

The Nexus of Life in Modern Poetry, the Need, and its Expression

Dr. Priyanka M.G.

Tumakuru, Karnataka, India

Received: 09 Aug 2021; Received in revised form: 12 Sep 2021; Accepted: 20 Sep 2021; Available online: 30 Sep 2021

©2021 The Author(s). Published by Infogain Publication. This is an open access article under the CC BY license

(<https://creativecommons.org/licenses/by/4.0/>).

Abstract— The translation process has thousands of years of history. Similarly, there is a long history of curiosity about the process. All communications are translations and translation history can be traced back to the days of the primitive life struggle. Translation has become an integral part and it is the most happening in several sectors like Universities, academies, publishing houses, government, and private organizations. Translations are becoming more and more diligent in translation studies and publications. There is an increasing number of articles and essays on it. All these types of study activities involve in the search for its needs, principles, and definitions of translation.

Keywords— Translation, Modern Poetry, B.M. Shree, English Geethegalu.

I. INTRODUCTION

"Nothing moves without translation. The Human experience is covered by three terms: emotions, techniques, and thought. The emotional state (Nava Rasa) does not change in character, but techniques and thoughts do. Any change in thought or technique can spread only with the help of translation; because, if it needs to spread, it has to spread from people to people and in turn from language to language."

This statement summarizes the need and benefits of translation. Emotion thought and technique. Where literature includes the experiences that words have in common with the human community, Global knowledge, science, and technology- All together, human intellectual and spiritual activity if combined so that, need and the scope of the translation will be justified. These comprehensive activities and their results will inevitably require translational oversight if they are to be useful to the entire human race beyond the realm of time. Without the help of translation, the knowledge will be diminished. Some of the Sanskrit poets recount when the world is plunged into darkness, knowledge can be the carrier towards the light. Sometimes illusions can form a

language; this global illumination function cannot be fully accomplished today with just one language or sound.

If this function is to be universally accomplished in many languages, this function needs to be carried out simultaneously. In this view, when languages become a barrier between human beings, then the translation will eliminate them. Knowledge has a premise of language. No matter how attractive this premise is, For the sake of knowledge dissemination, translation is required. Otherwise, the other linguists will not be able to acquire the knowledge one has accomplished.

The translator also needs to move the screen of this parenthesis. The Man Who Dwells in the Modern World should be humble enough to accept any knowledge available in any part of the world. No disturbances should affect the acquisition of this knowledge. Many questions arise here, to exchange thoughts and experiences, should a person must know other languages in addition to their mother tongue or parental language, how many languages should a person learn to acquire global knowledge? Is it necessary that a person knowing several languages, But his dominion is identical in all those languages, and how much of his precious life could be devoted to the study of

languages? Thus, human beings have to admit that there is a time limit and a limit to the possibilities of life. Also Besides, expecting all of his abilities on linguistics becomes a waste of the individual's ability.

To avoid this global impasse, translation is needed, if it is allowed for the goodwill of mankind. That is, some people learn some languages efficiently and have good literature skills too. If Knowledge is transferred as it is, a literary person can lead to aesthetic negotiation, and scientists can continue their research. Thus, enhancement in the field of knowledge requires translation. The unnecessary repetition and lack of energy, capacity, and resources can slow the pace of progress of its development. There is a proverb like – 'Alone cannot celebrate any festival, alone cannot taste the flavor.' In persons with any literary acquaintance, when we feel a bit of literary work is accomplished, when they have satisfied with what they have tasted, that should reach other people beyond languages. So that they will be diligent in that direction. They are unaware of how such an attempt could lead to a revolution.

During the translation of the works of Homer, It is said that a translation used by a translator opened up new dimensions in English poetry. Similarly, B. M. Srikanthayya's English Songs (English Geethegalu) ~ it can also be said that this is a beginning of an era towards revolutionary development in Kannada literature. On the contrary, Masti Venkatesha Iyengar (Kannada Poet) quoted on this: Its published time is Amrutha galige (Great time), the hand which wrote is Amrutha hasta (Great hand). This is because the crops grown in the Kannada poetry field became the lifeline. DVG (Devanahalli Venkataramanaiah Gundappa) says on the other hand that the translation is the plowing work that must have taken place before the birth of independent poetry. This meant that a translation of the rich literature was much needed. This can be interpreted in two ways. The first is, one can enrich his literature by translating the works of another genre. The reason why English literature is so rich today is because of translations from many languages around the world. Similarly, Kannada literature has become very rich in Indian literature because of the inflow of translation from all directions. Another implication of this statement lies in the fact that sometimes translations lead to enormous literary work during the extraordinary revolution. `English Geethelalu (English Songs) ~ we know the miracles achieved. Similarly, the Marathi novels of Apte translators and the Bengali novels translated by Venkatacharya have contributed a lot to the evolution of Kannada novels. It is also worth noting that translations have made a meaningful contribution to the evolution of other literary genres. Moreover, many of the literary works

that have made their name in the field of literary works have been written by various authors, it has been said that the mystery of style has been discovered intuitively and indirectly. Henceforth we can justify that translation has helped in the development of literature.

Times Literary supplement ~ London, According to a recent survey, in any language if its good content gets published later on reviews will be published based on the content. Then someone else will lobby to acquire its translation rights no matter in which part of the world and in what respect it was originally written. For instance, in the field of scientific researches, scientists are usually hiding the translation so that the source of it is not revealed. The World shrinks ~ this word has a 'special meaning in it. New dimensions of government are emerging as cultural, technical, and scientific cooperation is being organized. In all these areas, the need for translation is becoming increasingly important. Every Language has the power to adapt to new needs. Capabilities need to be devised. As such, translation challenges the power of language. We come across new dimensions in language. This speech is comforting when we observe our own words which are wandering around all parts of the world/culture. In the realm of emotional achievement, the performance of translations is probably not possible by other measures. The bigotry in literature language apart from translations is far from over. Disagreement with knowledge is eliminated. There will be an intellectual, cultural, and harmonious path to reconciliation.

In the literary sphere, translation and transitions are very important politically and socially. Western Social - Biblical translations of people who know political history - It is well known that ignoring ignorance, abolishing religious and social slavery led to this revolution. Needless to say, the translations have rendered such a considerable service in the matter of the promotion of Christianity all across the globe. These recognize the importance of translation.

II. TRANSLATION OF POETRY: POSSIBILITIES AND CHALLENGES

Recently, translation processes have been taking place in Indian desi (local) languages too including Kannada. Translation works are also becoming more and more popular and also are getting published. However, there has been little debate about translated works. This implies that it (translation) is deeply rooted in the preconceived minds of readers that translation is considered as second-class Work. Amid such translation and reading politics, Kannada writers like U.R. Ananthamurthy, H.

Sivaprakash, O.L. Nagabhushana Swamy, H.S. Raghavendra Rao, R. Vijayaraghavan, S. Raghunatha, M.R Kamala, Therilli N. Shekhar, J.N. Tejashree, H.S Anupama, and many others have recently attracted a lot of attention and got great recognition from poems that have been translated into Kannada from different languages and are inspiring us to read them again and again. I would like to mention here two thoughtful views on the translation of poetry. Bertolt Brecht (German theatre practitioner, playwright, and poet) had his stand on the translation of poetry. According to him, many times the original verse is lost if translators fail to justify the original content. So the point of the poem is to understand what the real point of the verse is and express it in your way. And with that, Brecht says like Translators (Something about being too independent) 'If the rhythm of the original verse has some qualities that make sense' you need to bring that kind of (rhythmic) rhythm into your language ". (U.R. Ananthamurthy, First Speech, again Brecht).

This is one of the difficulties of translating poetry. That is, the respective language has its draw. When the translator does not understand the language, the words and meanings become apparent in the poem. It is not only necessary to translate the native language into the other regional languages but it is also essential that every translation maintain its quality by retaining the original content of the main language. That's what Dattatraya Ramachandra Bendre says 'Idu bari belagallow anna' (this is not just a Light brother it is more than that) the wonderful experience of that morning is getting through the ear. Bibliographic poetry is of the same type, but reading poetry is a different experience. If I read a poem, it is an experience, if I read another that will also give a different experience. Regardless, when I read it again and again, the experience is different. Thus different possibilities open up before us infinite possibilities. (U.R. Ananthamurthy, Chronology, Page. 77) Translation poetry should also bring such infinite possibilities to the reader. Otherwise, no poetry can be a success, and also it doesn't last long in the minds of readers or listeners.

The translation is one of the most controversial activities in the literary field because no translation can satisfy everyone. The translation is such a creative task that if we give one text to ten people that everyone has a different translation, even though these ten people are skilled translators. Why so? Because translation rests on the expression of emotions; there is both unanimity and difference of opinion in the understanding of the same text by any reader. Which proves no human mind can think similarly. Translations can also be the same, with some similar qualities about the origin; some of these qualities can also be different. Needless to say, it is these

differences that make the translation unsuccessful. This process is similar to our understanding, and there's nothing anyone can do about it; because the meaning of a text should not be so.

After understanding so much now we should question ourselves, What is translation? What is its principle thinking? What is its nature? What is the purpose of translation? Its impact- What are the consequences? What is the uniqueness of the translation approach? What is its cultural politics? Translation studies are not so profound because the idea is becoming more and more intriguing. Such curiosities are therefore looking for possibilities of translation, as well as accepting translation as knowledge. In the present case, globally the translation process is the most fascinating and astonishing activity. The principles of translation, and its forms, continue to evolve. As Susan Basnett recognizes, translation study is an important discipline of its own. It is not just a matter of linguistics, but also a subject of linguistics. Rather it is a field that can produce many complex and wide-ranging effects. The study of translation is mainly questioning the perspectives that translation is a second-class work, and as an aid, to explore its uniqueness and its scope. There is also work to be done around the world to investigate the questions of this process by studying such ambiguous attitudes about translation. Since the 1960s, there have been attempts to find new theories on translation globally. The impact of these studies has come to the fore in Kannada literary contexts as well. Since the 1990s, there have been significant developments in Kannada translation studies.

Translation of Modern Poetry — A Thought. A translator is the courier of the human spirit – Pushkin, A great age in literature is perhaps always a great age of translations or follows it – Ezra Pound.

I contend that if a fourteen-line translation of the Yates poet's sonnet is possible, it should be done. U.R. Ananthamurthy says that "The Translation of the sonnet has short and long lines. Similar liberty appears in their translations". The only thing that can be done in Kannada literature is the justification for freedom of translation. 'Occasionally apply some of the ingredients, or although some parts of the name have changed to fit the Kannada people...' When B.M. Shree explained, he was sure to have asked the question of loyalty. Of Chalmers Lan's Old Familia when translating by B.M. Shree. We can see the changes he has made. The first three stanzas are:

I have had playmates. I have had companions

In my days of childhood, in my joyful school days;

All, all are gone the old familiar faces.

I have been laughing, I have been carousing,

Drinking late, sitting late, with my bosom cronies,
 All, all are gone the old familiar faces.
 I loved a love once, fairest among women.
 Closed are hed doors on me, I must not see her.
 No. All, are gone, the old familiar faces.

ಶ್ರೀ ಅವರ ರೂಪಾಂತರ

ಕಂದ ಬಿದ್ದೆಯ ಎಂದು ಮುದ್ದಿಸಿ ನನಗೆ ಮರುಗುವರಿದ್ದರು;
 ಅಂದಿನೊಂದಿನ ಸುಖದ ದಿನದಲಿ ಜತೆಗೆ ಕುಣಿಯುವರಿದ್ದರು.
 ಎಲ್ಲ, ಎಲ್ಲಾ ಮಾಯವಾದವು ಹಳೆಯ ಪಳಕೆಯ ಮುಖಗಳು,
 ಪರಿಸೆ ನೋಟವೋ, ಹೊಳೆಯಲೂಟವೋ, ಬಯಲಿನಾಟವೋ,
 ಪಾಟವೋ;
 ಇರುಳು ಮುಸುಕಿಯ ಮನೆಯ ನೆನೆಯದ ನಮ್ಮ ಲಗ್ನೆಯ
 ಕೂಟವೋ;
 ಎಲ್ಲ, ಎಲ್ಲಾ ಮಾಯವಾದವು ಹಳೆಯ ಪಳಕೆಯ ಮುಖಗಳು.
 ಹರಸಿ ಪಡೆದನು ಹೆಣ್ಣಿನೊಂದನು-ಹೇಳಲರಿಯನು ಹಿತವನು;
 ಉರಿದು ಹೋದಳು, ಬೂದಿಯಾದಳು, ಹಿಡಿವುದೆನ್ನಲ್ಲವಳನು;
 ಎಲ್ಲ, ಎಲ್ಲಾ ಮಾಯವಾದವು ಹಳೆಯ ಪಳಕೆಯ ಮುಖಗಳು.

Could the change in the translation of the first two stanzas be attributed to the inevitability of the culture? It is difficult to give a cultural reason for the change in the third stanza. A personalized painful experience has infiltrated here. It is the sadness of Mr. Shree who lost his wife, so that poet was feeling like he is all alone like an orphan child. In his poetry, his biography has a different taste to that of new chemistry- When Bendre spoke this; the translation was on his mind. At the end of the epistle from John's epic poem, it is appropriate to have a say in what translates when referring to English songs, it is not just nonsense that I bring up the half-hearted speech of idiots who combine the same thing when translating'. It is impossible to translate poetry; therefore, do not translate - the saying of Pierre Larissa is true.

III. CONCLUSION

Thus, Acharya's works in another language try to digest our experiences of being alien to our own, and translation is the only way for us and the language to grow. The translation may fail or win, we should not bother about its end result, and very important is doing the translation.

Without it, we would live in arrogant parishes bordered by silence' let us not forget this warning of George Steiner.

REFERENCES

- [1] B.M. Shree, 1990 (First printing 1924), English songs, poetry, Mysore.
- [2] Ezra Pound, the Poetry of Ezra Pound. (PDF)
- [3] Dr.K.C.Shivareddy, Pradeep K.V, Anuvada Sankathana Vol-1, 2017(First Edition), Ishwar K. Mirji, Registrar, Kuvempu Bhasha Bharathi Pradhikara.

- [4] Dr.K.C.Shivareddy, Pradeep K.V, Anuvada Sankathana Vol-2, 2017(First Edition), Ishwar K. Mirji, Registrar, Kuvempu Bhasha Bharathi Pradhikara.
- [5] <https://www.tandfonline.com/toc/rtrs20/current>
- [6] <http://blogs.exeter.ac.uk/translation/blog/2018/04/17/what-is-translation-studies/>
- [7] <https://complit.fas.harvard.edu/translation-studies>
- [8] <https://www.uni-heidelberg.de/en/study/all-subjects/translation-studies>
- [9] <https://uwm.edu/comparative-literature/graduate/translation-studies/>
- [10] <https://www.ststephens.edu/centre-for-translation-studies/>