



## GAMBITS OF TRANSLATION

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### ABSTRACT:

*Translation means a conversion of a text from one language to another language. Now a day's translation work has become essential. We read a great book from Marathi language. If we do not translate it; it will be limited to Marathi knowing people only. If we translate it in English, English readers can read it in translation.*

**KEYWORDS:** *ancient Roman , Roman invention , Greek slave.*

### INTRODUCTION:

The ancient Roman contributed greatly towards translation. Eric Jacobson claims that translation is a Roman invention. There were translations from Greek into Latin. Around 240 B.C. the Greek slave Andronicus translated 'The Odyssey' into Latin. He is the first translator whose name is recorded in Europe. 'The Old Testament' was originally written in Hebrew. But there were many Jews who did not know the Hebrew language. For them, 'The Old Testament' was translated into Greek.

The work of Aristotle, Plato, Galen Hippocrates were translated into Arabic by a group of Syrian scholars. Then coming to translations into English, King Alfred is an important name. He ruled England during the 9<sup>th</sup>. Century and translated a number of Latin texts into English.

J.A.Hammerton says that, "Alfred the Great (489-901) was a translator himself and the cause of translation in others".

Coming to translations from Marathi into English. St.Tukaram's 'Tuka Manhe', Jaywant Dalvi's 'Chakra', Bhalchandra Nemade's 'Kosla', V.D.Karandikar's poems and Vijay Tendulkar's plays are translated into English. Various biographies and autobiographies are translated into English. Dalit autobiographies like Laxman Mane's 'Upra', Laxman Gaikwad's 'Uchlya', Sharankumar Limbale's 'Akkarmashi', Urmila Pawar's 'Aaydan' and Bebi Kamble's 'Jina Amucha' are also translated in English. Sapir says-

*No two languages are ever sufficiently similar to be considered as representing the same social reality. The words in which different societies live are distinct worlds, not merely the same world with different labels attached (Sapir, 69).*



Dalit language can better be understood through hearing it rather than reading it. It is difficult to represent their speech in written mode on paper like the so-called standard language. This difference between Dalit language and non-Dalit language is crucial in the study of translations of Dalit writing in English.

The present article studies the translation of educational expressions from the Marathi Dalit language to English. Dalit writers are not established writers like the other writers from the so-called upper castes. They write as it comes to them, without bothering much about style, narrative technique and register. As a

result their writings have their own method and flavor.

This article intends to comment on the translation of sentences, expressions, a dialogue, and rhymes from the Marathi language to English. I have divided such expressions in four main groups to comment on their translation. First group consists of sentences. Second group consists of expressions. Third group consists of a dialogue and fourth group consists of rhymes.

First group of sentences are taken from उचल्या. 'Uchalya' is an autobiographical work of Laxman Gaikwad. This is a Sahitya Akademi Award winning autobiography translated by P.A.Kolharkar. 'Uchalya' is one of the tribes notified backward in education. India got independence but people belonging to 'Uchalya' are still uneducated and unemployed. Government has been running सर्व शिक्षा अभियान for the people who were kept away from education. This scheme is not implemented properly.

These expressions are आमच्यात चोऱ्या कराया शिकवण्यासाठी टोळ्या असतात., म्हणुन बाबा बामनाच्या कुलकर्नी मास्तरला भेटला. त्येला समदं सांगितलं अन् म्हनला माज्या पोराचं नांव साळंतून काढून टाका., बाळाचारी गुर्जी येक दोन काडुन द्यायचे अन् मी गिरवायचं. These utterances are translated incorrectly by the translator.

आमच्यात चोऱ्या कराया शिकवण्यासाठी टोळ्या असतात. This sentence is translated as 'In our community there are gangs who undertake the training of apprentices to develop their thieving skills.' This sentence is translated wrongly because word 'apprentice' is not suited with Marathi text. Word 'apprentice' means 'a beginner' or 'learner' but this word is being used in industrial training. In fact 'apprenticeship' is a word used in educational campus not for training of thieves. Translator could use 'a beginner' instead 'apprentice' more aptly for learning thieving skills.

म्हणुन बाबा बामनाच्या कुलकर्नी मास्तरला भेटला. त्येला समदं सांगितलं अन् म्हनला माज्या पोराचं नांव साळंतून काढून टाका. This context is translated incorrectly as 'So Martand met Kulkarni Guruji and appraised him of the consequences and requested him to remove my name from the school register.' बाबा is not translated wrongly but instead he added name 'Martand', is a father of Laxman. No son from India calls his father by his name. Here is an opportunity lost to enrich our culture by translating a word 'बाबा' as 'a father'. 'बाबा' has an importance in Indian culture. मास्तर is translated as 'Guruji'. English reader will not understand word 'Guruji'. If he could translate मास्तर as 'teacher' so there will be clarity in understanding. त्येला समदं सांगितलं is translated as 'appraised him of the consequences' incorrectly because word 'appraise' means 'to set price or value' and word 'appraise' means 'to inform'. So translator has used word 'appraise' instead 'appraise'. Though it is considered a spelling mistake, it is major mistake done by the translator because meaning changes after changing a word. माज्या पोराचं नांव साळंतून काढून टाका is translated wrongly as 'to remove my name from the school register'. This could be translated as 'to remove my son's name from school'. This utterance is spoken by father but translator has converted it as spoken by son.

बाळाचारी गुर्जी येक दोन काडुन द्यायचे अन् मी गिरवायचं. This sentence is translated as 'Balachari Guruji used to write numbers, one... two... on my slate and I would run my pencil over them repeatedly for practice.' गुर्जी is translated wrongly as 'Guruji'. There is no purpose of keeping Marathi word गुर्जी as it is in English. Word 'practice' is added excessively because word सराव is not written in 'उचल्या'. गिरवायचं can translated as 'stressing on words' correctly. So translation of this expression becomes incorrect.

In education field, words गुरु, गुरुजी, शिक्षक, मास्तर are important. Their meanings are same. Teacher is a revernt in Indian society. Importance of teacher is known to the whole world. One cannot become successful without a guidance of a teacher. So teacher does a matter lot in everybodys life. Converting these words as it is means to hide their significance from the worldwide reader. These words could be translated as 'a teacher' respectively.

Second group consists of expressions are taken from अक्करमाशी. 'Akkarmashi' is an autobiographical work of Sharankumar Limbale. This book is translated as 'The Outcaste' by Santosh Bhoomkar.

These expressions are त्या दिशी शाळंची सगळी पोरवं वनभोजनाला निगाले आन् आमीमातूर पाठीवर शाळंच्या पिशव्या टाकूनशानी शाळंत आलो (पृष्ठ १९), म्या पैल्यांदाच शाळा बगितली—लहान लहानग्या पिळग्यांनी खच्चून भरलेली. म्या पैल्यांदाच खुर्ची बगितली. फळा बगितला. गुर्जी बगितला. छडी बगितली. (पृष्ठ २३), मी माझं शिक्षण अपुर सोडलं. आर्थिक अडचणीमुळं एम.ए. न करता मी नोकरी स्वीकारली. These utterances are translated incorrectly by the translator. Translator tries to translate correctly but some times it happens incorrectly. There are few ideas which are not translated correctly because translator could not sort out language problem and cultural problem. If one wants to translate correctly one have to know both the languages completely. Translator should know the culture of certain community that is studied in the book.

त्या दिशी शाळंची सगळी पोरवं वनभोजनाला निगाले आन् आमीमातूर पाठीवर शाळंच्या पिशव्या टाकूनशानी शाळंत आलो. This utterance is translated as 'One day, all the boys and girls from our school were going on a picnic, but we, the Mahar boys,

*did not know this, and so had come to school as usual, our school bags on our backs'. (Page 1)* In this expression word वनभोजन is translated as 'a picnic'. There is a difference between वनभोजन and सहल. वनभोजन was an ancient word used for a tour, it was organized one day trip to field. Its intention was to have a lunch together. सहल can translated as a picnic. Words आन् आमीमातूर are translated incorrectly as 'but we, the Mahar boys'. It was not necessary to add name of caste in this translation.

म्या पैल्यांदाच शाळा बगितली—लहान लहानग्या पिळ्यांनी खच्चून भरलेली. म्या पैल्यांदाच खुर्ची बगितली. फळा बगितला. गुर्जा बगितला. छडी बगितली. This expression is translated as *'When I first saw our school, it was crammed with children. For the first time I saw a chair, a cane, and a teacher'. (Page 5)* This expression is translated incorrectly. In fact this expression is translated word to word but he has avoided to translate फळा बगितला. In this expression climax is used. मी माझ शिक्षण अपुर सोडलं. आर्थिक अडचणीमुळं एम.ए. न करता मी नोकरी स्वीकारली. This expression is translated as *'I took the position because of my poverty and discontinued further education'*.

मी माझ शिक्षण अपुर सोडलं. is translated as 'and discontinued further education', in this translation he has not given the reason of discontinuing education. Limbale has joined service because of financial problems and dropped from doing M.A. Translator has not translated 'financial problems' instead 'poverty'. आर्थिक अडचण can translated as 'financial problems'. Limbale not mentioned दरिद्र्य in Marathi text that is translated as 'poverty'. नोकरी is translated as 'position' incorrectly. Service or job is more appropriate for the word नोकरी.

Third group consists of a dialogue is taken from 'उपरा'. 'Upura' is an account of Laxman Mane's life. This book is translated by A.K.Kamat. Laxman Mane was born in Kaikadi tribe. This tribe leads the life of exile. Naturally they did not go to schools. There were few persons who got education in Kaikadi community. Laxman Mane is one of them to get education and became educationist and social worker.

Here is a dialogue which is translated wrongly. This dialogue is between teacher and father. This is an incident at the time of admitting Laxman in school. These lines are taken from 'Upura: an Outsider'. This dialogue is, "जन्म कुठं झाला? मास्तरनं इचारलं, बा म्हणाला 'आकुबा, आता कंचं गाव सांगु? कोकणात हयाच्या येळी ती बाळात झाली. ते गाव आठवंत न्हाय! मग मास्तर म्हणला, निरगुडीच लिक्तो'. बा व्हय म्हनला. "आता शाळंत रोज आलं पायजे. शाळा चुकवू नगं." मास्तर म्हनत व्हता. This extract is translated as, *'Where was he born?', " my dear Akuba! How do I give you the name of the place? I remember that we were in the Konkan region then but I don't remember the name of the village.*

*Then the teacher said, "Well! I 'll write Nirgudi", father said, "fine". "wow, you have to come regularly to school. Dont miss class, "the teacher added looking at me.*

जन्म कुठं झाला? मास्तरनं इचारलं is translated as 'where was he born?' he has avoided to translate मास्तरनं इचारलं. To translate whole expression means to make effective communication. Reply is बा म्हणाला 'आकुबा, आता कंचं गाव सांगु? is translated as 'my dear Akuba! How do I give you the name of the place?' Again translator has avoided to translate two words which are important in the meanings of whole extract. These words are बा म्हणाला and गाव. Translator could translate बा म्हणाला as 'father replied' and गाव as village, because place is a particular area in village. Word आकुबा is translated as 'my dear Akuba'. आकुबा is a god. Generally people recall god in Marathi as अरे देवा! So आकुबा should be translated as 'oh God!'

Fourth group consists of rhymes. These rhymes are taken from आयदान is an autobiographical work of Urmila Pawar. This book is translated as 'The Weave of My Life' translated by Maya Pandit. Rhymes on education are studied critically. Here is a group of rhymes that is translated incorrectly.

These rhymes are 'आई गं छडी लागे छमछम ! विद्या येईल घमघम' ( पृष्ठ ५४), 'सुरज उगा, घर घर उजाला हुआ, पंछी चहके, फुल महके, तितलिया उडने लगी...' ( पृष्ठ ८६), 'कवरा वाटा लावला मोठा, ये दादा हावर ये 'हे कोळीगीत टोपलीतून खरे मासे घेवुन जाऊन, साभिनय म्हणुन मी बक्षिस मिळवलेली होती. (पृष्ठ १४२) These utterances are translated incorrectly by the translator. Translator has avoided translating words as well as sentences in English. A text that is not translated in English is important.

'आई गं छडी लागे छमछम ! विद्या येईल घमघम' is translated as *'Besides, I too had endorsed the idea by gaily singing out a poem in our textbook, which expounded the same philosophy.'* (Page 67) This utterance is translated wrongly because this is a rhyme in Marathi. This utterance is translated as 'a poem in our textbook'. This poem is not translated so a meaning of this line remains unknown to the English readers.

'सुरज उगा, घर घर उजाला हुआ, पंछी चहके, फुल महके, तितलिया उडने लगी...' This rhyme is translated as *'It was a simple description of a morning.'* (Page 103) This line is taken from Urmila's Hindi text book. This is true that given description is of a morning but this line is not translated correctly. Description of this line can be translated in English. This line can be translated as 'sun rose, every home is lighted up, birds ...'

'कवरा वाटा लावला मोठा, ये दादा हावर ये 'हे कोळीगीत टोपलीतून खरे मासे घेवुन जाऊन, साभिनय म्हणुन मी बक्षिस मिळवलेली होती'. This expression is translated as *'I had presented fishermen's songs on the stage with real fish in the basket and won prizes'. (Page 168)* This expression is about cultural programme that is done in school. This is a cultural

education. Here is a folksong which is not translated in English. This folksong is too famous; it was composed and performed by Folksinger Vitthal Umap.

Above classification of sentences, expressions, a dialogue, and rhymes in source language and their translations in target language brings to our notice that translation is not easy. Source language is filled with many dictionary, denotative and connotative meanings in the context of the text. Isolated words and expressions do not translate the force behind such expressions in the context. It is comparatively easy to translate standard and the usual variety of the language but the language restricted to limited section of the society creates special problems for the translator. This is obvious in the above case.

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