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A STUDY OF THE PROBLEMS OF TRANSLATING SELECTED EXPRESSIONS FROM SHARANKUMAR LIMBALE'S 'THE OUTCASTE'

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Abstract:

It is not easy to define translation in exact words, but one can give various definitions to show the different ideas and views related to translations. Various dictionaries defined concept of translation in different ways. J.C. Catford has defined it as "translation is the replacement of textual material of one language in another language". According to this definition material is replaced. A work of art does not contain only material. It has style and diction in it, which needs to be taken into consideration in translation. Otherwise it will be dry and dead translation.

English as a language has come to India through books. The real nature of language comes alive in speech. Marathi is written and spoken by the people from Maharashtra. But English is not spoken in all its variations. So there are limitations in translations spoken Marathi in written English. This is one of the weaknesses of translation.

KEYWORDS:

Shala, pardi, jaat, kunku, padevarki, uda uda etc.

INTRODUCTION

'Akkarmashi' is an autobiographical work of Sharankumar Limbale. This book is translated as 'The Outcaste' by Santosh Bhoomkar. This is Sahitya Akademy Award winning novel. Limbale has bitter experience in his life that he has depicted in this autobiographical novel. He has described his families struggle in life in the novel.

Grossman rightly pointed out that,

'To my mind, a translator's fidelity is not to lexical pairing but to context – the implications and echoes of the first author's tone, intention, and level of discourse. Good translations are good because they are faithful to this contextual significance.' (Edith Grossman, 70-71)

In this article selected expressions are studied critically. He wanted to take revenge upon the system. Mahar community has its own culture. Its Gods are different. They live at the outskirts of the village. They work as a labourer in their life. So expressions related to all incidents are collected from 'Akkarmashi' and their translations from 'The Outcaste'. Expressions about education, jatpanchayat, abuses, traditions, rituals, marriages, work and food have been selected. These expressions are consisted into three groups of incorrect translations. These incorrect translations are studied critically. These utterances are translated

incorrectly by the translator. There are few ideas which are not translated correctly because translator could not sort out language and cultural problem.

First group of expressions consists of incorrect translations. These incorrect translations are: Amchi shala Gangubaichya vadyat bharat hoti. (Page, 22), Mulla gurujina madhyasti keli mhanun Sarpaunchana sahi keli. (Page, 68), Santamaychya hatathi pardi ahe. Chandamaychi dostin Satwamai hichyahi hatat pardi ahe. (Page, 97), Pratyakane aplya jatichya vastitach rahila pahije. (Page, 109)

Amchi shala Gangubaichya vadyat bharat hoti. (Page, 22) is translated as 'Our school would be moved to Shivappa Teli's mansion'. (Page, 05) There is no reference to the shifting of school in the original Marathi. Mulla gurujina madhyasti keli mhanun Sarpaunchana sahi keli. (Page, 68) is translated as 'The sarpunch eventually signed my freeship somehow, because of Bhosale guruji'. (Page, 59) Mulla guruji is transformed into 'Bhosale guruji' without reason. Word guruji is translated as 'Guruji' at innumerable times. This utterance could be translated as 'Mulla teacher intervned and so the Sarpunch signed my freeship'.

Santamaychya hatathi pardi ahe. Chandamaychi dostin Satwamai hichyahi hatat pardi ahe. (Page, 97) is translated as 'Santamai had gone through such rituals and has been a devotee'. (Page, 93) A translator has translated Marathi sentence wrongly. Pardi is a basket in English. When such basket is held by woman from lower caste it has a different sense. These women carry the images of Goddess and ask for some alms. Santamay] Chandamay and Satwamai are referred to in this sentence but translator has left out Chandamay and Satwamai from the Marathi sentence. Translator of this text has done it repeatedly. He may know the reason behind those additions and deletions

Pratyakane aplya jatichya vastitach rahila pahije. (Page, 109) is translated as 'Even localities were identified by castes. (Page, 107) This is wrong translation. Marathi sentence means that everybody should stay in the locality of one's caste. There was no reason to talk about identities in translations.

Second group of expressions consists of incorrect translations. These expressions are: Tyechi jaat konchi, maji jaat konchi? (Page, 67), Sitechi sutka jhali, par Masamaichi sutka kon karnar? (Page, 72), Aayla maichi aai aani Rambapchi aai ya doghini potala kunku lavla hota. (Page, 110)

Tyechi jaat konchi, maji jaat konchi? (Page, 67) is translated as 'Though we happened to be of different religions.' (Page, 58) A translator has missed the difference between caste and religion in this sentence. A speaker is asking about the caste of himself and another person in front. The question is unnecessarily transformed into compound sentence.

Sitechi sutka jhali, par Masamaichi sutka kon karnar? (Page, 72) is translated as 'Who will rescue my mother?' (Page, 64) A translator has not translated the first part of the Marathi sentence Sitechi sutka jhali In fact there is a comparison between Sita and Masamai in this sentence. Sita is a character from Ramayana. Indian women are supposed to emulate her. The speaker is nervous because Masamai is not rescued but Sita is. The translator for no reason sacrificed the effect of the contrast between the sufferings of two women.

Aayla maichi aai aani Rambapchi aai ya doghini potala kunku lavla hota. (Page, 110) is converted as 'They took a vow that their children would marry one another'. (Page, 108) This is again the translation of ideas rather than literal translation. In fact Marathi idea potala kunku lavla can never be translated in English because such an idea does not exist in English culture. There was a concept in Maharashtra. It is said that vermilion should be applied to the pregnant woman's womb. The child that would be born was betrothed thus. The translator has summarized the cultural idea by saying that children would marry one another.

Modi Neeta says,

"It is almost impossible to translate words and phrases that are heavily and exclusively grounded in a culture. When to paraphrase, when to use the nearest local equivalent, when to coin a new word, when to transcribe, when to add an explanatory note or glossary, has created a lot of controversy and confusion. The culture – bound words or phrases which defy translation have always fascinated the translators." (Page, 159)

Third group of expressions consists of incorrect translations. These expressions are: Mya musrya taatavani hubharaycho. (Page, 26), Padevarki mhanji balutyachi kama. (Page, 28), Santamaichi vati swargavani vataychi. (Page, 36), Sadanandi uda uda •• aay raja uda uda •• (Page, 61)

Mya musrya taatavani hubharaycho. (Page, 26) is translated as 'I stood like an unwashed plate'. (Page, 10) This is totally wrong translation. There is no reference to unwashed plate in the original Marathi. Musrya taatavani means like shameless stick in the field. The speaker used to stand before his mother even when she fired him for not bringing Kheer for her.

Padevarki mhanji balutyachi kama. (Page, 28) is translated as 'The contract involved doing odd jobs for the Maharwada'. (Page, 13) The translation seems incomplete because balutyachi kama does not

mean only odd jobs. It also has a sense of undignifying work. Padevarki is a contract for a year. The employer used to make the person do all sorts of mean works. Which means balutyachi kama It did not mean jobs for the Maharwada but jobs done by the Mahars in the family of upper caste. Limbale has written this book with a lot of unusual artistic sense. It differs from other Dalit writers' book in one sense. Limbale is an educated officer. It is reflected in his writing. Some of his sentences have deep meaning. This sentence has that sense which is not available in English translation

Santamaichi vati swargavani vataychi. (Page, 36) is translated as 'To us food was like nectar'. (Page, 21) This is again wrong translation. Marathi sentence refers to heaven where as English sentence refers to nectar. The translator left out the translation of Santamaichi vati which has significant meanings in the original Marathi. Santamai used to bring some food in her sari which was like a heavenly gift for the boy.

Sadanandi uda uda •• aay raja uda uda •• (Page, 61) is translated as 'saying her prayers'. (Page, 50) Marathi expression here is not in the form of the prayer. It is an invocation. The devotees shout uda uda which means to pay homage to the Goddess. The devotees say this in a rhythm so that the pious atmosphere is created and maintained in the area.

Translation is neither science nor art in absolute sense. It is tricky in different sense. A literary text carries more than one meaning depending upon the readers' literary knowledge and competence. One text may mean differently for one person from time to time. There are therefore limitations for the translator.

In D.P.I, Government Department

"Translations from English into Marathi, if literal are almost certain to be rejected. The idiom of Marathi is so exceedingly unlike that of English that adaptations are far more desirable than mere translations." (Page, 257)

He cannot put all the sense and all the meanings of the text in one translation. In fact when he chooses to translate it in one way, he leaves out many other options of translating the original text. Therefore one has got to be sympathetic to the translator.

Dalit literature in Marathi is not written in common Marathi, Marathi that is used by general public. These writers were not accomplished writers in Marathi. Their Marathi had a close connection with their speech. Their community's linguistic habits peeped in their writing. As a result these texts became difficult even for Marathi readers in Maharashtra. A translator therefore faced many problems in the translation of this text into English.

CONCLUSION

I have discussed that how these expressions are translated incorrectly. I focussed on right ways of translations in this article. Here I have given substitute translations to bring out the same meanings. Translator has not thought that the translated work will be studied critically. Therefore he has translated some of these expressions without much seriousness. Translator has to translate utterances with more considerations. He has to translate idea to idea then expected meanings will come out.

Thus all the expressions and their translations are studied critically. Every sentence can be translated differently or there are alternatives to convert them into English. Translator has translated sentences correctly, incorrectly and approximately. He has left out some expressions and proverbs from translation. This could happen in the translation work. As primary sources Akkarmashi and 'The Outcaste' are referred to various websites, studied reference books and journals are studied to support my study.

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