

**PROBLEMS OF TRANSLATING TRIBAL TEXT INTO ENGLISH WITH
SPECIAL REFERENCE TO THE *JAATHASREE'S* TELUGU NOVEL
“VEDURUPODLUNINADINCHAYI ”**

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Abstract

The Tribal literature explains the trauma of the tribes and how they are socially and economically in the society. All the people from schedule tribes are treated as Tribal in India (Chandu, Guguloth. 2014). Many Tribal Novels and works are translated from regional languages into English in these days. It is found very difficult to translate some words related to Tribal culture into English, as there are no equivalent words in English. This paper attempts to focus on some of the unsolved riddles on the political scenes in the process of translation, a translator must set up equivalences between a source text and a target language. If we take some words from the novel “VeduruPodluNinadinchayi” like Thanda, donka, chi, gudem, adavidevaraetc,. We cannot find exact equivalent English words in translation. In the same way while translating English text into Telugu, translators encounter problem because there is no equivalent words in Tribal culture. Finally, what is implicit through the Jaathasree’s novel “VeduruPodluNinadinchayi” (1980) is that finding exact words is very difficult for translator.

Key words: Tribal, Koya, dialect, community, unsolved riddles.

INTRODUCTION

The present study discusses varieties of problems and this paper also mention here is of the dialect as well. The book “VeduruPodluNinadinchayi” speaks about the Koya community and the atrocities committed against them. The language used in the book is rich with the native flavor. The kind of language used in the book is very much indigenous to the koya community. The most challenging task of translating this book is to convey the local flavor in the words. The language the writer used in the book, is not the standard Telugu. It is the language spoken by the koyas, a dialect which is special to them, which is not a very polished one.

The role of the translation explains the main problems in translation from source language into target language in any form, there are many forms of translations and this paper reveals text to text translation from one language to another language, such translation is helpful to read and understand for monolingual readers. When a translator translate the text from particular dialect of Telugu language into English language, translator have to think about that the word or sentence taken from which condition, situation, culture and also societal point of view, and translator should either try to be faithful to the original text or translator should keep the target readers in mind. And not to loose the essence of the original text and its cultural and social aspects.

AIM AND OBJECTIVES:

- i. The main aim of this research paper is to observe and find out the problems of translation from the Koya in to English with special reference to a novel from tribal language.
- ii. And how the problems occur during translation and what are the problems faced by a translator and how it can be solved for a better translation.

METHODOLOGY:

While translating the source text (Tribal literature) into English, the translator should try to understand the culture of the Tribal community very clearly, and then try to provide equivalent meaning in the target language without distorting the meaning of the source text. In the process of translation, a translator must set up equivalences between a source text and a target language. This process can be expressed as interpreting the meaning of original text and re-encoding this meaning in the target language. If we take some words from the novel “VeduruPodluNinadinchayi” like Thanda, donka, chi, gudem, adavidevaraetc, we cannot find exact equivalent English words in translation. It is highly impossible to translate the Tribal culture-specific words which do not have equivalents in English. Here, I would like to look at the problems encountered by a translator. Because of these problems, sometimes, the translator fails to keep up the originality of source text in the process of translation into other language. These problems can be avoided by the following methods.

- **Communicative Translation:** Communicative translation is usually adopted for culture specific clichés such as idioms, proverbs, fixed expression, etc. In such cases the translator substitutes SL (Source language) word with an existing concept in target culture. In cultural substitution the propositional meaning is not the same but it has similar impact on target reader. The literal translation here may sound comic. The degree of using this strategy sometimes depends on the license which is given to the translator by commissioners and also the purpose of translation.
- **Coining words:** Even after using the above method, if equivalent words are not found, then translator may take a step to coin a word in the target language, only if it is essential.
- **Tools:** The following tools are proposed to be used in this study.
- Dictionaries [eg: 'sankaranarayana Telugu dictionary(2000) and online Tamil cube online dictionary.']
- **Internet (Machine translation):**
- For this translation study has chosen some dictionaries in both languages, such as oxford English dictionary and sankaranarayana Telugu dictionary and online Tamil cube online dictionary.

Scope of the study:

The scope of the study will be limited to ‘AntaraniVasantham’ and its translation ‘Untouchable Spring’ and the available literature on Dalit issues in English articles and books on the process of translation and problems involved in it.

ABOUT THE AUTHOR:

The Author of this book is Jathashree. He was born at Nalgonda district of Andhra Pradesh (before the bifurcation of the state of Telangana) Mathampally village, he has finished his education from Kakatiya university, Telangana.

He is well known as a story writer, he has written more than 59 stories and published in different newspapers, he worked as a stage actor as well as the director in many plays. He also wrote five plays, this present book *vedurupodaluninadinchayi* is his second novel, *Balipasuvuis* his first novel, he initiated many social revolutions and lead the people forward.

ABOUT THE BOOK:

Broadly this paper discuss about the Telugu story of a tribal text which is a source text and English is my target language. The present text “*VedhuruPodhaluNinadinchaayi*” by “*Jathasree*” is a novel from the early 80’s. The title of the book translates into the *bamboo bushes sloganeered*. The setting of the book is in the contemporary situation of the 80’s. It is in the backdrop of the feudalism which was very much rampant in those times. It addresses the problems of the ‘Koyas’. There were a lot of atrocities committed against the Koyas. Other major Tribes are Lambadas, Erukala, Konda, etc., Koyas are the tribes who are scattered in the places of southern and middle India, and another major tribe in the book is the lambada people who are also exploited like the koyas.

His novel reflect the revolution against the feudalists as well as the capitalists. This book present how were people, oppressed and living in helpless situation and revolt against the feudalism in this book. But even then there is no end to it for the oppression continues by the feudalists.

In simple words the author speaks about the suffering of the koyas and Lambadas. Seldom one of them tries to revolt against the injustice done to them and is lynched by the feudal land lords. In the book also see many of them lynched meeting with drastic fates due to the land lords but the book ends in people deciding not to quit revolting under any circumstances even at the cost of their lives.

PROBLEMS OF TRANSLATION:

This research paper discuss variety of problems which was encountered in translation of the text. The first and foremost problem this paper mention here is of the dialect. The book happens to speak about the Koya community and the atrocities committed against them. The language used in the book is rich with the native flavor. The kind of language used in the book is very much indigenous to the koya community.

Most of the times, the translators tried to keep the original words as they are in the text. Though some of them had equivalents in English translators tried to stick to the indigenous terms in order to retain the soul and tried deliver some of its flavor. For instance the equivalent of the word “Dora” in English can be a lord. But the connotations carried by the word Dora cannot be equaled by the word lord. Hence, translator used the word as it is throughout the text.

The most challenging task of translating this book is to convey the local flavor of the words. The language the writer used in the book is not the standard Telugu. It is the language spoken by the koyas, a dialect which is special to them, which is not a very polished one.

Annotations:

In the view of a translator it would be difficult to translate the cultural terms in to another language, the study has found that for translation work there are many cultural and idiomatic terms and names which cannot be translatable, but the study has tried best to refer the maximum tools like the dictionaries, thesaurus and encyclopedia of translation. Study could finally find some of the terms which were already translated, those are may be a equivalents, according to the basics of translation, a translator can take the liberty over the source text and can translate or put the near equivalents according to the context, hence study could translate the source text in to target text in near sense if the words are not translatable, even though there are some technical terms which cannot be translatable and some terms have equivalents are given below with the explanation to satisfy the reader of the target language.

The author of the source language text has used the caste dialect, in this kind of dialects source language (Telugu) author has explained each and every situation was not explicit to understand and the problem is the word itself will have one meaning and the word in a sentence will have another meaning, this kind of meanings will differ from one another, Some of the words and expressions are not changed of translated in this texts for not to lose the sense of the original those words and the clear explanation is given below :

1. Koya : koyas are a tribe found in the southern and middle parts of India.
2. Henna : the juice of its leaves can dye the skin, it is applied in beautiful designs on hands and legs.
3. Tanda : a place where lambadas live in a community.
4. Donka : it is a narrow rout used to go on foot.
5. Podu : podu is the kind of cultivation done by the tribes. They occupy a land temporarily, cultivate it for a season and leave the place.
6. Chinnodu : a young boy
7. Patwari : a cadre of a revenue employee in a village
8. Chi : an expression of disgust
9. Sarpanch : a village head elected by the village people
10. Patel : a cadre of a revenue employee in a village
11. Girijan : the tribes who live in the forests where giri - hills and jan- people.
12. Dandam : putting palms together in front of the face as a symbol of respect and submission.
13. Gudem : a place where koyas live in a community
14. Aadivaasi : a group of tribes
15. Tahasildar : a cadre of a revenue officer
16. AdaviDevara : a god of a the tribe
17. Pagididderaju : a forest deity.
18. Nadimichinta : a big tree at the center of the village used for community meetings and assembling.

19. Gramasangh : a co-operative body formed for the empowerment of weakersections.

CONCLUSION:

The study concentrates on socio-cultural gaps in translating tribal texts into English. Generally tribal people have their own cultural differences. Their use of languages mixed with the words were not totally accepted by the general society, which means socially, culturally, economically developed people will not accept the village tribal language. Here in the novel “VeduruPodluNinadinchayi ” there are so many words associated with the tribal culture. It is impossible to find equivalence for these cultural specific words of tribes. Therefore translator uses some techniques and strategies to overcome these problems. And the study also looks at what are the problematic words and how the translator has given solutions for those problems by using techniques and the study also analyse the translation gaps between the source text and target text. So as an extension of this research, scholars should have to focus on the cultural and traditional terms, so that the role of a translator should be faithful to both source and target languages.

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