attempts to explore the translation strategies of the non-native and native Oriya translations which during the period from 1807 to 1936. During the period of state formation, translation extensively helped in the creation of the national identity through literary scholarships. Therefore, the study of translations belonging to these years offers various aspects of translation and its multifunctional aspects for the growth of language, literature, and linguistic discourses in Orissa.

In translating the literary and non-literary texts especially from English to Oriya, the translators often adopted various translation strategies for solving their translation problems, which are the main objectives of the present study. In order to study their translation strategies, this study focuses on "non-native" and "native" translator's and classification of translated texts which are selected as source materials. First of all, those translators who were non-residents of Orissa and had learnt Oriya for specific purposes are considered non-native Oriya translators. Basically, missionary reverends and British officials are listed under this group. Among them, William Carey (1761-1834), Amos Sutton (1798-1854), and British official Thomas James Maltby are the prominent non-native Oriya prose translators. Their intentions were not only to translate texts from

English into Oriya but also to improve modern Oriya literature by producing pedagogical literatures, dictionaries, and grammar books.

By contrast, there were native speakers of Oriya who were involved in translation activity and are considered native Oriya translators. Most of them were colonized literates, school inspectors, teachers, official translators, and newspaper and magazine editors. Among them Jaganmohan Lala (1838-1913), Madhusudan Rao (1853-1912), Chandramohan Maharana (1870-1924), and Pratibha Kar were the major native Oriya prose translators. Their literary contributions and efforts tried to canonize the Oriya literature and also legitimate the literary scholarship in search for an Oriya identity. Therefore, translated literatures composed by them ought to be discussed and explored in order to find out the translation strategies adopted by them.

As it is known, Orissa was occupied by the East India Company in 1803, and it was a part of the province of Bengal from 1803 to 1912. Again Orissa was transferred to the province of Bihar from 1912 to 1936. Finally, Orissa became an independent province on 1st April, 1936. During that period, the questions of official language and vernacular language for the medium of education and administration occupied a central position. Historical evidence about these consequences is available where the vitality of both the non-native and native Oriya translators raised the Oriya linguistic right for establishment of the Oriya language through translation. Simultaneously, the pedagogical demands and religious evangelization activities were undertaken by translators. Their philanthropic attitudes towards Orissa were helpful for establishing religious conversion and self-identity where translation was chosen as a tool for such activities including economic interest by both the translator groups.

In order to prepare faithful translations, with readability as the major objective, the translators adopted several strategies such as literal translation, lexical creation, borrowing, alternation or substitution, and manipulation for bridging the gaps between source and target texts. So this study focuses on exploring the translation strategies of the non-native and native Oriya translators and endeavours to account for them in viewing the socio-political and educational factors which were associated with promoting translation activities in Orissa.

1.2. On Translation

Translation is understood as "the rendering of something into another language" (*Random House Dictionary of English Language* 1969: 1396). In this definition, the word "something" represents various discourses (may be verbal or non-verbal) which can be rendered from one language to another. According to Roberts (2002: 429), "Translation is a polysemous word. It is often used in different senses, even in the same text. First, it stands for the act or operation of transferring a message from one language to another. Second, it refers to the product of the act of translating. Third, it designates the profession practised by those performing the act or operation just mentioned. Finally, it has also been used for the academic discipline that studies or examines the operation or products of translation". The different meanings of translation are also elaborated by Bell (1991: 13), who points out three distinguishable meanings for the word 'translation':

1). translating: the process (to translate; the activity rather than the tangible objects);

2). a translation: the product of the process of translating (i.e. the translated text);

3). translation: the abstract concept which encompasses the process of translating and the product of that process.

Further, he claims that "a theory of translation, to be comprehensive and useful, must attempt to describe and explain both the process and the product" (ibid.). The concept of translation proper always confronts with the multiple senses of the word translation; first, one is an activity of translating which is known as process and second, it is a result of the process, which means a product that is known as translation and then translation remains as a text. It is not only an art of literary discourses but also a science of linguistics as well as cultural discourses. Since translation holds multiple discourses, it has been defined differently by the scholars of literary studies, linguistics, and also Translation Studies. Some of the definitions for understanding of translation and its interlinear functions are discussed below.

According to Catford (1965: 20), "Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". Catford's definition of translation agrees with the following concepts: one refers to "replacement of textual material" and other refers to "equivalent" both are indispensable for translation. Nida and Taber (1969: 12) add the concept of rewriting of receptor language which follows the concept of closest natural equivalent not only by meaning but also having to do with the original style. Their definition of translation exactly proposes that "translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style". By way of agreement with Nida and Taber, Bell (1991: 5) expresses the similar views on translation and its internal mechanisms. In his words "translation is the expression in another language [or target language] of what has been expressed in another, source language, preserving semantic and stylistic equivalence" (ibid.).

Translation is a product of linguistic reconstruction of source text into target text, and it involves "the transfer of 'meaning' contained in one set of language signs into other set of language signs through competent use of the dictionary and grammar, the process involves a whole set of extra-linguistic criteria also" (Bassnett 2005: 21). Bassnett opines that the thematic aspects of translation not only hold the semiotic or linguistic equivalent of source language text into target language text, but also they equally hold the cultural and literary equivalent of source language text into target language text. Hartmann and Stork (1972: 173) define translation as "the replacement of a representation of text in one language by the replacement of a representation of an equivalent text in a second language".

Translation process is significantly based on the principle of equivalence. Since the process of translation involves "a number of different pairs of elements, a reality that may account for statements such as those claiming that translation is probably the most complex types of event yet produced in the evolution of the cosmos" (quoted in Roberts 2002: 432). As Roberts points out, translation is one of the complex events which involves acts of two authors, two texts, two (sets of) intended receptors, two languages, two cultures and specific literary norms in adopting different translation strategies. Therefore, translation can be considered as a unitary profession by virtue of its own function and nature. Translation is the gamut of 'artistic construction' where linguistic and extra-linguistic features of the source text and the target text get associated with each other. Likewise translation and translation discourses are treated under one academic discipline, i.e. Translation Studies.

1.3. Study of Translation versus Translation Studies

As Savory (1968: 37) points out "translation is almost as old as original authorship and has a history as honorable and as complex as that of any other branch of literature". The early translation activity is treated as a norm of literary-holistic that was extensively recognized as one of the methods of literary simplification. If we look at the history of different languages and literatures, we find that translation functioned as an instrument for the development of many vernacular languages and literatures. In the context of Indian medieval classic writings the *Tikā* or "interpretation of text" tradition was strong. During that period, poets and translators did not independently offer any explanation on the theory of translation; rather they gave illustrations more or less about the translation activity itself. Both the study of translation and translation theory are recent phenomena and they have been designated popularly under the generic term Translation Studies.

1.4. Translation Studies as an Independent Discipline

Translation Studies has been designated as a separate discipline, a success story of the 1960-1980s. As Gentzler (1993: 7) explains, "In the early sixties, there were no translation workshops at institutions of higher learning in the United States. Translation was marginal activity at best, not considered by academia as a proper field of study in the university system". Keeley, director of translation workshops first at Iowa and later at Princeton, also wrote, "in 1963 there was no established and continuing public forum for the purpose: no translation centres, translators, no associations of literary translators, as far as I know, no publications devoted primarily to translations, translators and their continuing problems" (ibid.). Under an academic discipline, a systematic study of

translation began in the United States in 1964 and that was initiated by Paul Engle, who was appointed as a full-time director for translation workshop. He offered a credit course for literary translation (ibid.). After the noble initiation, translation became an academic subject not only in American universities but also "the subject has developed in many parts of the world and clearly destined to continue developing well into the twenty first century".

Translation discourses have become prominent and have made TS a separate discipline in the 1980s. In his seminal article *The Name and Nature of Translation Studies* James Homes (1977/1988) proposes for 'the adaptation of translation studies' as the standard term for the discipline as a whole' (1977/1988). Ever since, other scholars have followed suit. Translation Studies is a 'scientific study of translation theory and practice'. It has been also designated as a discipline concerned with research activities relating all phenomena in translation and interpreting practices as well as theories. Translation studies is defined as the field of study devoted to describing, analyzing and theorizing the process, contexts and products of the act of translation as well as the (role of the) agents involved (Williams and Chesterman 2002: 01). Most scholars consider that primarily Translation Studies was the functional area of linguistics, dealing with the systematic study of the translation discourses, and now the phenomenology of translational activities have reached a stage where they are all discussed under the academic discipline named Translation Studies.

Translation Studies is now concerned with the study of translation at large, including literary and non-literary translation, various forms of oral interpretation as well as dubbing and subtitling. It covers whole spectrum of research and pedagogical

activities, from developing theoretical frameworks to conducting individual case studies to engaging in practical matters such as training translators and developing criteria for translation assessment (Baker 1992: 277). It is not only concerned about the translation research or pedagogical pursuit, but it also includes the fascinating aspects on translator training, translation aids, translation strategy, and translation criticism. It has also indeed become a mature and independent discipline in the humanities and social sciences. In this way Translation Studies began to emerge as a full-fledged discipline in all countries. It has also been designated as an academic discipline having its research as well as training pursuit. Especially in multilingual countries, Translation Studies tries to explore the distinctive characteristics and the nature of translation activities.

1.5. Nature of Translation Studies

According to Holmes (1998: 201), Translation Studies has two main objectives: "(a) to describe the phenomena of translating and translation (s) as they manifest themselves in the world of our experience, and (b) to establish general principles by means of which these phenomena can be explained and predicted". The purpose of Translation Studies is multifaceted. The activities of Translation Studies are often technical. On the one hand, it concentrates on the principle of translation activity and, on the other hand, it suggests the policy which supports to describe the entire objectives of translation discourse. Therefore, it is considered as "an activity of enormous importance in the modern world and it is a subject of interest not only linguists, professional and amateur translators and language-teachers, but also to electronic engineers and mathematicians" (Catford 1965: preface). The above statement of Catford makes it clear about the understanding of translation profession, which is an interdisciplinary activity,

and is not restricted within one subject whereas it interacts and felicitates in many allied subjects of human studies. The main intention of Translation Studies is to experiment with the translational activities of translators and also proposes certain translation policy which can resolve the practical issues of translation as observed by translators.

During the early 1950s and throughout 1960s, the study of translation was primarily and largely treated as a branch of linguistics and indeed linguistics in general was seen as the main discipline for the study of translation. In the 1970s, and particularly during the 1980s, frameworks and methodologies by translation scholars borrowed from other disciplines, including psychology, communication theory, literary theory, anthropology, philosophy and, more recently, culture studies (Baker 1992: 279). Later, it has moved towards an interdisciplinary world and it is claimed as "the new academic discipline related to the study of the theory and phenomena of translation. By its nature it is multilingual and also interdisciplinary, encompassing languages, linguistics, communication studies, philosophy and a range of types of cultural studies" (Munday 2000: 1). Translation Studies is now recognized as an independent and interdisciplinary discipline (Snell-Hornby 2006). After all, it has become an interdisciplinary phenomenon which not only concentrates on all translational activities including theory, practice, training, and computational approaches to deal the translating texts but it has also moved to other interrelated areas of research. As Riccardi (2000: 2) explains "Translation Studies has always shown an osmotic capacity to absorb and adapt to its research needs theories and methodologies from distant as well as neighbouring disciplines". In this context, she quoted Ulrych and Bollettieri Bosinelli (ibid.) who state that "translation has shaped its specificity and built up its own scientific domain to become as an autonomous

discipline by drawing on elements from neighbouring disciplines: not only linguistics and comparative literature but also cultural studies, philosophy, anthropology, psychology, ethnography, sociology, communication studies, semiotics and media studies, to name the most prominent". Apart from these neighbouring subjects, Translation Studies has moved towards other emerging subjects like computer science, cognitive science, and medical science, speech pathology, etc. Now, Translation Studies, itself is no more a part of any one discipline and has created a separate and significant space for itself in the subject of humanities, social sciences, and also computer science and popular sciences. The multiple facts of Translation Studies reflect its own theoretical and methodological appraisal for establishing each sub-discipline such as translation criticism, translation training, translation history, and translation process operator (including translation method, translation technique, translation procedure, and translation strategy).

1.6. Cultural Turns of Translation Process Operator

The concept of translation process operator has evolved from the tradition of modern translation discourses. Translation process operator deals with the translation operation which seems to be considered as a tool for conceptualizing the translator's knowledge and strategy involved in her/his translation project. It clearly states that the primary task of a translator is to bridge the gap between the two texts. While translating a text, the translator adopts different types of strategies (methods or techniques or procedures) for making the translation as readable as the original. To understand the development of the translation process operator, especially as a theory of translation strategy it is necessary to discuss translation methods, techniques, procedures, and strategies which have been dealt with by various scholar. Since the term 'strategy' is used

as a synonym of 'method', 'technique', and 'procedure', the concept of translation strategy is synonymous with the above terms and they are all broadly designated in one generic name, i.e. "translation process operator" (Bardaji 2009: 161). According to Bardaji (ibid.162), "translation process operator is all the procedural knowledge, conscious or unconscious, automatic or controlled, heuristic or algorithmic, that makes up the transfer process which takes place when we translate". The notion of translation process operator is based on the translators' motivation towards reaching the mental operations for solving the problems which crop up during the process of translation. It encompasses the translator's plans, rules, procedures, techniques, methods, and strategies which have been used by the translators.

There are several theoretical concepts of translation process operator which have been proposed and discussed by the scholars of Translation Studies. Under their theoretical outlines, the concept of translation method, translation procedure, translation technique, and translation strategy are seriously discussed and used as tools for further translations. Although these terms are used in synonymous sense, some of the theoreticians have closely observed that they have insignificant differences.

1.7. Terminological Difference: Translation Method, Translation Procedure, Translation Technique, and Translation Strategy

There are insignificant differences among translation method, translation procedure, translation technique, and translation strategy. According to Molina and Hartado (2002), "translation method is a global choice affecting the whole translation and refers to how the translation process is to be carried out according to end objective of the translation–which in turn affects the translation techniques subsequently adopted.

For example, the assignment from the editor could be an academic translation, a free translation, a communicative translation and so on. In this case, the editor requested that avoid footnotes as much as possible because the novel was addressed to a general audience of young readers, and this in turn implied a given translation method to be adopted. Translation techniques are defined as the local choices made by translators and their resulting effects. These techniques can only be judged when considering the aim of the translation and the readers' expectations. That is to say, they are not inherently good or bad. Finally, translation strategies are the procedures, both conscious and unconscious, translators employ to solve the problems they encounter during the translation process, i.e. asking a native speaker, searching for information on the web, etc". Mason (1994) proposes the following definition: "a procedure is a method adopted to achieve a result. It is way of proceeding in order to complete some activity" (quoted in Bardaji 2010: 165). But the concept of translation strategy includes the micro concepts like: translation procedure, translation technique, and translation method for contextualizing the 'translation process operator' system. That is why strategy is more appropriate than others.

1.8. Early Theories of Translation Process Operator

Translation is one of the oldest genres in the paradigm of literary studies. Most of the scholars have been arguing about the problems of translation and translation principles for centuries. One of the first theoreticians to conceptualize the theory of translation process operator specifying the translation methods was the Friedrich Schleiermacher (1768-1834), a German philosopher. He presented a systematic analysis of the Romantic concept translation, urging that the reader be brought to the author, that

the reader learn to accept 'alienation', or what would now be called foreignization of translations in his lecture "On the different Methods of Translating" delivered on 24th June 1813 to the Royal Academy of Science in Berlin (Weissbort and Eysteinsson 2006: 205). His lecture distinguishes at first two types of translation such as "genuine translation" or written translation and "mere interpreting" or oral translation. Within the concept of "genuine translation", he made a further distinction between paraphrase and imitation. According to him, "paraphrase tries to overcome the irrationality of languages, but only in a mechanical way. (…) The paraphraser treats the elements of the two languages as if they were mathematical signs that may be reduced to the same value by means of addition and subtraction (….). Imitation, on the other hand, submits to the irrationality of languages; it grants that it is impossible to render a copy of a verbal artifact into another language, and that (…) there is no other option but to produce an imitation, a whole composed of parts obviously different from the parts of the original. Yet, as far as the effect of the text is concerned, that whole would come as close as possible to the original as the difference in material allows" (Lefevere 1977: 73/ 1992: 148). With these statements, Schleiermacher clearly makes a distinction between two translation methods and their limitations. In addition to these methods, he has also discussed on the translator principles and perquisites. His practical experiences in translating literature postulate the concept of translation strategy and the translators' perquisites. In this context, he claims "what of the genuine translator, who wants to bring those two completely separated persons, his author and his reader, truly together, and who would like to bring the latter to as correct and complete an understanding of the original as possible without inviting him to leave the sphere of his mother tongue? What

roads are open to him? In my opinion there are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader toward him. Or he leaves the reader in peace, as much as possible, and moves the author toward him. The two roads are so completely separate that the translator must follow one or the other as assiduously as possible, and any mixture of the two would produce a highly undesirable result, so much so that the fear might arises that author and reader would not meet at all. The difference between the two methods must be immediately obvious, just as obvious as the relationship that exists between them. In the first place the translator, through his work, tries to replace for the reader the understanding of the original language that reader lacks. He tries to communicate to his readers the same image, the same impression of his knowledge of the original language has allowed him to acquire of the work as it stands" (Lefevere 1992: 149-150). Venuti (1995: 20) advocates the views of Schleiermacher and explains that "the translator choose between a domesticating method, an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home, and a foreignizing method, an ethno-deviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader aboard". So the concept of translation process operator has become most prevalent by the scholars of Translation Studies and they have taken interest towards experimenting the translation process operator and its interrelated themes such as technique, method, procedure, and strategy of translations from different languages.

There are a few theoreticians who have laid down their theories of translation process operator in using different names such as translation procedure, translation technique, and translation strategy in their own way. They are Vinay and Darbelnet

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(1958), Nida (1964), Krings (1986), Ivir (1987), Newmark (1988), Lorscher (1991), Seguinot (1991), Hervey and Higgins (1992), Jaaskelainen (1993), Kiraly (1995), Chesterman (1997), and Molina and Hurtado (2002) who postulate the theoretical assumptions about the translation process operator and their functions. Since they have usesd different terms for solving translation problems, it is necessary to have a discussion on the theory of translation strategy which is focus here.

1.9. Translation Procedure and Translation Technique

Let us begin with the concept of 'translation procedure' which is closely associated with the concept 'translation process operator'. The term 'translation procedure' was coined by Vinay and Darbelnet (1958). Their main debates were based on a comparative stylistic analysis of French and English. They understand the term 'translation procedure' as a kind of tool which bridges the translation gaps between two languages. As a result, they attempt to formulate a micro-translation theory which is based on an observation of equivalence effects brought out from comparing two languages. Their translation procedures exclusively focus on three meta-linguistic levels: lexical, morpho-syntactic, and semantic. In order to achieve the translation goal: "we must attempt to follow the way our mind works consciously or subconsciously when it moves from one language to another and record its progress . . . and study the mechanisms of translation on the basis of clear and searching examples in order to derive working methods of translation and beyond these methods discover the mental, social and cultural attitudes which inform them (Vinay & Darbelnet 1995: 10). It is obvious that translation is a socio-semiotic output of the translator's mental exercise. For bridging the gaps between source language and target language, a translator often compromises with

the mental choice for making the equivalence decisions. In other words, it refers to the way how the translator's mind works consciously or unconsciously in order to provide the natural closest equivalences for the SL expressions. Further, Vinay and Darbelnet (1995: 30-31) suggest that "in the process of translating, translators establish relationships between specific manifestations of two linguistic systems, one which has already been expressed and is therefore given, and the other which is still potential and adaptable. Translators are thus faced with a fixed starting point, and as they read the message, they form in their minds an impression of the target they want to reach. The initial steps they take can be characterized as follows: to identify the units of translation; to examine the SL text; this consists of evaluating the descriptive, affective and intellectual content of the units of translation; to reconstitute the situation which gave rise to the message; to weigh up and evaluate the stylistic effects, etc. But translators cannot leave it at all; all these reflections upon the SL text as a whole and its units must lead to a target language message. Going through these processes in their mind, translators search for a solution. In some cases the discovery of the appropriate TL unit or sentence is very sudden, almost like a flash, so that it appears as if reading the SL text had automatically revealed the TL message. In such a case translators still have to go over the text to ensure that none of the elements from the SL have been omitted before the process is finished". Later, this theoretical concept of Vinay and Darbelnet has been discussed through different terms such as 'controlled' and 'uncontrolled' by Kiraly (1995), 'potentially conscious' by Lorscher (1991), and 'automated processes' by Jaaskelainen and Tirkkonen-Condit (1991). Vinay and Darbelnet proposed two types of translation procedures such as 'direct (or literal) procedure' and 'oblique procedure'. They grouped

the procedures such as 'borrowing', 'calque', and 'literal' the direct procedure and the concepts like 'transposition', 'modulation', 'equivalence', and 'adaptation' under the oblique procedure.

After Vinay and Darbelnet, several scholars have debated on translation procedures. Mostly the following two questions have been raised by many theoreticians. First question deals with how the translation procedures can be brought out by the translators and second question enquires what can be the suitable procedures for making faithful translation and avoiding translation gaps. In this context, Nida (1964) and Newmark (1988) have laid down different translation procedures which are more significant for describing translation strategies of any translated text and its meta-functions in contextualizing the whole spectrum of discourses within a theoretical boundary.

Nida's (1964) concept of translation procedures is based on his practical experiences collected from the biblical translations. For him, 'techniques of adjustment' is an ideal procedure for any translation. The purposes of these techniques are essentially as follows: (1) permit adjustment of the form of the message to the requirements of the structure of the receptor language; (2) produce semantically equivalent structures; (3) provide equivalent stylistically appropriateness; and (4) carry an equivalence communication load (1964: 226). To fulfill these purposes, a translator has to undergo the translation procedures such as "additions, subtractions, and alternations" (ibid.).

Then, Ivir (1987: 45) proposes seven translation procedures, such as borrowing, definition, literal translation, substitution, lexical creation, omission, and adaptation which actually help finding out the translation solution of unmatched elements of culture. He makes a clear statement about the translator's choice and options to use the translation

procedures. He says: "for the translator there is hierarchy of options or an order of preference with respect to the above procedures. He knows that borrowing, lexical creation, literal translation, and deletion (in that order) will explicitly draw the receiver's attention to the specific source-culture content, while substitution and omission will mask it; addition makes explicit the information that was unexpressed yet implicit in the source text"(ibid.).

Newmark (1988) also adopts the term 'translation procedures' from Vinay and Darbelnet, although he distinguishes these from what he calls 'translation methods': "While translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language" (Newmark 1988: 81). Further, he goes on to refer to the several translation methods such as:

> "*Word-for-word translation*: in which the SL word order is preserved and the words translated singly by their most common meanings, out of context. *Literal translation*: in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context. *Faithful translation*: it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures. *Semantic translation*: which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text. *Adaptation*: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten. *Free translation*: it produces the TL text without the style, form, or content of the original. *Idiomatic translation*: it reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original. *Communicative translation*: it attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership" (ibid.).

Later, the same term has been renamed as translation strategy. As Bardaji (2009:164) points out, "the use of this term has become widespread among those researching the translation process, and 'translation strategies' has become practically the most widely used term to refer to the mental operations performed by the translator when translating; nevertheless, we continue to be faced with an amalgam of meanings that do not always coincide. It may well be that the fate suffered by the term 'strategy' is due to the numerous criticisms raised by scholars from the field of comparative stylistics, which has perhaps led some scholars to substitute one name for another, without any significant change to its basic conceptual content. It is also within the realms of possibility that the use of the word 'strategy' became a common term at a particular moment in time in the history of Translation Studies, often without this affecting what it meant". In comparison to other processes of translation, translation strategy is one of the popular concepts used for navigating the translation issues and effects.

1.10. Different Aspects of Translation Strategies

The word "strategy" denotes the following meanings. First, it refers to the meaning as "a plan that is intended to achieve a particular purpose" and second, it refers to the meaning as "the process of planning something or putting a plan into operation in a skilful" (OALDCE 2005: 1516). These two meanings of strategy define that strategy is a tool which helps to achieve certain goals. It refers to a kind of plan, method, technique, or procedure adopted by the translator for solving and achieving his/her translating goals. According to Chesterman (2002: 57), "the term 'strategy' is then used to describe well-established procedures, proven methods of solving particular kinds of problems and reaching the desired goal". Again, it has been noted by Chesterman (2005) that "the term

'strategy' itself often used in different ways in translation studies, but a variety of other terms can be used to mean the same thing: 'procedures', 'techniques of adjustment', 'transformation', and transfer operations' and etc"(quoted in Kearns 2009: 282).

Translation strategy is a tool for a translator to bridge the gap between two texts. Krings (1986: 18) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task". Krings' hypothesis is based on Faerch and Kasper's (1983) definition of strategy which states that 'communication strategies' are potentially conscious 'plans' for resolving what represents a problem for an individual when attempting to achieve a given communicative objective. It offers the following definition of 'translation strategies'. Krings was one of the first scholars to introduce the notion of 'problem' as a fundamental element when studying translation strategies. Likewise, Krings (1986: 268) is also the first scholar to pose questions regarding non-conscious processes, as well as distinguish between strategic and non-strategic behaviours in translation. Loescher (1991: 76) defines translation strategy as "potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language to another". According to him, the translation process includes two phases: those which he calls 'strategic phases', which aim exclusively at resolving translation problems, and 'non-strategic phases', which aim at carrying out tasks. Again, Lorscher (ibid.) sets 'translation strategies' against 'translation versions', which are processes situated in both strategic and non-strategic phases: According to this definition, problem-oriented, potentially-conscious, and goal-oriented are criteria of translation strategies as well as of inter-language communication strategies. Jaaskelainen (1999: 71) considers

strategy as, "a series of competencies, a set of steps or processes that favor the acquisition, storage, and/or utilization of information". He maintains that strategies are "heuristic and flexible in nature, and their adoption implies a decision influenced by amendments in the translator's objectives". Turning to psycholinguistic and cognitive approaches, Seguinot (1991: 82) interprets 'strategies' as all those mental processes, both conscious and unconscious, involved during translation. Thus, strategy is a term which has been used to refer to both conscious and unconscious procedures, to both tactics and mental processes. It is used in both meanings in this study.

Molina and Albir (2002: 508) define "translation strategies are the procedures (conscious or unconscious, verbal or non-verbal) used by the translator to solve problems that emerge when carrying out the translation process with a particular objective in mind". The theoreticians of Translation Studies from different corners of the globe have classified the translation strategies by using their own terms and classifications. Honig (1991) distinguishes between 'micro-strategies' and 'macro-strategies'. The former are 'controlled' by mental processes while the second are 'uncontrolled' by mental processes. This binary division is also found in scholars such as Kiraly (1995) and is identified as 'controlled and uncontrolled works pace'. He was to illustrate a new way of perceiving and classifying all the processes in operation during translation, and, as will be seen later, is also present in those studies which distinguish between the concept of strategy (more general and abstract) and technique (more specific and often aimed at solving specific problems). Taking into account the process and product of translation, Jaaskelainen (2005) divides strategies into two major categories, namely global strategies and local strategies: "global strategies refer to general principles and modes of action and local

strategies refer to specific activities in relation to the translator's problem-solving and decision-making".

In the same way, Chesterman (1997:92) distinguishes between comprehension strategy and production strategy following Gile (1992). In his classification, comprehension strategies (relating to the cognitive analysis of the source text) have to do with an analysis of the source text and the whole nature of the translation commission, they are inferencing strategies, and they are temporally primary in the translation process. Production strategies (relating to the production of the target text) are in fact the result of various comprehension strategies: they have to do with how the translator manipulates the linguistic material in order to produce an appropriate target text". According to Chesterman, the translation strategies are based on the choice of translators' decision making processes that can be either formulated during the process or found out through a comparative study of the SLT and the TLT.

There are different types of production translation strategies discovered by different scholars. Among them, Chesterman (1997: 85-116) distinguishes three types of translation strategies such as syntactic strategies, semantic strategies, and pragmatic strategies. For him, syntactic strategies refer to literal translation, loan or claque, transposition, unit shift, phrase structure change, clause structure change, sentence structure change, cohesion change, level shift, and scheme change. In the same way, semantic strategies restrict under the meaning units, synonymy, hyponymy, antonomy, converses, abstraction change, distribution change, emphasis change, paraphrase, trope change, and other semantic changes. Pragmatic strategies deal with the concepts like cultural filtering, explicitness change, information change, interpersonal change,

illocutionary change, coherence change, partial translation, visibility change, and trans-editing. The above mentioned translation strategies are based on the principles of linguistic and extra-linguistic function of the texts. There are also a few translation strategies which have been advocated in a frame of global or macro-translation strategies.

Every translator has his own translation strategy. As Lefevere (1990: viii) states "translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evaluation of a literature and society. Rewritings can introduce new concepts, new genres, new devices and the history of translation is the history of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever increasing manipulation of all kinds, the study of the manipulation process of literature as exemplified by translation can help us towards a greater awareness of the world in which we live". Here Lefevere proposes manipulation as one of the methods of rewriting which introduces new literary cannon and literary awareness in the translated literatures. In the process of manipulation, the translator carefully follows the translation criteria such as adaptation, alternation, omission, borrowing, and several translation other strategies in order to manipulate the text. There are a few names who have used the concepts of translation strategy in different terms. For example, Hervey and Higgins (1992: 29) refer to the former as exoticism which "is tantamount to literal translation, and involves no cultural transposition", and the latter as transliteration. However, they propose another procedure or alternative, namely cultural transplantation. Being

considered as "the extreme degree of cultural transposition," cultural transplantation is considered to be a procedure in which "SL names are replaced by indigenous TL names that are not their literal equivalents, but have similar cultural connotations" (ibid.).

1.11. Domestication and Foreignization

The concepts of domestication and foreignization in Translation Studies have been proposed by Venuti (1995). He opines that these concepts are not new in translation discourses and have been primarily taken from German philosopher Schleiermacher. For Venuti (1995: 20), the domesticating method is "an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home". It is closely related to fluent translation, which is written in current, widely used, and Standard English. It is immediately recognizable and intelligible, "familiarized" and domesticated. Foreignizing translation strategy entails the choice of a foreign text and the invention of translation discourses. A foreignizing translator can use "a discursive strategy that deviates from the prevailing hierarchy of dominant discourses (e.g. dense archaism), but also by choosing to translate a text that challenges the contemporary canon of foreign literature in the target language" (ibid.) Venuti cites Pound, Newman, and himself as examples of foreignizing translators. Archaism seems to be a major feature of this strategy. Again, Venuti believes that a foreignizing translation is highly desirable, insofar as it seeks to resist the dominant target-language cultural values, and signify the linguistic and cultural difference of the foreign text. It is a strategy of cultural intervention pitched against the hegemonic English-language nations and the unique cultural exchanges in which they engage their global others. Foreignizing translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in

the interests of democratic geopolitical relations. Venuti advocates and practises a resistant translation strategy, a term synonymous to foreignization, because it locates the alien in a cultural other, pursues cultural diversity, foregrounds the linguistic and cultural differences of the source language text and transforms the hierarchy of cultural values in the target language. The theoretical development of translation strategy clearly encompasses that the several translation strategies have been used by different scholars for solving translation problems.

The present study discusses mainly the production strategies of the non-native and native Oriya translations. The production strategies of Oriya translations are divided into two categories such as Oriya macrotranslation strategy and Oriya microtranslation strategy. Oriya macrotranslation strategy intends to study the colonial education policy and role of translation in which the vernacular languages were developed and standardized. It also focuses on the translators' and critics' comments and criticisms about translation works and their readability and fidelity. But Oriya microtranslation strategy encompasses the skills of translators and how they have adopted different strategies for solving their translation problems.

Chapter II

Methodological Considerations in Translation Studies

2.1. Methodological Directions in Translation Studies

Like any other discipline, Translation Studies has to be explored under the specified methodological considerations. The designation 'translation research methodology' is often used consciously to be distinguished from the designation 'translation methodology'. A primary concern of translation research methodology is to address the directions in translation research and their reliability and validity in translation discourses. Translation methodology is different from translation research methodology in many ways. Translation methodology talks about the science of translating process whereas translation research methodology represents the general ideas about the translation research models which have extensively been used in Translation Studies. On the other hand, it explores validity and reliability of a particular research in using either descriptive or prescriptive methods. Though they are reciprocal in many contexts, their nature, gravity, and function are also quite opposite in many contexts.

Research is "a systematic process of formulating questions, collecting relevant data relating to such questions, analyzing and interpreting the data, and making the results publicly accessible"(Nunan 2000: 515). This clearly states that, in order to be counted as research, data collection and interpretation of the data should be carried out using appropriate methods to ensure reliability and validity of research. The primary concern of a researcher is to draw a layout with some questions and tentative hypotheses in order to locate the sources of the study. After receiving some of the materials on a specified research topic, a researcher has to engage himself/herself in a close reading of

the specified subject and concentrate on the theoretical literature for searching the models. Research methodology guides a researcher step by step from the beginning to the end and for grooving the research goal perfectly. By virtue of its discipline, every research has its own methodology. Methodology may be one or more, it can be said and proved according to quality and quantity of data. Its important role is to specify the sources and conceptualize the hypotheses in an analytical form. For any research, the hypotheses are equally important to map the research results. Methodological considerations in research introduce the plan of research and then to synchronize the whole data with appropriate models. It confines the size of data, type of data and their sources from where they have been extracted and used for research. Methodology depends upon the subject, quality of the sources and their availability. In this context, translation research methodology is discussed here.

2.2. Translation Research Methodology

Unlike linguistics, literature, and philosophy, Translation Studies is a younger discipline which has evolved from the tradition of linguistics and its allied disciplines. That deal with the scientific study of language, communication, literature, culture, and behavioural sciences of human culture. Today, like any other allied discipline of linguistics, Translation Studies has been enriched in a certain paradoxical position due to its own methodological agenda. Its methodological directions are immaculately discovered by the scholars of linguistics through spontaneous readings from the social and cultural demands of language. Needless to say that the translation methodologies are often based on the principles related to either linguistics or allied disciplines. The main aim of the translation methodologies is to describe the different translation research

approaches and their technical equipments which are propounded by most researchers. The different translation research approaches address the knowledge of the various translation theories and their models from the given linguistic contexts. And the technical equipments of research are likely to intimate the essential element of research modalities namely, sources of study or data, hypotheses, and their interrelationships. It is because they all are equally essential and significant for achieving the research goals and analyzing the data scientifically. In Translation Studies, the researchers have been carefully using the suitable theoretical models, both prescriptive and descriptive, in order to establish their research hypotheses. These two types of research approaches namely prescriptive vs. descriptive and deductive vs. inductive have often been used in the field of linguistics. Similarly, Translation Studies has also been dealt with the following these two type of approaches as branch of applied linguistics. The research hypotheses and research problems of translation have experimented and quantified by using these methodologies of linguistics right from the era of modern linguistics to the present day. Many researchers have tried to build up theoretical models based on the quality of data and their interpretation bypassing the empirical methods of linguistics. Some researchers have followed prescriptive methods in describing their research problems and findings ignoring the descriptive or empirical methods. Therefore, it is appropriate to accept Translation Studies as a multi-dimensional subject which is not only one of the experimental disciplines of linguistics but as a discipline having overlaps with various subjects, like anthropology, education, communication, computer science, cognitive science, comparative literature, literary discourse, philosophy, film studies, folklore and popular culture studies. Apart from these disciplines, " today's translation activity covers

a wide array of subjects from religion, science, medicine, engineering, agriculture, economics, politics, psychology, sociology, law, journalism to trade and commerce, management, computer applications interior decorations, home science, cooking, yoga, sports even Feng Shui" (Mohanty 2007: 230). Mohanty's contention is valid to understand the directions of translation activities, many of such activities need to be supported within the frame of translation theories. In other words, the practices, experiences and uses are to be considered altogether and discussed under the frame of translation methodology in order to include them in Translation Studies. Though all these are difficult to be considered in this chapter, it would rather be appropriate to focus only on a particular research genre, i.e. literary and para-literary translations. Their methodological outlines are exposed to their meta-discursive contexts which are essential to be informed. Any researcher of Translation Studies who is interested in the reasons of specifying the particular methodological preambles will certainly write about the proposed research and its methodological considerations. This would be a simple answer for the fact that research methodology gives a significant attention to research validity, potentiality, and reliability. The research potential and interest can be studied through the methodological overviews. Venuti (2000: 1) explains that Translation Studies itself holds "the broad spectrum of theories and research methodologies". As he has rightly observed the theoretical and methodological growth of Translation Studies shows its potentiality and independence rather than as a sub-discipline of any discipline. Further, he clarifies it "may doom any assessment of its "current state" to partial representation, superficial synthesis, and optimistic canonization" (ibid.).The theories and methodologies of Translation Studies have revealed their strength and margins exploring many independent

features. By using the methodological tools from various disciplines it has "reached a stage where it is time to examine the subject itself. Let the meta-discussion begin" (Holmes 2000: 183). This important expression from Holmes not only refers to the future of Translation Studies but also encompasses the dynamic growth of translation activities based on which the meta-discussion has to begin. His main intentions are that Translation Studies is a global subject which can be considered as a text and its every single component as a meta-text of the source text. Based on the theoretical text, the meta-discussion is possible to begin and establish each of them as the parts of core text. In this retrospect, Translation Studies is a subject of meta-discussion and it specifies the data, sources of data, data collection procedures, quality and quantity of data, research questions, hypotheses, aims and objectives and data analysis in applying its own research tools and techniques. The meta-discussion of Translation Studies tries to explore the science of each genre by choosing different methodological tools and techniques in the given 'situation and context'. The debate on the meta-areas of Translation Studies takes a central place in the translation discourses and they all try to show their approaches in the light of various disciplines like linguistics, culture studies, etc. Researchers from different disciplines do not hesitate to specify their methodological preliminaries under the spectrum of Translation Studies. They specify the aims, objectives, problems, and research findings, and even the research potentials are clearly understood through the notions of translation methodologies. So these are necessary to be explained to evaluate the research validity, reliability, and potentiality of research in various contexts.

As it has been mentioned the methodologies of translation research have become interdisciplinary and they aim to find out the methodological viability of translation discourses in order to map the methodological directions in Translation Studies. It is also important in many respects like exploring the sources, hypothesis, and conceptualizing the data in proper forms. Apart from these, it represents the central ideas of the hypothesis building and verifying the data either in a prescriptive or in a descriptive way. So the focus of this discussion is on the methodological considerations of the "translation strategies of the native and non-native Oriya translators" during the colonial period. Before going to study it in detail, it is important to discuss the methodological directions in translation research and their interrelationships.

According to Steiner (1974: 32), "a study of translation is a study of language". Therefore, it is a common assumption that "all theories of translation are linguistics" (Nida 1976: 66-67). Since translation is a linguistic activity and languages are involved in it, definitely their byproducts are concerned with linguistic applications. As Newmark (1988: 39) suggests, "any translation is an exercise in applied linguistics". Therefore, one can say a theory of translation is a theory of linguistics. Nida (1976: 47) has also said: "all who have written seriously on translating agree that translators should know both the source and the receptor languages, should be familiar with the subject matter, and should have some facility of expression in the receptor language. Beyond these basic requirements there is little agreement on what constitutes legitimate translating and how the science of linguistics, or even the knowledge of language structures, can and should be applied. For a better understanding of the causes of this lack of agreement and in order to construct a framework for the analysis and evaluation of the various theories of

translation, it is essential to review briefly the relations between the source, the message, and the receptors in the communication process, and also the function of the medium of communication which is employed". In translation, linguistics acts as a science of 'knowledge negotiator' in order to bridge the equivalent effects between two languages, two texts, and two cultures. Therefore, the role of linguistic competence is most significant for translating and evaluating any translation work by using different methodologies.

2.3. Dimensions of Translation Studies Research

Today, Translation Studies has reached a position where the multiple areas can be discovered and established with their own methodological preambles. Translation research methodologies are broadly classified in two ways: (Williams and Chesterman 2002: 58). The conceptual method follows the hermeneutic approaches of research and the empirical method, the positivist approaches of research. "Hermeneutics (the science of interpretation) has often been thought of as the basis research methods of the humanistic disciplines (philosophy, literary theory, aesthetics…), whereas positivist methods based on empirical observation and experiment have characterized the hard science. At its simplest, the distinction is between a focus more on ideas and a focus more on data" (ibid.). The same can be discussed under the framework of descriptive translation research and prescriptive translation research. The descriptive or empirical approach refers to analyze the comparative discourses of translation texts using the linguistic and anthropological interpretations of the translations. The hermeneutic or prescriptive approach refers to be studies in adopting different approaches which have been established in translation discourses. Literary and cultural aspects of translations are

central in this approach. The prescriptive methodologies in translation research analyze the data according to a theoretical model prescribed by somebody whereas the descriptive ones follow the bottom-up approach. Descriptive methodologies are based on empirical statements which are extracted from the pragmatic view points of research elements.

Let us now talk about different research areas of translation which represent the multiple ideas about translation research and their methodological considerations. Williams and Chesterman (2002) have conceptualized the following twelve research areas:

1. Text Analysis and Translation,

2. Translation Quality Assessment,

3. Genre Translation,

4. Multimedia Translation,

5. Translation and Technology,

6. Translation History,

7. Translation Ethics,

8. Terminology and Glossaries,

9. Interpreting,

10. The Translation Process,

11. Translator Training,

12. The Translation Profession.

These areas show how Translation Studies has become a multi-methodological subject and every area has its own theoretical model. Again the above fields have been divided into subdivisions. For this research we have selected "Text Analysis and

Translation" which comprises the subfields like source text analysis, comparison of translations and their source texts, comparison of translations and non-translated texts, and translation with a commentary. Among them, comparison of translations and their source texts model is adopted to find out the proposed research output. They discuss the comparison of translations with their source texts and the important aspects of this comparison are as follows: "The analysis of translated texts involves the textual comparison of a translation with its original. A translation comparison deals with several translations, into the same language or into different languages, of the same original. Such topics cannot deal with every possible aspect of the texts, of course, so you have to choose the aspect(s) you want to focus on. You might take a particular aspect of the source text, such as a particular stylistic or syntactic feature, and examine the corresponding sections in the translations. Or you could start with a kind of translation problem (the translation of passive sentences, or dialect, or allusions, for instance) and see how your translator(s) have solved the problem, what translation strategies they have used. Or you could start with a kind of translation strategy, some kind of change of shift between source and target texts (e.g. the strategy of explanation), and examine its conditions of use. (For references to research on explication, see the entry in Shuttleworth and Cowie 1997). In all these cases, your aim would be to discover patterns of correspondence between the texts. In other words, you would be interested in possible regularities of the translator's behaviour, and may be also in the general principles that seem to determine how certain things get translated under certain conditions" (ibid.). As they clearly explain the tools and techniques of translation comparison are helpful to bring out the translation strategies of translated texts or translators in order to map the

translation knowledge between two minds. So this study concentrates on the model of translation text comparison.

The main goal of this research is based on a comparison between the Source Language Texts (SLT) or Source Texts (ST) in English and the Target Language Texts (TLT) in Oriya. These have been translated between 1807 and 1936 by Oriya speaking native and many other languages speaking Oriya knowing non-native translators. For this purpose, the following research design has been designed.

2.4. Research Hypothesis

A hypothesis is a primary concept of research which details the research motivations and anticipates its tentative results. What will be the research outputs and how will they synchronize? There need not necessarily be one hypothesis, but many, if necessary. It is often associated with the aims and objectives of the research which help to derive the research endeavour to achieve the goals in a stipulated time. In this study, the hypotheses are restricted to the theme of translation strategies adopted by both the native and non-native Oriya translators during the colonial period. There are certain questions that often arise, such as how far a translation is a form of creative writing and how the translators have authority over the translational equivalence both linguistic as well as cultural. The translators probably had the motivation to build up a national literature, linguistic consciousness, and above all knowledge acquisition for moral and intellectual purposes. Taking into consideration the descriptive nature of Translation Studies the following issues are to be studied for determining the Oriya translations strategies. The issues are

   1. to determine the Oriya colonial translators strategies,

2. to determine the main interest of the non-native Oriya translators in translating from English into Oriya,

3. to determine the main interest of the native Oriya translators in translating from English into Oriya,

4. to make observations on the linguistic aspects of Oriya translations,

5. to make observations on the cultural aspects of Oriya translations,

6. to draw conclusions on the translation strategies by both the groups.

2.5. Data and Sources of the Research

Data and sources of the research are very important tools in any research endeavour. The data of the proposed study consists of the Oriya prose texts translated from English during the period of 1807-1936 and they have been classified under two different literary schools, such as Modern Oriya literature and early Satyabadi literature. For describing the historical background of Oriya translation extensive archival data, such as Government records, education dispatches, correspondences between district commissioners and British officials, letters, and gazetteers, old journals and newspapers, periodicals, historical writings, autobiographies, and biographies have been collected from Orissa State Archives, Orissa State Museum Library, Asiatic Society Library, Calcutta, Central Institute of Indian Languages, Mysore, Ramesh Mohan Library, English and Foreign Languages University, Hyderabad, Indira Gandhi Memorial Library, University of Hyderabad by the researcher besides a few from different publication companies and internet sources. The following translated texts have been selected for this study:

2.5.1. Non-native Oriya Translation Texts

1. *swargiya jātrira brutānta* (1838) by Amos Sutton translated from John Bunyan's *The Pilgrim's Progress* (1670)

2. T.J Maltby's *nitikathā* (1873) extracted from his book A *Practical Handbook of the Uriya or Odiya Language* (1873).

2.5.2. Native Oriya Translation Texts

1. *oDisā bijaya* (1876) by Jaganmohan Lal translated from *A Sketch of the History of Orissa (1803-1828)*(1873) by G.Toynbee

2. *kathābaLi gadyānsa* (1917) by Chandramohan Maharana from Aesop's Fables

3. *buddha* (1873) by Madhusudan Rao translated from Max Muller's essay *Buddha* from the collection of essays *Chips from a German workshop: Essays on the Science of Religion* (1867).

4. Narmada Kar's Oriya stories titled *bandi* (1916) (A Prisoner in the Caucaus), *drusTilābha* (1916) (Esarhaddon, King of Assyria), *bibādabhanjana* (1916) (Little Girls Wiser than Men), *pariNāma* (1916) (Work, Death, and Sickness), and *daNDabidhāna* (1917) (Too Dear), originally written by Leo Tolstoy between 1870-1903, have been selected and analysed in order to determine the translation strategies of the native Oriya translators. The present study aims to focus on the macro translation and micro translation strategies of Oriya translators on the basis of the above data and theoretical models of translation strategy. It is also important to discuss translation history and politics of translation of the colonial period. Therefore, Chapter-3, and Chapter-4 will discuss the role of translation in India and then in Orissa through the colonial translation history and its multidimensional activities.

Chapter III

Colonial Power, Vernacular and Role of Translation

3.1. Colonialization and Politics of Translation

During the colonial period, translation occupied an important position under the British Government. Translation served as a source of colonial power and knowledge and delighted Indian minds. Kothari (2006: 9) points out "the translations initiated in the period of British Orientalism in India provide an enduring account of the construction of knowledge and relationship integral to colonial rule. The period from 1772 to 1840 witnessed multiple systems of knowledge constructed by the British and translations were one outcome of this knowledge-creating enterprise". Translation was mostly undertaken by the colonizers, missionaries, and colonized intellectuals for granting various socio-political issues of Indian society. They tried to negotiate the knowledge and power systems of Orientalism and Anglicism through the translation because "translation as a practice shapes, and takes shapes within, the asymmetrical relations of power that operate under colonialism" (Niranjana 1990: 773). Translation not only played a crucial role for interpreting the Oriental philosophy, but also simultaneously it sensitized the proselyte activities of missionaries and colonial policy of vernacular education and nationalistic glorification of colonized intellectuals in India. For the sake of British administration and ruling over the people of India, the British Government had patronized the translation activity in India. Transmitting the foreign ideologies into the minds of common people was one of the copious causes to incite the translation industry in education as well as at the administrative level. The Asian traveller Buchanan (1819: 2) says that there was a

"department of translation in the Fort-William College in Bengal-1800" which showed keen interest in Oriental translation on account of knowledge acquisition.

The main intention of the translation department of Fort William College was to translate the religious scriptures and the Bible into Asian languages (Oriental languages). The first five year of the institution was spent on translating scriptures into Oriental as well as vernacular languages of India. In the process of translating gospels, Indian languages like Persian, Hindustanti (Hindostanee), Malay, Marathi, Bengali, and Oriya got the privilege to be translated by Oriental translators. The first version of the gospels in Persian and Hindustani were printed from the College of Fort William press. The Persian translation was supervised by Lieut-Colonel Colebrooke, and similarly Hindustani by William Hunter. The gospels were rendered into the western "Malay by Thomas Jarrett, Esq., the Orissa (Oriya) language version was prepared by Pooroosh Ram, the Orissa Pundit, the Marathi by Vydyunath, the Mahratta Pundit, under the superintendence of Dr. William Carey and Mr. Jashua Marshman; two men, whose name will probably go down to the latest posterity in India as faithful translators of scriptures" (Buchanan 1849: 1-2,133). There were several translator positions of Oriental languages in the department of Fort William College mentioned by Buchanan : "Mirza Fitrut was the principal Oriental translator in the Persian department who was a native of the dominions of the great Moghul; similarly the head translator, in the Hindu department was Meer Bahadoor Ulee as a Hindu" (Buchanan 1819: 2).The translation department of Fort William College projects the importance of translation and its multidimensional aspects for filtering moral and pedagogical knowledge in India. It is worth mentioning here that translation was a medium of knowledge acquisition from the West into the East

and vice-versa. As a result, several important activities such as development of vernacular education, Bible translation, and textbook preparation were initiated besides harmonizing the linguistic tension between higher and lower provinces of India which were the genuine issues during the colonial period. In this situation, the British Government and translators had attempted to establish the linguistic plurality among the provinces which show that the linguistic consciousness and national identity of the provinces were reformed and improved through the translation activity. On account of colonial scholarship "the British were beginning to produce an apparatus: grammars, dictionaries, treatise, class books, and translations about and from the language of India" (Cohn 1997: 21). Similar attitudes were observed in the works of the colonizers and missionaries toward the development of Indian education, languages and literatures. The proselyte activities of missionaries were exercised through translating religious texts, writing grammars, and compiling dictionaries, etc. during the British rule. And also various literary genres such as "travel writings, histories and other dictionaries may also be seen as acts of translation–acts of interpreting local systems of signification and translating them into one's own understanding of a dominant culture"(Kothari 2006: 9). The translators mostly acquired venerable positions of the native people and their socio-cultural systems which were associated with the multifold practices of religious orthodoxy, tyrannical priesthood, superstition, illiteracy, and pilgrim tax, economic backwardness of peasants, and caste rigidity, etc. that were treated as the evil of the society. They thought if these social issues were removed from the minds of the native people, the society could grow and the socio-economic conditions of people might improve. Apart from these, illiteracy, educational deprivation, medium of instruction and

translation of rules and regulations were definitely the sensational issues of the Government which were subjected to reformation all over India. For an establishment of the British Government, the Directors and Commissioners of the Company in which they had proposed several policies toward the development of Indian people regarding their language, education, and translating texts from English into vernacular languages and vice–versa. For eradicating the social problems there were many education policies introduced by the British Government for the rehabilitation purposes. Among them, British education policy and there translation activity were prominent for the development of Indian education as well as literary culture.

3.2. Foundation of British Education Policy in India

The colonial educational policy of the British East India Company was started from 1765 when the Company obtained the political power in India. The Company directorate began to think about the social problems of the people of India. They gave the first priority to the development of language, religion, and education in India which were under privileged. They thought of three basic aspects for the development of India: first, "to promote the religion and language of the ruler; second, to provide trained men for important government posts; and third, to encourage learning for its own sake" (Adams and Adams 1971: 160-161). Further, "the Company was interested in continuing the second aspect of the Indian tradition: to educate the sons of influential Indians for offices in the aspects of education that would have helped consolidate their power were resisted or ignored for another twenty-five to thirty years" (ibid.). During this period the Company endeavoured to support the traditional educational systems and in 1781 Warren Hastings established the Calcutta Madrassa, and Muhammadan college in Bengal. The

colonial education policy of the Company was gradually activated in Indian provinces and slowly the native scholars came forward to learn Oriental philosophy in those colleges. The real educational progress of India was found in the Charter Act of 1813 which gave a "new direction to the educational activity of the British Government of India" (Hunter 1891: 4). The colonial attitudes of Indian education was studied by many colonial officers like John Clark Marshman, who presented his statements on Indian education on 15th June, 1853, before the Select Committee of the House of Lords appointed to inquire into the affairs of the East India Company, said: "for a considerable time after the British Government had been established in India, there was great opposition to any system of instruction for the Natives. The feelings of the public authorities in this country were first tested upon the subject in the year 1792, when Mr. Wilberforce proposed to add two clauses to the Charter Act of that year, for sending out schoolmasters to India; this encountered the greatest opposition in the Court of Proprietors, and it was found necessary to withdraw the clauses. That proposal gave rise to a very memorable debate, in which, for the first time, the views of the Court of Directors upon the subject of education, after we had obtained possession of the country, were developed. On that occasion, one of the Directors stated that we had just lost America from our folly, in having allowed to establishment of Schools and Colleges, and that it would not do for us to repeat the same act of folly in regard to India; and that if the Natives required anything in the way of education, they must come to England for it" (Basu 1922: 5-6). Their discriminative attitudes were initially discussed by the Directorate of British East India Company as to what to do or what not to do for the Indian people. Gradually, the minds of directors changed and they planned to reform the

educational systems in India during the Charter Act of 1813, 1823, and subsequently, 1833 and 1853 onwards in which they addressed the vast interests of Indian imperialism: "one was the assumption of a new responsibility toward native education, and the other a relaxation of controls over missionary activity in India" (Viswanathan 1989: 23). After introducing of the Charter Act-1813, 1823, 1833, 1853 radical changes were found in the Company administration for filtering and developing Indian minds through vernacular languages and education policy. They not only reformed the educational system of native peoples but also introduced "English" as well as "vernaculars" as the media of instruction in Indian provinces. For an example, S. Smith, who was the then Advocate General in Calcutta, suggested for "the revival and improvement of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories in India" (Basu 1922: 7). Meanwhile, the directors of the British East India Company, missionaries, and colonized intellectuals all came forward to expand the European knowledge through education and translation practices and language policies in India. They made all the necessary efforts to make the vernacular as the medium of instruction in education, religious conversion, and official purposes which were genuinely neglected for decades. Translating foreign religious texts, rules and regulations, philosophy, natural science, theology, history, geography into Indian languages were the primary interest of the colonizers to develop the Indian languages, literature, education, culture, and science and technology during this period. For these purposes, the colonizers, missionaries and colonized intellectuals came forward to create the awareness among the natives so that they can utilize their knowledge in the progress of language, literature, culture, and

finally, the national prosperity. The Colonizers' attitudes addressing the actions of British officials and their translation practices were involved in the activities of knowledge and power transactions between two continentals. Purpose of nation building and nationalism participated through the progress of language, educational, and literary awareness which were highlighted and propagated through the help of the colonial policies introduced and regulated by the British Government. The non-native and native translators helped the translation platform to bring progress in local languages, literatures, cultures, and social systems in their own choices. They all came forward to serve the development of native languages and literatures through acquisition of foreign literary techniques. Several education and language policies were implemented by British Government wherein translation played a vital role in the emergence of the vernacular languages and their literary genres.

3.3. British Language Policy and Vernacular

The question of vernacular and its important role in native education had arisen before the Orientalist and Anglicist controversy. In 1814, the year of the Court's letter of instructions, the Orientalist policy is found well formulated nearly in the form in which it eventually came to be made the basis of official educational operation in Bengal. J. H. Harington, who was subsequently appointed a member of the General Committee of Public Instruction, instituted by Government in 1823, wrote a paper, dated June 19, 1814, entitled "Observations suggested by the provision in the late Act of Parliament for promotion of science and literature amongst the inhabitants of the British possessions in India". In his seminal paper, Harington pointed out some of the questions over the provincial languages whether 'English or the learned and vernacular languages of India

were more suitable media for the communication of knowledge to the Indian people'
(Boman-Behram 1943: 30). His gratitude towards the medium of instruction was
explained that "My own idea, on an imperfect consideration of so extensive a subject, is
that both of the plans noticed have their advantages and disadvantages; that neither the
one nor the other should be exclusively adopted, but that both should be promoted so far
as circumstances may admit. To allure the learned natives of India to study of European
science and literature, we must, I think, engraft this study upon their own established
methods of scientific and literary instruction; and particularly in all the public colleges
and schools maintained or encouraged by Government, good translations of the most
useful European compositions on the subjects taught in them, may I conceive, be
introduced with the greatest advantage" (quoted in Adams 1868: 310). One of the
supporters of vernacular Harington directed in learning of European knowledge that it
was necessary to prepare the end numbers of good translations of European texts or
composition into the vernaculars then the vernaculars of India would privilege to get the
chances to improve and consolidate them into the educational purposes. These were the
enthusiastic notions which gave inspiration to the British officials and motivated the
native people to acquire the imperial administration strategies through their own tongue.
In this context, Holt Mackenzie also said: "but my present impression is, Government
should apply itself chiefly to the instruction of those who will themselves be teachers,
(including of course in the terms many who never appears as professed masters, and also
translators from the European into the native languages) and to the translation,
compilation, and publication of useful works" (Boman-Behram 1943: 50). During this
period several publishing and patronizing institutions, local committees for development

of vernacular language and literature were started across the provinces. In the same direction several important institutions came up to reform the vernaculars activities in India. The Bibliotheca Biblica in Bengal (1811), The Calcutta School Book Society (1817), and Oriental Translation Committee (1828) were formed, and then they started to publish English books as well as translation into Oriental languages, vernaculars from the foreign languages.

Lord Macaulay's decisive proposal on the promotion of English was discussed in his famous minute of February 2, 1835. In his minute, he pointed out that "in defense of the anglicist position, obviously recognized the enormous expense of training all the people in English and urged that government education be directed only to the elite through whom this learning would somehow filter down to rest of the people" (Windhausen 1964: 255). Macaulay insisted on the spread the western knowledge by translating English texts into Indian vernaculars. He stated that "neither Arabic nor Sanskrit suitable for the transmission of scientific and technological knowledge. Rather, Indians acquainted with Western knowledge and science would surely have the inclination and the ability to exhibit European knowledge in the vernacular dialects and would eventually help to develop a vernacular literature in the country within 20 years" (Power 2005: 195). At the same time for the sake of Oriental learning, the Government proposed the educational programme through the medium of Sanskrit, Arabic, and Persian. The East India Company's modest patronage of traditional Oriental studies was one manifestation of the prevailing policy of Orientalism, which was official ideology of British India from the time of Warren Hastings (1773-1785) until the arrival of the liberal reformer William Bentinck (1828-1835), whose Governor-Generalship witnessed a

decisive shift towards Anglicism in official circles (quoted in Evans 2000: 262), which could not be implemented before the Orientalist-Anglicist controversy.

In implementing the vernacular language policy was the controversial debate between the supporters of Orientalism and Anglicism around 1835-1839. The main issue of discussion was of which "language to use as the medium for government financed education caused an important imperial controversy in Indian provinces (especially Bengal during the 1830s). Of course the possibilities were many: the classical Oriental languages, the divers 'vernacular tongues' spoken by the people, and English, the language of the rulers" (Windhausen 1964: 254). The continuous discussion between the Orientalists and the Anglicists was meant to understand which medium of instruction for Indian education will be appropriate. After having a long discussion there was the change in the plan of the committee and they thought of one point on which all parties agreed "this was that the vernacular languages contained neither the literary nor scientific information necessary for a liberal education. It was admitted by all sides that while the instruction of the mass of the people through the medium of their own language was the ultimate object to be kept in view, yet, meanwhile, teachers had to be trained, a literature had to be created, and the co-operation of the upper and middle classes of native society had to be secured" (Trevelyan 1838: 21). While continuing the discussion between two parties there was a question as to which language or medium of instruction will be appropriate in educating the people. In this context, one group supported to the introduction of English in the education system over the grounds that the diffusion of "western knowledge and ideas might exert a subversive influence on traditional Indian society and culture" (David 1984, Rahim 1986, quoted in Evans 2002: 262). Another

party concentrated on the path of Oriental languages i.e. Arabic and Sanskrit should be medium of instruction in Indian educational systems. Since there were no difference opinion on the vernacular languages and no argument there constituted in the resolution of the 7th March 1835, which contained the decision of government. So the committee made the following observations in the first annual report which was submitted by them to the government after the formulation of the resolution. In that resolution they proposed the developmental ideas of vernacular languages which are cited by Trevelyan, who stated, "we are deeply sensible of the importance of encouraging the cultivation of the vernacular languages" (Trevelyan 1838: 23) and subsequently they added the role of translation in writing the textbooks for vernacular education. They made the point that "we trust that number of such translations will now multiply ever year. As the superiority of European learning becomes more generally appreciated, the demand for them will no doubt increase , and we shall be able to encourage any good books which may be brought out in the native languages by adopting them extensively in our seminaries"(ibid. : 24). Also they put up a circular for teachers that 'a teacher of the vernacular language of the provinces is already attached to several of our institutions….. we have also endeavored to secure the means of judging for ourselves of the degree of attention which paid to this important branch of instructions, by requiring that the best translations from English into vernacular language, and vice-versa, should be sent to us after each annual examinations, and if they seem to deserve it, a pecuniary prize is awarded by us to the authors of them" (ibid.). These views were entirely approved by the government and they instructed to constitute local committees for appointing one or more vernacular teachers in the district in each English school and also " the pupils should be constantly exercised in translating

into their own language, as well as into English, from the time they enter the seminaries till their departure; and that they should also practise original composition in both the languages as soon as their minds have been sufficiently opened to attempt it with adventure"(ibid.: 25). Education report of Charles Trevelyen sensitized the import of translation and its emergency was extremely helpful in the context of acquiring foreign knowledge for both the pupils (native and non-native) were studying in the English school. He observed that "the vernacular tongue began to be cultivated in its improved state; translations and imitations sprang up in abundance, and creative genius occasionally caught the impulse, and struck out a masterpiece of its own" (ibid. 37). The role of translation in preparation of vernacular textbooks and its development shows that the role of translation was important for textbook preparation and itself a core subject of vernacular syllabus (ibid.).

For resolving the linguistic tensions between both the parties, in 1839, four years after the decree of Lord Bentinck, the new Governor General, Lord Auckland, was called upon by the defeated parties of 1835 to review this decision. The committee was consisted by the ten members of the company official, five defended English and other five, the classics. Both the parties argued from their respectively position to continue their favourite languages as the medium of instruction. In this controversial stage some of them were questioned a third medium of instruction in education and provincial communication which was 'the vernaculars. It was more surprising since the native Education Society and other voluntary groups had fostered education through the vernacular tongues for a number of years in Bombay and that spread over the other presidencies. This vernacular third medium was positioned by Mountstuart Elphinstone,

Governor of Bombay from 1819-1827, who had arranged the public funds for the development of vernacular. Mountstuart Elphinstone and Sir Thomas Munro, earlier Governor of Madras, had sketched the plans for mass education in vernaculars and even in Bengal, Rev. William Adams was authorised in January, 1835, "to survey existing vernacular education and draw up a plan to build upon it. Nevertheless, with the exception of Hindu college where English was taught, the whole scope of instruction in Bengal rested with the classic until 1835" (Windhausen 1964: 256). One of the positive attitudes towards the vernacular was strongly advocated by James Prinsep, a leader of the classicist faction, in January, 1834 "the instruction of the country, as well as the business, and eventually the literature must be in the vernacular and our aim ought to be to foster that and transfuse into it the vernacular and our own advanced knowledge" (Boulger 1892: 151, quoted in Windhausen 1964: 256). The greatest supporter of English, Lord Maculay also stated that "an order to give instruction in the English language is, by necessary implication, an order to give instruction, where that instruction is required, in the vernacular language" (Smith 1879: 192) which is clearly cited in the famous minute of Maculay that " it seems to be admitted on all sides that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be effected only means of some language not vernacular amongst them" (quoted in Windhausen 1964: 156). The vernacular was strongly discussed in the writings of Faderick Shore from the Indian Gazette of January-1832 to Octeber1835, one of the Calcutta daily news papers where he said that 'the vernaculars are essential to welfare of the people' and other considerations must yield to this primary" (Shore 1837: 433, quoted in Windhausen 1964: 257). Shore's intentions of this primary concern were heightened

by his belief that "the government was bent ultimately upon substituting English for the vernacular entirely" (ibid.). The vernacular medium of teaching was appreciated by Lord Dalhousie, and he said that "the importance of vernacular teaching, and of introducing the modern department public instruction in 1854, which finally accepted vernacular teaching as the basis of state education in India" (Hunter 1891: 6). In the same sprit vernacular and its importance was pointed out by Dravidian linguist Rev. William Campbell, who participated in the movement of vernacular during those years. In his famous book "British India" he argued that "the British people must awake to the necessity of spreading the vernacular education to the people in that territory under their change" (Campbell 1839: 526). The Above officials of British Government raised the genuine question of medium of instruction in Indian education which was a real threat of social problems.

Following the same way Lord Auckland (1839) laid down the three principles which have since regulated state education in India:

1. "that existing institutions for the study of the classical Indian languages and ancient literature of India should be kept up in full efficiency;

2. that English teaching institutions should be established for education in European literature, philosophy, and science, with English as the medium of instruction;

3. that in the lower schools, the vernaculars of India should combined with English, and that provision should be made for teaching in both"(Hunter 1891: 5).

Lord Auckland suggested the exercise of both the languages in the Indian educational system is necessary. Further, he said that "the English language was fixed once and for ever as the medium of instruction in the higher branches, and the Indian vernaculars in

the lower. English was to be taught wherever there was a demand for it, but it was not to be substituted for the vernaculars in the elementary instruction of the people. While existing institutions for the study of the classical languages of India were to be maintained, effective machinery was created for bringing useful and practical knowledge within the reach of the masses, by means of a great network of vernacular schools"(Hunter 1891: 5). Therefore, Wood's Despatch was seen as an educational system in which both English and the vernacular languages are used. "We have declared that our object is to extended European knowledge throughout all   classes of the people. We have shown that this object must be effected by means of the English language in the higher branches of institution, and by that of the vernacular languages of India to grate mass of the people" (Richey 1922: 392).

Although Lord Auckland's compromise observation of the late 1830s had envisaged a dual role of English and vernaculars, "the 1854 Despatch represented a significant shift of British policy in that it abandoned the elitist policy of 'downwards filtration' in favour of education for masses, with English used as the principal medium of instruction at secondary and tertiary levels, and the vernacular languages used to import European knowledge at elementary level" (Evans 2002: 276). The reformative action of Wood's Despatch formed the basis of British language policy over the Indian provinces until the passage of the Government of India Act of 1919, which transferred control of education to Indian ministers and the provincial legislatures (Hartog 1939, quoted in Evans 2002: 276). Finally, the vernacular was considered as the medium of instruction in the state education programme. The next Charter Act of the British Government was favourable towards the development of vernaculars. It not only

provided the funds for vernacular education but also created the social consciousness among the natives for their linguistic rights in the form of literary composition through the translation.

3.4. Positioning Vernaculars and the Role of Translation in Indian Scenario

Establishing the vernaculars in the pedagogical arena through translation was a reasonable question by the supporter of vernacular. One of the orders of Auckland proposed at the same time: "we authorize you to give all suitable encouragement to translators of European works into the vernacular languages and also to provide for the compilation of a proper series of Vernacular Class Books" (Zastoupil & Moir 1999: 335). In the same vein Hudgson (quoted in Windhausen 1964: 262-63) felt that "translation did not present a problem because not one in 50,000 English works would require or justify translation". He argued that "we do not want to install in them so much our literal thoughts as our methods of reasoning". If a translation was necessary this would not present an obstacle since he had already translated Prinsep's transactions into Hindi and of his labours he said: "I found no difficulty arising out of the alleged poverty of this vernacular." To add weight to his statements Colonel Jervis at Bombay earlier had caused the following works to be translated: a systematic arithmetic book in Gujarati, the Folio Tables According to the Lancaster's Tables in Maratha and Gujurati, stories in Maratha for children, Colonel Palsey's Practical Geography and Hutton's Mensuration of Planes and Solids, both in Gujarati, a treatise on trigonometry and Esop's Fables in Maratha. In addition Jervis also produced a Gujurati-English dictionary and an abridged history of England in Maratha. These translations are positioning the vernaculars were the

productions of translation practices which strengthened the arguments of those who felt the vernaculars could be vehicles for European ideas." (ibid.) The medium of vernacular flourished under the policy of Lord Auckland during the years 1845 to 1848 "it was determined to establish a Zillah school in each district, subordinate to a central colleges, of which there was to be at least one to every five districts, and at the same time to increase the number of scholarships in the colleges already established" (Boman-Behram 1943: 367). Rev. Krishna Mohan Bannerjee and Pandit Eswar Chandra Shurma prepared a translation of Chamber's Biographical course, which was selected to be the part of pedagogical courses in educational level. The translation of Chamber's biography was "highly spoken of and was much used in the Government schools and colleges" (ibid. 410). A statement was made by Mr. Fracncis Warden, who advocated in favour of translation and its essentiality for improving of native languages that "the native should have the advantage of translation from our language of the work which are best calculated to improve their minds and increase their knowledge not only general science, but to enable them understand the grounds which lead us to introduce into system of administration we have adopted for India" (ibid. 538). To establish the vernaculars as the medium of instruction through translation, the colonial officials invited the missionaries to be part of their philanthropic service towards Indian education. The proselyte activities of missionaries attracted the Company's attention the later allowed the polyglot missionaries to work in Indian services. The translation activity of missionaries is worth mentioning here to discuss the notion of language standardization with reference to the Indian languages at that time.

3.5. Missionary Proselytizing and Translation Activities in India

History of missionary activities in the Indian subcontinent is a vast canvas which seems to be very difficult to mention all in a chronological order. In the 19th century missionaries of various dominations viz. American Freewill Baptists (AFB), the Particular Baptists (PB), the General Baptist Missionary (GBM), The Evangelical Missionary Society (EMS) and Roman Catholics (RC), and other sects of missionary had build up their stations in Indian provinces. Comparatively, the General Baptist Missionary was the most popular among them because the Baptist Missionary Society (BMS) was founded on 2nd October, 1792 in Kettering near London with a strong objective to "evangelize the poor, dark idolatrous heathen, by sending missionaries."(Dhall 1997: 16) Missionaries of all religions and all provinces of India had encompassed a strategic interest in vernacular language, literature, linguistics, translation, culture, and science and technology wherein the Baptist Missionaries had contributed significantly attention towards the development of vernacular languages in Indian provinces. Only simplifying the linguistic plurality of India, especially in Bengal presidency during the British rule in which the missionaries undertook the serious task of participation in developing of Indian education and vernacular languages through the practice of translation is the focal point of this section.

The reasons which directed the missionaries to carry out educational activities all over the country were their proselytizing activities without any interference of the British rule. There were several reasons: "the first and foremost object of the missionaries was to convert people to Christianity and one could not expect them to start educational institution or to work as teachers…….but the practical experience of the early

missionaries soon convinced them that they had to start schools as an important means of proselytization." (Naik and Nurullah 1974: 38) As Rev. Dr. D. O. Allen, an eminent missionary of the American Board, observed:

> "In commencing their operations, missionaries have generally seen the propriety and importance of establishing schools. One reason for them is to educate the minds of the people, so that they may be more capable of understanding and appreciating the facts and evidences, the doctrines and duties of the scriptures. Another reason for them is to increase the influence of the missionaries with the people, by communicating some advantage which they can appreciate, and by showing that Christianity rests on an intelligent perception of its doctrines, and contains reason for the performance of all its duties. And another reason for such an education, is in its procuring means and opening ways of access to the people, and opportunities often experience, is in obtaining access to the people, in circumstance where Christianity can be made the subject of communication or conversation. In such circumstances schools become very important, as a means of communication with different classes of people with children and parents, and with men and for becoming acquainted with people, for social intercourse and religious worship. School-houses become chapels under the more important that for education" (Ibid).

Missionary education principles had ironically represented the motif of religious conversion. For the same reason, they had obligated to build a printing press and to render the Bible into the Indian vernacular-languages. In running to the proselytizing activity they had adopted the translation principles for rendering the Bibles and religious tracts, pamphlets into the Indian languages. Side by side they also helped the British officials to learn Indian languages, and cultural philosophy at Fort William College.

At the same time Dr. William Carey (1761-1834), a polyglot, arrived in Calcutta in1793 but the East India Company's Charter did not provide him for conducting any missionary evangelizing work and then he had shifted to Malda for searching an employment in an Indigo factory where he got privilege to work in Danish settlement and founded a mission in 1799. His main ambition was to "translate Bible into languages of India" (Mukherjee 2001: 413). There, he started to learn oriental languages with the help of native Pundits. From 1801 he was employed to teach Bengali, Sanskrit and later

Marathi at the Fort William College. It was an opportunity for William Carey moving to Serampore with his intimate colleagues: Joshua Marshman (1768-1837) and William Ward (1769-1823) for running their missionary activities. Immediately, they established the Serampore Mission. The Serampore Printing Press was set up and supervised by William Ward with a local blacksmith Panchanan Karmakar as punch-cutter. The Press published the first Bengali periodical *Digdarsan* and weekly paper *Samacar Darpan* as well as texts translated from English for educational purposes (ibid.). For progressing the proselytizing service in India through translation, the Serampore missionaries had submitted a translation project to the Baptist Missionary Society of England, in April, 1804, "to translate and publish the Bible, or portions of it, in seven languages of the chief languages of India" (Marshman 1859: 230). They had requested for sum of 1000 dollars aid to run this project and the responsibility taken by Mr. Fuller and his labours on this occasion laid the foundation of oriental translations, and enabled him, in the subsequent stages of the undertaking, to appeal with confidence to the liberality of those who had thus given him the first-fruits of their sympathy. It was a fortune for Mr. Fuller and the Bible Society, then recently formed and they had likewise moved their attention towards preparing "translation and distribution of the Sacred Volume in the languages of the East"(ibid. 230-231). These efforts got further support in April 1806, that "it was agreed that the missionaries should draw 300rs a month from the fund to assist them in the translations." (ibid.) By receiving an energetic encouragement from many institutions the Srerampore trio enthusiastically pushed on the versions of the New Testament in Sanscrit (Sanskrit), Mahratta (Marathi), and Ooriya (Oriya), and, soon after, in the Hindoosatne (Hindustani) and Persian languages. Mr. Carey and his two colleagues were now

reasonably embarked in the work of translation for which they had been making preparations for three years" (Marshman 1859: 235-236). The trio of the Serampore missionary had translated the Bible into several languages and also they issued a number of tracts, pamphlets on useful subjects for their purpose. In the mean time, the Charter Act of Company -1813 came up for renewal wherein two sensible questions on missionary activities in British rule were proposed, they were: (a) Should missionaries be allowed to go to India and work in the territories of the Company for the education and proselytization of the Indian people? (b) Should the Company accept responsibility for the education of the Indian people? If it should, what should be the nature and scope of its educational activities? (Naik and Nurullah 1974: 55). In this renewal of the Charter Act the missionaries had allowed to participate in the both activities. As Richter observes:

> "The 13th Resolution, the one in which the whole missionary question was really involved, ran as follows: Resolved, that it is the opinion of this committee that it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominations in India, and that measures ought to be adopted as may tend to the introduction among them of useful knowledge and moral improvement. That in furtherance of the above objects sufficient facilities shall be afforded by law to persons desirous of going or remaining in, India for the purpose of accomplishing those benevolent designs. That meant that the missionaries were to be allowed to enter India and to reside there; they might preach, found churches, and discharge all spiritual duties; in a word ,they might fulfill their missionary calling in its completes and widest sense" (quoted in Naik and Nurullah 1974: 55-56).

It was an elevated opportunity which allowed the missionaries to enter into Indian provinces and build up the seminary institutions for the development of Indian education and their multidimensional purposes. Then the several sects of missionaries have visited India with their religious conversion plans.

The missionary activities during the British rule had clearly mentioned in a combined report of: *Thirty Eight Report of the Calcutta Auxiliary Bible Society, Calcutta-1851* and *Thirtieth Annual Report of the Madras Auxiliary Bible Society, Madras.1851*

published in *the Calcutta Review* Vol. XVI, and July–December 1851. The report had vividly discussed the various missionary activities propounded in Indian presidencies. It had depicted that missionaries not only participated in the work of proselytizing but also they had enormously tried to abolish of Suttee and Caste rigidity from the existing society. In the process of educational reinforcement, they had opened the Vernacular schools, the English missionary schools, and Boarding schools for both female and male students in every part of the provinces. Also the report cited the references of missionary pioneering works in the fields of lexicography and grammars in different languages.

> "Missionaries have complied more DICTIONARIES and GRAMMARS of the tongues of than any other class of men. We have Bengali grammars by Drs. Carey and Yates; Bengali dictionaries, large and small, by Dr. Carey and Mr. Pearson, with volumes and dialogues. We have a Hindui (Hindi) dictionary by Mr. Thomson of Delhi; a Hindui grammar and dictionary by Mr. Adam of Benares; a Bengali dictionary by Mr. Morton; an Uriya grammar and dictionary by Dr.Sutton; a Hundustani dictionary by Mr. Brice; a Hindustani grammar by Drs. Yates and Carey. We have Tamul grammar by Ziegenbalg and Rhenius; the Malayalim dictionary by Mr. Clarkson of Baroda; and a Singhalese grammar by Mr. Chater of Colombo. Of other languages we are unable to speak, but doubt not that many such efforts have been made in the likewise" (CR Vol Xvi 1851: 266-267).

The translation of the Bible and a few other books and religious tracts had been mentioned in the report. "We have translations of the whole Bible into following languages, carefully revised during the last twenty years. There are versions into Hindustani or Urdu, and Hindui; into Bengali and Uriya; into Tamul and Singhalese; into Canarese and Malayalim; into Marathi and Gugurathi" (ibid.). The Bible translations of other languages are also printed. "By the time of Carey's death he had, with assistance from his colleagues, translated Bible into 44 languages of South-Asia and also had produced dictionaries and grammars many of other languages" (Lewis 2001: 510). William Carey's biographer Sydney Smith (quoted in Arangaden and Philipose 1992: 6-

7) , in his book "Life of Carey", gives the following list of Bible translations prepared and superintended by William Carey.

First Published Year		Bible Story	Language
New Testament	Old Testament		
1801	1802/09		Bengali
1807/1811	1819		Ooriya
1824			Maghadi
1815/19	1832		Assamese
1824			Khasi
1814/24			Manipoori
1808	1811/18		Sanskrit
1809/11	1813/18		Hindi
1822/32			Bruj-bhasa
1815/22			Kanouji
1820			Khosali
1822			Oodeypoori
1815			Jeypoori
1821			Bhugeli
1821			Marwari
1822			Haraoti
1823			Bhaneri
1823			Gujarati
1824			Bhatti

1832			Palpa
1826			Kumaoni
1832			Gurhwali
1821			Nepalese
1811	1820		Marathi
1820			Goojarati
1819	1821	Pentateuch	Konkan
1815	1822	Pentateuch and historical books	Panjabi
1819			Mooltani
1825		Gospel of Matthew	Sindhi
1820		Second Books of Kings	Kashmeeri
1820			Dogri
1819		Old Testament and historical books	Pushtoo
1815		Three Gspels	Baloochi
1818	1820	Pentateuch	Telugoo
1822			Kanarese
1822		Four Gospels	Maldivian

The New Testament in the languages like Batta (1815/20), Burmese (1815), Chinese (1805), Javanese (1829), Malayalam (1811), Malya (1814, 1834), Urdu (1838), Persian (1841), Sinhalese (1823), Tamil (1813) were edited and published from the Serampore Press.

Apart from these Bible translations and compilation of dictionaries by the missionaries, they had translated a few sacred literary texts into different oriental languages. For example: "in almost all these languages we find translations of the *Pilgrims' Progress*; the *Holy War*; *Dddridge's Rise of and Progress*; and similar works"(1851: 268). As Mukherjee (2001: 413) illustrated "Carey himself compiled *kathopakathana* (1801) colloquia conversations between folk and *Itihāsmālā* (1812) a collection of stories. He has been called the father of modern Bengali literature, but a more balanced assessment sees him as pioneer of a revived interest in the vernacular". Carey was a versatile personality. His contributions helped to develop the Indian languages and literary traditions in making of Bible translation, dictionary preparation, writing history, and teaching materials for colonial officials. In this connection, Rev. Mathew Atmove Sherring, one of the missionary historians mentioned in his book *The History of Protestant Missions in India* (from commencement in 1706-1881) that:

> "In no country in the world, and in no period in the history of Christianity, was there ever displayed such an amount of energy in translation of the Sacred scriptures from their originals into other tongues, as was exhibited by a handful of earnest men in Calcutta and Serampore in the first ten years of the present century. By their own industry and that of others in various parts of India who had caught from them inspiration for the work, during this short period, portions of the Bible, chiefly of the New Testament, had been translated, and actually printed, in thirty-one Indian languages and dialects. One is amazed, and almost overwhelmed, at the stupendousness of this undertaking. It cannot be supposed that these first attempts are to be compared with the versions which have been subsequently made in these languages. But this must not diminish the intense admiration we ought to feel towards men of such boldness of design, and such astounding energy of execution. Not content with their labours' in this direction, they also published a great multitude of tracts, the Serampore press alone issuing

them in twenty languages, and, in addition, books for schools and colleges"
(Sherring 1884: 75).

Sherring's observations of missionary activities in India proved how they were interested to study the languages of India and translate the Bible into many of them for the purpose of proselytizing service. They had a very realistic motivation to engage in the study of language: linguistics, language acquisition, translation studies, and sociolinguistics and they have been at the forefront of linguistic corpus gathering and discourse study. The history of missionary activities in India during the British rule had laid the foundation of modern literary tradition, cannon formation, translation, dictionary and grammar preparation, textbook production, printing press, periodicals, and introduction of western philosophy into Indian scenario which were remarkable in Indian history. These pioneering works of missionaries had inspired the colonized intellectuals of India for translating literary texts, writing grammars, compiling dictionaries in their respective languages for the development of nation and nationalism. During the first thirty years of its existence, however, it attracted several Indian scholars- Ramram Basu (1757-1813), Mrityunjay Vidyalankara (1762-1819), Lalluji Lal (1747-1824), and Sadal Mishra, Mir Amman, Vidyanath, Mohan Prsad Thakur and Ishvar Chandra Vidyasagar served" (Das 1991: 70). There is ample evidence that the same is true of the Oriya language. The colonizers, missionaries and colonized intellectuals had contributed voluminous literary works for the development of the Oriya language, literature, culture and eventually establishing of national identity through the translation history which will be discussed in the next chapter.

Chapter IV

Oriya through Translation History (1803-1936)

> Indeed, one might even assert that, without translation, there is no history of the world. Consider the rise of certain civilizations: the Roman world, the Italian, French, English, German, and Russian, and contemplate the role of translation in the development of those cultures (Ouyang 1993: 27).

4.1. Translation through History

The study of translation and translation history is an important aspect of Translation Studies. Translation and translation history have a clear demarcation that translation is a process and product of rendering of textual materials from one language into another language whereas translation history refers to the phenomenology of translation process and product studied from the historical point of view. Translation history provides the ideas about the role of translation and translators' motivations from the historical perspectives. It means translation history is a multidisciplinary subject that helps to study the translation theories from the historical points of view and also provides clear ideas about the history of vernacular languages, literatures, and socio-political issues related to the development of linguistic identity and loyalty of a speech community. Linguistic and cultural interpretations of human behaviours in translated literature are given equal importance through translation history. That's why translation history is one of the unique resources of the literary renaissance signifying the linguistic authenticity and social identity of the native speakers. Development and standardization of mother-tongues are considered as tangible aspects of translation which can be studied through translation history. Translation strategies, development of script, and writing system (grammar and punctuation), literary vision, values and styles, sociology of

language, and culture are the most significant activities of translation that can be understood through translation history. Another important goal of translation history is to discover the biography of language and its historical development through the ages. Language competence, culture competence, and subject competence of the translators can be evaluated through the methodological equipment of translation history. From translation history, one can evaluate the linguistic interpretations of translated texts which contain linguistic and socio-semiotic perspectives of the embedded texts. The activity of translation through history proposes the politics of translation and its involvement in the process of literary textualization. These might be the reasons for a movement against the gobble-de-gook of dominant languages. So translation and translation history both are the important aspects of translation studies that need to be discussed and explored in every language justifying to their linguistics and literary culture. It is worth mentioning here that the development of the vernacular languages and the politics of literary canonization can be determined through translation history. This chapter tries to introduce the theoretical notions of translation history and its nature in brief. Taking into consideration of the theoretical backdrop, findings are desired to be explored in the Oriya language through translation history and the various socio-political reasons associated with the progress of translation activities during the colonial period. The socio-religious, political, educational, linguistic, and economic issues are interrelated with the translation activities in Orissa which are equally important to be studied from the translation studies perspectives.

Translation through history refers to not only the historical importance of translation but also the role of translation and its interface. "Ideally it combines the history of translation theory with the study of literary and social trends in which translation has played a direct or catalytic part" (Long 2007: 63) in the development of national literature. Through translation history, one can equate the relationship between the past, the present, and the future of the nation in studying the linguistic resources and the literary traditions wherein the translation played a significant role. The linguistic responsibility of the people and their emotional attachment with their language identity and loyalty are the visible aspects of the language rights to be stressed in the frame of translation history. Language as a social phenomenon manifests the human expressions first, and then it recognizes a plural identity by a linguistic community. It is also considered as an intangible form of cultural practices which reflect the versatile ideology of human culture through linguistic interpretations. So it has been considered as one of the most "distinctive features of a culture, which may be described in a simplistic manner as the totality of the beliefs and practices of a society" (Nida 2005: 13). Translation is one of the scientific activities that try to bridge the gaps between two texts, two languages, and two cultures. It is not only a method of rendering the textual materials from one language into another language but also "meant expropriating ideas and insights from another culture to enrich one's own language" (Schulte and Biguenet 1992: 2). In this context, Lambert's statement is very appropriate who said "historians of translation are needed more than ever before" (Lambert 1993: 22). Lambert's innovative statements are: "the history of translation helps translators, those discreet travelers, to emerge from the shadows and helps us to better appreciate their contribution to intellectual life. The pages

that follow are teeming with the figures that have left their mark on the profession in various ways. In investing alphabets, enriching languages, encouraging the emergence of national literatures, disseminating technical and scientific knowledge, propagating religions, writing dictionaries- their contribution has been prodigious. Translation cannot be dissociated from the nation of progress: some even maintain that a society can be measured by the translations its aspects" (Delisle and Woodsworth 1995: xiv-xv). The main purpose of translation history is to determine the translators' motivations towards language, literature and culture, finally nation and nationalism from the history. Their ideological consciousness and practical experiences will provide the theories or models adopted by the translators.

Translation history explains the reasons behind translating certain specified texts in retrospect and their social-educational contexts. It is a chronicle of translators' thoughts. Translations and "translators' strategies through the ages have varied enormously, depending on the demands of commissioners, publishers, readers as well as their own personal preferences and their studies which undertake detailed analyses of individual translations in their social and historical context have an important role to play in filling in the gaps in translation history" (Williams and Chesterman 2002: 17). Translation history is the resources of a nation. As Long (2007: 66) states "negotiating translation history is rather like navigating with various specialist maps. Individually they give up different features of the cultural, linguistic, political, historical, religious, technological, literary landscape, but there is too much information to make a single map of them. Consequently, it is necessary to separate out some relevant aspects of each in order to draw a specialist translation history map".

Therefore, translation history means the unique resources of the linguistic community need to be studied in the interdisciplinary perspectives. This chapter intends to study the translation history of Oriya which is an under-discovered area. It is appropriate to study and discover various aspects of translations and particularly mapping the translation strategies of the native and non-native translators. Translation history "helps define and account for the policies employed by past translators and so gives at least a point of departure for developing strategies"(ibid: 64). From the Oriya translation history we may explore translators' linguistic competence, culture competence, and subject competence through the translated literatures. How did they negotiate the bilingual and bi-cultural uniqueness in one text? What strategies did both the non-native and native translators adopt for making the translations readable and faithful?

At the same time the colonial power, British language policy, educational facilities, and missionary activities were implemented in Orissa division ensuring Oriya is an independent language. Oriya translations through history were taken for granted as an experimental ground for studying translation strategies and their functions in social issues like language standardization, economic interest, and nationalist agenda like linguistic awareness of the native speakers and their literary participations in the state formation. Two important issues are intended to be explored through translation history. Oriya translation history provides the multidimensional perspectives of translation which are necessary to be discussed in conceptualizing the importance of translation and translation history in the development of Oriya language, literature, and culture.

4.2. Oriya: through Translation History

Oriya, a scheduled language of the Indian Constitution, occupies the official Language status in Orissa. During the period of 1803 to 1936, Oriya was neglected as an independent language in Orissa. By that time most of the Indian territories were ruled by the British government. Orissa was divided spatially into the three main presidencies at that time: the presidencies of Bengal, Madras, and the Central Provinces. The people of Orissa did not allow the British government to capture the region easily. It took around sixty years for them to fully occupy Orissa and bring it under the British East India Company. Finally, the Company annexed Orissa at least in three different phases, Coastal or North Orissa proper in 1803, Western Hilly Tracts, i.e. Sambalpur in 1849 and Southern Orissa in 1868. Then Orissa was divided into three divisions: the Coastal division, i.e. administrative division and part of the lower provinces of the Bengal presidency, which consisted of three districts, Balasore, Cuttack, and Puri and the areas nearby them. The other two major parts of Orissa: Ganjam and Sambalpur were controlled by the presidencies of Madras and the Central Provinces respectively. Though Orissa and Bihar were a part of the Bengal Presidency, they were separated from the Bengal in 1912 and later Orissa was separated from Bihar on 1st April, 1936. As a result, Orissa was declared as an independent province of India. It is, of course, the first linguistic state in this country.

4.2.1. Foundation of British Rule in Orissa

In Orissa division, "from the beginning of the Company's rule, the officers and servants of the Company adopted an unsystematic   attitude towards the people of Orissa" (Samal 1977: 112). They all were excluded from every job such as the Police, Revenue,

and Salt departments (ibid: 114). Walter Ewer (quoted in Mukherjee 1964: 137) rightly observed that "the exclusion of the genuine Hindu inhabitants of Orissa from every situation tended to check the diffusion of the knowledge of the British system of administration". It has been observed that the linguistic incapability of the Oriyas was the main cause of exclusion from the administrative services. At that time the court language of Orissa was Persian. A very few Oriya *Amalas* spoke the Persian language perfectly and fluently. Before the British, "the key posts were held by outsiders who had knowledge of Persian" (ibid: 13). The Oriya *Amalas* did not have proficiency either in Persian or Bengali or English which were the languages of British administration. That's why the Oriyas were not given an opportunity in British administration; instead the Muslims and Bengalis were preferred. Meanwhile "the British Government and various missionaries operated in Orissa attempted, albeit in a limited way, to establish printing presses and educational institutions chiefly to introduce English education into this tract. This in its own way prepared the ground for growth of nationalistic feelings in later years" (Mohanty 2005: 13-14). There are ample examples show the colonial empowerment virtually brought about customary effects over the vernaculars in Orissa. The question of vernacular and the act of national identity were articulated simultaneously by production of various types of literatures. The Oriya translators and writers struggled to create a new milieu in 19th century Orissa. Positioning the vernacular in administrative and educational levels was a very sensitive issue at that time. On the one hand, linguistic domination of the Bengalis, and on the other hand, the British language policy for lower provinces made resilience of the new literary genres.

Many new literary genres were created out of the colonial thoughts implanted through the translation activities.

There were several socio-political reasons which encouraged the translation activities in Orissa. The linguistic emancipation from the Bengalis was one of the main causes. The Oriya nationalism was formed on the basis of the language right, agitation, and literary imagination in which the role of translation occupied an important position. At the same time, the British language policy, proselytizing activities of missionaries, and national enthusiasm of colonized intellectuals helped the Oriyas to get the linguistic emancipation and a free linguistic environment for literary creativities.

The role of translation in the Oriya language movement was significant in establishing the linguistic authenticity of Oriya in 19th century. Though the historians, scholars of literature, and linguists of Orissa have studied the same field, this area is under-explored. It is one of the main objectives of this study to uncover the neglected aspects of the Oriya language movement. The translation activities of the native and non-native Oriya translators were to resolve the important issues like: religious conversion, textbook preparation, preparing dictionaries and grammars, language agitation, language standardization, literary cannon formation, script evolution which were often related to the national interests. The socio-cultural background of the translation needs in the particular period and its relevance are necessary to be discussed in situating the views of translation history.

Historical development of Oriya translation and its socio-political and cultural background are equally essential to be discussed and to find out the themes and perspectives of Oriya translations. The historical events of Orissa show why and how the

Oriya language movement took place against the linguistic domination of Bengalis. Though the British language policy was introduced purposefully for the growth of the vernaculars in all the Indian provinces, it was delayed in Orissa several revolutions by the Oriya speaking people, notably the Paik Rebellion (1817), the Oriya Language Movement (1868), and the Movement for Separate Province during 1931-1936, etc. They were the symbols of patriotism and nationalism and the act of translation occupied a centre stage in those movements. These movements and their extraordinary contribution in establishing the Oriya identity are obviously important and they can be understood through the translation activities. The Paik Rebellion was one of the foremost examples of linguistic deprivation that laid the foundation of the Oriya language movement in which the politics of translation was one of the strong and significant causes.

4.2.2. Paik Rebellion: Translation and the Oriya Language Movement

There were several problems in educating the Oriya people properly in the three different provinces of the British administration. By that time they could not resolve the three basic issues of education: "the content, the spread and the medium" (quoted in Khubchandani 1997: 180). The vernacular language medium of Orissa was extremely poor and the people did not have the multilingual skill in order to work under the British government. Not a single Oriya person was found in British government in 1803. One of the colonial officers (Toynbee 2005: 94) rightly mentions this view: "When we (Company) first acquired (Orissa) in 1803 there was hardly a single native of Orissa in Government employ. The language of the courts and public offices was Persian, and it was not until 1805 that the Commissioners directed that in all written communications with the natives of the province, the subject should be written in Oriya as well as

Persian". The order of the Commissioner could not show any result instantly because the Oriya *Mohurirs* (record writers) were less capable in comparison to the Bengali clerks. Again, Toynbee states "when this order necessitated the employment of Oriya *Mohurirs*, who, though skilful enough with their iron pen and bundle of palm leaves, were almost helpless when, required writing on paper with an ordinary pen. They are said to have been slow in acquiring any facility in (to them new method of writing, ignorant of business in general, and especially of the English system of revenue accounts (as indeed they well might be). All the best ministerial appointments were consequently in the hands of Bengali *Amalas* (bureaucrats), who attracted by the high pay that had to be offered to procure the requisite standard of efficiency, left their homes in Bengal, and bringing their families with them, settled in the provinces and became naturalized Oriyas; their descendants hold at the present day the chief officers in the various courts of revenue, criminal, and civil law" (ibid: 95). The regular domination of Bengalis made them resort to "bribery, corruption, peculation, and forgery" (ibid.) in Orissan administration. Banerjee admits that "in fact Bengalis of low type ruled Orissa for nearly half-a-century after the conquest. Having control of judicial and executive work, the Bengali found Orissa an easy means to get rich quick……Hundreds of old Oriya noblemen were ruined and their ancient heritage passed into the hands of Bengali *Zamidars*" (landlords) (quoted in Mansinha 1962: 166-167). The process of Bengalization in Orissa had paralyzed the Oriyas and activities of the contempt by the Bengalis caused immense inconvenience for them in getting the job opportunities under the British administration. The main cause was the monolingualism of the Oriyas as opposed to the multilingualism of Bengalis.

Multilingual proficiency of the Bengalis helped them to monopolize the administrative jobs in Orissa. Afterwards, it became a sign of serious threat to the Oriyas.

In order to protest against the Bengali domination and irresponsibility of the British administration, a passive movement was started by the Oriya Paiks for their linguistic identity after 14 years of the British rule. During these fourteen years, the people of Orissa experienced how they have been exploited by the British administration as well as the Bengali officials. As a result, there was a massive resistance by the Oriyas, notably the Paik Rebellion in 1817. It was the first linguistic protest against the British rule and Bengalis which has not been dealt with in detail by the Oriya scholars. The Oriya scholars, e.g. Natabara Samantaray, Gaganendra Nath Dash, Bibudhendra Narayan Patnaik, and Panchanan Mohanty and the historians, e.g. Prabhat Mukherjee, Kishori Mohan Patra, Jayakrushna Samal, and Kailash Chandra Dash never discussed the Paik Rebellion from a linguistic perspective. Though they have traced the route of Oriya language movement which took place between 1868-1872 through the Paik Rebellion, they have not pointed out the role of translation and linguistic domination of Bengalis which worked as a key instrument in it.

The language policy of the British administration created an enormous difficulty for understanding the rules and regulations meant for the natives in order to pay their land revenues and other domestic taxes. There is a noticeable example which shows how linguistic domination and linguistic misappropriation led to a social revolution against the British East India Company in Orissa, i.e. the Paik Rebellion. The military chief of Khurda, Buxi Jagabandhu Bidyadhara Mahapatra, who was victimized by the British administration and brutality of the Bengali officer Krishnachandra Singh, who was a

polyglot having proficiency of Arabic, Bengali, Oriya, and Persian and worked as a *Dewan* under G. Groeme, the Collector of Cuttack. His intimate friend Chandraprasad Singh was a *Sheristadar* under the Tahasildar of Puri who assisted to divest *Rahanga* estate from Jagabandhu's possession in using the expression '*Rahang Ogyreh*' (Samantaray 1983: 11, Mukherjee 1964: 126). *Rahanga* was one of the farming estates of Jagabandhu which was later purchased by Krishnachandra Singh vide the notification of government in 1807. There was no mention of the *Rorung* estate specifically in that notification of the government for selling out the estates whereas the *Rorung* was included under *Ogyreh Killah Rorung* (Mukherjee 1964: 122 quoted in Ewer's Report, Para-18: 1818). Using the word *Ogyreh* that means "etc" or "including some of other things belonging to the same" helped tactically taking away the estate *Rorung* from Jagabandhu's possession. The problem was created due to the vagueness in the word *Ogyreh* in modern standard Oriya, an artful linguistic interpretation by Krishnachandra Singh and his intimate friend Chandraprasad Singh. Later, "it was understood by Jagabandhu and he found out that *Rorung* had been sold away along with *Rahanga* and thus he had been betrayed" (Mukherjee 1964: 123) Linguistic command of both the Bengali officials Krishnachandra and Chandraprasad made a political and judicial issue for Jagabandhu which insulted him and ultimately that situation became one of the serious causes for the Paik Rebellion. Along with the linguistic discrimination by the Bengalis the faulty system of administration of the country by the English was mainly responsible for the whole trouble. The linguistic misappropriation of the Bengalis and the faulty British administration policy caused the Paik Rebellion. An indigenous militia group of Orissa started the revolution against the monopoly of the British administration

as well as the linguistic domination of the Bengalis. The people's agitation for vernacular language and translation of the rules and regulations of British government into the vernacular language, Oriya, were the serious factors for the Paik Rebellion.

A serious scholar of Oriya language movement, Natabara Samantaray states that the "Paika Rebellion is nothing other than a protest against a destitute administration of the foreigner" (Samantaray 1983: 11 my translation). There was another related cause advocated by Gaganendra Nath Dash, i.e. "dishonesty of some of Bengali clerks and negligence of British administration" (Dash 1993: 47). The views of G.N. Dash are based on Samantary's and Mukherjee's interpretations. Though he cited Walter Ewer's commission report, he has not made it clear how linguistic domination of the Bengalis led to the Paik Rebellion. His statement of exclusion of Oriya clerks from the administration was pointed out earlier by Walter Ewer (1818), Prabhat Mukherjee (1964), Samantaray (1964). Dash's views are not really appropriate in the context of linguistic domination of the Bengalis. In this context, the historical linkage discussed by Panchanan Mohanty is clear and convincing. He says that "resistance against British rule, notably Paik Rebellion in 1817, a protest in the way the British government had treated Buxi Jagabandhu Bidyadhara Mahapatra who was the Bhramarabara Ray (military commander) for the King of Khurda" (Mohanty 2002: 53-54/2008: 102). He has not only connected the British language policy, Bengali domination, and role of translation in British administration but also has discussed the economic interest of colonial Oriya writers along with their participation in the Oriya linguistic movement. The missionaries, colonial officers, and colonized intellectuals all took part in this movement. His hypothesis clearly indicates how Jagabandhu was humiliated and discriminated by the

British administration. Simultaneously, the Bengalis' multilingual skill helped them to get job under the British administration and that is how they monopolized the whole system of British administration in Orissa.

The historical evidence of the Paik Rebellion not only stemmed from the economical deprivations, salt monopoly, humiliation of the Raja (king), miserable condition of peasants, rapacity, exaction and torture by *Amalas* but also failure of the rules and regulations of the Company. Historical evidence for it was given by Walter Ewer, an acting Judge and Magistrate of Cuttack. His brief report on the same was submitted to the government on May 13, 1818 that shows all the roots of the Paik Rebellion and role of British administration in it. Ewer's thorough discussion of the Paik Rebellion states some of the genuine factors related to translation and its importance. He claimed that "they (the natives of Orissa) seem unconscious of any particular benefits which have resulted to them from the operations of British laws and regulations, whilst it is very apparent that they have increased the assessment, required payment of revenues in silver instead of cowries, augmented the price of salt to six times its former rate, and dispossessed upwards of two-thirds of the original native proprietors from their estates. The people of the interior seemed also to have thought all applicants to the court vain and fruitless of late years, unless besides the legal, authorized overwhelming expense of stamp paper, fees, etc., they could further produce a considerable sum to purchase the favour or at least the forbearance of the *sudder amlah* […].Translations of the regulations exist only in the Persian and the Bengali languages. Not a single regulation has ever been translated into great vernacular language of the Province" (quoted in Separate Province for Utkal 1928: 406-407). Ewer ascended on "the question of the failure of the British

laws and regulations which were introduced in Orissa was a matter of grave concern that not a single regulation had been translated into Oriya, the language of the people in Orissa" (quoted in Patra 1971: 32). The target languages of translation were Persian and Bengali which were actually difficult to understand by the common people of Orissa. "To add this inconvenience the government had followed a policy of systematic exclusion of the natives of Orissa from all officers in their administrative machinery" (ibid.). Not only that they had been subjected to the Bengali *Amalas*, who monopolized all subordinate officer jobs of the administration at that time, but also exclusion of the Oriyas from "all officers of trust and responsibility' had tended to check and confine the diffusion of knowledge of the British system to a great extent" (ibid.). In such a situation, the people of Orissa were not aware of the British rules and regulations, even the tax folios were not written in Oriya. The failure of translating rules and regulations of the British administration to Oriya and exclusion of Oriya *Amalas* from the Company service were also the causes of the Paik Rebellion. The impact of this Rebellion uncovered the faults of the British administration and brutality of the Bengalis. After that the British government tried to reform the administration policies in favour of the Oriyas.

After fifty years of Paik Rebellion, there was another nationalistic movement in Orissa called the "Oriya Language Movement" in 1868. The role of translation and inclusion of native officials was proposed under the British administration for the reformative purposes. Along with it, colonial officers, missionaries, and colonized intellectuals came forward to participate in the same for establishing their own view points. Participation of native and non-native translators helped to further the linguistic

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movement and nationalistic ideologies through their translations involving their survival interest during this period.

4.2.3. Oriya Cultural History after Paik Rebellion

The Paik Rebellion of 1817 shook the British administration and subsequently, they latter tried to resolve the socio-cultural and economic issues that had damaged the social life of the common people in Orissa. The British administration and philanthropic activities of the missionaries introduced several developmental schemes for the growth of education that enhanced the value of the vernacular language. They first tried to implement the use of the vernacular in the religious activities and then for the pedagogical purposes. On the one hand, colonial power and interest of colonial officials attempted to resolve the linguistic conflict between the Oriyas and Bengalis, and on the other hand, missionary activities wanted to reform the Oriya language, literature, cultural history, theology, science and technology. At a later stage, they inspired the newly educated native people for giving more attention to their livelihood. The History of Modern Oriya Translation (HMOT) was started by the philanthropic missionaries which need to be discussed elaborately, because it will help us to understand the perspective of translation history and its participation in creating literary genres, language standardization, cultural historiography, and national interest, etc. It has been noticed that after the end of the Paik Rebellion, drastic changes were observed in British administration. They ruled Orissa dividing it into separate districts. A new language policy was implemented by the British government in which they favoured the use of the Oriya language in the administration as a substitute for Persian and Bengali. For educating the native people of Orissa, some educational institutions were established and

the Oriya people got job opportunities in the British administration. Later on, this process was followed and meanwhile the missionaries and colonized literates joined them to serve the British administration.

4.2.4. Oriya and its Official Language Status

After the Charter Act of 1813, a decisive shift took place in the British language policy in India. The court language of Orissa was Persian. There were very few Oriya *Amalas* who had good competence in this language. After the Paik Rebellion, the Government realized the essence of vernacular language education which was emphasized in Walter Ewer's report. He pointed out the issues as mean "exactions and injustice of the Bengali *Amalas*" in the British administration creating problems for the Oriyas. Commissioner, Gouldsbury, attributed the insurrection 'in some measure', to the "machinations of the Bengali *Amalas* in oppressing and plundering the people and fraudulently dispossessing the Oriya landlords of their estates" (ibid: 139). Under these circumstances, the Government took serious actions against "many of the principal officers and they were sent to jail or were suspended on charges of corruption. At the same time, "an attempt was made to give employment to local people, as recommended by the Court of Circuit, Calcutta" (Mukherjee 1964: 138). In 1824, C.J Middleton, Magistrate of Cuttack, received a despatch from the Court of Directors in which it was mentioned "to encourage respectable natives of Cuttack to qualify them for employment" (ibid: 167). "In 1828 October 23rd an important administrative change took place in Orissa, it divided Orissa into Northern, Central, and Southern divisions. Before, Orissa division was administrated under a collector. After partition of Orissa, it became easier to rule Orissa. The Government appointed Henry Rickets, W. Wilkinson, and R. Hunter as

the Magistrates and Collectors of these divisions. Thenceforth each of the present districts of Balasore, Cuttack and Puri had its own official decorum; official records of land and revenue, British rules and regulations were maintained" (ibid: 167). The ideological and political changes in the British administration towards Orissa show the impact of the Paik Rebellion. Simultaneously, the linguistic domination of Bengalis was also observed by the Government, as a result Oriya was introduced in the official level after twenty years of the Paik Rebellion.

The Government realized the linguistic problems of Indian provinces and there was an order to replace Persian from the court in all the provinces. By that order, Persian was abolished by 1832 in the Bombay and Madras Presidencies, and by 1837 in the Bengal Presidency. A letter from the Court of Directors to the Bengal Judicial Department in 1835 argued for abandoning Persian, and pointed to each of the concerns. In this respect, there was a despatch by the Court of Directors which stated its view on the replacement of Persian from the official status. "In the event of appearing to you that any advantage would result from discounting the use of the Persian as the language of Courts, you will state what language you would propose to substitute in its places, as well as whether the change would be attained with any and what reduction of expense" (Samantaray 1970: 4-5). In the minutes of 1836, Governor General Auckland noted the same reaction about Persian that it was not a colloquial language in any part of Company territory; to retain it as the language of the courts, therefore, was to keep the bulk of the people in ignorance of the judicial proceedings to which they may be parties. Auckland observed that this left the company with no means to check those proceedings or appreciate the court's impartiality. The obvious remedy was to abolish Persian in the

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Bengal presidency, where it was still the official language of the courts and revenue proceedings. But what language should or could replace it? The Company sought the opinions of Districts Commissioners and Judges subordinate to them. The resolution was passed in November as Act No 29 (1837), and Persian was officially replaced from the Bengal Presidency. Act 29 itself directly affected only the Bengal Presidency. Then the Bengali, Oriya, and Urdu (or Hindustani in Indo-Persian script) languages were designated as official languages of the courts and revenue proceedings in those areas where they predominated. However, Act 29 was significant far beyond Bengal because it was an all-India Act, and as such set a precedent for future language policy throughout India. It ensured that from 1837 on, vernacular languages would be the medium of colonial governance at all but the highest levels" (Mir 2006: 403-404). Finally, Persian was replaced from the official language status of Indian provinces and vernacular languages were introduced in its place. Especially in the Orissa division, Oriya was introduced and also promoted by many of the British officials.

Andrew Moffat Mills, who was for several years the Collector of Cuttack promoted vernacular education in Orissa. Due to his efforts, vernacular schools were established at Balasore, Remuna, Bhadrak, Hariharpore and at Mahanga in 1844 and 1845 (Mukherjee 1964: 173). Oriya language, education, and literature were promoted by the British officers William Wilkinson, Gouldsbury, G.F. Cockburn, R.N. Shore, John Beames, T.E. Ravenshaw, R.L. Matrin, and G.S. Wilkins. Missionaries and colonized Oriya officers, teachers, landlords, and official staffs became patrons of the language and literary discourses. "The motivations of these foreign agencies were totally utilitarian: the Christian missionary interest was spread of the Word doctrines of Christian; the interest

of the East India Company was to assure administrative" (Das 1991: 70). They moved towards establishing the Oriya language and its literature in order to make it independent from the Bengali domination. They had popularized the act of translation not only in the literary spheres but also in the fields of textbook preparation and districts Gazette writings. The Oriya translation committee was formed for these purposes especially for writing of the Gazetteer in 1840 by the British government.

4.2.5. Translation Committee in Orissa

The question of vernacular language and its position were sorted out by the district commissioners of Orissa and they introduced translation policy for improving the Oriya language. On the account of development of vernacular languages in 1839 the Governor General Auckland proposed in his minute that the English texts should be translated into Indian languages for various reasons. He tried to reintroduce the vernacular teaching, which was banned by T.B. Macaulay. For this purpose, he extended financial support for establishing and running vernacular schools in the lower provinces. To promote the Oriya language, the Government decided to translate the gazetteers. For this purpose the Government constituted a selection board for appointing translators in order to prepare the Gazetteer in 1840 on July 18. This was initiated by a committee comprising the then commissioner of Orissa, the Civil and Session Judge H.V. Hothorn, District Magistrate of Puri, Collector J.K Yart, Deputy Collector Brajasundar Ray and Munsif Abdul Dian. They decided to appoint Amos Sutton for his command over three languages, English, Bengali and Oriya. As a result, the translation committee selected Amos Sutton to be a translator of the Government on a scale of three hundred rupees per month. The committee strongly expressed the views on the translation policy that it was

the right way to solve the language discrimination and they declared, 'the work (Oriya translation) is greatly wanted. It would be productive of incalculable good in improving the language which is not what it should be, and that the committee have little doubt that would greatly facilitate the medium of communication between the Governor and the Governed' (quoted in Samantaray 1979: 80). That is why the Government agreed to publish the Gazette, the rules and regulations in Oriya. Amos Sutton was the first editor of the Oriya Gazette. In 1842, Government asked Rev. Amos Sutton to translate the Acts of the Government very quickly. The Sudder Board of Revenue also approved a proposal in 1844 to translate certain books in Bengali to Oriya. "Siva Prasad Singh, Munsiff, proposed to publish Oriya translation of Police regulation XX of 1817, provided that Government would buy 200 copies @ Rupees 2 each. The Government of Bengal agreed to buy one hundred copies as recommended by Gouldsbury, Commissioner (under secretary to government to Gouldsbury, dated 18th October 1848, No.1219)" (Mukherjee: 1964: 433). After Sutton's retirement, the Government appointed Charles Lacey and after his departure his son William Carey Lacey took over the charge of the editorship and responsibility of the translator profession up to 1870 (reported in Utkala Dippika 5.12.1870, Vol-5, and No-6, quoted in Pattanaik 1972: 124). Throughout the 19th century with the help of the missionaries, the Government edited and published the Oriya Gazette (Swaro 1990: 202) and translation activities were supported by the Court of Directors in 1841. In the same year 1841, on 3rd February Commissioner A.J Mills wrote: "The Judge Mr. H. V. Hothorn's modification of the plan of translating Govt. Regulations from beginning to the end suggests head of Judicial authority be authorized to select for translation into Oriya such of the Regulations and Acts of Govt. appertaining to this

province as would add to this suggestion that forth-coming regulations and Govt. Gazette be also published in Oriya. If the expense of this work be considered too great, I would recommend that an Oriya translation of the Govt. Gazette be alone published" (quoted in Samantaray 1979: 80). The British language and education policy also supported the use of the vernaculars in the administration as well as education in Indian provinces. The Government approved Auckland's proposal and gave permission to implement the translation policy in the Indian provinces. Further, translation and its implementation in the educational level were highlighted by the Principal of the Company Control Board Charles Wood. He had submitted a brief education despatch to the Governor General Lord Dalhousie on July 19, 1854 wherein he mentioned that "the English language is to be the medium of instruction in the higher branches, and the vernacular in the lower. English is to be taught wherever there is a demand for it, but it is not to be substituted for the vernacular languages of the country" (quoted in Pennycook 1998: 70). Wood's Despatch suggested the use of vernacular medium "to teach the far larger class who are ignorant of or imperfectly acquainted with English" (Richey 1922, Naik1963 quoted in Khubchandani 1997: 180) and also stated to "promote the European knowledge, the English texts are essential to be translated into Indian vernaculars" (Mahapatra 1986: 28). When the translation activities flourished in the Orissa division, a few educated Oriyas like Gaurisankar Ray, Chatrubhuja Pattanaik, and Bichhanda Charana Pattanaik were appointed as Government translators and worked for several years with a good salary under the British government.

4.2.6. Translation History and its Multidimensional Perspectives

Translation helps in the growth of a language, literature and its cultural history in various perspectives. In the initial years of the British administration, the translators were appointed by the Government. In 1840, the translation commission was constituted in Orissa which gives the historical evidence of the translation activities and its multidimensional role in the development of the society. There were several factors which helped to neutralize the social tensions through translation, viz:

1. Religious Evangelization

2. To Introduce Modern Literary Genres, i.e. autobiography, biography, novel, short story, travelogue, and different forms of poetry such as ballad, lyric, and sonnet, etc.

3. Writing Textbooks in various areas of knowledge

4. Preparation of Grammar and Dictionary

5. Language Learning

6. Employment and Economic Interest

7. Language Conservation and Preservation

The above-mentioned issues are significant in locating the function of Oriya translation in various contexts.

4.2.7. Missionaries and their Contributions to Orissan Literary Scene

The Paik Rebellion of Orissa ended in 1818. In 1821, Lord Hastings, the Governor General of British Government, permitted the missionaries to start their activities in Orissa (Patra 2004: 12, Swain 1991: 68). The philanthropic nature of the missionaries pushed Orissa towards various denominations of the missionary groups. They were the General Baptist of England, the General Baptist, the American Freewill

Baptists, the Evangelical Missionary Society and Roman Catholics. They opened their philanthropic stations all over Orissa for their evangelical work. Thus it was rightly remarked: "the province of Orissa is a portion of field of missionary labour, which has all along been occupied by one denomination only at a time. First, the Serampore missionaries sent preaches of the Gospel thither but on the arrival of the first missionaries from the General Baptist denominations they cheerfully relinquished the district in favour of the new labourers. Since that time Orissa proper, has, a mission field, been occupied exclusively by evangelists belonging either to the English General Baptists" (Swaro 1990: 1-2). Among these Missionary groups, the General Baptists Missionary Messrs. Bampton and Peggs proceeded from Calcutta in the later part of January, 1822 and they landed about fifty miles from Cuttack, on February.11th, 1822 for the purpose of evangelization (Sutton 1854: 19). Soon after them Charles Lacey came to Cuttack with his wife in 1823 and Amos Sutton followed them with his wife and they reached Cuttack, in 1825 (Sutton 1835: 61, Samantaray 1979: 45). Unfortunately, due to the death of his wife, he returned to England in 1825. In September 1836, Sutton visited the United States and again returned to Cuttack with Eli Noyes and Mrs. Noyes, and J. Phillips and Mrs. Phillips, the missionaries of the American Free–Will Baptist Society. They committed to their activities in Orissa division in 1838, though they had come two years earlier to Sambalpur. The Evangelical Missionary Society started its work in 1896 due to the inspiration of Miss Gilbert, who visited Mayurbhanj in course of her missionary tour in Bengal. Her inspiration led Kate Robert Allanby to come to Mayurbhanj from Brisbane for evangelical work (Swaro 1988: 80). Right from the beginning, the missionaries were characterized by a drive to translate the Bible as a means of providing a basis for the

preservation of orthodoxy and an accurate recounting of the life and teaching of Jesus. And also "translations of the works were produced mainly to meet the demands of pedagogy" (Das 1991: 75). They provided vernacular grammars, dictionaries; textbooks, philological writings, and religious and non-religious texts into Indian languages for the purpose of education and administration. The missionaries had considered it a legitimate duty to educate the natives. James Peggs, the first Baptist missionary of Orissa wrote "we hope to promote education as preparatory to the reception of the gospel" (Dhall 1997: 151). Rev. Amos Sutton another missionary since 1824 wrote that "the promotion of education among the people is another legitimate branch of missionary benevolence and they promoted both vernacular and English education. Around 1823, they established 15 elementary schools" (ibid.).The missionaries started to promote vernacular literature in all aspects. Though, William Carey, Ward, and Marshman of Serampore had prepared the Oriya Bible and Oriya religious tracts through translation, later on the process of translation continued by Reverend Amos Sutton, Charles Lacey and his son William Charles Lacey, Eli Noyes, J. Phillips, E.B.C. Hallam, J. Stubbins, J. Buckley, J.G. Pike, and their wives and converted Oriyas. Then, vernacular education, English education, special education for women were introduced and promoted by them. They established the first printing press at Cuttack in 1838. Their main objective was to covert the natives into Christianity. Through the process of conversion, they understood "if preaching of the gospel was necessary it was necessary to spread education so that the Bible could be read and understood. Its translation and publication into Indian languages were also essential. As a result, the missionaries turned out not only to be preachers and translators, but also publishers and educators" (Dhall 1997: 142). Distributing Bibles and religious tracts

among the native converts made them translate the religious stories to the native vernaculars.

Various activities of the missionaries were explored by Amos Sutton. His book on *Orissa and its Evangelization* (1850) clearly demonstrates their interest in learning the Oriya language and thinking about its progress. Sutton (1850: 318) categorically said that the missionaries of Orissa should furnish every school with books in the Oriya language. To promote conversion, "they established the first English School, which as the report for 1842 says, in now merged in the Government School. Thus after running its useful course for seventeen years, distributing the stream of knowledge through many parts of this desert province, the stream has swollen to a river, whose waters, if less limpid, will yet form a vaster body, swelling on we trust with increasing power, and bearing on their bosom the ark of knowledge through the length and the breadth of the land". He recorded an important role of translation in order to serve the Government and educate the natives through their vernacular medium. He said that "one of the brethren has felt called upon to devote a portion of his time to the translating of various documents and legal enactments for Government, not as a mother of choice but duty, under the circumstances of the care, and may, yet continue to do so. Thus did Dr. Carey, the leader of missionary group in India" (ibid.). Again , "the preparation of grammars and dictionaries, the translation of the Word of God, the preparation and printing of religious tracts, are all so many departments of labour developing on the missionary"(ibid.). For the purpose of printing and publishing their religious texts they established a printing press at Cuttack in 1838 (Sutton 1850: 319, Patra 1988: 129) which was named as Orissa Mission Press Cuttack. On this subject, there was a report prepared that mentioned the

main objective of the mission as "closely connected with the translating in printing department, our mission this year presents the new and interesting features in establishment of a printing office in connection with our mission, and in the centre of Orissa" (Sutton 1850: 319). The missionary activities were vividly reported in the newspaper named as *Friend of India* which was edited and published by Carey and his friends Marshman and Ward. Sutton wrote in his same book how the missionary activities were positioned in Orissa through the sympathy of missionaries:

"Orissa – we have received a copy of a tract missionaries have this year established at that station. It is printed in the Oriya character and for neatness of execution is not exceeded, doing any similar brochure which has issued from the Metropolitan Press in Calcutta. It does no little credit to those to whose feelings of public spirit and Christian benevolence the district is now indebted for an efficient press. The establishment of a press in any province is an important era in its history. It is delightful therefore to contemplate the rapid increase of the means of intellectual and religious improvement through means of this mighty engine in the various and even remote provinces of this empire. We know witness the establishment of process at the opposite extremities of the Bengal presidency through the spirited exertions of missionaries, but for whose labour those provinces might long have remained destitute of them. Looking down to the southern most of the provinces, we find a press setup in country of Orissa. "We rejoice that a press has been established in that country capable of executing any works in the Oriya language and character. The extent to which the language is used has only been discovered of late. We find that it is spoken and written through and extent country three hundred miles in breadth from the sea to one hundred miles in breadth from the sea, to one hundred miles in length west Sambalpore, and more than two hundred miles in breadth from Midnapore, where it melts into Bengalee (Bengali) , to Ganjam, where it meets the Teloogoo (Telugu).It was indispensable therefore to the competences of missionary operation to that kingdom that means should be provided on the spot for multiplying books in a language so extensively used. But why should the benefits of this local press be confined to missionary operation? "Why should not Government avail itself or the means of communication with the people which have thus been provided, by publishing its own acts and notifications through the same channel? We know that a strong disposition exists in the highest quarter to provincialize the public service in Orissa. It is the wish of Government that those who are appointed to this province should apply themselves earnestly to the acquisition of the vernacular tongue, and should more in a circle of promotion within the province itself. In this arrangement there is much wisdom. But to render it efficient, it is necessary to follow it up by the translation of all orders, which the people are required to understand and act on, into their own language, and by a liberal use of the press which has now been established in the province….. Two presses have even since been kept in operation, and a large number of useful works published, under the management of Mr W.Brooks, (Sutton.1850. 319-320). "The Orissa missionaries have ever been characterized by their devotion to this department of missionary labour .Messrs, Lacroix and Mullins, in their lecture

on the Orissa mission, remark — "The preaching of the gospel in the vernacular language, has been the great means employed by the missionaries in Orissa. They have not neglected the preparation of a Christian literature, the translation of the bible, the printing of tracts, or the education of youth; but public preaching in all parts of the country has always been considered by them a first and chief duty." After other remarks, laudatory of our missionaries in applying the native language and mythology to the purpose of the evangelization of the people, they add—"The Orissa mission may justly claim the title of the great preaching mission of Bengal. "We mention these things, not to unduly praise the instruments of God's mercy to a heathen land, but to show how successfully the native language, native illustrations and modes of thought, and a knowledge of the native system, may be acquired by English missionaries who take up this matter as their one great subject of study, and the one great vehicle of preaching the gospel to Hindoos (Hindus)." We cannot but be obliged to our brethren of another denomination for this generous testimony. The writer hopes, however, it is not so exclusively due to the Orissa missionaries. There are some in Bengal and other parts of India, he knows, who are like-minded, while several of his brethren of the American Baptist mission on the eastern side of the Bay of Bengal have equaled, if not exceeded us, in this mode of evangelical labor" (Sutton 1850:328-329).

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This description of Sutton states the pioneering efforts of missionaries in setting up a printing press, translating sacred texts and government treaties, school books, vernacularization of texts encouraged and promoted by the missionaries. Newspapers, journals, and periodicals in Oriya were published by them. They wrote "textbooks for use in the schools and translated Holy Bible and compiled dictionary in Oriya" (Mohanty 1988:88). They introduced new literary genres: prose, fiction, translation, travelogue, grammar, and dictionary in vernacular languages. Their main goal was to spread Christianity in Orissa by establishing the printing press, running the literary periodical and journals which supported them in preaching Christianity on the soil of Orissa. Their mission of proselytizing not only flourished but also helped in canonization of the Oriya literature. They contributed a large number of translated texts in Oriya which were used by the Vernacular School Book Society (VSBS) as the textbooks for pedagogical purposes. The grammar, dictionary, journals and periodicals were introduced during the same period for evangelic and teaching purposes

There is ample evidence about the modern era of Oriya translation which was introduced by the missionaries. They sped up their religious evangelic activities and tried to spread the western knowledge and reality of human life through the Christian literatures. The literary contributions of the missionaries represent the variety of literary compositions in Oriya which were written, transcreated, and translated by them. The religious texts like the Bible, religious tracts, and religious pamphlets were translated by the missionaries and converted Oriya missionaries. The examples of Oriya Bible translations and religious tracts shed light on the translation history of Oriya and its important aspects.

4.2.8. Translation of the Bible to Oriya

Translating the Bible and other religious tracts were the primary aim of the missionaries. The first Oriya translation of the New Testament was published in 1807 (Cox 1842:170). It was translated from the Greek sources with the help of William Carey and his translation team of Serampore. The same version of the Bible was revised and improved by Sutton in 1840-1844 and was published from Orissa Mission Press, Cuttack. There were several versions of the Bible translation in Oriya. A missionary and an activist from Orissa, Rev. Prafulla Kumar Patra says that a New Testament of Oriya was published in 1808 (Patra 2004: 173). Another report of Fort William College, 1804, September mentions that first New Testament of Oriya was published in 1809 (Samantaray 1983: 97). George Smith, a biographer of William Carey, mentioned that the Oriya translation of New Testament was printed in 1811 and Old Testament in 1819 (quoted in Arangaden 1992: 06). There were several versions of the Oriya Bible translation and they were revised by several translators from time to time. The translators

were mostly foreign missionaries and converted Oriya missionaries. For example, the Oriya translation of the New Testament was again done by Isaac Stubbins in 1858. He tried to make all possible corrections and John Buckley completed it in 1862 (Dhall 1997: 199).This version received an excellent acceptance among the native converters of Orissa (Patra 1942: 173). In the year 1872, Buckley with the help of a certain native preacher, Jagu Raul published the revised version of the Old Testament. Further, the New Testament was translated in 1893 by J. G. Pike. After many years i.e. 1924, Rev. H. W. Pike began the translation of New Testament in his own style. It was known as the "Pike Edition" (now a copy of the same version is preserved in the Bible Society, Bangalore). He was assisted by Rev. Benjamin Pradhan. In the year 1938, the translation of the Bible work resumed under the joint responsibility of the Orissa Christian Society, British and foreign Bible Society and different missionary societies operating in Orissa. Rev. Benjamin Pradhan, Rev. F. Fellows, and Rev. Gangadhar Rath (of the American Mission) began with the revision of New Testament. Rev. A. Anderson of Danish Lutheran Mission working in South Orissa joined in this effort, and Rev. B. Pradhan was chief member of the revision committee (Patra 2004: 173, Dhall 1997: 199). It was expected that this revised version of the Bible would be more readable for the native preachers. There were many religious and moral tracts translated by the missionaries that are claimed as their significant contributions which inspired the Oriyas to improve their literary genres.

4.2.9. Translation of Tracts and Religious Literature to Oriya

Translation of religious tracts into Oriya was another religious translational contribution of the missionaries. The Bible Translation Society and Tract Society of

America provided funds for printing the religious gospels and tracts in native languages. The first religious tract in Oriya was written early missionaries, Rev. William Bampton, and Rev. J. Peggs. While coming to Orissa in 1822, they received 1000 religious books and 500 religious tracts from Serampore Mission Press, Calcutta for spreading Christianity among the natives. In 1835, 28000 tracts were distributed by the missionaries to the native people of Orissa (Samantaray 1983: 98). It was one of the primary duties of the missionary groups to translate and prepare the religious tracts in Oriya. The first tract to be printed by the Orissa Mission Press was "*Jagannath Tirtha Mahatmya*" (Greatness of the Pilgrimage to Jagannath). Most of the tracts published in Oriya were translations (Dhall 1997: 195). Amos Sutton also composed thirty tracts, several of them in poetry, to meet the requirements of the people. A list of Oriya tracts are extracted from the book *Unabimsa Satābdire Oriya Sāhityare KhriTian Misanārimānankara Dāna* (Contributions of the Christian Missionaries to the 19th century Oriya Literature) by Mohapatra (1988: 132) which are given below

English	Oriya Translation	No of Copies Printed
Catechism (Vol-1)	sesa bāNi	5000
Old Story	purātana kāhāNi	1000
Current Sayings	kareNT Seings	100
Ten Commandments	dasa āgyāǹ	5000
True Refuge	asala saraNārthi	5000
Negro Servant	nigro bhurtya	5000
Ripe Mango (in verse)	pacilā āmba	5000

The Redeemer	mukti pāithibā loka	5000
Child's Instructor	pilānka sikhyaka	3000
Sweet Story of Old	madhura kāhāNi	2000
Line upon Line	lāine app lāine	1000

In the process of evangelization, the missionaries translated and distributed a large number of tracts in Orissa. In the year 1835, about 28,000 copies of tracts were distributed amongst the native preachers of Orissa. For the purpose of translating and publishing tracts, the American Tract society had financed 500 dollars to Orissa missionaries. In 1837, the missionaries of Orissa received ninety reams of paper and one thousand dollars for printing of tracts in Oriya. The Annual Report of the Committee of Baptist Missionary Society in 1897 gives a list of the following tracts that were published by that time in Oriya:

SL. No	Name of the Tract	No. of Copies Published
1.	māLati o bhāgyabati	2,000
2.	Jewell Mine o Salvation	10,000
3.	Sermon of the Mount	5,000
4.	Miracle of the Christ	5,000
5.	muktira mārga	10,000
6.	jamidāra o rayata	1,000
7.	srustira kathā	6,000
8.	pilānka dharma geeta	500
9.	baibelara sisu	1,500
10.	Selection of the Tract	2,000

11.	Jagannath Tested	10,000
12.	Christian Jeevani	10,000
13.	True Christian	3,000
14.	Line upon Line sheshajai	1,000

All these Oriya tracts were translated from English by the missionary translators. The publication of copies confirms the popularity of the tracts and various important social and religious themes were narrated in those tracts. A few tracts were discovered by Mukherjee (quoted in Dhall 1997) which are listed below.

SL.No	English	Oriya Translation
1.	Abridgement of Baxter's Call to the Uninvited	pāpimānanka prati nivedan
2.	True Refuge	satya āshraya
3.	Three Words of Instructions	upadesara tinoTi kathā
4.	Memoirs of Laxi Bai and Duibee, Two Christian Women	laxmibāi puNi duibeenkara carita
5.	Death's Judgment of Futurity	mrityu bichāra dina o paraloka bisaya

There were several tracts translated by W. Brooks and were listed by Srinibasa Mishra's *Adhunika Oriya Gadya Sahitya*-1811-1920 (Modern Oriya Prose Literature-1811-1920) (Mishra 1995: 48).

SL No	English	Oriya Translation
1.	Christ's Invention	Christian āmantraNa
2.	Open Door	unmukta dwāra
3.	Jewel Mine of Salvation	muktira maNimaya kāhāNi
4.	Answer Relating Religious Questions	Dharama sambaMdhiya Jigyansara uttara

There are a few tracts catalogued by J.F. Blumhardt's (1894) *Catalogue of Assamese and Oriya Books* (pp.1-34) in the Library of the British Museum, London. Those are not referred to by the Oriya missionary researchers of same period. These tracts need to be discussed for studying the modern literary styles of Oriya prose and poetry.

SL.No	Publication Year	Name of the Press	Name of the Tracts
1	1836	Serampore Mission Press	iswarankara datta sastra ki (The Divine Original of the Bible)
2	1837		Dubanara niyama (Baptismal Convenant)
3	1837		sad sat jagannath brutānta , Jagannath, a Form of the God Vishnu: an Account of the True and False
4	1839	Mission Press Cuttuck	pāpimānankara prati nivedana (An Abridgement of Baxtor's call to the Unconverted)
5	1839		mahāvicāra dina (The Day of Judgment)
6	1839		mrutyu, vicāra dina, paralokara bisaya (Death, Judgment, and Futurity)
7	1839		dibya varnamāLa (The divine alphabet)
8	1840/1848		traNacaritrodaya (The Life of Christ)
9	1841		satya dharma prakāsa (An Epitome of the True Religion)
10	1841		ghata chhar helā (The Gate Thrown Open)
11	1841		dharma-pustakara sāra (The Essence of the Bible)
12	1841		Jisu khrishTara nimantraNa (Christian Invitation)
13	1841		khrisTara āscharya kriyā (Miracles of Christ)
14	1841		ksrisTar drisTanta kāthā(The Parables of our Lord Jesus Christ)
15	1841		joshephara caritra (The History of Joseph, extracted from Bible)
16	1842		dharma vyavasthā (Divine Law)

All these tracts were based on the stories of the Christian religion, moral lessons of Christianity and pilgrimage anecdotes of Hinduism. By distributing these tracts, the missionaries tried do away with the Hindu religious orthodoxy and superstitions of the common Oriya people. Apart from these tracts, missionaries also translated a few literary religious texts of modern English to Oriya for the purpose of pedagogy.

4.2.10. Translation and Writing School Books in Oriya

The textbook or school book preparation was one of the greatest contributions of the missionaries. Before 1822, there were no modern schools in Orissa and also before 1852 "there were then no printed books in Oriya except the Bible and no printing press in Orissa except the Cuttack Mission Press. The missionaries ran a school in Balasore. Only the Bible was taught there. No Hindu children would attend for fear of losing caste by reading their book" (Senapati 2006: 64, Boulton 1985: 12). In the year 1823 the English Charity School was established by the missionaries in Cuttack (Sahu 2001: 1134). For the educational purposes, they translated a few English and Bengali books into Oriya. The textbook writing initiated by the colonial officers with the help of the missionaries like Rev. Amos Sutton, Rev. J. Phillips, W.C. Lacey who had written grammar, dictionary, history, geography, parables, and fables, mathematics, and general science were "the first crops of writings meeting the indigenous pedagogic requirement" (Pati 1994: 03). For writing textbooks in Oriya, the missionaries adopted translation as a method to prepare the school books in a short duration. The British Government also encouraged and patronized the missionaries and their textbook writing activities were appreciated. Keeping this in mind the then Commissioner Mr. Pakenhome had requested Rev. Amos Sutton to compile an Oriya grammar book. In 1831, Rev. Sutton's Book *An Introductory Grammar of Oriya Language* was printed at Serampore. Again Mr. Pakenhome's request, Rev. Sutton translated this book into Oriya entitled as *Oriya Byakaranara Upakramanika (*An Introduction to Oriya Grammar) Company purchased for 100 copies, at five rupees each" (quoted in Samantaray 1979: 15, Dash 1983: 33, Mahapatra 1988: 187, Dhall 1997: 200). On this occasion, Sutton wrote: "I have endeavored to simplify the language as

much as possible. That no improvement can be made I do not support, however, I did the best circumstances would allow" (quoted in Samantaray 1979: 15). He further remarks: "I hoped the Government subscription would about clear the expense and that the Mission and the cause of humanity would receive sufficient benefit to justify the labour employed on the publication" (quoted in Dhall 1997: 200). In the process of translation the General Baptist Missionaries of Orissa tried to fulfill the want of School books in Oriya. They printed and distributed a few primary school books among the Oriya Schools. Of the early missionaries of Orissa, William Charles Lacey, Amos Sutton, and J.S Phillips the textbook writers and their books got selected by the School Book Society and Vernacular School Book Society in Orissa. *The Annual Report of Council of Education for the Year 1842-43 :*(pp.32-33) contains a section (from no. 55 to no.67) on the instructions of writing Vernacular Class Book in Oriya in which the textbook writing guidelines were discussed. The parameters were:

1.   On the 10th of September, 1842 the Local Committee of Cuttack requested that with reference to the circular letter of the 20th June, 1842 above recorded, and in compliance with the directions therein contained, they had selected, subject to the approval of the Govt. Rev. A. Sutton, whose proficiency in Oriya literature is well-known and Bissumbhur Bideabhusana, the Head Pundit of the Govt. School, as the fittest persons for preparing the required books in the vernacular language.

2.   The Local Committee proposed that the first book should be made out of 3 little works already in use in the Govt. schools: first, a small primer; second, a *Nitikatha* or Moral stories; third, an elementary geography with small alternations, and the addition of a fourth part of Oriya spelling.

3.   With reference to the grammar, the Local Committee stated that Mr. Sutton had two works in hand, but that with neither did he feel satisfied, any they proposed to adopt one then in course of preparation by the School Pundit, subject to such alternations as Mr. Sutton might think fit to make, while it was passing through the Press.

4.   The vocabulary Mr. Sutton was willing to prepare and sent to the Local Committee a specimen which they were of opinion would answer the desired purpose.

5.   It was mentioned that there was a Local Committee at present in use in the School; but the Local Committee and Mr. Sutton concurred in opinion that a copy of the one used in Bengal (*Ganitanka*) should be obtained and the necessary alternations made to adopt it in Orissa.

6.   The Local Committee wished to introduce in the school a work in English and Ooriah (Oriya) entitled Elements of Natural Philosophy in a series

of familiars dialogues on Geography, Astronomy, etc. with a few brief historical notices, chiefly complied from works approved by the Committee and published by the School Book Society. Mr. Sutton suggested that it might possibly be enlarged and improved by any compendium by Dr.Yates, or otherwise.

7.   Mr. Sutton also had commented upon Vol.2 of this work, relating to the animal, Vegetable and Mineral kingdoms, it was stated to be a verbatim translation of the later part of Dr.Yates'books and the Local Committee recommendation that Mr. Sutton should be solicited to complete it for the Govt. institution in the province.

8.   In the History of Orissa, Mr. Sutton had no objection to undertake the preparation of it would be an abridgement of Sterling's, with such alternations and corrections as might be procured from the writings of Messer's. Chamberland and Minto, the Civil surgeons of Pooree (Puri) and Cuttack, who are compiling statistical reports of their respective districts; the only work at present printed, being a small volume of Ooriah (Oriya) History of about 90 pages chiefly complied from the *Dig Dursun*.

9.   There was another book which Mr. Sutton suggested as suitable for the school where English and Ooriah (Oriya) are taught, and which the Local Committee thought well calculated to teach a proper method of translation viz, the *Bakya Bolee* or Idiomatic Expressions by the late Dr. Pearson and Dr. Sutton, it was mentioned, would engaged to supply this Volume in Ooriah (Oriya) within a year. The Section (Section of the Council of Education for Vernacular Class Book) were of opinion that: (1) Improved Grammar, with a small spelling treatise prefixed, (2). A Vocabulary, (3) Local Arithmetic (both with official Revenue and Judicial, and Salt, and terms explained), (4) A work adopted from those noted in the margin (Marginal Note: Chamber's Geographical Primer, Ditto, Introduction to the Sciences. Ditto, Mechanics) into Ooriah (Oriya), i.e. a Reader on these subjects, and (5) a History of the Province in Ooriah (Oriya), adopted from Sterlings's *Orissa*, Dr. Chamberland's *Pooree,* Mr.Minto's *Central Cuttack*, and Dr. Dicken's *Balasore*, and Mr. Sutton's own local knowledge and great experience of the Province, should be sanctioned (quoted in Samantaray 1979: 53-56).

After this resolution, radical changes were seen in Oriya textbook writing. The maximum Oriya textbooks were prepared by Amos Sutton. His *Introduction Grammar of the Oriya Language* published in 1831 from Calcutta. It is claimed to be first printed grammar of Oriya language (Samantaray 1979: 15, Dash 1983: 29, Mahapatra 1993: 22, Mahapatra 1999: 3). There were several textbooks which were translated and composed by Amos Sutton. A list of these is given below: (1) *Introductory Lessons in Oorya* (Oriya) *Language* (1843) translated from Grierson's "*Idiomatic Expression*" or "*bākyaboli*" (1820), (2) *A Vocabulary of the Current Sanskrit Terms* (1844), (3) *The First Lessons in Ooryah- Ooryah and English* (1844), (4) *Vernacular Class Book Reader* or *sārasangraha* (1846) (it was translated from Yates's *Vernacular Class Book*

Reader for College and School (1844), (5) *Ooryah (Oriya) Instructor* (1846), (6) *History of Orissa* (1846), (7) *Ooryah Primer* (fourth edition: 1850), (8) *padārthavidyāsāra* or *Elements of Natural Philosophy* (1830,1832,1845), (9) *The Moral Class Book in Ooryah* (1852) were translated and written by Amos Sutton. Besides these the books like: *geeta govinda* (1840), *nitikathā* (1840) *amarakosa* (1845), *batrisha singhāsana* (1850), and *oDiya gaNita* (1856) were selected for the pedagogical purpose.

The tradition of textbook writing was followed by many missionaries of Orissa. Phillips wrote *Geography of Orissa* (1845) and a dictionary in Santali. William Charles Lacey wrote Oriya Grammar (1855) and edited *nitikathā (*1855) and *hitopodesa* (1855), and J.S. Phillips wrote Geography in Oriya in 1845 (quoted in Swaro 1990: 201-202). *phulamaNi o karuNāra bibaraNa* (The History of Phulamani and Karuna of Mrs. Mullens, a book for native Christian women) was translated into Oriya from Bengali by Rev. Stubbins and published in 1871 by Cuttack Mission Press (Blumhardt 1905: 332). There were also several Bengali books prescribed in Oriya medium schools during the same period. Mr. Rose, the first inspector of Orissa, after making a survey of the educational system had spoken in favour of improving the standard of textbooks in Oriya. He had acknowledged Oriya as a separate language and not a subsidiary of Bengali. Therefore, he had expressed his gratitude to Rev. Sutton and Rev. W.C. Lacey for their contribution towards the preparation and publication of textbooks for students (quoted in Dhall 1997: 205). In the context of textbook preparation, translation was adopted by the textbooks writers for supplying the school books in Oriya and also the same had been followed by the Oriya textbook writers. The missionaries translated a few Bengali and English books to Oriya which were selected as the textbooks. These are: *swargiya jātrira bruttānta* (1838) was

translated by Amos Sutton from J. Bunyan's "The Pilgrim's Progress" and "The Holy War" of him was translated into Oriya as *dharma juddhara bruttānta* by W.C. Lacey in 1880 (Blumhardt 1894: 15) and again it was revised by W. Brooks of the original Oriya translation by Charles Lacey by the same name *dharma juddhara bruttānta* (1880) and published in Cuttack Mission Press. A religious text, *dharma pustakara sahakāri* (Companion to the Bible) a revised edition prepared by J. Buckley of the original translation of Amos Sutton and that was published in 1880 by Cuttack Mission Press. Philip Doddridge's *the Rise and Progress of Religion in the Soul (Part-1)* translated into Oriya as *manushyara manare dharmara utpatti* (1840), W.C Lacey translated Rajkrishna Vandyopadhya's Bengali *nitibodha* (1864) and Tarinicharana Chattapadhya's *bhugoLa bibaraNa* (1859) into Oriya. William Miller translated J. Vaughan's *Missionary* into Oriya as *saphaLa bhabishyavāNi* (1878) (Blumhardt 1894: 1-34). The command over the languages helped the missionaries for preparing the textbooks, grammars and dictionaries in the vernacular languages. The government also patronized them for writing the same. On the one hand, the religious evangelization and on the other hand, their survival interests were instrumental for cooperation with the government in acting in the favour of native education and running the government without any disturbance. The grammar and dictionary writing in vernacular languages was another significant contribution of the missionaries. Oriya grammar and dictionary writing was initiated by the missionaries and Amos Sutton, wrote one of the Oriya grammar in 1831 on receiving an instruction from the British Government.

4.2.11. Journalism and Oriya Prose

The sincere efforts of the missionaries were helpful to publish and edit several magazines, journals, newspapers and periodicals in Oriya. The first Oriya printed monthly magazine *gyānaruNa* (1849), published under the editorship of Charles Lacey. Then *prabodha candrikā* (1856), *aruNodaya* (1861), *agyyani* (1872), *tāraka* (1883), and *prabhāti tārā* (1896) were published under the patronage of the missionaries and the British government. Among them *probodha candrikā* was the most popular.

Pati (1994) has discussed the significance of *prabodha candrikā* and its contribution to the growth of Oriya language, literature, and cultivation of the native minds. He states, "it was both a literary and newsmagazine which was edited by William Lacey, and brought out under the hearty support of Christian Mission, the paper was distinguished for its liberal outlook, and commitments to local culture and interests. William Lacey deserves the highest compliments for his sagacious editorship of the paper. Under his supervision it popularized a number of edifying stories from ancient Indian literature, conveyed brief but balanced and representative accounts of the local, state level, national and international scenario, incorporated a number of informative articles on a wide verity of geography, culture (including tribal life), scientific, historical, and religious subjects and also carried a monthly calendar, result of unknowing native language and translation of fables. Most important of all, it prepared the grounds for healthy indigenous organs to develop by transmitting an awareness of the vital significance of such attempts, and by demonstrating the flexibility and precision of a nascent modern Oriya prose in tackling a wide variety of themes. In the first editorial note, Lacey wrote for the paper is a memorable document.

In it he reminds the Oriyas of ancient glories of their land and its vast spread, goes on to emphasize that even in its present state it is a considerable territory with a large population, draws their attention to the neighbouring state of Bengal where modern newspapers and books in the native language had proliferated in a short time through the efforts of intellectuals who had sharpened and polished their prose into an effective medium of modern communication, and with the support of new educational institutions had stimulated and economic and cultural regeneration in the state, and ruefully points out how the Oriyas have languished, cherished small acquisitions and neglecting that knowledge with the aid of which far greater prosperity could be attended. The editorials then outlines a broad profile of the paper and concludes by saying it is not intended to further the interests of any particular religion and no one should apprehended a danger to his faith in subscribing to the paper" (Pati 1994: 31-32). In addition to the views above, there was an epilogue titled *pāThakamānanka prati prathama patra*. "First letter for the readers" written by the editor of the *prabodha candrikā* (in 1856, January) in its first issue in which he declared that "the gist of the paper will based on the translation of the English and Bengali newspapers publishing in Calcutta" (quoted in Mohanty 1984: 03, my translation). This newspaper not only contained the translation of fables, but it was also a complete byproduct of translation. The role of translation in the development of journalism was one piece of evidence for positioning the vernaculars from other linguistic sources.

All these activities of the missionaries and their contributions towards the development of the Oriya language, literature, culture, education, and print media were seen by the people in the light of religious conversion. The subject of religious

conversion could not be accepted by the natives since they had their own religious tradition. Due to their religious orthodoxy, the Oriyas never preferred to access the missionary education for their children. "Since Oriya had avoided schooling out of concern for religious conversion, there were few with education, and so Bengalis were appointed as teachers not just in the high schools of major towns like Cuttack, Puri, and Balasore, but even in more remote places like Charchika, Angul, Bhadrakh, and Jajpur" (Mohanty 2002: 64). As a result, the Bengalis dominated the British administrative services in Orissa division. Their multilingual skill subjugated the Oriya people and their education was totally monopolized by them. Implementation of Oriya as the language of the court as well as the medium of education in Orissa was delayed for various reasons. Needless to say that "first, the top government posts in Orissa were held by British officers and the other senior posts by Bengalis and other "foreigners." Neither British nor Bengalis knew the Oriya language. Second, there was a shortage of educated literate Oriyas to do this work" (ibid: 58). Due to these reasons, Bengalis not only joined under the government of British but also tried to replace Oriya by Bengali in Orissa. At the same time "Oriya too was suddenly threatened by Bengali around 1841 on the plea that it was a dialect of Bengali" (Das 1991: 128).

4.2.12. The Oriya Language Movement and Translation

One of the important views on Oriya translation is that it was meant to meet the pedagogical as well as administrative demands. Translation was considered a tool for writing of textbook during the Oriya language movement. It was not only an important aspect of translation activity but also helped in the progress of Oriya language and

literature. In this context, these historical factors are worth discussing for finding out the themes and perspectives of Oriya translations and its socio-political consequences. Though the British government emphasized the translation activities for the demand and development of native education and vernacular language in Orissa, this issue has not been properly and systematically studied. During the colonial period, translation played a significant role for creating literary and linguistic awareness among the Oriya speakers. Another important feature of modern Oriya literature is that the new literary genres evolved from the tradition of translation practices. Linguistic controversy between these two linguistic groups-Oriya and Bengali was significantly resolved through translation. Second language or foreign language learning was initiated and practised through the Grammar-Translation (GT) method and also translation of various types of books encouraged the sociolinguistic debates in Orissa which can be considered as an important contribution to translation. A sociolinguistic study of any language dealing with language standardization, question of dialect versus language, a dichotomy between native and non-native linguistic expressions were made possible because of translation through the production of various literary and non-literary texts from other languages. The above criteria of Oriya translations show the visible aspects of translation and its interventions in the growth of modern Oriya literature.

Most languages have their own systems that develop through the processes of evolution and influences. Similar strategies are found in Oriya which was privileged to come out through the practice and production of translation. The present section aims to focus on the essence of translation which was proposed for the pedagogical demands and often brought out the linguistic and literary genres in Oriya. There were several

continuous efforts from the British officials for the development of the vernacular language, literature, and education in Orissa. At the same time the cultural and linguistic contact between Oriya and Bengali institutionalized the politics of translation and its multidimensional activities very significantly.

The socio-political and cultural contact between Bengali and Oriya was formed through the policy of religious preaching, trading, war, and official services. As a result all these sociological and historical events benefited them for their service and survival. In this context, one of the historians of Orissa, Pyarimohan Acharya states that the Bengalis started settling down in Orissa beginning from the time of the Ganga Dynasty. According to him "the number of Bengali settlers in Orissa at the present day (1879) is by no means small, for it almost exceeds one lakh. They began coming to Orissa in the time of the Ganga Dynasty. The last independent king of Bengal himself fled to Orissa in 1203. And afterwards Caitanya came to Orissa in the 16th Century, together with many Bengali Vaisnavas. Puri Jagannath temple also tempted many Bengalis to come to Orissa. Many of them settled down here, influencing considerably Oriya society and customs, and being them strongly influenced in their social practices by close contact with Oriyas" (quoted in Boulton 1993: 64-65). So it is a fact that the same emigrational attitude of the Bengalis was found during the period of Mughal, Maratha, and then British in Orissa. The regular cultural and political encounter between Oriya and other immigrants benefited in the form of linguistic conversancy and they settled down in Orissa for their livelihood and survival interests. By showing their linguistic qualification, they were appointed in various official positions under the British Government. Significantly in 19th century, most of the higher posts in Orissa were held by Bengalis and they were very

dominant because of their European knowledge and multilingual skills. Almost half a century from the Paik Rebellion (1817) to another historical catastrophe, *Na Anka* famine (1866) is described as follows: "this disaster could only open the eyes of the rulers and the administration had a direct impact on the subsequent developments in the state. The ruling class then tried to be careful about the Oriya's improvement. Communication system was improved, postal facilities were made available, railway lines were laid and thus gradually Orissa was connected to outside world" (Das 1998: 3). All kinds of social situations gave a chance to the Bengalis for enjoying their living in Orissa under the support of British government. A similar view about Bengalis' migration to Orissa has been observed by Boulton, who points out that "by the 1860s the major part of Orissa had been reduced to virtually a 'suburb' of Bengali. The administration, education, and commerce of Orissa were all subservient to Calcutta. Orissa's coming under British rule after Bengal had set in motion a vicious circle of events which threatened to annihilate Orissa. Because of the administration set up, the non-European Inspectors of Schools in Orissa were recruited from Bengali because of the shortage of textbooks in Oriya, textbooks were imported from Bengal, because of the Bengali textbooks, the medium of instruction, and most teachers in Government schools were Bengalis. It was a self perpetuating chain of events, whose ultimate effect was to stunt the Oriya language and whose ultimate effect would have been to stunt the Oriya nation" (Boulton 1993: 66-67). In the 19th century, Orissa was occupied by the immigrants from states and "the Oriya felt invaded and superseded by foreigners. Phakir Mohan Senapati, the master craftsman of the realistic tradition in Indian fiction, wrote in his *Atmajibanacarita* (autobiography) that not a single Oriya was allowed to join the Public Works and Postal Departments. He has

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also vividly described the situation in *Utkala Bhramanam* (Travel in Utkal) (1892) as follows:

The Kammas (Telugus) have occupied the south; the north has become the home for the Bengalis; the west has gone into the Marathas' hands. . . . The Marwaris, the Kapodias, the Bhojpuris, and the Modis have taken over the trade and commerce. The Oriyas till the land and cut the paddy plants, but the Gujaratis enjoy the harvest. The judges, the pleaders, all are foreigners. Even the clerk in the post office is not a native. As a result, there were not enough literate, native Oriyas to carry out the job of maintaining records in their mother tongue" (quoted in Mohanty 2002: 58-59). Since there was no single native Oriya with the required education, the Bengali and other immigrants occupied most of the teaching and administrative posts in Orissa. Their linguistic hesitation often raised the question of language replacement by using their own mother tongues. Bengalis wanted to use their mother tongue Bengali as the medium of education in Orissa. These issues became very serious among these linguistic groups. As a result, Oriya language movement started in 1868. For resolving the linguistic tension between two linguistic groups, British officials and native intelligentsia from both the sides debated and discussed seriously and regularly for their linguistic specificity. The issues like shortage of textbooks, literary texts, and linguistic independence were hotly debated by them. These issues created the linguistic consciousness among the native and non-native intellectuals and they tried to resolve this linguistic tension between the Oriyas and the Bengalis. Similarly, Sambalpur and Ganjam both regions were also threatened by Hindi and Telugu speakers respectively at the same time. In 1871 and 1896 these two

languages were replaced from both the regions and Oriya was introduced as the language of the province.

In this social context, translation brought out the literary and linguistic renaissance in Orissa. While on the one hand, translation renders one linguistic expression into another linguistic expression, on other hand, it encompasses the textual vitality with its origin and development. The Oriya language movement is a historical event which originated and developed from a historical linguistic debate among the Oriya intelligentsia, British officials, and Bengali intelligentsia. During this period of Oriya language movement, translation was made possible to bring out literary canonization and sociolinguistic discussions among the people.

If we consider the pedagogical scenario of Orissa before the period of language movement it will not be wrong to state in this regard that there were merely a few textbooks, grammars, dictionaries which were prepared by the missionaries and Bengalis. Since there was no Oriya intelligentsia who could write or translate textbooks in Oriya and also educate the pupils using their mother tongue, the entire education system was captured and dominated by the Bengali immigrants. There are several causes which triggered serious debates and nationalistic sensibilities after the great famine of Orissa in 1866. The social factors triggered a massive movement against the antagonistic views exaggerated and spread by the Bengali intelligentsia on the Oriya literature, language, education, and linguistics studies. Though several scholarly writings have been published on Oriya language movement in the recent years, they have not emphasized the role of translation in it. In the context of Oriya and its restoration movement, the historical and political views have been explored and discussed by the scholars of Oriya literature,

linguistics, and history, but no remarkable steps have been taken to position the role of translation in Oriya language movement which played a significant role for Oriya language restoration. The following aspects of Oriya language and literature such as linguistic authenticity, literary identity, and literary canonization evolved through the translation activities are quite silent in their discussions. So the present section tries to give a clear picture on the Oriya language movement and the appearance of translation for creating an Oriya identity. At the same time Oriya intellectuals were involved in various literary activities including establishment of printing presses, writing of textbooks, editing of manuscripts, publishing of journals and periodicals, newspapers, and compiling of dictionaries and grammar for creating new literary genres in Oriya.

 For establishing the role of translation in Oriya language movement, it is essential to discuss the historical outlines of the movement and its various aspects which have already been discussed by various scholars. Let us first discuss the causes of the Oriya language movement and its relationship with translation briefly.

There are plenty of archival materials about the Oriya language movement documented by the colonial officials, but a systematic study of the movement started in 1960s first by scholars of Oriya literature and then by historians. Linguists have shown their interest in it recently. Samantaray first attempted to explore the various growing perspectives of modern Oriya literature. The fifth chapter of his book etitled *Oriya Bhasa Bilopa Andolana* (Oriya Language Abolition Movement) comprehensively discusses the roots of Oriya language movement and its final result. A regular conflict between the two linguistic groups (Oriya and Bengali) continued with the support of strong archival records and historical evidence. The role of Oriya and Bengali intelligentsia and British

language policy has also been discussed in the same chapter. In order to establish the politics of colonial Oriya language, he cites a lot of sources in viewing language consciousness beginning from the day of Paik Rebellion through the famine of 1866. Finally, it reaches the stage of Oriya language movement (1868-1872) and ends with the visible growth of modern Oriya literature. In connection with the modern Oriya literature and language movement, his later writings are devoted to the forgotten chapters of language movement which have been explored with some of the additional and authentic views of previous writings, his concentration on the role of translation in Oriya language movement is sidelined. In this connection, he tries to present ample data on the growth of modern Oriya literature through the process of westernization wherein the role of translation can be viewed and established. There is no doubt about his contributions which have given a lot of information about the importance of translation in the British administration. According to him, "the committee expressed that the Oriya language can grow and make close relationship between the ruler and the ruled through translation" (Samantaray 1983: 214, my translation). His outline obviously views the information about translation, but he never expressed in detail why and how translation created literary motivation and linguistic consciousness among the Oriyas.

While exploring the colonial history of Orissa, Prabhat Mukherjee has tried to provide a few historical documents in the book *History of Orissa-Vol.VI* published in 1964. His discussions on the Oriya language movement are not systematic. His main point on Oriya language does not have the strength to connect and establish the social chemistry between translation and British language policy. Mukherjee finds the colonial

impact over Oriya literature less important whereas Samantaray's discussions clearly justify the growth of Oriya literature under the era of colonization.

The linguistic tension between the Oriyas and the Bengalis has created a lot of interest among the historians. In his doctoral thesis titled *Orissa under the British Crown 1858-1905*, Jayakrushna Samal (1977) presents some of the new historical sources about Oriya language policy and vernacular education proposed by the British government. He has discussed the education policy of British government very clearly and systematically from the historical point of view, but his observations are restricted to the policy makers and their interests toward language planning for education as well as administration. His is silent about the role of translation either in the education system or in the growth of language and literary compositions.

Gaganendra Nath Dash has discussed in detail the Oriya language movement in the 1980s. He has two books to his credit namely *Odia Bhasa Carcha Parampara* (The Tradition of Oriya Language Analysis published in 1983), and *Odia Bhasa Surakhya Andolana* (Oriya Language Restoration Movement published in 1993) and a few research papers on the same topic. Basically, Dash's language discussions are more or less based on Samantaray's works and arguments. Though his discussion contains new piece of historical evidence left out by Samantaray, a clear road map of the Oriya language and modern the Oriya literature filtered through the process of translation is absent in his writings. He has failed to establish the role of translation either in Oriya linguistic discussion or in Oriya language movement. His recent paper "Decolonization and the Search of Linguistic Authenticity" (2006) in Oriya also does not present any idea about translation or filtration of Oriya prose during the era of Phakir Mohan Senapati which can

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be established through an intervention of translation. In order to establish the views of Oriya language movement and role of Oriya linguistic discussion, a paper titled "Oriya language movement and Oriya Linguists" was published by B.N. Patnaik in 2002. In it, he tried to discuss "the linguistic and pedagogical issues that were raised and debated during the period of Oriya language movement" (Patnaik 2002:17). Though Patnaik has mentioned that "the origin of Oriya linguistics is to be traced in this debate" (ibid.), he has totally ignored to provide the sociolinguistic directions of the Oriya language which evolved during the period of language movement or before when the Missionary education and the British language policy were simultaneously introduced for the Orissa division. At the same time, Oriya grammars, dictionaries, and language readers have been written and published in the favour of colonial administration and vernacular education. In fact, language teaching and learning materials had been prepared through the Grammar-Translation method, and also translation helped to prepare many bilingual dictionaries and grammar books in Oriya.

In order to connect the historical debates between Orientalism and Anglicism during the period of colonial rule, especially at the time of Oriya language movement, Panchanan Mohanty in his paper "British language Policy in 19th Century India and Oriya Language Movement" (2002) provides a close affinity between British language policy and Oriya language and the role of the intelligentsia from various perspectives. He tries to view the role of translation in relation to Oriya language and literary growth during the period of language movement. In this context, he cites the following points that "to correct the shortage of suitable textbooks, the Secretary of the Central Education Council sent a circular on June 20, 1842 to the Secretaries of various local education committees,

directing them to recommended names of people who could write manuscripts of the province in the local language. The Education Council was ready to pay remuneration to the writers and publish the books. Four months later, the Council decided to select a series of textbooks written in English and send them to the Vernacular Class Book Department which would be responsible to translate them into local languages making appropriate changes to suit the local conditions. This was the beginning of centralized education planning in India" (Mohanty 2002.109). But he has not provided the supporting data as to why and how translation was introduced in this particular situation. However, it makes sure that the role of translation and its participation during the period of Oriya language movement was strong and effective.

During the period of Oriya language movement the essences of translation were facilitated and established by the British officials. Who proposed various translation activities in the progress of the Oriya language, education, and literature?

4.3. British Language Policy and Translation

There were several causes which have motivated to raise a linguistic movement during the colonial Orissa; but the two significant ones are: "as a result the shortage of textbook for Oriya Schools, the teaching was assigned in the Bengali language" and "the higher officers in education department were Bengalis and they used to write the annual report to Government saying that "till today Oriya does not have properly written textbooks and it is not very difficult to learn the Bengali language for the Oriyas" (Rath 1971: 364, my translation) were very dominant views and inspired to raise the voice for protection of the Oriya language. In addition, the following statements must not be forgotten in this context, i.e. "Oriya is not an independent language", it is "a patois of

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Bengali" declared the Bengalis. These statements sensitized the British officials and colonized Oriya intellectuals to raise their voice against the Bengalis. On the crisis of Oriya, the British language policy and education policy were implemented for rescuing Oriya from the attack of the Bengalis. In this context, translation played a key role in development of the Oriya language, education, textbook writing, literary composition, and finally all of them came together for restoration of Oriya. In this adventure, the British language policy and colonized Oriya intellectuals participated for establishing the Oriya language identity through translation. Evidence can be given from Oriya colonial history wherein Government resolutions passed for textbook writing through translation during the period of Oriya language movement.

There is ample evidence for mapping the translation activity as a key event during the period of Oriya language movement. When the question of Oriya textbooks arose, Bengalis claimed that the Oriyas did not have sufficient textbooks for pedagogical purposes. But the then Commissioner of Cuttack, T.E. Ravenshaw, tried to resolve this textbook tension through the process of translation from other languages. His letter to the Secretary to the Government of Bengal, No.369, dated 12th September 1865, mentioned the necessity of translation for the development of Oriya. He said "I would lastly call attention of the Education Department to almost entire neglect of the Oriya language in the more advanced classes. This may have originated in the want of proper Oriya textbooks, but many have since been printed; there is already a press attached to the Cuttack Mission capable of turning out excellent vernacular works, and were there a demand for Oriya translations of all the best textbooks, I have no doubt the supply would be forth coming" (Ravenshaw 1865:10, Samantaray 1992: 24-25, Dash 1995:108).

Ravenshaw clearly indicates the essence of translation and its significant role for writing Oriya textbooks. His intention was to show the similar textbooks as well as linguistic status of Oriya which the Bengalis already gained through translation. He was convinced that "the Oriya language possesses the same capacity as Bengali, being derived from the same sources, but is a distinct dialect, and spoken over a tract of country extending from Midnapore to Ganjam and from Bay of Bengal to the confines of Sambalpur , within which limits it is exclusively spoken by the people. To this neglect of Oriya Vernacular I attribute the small success attained by native Oriya. Moreover, were the Oriya exclusively had in Orissa schools education would have found more favour with the people than at present, the present proportion of Oriya to Bengali boys in all the schools I have visited is almost one to five, and so far as I have had an opportunity of observing, Oriya lads are by means inferior in intelligent to Bengalis. The subject is one deserving consideration, and measure should be taken for introducing, wherever possible, Oriya books to the entire exclusion of the Bengali. Many of the masters are already well acquainted with Oriya, and were the High school or Collegiate class established; there would soon be a supply of properly educated Oriya lads competent to become teachers" (Ravenshaw 1865, quoted in Ramachandra Nayak's personal collections and Samantaray 1993:24-25). Ravenshaw attempted to introduce Oriya as the medium of education by showing its linguistic autonomy, but it was delayed for a few years due to the conspiracy of the Bengali intelligentsia. The textbook crisis could not be solved within two years. Again the same paucity of Oriya textbooks was repeated in a letter submitted to the Government of Bengal, the Director of Public Instruction, No-3686- dated 8th November, 1869 based on the views communicated to Government letter No-3691, dated 26th

August, 1867 by Mr. Martin, the Inspector of schools of the South-West Division. In his first letter Mr. Martin "expressed that the study of Bengalis should be made compulsory in all the middle and high class schools' and that 'not much was to be gained carrying further the study of a tongue which was almost without a literature" (quoted in Samantaray 1993:02). Such a statement of Mr. Martin perhaps inspired the Bengali intellectuals to emphases their linguistic hegemony and leading to their economic interests by replacing the Oriya language from the educational as well as administrative levels. After a few months, Mr. Martin understood the real educational situation of Orissa and Oriya textbook crisis, soon after his thorough investigation of the schools. He wrote another letter dated 30th March 1868 to the Government of Bengal about the school book crisis and its urgent remedy through translation. He pointed out that " in the first instance, school books suited to the students of all capacities must be immediately prepared in history, geography, and arithmetic; there are some books in these subjects, which will be of use; there are also easy Uriya (Oriya) readers and in course of time many more difficult literary books will be translated into the language; meanwhile for boys for whom the present books in literature are not sufficient advanced the study of the Bengali language must still continue, but I would substitute Uriya (Oriya) literature for Bengali as soon as the former language becomes rich enough and undoubtedly in time, though it may be a work of years, it will as a language be quite equal to the Bengali" (quoted in Samantaray 1993:14-15). Mr. Martin's opinions on the crisis of Oriya textbooks and how they should grow through translation were explained. He suggested that if Oriya textbooks are created through translation then Oriya would obtain equal status which Bengalis had already gained through the same process. After translation of

the texts, Oriya would be able to replace Bengali, but Bengali intellectuals aimed to defend the circulars of government by showing a close affinity again between Bengali and Oriya. Another letter of R.L. Martin dated 1st August 1869 suggested "the Oriya language was very much akin to the Bengali inasmuch as they were both were derived from the original Sanskrit. But in all the particles and inflections of the nouns and verbs they varied. Each was as a consequence an entirely separate from the other" (Martin 1869, quoted in Samal 1977: 300). Nevertheless, Mr. Martin's observations and suggestions and the translation resolutions proposed by the higher authorities were in favour of Oriya. But their implementation was delayed due lack of translators and printing entrepreneurship in Orissa. Bengali domination over the Oriya school service was one of the predominant causes for delaying it. As a result, the Oriya intelligentsia brought out a squirt motivation on the Oriya textbook crisis that was fulfilled through the translation activities. At the same time a few printing presses were established and some literary magazines were released in Orissa.

Though, a few years before the first indigenous printing press of Orissa, Cuttack Printing Company (July 1865) was set up due to special interest taken by Bichitrananda Das, Jagmohan Ray, and Gaurisankar Ray; it was one of the joint ventures, and "the major share of the credit for establishing the press would have to go to Bichitrananda Das who was instrumental in persuading a number of Kings, Zamindars (landlords), and businessmen to extend financial support for the venture"(Pati 1994:33). The shareholders of Cuttack Printing Company Biharilal Pandit, Banamali Singh, Madhusudan Das, and Commissioner of Cuttack, T.E. Ravenshaw, made sincere efforts for the improvement of the Oriya language through such public patronization. On behalf of the Cuttack Printing

Company, a newspaper named *Utkala Dipika* (Light of Utkal) was brought under the editorship of Gaurisankar Ray and its first issue was published in the month of August, 1865. The next year, Gaurisankar Ray drew the attention of the School inspectors to the shortage of Oriya textbooks and to the critical condition of the Oriya language. He stated that "the deputy inspectors of Orissa are not interested in improving the Oriya language. Instead of this, they want to introduce Bengali replacing Oriya from village schools" (reported in *Utkala Dipika* 1866, my translation). Gaurisankar's opinion on the work of School inspectors and Bengali teachers got very enthusiastic responses from the Oriya native speakers, and this created a language consciousness among the native intellectuals.

At the same time, the printing technology was also initiated to publicise the Oriya language crisis and spread a social consciousness among the native speakers by publishing textbooks, periodicals, and literary journals. The primary issue of education, textbooks, dictionaries, and language primers was encouraged to be written and published with the help of local printing presses. For the preparation and publications of the textbooks, the *Cuttack School Book Company* was established by a Bengali, Kalipada Bandopadhya, following the model of Calcutta School Book Society as it was mentioned in *Utkala Dipika* of January 26, 1867 (quoted in Pattanaik 1972: 498-499). During the Oriya language movement, the Western literary genres influenced Oriya literature (including textbook, translation, short story, fiction, poetry, essay, and autobiography). At the same time the second indigenous printing press was set up at Balasore by Pkakir Mohan Senapati named as *P.M. Senapati & Co (Balasore Utkal Press)* in January 1868.

Gradually, the printing technology grew in Orissa. The common people of Orissa shared their views through different publications and the linguistic issues of Oriyas were

raised. Translation of government documents, fables and parables, news items, advertisements, and different genres of literature came into existence with the new themes and forms in Oriya.

The linguistic dispute between Oriyas and Bengalis was discussed serially in a reputed newspaper of Oriya, *Utkala Dipika*. Its editor, Gaurisankar Ray regularly wrote the rejoinders emphasizing the damaging views held by Bengalis. The colonized Oriya intelligentsia reacted to the Bengalis'antagonistic attitude towards Oriya. A Bengali indologist and scholar, Dr. Rajendralal Mitra was appointed to prepare a book on the antiquity of Orissa. During his stay at Cuttack, he was asked to deliver a lecture by *Cuttack Debating Club* (1869), a cultural society founded by Bengalis. In his speech, Mitra said: "the first thing anyone would do who really desired to promote the wellbeing of Orissa would be to abolish the Oriya language and introduce Bengali; for, as long as Oriya remains, it will be impossible for Orissa to progress" (quoted in Boulton 1993:71). The hegemonic views of Mitra on Oriya were criticized vehemently by the editor of *Utkala Dipika,* Gaurisankar, who wrote: "we thought that by coming to Orissa Rajendra Babu had learnt much, and we are, therefore, surprised to hear him asking that above remarks. In actual fact it is difficult to determine, whether he was expressing his own convictions, or whether it was out of excessive loyalty to Bengal that he tried to vindicate this view with misleading argument. Did he not know, when quoting the population figures for Orissa that they applied only to the Mogala Bandi that the northern limit of the Oriya–speaking tracts is Medinipur and the southern Ganjam: and that they extend from the Bay of Bengal in the East to Sambalpur in the West? If he did not know this, then he has needlessly caused great harm by imparting his ignorance to his audience...The fact of

the matter is that the Oriya speaking tracts are as extensive as the Bengali. Consequently, there is every likelihood of Oriya progressing. His remarks on publishing are equally misleading. Orissa is lagging behind, because, as we have said a thousand and one times already, the Government has not been favourably disposed towards Orissa for as long as it has towards Bengal. Had the Government paid equal heed to both countries, Rajendra Babu's arguments would have applied, but how can one expect the same results, regardless of circumstances? Orissa is evidently progressing now that since the famine the Government has been paying heed to her. Had these projects been instituted ten years ago, then Rajendra Mitra would have been hard put to it to find an argument in support of his opinions…. Is there then no impediment to the progress of the Oriya language? Our belief is that like the cucumber bed of the three disputants, Orissa is being harmed needlessly. Its guardians are three Governments, and since one part is under the Government of Madras, and another under the Central provinces, it is not being developed equally and uniformly. Different principles are being followed and different textbooks introduced in each of three areas …so, as the guest of two houses, the Oriya language goes to bed hungry, fed by neither …. These conditions are deplorable and … ought to be swiftly remedied …in line with the decision to have only one medium of instruction for the whole areas, there ought to be only one official to administer it" (reported in the *Utkala Dipika* 1869, quoted in Pattanaik 1972, Boulton's translation 1993.72-73). Mitra was also vehemently criticized by many other Oriya intellectuals. His proposal for removing Oriya and introducing Bengali was regularly reported in *Utkala Dipika*. The main intentions of Mitra about the Oriya language and textbooks were expressed in his rejoinder to John Beames. It was discussed in the context of Babu

Kantichandra Bhattacharya, a Pundit in the Government School at Balasore, who wrote an atrocious booklet, *Uriya Swatantra Bhasa Nahe* (Oriya is not an independent language) published in 1870 which have also been quoted by Gaganendra Nath Dash and Panchanan Mohanty:

> "As note-worthy instance, I may mention that a few years ago I prepared a map of India in Bengali, and it brought me a profit within one year of over six thousand rupees. The same map was subsequently translated in to Uriya, but even the School Book Society could not venture to undertake it on their own account and the Government at last had to advance, I think, some two or three thousand rupees to help the publication. The map, however, fell still-born from the press, and almost the whole edition is, I believe, now rotting in the go down of its publisher. Let but the Government introduce the Bengali language in the Schools of Orissa, and the Oriyas, instead of seeking grant-in-aid from Government and private individuals for occasionally bringing out solitary new books, will have the whole of our Bengali publications at their disposal without any cost, and would be united with a race of thirty millions without which they have so many things in common".

"Nor is the fusion of their language into ours at all impracticable. The experiment has already been tried and found to be completely successful. Some twenty years ago when the district of Midnapur was transferred from the Commissionership of Cuttack to that of Burdwan, the language of the courts there and of the people was Uriya. The Commissioner, for the sake of uniformity in all his districts or some other cause, suppressed Uriya, and introduced the Bengali language, and nearly the whole of Midnapur has now become a Bengali speaking district, and men there often fell offended if they are called Uriyas. That similar measures in Balasore, Cuttack, and Puri would effect a similar change; I have no reason to doubt" (Beames 1870 quoted in Dash, 1993:45/ 2006: 4802, Mohanty, 2002: 70, Pattanaik 2004: 261). From the above arguments Mitra's views clearly imploy economic interests rather than anything else.

Mitra was criticized by the British civilian and philologist Mr. John Beames for supporting the pamphlet which was written by Babu Kantichandra Bhattacharya in 1870 claiming that "Oriya is not an independent language" (Beames 1870: 192, Senapati

1917/2006: 104) but "a patois of Bengali, and he found support from a group of Bengalis, including the distinguished Indologist Rajendralal Mitra. Although criticized by Bhudeb Mukhopadhyay, the well known Bengali writer of that time, and strongly repudiated by John Beames, as 'profoundly destitute of philological arguments'; this book created a stir among the Oriya intellectuals who were up in arms to protect the honour of their language" (Das 1991: 128). The voice of Bengali intellectuals was strongly protested by "a small group of Oriya intellectuals (native and non-native) a campaign to develop textbooks written in Oriya so as to establish the language as medium of instruction in the school of Orissa. For two years, there was a heated debate between supporters of Oriya and supporters of Bengali, culminating in a victory for Oriya and laying a foundation for its establishment as the identifying official language of a unified state"(Mohanty 2002:54, 2008:102). By encountering the damaging voice of Kantichandra Bhattacharya, John Beames published his essay *On the Relation of the Uriya to the other Modern Aryan Languages* (published in the proceeding of the Asiatic Society of Bengal, 1870: 192-201) and then his book A *Comparative Grammar of the Modern Aryan Languages of India* (in three volumes, 1872-1879) was released. Beames attempted to demonstrate a clear linguistic difference between Oriya and Bengali. Finally, he concluded that Oriya was not a corrupt variety of Bengali; rather it was an independent language of the Oriyas. During the Oriya language movement and soon after, several translations, grammars, language teaching and learning literatures, and dictionaries were published. At the same time, many journals and periodicals appeared and printing presses, professional bodies, and academic institutions were established for the progress of the Oriya language and national identity. After the success of the Oriya language movement, the non-native and native

intelligentsia were interested to compose grammars, bilingual dictionaries, textbooks, translate the government rules and regulations, religious texts, moral stories, biographies, essays, poems, epics, novels, travelogues and short stories and language teaching materials to Oriya. A colonial history of Oriya translation flourished under the patronization of the British government.

4.4. A Short History of Oriya Translation

Before we discuss the history of modern Oriya translation, a few lines must be said about the directions of Oriya translations in this period. The history of modern Oriya translation can be divided into two categories such as literary translation and non-literary translation. Here literary translation refers to the texts based on the literary thoughts and imaginations. The religious texts, moral stories, and anecdotes have to be put in this category whereas non-literary translation refers to a set of texts which were primarily composed to meet the demands of pedagogy. Various pedagogical themes were included under translation like astronomy, biology, geography, history, mathematics, science, and technology. In this category, textbooks, government documents and glossary were also included. From both the points of view, Oriya translation history shows a rich tradition which facilitated the growth of Oriya literary tradition, linguistic discussion, and cultural filtration. Ample examples can be cited for this purpose. Let us have at the Oriya translations from other languages including Bengali, Sanskrit, Persian, and English.

4.4.1. Oriya Translations

Apart from the translation of religious, pedagogical, and administrative documents, the translation of literary texts were produced to meet the requirements of the Oriya identity.

After the Oriya language movement was over, the themes and perspectives of Oriya translation changed. Most of the translators engaged themselves in translating foreign literary genres to Oriya. A group of Oriya intelligentsia wrote and translated textbooks. They were "late Bichanda Pattanaik, late Bicitranand Das, late Jaganmohan Lal, late Phakir Mohan Senapati, late Prabhakar Bidyaratna, late Govinda Chandra Patanaik, late Gaurisankar Ray, late Dwarikanath Chakravarti, and late Kapileswara Bidyabhusan"(Rath 1973: 366). Among them Bichanda Pattanaik, Jaganmohan Lal, and Phakir Mohan Senapati were notable translators. They deserve special recognition for their translations of textbooks as well as literary creations. Bichanda Patanaik translated several textbooks including history, geography, and literature. Most of these texts like: Gopalachandra Basu's *bhugola sutra* (1867), Chandrakanta Tarkabhusana's *raghubamsa* (1868), Akshya Kumar Dutta's *carupaTha* (Vol-1, Vol-2, and Vol-3 between 1868-69), Tarasankara Tarkaratna's *kādambari* (1868), Iswarchandra Vidyasagar's *sitā banabāsa* (1869) and *bodhadaya* (1869), Nilamani Basak's *bharaat barsara itihāsa* (Vol-1, Vol-2, & Vol-3 between 1869-1871) were translated from Bengali.

Other popular texts like: Chandranatha Ray's *ākhyānamanjari* (1872) originally written by Iswarachandra Vidyasagar and Govindachandra Pattanaik's *dhatubibeka* (1872), *upakramaNikā* (1868) originally written by Ramakamal Vidyalankara and Iswarachandra Vidyasagar were translated from Bengali. William Charles Lacey's *nitibodha* (1877) of Rajakrishan Vandyopadhya and Kapileswara Bidyabhusan's *nitipāThaka* (1871) were also translated from Bengali. Govardhana Ghosal's *prakritipāTha* (1876) was an Oriya rendering of the Bengali writer Rajakrishan Raya Chaudhuri. These translations were mainly done for the demands of pedagogy.

Some Persian texts, such as *gulistān* and *karimā* of Sadi were translated by Abd-al-Majid Khan and Radhashyama Kar respectively as *probodhabākya* (1869) and *nyāyaratnākara* (1877).

We must not forget the following Oriya translators who have translated from Sanskrit to Oriya, e.g. Radhanatha Ray's *meghaduta* (1873) of Kalidas, Madhsudan Rao's *uttara rāmacaritam* (1885) of Bhababhuti, Mrutyunjaya Rath's *kumarsambhaba*, *bikramorbasi*, and *mudrārākhyasa*, and Phakir Mohan Senapti's *rāmāyaNa* (1870-1885), *mahābhārata* (1886-1905), *bhagabad gitā* (1886), *khiLa haribamsa* (1902), and *upanisada sangraha* (1905).

Several English literary works were translated into Oriya in the same period. Among them Jaganmohan Lal's *bhramabhanjana* (1868) is regarded as the first Oriya literary translation from the English text "The Hermit" of Thomas Parnell (1722), and then *oDisā bijaya* (1876) translated from *A Sketch of the History of Orissa (1803-1828)* of G. Toynbee which was printed by the Cuttack Printing Company in 1876. Madhusudan Rao's *nirbāsitara biLāpa* (1873) was translated from the English poem "Alexander Selkirk" of William Cowper. The following poems, *nadiprati* (The Brook) by Lord Tennyson, *ātmasamarpaNa* (Submission) by William Cowper and *nababasanta bhābanā* (Youth and Age) by Coleridge were also translated to Oriya by him. Apart from these, Rao contributed a few Oriya translations of prose: "*rāNidurgābati*" was translated from Eliot's *History of India Vol. VI*, *buddhadeba* (1873) was translated from *The Chips from a German Workshop* by F. Max Muller, *Sir Isaac Newton* was translated from the Chamber's Biography, "*ulkāpiNDa*" was translated from Lardner's *Museum of Science*, *bāyurāsi* was translated from British Quarterly Review, *surya* was translated from

Hershel's *Popular Lecture's on Science*, *Chandra o Tara* was translated from M. Culloch's *Course of Reading*, and *Napoleon* from *Napoleon Dynast"* (Pradhan 1994: 159). During the same period, the Fables of Aesop were translated by Chandramohan Maharana, T.J Maltby, and Madhusudan Rao. Chandramohan Maharana's "*kathābaLi*" (1917) and T. J. Maltby's "*nitikathā*", a section of the book *A Practical Handbook of the Uriya or Odiya Language* was written in 1873 and published in 1874. Madhusudan Rao's "*bāLabodha*" (1917) can be claimed as the translation of the Aesop's Fables.

Another interesting feature of the Oriya translation activities in this period is the translation of foreign fictions into Oriya. Jagananath Ballabha Ghosa's *pitrubhakti* (1908) and *bhrantibiLāsa* (1909) were translated from Charles Lamb's "Stories from Shakespeare". Similarly, Tolstoy has occupied a popular place among the Oriya translators. Tolstoy's stories have been rendered by a famous woman Oriya translator, Narmada Kar. Her translations were published between 1916 and 1919 in a literary journal, i.e. *Utkala Sahitya* edited by Biswanath Kar. These are: *sākhyatkāra* (Where Love God is), *tinoTi prasna* (Three Questions), *parajāya* (Evil Allures, but Good Endures), *rahasya* (What Men Live by), *sekāLa ekāLa* (A Grain as Big as a Hen's Egg), *kuhuka* (How the Little Devil Attended for the Crust of Bread), *trusna* (How Much Land Does a Man Need), *daNDabidhāna* (Too Dear), *drusTi lābha* (Esarhaddom, King of Assyria), *pariNāma* (Work, Death & Sickness), *bandi* (A Prisoner in the Caucasus), *bibadābhanjana* (Little Girls wiser than Man), *bhrānti* (Crasus and Solon), *sānti* (A Spark Neglected Burns the House), *dhupadāni* (The Candle: or, How the Good Peasant Overcame the Cruel Overseer), *dharmaputra* (The God-Son) are the translation of Tolstoy's stories.

Gradually, the demand for vernacularization and thoughts of national integration emerged and the native intellectuals got associated with "the cultural and national resurgence, and eventually with the growth of democracy promoting quality of opportunity through education" (quoted in Khubchandani 1997.180-181). Especially in Orissa, though the followers of Phakir Mohan Senapati, Radhanatha Ray, and Madhusudan Rao continued writing down to the first part of the nineteenth century, the forms and contents of the Oriya literature ceased to be "a literary force by its first decade. A new group had come into the field which was somewhat critical of the contributions of Radhanath and Madhusudan. This was the *Satyabadi* School, founded by Pandit Gopabanddhu Das of hallowed memory" (Mansinha 1964: 235). The English educated scholars, Pandit Nilakantha Das, Godabarisha Misra, Acharay Harihar Das, Krupasindhu Misra, Lingaraja Misra, and the followers of Gopabahdu Das and Nilakantha Das assembled under the grove of intellectualism and nationalism of the *Satyabadi* School. The members of the School expressed their thoughts through their creative writings and portrayed their ideologies through the translations from English. The translations of Pandita Nilakantha Das' *praNayini* from *The Princess* and *dāsa nāek* from *Enoch Arden* by Lord Tennyson, and some of the poems *badhu o bāsanti* (Edwin and Angelina by Oliver Gold Smith), *barara sesa golāpa* (The Lost Rose of Summer by Thomas Moore), *kabi o kitāba* (Poets and Critics by Lord Tennyson), *cāsapua prati* (Song of the Men of England by P.B. Shelly). Nilakantha Das was a successful translator besides being regarded as a frontranking critic of Oriya. Mayadhar Mansinha (1964: 239) has written about him: "in those days he produced excellent translations, rather adaptations, of Tennyson's Enoch Arden, and The Princess which read almost like original works and

are most enjoyable for their style. In *dāsa nāek* (Encoh Arden) it is colloquial and in *praNayini* (The Princes) loftily grand" (Mansinha 1964: 239). Manasinha's views about Nilakantha's translation represent the general strategy of translation and the literary fidelity of a translator.

The Oriya prose translations of this period, which undoubtedly earn special attention, include those by Godabarisha Misra and Godabarisha Mohapatra. Godabarisha Misra's *paTāntara* and *aTharasa satara* were translated from R. L. Stevention's *Dr. Jackle and Mr. Hyde* and Charles Dicken's A *Tales of Two Cities*. Godabarisha Mahapatra's novel *raktapāta* (1930) was translated from the *venDitā* of Mary Karlite. During the period from 1868 to 1936, Oriya grammars, bilingual dictionaries, language teaching books, and linguistic studies were published for the development of pedagogical and nationalistic interests. Newspapers, periodicals, literary magazines, and journals in Oriya appeared between 1865 and 1936 for the progress of Oriya literature and national identity. Among them *Utkala Subhakari Patrika* (1869), *Balasore Sambada Bahika* (1872), *Utkala Hitaisini* (1869), *Utkala Darpana* (1873), *Utkala Putra* (1873), *Bhakati Paradayani* (1873), *Bidesi* (1873), *Sikhyaka o Dharmabodhini* (1873), *Purusotama Candrika* (1874), *Swadesi* (1876), *Bartalahari* (1877), *Utkala Madhupa* (1878), *Odiya Gazette* (1879), *Mayurabhanja* (1879) *Purusotama Dipika* (1880), *Kohinur* (1880), *Purusotama Patrika* (1882), *Prajabandhu* (1882), *Sebaka* (1883), *Sanskaraka* (1883), *Taraka* (1885), *Dhumaketu* (1883), *Sikhya Bandhu* (1885), *Nabasambada* (1887), *Odisa Students* (1886), *Samyabadi* (1888), *Odiya Patriot* (1888), *Asha* (1888), *Dipaka* (1889), *Sambalpur Hitaisini* (1889), *Utkala Prabha* (1891), *Indradhanu* (1893), *Bijuli* (1893), *Prabhati Tara* (1896), *Utkala Sahitya* (1896), *Alocana* (1900), *Mukura* (1906), *Utkal*

Sebaka (1913), *Satyabadi* (1915), *Samaja* (1919) *Sahakar* (1919), *Seba* (1921), *Nabajuga* (1928), *Nabina* (1930), *Prachi* (1933), and *Nababharata* (1934) were recognized as the popular newspapers, literary journals and magazines. Publication of newspapers and literary magazines was made possible through numerous printing presses, which were established during the period of Oriya language movement and soon after the movement. Apart from the two indigenous printing presses, viz. Cuttack Printing Copmany and P.M. Senapati & Co (or Balasore Utkal Press), a few other local printing presses were established in different parts of Orissa. They were *Balasore De Press* (1873), *Utkala Hitaisini Press or Osissa Patriot* at Cuttack (1873), *Puri Bhaktidayini Press* (1874), *Ganjam Press* (1875), *Mayurbhanja Press* (1879), *Orissa Printing Corporation* (1885), *Bamanda Press or Sudhala Press* (1885), *Victoria Press* (1885), *Puri Printing Corporation Press* (1890), *Arunodaya Press* (1893), *Ray Press Cuttack* (1894), *Darpanaraja Press* (1899), *Balasore Vinod Press* (1899), *Utkal Sahitya Press (*1898*),* *Satyabadi Press* (1919) *, and Nababharat Press* (1933) (Samantary 1981: 174-75, Kuanr 2000: 44, Das 2003: 127, Mohanty 2005: 56-57). Newspapers, literary magazines, journals, and associated printing presses stimulated the literary and nationalistic awareness among the common people and drew attention to various issues of language, culture, education, politics, and society for the national interest. In addition, the question of linguistic-based state formation arose and the native intellectuals sacrificed their lives for the demand of separate state formation. Finally, Orissa became a separate linguistic state on 1st April of 1936.

The literary history of Orissa from 1803 to 1936 passed through several difficulty phases. At the same time, the non-native and native Oriya translators were inspired to contribute to the Oriya literature besides meeting the pedagogical demands. The sociological, cultural, economical, and political issues were symbolized through the literary entrepreneurships through literary periodicals and newspapers in Oriya. Fidelity of translation needs to be demined through a comparative analysis of the SL and TLT. This study attempts to find out the non-native and native Oriya translators' strategies by making such a comparative analysis between the SLTs and the TLTs.

Chapter V

Translation Strategies of the Non-native Oriya Translators

5.1. Non-native Oriya Translators' Strategies

The primary aim of this Chapter is to discuss the translation strategies of the non-native Oriya translators. There are a few Oriya prose translations which were translated by the non-native Oriya translators from English into Oriya between 1807 and 1874. It is very difficult to access those translated texts and use them as the source material for translation research today. Some of them are not available and some are totally damaged. So this Chapter concentrates only on the selected translations of three non-native Oriya translators which are available.

The first name one of them is William Carey (1761-1834), who translated the New Testament or Bible from English to Oriya that was subsequently published by the Serampore Mission Press Calcutta in 1807. Carey's philanthropic ideas brought out a radical change in the Indian literature and most of the Indian writers were fascinated by his biblical translation activities in various ways.

At that time, the Christian theological principles were virtually welcomed for pedagogical demands by the British Government. A master craftsman of Christian theology and an Oriya translator of missionary literature Amos Sutton, who translated John Bunyan's (1628-1688) *The Pilgrim's Progress* (1678) to Oriya under the titled *swargiya jātrira brutānta* in 1838. Sutton served as an Oriya translator under the British government. His religious, literary, and linguistic contributions to Oriya language and literature are to be counted as very remarkable. In the era of Oriya translation discourse, his translation deserves to be studied in the context of translation strategies.

Translation is one of the indispensable tools for the growth of a language, literature, and socio-cultural transactions among different classes of people. Language and translation are both socially and linguistically recognized as a communicative model of the two different linguistic communities. That is why translation is often considered as one of the oldest literary genres.

There are always several overt and covert factors which lead to the progress of the translation activities in a multilingual and multicultural country like India. Among them, language learning through the Grammar-Translation method is found to be very significant during the colonial period. Thomas James Maltby, a British official, who served as an assistant collector of Ganjam district under Madras Presidency, wrote *A Practical Handbook of Uriya or Odiya Language* which was published in 1874. Maltby (1986: x) categorically mentioned in its preface that "it is hoped that this book, although professedly for Europeans learning Uriya (Oriya), may also be found useful to Uriyas learning English". For the purposes of language learning and teaching, Maltby included a small collection of moral fables in his book. The fifth chapter of the book documented around thirty moral fables in English along with their Oriya translations in order to facilitate learning and teaching both the languages through the GT method. The fables are mainly based on morality and the characters have been chosen from the animal kingdom. The fables, such as *The Deer and Lion* (mruga āu singha), *The Hare and Tigress* (Thekuā āu bāghuNi), *The Woman and the Goose* (stri āu hansi), *The Mosquito and the Bull* (masā āu brusha), *The Man and Death* (manushya āu mrutyu), *The Tortoise and the Hare* (kachhapa o Thekuā), *The Thorn Tree* (kaNTā brukhya), *The Black Man* (kaLābarna purusha), *The Lion and the two Bullocks* (singha āu dui baLada), *The Long-Horned*

Antelope (dirghasingha hariNa), *The Antelope* (hariNa), *The Lion and Bullock* (singha āu baLada), *The Lion and the Fox* (singha o kokisiyāLi), *The Lion and the Man* (singha o manushya), *The Spider and the Bee* (mānkaDasā āu mahumāchi), *The Young Man* (bāLaka), *The Dog and the Fox* (kukura au koki), *The Belly and Body* (udara āu anga), *The Sun and Wind* (surjya o pabana), *The two Cocks* (dui kukuDā), *Fables of Certain Hyenas* (keteka heTābāgha), *The Fox and the Adjutant Bird* (kokisiyāLi āu hāDagiLā), *The Boys and the Frogs* (bāLaka o benga), *The Cowherd and the Peasants* (gorakhyaka āu krusaka Loka), *The Paddy–Bird and the Sandpiper* (baka āu kāduakhumpi pakhi), *The Dog and the Bull* (kukura āu sanDha), *The Peasant and the Black Snake* (casā āu krusnabarna sarpa), *The Bell-Metal Merchant* (kansā baNika āu dui cora), *The Hunter and the Jackal* (byādha āu srugāLa), and *The Dove and the Bee* (ghughu āu mahumāchi) were selected and translated by Maltby.

Translation was one of the important activities during the colonial period. Socio-cultural interventions of the linguistic community and colonial policy provided patronage to the translation activities. The Western culture, literature, and religious thoughts were transplanted by the non-native Oriya translators on the soil of Orissa. However, their intentions were confined to religious evangelization, language teaching, and learning, ultimately, their translation practice attempted to canonize the Oriya literature in various ways. These translators not only rendered the European literature into Oriya, but also introduced new styles of writing, new literary genres, literary techniques, linguistic interpretations. Therefore, their translations strategies are crucial to be discussed for exploring the intention behind translating the texts.

William Carey, Amos Sutton, and Thomas James Maltby are the most popular non-native Oriya translators. Sutton and Maltby never detailed their translation plans and procedures either in any preface to their translations or in any personal documents. On the other hand William Carey, in his biographical note, admits that he was involved with various translation activities. According to Eustace Carey (1836), William Carey served as a biblical translator under the Baptist Missionary Society of Calcutta and a teacher of Oriental languages at Fort William College of Calcutta in 1801. His interest in learning Oriental languages inspired him to translate the Bible into all the major languages and dialects of India including some of the languages of South Asia. For translating the biblical literatures, he established a printing press named the Serampore Mission Press at Serampore with the help of his friends, Joshua Marshman (1768-1837), and William Ward (1769-1823) in 1800. For the purpose of the Bible translation, these non-native trio started the biblical translation industry at Serampore. The printing press was set up under the supervision of William Ward along with a native of Bengal named Panchanan Karmakar who served there as a punchcutter. This biblical translation industry flourished with his sincere efforts and hard work. With the close association of his friends and native pundits of Indian languages, Carey could complete translation of the Bible into almost all major Indian languages.

As Chrysostom Arangaen and John Philiose (1992: 11) point out: "the pundits of Fort William College assisted Carey not only in translating the Bible but also in the prose style of their respective languages. Thus, Carey was instrumental in producing 7 grammars, 4 dictionaries, 13 polyglot vocabularies besides 132 pedagogically oriented books". Therefore, Carey is regarded as a famous Oriental biblical translator and also

acknowledged one of the grammarians and teachers of Indian languages. He served as a professor of three Oriental languages, such as Sanskrit, Bengali, and Marathi at Fort William College and there he wrote the grammar of Sanskrit, Bengali, Marathi, and Telugu. The New Testament of Oriya Bible was the one which was translated under the supervision of Carey at the end of 1807 and then revised in 1811 and 1814 subsequently.

Apart from these activities, the translation strategies which have been adopted by Carey are mentioned by F.A. Cox, a missionary historian. His book *History of the Baptist Missionary Society (from 1792 to 1842)* cites the crucial information about Carey's translation strategies and especially his experiences on the Oriya Bible translating. It is necessary to mention Carey's experiences and also his comments on the Oriya Bible translation that present the idea for understanding of the non-native Oriya translation strategies used during the same period. Carey's translation strategies have been discussed by Cox by drawing on the former's personal letters which had been sent to Sutcliff. In one of his letters Carey proclaimed:

> "We do not want the vain name of the men, who have translated the scriptures into this or that language, but we do want the thing to be done; and we have not yet seen the least probability of any one's doing it besides ourselves. We, however, wish everyone to try and do all he can; this is no reason why we who have begun before them all should, to compliment them, throw away all which we have done. It is, perhaps, necessary to obviate the objection founded in our employing natives to assist us, which represents it as if no advantage could be obtained from employing a 'wicked Brahmin'. In the first place, they themselves who make this complaint do the same, and must do it. But, in the second place, we never print a sentence without examining it and seeing it through and through. Brother Marshman does this with the Chinese. I translate, and write out with my own hand, the Bengalee (Bengali), Hindoostanee (Hindustani), and Sunskrit (Sanskrit). The two latter (New Testament) I translate immediately from the Greek by brother Marshman and myself, as is the Bengalee (Bengali) with the Hebrew. I compare the Mahrattta (Marathi) and the Orissa (Oriya), to the best of my power, and can say that I believe these translations to be good ones. I believe, likewise, that I am as able to judge of them as any person now in India (I am a fool; they have compelled me). We do employ natives, and avail ourselves of all the help we can; but we never give up our judgment, any language, nor ever intend to do so. I have no doubt but there are mistakes, arising from various causes, which will be gradually corrected in future editions; but I am persuaded that there are no capital errors in them. In this way we mean

to go on as long as we can, without giving up anything which we have begun" (Cox 1842: 171-172).

This statement clearly reflects Carey's biblical translation strategies and his evaluation techniques. There is another letter by Carey send to Dr Ryland on October 14, 1815 in which he acknowledged about the biblical translation strategies and his views about the native pundits who helped in translating the scriptures into their respective languages. The most significant translation procedures were:

> "The native pundits write out the rough copy of the translation into their respective languages; some translating from the Bengali, others from the Hindustani, and others from Sanskrit, as they are best acquainted with them. They consult with one another, and other pundits who have been employed for several years in correcting the press copy, and who almost know the scriptures by heart. They, therefore, from the idioms; after which I examine and alter the whole where necessary, and upon every occasion have men born and brought up in the countries themselves to consult. The number of these languages far exceeds what I thought it till very lately, for till lately I, like almost everyone else, thought all the north and west of India to be occupied by the Hindi or Hindustani, but I now doubt whether any country be exclusively so. What have hitherto been accounted verities of the Hindustani and vulgar verities of jargon, are in reality distinct languages, all derived, it is true, from the same source, the Sanskrit, but so differently terminated and inflected as to make them unintelligible to the inhabitants of the surrounding countries. The uniformity of the words in all these languages, makes it comparatively easy for me to judge of the correctness of the translations, and makes that quite possible which to one unacquainted with Sanskrit and the mutation of words in the current languages, would be impossible" (quoted in Carey 1836: 539).

This extract presents the general ideas about the biblical translation procedures used for Indian languages and how the native pundits'judgements were strictly followed for translating of the texts into their languages.

There is another statement about missionary translation strategy which has been documented by Pundit Nilakantha Das, who explained a scene in his autobiography with reference to the missionary evangelization of Orissa and the translation problems of biblical scriptures into Oriya as well.

His explanations on the missionary translation strategy especially translating Bible into Oriya represent the strategy of the decision of a translator while translating expressions like *jisu sisumānaku sukha pāānti* (Jesus adores the children) into Oriya by a Christian missionary. The same translation was examined by the Reverend following an empirical method of etymological clarification.

The Reverend asked a carpenter, "What do you mean by *sisu*?"

The carpenter answered, "It is a type of black wood like *kendu*".

The Reverend showing a small child, "How do you call him?"

He replied, *pilā*. The Reverend knew *sukha* means *ānand*a or *bhoga* (happiness, pleasure), so he did not like *sukha-pāiba* where he discovered a faithful translation of English "love" is *prema-karibā*. Thereafter he corrected the sentence and made it like *jisu pilāmānaku premakaranti* (Jesus loves the Children) (Das 2003:46). The earlier sentences have been changed according to rules of Oriya along with the words like *sisu > pilā* and *sukha pāānti > prema karanti*. This is an evidence of the non-native Oriya translators' translation strategy wherein the translator emphasizes the process of domestication rather than foreignization. These are not the only translation strategies have been adopted by the non-native Oriya translators. There are certain other translation strategies also which will be discussed in this chapter.

5.2. Macro and Micro Translation Strategies

A translator often prefers for bridging the gaps between two texts. There are several translation strategies which have been adopted by the non-native Oriya translators and all of them can be designated into two generic frames such as *macro translation strategy* and *micro translation strategy*. Macro translation strategy deals with the

translation strategies which have been adopted by the translators during the selection of text for translating into other language. In other words, the micro translation strategies are those which have been adopted by the translators consciously or unconsciously for solving the translation problems. But the macro translation strategies are concerned with the whole text, and are a result of the translators' decisions before starting to translate the text. For examples, adaptation, deletion, domestication, foreignization, manipulation, retention, and transliteration are to be included under the macro translation strategy.

A micro translation strategy refers to a particular section of the text wherein the translators have to choose the strategies in order to bridge the gaps between two texts. For examples: linguistic strategies (syntactic strategy: literal, borrowing, transposition, alteration, lexical creation, and definitional; semantic strategy: synonymy, antonymy, polysemy and hyponymy; extra-linguistic strategies: cultural filtering, cultural change, information change, changing place names and personal names, and culture-specific words and idioms) can be included in the micro translation strategies. As the dichotomy reveals the role and function of macro and micro translation strategies are important to be investigated in this chapter.

5.3. Micro Translation Strategies

Every translator adopts various translation strategies for solving the translation problems. Therefore, professional translators as well as translation critics have argued "the existence of '*lacunae*' (Vinay and Darbelnet 1958), 'blank space' (Rabin 1958), 'gaps' (Ivir 1977), 'voids',(Dagut 1978), and they have also explored the possible ways of filling them and different classifications of the gaps have been proposed in terms of the area of reference (ecology, artifacts, social structure, religion, etc.), make-up of the

lexical system, and possible translational procedures"(quoted in Ivir 1987: 36). Ivir (1995: 137-138) opines that there are "some of the procedures (borrowing, literal translation, lexical creation, and, somewhat doubtfully, definition) fill the gaps in the target language, while others (notably, substitution, omission, and perhaps addition) help to smooth over cultural differences, so that the ultimate receiver (i.e., receiver of the translation) remains unaware of their existence". Such theoretical considerations are often accepted by the translators for solving the translation gaps in providing the equivalences and making their translations as faithful as possible.

In order to translate another tongue text to one's mother tongue, a translator uses various linguistic and extra-linguistic translation strategies. Linguistic strategies usually intervene at the syntactic and semantic levels leading to adjustments between the two texts. Let us discuss here some of the significant translation strategies which have been adopted by the non-native Oriya translators.

5.3.1. Linguistic Strategies

The linguistic translation strategies primarily deal with the functions of the SL words, phrases, expressions, idioms and proverbs and sentences in the TT. While creating the syntactic and semantic approximations between two different words, phrases, expressions, idioms, and sentences, the non-native Oriya translators have often used the following translation strategies: literal translation, lexical alteration, deletion, transposition, and lexical creation.

5.3.2. Literal Translation Strategy

Literal translation is a widely used strategy. Most of the translation critics have discussed the main functions of literal translation and some of them have distinguished

the literal from the other types of translation. Vinay and Darbelnet (1995: 33-34) define "literal translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translators' task is limited to observing the adherence to the linguistic servitudes of the TL". According to Catford (1965: 25), "literal translation lies between these extremes; it may start, as it were, from a word-for-word translation, but make changes in conformity with TL grammar (e.g. inserting additional words, changing structures, at any rank, etc.); this may make it a group-group or clause-clause translation". Thus Catford holds that literal translation stands between word-for-word and free translation.

Basil and Mason (1996: 219) define "literal translation: a rendering which preserves surface aspects of the message both semantically and syntactically, adhering closely to source text mode of expression". The main purpose of literal translation is to express the fidelity of SL expressions with their intelligibility in the TL. Nida (1961: 12) argues that "the literal translation can be called as 'concordant', and makes an immediate appeal to those uniformed about the problems and principles of linguistic usage. But no two languages are similar in terms of their words or grammatical usages, and such a literal type of translation actually distorts the facts of a language rather than reveals them". Newmark (1988: 68) states:

> "Word-for-word translation transfers SL grammar and word order, as well as the primary meaning of all the SL words, into the translation, and it is normally effective only for brief simple neutral sentence. In one-to-one translation, a broader form of translation, each SL words has a corresponding TL words, but their primary (isolated) meaning may differ. Thus in *passer un examen* - 'take an exam', the two verb couplets can be said to correspond with each other, but out of context, they are not semantic equivalents. Since, one-to-one translation respects collocation meaning, which are the most powerful contextual influence on translation, it is more common than word-for-word translation whereas literal translation goes beyond one-to-one translation (…). Literal translation ranges from one word to one word through group to group, collocation to collocation, clause to clause, and sentence to sentence".

Further, he clarifies " literal translation above the word level is the only correct procedure if the SL and TL meaning correspond, or correspond more closely than any alternative; that means that the referent and the pragmatic effect are equivalent, i.e. that the words not only refer to the same 'thing' but have similar associations and appear to be equally frequent in this type of text; further, that the meaning of the SL unit is not affected by its context in such a way that the meaning of the TL unit does not correspond to it. Normally, the more specific or technical a word, the less it is likely to be affected by its context" (ibid.).

Hatim and Munday (2004: 344) define literal translation as "a rendering which preserve aspects of the message both semantically and syntactically, adhering closely to ST mode of expression" which means it is a kind of translation strategy towards SL. In this context, Ivir (1987: 39) makes some observations on literal translation which are "often regarded as the procedure for filling of the cultural and lexical gaps in translation and, together with borrowing, is the commonest method of cultural transference and spread of influence from one culture into another". Thus, literal translation is a very commonly used translation strategy by all translators. So there is no hesitation to state that this strategy has been used by the non-native Oriya translators especially while translating the religious texts and moral fables into Oriya. There are lots of examples of this strategy in the translations by Carey, Sutton, and Maltby.

Example-1

SL: In the beginning God created the Heaven and the Earth (Bible: 1).

TL: prathamare iswara swarga o   pruthwi srujana kale (Carey 1807: 1).

GL: at first /god / heaven / and / earth / created.

Example-2

SL: And God called the light Day, and the darkness he called night (Bible: 1).

TL: iswar diptira nāma dibasa rakhile   o   andhārara nāma   rātri (Carey 1807: 1).

GL: god / light's / name / day/ put / and / dark's /name / night

Example-3

   SL: And the Earth was waste and void (Bible: 1).

   TL: pruthwi sunya o asthirakāra thilā (Carey 1807: 1)

   GL: earth / empty / and / unstable-shaped / was

These examples clearly show how Carey has adopted the literal translation strategy in his translation of the Bible. He tried to bridge the cultural gaps between the two languages by closing translating the items of the SL to the TL. For example, the SL religious and culture-specific words: *god*, *heaven,* and *earth* have been rendered into Oriya as same grammatical category, i.e. *iswara*, *swarga*, and *pruthvi* which are common in Oriya. It is a fact that the religious concepts of Christianity are difficult to translate to languages of other religious and cultural contexts. Therefore, Carey frequently adopted literal translation strategy for the extra-linguistic expressions of the Bible.

All the characters and consequences of the Bible are composed with particular theological imaginations and doctrines. It may be a decision of the translator to adopt the literal translation strategy for such expressions and find equivalents and contextual functions in TL.

Like Carey, Amos Sutton often adopted the literal strategy for translating the theological doctrines of missionary evangelization.

Example-4

SL: Then said Evangelist …. (Bunyan 1670/1968: 10)

TL: tebe mangaLapracāraka pacārile (Sutton 1838: 04)

GL: then/ evangelist / asked…

Example-5

SL: A bird in the hand is worth two in the bush (Bunyan 1670/1968: 30)

TL: banare dui pakhiru hastagata eka pakhi bhala (Sutton 1838: 45)

GL: in the forest/ two/ from bird/ in hand/ one/ bird/ good

These two examples are translated literally into Oriya. In example-4, the SL culture specific word *Evangelist* is literally rendered in Oriya as *mangalapracāraka* which   means 'a welfare-preacher' (who tries to persuade other to accept Christanity, especially by travelling around the country and holding the Bible). In example-5, SL idiom "a bird in hand is worth two in the bush" is translated literally into Oriya.

A few more SL idioms are translated following the same translation strategy.

Example-6

SL: gird up his loins. (Bunyan 1670/1968: 36)

TL: aNTabāndhi (Sutton 1838: 58)

GL: by tying the waist

Example-7

SL: a roaring lion (Bunyan 1670/1968: 38)

TL: garjita singha (Sutton 1838: 61)

GL: roared lion

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There are few examples which can be taken into consideration as literal translation when two characters are performing a conversation between them in a dialogue form. There is a scene which portrays the Christian faiths, beliefs and ideologies. While translating such a scene into Oriya, the translator has adopted the literal translation strategy.

Example-8

SL: Pliable: and do you think that the words of your book are certainly true? (Bunyan 1670/1968: 13)

TL: cancala kahile tumbhara pustaka madhyare jāha achi tāha niscaya satya eha ki tumbhe jāna (Sutton 1838: 10)

GL: The quick/said/your book/ inside/ whatever/is/that/certainly/true/this/you/know

SL: Christian: Yes, verify; for it was made by Him that cannot lie. (Bunyan 1670/1968: 13)

TL: khrisTian kahile je hāM āmbhe jāni kipāna satyabādi eswara e pustaka racanā kari achanti (Sutton 1838: 10)

GL: Christian/told/that/yes/I/ having known/why/truthful/God/this/book/has written

SL: Pliable: Well said; what thinks are they? (Bunyan 1670/1968: 13)

TL: cancala kahile bhala kahile tahiMre ki ki lekhā achi (Sutton 1838: 10)

GL: The quick/ said/ well/spoke/ in that/ what/what/ writing/is

Sutton was acquainted with the literal translation strategy. These two examples are illustrative of literal translation wherein the translator makes syntactic and semantic adjustments between the two languages. Few more examples are given below:

Example-9

SL: Now, said Christian, let me go hence. (Bunyan 1670/1968: 33)

TL: au khrisTian kahile ehikhyaNe āmbhaku esthānaru jibāku dia (Sutton 1838: 50)

GL and/ Christian/ said/ now/ to me / from this place/ to go/give

Example-10

SL: These pilgrims are come from the City of Destruction… (Bunyan 1670/1968: 155)

TL: ehi jātri lokamāne sarbanāsa nāmaka nagararu aile… (Sutton 1838: 329)

GL: this/ traveller/ people/ destruction/ namely/ from city / came.

In the above examples, the SL nouns *Christian*, *Pilgrim's*, *the City of Destruction* and verbs *go* and *come* have been translated as the same grammatical units like nouns: *khristian*, *jatrilokamane*, *sarbanasa namaka nagarara* and verbs: *jiba*, *aile* in Oriya.

Literal translation is normally used for Second Language learning. In this context, a few examples can be cited from translation of *nitikathā* (moral fable) by T. J. Maltby, who has expressed his opinion in the preface: "the chief object which I have had in compiling this Handbook is to supply an existing want in a practical shape, as with the exception of Dr. Sutton's Introduction Uriya (Oriya), which was published about a generation ago, there is no book I know of, that will assist the Englishman in learning the Uriya language". For the purpose of language learning and teaching Maltby has adopted the literal translation strategy.

Example-11

SL: A mosquito sat on a bull's horn, and, in its pride imagining that it was heavy, said to the bull: (Maltby 1874/1986: 154)

TL: gotie masā eka saNDha srunga upare basi ahankarare āpaNāku bhari bujhi saNDhaku kahilā (Maltby 1874/1986: 155)

GL: a / mosquito / one / bull / horn / sitting on / proudly/ himself / heavy / understanding / to bull/said

Example-12

SL: A number of frogs were sitting in a large paddy field (Maltby 1874/1986: 178)

TL: eka bruhat biLare aneka bengara basati thāi (Maltby 1874/1986: 179)

GL: one/ large/ in field/ many/frogs/settlement/are

Example-13

SL: A lion becoming weak from old age was no longer able to capture living animals. (Maltby 1874/1986: 166).

TL: eka singha bārdhakya heturu jarāgrasta hoi kauNasi jiba jantura pāridhi kari pāru na thāe (Maltby 1874/1986: 167)

GL: a / lion / due to old age /sick / being / any / of animal / hunting / unable to do

Example-14

SL: Two cocks had a fight about something. (Maltby 1874/1986: 174)

TL: dui kukuDā kauNasi drabya lāgi juddha kale (Maltby 1874/1986: 175)

GL: two/ cock/for something/ fight/did

Example-15

SL: "Ho! Peasants, a tiger has got in amongst my cattle; come to my rescue."(Maltby 1874/1986: 180)

TL: he casāmāne āmbha goru madhyare goTie byāghra āsi-achi, tumbhemāne āsi rakhyā kara (Maltby 1874/1986: 181)

GL: oh /farmers/ my /cattle/ in middle/a/tiger/ has come /you / having come/save

The above mentioned examples are translated to Oriya following the principle of literal translation.

5.3.3. Lexical Alteration Strategy

The lexical alteration strategy has also adopted by the non-native Oriya translators. There are a few examples in Sutton's Oriya translation which can be discussed from this point of view.

Example-1

SL: O my dear wife said he, and you the children of my bowels, (Bunyan 1670/ 1968: 09)

TL: he āmbhara priya stri he āmbhara aurasa santāna (Sutton 1838: 02)

GL: oh /my/ dear/ wife/ oh/ my/ bowels/ children.

Translating metaphors as non-metaphors is an important point here. In this example, the SL expression *the children of my bowels* offers a metaphoric sense, but its Oriya translation *āmbhara aurasa santāna* is a non-metaphoric expression in the TL.

Example-2

SL: CHR: yes, very well. (Bunyan 1670/1968: 19)

TL: kshrisTan kahile: hāM sundara rupe dekhibāku pāi (Sutton 1838: 22)

GL: Christian/ said/ yes/ in beautiful form/ getting/to see

The SL expression *very well* has been translated to Oriya as *sundara rupe* which means 'in a beautiful shape' but the translator has altered the syntactic order of the SL in the TL by adding a verb phrase *dekhibāku pāi* (get to see) in order to clarify the meaning.

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Example-3

SL: Christian stood, that made *the hair of his flesh* stand up. (Bunyan 1670/1986: 23)

TL: khrisTiyānara *sabu* romancita helā. (Sutton 1838: 28)

GL: Christian's/ all/ was thrilled

Here, the SL noun phrase *the hair of his flesh* has been changed into Oriya plural pronoun marker *sabu* 'all'.

Example-4

SL: Once upon a time a deer ran away through fear of a hunter, and entered into a cave (Maltby 1874/1986: 152).

TL: kauNasi samayare goTie mruga byādha bhayare paLāi eka gartta bhitare prabesa helā (Maltby 1874/1986: 153).

GL: once/ in time /a / deer/ hunter/ in fear/having fled / a hole/ inside/ entered.

In this example, the SL word *cave* has changed to *gartta* (hole) in Oriya. Here, the lexical meaning of *cave* is entirely different from that of *hole*.

There are a few examples which demonstrate the idea about lexical alteration.

Example-5

SL: Then *the* woman said to *herself* (Maltby 1874/1986: 154)

TL: tahiMre *se* stri *mane mane* kahilā (Maltby 1874/1986: 155)

GL: then / that / woman / in mind / in mind / said

In this example, the determiner 'the' has been rendered in Oriya as 'se' meaning 'that'.

There is also another pronoun 'herself' which is translated in Oriya as *mane mane* 'in mind'.

Example-6

SL: A man, who was carrying a faggot of sticks along, got very tired as it was heavy, and throwing down ….. (Maltby 1874/1986: 156)

TL: jaNe manushya kāTha gochā gheni jāun jāun bhāri hebāheturu atisaya kLānta hoi se bojha pakeidelā. (Maltby 1874/1986: 157)

GL: a /man/wood / faggot/ carrying / going-going / heavy/ due to /very / tired/being/that/ faggot/threw down.

In this example, the SL main verb *carrying* is translated to Oriya as *gheni jāun jāun* 'while going carrying something'.

Example-7

SL: As these two animals were very heavy, the day came to an end as he was *carrying* them along (Maltby 1874/1986: 192)

TL: se dui jantu ati bhari heba heturu *gheni asu asu* dina abasāna helā (Maltby 1874/1986: 193)

GL: that / two / animal / very / heavy / due to / while coming / day / end became.

5.3.4. Deletion

There are certain decisions which a translator makes before actually starting the translation in response to such questions as 'What are the extra-linguistic features of the text'? 'What could be its equivalent effects in TT' and 'what could be the strategies for them in order to accommodate the TT readers'? Form these questions one can understand that translation of a literary text undergoes different processes such as domestication, foreignization, and manipulation, etc.

In this case, John Bunyan's *The Pilgrim's Progress*, originally written in 1670 and translated to Oriya by Amos Sutton in 1838, reflects several translation strategies, such as adaptation, deletion, and transliteration.

Nida (1964:231) has laid down the following conditions for this purpose: (1) repetitions, (2) specification of references, (3) conjunctions, (4) transitional, (5) categories, (6) vocatives, and (7) formulae. Nida's conditions of deletion can be justified by giving examples from the translations of the non-native Oriya translators.

There are some shorts of poems in the SL which are found totally deleted by the translator in the TL. Since it is a prose text, the translator does not render all poems in TT. There are also other examples in which the ST units get deleted in TT.

Example-1

SL: As *I* walked through the wildness of this world, *I* lighted on a certain place where was a Den, and *I* laid me down in that place to sleep: and as *I* slept *I* dreamed a dream. *I* dreamed, and behold, *I* saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. *I* looked , and saw him open the book and read therein; and as he read , he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry , saying , " what shall *I* do? (Bunyan 1670/1986: 9)

TL: mahāranyarupa ehi jagatare bhramaNa karu karu eka parbatara guhāre ***āmbhe*** upasthita hoi sayana kari nidrāre paDiluM. tahiMre dekha chiNDābastra parihita ***āpanara*** gruhaThāru bimukha, hātare khaNDe pustaka puNi prusThare eka bhāri bojha emanta eka janaku swapnajogare dekhiluM. anantare dekhuM dekhuM, se janaku pustaka phiTāi pāTha karibaku dekhiluM puNi pāTha karu karu, se krandana kari mohā

kampamānahoile. adhika sahi na pāri se eka mohā bilāpa sabada kari **āmbhe** ki karibā ehi kathā kahi Dāka pakāile. (Sutton 1838: 1)

In the SLT, the first person singular pronoun **I** has been used nine times where it occurs in TL three times; so six occurrences have been deleted in TL.

Example-2

SL: First, Thou abhor his turning thee out of the way; *yea, and thine own consenting thereto: because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, "Strive to enter in at the gate that leadeth unto life, and few there be that find it". .From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.* (Bunyan 1670/1986: 22)

TL: e nimante prathamatah se je tumbhaku patharu pheraile ehi eka bisaya (Sutton 1838: 28)

Example-3

SL: Secondly, Thou must abhor his labouring to render the cross odious unto thee; ***for thou art to prefer it before "treasures of Egypt." Besides, the King of Glory hath told thee that he that "will save his life shall lose it"; and he that comes after him, "and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple". I say, therefore, for man to labour to persuade thee that that shall be thy death, without which, THE TRUTH hath said, thou canst not have eternal life; this doctrine thou must abhor***. (Bunyan 1670/1986: 22-23).

TL: puNi ditiyatah krusa je tuccha bisaya emanta tumbhara bodha janmaibāra cesTare thile ehi eka bisaya. (Sutton 1838: 28)

Example-4

SL: Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. ***And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden***. (Bunyan 1670/1986: 23)

TL: puNi trutiyatah tumbhaku pherāi mrutyura pathare nebāra cesTāre thile ehi eka bisaya. enimante se janara upadesa madhyare ehi tini bisayaku tumbhe atisaya tuccha kariba. (Sutton 1838: 28)

Example-5

SL: One of them remained the conqueror, ***and*** the other one ran away. (Maltby 1874/1986: 174)

TL: tahiMre goTie jaya helā, āraTi paLāigalā. (Maltby 1874/1986: 175)

The above examples provide the attestation of deletion of SL materials in TL due to the repetitions, specification of references, and conjunctions.

5.4. Strategies for Translating Proper Names

Proper names form a part of a language system which represent their special functions and accordingly they can be considered a separate group within the concerned language. According to Rosenhouse (1998: 245), "the lexical meaning of personal names and surnames indicate some physical, psychological or professional feature of the individual or a physical feature of his/her surrounding natural environment". Zabeeh (1968: 59) states that proper names are pragmatically used to identify, refer to, or distinguish a single person or object, or they may have all the three functions at the same

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time. On the other hand, "proper names may have connotations when applied to persons and places which are well-known to both the speaker and hearer, but in themselves, turn out of context, they often mean nothing at all" (Ullman 1972: 74). Therefore, translating proper names from one language to other definitely creates problems for the translators. In order to resolve these problems, translators adopt the following strategies: "either the name can be taken over unchanged from the ST to the TT, or it can be adopted to conform to the phonic or graphic characteristics of the TL" (Hervey and Higgins 1992: 29). It can be noted here that for several centuries the practice has been to 'translate' or 'adapt' personal and place names. Hervey and Higgins observe that there are a few effective strategies for translating names, such as exoticism, transliteration, cultural borrowing, calque, communicative translation and cultural transplantation. Our task now is to find out the non-native strategies of translating foreign proper names to Oriya.

While translating the Pilgrims Progress into Oriya, Sutton has adopted the following strategies for rendering the proper names.

5.4.1. Exoticism and Cultural Transposition

The convention now is to look at the names which have connotations in religious and imaginative literature. In this context, Newmark (1988: 215) suggests that "the best method is first to translate the word that underlines the SL proper names into the TL, and then naturalize the translated word back into a new SL proper name- but normally only when the character's name is not yet current among an educated TL readership". Sometimes the translators localize the foreign names in the TL matching with the native environments. Sutton has translated some such expressions by adopting the local geographical locations of Orissa, such as *the king of glory* (p.29) translated to Oriya as

gajapati rājā 'the Gajapati King' (p.43), and *the king of this place* (p.153) is rendered as *puri madhyare mahārājā* 'the King of Puri'.

 Exoticism is used by a translator when "a TT translated in an exotic manner in one which constantly resorts to linguistic and cultural features imported from the ST into the TT with minimal adaptation, and which, thereby, constantly signals the exotic source culture and its cultural strangeness" (Hervey and Higgins 1992: 30). Exoticism is more or less a result of literal translation which does not allow any cultural transposition in TL. There are a few personal names which have been translated to Oriya following their literal meanings: personal names such as evangelist (p.10) > *mangalapracāraka* (p.04), obstinate (p.11) > *Thentā* (p.06), pliable (p.11) > *cancala* (p.06), Mr. Worldly Wiseman (p.17) > *sansāra gyāni* (p.16), legality (p.19) > *byabasthanugata* (p.21), goodwill (p.25)> *paramangalechu* (p.32), interpreter (p.28) > *arthadāyaka* (p.39), passion (p.30) > *rāgasila* (p.43), patience (p.30) > *dharjyasila* (p.43). Similarly place names are also translated in the same method: the city of Destruction (p.11) > *dhwansaniya nagara* (p.06), the town of Carnal Policy (p.17) > *sāririka buddha nāmaka* (p.16), Mount Zion (p.25) *siyāna parbata* (p.31), and the country of Beulah (p.149) > *parisayana nāmaka desa* (p.315). In order to domesticate the fictional character of the text, the translator has adopted such a translation strategy which is helpful to understand the physiological stimuli of the imaginary characters and as well ideas about the place names.

5.5. Transliteration

Transliteration is rendering of the phonic/graphic shape of SL names in a TL with the same patterns of spelling and pronunciation.

According to Catford (1965: 66), transliteration involves three steps: (1) SL letters are replaced by SL phonological units; this is the normal literate process of converting from the written to the spoken medium; (2) the SL phonological units are translated into TL phonological units; (3) the TL phonological units are converted into TL letters, or other graphological units. In order to translate the foreign personal and place names to Oriya, the non-native translator Sutton has adopted this transliteration strategy.

Example-1

SL: Yes, said *Christian* (Bunyan 1670/1986: 12)

TL: …..*khrisTiān* nāmaka se jana ..(Sutton 1838: 06)

Example-2

SL: There we shall be with *Seraphims* and *Cherabims* creatures….(Bunyan 1670/1986: 14)

TL: jeuMānankara tejare nayana mudrita emanta je *serāphim* o *kherubim* …(Sutton 1838: 11)

Example-3

SL: *Beelzebub* is the captain; (Bunyan 1670/1986: 25)

TL: *bālājibub* nāmaka senāpati (Sutton 1838: 32)

Example-4

SL: you are now going to *Abraham*, to *Isaac*, and *Jacob*…(Bunyan 1670/1986: 153)

TL:……*abrāhāma jishāk* o *jākuba...* (Sutton 1838: 325)

Example-5

SL: …..***Encoh***, ***Moses*** and ***Elijah***, etc (Bunyan 1670/1986 :155)

TL*:…… **hinok** nāmare o **mosā** nāmare puNi **eliya** nāmare (Sutton 1838: 329)

From these examples, we can find that the non-native Oriya translators mainly adopted the following translation strategies: literal translation, lexical alternation, deletion, transliteration, and cultural transposition. The source materials which have been discussed in above are from either religious or folk literature. Since the objectives of the SLTs were to promote religious evangelization and second language learning, the translation strategies tried to preserve the religious and pedagogical fidelity rather that textual fidelity in the translated texts.

Chapter VI

Translation Strategies of the Native Oriya Translators

6.1. Language, Translation, and Translation Strategy

Since translation deals with languages, it can be said that 'a study of translation is a study of translation strategy' and 'a study of translation strategy is a study of meta-linguistic functions of translation'. Translation covers the structural and functional mechanisms of languages. It reflects the chemistry of meta-linguistic composition and decomposition which take place between the source and target languages. When translation refers to the role of languages, it goes beyond the politics of translation and gives more importance to their constituents which perform interlinear communication between the two languages. That is why language is the most important tool in translation and as a result, translation is one of the most important tools for acquiring and transferring knowledge from one language to other.

Language is not only a representational expression of human communication but also a medium of cultural transmission. Needless to say, all human beings often use language for meta-linguistic functions in communication. All languages do not have the same linguistic features. They have similarities and also dissimilarities. It means each language has its own linguistic features. Since translation is a by-product of metalinguistic functions, a study of translation strategy is a study of metalinguistic mechanisms of languages. Let us discuss some points which will establish the reciprocal relationship between translation and language in relation to translation strategy.

Language performs a major role in expressing the thoughts and imaginations of a people through an illustrative form, i.e. literature. This might be a reason for understanding of language as a distinctive feature among others and it is a tool for discovering translation strategies. The question here is why language is a tool for discovering translation strategies. First, "language is purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols" (Sapir 1921: 08). It means that language is a medium of communication as well as a form of literary or cognitive operator. Since language is formulated with the multiple characteristics and functions of communication; it is obvious to be treated as a tool for discovering the metalinguistic elements of languages.

The medium of communication and its relation to translation is obviously a common and idiosyncratic quality of language. According to Steiner (1976: 45-47) "any model of communication is at the same time a model of translation, of a vertical or horizontal transfer of significance" and also "translation, properly understood, is a special case of the arc of communication which every successful speech–act closes within a given language. On the inter-lingual level, translation will pose concentrated, visibly intractable problems; but these same problems abound, at a more covert or conventional neglected level, intra-lingually. The model 'sender to receiver' which represents any semiological and semantic process is ontologically equivalent to the model 'source language to receptor language used in the theory of translation". The interrelation or interconnection between language, communication, and translation is emphasized by Steiner who thinks "inside or between languages, human communication equals translation. A study of translation is a study of language" (ibid.). The above quotation

clearly proposes that any study of translation is a study of metalinguistic functions of translation. Catford (1965: 01) holds a similar view: "translation is an operation performed on languages: a process of substituting a text in one language for a text in another. Clearly, then, any theory of translation must draw upon a theory of language a general linguistic theory". Since translation deals with metalinguistic functions of the embedded texts, the study of translation strategy obviously carries the metalinguistic functions of languages. In order to find out the translation strategies of the native Oriya translators, these metalinguistic functions are considered as tools for analyzing and giving a proper shape to the study.

The aim of this chapter is to discuss the translation strategies of the native Oriya translators between 1876 and 1936. While dealing with the translations of native Oriya translators, it has been noticed that they have adopted several translation strategies for achieving their goals that can be grouped under two categories: micro translation strategies and macro translation strategies. As mentioned in the earlier chapter, micro translation strategy mainly covers the linguistic features of translation precisely dealing with the syntactic, semantic, and pragmatic aspects of translations. On the other hand, macro translation strategy focuses on the translators' ideas of adaptation, deletion, and manipulation of converting an ST into a TT. Though there is a conceptual difference between micro and macro translation strategies in the practical sense macro strategies are the ultimate results of micro strategies. If the translators take the decisions for solving translation problems while reading the ST and also plan to adapt strategies before translating specific texts, it is considered a macro translation strategy. If these decisions take place on the spot while translating, they will be called micro translation strategies.

Translation strategy is a question of a translator's decision. Since most of the literary texts are considered as meta-texts composed of several domain-specific forms and contents, the task of their translators is to consciously look for the equivalent effects and try to solve the problems by adopting different strategies. Various contexts and situations, textual and metatextual functions of literature and their equivalence problems motivate the translators to adopt certain translation strategies for a making proper translation. These lead the translators to apply the mini-max strategy so that equivalent effects can be created and translation fidelity can be achieved to the extent possible.

Since translation is a negotiation between two different linguistic, literary, and cultural texts, some textual materials from one language to another there may or may not have natural equivalents in TT. In this context, translating extra-linguistic features, such as culture specific words, personal names, place names, religion specific words and expressions create problems. This situation can only be sorted out by translators either by accepting the transliteration approach or rejecting it. Rejecting transliteration is one way where the translator has to accommodate the SL items faithfully in TL, if possible; and the other way is to fix the SL items in TL through adopting transliteration. Translators often take this decision before translating a text; so it is called the macro translation strategy. Usually translators prefer transliteration strategy to semantic rendering of the personal names and place names in TL.

Though the present chapter deals with both the strategies, more importance has been given to the functions of language in micro translation strategies in the following sections.

6.2. Tradition of Oriya Prose Translation

The style of Oriya prose writing was developed and reformed during the colonial period. Though Oriya had a conventional prose style of writing, it had gained popularity before the colonization that was really reshaped by the influence of European Renaissance. The history of colonial Oriya literature is witnessed the dynamic story of Renaissance in the Oriya national life. It was a golden fate for Oriya language that "three men of genius ushered in the modern period in Oriya literature, working together round about 1866. This brilliant trio, with harmonious intellectual and spiritual affinities, and on excellent social terms with one another, is Fakirmohan Senapati, Radhanath Ray, and Madhusudan Rao" (Mansinha 1964: 167) expanded their literary efforts in searching for Oriya identity. They have been remembered as the trendsetters of modern Oriya literature and their literary specimens brought out a revolution in the spectrum of Oriya literature. The position of translation, adaptation, and manipulation are found significantly in their literary writings. For examples: Phakirmohan Senapati's *jibanacarita* (1866), Jaganmohan Lal's *oDisā bijaya* (1876), Radhanath Ray's *itāliya jubā* (1873), and Madhusudan Rao's *praNayara adbhuta pariNāma, candra o tārā* (1873), and *buddha* are translated to Oriya. After a successful adaptation of foreign literary genres in Oriya, Oriya prose became popular and this prose style was followed by the pioneers of Oriya literature.

Though there are ample published Oriya prose texts, a few of them have been found suitable for interpreting history, religion, and an essence of moral teaching materials for pedagogical demands through translation. In this chapter, the data are obtained primarily from the Oriya translations of the available English texts.

One of the major historical texts on Orissa is *A Sketch of the History of Orissa (1803-1828)* published in 1874 by a British officer, G. Toynbee, and translated into Oriya by Jaganmohan Lal under the title *oDisā bijaya* in 1876 for school children. Social consciousness for children and their psychological and cultural development were significant in 19th century school education. One of the popular Oriya school teachers, Chandramohan Maharana, was the head master of Puri Zilla School and then Deputy School Inspector in Puri district of Orissa. He translated various texts to Oriya for the purpose of school education. For analyzing Chandramohan Maharana as translator and his principles of teaching, Ranganath Mishra, former Chief justice of the Supreme Court of India, made a statement on his father's beloved teacher; "….the late Chandramohan Maharana – a very successful teacher. I did not have the privilege of seeing him but have heard a lot about him from my father late Pandit Godavaris Mishra whose teacher he was. When at the beginning of the century my father was in the Zila School at Puri, this celebrated teacher was the Head Master. Those were the years when the National Movement was gathering momentum. This Head Master was working in a Government High School, encouraged young Indian boys to develop feelings of patriotism. The impact of his personality fell on every student and the contact brought about transformation. Chandramohan Babu provided a living model for shaping human character and my father and his associates who entered public life within the province later owed their success to their association with him"(quoted in Giri 1991: xiii). Maharana was a sincere and ideal teacher. He was particular about teaching of English grammar and pronunciation which has been mentioned by Pandit Godabarish Mishra. His five Oriya children short stories, such as *pimpuDi o jhiNTikā* (The Ant and the

Grasshopper), *lobhi kukura* (The Dog and the Shadow), *kāka o koki*, (The Fox and The Crow), *languLahina srugāLa* (The Fox without a Tail), *sinha o musika kathā* (The Lion and the Mouse) translated in 1917 from Aesop's fables have been selected for this study.

Religion for social reformation was an ideal theme of literary imagination. Madhusudan Rao's translated essay *buddha* (1873) taken from the collection of essays *Chips from a German Workshop: Essays on the Science of Religion* (1867) originally written by Max Muller can be taken into account in this category of literary translation.

During the peak of colonization, a group of women writers entered to the scene of modern Oriya literature and also became makers of modern Oriya literature. One of the most prominent women writers, Narmada Kar, translated Leo Tolstoy's selected stories to Oriya continuously which were serialized around 1916-1917 in the famous Oriya literary journal, *Utkal Sahitya,* which was edited by her father Biswanath Kar. Here Narmada Kar's Oriya stories titled *bandi* (1916) (A Prisoner in the Caucaus), *drusTilābha* (1916) (Esarhaddon, King of Assyria), *bibādabhanjana* (1916) (Little Girls Wiser than Men), *pariNāma* (1916) (Work, Death, and Sickness), and *daNDabidhāna* (1917) (Too Dear) have been selected and analysed in order to determine the translation strategies of the native Oriya translators.

6.3. Translation Strategies of Native Oriya Translators

History of Oriya translation is as old as Oriya literature. But the study of Oriya translations is very recent. Though there are a few research works carried out by Oriya scholars, the study of Oriya translation strategies has been somehow neglected. Only the historical perspectives of Oriya translation and their important role in the growth of Oriya literature have been discussed there.

Some leading Oriya scholars, namely Natabara Samantaray (1964), Khageswar Mohapatra (1982), and Chittaranjan Das (1988) have focused on the politics of Oriya translation. However, the study of Oriya translation is undertaken by other Oriya scholars like: Jatindra K. Nayak and Himansu S. Mohapatra's "Translating against the Grain: the Case of an Oriya Adaptation of Charles Dickens's a Tale of two Cities" (Meta, XLII, No-2.1996), Paul St-Pierre's "Translation as Writing Across Languages: Samuel Beckett and Fakir Mohan Senapati" (TTR, 1999.Vol-9, No-1), and "Translation in Orissa: Trends in Cultural Interaction" (2010), Panchanan Mohanty and Anand Mahanand's "Translation as Manipulation: A Study of Tennyson's Enoch Arden and Nilakantha's Dāsa Nāeka" are noteworthy to outline the boundary of Oriya translation studies and its different facets.

6.3. 1. Oriya Translation Strategies

There is no translation without strategy or without translation there is no value of a strategy. Almost no discourse on Oriya translation strategies was discussed by the Oriya scholars during the colonial period. For example, the editor of *Utkal Dipika* (13th February of 1869), Gaurishankar Ray, expressed his comments on the translation procedure of Jaganmohan Lala's *bhramabhanjana* (translated from Thomas Parnell's the Hermit). He focused on the readability and linguistic sensibility of the Oriya translation and discussed the translation strategies. He said, "But the translated text has been like this (faithful) because the translator has not considered word for word translation as a good translation strategy and has deliberately rejected it". What it means is that the translator's intention behind the translation was to make it translation using the sense for sense translation strategy rather than word for word.

The concept of translation strategy, as it is understood today, was actually undiscovered during the colonial period. There is evidence to prove this in taking editorial remarks of the editor of *Utkal Sahitya*, Pandita Biswanath Kar, who had written an editorial note titled *anukaraNa o anusaraNa* (imitation and adaptation). He explained:

> An imitation is always fallacious in human life and society. Intelligent men innovate new principles or styles in different subjects through various ways in different periods and different countries. On the other hand, the common people imitate that fashions according to their own talent and they create the new creations by which the wealth of common society develop. It is fact, if the creator does not have originality or personality over the subject then there is no fallacious will execute in imitation. Adaptation is superior to imitation, where the principle is only minimal; the degree of originality of creator is much more. Therefore, imitation is not considered fallacious at all. By virtue it can be said that there are many examples wherein an adaptation is placed in a way of new creation. It is an extensive story where both imitation and adaptation have essential role to liberate the human talent. It is not necessary to have a discussion here. When we begin to discuss literature leaving other things behind the obvious seems to be impossible. Today the beauty and wealth of Bengali literature would not have been possible if they had not adapted or imitated English literature to some extent. There are great men who have captured English language and literature and then they have created new literature by the authority of their originality. But in a creation of the new thought expression and new word Sanskrit literature and language style extremely helpful and excellent mode to them. Many Bengali literature propagators were found more excellent in both the subjects and many Bengali litterateurs have adapted them and in some cases the next generation litterateurs have surpassed them by their own perseverance. There also many low-grade so-called litterateurs who defectively imitated them and filled the treasury of Bengali literature with the millions of rubbish things. If the degree of imitation is more than that of adaptation and in imitation the degree of originality is minimal or nothing at all which is not appropriate. When we discuss the progress of the Utkal literature, we see the degree of imitation is fast day by day. Scarcely do we find the personality of the writers. In some cases there have been ill-attempts of picking up some phrases exactly from some grate intellectual persons and proving it to be their own. On one hand, there is deficiency of transcendental thought and original writing, and on the other hand, there is excess growth of such filthy activity which, bring us much disappointment when we think of the future of Oriya literature. When we attempt to clarify this fact by viewing an instance, we have to say some bitter facts which might be very personal. So, we stay away from these for time being.
>
> (1926: editorial note, Utkal Sahitya, my translation).

Kar's observations on the Oriya translated literature underlines two major translation strategies such as 'imitation' and 'adaptation'. As per his assessment, adaptation is superior to imitation. Though he has discussed only two types of translation strategies, there are other strategies which will be explored in this study.

The study of translation strategies of the native Oriya translators' focuses on the syntactic, pragmatic, and semantic strategies which have been adopted by the Oriya translators.

6.4. Syntactic Translation Strategy

In a translation activity, there are materials which either fully match or mismatch between the two languages. Since languages differ syntactic changes will obviously take place in translation. According to Chesterman (1997: 94), syntactic strategies contain the following meta-languages of translation process operative systems: literal translation, loan, calque, transposition, unit shift, phrase structure change, clause structure change, sentence structure change, cohesion change, level shift, and scheme change. Syntactic strategies operate in translation by retaining as well as changing the structural units of both the languages including the above components. There are also a few more strategies which have been used by the native Oriya translators and these will be discussed below:

6.4.1. Literal Translation

Literal translation is a strategy wherein most translators try to make the TT as close as possible to the ST when a translator cannot use other strategies for specific reasons he/she adopts the literal translation strategy for solving translation problems. Let us consider some examples from Oriya.

Example-1

SL: There are also small guards at *Saranagarh* near Cuttack and *Balaramgarhi* near *Balasore* (Toynbee 1873/2005: 16)

TL: kaTaka nikaTastha sārangagaDa o bāleswara nikaTastha baLarāmgaDare khyudra gaDa sthāpana hoithilā (Lal 1876/2006: 70)

GL: Cuttack / near / sārangagaDa / and / bāleswara / near / baLarāmgarhi in / small / was established

Example-2

SL: Life is like the spark produced by the friction of wood (Max Muller 1867: 210)

TL: duikhaNDa kāThara gharshaNa dwāra utpanna agnikaNā tulya ehi jibana (Rao 1873/ 2008: 224)

GL: two pieces/ wood's/friction/by /created /fire particle/ like/this/life

Example-3

SL: How do you know they no longer exist? (Tolstoy 1903/1994: 263)

TL: tume kipari jāNila je, semāne nāhānti? (Kar 1916: 122)

 GL: you/how/knew/that/they/ do not exist?

The above examples show how the SL materials are translated closely to the TL literally. We notice that the literal translation strategy is often adopted by the native Oriya translators in various contexts. While translating culture-specific, religion specific, and subject-specific materials, like history and theology the literal strategy has been adopted by the native Oriya translators.

While translating informative materials, the literal translation strategy has been widely used by the native Oriya translators. The main focus of this strategy is to bridge the gap when comparable structural, lexical, and even phonological equivalences are available between the two languages. The following examples taken from the translations of the native Oriya translators are illustrative:

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Example-4

SL: One day he received a letter from home (Tolstoy 1870/1994: 20)

TL: dine se gharu khaNDie ciThi pāilā (Kar 1916: 90)

GL: one day/ he/ form home/ one /letter/ got

Eaxample-5

SL: It is not a large army, only sixty men in all…(Tolstoy 1897/1994: 256)

TL: rājyara sainya sankhyā adhika nuheM, kebaLa sāThie jaNa sainya (Kar 1917: 289)

GL: kingdom's/ soldier /number/much/not/only/sixty/soldier

Example-6

SL: On that condition I am willing to go (Tolstoy 1897/1994: 260)

TL: kebaLa ehi sarttare mu jibi (Kar 1917: 292)

GL: only/this/on condition/ I / will go

If one follows the Oriya translations of the period under discussion closely, it can be said that the literal translation strategy is commonly adopted by most Oriya translators.

6.4.2. Lexical Borrowing or Loan

Borrowing or loan is a conventional process of linguistic adoption. We often borrow terms into our own language when there is no equivalent for a new object or a new concept of foreign language. For these reasons, borrowing is a common and simple strategy among others in translation (Vinay and Darbelnet 1958, Ivir 1987, Molina and Hurtado Albir 2002). Vinay and Darbelnet (1995: 32) point out that "many borrowings enter a language through translation". In fact, most translators adopt the same strategy for creating stylistic as well as semantic equivalence between two texts. On the other hand, borrowing retains the flavour of the SL culture in the TL culture by transfering words and

expressions form the ST to the TT. The main purpose of borrowing is to compensate for the lexical, cultural, textual, and literary materials of the ST which have no natural equivalents in the TT.

Borrowing is possible when a translator deals with the "source-culture items that have no counterpart in the target culture and for that reason no lexical label in the target language. The borrowed expression fills the lexical gap and assures cultural transference, provided that necessary cultural information has been transmitted, previously or simultaneously, in some other way (for instance, by means of a definition, by visual representation, through direct experience, etc). Since this is usually not the case, borrowing is either avoided or combined with some other procedure, such as definition or substitution, or is supplemented with the translator's comments and explanations in the form of footnotes" (Ivir 1995: 138). Target language incompatibility is mainly responsible for adopting the borrowing translation strategy. In the following examples, the Oriya translators have used borrowing as a foreignizing strategy.

Example-1

SL: In these the native officers of *Government* took refuge. The troops were located in the bungalow of Mr. Becher, the Salt *Agent*. (Toynbee 1873/2005: 29)

TL: sethire *gabarnmeNTara* desiya karmacārimāne lucile o senāgaNa nimaki *ejaNTa* Bicara sāhebanka koThire rahiLe (Lal 1876/2006: 79)

GL: in that/ government's / local/officers/hid/ and /troops/ salt/ agents/ Becher Saheb/ bungalow/ stayed

Example-2

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SL: King and Becher, Salt *Agents*, and Mr. Busby, the *Collector of the pilgrim-tax*. (Toynbee 1873/2005: 29)

TL: semānanka madhyare nimaki *ejaNTa* kiṅ sāheba o Bicara sāheba ebaṅ jātri *tāksakalector* Busbi sāheba thiLe (Lal 1876/2006: 79)

GL: among them/ salt/ Agents/ King and Becher Sahib/ and/ pilgrim/ tax collector/ Busbi Saheb/was

When the SL writer uses certain domain specific linguistic items like a register, it is normally borrowed from SL to TL. In the above examples, the SL units like *agent*, *government*, *collector*, and *tax* are retained in TT. In this context, we can quote of Hervey and Higgins (1992: 31), who point out: "a vital condition for cultural borrowing is that the textual context of the TT should make the meaning of the borrowed expression clear. Cultural borrowing will be most frequent in texts on history or social or political matters, where the simplest solution is to give a definition of terms like 'taille', 'department', or pre-Revolution 'parliament', and then to use the SL word in the TT ". In this situation the translator adopts the strategy of lexical borrowing not only for the meaning but also making the TT more readable. Chesterman (1997: 94) makes a similar statement on the loan or borrowing strategy which covers both "the borrowing of individual items and the borrowing of syntagma. Like the other strategies, it refers to a deliberate choice, not the unconscious influence of undesired interference". Let us consider the above statements in the context of Oriya translations.

Example-3

SL: Among them *Colonel* Harcourt was not a little surprised to find two brass guns, nearly new, which bore the stamp of the Honorable *East India Company* (Toynbee 1873/2005: 13)

TL: *Karnal harkaT* se topa madhyare *isT iNDiā kampaninka* mudrānkita duigoTi nutana pittaLa topa dekhi ati āscharjyānwita hele (Lal 1876/2006: 68).

GL: Colonel Harcourt/ that / gun/ East India Company/ stamping/ two/new/ brass/gun/ see/ was highly surprised

In this example, *Colonel* and *East India Company* have been adopted as these are the official designation of the British army and the name of a British company. Therefore, these are borrowed in Oriya.

Then, there are a few examples like *kamisanara* (commissioner), *karnel* (colonel), *pāuNDara* (pounder), *gabharnar general* (governor general), *sibhil* (civil), *sTesan* (station), *sabDibhijan* (sub-division), *kaptān* (captain), and *lephTneNTa* (lieutenant) which are a result of the lexical borrowing strategy adopted by Jaganmohan Lal. As a result, lots of foreign words have been used in Oriya and they have been Oriyanized by the Oriya speakers.

6.4. 3. Alterations

Alteration is a process of changing something which makes the original different from the target. In relation to translation, alteration is used as a technique wherein "the entire message must be subjected to a series of changes, "involving not only additions and subtractions, but also alterations, some of them relatively radical" (Nida 1964: 233).

According to Nida, alterations usually commence when the changes have to be made because of the incompatibilities between the two languages. So he argues that alteration can be treated under the following classes: (a) sounds, (b) categories, (c) word classes, (d) order of elements, (e) clause and sentence structures,(f) semantic problems involving single words, and (g) semantic problems involving exocentric expressions. Nida's above criteria have been restructured by Molina and Hurtado (2002: 502) as follows: (1) changes due to problems caused by transliteration when a new word is introduced from the source language; (2) changes due to structural differences between the two languages, e.g. changes in word order, grammatical categories, etc; (3) changes due to semantic misfits, especially with idiomatic expressions. In the context of Oriya translations from English, alternation strategies can be located in the following levels, like grammatical alterations, clause alteration, pronoun alteration, sentence structure alteration, voice alteration, modulation, etc.

6.4.4. Grammatical Alteration

Grammatical alteration often arises between two different languages. Particularly, in Oriya translations the following strategies like number alteration, pronoun alteration, tense alteration, and modulation are prominent. The following examples can be cited to drive home the point.

Example-1

SL: The original plan of the campaign was that the force, after capturing Cuttack and leaving *a sufficient number of troops to hold it*. (Toynbee 1873/2005: 07)

TL: kaTaka karagata helā uttāre *tahiMra rakshyārthe* seThāre *keteka senā* rahibe …(Lal 1876/2006: 64)

GL: Cuttack/ was captured/ became/ after/ its/ for protection / there /some soldiers/ will stay

In this example, an adjectival phrase *a sufficient number* (*of troops*) has been altered into a quantifier adjective phrase, i.e. *keteka* (*senā*) in Oriya. Here, the English word *sufficient* is not an equivalent of *keteka*. In Oriya, *keteka* is a quantifier which can be used for English 'some'. Again, an infinite verb phrase *to hold it* changed into *to save it* which is not semantically appropriate.

6.4.5. Number Alteration

English and Oriya both have two grammatical numbers such as singular and plural. There are some differences between them which occur according to their functions and positions of the nouns.

Example-1

SL: It was with the greatest difficulty that the *guns* and supplies could be dragged along (Toynbee 1873/2005: 08)

TL: e jogu *topa* o khādya sāmagri āNibāre baDa kasTa helā (Lal 1876/2006: 65)

GL: it/for/artillery/and/food items/to bring/big/difficulty/ happened

Example-2

SL: The dhenkiyas, who are armed with *bows and arrows* and a sword, and perform all sorts of duties. (Toynbee 1873/2005: 22)

TL: Dhenkiā, emāne *dhanusara* o khaDga byabahāra ebaṅ sakaLa prakāra kārjya karuthile (Lal 1876/2006: 74)

GL: Dhenkiā/ these /bow-arrow/ and/sword/use/and/all sorts of work/were doing

In these examples, the SL plural number is changed into the singular number in Oriya.

6.4.6. Pronoun Alteration

English and Oriya both have different pronominal systems. Though Oriya has its own pronoun system, while translating English pronouns, some alterations are noticed in the native Oriya translations.

Example-1

SL: *I* quote the following extract from Mill's History of British India (Toynbee 1873/2005: 12)

TL: *āmbhe* mil sāhebanka bhāratabarshara itihāsaru taLalikhita bruttānta udhārakaruachuM (Lal 1876/2006: 67.

GL: I/ of Mr. Mill/ of India/ from history/ below written/ matter/ extracting

In this example, the SL pronoun *I* first person singular number changed into TL *āmbhe* i.e. first person plural number in Oriya.

Example-2

SL: on *that* condition I am willing to go (Tolstoy 1897/1994: 260)

TL: kebaLa *ehi* sarttare mu jibi (Kar 1917: 292)

GL: only/this/ on condition/ I / will go

Oriya has two categories of demonstrative pronouns like *e/ehā*/*ehi* (this or it) and *se/tāhā/sehi* (that). In this example, the English pronoun *that* is changed to *ehi* in Oriya that means 'this.' Also the SL tense has been changed in Oriya, i.e. the present has become the future.

Eample-3

SL: *They* all went on quarrelling, (Tolstoy 1885/1994: 174)

TL: *dui gharara purusamāne* āsi madhya se bibādare joga dele (Kar 1916: 191)

GL: two/ family's/ male persons/having come/also/that/in quarrel/joined

In this example, the SL pronoun *they* has been changed in Oriya to a noun phrase *dui gharara purusamāne* (male persons of two families).

Example-4

SL: *My* horse is a good one: if the Tartans do attack me, *I* can gallop away. (Tolstoy 1870/1994: 21)

TL: *tāra* ghoDā bes dauDipāre, jadi paThāNamāne āsanti, tāhā hele se paLāijāi pāriba. (Kar 1916: 90)

GL: *his*/ horse/ well/ can run/ if/ the Muslims/ came/ that/ became/ *he*/ can flee

In this example, the SL pronoun *my* is changed to *tāra* (his) in Oriya.

6.4.7. Tense Alteration

The following examples demonstrate the tense alterations in the Oriya.

Example-1

SL: I shall mention one more incident (Toynbee 1873/2005: 18)

TL: āu goTie prasanga lekhuachu (Lal 1876/2006: 72)

GL: another/one/matter/are writing

Example-2

SL: I will take off my shoes and stockings, and you take off yours. (Tolstoy 1885/1994: 173)

TL: mu jepari lugā Tekichi, sehipari lugā tekiki dhar (Kar 1916: 190)

GL: I/ like / cloth/ have lifted/ like that / cloth / having lifted/ hold

In the above examples, the SL expressions contain the future tense whereas the TL expressions contain the present tense.

Example-3

SL: This was the rebellion of the Paiks (Toynbee 1873/2005: 21)

TL: ehā pāikanka bidroha aTai (Lal 1876/2006: 73)

GL: this foot/soldiers'/ revolution/is

Example-4

SL: He saw himself lying on a rich bed, besides a beautiful woman (Tolstoy 1903/1994: 263-264)

TL: se sundara sajyāre soichanti, jaNe parama sundari stri tānka nikaTare (Kar 1916: 122)

GL: he/beautiful/on bed/is sleeping/one/extremely/beautiful/woman/his/near

In example-3 and example-4, the translators have changed the SL past tense to the present tense in TL.

Example-5

SL: What are you beating my girls for? (Tolstoy 1885/1994: 174)

TL: mo jhiaku tu mārilu kāhiMki? (Kar 1916: 191)

GL: my /to daughter/ you/beat/ why?

In this example the SL present continuous has changed to the past participle.

6.4.8. Modulation

Modulation is a translation procedure defined by Vinay and Darbelnet (1995: 247-248) as follows: It "articulates the contrast between two languages faced with the same situation but two different modes of thinking, by exposing this divergence in expression form".

Example-1

SL: this is the last time that I see that city (Max Muller 1867: 216)

TL: *e priya nagara āu mo nayana pathare paDibanahiM* (Rao 1873/2008: 227)

GL: this/ dear/ city/ again/ my/ eye /on way/ will not fall.

In this example, the SL message has been replaced in Oriya by an idiomatic and negative expression.

6.4.9. Lexical Creation

Lexical creation is considered as one of the important translation strategies in translation (Nida 1964, Ivir 1987). Lexical creation in the target language is possible though it is less frequently used than other strategies. It presents addition of a variety of features in the TT which are absent in the ST. In the translations of Oriya children's literature especially the fables from English, the translators have used this strategy.

The main intention behind using this strategy is to domesticate the foreign elements in the TL. The examples are illustrative.

Example-1

SL: A lion was asleep in *his den* one day. (Aesop 1968: 137)

TL: *grisma kāLara madhya bhāgare dinakare* goTie simha *aranya madhyare goTie baTabrukhya chāyāre* sayana karithilā. *sehi brukhya muLare goTie khudra musikara biLa thilā*. (Maharana 1917/1991: 157)

(Note: Italicised portions indicate lexical creation)

GL: of the midsummer/ in the middle part/ in one day/ a lion/ in the forest/ under the shade of a banyan tree/ was sleeping/that/ tree/under/foot/a small mouse hole/was

The question is: why additions are made in the target language? First of all, the translator prefers to add the new information for domesticating the context. In order to achieve the purpose and readability the translator adopts the strategy of lexical creation. Lexical creation takes place in giving extra information about the local ecology, i.e. when and where the lion was found. It needs to be mentioned that this translation was meant for pedagogical purposes and children were its readers. To explain the content of the text, the translator has added extra information by adopting lexical the creation strategy to bring the reader to textual harmony with the context.

The above example, where the native Oriya translator has adopted this strategy in order to create a similar context in the target text. The following Oriya culture specific words, i.e. *grisma kāLa* (summer season) and *baTabrukhya* (banyan tree) have been added in the TT. In this case, the translation has freedom to change the SL culture specific nuances in TL. In this example, the translator has used a particular place where a lion can be found in the TL culture, i.e. *baTabrukhya chāyare* (under the shade of a banyan tree) against the SL culture specific word *den*.

Example-2

SL: Not long afterward the lion, while ranging the forest for his prey, was caught in the net which the hunters had set to catch him. He let out a roar that echoed through the forest. (Aesop 1968: 137)

TL: kichi kāla pare ekadā *jytsnāmayi rajanire* siṅhaTi *sehi baTabrukhya muLare jāuM jāuM* pāsare ābadha helā. se nānā prakāra garjana kari bahu jatna kale suddhā, āpaNāku sethiru mukta kari pārilā nāhiM. *bāNuāmāne brukshya muLare pāsa basāi tāhā sākhāre luci basithile. siṅha pāsare paDilā dekhi baNuāmāne tarusākhāru olhāi parāmarsha kale*

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, "ehi siṅhaku jibitābastāre nei rājānku bheTibā. semāne baTabrukhya muLare tāhāra pada prabhuti rajjudwārā druDha bhābare bandhana kari khaNDie sagaDa āNibāpāiM grāmaku gale je siṅhaku tāhā upare thoi rājānka naaraku ghenijibe (Maharana 1917/1991: 157).

GL: some/time/after/once/at moonlit night/the lion/that/bunyan tree/at root/going/ in snare/was caught/. He/so much/roaring/a lot of effort/having put/also/, /himself/ from it/could not free/. The hunters/tree/at root/snare/ having set/ its branches/ hiding/had sat/. The lion/in snare/was caught/having seen/the hunters/from the branches of the tree/climbing down/discussed/, this/lion/alive/taking/to the king/shall gift/. They/bunyan tree/at root/its/leg, etc. /with rope/ tightly/ having tied/a cart/to bring/to village/went/so that/the lion/on it/keeping/the king's/to palace/will take.

In this example, the italicized expressions demonstrate the lexical creations which are totally absent in the ST, i.e. the hunters' brilliant tactics for catching the lion and the plan for taking the lion to the king's palace have been added. The effect of lexical creation is domestication and it is required for creation of children's literature in the target language. According to Puurtinen (1995), "CHILDERN'S LITERATURE also requires the recreation of the message according to the sociolinguistic needs of a different readership" (quoted in Bastin 2009: 04). The given examples from Oriya translations of Aesop's fables show the evidence of definitional translation rather than deletion, paraphrase, and summarization. In Puurtien's words, 'the recreation of the message' defines the essentiality of lexical creation that makes readability the most important criterion. That is why the native translators have adopted the lexical creation strategy for translating the fables to Oriya.

6.5. Semantic Strategies

Semantic strategies determine the semantic relations. Its main intention is to describe the lexical components of the translated text which refer to their lexical relations, especially synonymy and meronymy occur in Oriya translations.

6.5.1. Synonymy

Synonymy describes "one sense with several names" (Ullmann 1957: 108) and 'sameness of meaning' (Palmer 1976: 59). In translation, replacement of a word with another word conveying the same meaning is named as synonymy strategy. When the translators face textual repetitions with the same linguistic forms, they either delete or substitute those with synonymous words. In this situation, translators adopt this synonymy strategy for translating and bridging the semantic gap between the two texts. There are a few examples which can be cited from Oriya:

Example-1

SL: The young Prince *returned* to the city without going to his park. (Max Muller 1867: 211)

TL: rājaputra sārathiku ratha *pherāibāku* ādesa dele (Rao 1873/2008: 225)

GL: the prince/to the charioteer/chariot/to return/ordered/.

Example-2

SL: The Prince turned his Chariot and *returned* to the city. (Max Muller 1867: 211)

TL: se rāthaku *leuTāibā* nimante sārathiku ādesa pradāna kale (Rao 1873/ 2008: 225)

GL: he/the chariot/for returning/to the charioteer/order/gave/.

Example-3

   SL: The Prince turned his chariot and *returned* to the city (Max Muller 1867: 212)

   TL: ehā kahi sidhārtha rājaprasādaku *pratyāgamana* kale. (Rao 1873/2008: 225)

GL: this/having said/Sidhartha/to the palace/returned/.

Example-4

   SL: The young Prince turned his chariot and *returned* to the city. (Max Muller 1867: 213)

   TL: jubarāja ratha *leuTāibāpāiM* sārathiku ādesa dele (Rao 1873/2008: 225)

   GL: prince/the chariot/for returning/to the charioteer/ordered/.

In the given examples, the verb *return* is used in the SL text many times whereas in Oriya translation of the same verb is rendered as the following *pherāibā, leuTāiba* and *pratyāgamana karibā* in Oriya.

6.5.2. Meronymy

        Meronymy describes a part-whole relationship between lexical items. According to Murphy (2006:539), "meronymy is often used to refer generally to the phenomenon of relatedness of expressions for wholes and parts". Lyons (1977) suggests meronymys can be divided into two types: 'necessary' and 'optional'. Cruse (1986) has also classified meronymys into two types, such as 'canonical' and 'facilitative'. The essentiality of meronymy strategy in translation is to define semantic shifts from one level to another level. There are a few examples which can be taken from the Oriya translations.

Example-1

SL: The frock was splashed, and so were Akulya's *eyes and nose*. (Tolstoy: 173)

TL: kādua pāNi chhiDiki kamaLāra *deha* o lugājāka paDilā (Kar: 190)

GL: mud/water/being splashed/ kamala's/body/and/clothes/fell.

The example-1, the SL message contains particular body parts, 'eyes' and 'nose' whereas they have been changed in Oriya to their holonym i.e. *body*.

6.6. Pragmatic Strategies

Pragmatic strategies cause radical changes of the SL context taking the cultural background of the TL into consideration. According to Chesterman (1997: 107), "if syntactic strategies manipulate form, and semantic strategies manipulate meaning, pragmatic manipulate the message itself" due to various reasons. In order to manipulate the message, the translators often take decisions emphasizing the appropriate functions of message from the readers' points of view. The major components of this strategy are: cultural filtering, information change, and partial translation and deletion. All these are found in the Oriya translations.

6.6.1. Cultural Filtering

Cultural filtering focuses on the translators' intention for neutralization, domestication, adaptation, and manipulation. It describes the principles in which the SL items, particularly the culture-specific items, are translated as functional equivalents in the TT so that they conform to the TL norms (Chesterman1997: 108). For example, *the kernel of wheat* (Aesop: 16) has been translated into Oriya as *cāuLa* (rice) (Maharana: 94). The translator has changed the original food item considering the pragmatic aspects of the TL culture.

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Example-2

SL: Colonel Harcourt halted only two days in *the holy city* (Toynbee 1873/2005: 08)

TL: karnel HārkaT sighra abasara hebā suparāmarsa jāNi *srikhetrare* kebaLa dui dina rahile. (Lal 1876/2006: 65)

GL: Colonel Harcourt/ quickly/ will halt/ good advise/ know/ srikhetrare /only/two/days

In this example, the SL expression *the holy city* has been changed to *srikhetra* which is the mythological name of the modern temple town Puri.

Example-2

SL: It was an early Easter. Sledging was only just over; snow still lay in the yards; and water ran in streams down the village street. (Tolstoy 1885/1994: 173)

TL: durgāpuja samaya, khub barsā hoijāichi. goTie khyudra grāmare bilare, bāTa ghāTare pāNi jami jāiachi (Kar: 1916: 190)

GL: durga's worship/ time/ heavy/ rain fall has taken place/ one/small/ in village/ in field/ on road/ and the like/ water/has accumulated.

In this example, the SL message gives an idea about *the Easter* festival of the Christians whereas the Oriya translator has changed the original message in order to adapt it to the Oriya culture and converted it to Durgā worship.

Example-3

SL: The little one wore a blue frock, the other a yellow print *and both had red kerchief on their heads*. (Tolstoy 1885/1994: 173)

TL: kamaLa khanDe Doriā lugā pindhichi. Malikā haLadiā lugā (Kar 1916: 190)

GL: Kamala/ one/ stripe sari / has worn/. Malika/ yellow/ sari

In this example, the italicized parts of the ST are dropped in the TT and also 'frock' has been changed to *lugā* by the translator.

There are also many examples which help us to conceptualize the nature of domestication. The native Oriya translators not only adopted the culture-specific features from their own society, but also changed the place names and personal names to make them acceptable in the target culture. Pratibha Kar's Oriya translations of Tolstoy's stories titled *bandi* (A Prisoner in the Caucaus), *drusTilābha* (Esarhaddon, King of Assyria), *bibādabhanjana* (Little Girls Wiser than Men), *pariNāma* (Work, Death, and Sickness), and *daNDabidhāna* (Too Dear) are completely changed in Oriya and they are examples of manipulation rather than translation proper. She has consistently changed the SL texts' place names and personal names in Oriya.

The central characters of the story *bandi, Zhilin* has been changed in Oriya to *jagat siMgha*, *kostilin* to *karim khān* and *dinā* to *meher*. The same trend is found in the story *drusTilābha*, *Assynian King* has become *shyāmadeshara rāja*, *Esarhaddon* and *Lailie* have been changed to *saiLendra* and *laLitendra*. In *bibādabhanjana* , the personal names *ākulyā* and *malāshā* have been changed to *kamaLā* and *mallikā*. In *daNDabidhāna,* a particular place *near the borders of France and Italy* has become *mahesapura*. These clearly demonstrate the idea of cultural filtering that is used for domesticating the ST materials.

6.6.2. Information Change

Information changes occur when the specified messages of SL are dropped or replaced into TL by other kinds of information.

Example-1

SL: *Buddha* first went to Vaisali and became the pupil of a famous *Brahman* who had gathered round him *300 disciples* (Max Muller 1867: 213)

TL: *budhadeba* gruha tyāgakari baisāLi nāmaka nagarare upasthita hoi *satasisya* paribesTita jaNe bikhyāta *paNDita* nikaTaku gamanakale. (Rao 1873/2008: 226)

GL: budha/ home/ having left/ baisali/named/in city/ being present/ being thousand/ me/ famous/ wisemen/ to near/went

In this example, *Buddha* turns into *Lord Buddha* and Bhraman which is a particular caste changed into Oriya as *paNDita* means 'a learned man'. Similarly, 300 *disciples* changed into Oriya as *satasisya* means *hundreds of disciples*. It clearly indicates how the SL information has changed in TL.

Example-2

SL: This is a legend current among the South American Indians (Tolstoy 1903/1994: 269)

TL: prācina asabhya jātimānanka madhayre nānā prakāra gaLpa pracaLita achi (Kar 1916: 225)

GL: ancient/ uncivilized/ castes/ among/ different/ types/ story/prevalent/ are

In this example the SL message is totally changed in TL. According to Orissan culture, the translator has replaced the SL legend of *the South American Indians* to *ancient uncivilized castes* in the TL.

6.6.3. Partial Translation and Deletion

Partial translation means a translation of parts from a whole text or paragraph or sentence. Deletion means to omit the SL materials in the TL. Problems like cultural

expressions, ambiguous expressions, and equivalence motivate the translators to use these strategies.

Example-1

SL: The troops therefore halted in *the mango* groves which lined the right or southern bank of the river…… (Toynbee 1873/2005: 09)

TL: sutarāṅ sainya nadira dakshiNa kuLastha toTāre…... (Lal 1876/2006: 65)

GL: therefore/ troops/ river's/ on the southern bank/ in the orchard…

In the above example, the word *mango* has been deleted in TL.

Eaxmple-2

SL: your father, *your* mother, all *your* relations, *all your* friends, will come to the same state; (Max Muller 1867: 211)

TL: āpNanka pitāmātā, bandu-kuTumba samaste ehi dasāra adhina (Rao 1873/2008: 225)

GL: you/parents/ relatives/ all / this/ destiny's / subordinate

The above examples are given for partial deletion of the SL text materials in the TL text to avoid repetition, emphasise the message, and make the translation more suitable to the TL readers. There are some examples which show deletion of the entire SL message in the TL.

Example-5

SL: They had just come from the Church (Tolstory 1885/1994: 173).

Example-6

SL: So he went to his Colonel, obtained leave of absence, said good bye to his comrades, stood the soldiers four pailfuls of vodka as farewell treat, and got ready to go (Tolstoy 1870/1994: 20).

The above two examples from Tolstoy's stories translated by Narmada Kar into Oriya are entirely dropped. It shows that the SL materials were unacceptable for TL readers at that time.

The literary history of any language finds adaptation as a process of literary cannon formation. Now, the concept of adaptation is not only justified as a tool for literary canon formation, but it has also been included in the part of a fuzzy meta-linguistic discourse of translation where translation strategy and translation evaluation overlap with each other. According to Bastin (2009: 03), "Adaption may be understood as a set of translative interventions which result in a text that is not generally accepted as a translation but is nevertheless recognized as representing a source text. As such, the term may embrace numerous vague notions such as appropriation, domestication, imitation, REWRITING, and so on". The best known definition in that of Vinay and Darbelnet (1958/1995), who list adaptation as their seventh translation procedure: "adaptation is a procedure which can be used whenever the context referred to in the original text does not exist in the culture of the target text, thereby necessitating some form of re-creation". Adaptation as a translation strategy has been commonly used in Oriya. This study demonstrates the Oriya translation strategies such as syntactic strategy, semantic strategy, and pragmatic strategy which have been adopted by the native Oriya translators.

Chapter VII

Conclusion

This study mainly focuses on the translation strategies of the non-native and native Oriya translators. In order to establish the translation strategies of the translators, this study demonstrates the role of translation in colonial education and language policy. Along with these, it also fulfils the need of pedagogical demands, preparation of dictionaries and language teaching materials, and literary genres for the making of national literature.

This study concentrates on macro- and micro-Oriya translation strategies. The macro-Oriya translation strategies depict the socio-political reasons behind patronizing and promoting translation activities in India in relation to Orissan context. Basically, the areas discussed here include religious evangelization, missionary translations strategies, and British language and education policies for language identity, literary cannon formation, and language standardization through translation. On the other hand, the micro-Oriya translation strategies illustrate the translation strategies used by both native and non-native translators in Oriya. However, it has been noticed that literalism, deletion, adaptation, borrowing, and transliteration strategies have been used by the non-native Oriya translators whereas lexical creation, alteration, manipulation, or adaptation strategies have been adopted by the native Oriya translators.

7. 1. Translation Strategies and Oriya Translation Strategies

The study of translation strategies is an emerging area in Translation Studies. Its main focus is to determine the translation process operator techniques. To study the native and non-native Oriya translation strategies, we have discussed theoretical

preliminaries in the Chapter-I. The following aspects, such as the cultural turns of Translation Studies, nature of Translation Studies, translation process operator, terminological difference between translation methods, translation procedure, translation technique and translation strategy, theoretical development of translation process operator, different aspects of translation strategies, domestication and foreignization have been discussed. While dealing with both macro- and micro-translation strategies, we have primarily used a comparative methodology of Translation Studies and translational perception through history.

During the colonial period in Orissa, translation occupied an important position under the British Government. It served as a source of colonial power and knowledge. It was mostly undertaken as a task by the colonizers, missionaries, and colonized intellectuals. They tried to negotiate the knowledge and power systems of Orientalism and Anglicism through translation. Translation not only served a crucial role for interpreting the Oriental philosophy but also simultaneously sensitized the proselyte activities of missionaries and colonial policy of vernacular education and nationalistic glorification of colonized intellectuals in India. For the development of British administration and ruling the people of India, the British Government patronized the translation activity among the Indian provinces. For transmitting the foreign ideologies into the minds of common people was one of the copious causes to incite the translation industry in education as well as at the administration level. To understand the politics of translation in India, foundation of British education policy, British language policy and vernacular, positioning vernaculars and the role of translation in Indian scenario, and

missionary proselytizing and translation activities in India have been discussed in Chapter-III.

The study of translation strategy and its history has been an important aspect of Translation Studies. Translation is a process and product of rendering of textual materials from one language into another language whereas translation history refers to the phenomenology of translation process and products studied from the historical point of view. Translation history provides the ideas about the role of translation and translators' motivations from the historical perspectives. It means translation history is a multidisciplinary subject that helps to study the translation theories from the historical point of view and also provides clear ideas about the history of vernacular languages, literatures, and socio-political issues related to the development of linguistic identity of a speech community. Linguistic and cultural interpretations of human behaviour in translated literature are given equal importance through translation history. Development and standardization of mother tongues are considered as tangible aspects of translation which can be studied through translation history. Translation strategies, development of script and writing system (grammar and punctuation), literary vision, values and styles, sociology of language, and culture are the most significant activities of translation that can be understood through translation history. Another important goal of translation history is to discover the biography of language and its historical development through the ages. Language competence, culture competence, and subject competence of the translators can be evaluated through the methodological equipments of the history of translation from which one can evaluate the linguistic interpretations of translations which contain linguistic and socio-semiotic perspectives of the embedded texts. The

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activity of translation through history proposes the politics of translation and its involvement in the process of literary textualization. These might be the reasons for a movement against the gobble de gook of dominant languages. So both translation and the history of translation are important aspects of translation studies that need to be discussed and explored in every language justifying their linguistics and literary culture. It is worth mentioning here that the development of the vernacular languages and the politics of literary canonization can be determined through translation history.

From the history of Oriya translation, we have explored how the British Government and its officials took interest in the development of Oriya language, literature, and education has been explored. Mainly, the following topics: Paik Rebellion: translation and foundation of Oriya language movement, Oriya cultural history after Paik Rebellion, Oriya and its official language status, translation committee in Orissa, translation history and its multidimensional perspectives, missionaries and their contributions to Orissan literary scene, translation of the Oriya Bible, translation of Oriya tracts and religious literature, translation and writing school books in Oriya, journal and Oriya prose, the Oriya language movement and translation, British language policy and translation, and a short history of Oriya translation are discussed to point out the undiscovered areas of Oriya cultural history. The development of the Oriya language, literature, and education through translation along with the participation of the Non-native and Native Oriya translators has been discussed. The essence of translation has been discussed in this chapter and narrating how it had a significant role for resolving the Oriya language movement in introducing the new literary creations.

7.2. Native and Non-native Oriya Translation Strategies

A translator often prefers to bridge the gaps between two texts. There are several translation strategies which have been adopted by the non-native and native Oriya translators and all of them have been designated into two generic frames such as *macro-translation strategy* and *micro-translation strategy*. Macro-translation strategy discusses the translation strategies which have been adopted by the translators during the selection of text for translating into other language. In other words, the micro-translation strategies are those which have been adopted by the translators consciously or unconsciously for solving the translation problems. But the macro-translation strategies are concerned with the whole text and are the result of the translators' decisions before translating the text. A micro-translation strategy refers to a particular section of the text wherein the translators have to choose the strategies in order to bridge the gaps between two texts. The role and function of macro and micro-translation strategies have been discussed in the Chapter-V and Chapter-VI.

In order to translate a text to one's mother tongue, a translator often adopts the linguistic and extra-linguistic translation strategies. Similarly, the non-native Oriya translators have adopted the linguistic strategies, literal translation strategy, lexical alteration strategy, deletion, transliteration, exoticism, and cultural transpositions for their translation. Translation strategy is a question of a translator's decision. Since most of the literary texts are considered as meta-texts composed of several domain-specific forms and contents, the task of their translators is to consciously look for the equivalent effects and try to solve the problems by adopting different strategies. According to various contexts and situations, textual and meta-textual functions of literature and their

equivalence problems motivate the translators to adopt certain translation strategies for making a good translation. These lead the translators to apply the min-max strategy so that equivalent effects can be created and translation fidelity can be achieved to the maximum extent.

Since translation is a negotiation between two different linguistic, literary, and cultural texts, in the course of translating some textual materials from one language to another, there may or may not be natural equivalences in TT. In this context, translating extra-linguistic features, such as culture specific words, personal names, place names, religion- specific words and expressions create problems. This situation can only be sorted out by translators either by accepting the transliteration approach or rejecting it. Rejecting transliteration is one way where the translator has to accommodate the SL items faithfully in TL, if possible; and the other way is to fix the SL items in TL through adopting transliteration. Translators often take this decision before translating a text which is called the macro-translation strategy. Usually, translators prefer transliteration strategy to semantic rendering of the personal names and place names in TL. The last Chapter of the study discusses the following translation strategies: syntactic strategy, semantic strategy, and pragmatic strategy. In the syntactic strategy, literal translation, lexical borrowing or loan, grammatical alterations, number alteration, pronoun alteration, tense alteration, modulation, and lexical creation have been discussed. Similarly, the word and meaning relations have been discussed under the sub-theme of synonymy and meronymy. The most visible strategies of the native Oriya translators such as cultural filtering, adaptation, deletion, and transliteration have been discussed under the pragmatic strategy.

The study clearly demonstrates that the literal translation strategy is very prominent among both the groups of translators for various social reasons. It also shows that the notion of domestication was often adopted by the native Oriya translators whereas as the other strategies are silent in the translations of the non-native Oriya translators. This study presents the ideas about the native and non-native Oriya translation strategies and their differences.

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