

Translating Cultural Phenomena: With Reference to Telugu Novel *Antaraani Vasantam*

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Abstract

The paper highlights the problems of translating cultural phenomena with reference to the Telugu novel 'antarani vasantam'. The translation of the novel 'antaraani vasantam' (2000) (Untouchable Spring 2010), is based on the Telugu original which appeared in serialized versions in Aruna Taara magazine. The Author, Kalyana Rao G. writings portray the Dalits lives, their history and their problems before and after the independence. Recently, his famous book "antaraani vasantam" was translated from Telugu to English and was titled as "Untouchable Spring". Translation of this novel is very difficult because since the source language (Telugu) and the receptor language (English) are 'genetically' as well as 'culturally' unrelated and 'structurally' different. The differences in syntax (grammar) and the semantics (vocabulary including culture specific (Dalit culture) words) of these two languages pose certain problems to the translators. One extremely serious problem that the translators have faced was translating various elements of cultural terms: food, coins, measurements, clothing, and institutions, positions and professions, jobs, time division, baking, particular aspects of social life, and drink, etc. It is observed that the strategies of Newmark (Translation procedures 1988), Nida's equivalents (1947) and other translation theorists (Catford, Santoyo, Rabassa, and Leach) procedures are adopted to translate the source to the target language.

Keywords: Translation Strategies, Cultural terms, Source text and Target text.

1.0 Introduction

The translation of the novel *Antaraani Vasantam* (2000) (Untouchable Spring 2010), is based on the Telugu original which appeared in serialized versions in Aruna Taara magazine. The Author, Kalyana Rao G. writings portray the Dalits lives, their history and their problems before and after the independence. His works have greatly influenced the people in Andhra Pradesh especially Dalits. Recently, his famous book “aMtarAni vasaMwaM” was translated from Telugu to English and was titled as “Untouchable Spring”. This book was translated by Prof. Alladi Uma and Prof .M. Sridhar who are well known for their translations.

Translation of the novel is very difficult because since the source language (Telugu) and the receptor language (English) are ‘genetically’ as well as ‘culturally’ unrelated and ‘structurally’ different. The differences in syntax (grammar) and the semantics (vocabulary including culture specific words) of these two languages pose certain problems to the translators. The grammatical features that pose problems are: articles, prepositions, auxiliaries, tense, and aspect, voice, tag questions, conjunctions, word order, sentence length and sentence types. One specific feature of the original is that it does not contain even a single passive-voice sentence whereas the translation, at some places, is not free from the passive voice.

The problems usually faced in the sphere of vocabulary are: Collocations, figurative expressions such as irony, idioms, metaphors and proverbs, forms of address, abuses, onomatopoeic words, reduplication words, religious and mythological terms, use of adjectives and adverbs, units of measurements and weights, the numbers and numerals, proper names, flora, and fauna, birds and animals, and such other culture specific words.

Figurative expressions posed major problem. Wherever we have equivalents, direct or indirect, in English, we used them. Whenever we could not find equivalents, we have restored to literal translations of some peculiar, language specific expressions, with a view that the conceptual world of speakers of different languages overlap at least in certain areas and hence the literally translated source language expressions will be comprehensible to a reasonable extent. Yet, in some ‘difficult’ situations, we substituted the figurative expressions of the Source language by non-figurative expressions of the Receptor language. In the case of plant and animal worlds, which frequently appear in the original text, we have introduced the source language names since Botanical and Zoological terminology may not be intelligible to non-specialist readers. In such cases and in the specific cultural contexts we have reproduced the source language words in italics.

One extremely serious problem that we have faced was translating various elements of humour: irony, ridicule, sarcasm, and wit, which the original text contains in abundance. The loss of these features of the original in the translation is obvious to those who read both the Telugu and English versions. Also there has been a considerable ‘loss’ when we could not translate the dialect of the illiterate characters.

1.1 Translation of Culture-bound Terms

There are many cultural terms, deeply rooted in a culture, which the translators should be worked with. Cultural terms may be the reason of translation problems for a number of factors. Newmark denotes the cultural terminology as culture-specific items (Newmark 1988, 94). In 1964, Catford discusses about coins, measurements, clothing, and institutions, etc. Such terminology segregates a community to another, and these specific cultures are challenging to translate. In 1958, Vinay and Darbelnet drew some examples of cultural terms such as positions and professions, jobs, time division, baking, food, particular aspects of social life, and drink, etc. Even, Santoyo brings certain, sports, musical, artistic terms and dances, “specific areas of activity which correspond in the end to actions which are unique to a person or social group, subject to very specific place and time” (Santoyo, 2010: 15). All of these marks handle particular objects which could be characterized as terms and mixture of terms signifying concepts and objects distinctive of the path of life, a culture, a historical and social evolution of a particular nation and alienates to another (Florin, 1993: 123).

As stated above, the terms encrypting cultural data are challenging to translate because these terms may imply cultural cognition and a cultural reference (Isabel Negro Alousque, 2009). Through this context we have to know about the background of Dalit culture and what is involved in it. A person, who translates Dalit literature, also has to know about Dalit culture and cultural bounded vocabulary. In the present novel ‘Untouchable Spring’, we can see Dalit culture and their vocabulary. If we want to analyze the novel we have to understand the cultural terms and their translation. In this context we are going to analyze the following data as cultural phenomena. They are mainly food, clothing, flora, fauna, abuses, religious terms, kinship terms, measures, weights, time and money.

1.1.1 Food

One of the difficulties in the translation lies in dealing with cultural aspects regarding food. Both experience and anthropology have it that food serves substantial role in defining identities. Comprehensively the remarkable prospects of community life, food is arguably only one that most forcefully holds people together. Culinary defines social paradigms and is a dynamical effect behind attitudes and behaviors. A food speaks out loud of social ranking, economic status and origin. Cooking, eating and the rituals attached to these activities are a causative element that impels process on the part of a single, a group or a whole community as ‘Untouchable Spring’ shows. Newmark states that "food is for many, the most sensitive and important expression of national culture; food terms are subjected to the widest variety of translation procedures" (Newmark, 1988: 97). In these circumstances, Nida, (1947: 168) has suggested a solution: “if it is possible, one should make the closest approximation possible to

both the form of the food and the functional significance of this food in the society”. Let’s discuss the examples which are found in the selected novel.

SL: nalla (P: 57)

TL: nalla (P: 58)

Description: The above SL term ‘nalla’ was transliterated into TL as ‘nalla’, as there is no corresponding equivalent that’s why our translators have transliterated the source term. It means the process of rendering the character of one alphabet in terms of the characters of another with a different alphabetical system. It is commonly used method, when the SL term cannot be neither substituted nor translated literally in to the TL. Not only transliterated SL term and our translators had given footnotes to it, so that readers can easily understand the term.

SL: saxxi (P: 17)

TL: food & saddi (P: 12)

Suggested Translation: Stale food

Description: The SL ‘saxxi’ is translated as ‘food’ as well as ‘saddi’ but it is not corresponding translation. There is a nearest corresponding equivalent ‘stale food’ for SL. It means food cooked in the previous night and eaten in the morning. Usually Dalits worked in the fields, and they go to the fields early in the morning. Generally, they cannot prepare food freshly in the morning or do not take breakfast. Instead of that they take stale food.

SL: eVMdoVrikalu (P: 63)

TL: Yendorikalu (P: 65)

Suggested Translation: dried beef pieces and dried pieces.

Description: The above SL ‘eVMdoVrikalu’ have been translated as ‘Yendorikalu’. Due to unavailability of this food item in TL culture, our translators have transliterated the SL into TL. But if they wanted to give transliteration it then they should have given a note for it. Otherwise it can be given a descriptive equivalent like ‘dried beef meat pieces’ or dried pieces. Generally, Dalits’ favorite food item is ‘eVMdorikalu’. They removed the moisture from the meat and dried the beef pieces. Hence, they called it as ‘eVMdorikalu’.

SL: pAnakaM (P: 171)

TL: pAnakaM (P: 193)

Description: ‘pAnakaM’ is translated as ‘panakam’. The SL term was not found in the TL culture so that our translators have used the technique of transliteration which is commonly used when

the SL term can neither substituted nor translated literally into TL. So, the above SL term is not there in TL culture, that's why our translators transliterated the term into TL.

1.1.2 Clothing

Modern researches of relevant culture in recent Dalit literature have observed the impact of clothing as recognition for both independent and mass entities. In some societies, clothing may be used to indicate rank or status. In stuff, accessibility and design, clothing obtained a clear representation of indistinguishability classifications such as gender, class and lineage. Presented this prompt discernability, it would be emphasized that dress played as a appraiser and accessory of the present civic structures in Indian society. Human apparel dresses in order to prevent the bodies from seasons. Extreme cold weather, heat, strong sunlight, and humidity are a particular factor that's why human generally have started wearing dresses in the priority first.

Merely people dresses have since transformed into a symbol in a particular society. Demonstrating a social content to a variety of accessories, clothes, decorations and decoders became an authentic way to refer social status, economic situation, occupation, ethnicity, sexual orientation, religious affiliation and marital status. Indeed, clothes indicate their cultural background, gender, class and status in the communities. Clothes as cultural terminology can be properly discussed for the target language.

Source term

gosi gudda (P: 15)
ceVvka xuvveVna (P: 65)
wuMdu gudda (P: 88)
paMcalu (P: 99)
koka (P: 105)
pavita (P: 105)
mukkupudaka (P: 108)
wAtakula topi (P: 126)
wolubeVltu (P: 126)
Kaxxaru paMcalu (P: 170)
PEjAma (P: 170)
mukku besara (P: 185)
rAlYYAkamma (P: 185)
guddalu (P: 186)
derAlu (P: 17)
kaMduvAlu (P: 23)
niluvu aMgIlLu (P: 23)
SAluvAlu (P: 23)

Target term

loin cloth (P: 10)
wooden comb (P: 68)
towel (P: 96)
panchas (P: 107)
saree (P: 115)
fringe (P: 115)
nose ring (P: 119)
palm leaf hat (P: 140)
leather belt (P: 140)
khadi panchas (P: 193)
pyjamas (193)
nose ring (P: 211)
stone studs (P: 211)
dress (P: 212)
tents (P: 12)
towels (P: 18)
long jubbass (P: 19)
Shawls (P: 19)

1.1.3 Religious Terms

Dalits have three religious cultures: before independence they have followed Hinduism, after Independence most of the Dalits have converted into Christianity. In Modern era, like Ambedkar many were converted into Buddhism. So, Dalit literature contains these three religious terms, especially ‘aMtarAni vasaMwaM’ contains only two types of religious terms, i.e. Hinduism and Christianity.

If cultural terms are foreignized the narration could be represented as an instrument for learning about other cultures, customs, times and fascinate users to determine more about them.

Thus, religion represents an essential role in shaping a language, culture and life of a civilization. Though Nida (1964) and Newmark (1988) have suggested a similar classification for culture, neither of them has given a separate definition for social or religious culture. This complexity lies in the fact that whatever is considered religiously acceptable to a group of people can be regarded as social to another. Religion is mostly carried out the almost assertive promoter and aspect of unity, cultural identity and specificity (Budick, 1996).

Therefore religious cultures are correlated with traditions, rituals, customs and actions that could be distinguished the followers of religion from another religion. The present novel contains rich usage of religious vocabulary because in this novel both the Hindu and Christian religions and their cultures are mentioned by the author. In case of Christian words there is no much difficulty as they easily correspond in both SL and TL but whereas in Hindu religious terms there is a great difficulty to translate with corresponding meaning of SL. In this context Nida (2006) pointed out that “the response of a text rely on the individual expectations of the receivers, which are determined by the situation in which they receive the text as well as by their social background, their world knowledge and their communicative needs. In such cases our translators need not bother about anything except to take SL into TL, and for this he replaced these religious terms by functional, Descriptive equivalents and transliterated wherever necessary. Through this technique the translators have succeeded in translating theses cultural bounded terms and filled the cultural gaps. The clear analysis is given bellow:

Source term

SAswraM (P: 9)

rAM maMxiraM (P: 14)

mAlacci ceVttu (P: 15)

kirItaM (P: 17)

kAmaXenuvu (P: 9)

sanyAsulu (P: 19)

Target term

sastra (P: 3)

Rama temple (P: 9)

Malachi tree (P: 10)

crown (P: 12)

Kamadhenu (P: 3)

Sanyasis. (P: 13)

pravakwalu (P: 19)	prophets. (P: 13)
wawvavewwalu (P: 19)	Philosophers (P: 13)
xeVyyaM (P: 20)	devil (P: 15)
bApanolYIYu (P: 26)	Brahmins (P: 23)
narasiMhasvAmi (P: 23)	God Narasimha (P: 18)
caMdAludu (P: 20)	chandala (P: 15)
Sivudu (P: 24)	Siva (P: 21)
kulapeVxxa (P: 13)	caste elder (P: 7)
gaMgamma jAwara (P: 26)	Gangamma Jatara (P: 22)
vibUxi (P: 45)	sacred ash (P: 44)
mAlabeVrAgi (P: 97)	Mala bairagi (P: 106)
wAlYapawragraMwAlu (P: 89)	palm-leaf manuscripts (P: 97)
purANewihAsAlu (P: 89)	puranas and histories (P: 97)
maMwrawaMwrAlu (P: 90)	cast spells (P: 97)
vinAyakudu (P: 91)	Vinayaka (P: 99)
krIswu (P: 135)	Christ (P: 150)
harijana (P: 169)	Harijan (P: 192)
pUjArulu (P: 175)	priests (P: 199)
bAnisa (P: 179)	slave (P: 204)
SUxra (P: 179)	sudra (P: 204)
yajFaM (P: 179)	Ritual sacrifice (P: 204)
jAwakaM (P: 189)	lifeline (P: 216)
Siluva (P-7)	Cross (P: 1)

1.1.4 Flora

Geographical features can be normally distinguished from other cultural terms in that they are usually value-free, politically and commercially. Nevertheless, their diffusion depends on the importance of their country of origin as well as their degree of specificity. Especially flora related terms may differ from one nation to the other. In this section we can see the terms related to flora. As Nida observed, “the classification of plants according to size and general habits of growth may be expected to be different in different languages.”

Translating SL flora into TL may not possible at all places as our translations are between unrelated continents with different natural environment. Some plants are confined only to some particular geographical locations. To overcome the problems in translating environment specific terms, Nida suggested a solution: “The translator must determine the exact meaning of the word used in the text and then find out that equivalent term in the receptor culture”.

Another translation theorist Gregory Rabassa comments on the difficulties in translating the exotic flora and fauna of Latin America and being thankful for the ability to place the English word tree after names from other languages when his searches of the botanical lexicon proved unsuccessful. His comparisons with the French translation showed the simplification necessary in a target language that does not allow the addition of tree to modify borrowed names (Rabassa, 2005: 67-68, 76). We can see how our translators have translated the flora related terms in this novel. The whole analysis is followed on Nidas' concept of translating flora.

Source term	Target term
reVMdu mAmidi wotalu. (P: 15)	two mango groves (P: 9)
verusenaga (P: 15)	groundnut (P: 9)
wAtiwopu (P: 15)	palm groves (P: 9)
wAtimAnu (P: 16)	palm post (P: 11)
mAlacci ceVttu (P: 15)	Malachi tree (P: 10)
wAti ceVttu (P: 27)	palm tree (P: 24)
wummala wopu (P: 28)	tumma grove (P: 25)
jadalamarri (P: 51)	banyan tree (P: 51)
gaMgiregi ceVtu (P: 97)	gangiredu trees (P: 105)
saMpeVMga moVkka (P: 97)	sampenga sapling (P: 105)
gogunAra (P: 99)	GOGu skein (P: 108)
gamiti ceVttu (P: 103)	gamiti tree (P: 112)
watiboVMwalu (P: 104)	palm trunks (P: 113)
puvvaku (P: 139)	tobacco (P: 155)
kaMxi (P: 188)	Bengal gram (P: 215)
kaMceV (P: 189)	fence (P: 215)
mulYIYa kaMca (P: 189)	thorny brambles (P: 216)
neredu ceVtlu (P: 121)	neredu trees (P: 135)
moVgali poVxalu (P: 133)	mogili bushes (P: 148)
gaddi (P: 138)	grass (P: 154)
reVllugaddi (P: 94)	reeds (P: 103)

1.1.5 Fauna

India is home to a rich diversity of wildlife supplemented by an equally rich variety of fauna. Translating SL fauna into TL is not possible in the caste of translation between unrelated continent and cultures. Moreover, some animals are confined only to some particular regions according to climatic conditions. Nida (1947: 162) stated that "When there is no immediately corresponding animal in the receptor environment". And he suggested five strategies while translating the fauna into TL from SL.

1. One may employ the name of another, somewhat related animals.
2. One may employ the name of another, entirely different animal, but one which has the same function in the culture.
3. One may qualify the name of the indigenous animal by some such expression as 'like'.
4. One may describe the animal briefly.
5. One may employ an entirely foreign name, usually with a footnote.

In almost all place our translators have translated the fauna except in some cases. Let us examine how our translators have translated the fauna.

SL: Avu (P: 9)

TL: cow (P: 3)

Description: The SL fauna 'Avu' is translated as 'cow'. In Vedas and Smritis the word "Go", which stands for the English word 'cow', has a broad meaning. It includes not only the male and female and calves of the cow but also cow-milk, cow-urine and cow-dung. Our translators have translated the SL with appropriate corresponding equivalent from TL.

SL: pApa cilaka (P: 19)

TL: baby parrot (P: 14)

Description: 'pApa cilaka' is translated as 'baby parrot'. It is a literal translation of the SL. 'pApa' literal meaning is 'baby' and 'cilaka' is replaced with 'parrot' which is a functional corresponding equivalent of the original.

SL: jamudu kAki (P: 58)

TL: jamudu crow (P: 60)

Suggested Translation: Shrike, Crow-pheasant and King-crow

Description: 'jamudu kAki' is rendered as 'jamudu crow'. There is an equivalent term for SL in the TL culture, but our translators have transliterated the original term into TL and wherever it is possible he has given an equivalent. But we can replace the SL with the following terms: Shrike, Crow-pheasant and King-crow. So far there is no corresponding equivalent in TL we can replaced the term with another somewhat related term which was suggested by Nida. Generally 'jamudu kAki' has a strong hooked bill that feeds on smaller animals. So, here TL equivalents also have a similar quality that's why we replaced it.

SL: kodeV xUda (P: 26)

TL: young calf (P: 22)

Suggested translation: Bull calf

Description: The SL fauna 'kodeV xUda' is translated as 'young calf'. Our translators have translated the SL 'kodeV' with 'young' but it is not an appropriate translation as calf itself is the young of domestic cattle, so it is like giving extra word for it. There is a specific term for SL in the TL culture that is 'bull calf' which is a functionally corresponding equivalent for the SL.

SL: koVmmulabarreV (P: 51)

TL: buffalo with horns (P: 52)

Description: The SL fauna 'koVmmulabarreV' was translated as 'buffalo with horns'. Here, our translators have given descriptive equivalent which is suggested by the Newmark when there is no appropriate equivalent in the TL, the meaning of the SL term should be explained in several words. Nida said that when there are no animal names in the TL culture it should be described briefly. For this reason, our translators have explained the animal here.

SL: eVxxu (P: 99)

TL: bullock (P: 108)

Description: 'eVxxu' was translated as 'bullock'. The SL animal is replaced with exact corresponding equivalent 'bullock'. Here our translators found the exact translation for SL.

SL: rAbaMxulu (P: 118)

TL: vultures (P: 131)

Description: The SL fauna 'rAbaMxulu' is translated as 'vultures'. Here our translators have translated the SL corresponding term with an appropriate corresponding equivalent bird name. It is generally a bird or any of various large diurnal birds of prey having naked heads and weak claws and feeding chiefly on carrion. In this case, both SL and TL have same qualities.

SL: gaxxalu (P: 126)

TL: vultures (P: 140)

Description: The SL Fauna 'gaxxalu' is translated as 'vultures'. The SL fauna 'gaxxalu', means any of several small graceful hawks of the family Accipitridae having long pointed wings and feeding on insects and small animals but vultures have different meaning like any of various large diurnal birds of prey having naked heads and weak claws and feeding chiefly on carrion.

So it is not an appropriate equivalent for the SL, should be a 'kite'. It is an appropriate functional corresponding equivalent of the original term.

SL: minnAgulu (P: 133)

TL: minnagulu (P: 148)

Description: 'minnAgulu' is transliterated as 'minnagulu'. The SL fauna does not exist in the TL and so our translators have transliterated the original term into TL.

SL: wodelu (P: 141)

TL: wolf (P: 157)

Description: 'wodelu' is translated as 'wolf'. Wolf is a direct corresponding of the SL fauna. If there is a directly corresponding equivalent in TL it should be replaced with SL fauna by Nida (1947).

SL: poVnnaMgi pittalu (P: 165)

TL: Ponnangi birds (P: 187)

Description: The SL fauna 'poVnnaMgi pittalu' is translated as 'Ponnangi birds'. 'poVnnaMgi pittalu' are the Indian birds with different colors and depending on the environment they change their color. So, we cannot find any corresponding equivalent for the SL fauna and so our translators have rendered 'poVnnaMgi' directly into TL and given equivalent for 'pittalu' as 'birds' which is a direct corresponding equivalent.

SL: gaMda beruMda pakRulu (P: 161)

TL: eagles (P: 182)

Description: The SL 'gaMda beruMda pakRulu' is translated as 'eagles'. So far there is no equivalent in the TL fauna, it was replaced by another fauna in TL. In this context Nida proposed that a fauna may employ the name of another, entirely different animal, but one which has the same function in the culture. Basically, the SL stands for any of the various large keen-sighted diurnal birds of prey noted for their broad wings and strong soaring flight. Likewise, the given translated term has the same qualities in the TL culture and that's why our translators have replaced the nearest equivalent functional corresponding instead of a directly corresponding equivalent.

SL: koVMgalu (P: 192)

TL: stocks (P: 219)

Suggested Translation: cranes

Description: Our translators have translated the SL fauna 'koVMgalu' as 'stocks' which is a special variety of domesticated animals within a species. It is a corresponding equivalent for SL, and there is a direct corresponding equivalent for SL that is 'cranes' which is widely using by the readers in the English language.

1.1.6 Abuses

Abuses are used to insult the hearer or a third person. Use of abusive expressions is common when there are unequal social relations of domination and subordination and oppressed. It is true that dominant persons can use abuses to insult the subordinates likewise forward castes can insult the backward castes to show their dominance. But within the community or in the family, Dalits can use abusive words to show their love and affection as well as in direct sense. Translators have to understand this issue while translating Dalit literature. So, Dalits can use abusive words to show their love and affection as well as to insult somebody. We can see below some examples which are used in the novel 'aMtarAni vasaMwaM'.

Source term

eVxava (P: 15)
aprAccuNNi (P: 92)
eVxava nAyAlYIYu_ (P: 36)
eVxavanAyAla (P: 57)
piriki nA koVdakallAra (P: 34)
nA savuwullArA (P: 105)
eVxavabawuku'' (P: 140)
xAnikeM xoVbbudAyile (P: 57)

Target term

wretched (P: 10)
outcast (P: 100)
Wretched rascals. (P: 34)
rascal (P: 58)
coward bastards (P: 32)
my co-wives (P: 116)
what a wretched life (P: 156)
Why for her? (P: 58)

1.1.7 Kinship Terms

Kinship terminology refers to the various systems used in languages to refer to the persons to whom an individual is related through kinship. Different societies classify kinship relations differently and therefore use different systems of kinship terminology. Kinship is commonly based on genealogy. One's relatives, in effect, are those with whom one has a genealogical connection. This notion of kinship as being based on genealogy was made explicit by W. H. R. Rivers who defined "kinship ... as relationship which is determined, and can be described, by means of genealogies" (1924: 53). More recently, Scheffler and Lounsbury used the same idea in their comment that "[w]here the distributional criteria are genealogical and egocentric, we speak of relations of kinship" and refer to "[r]elations of genealogical connection" as "kinship proper" (1971: 38, 39), thereby making central, in their view, the role of genealogical connections as the basis of kinship relations (cited in the Dwight. Read, 2000: 1-2).

Kinship terms, according to Leach (1958) are ‘category words by means of which an individual is taught to recognize the significant groupings in the social structure into which he is born’ (143).

Titiev’s study of Hopi kinship terms reveals that kinship terms have nothing to do with genealogical connections (Titiev, 1967: 37).

Thomas’s study of the Australian kinship terms suggests that kinship terms do not necessarily always indicate ties of blood but might be used to express status or to refer to matters of obligation and privileges (cited in the Pedzisai Mashiri, 2003). “A close connection marked by community of interests or similarity in nature or character relatedness or connection by blood or marriage or adoption” (Online English WordNet)

Every language has kinship terminology such as ‘father’, ‘mother’, ‘brother’, ‘mother-in-law’ etc. Kinship terminology changes widely among languages. Translating kinship terms is very difficult as our texts of study belong to structurally unrelated languages and unrelated cultures. The structure of SL (Telugu) is different from the TL (English). In SL (Telugu) has different (specific) terms but for TL (English) there are no separate terms for different groups like ‘annA’ (elder brother), ‘wammudu’ (younger brother), ‘akka’ (elder sister), ‘ceVlli’ (younger sister), ‘maraxalu’ (a woman’s younger brother’s wife and wife’s younger sister), ‘marixi’ (husbands younger brother and younger sister’s husband), ‘bAva’ (husbands elder brother, elder sister’s husband, mother’s brother’s son and father’s sister’s husband), ‘bAbAyi’ (father’s younger brother and mother’s younger sister’s husband), and ‘peVxanAna’ (father’s elder brother and mother’s elder sister’s husband). But TL (English) has only sister and brother though they are elder or younger. The following are the terms found in the SL and TL which we will examine.

Source term

wAwa (P: 12)
wAwA (P: 9)
menawwa (P: 13)
ceVlleVlu (P: 13&14)
wobuttuvulu (P: 14)
bAvamarixi (P: 14)
annA
kodalu (P: 15)
menalludu (P: 15&29)
abba (P: 15)

Target term

grandfather (P: 5)
Thatha (P: 3)
father's sister. Paternal aunt (P: 7)
sister (P: 7)
sisters (P: 7)
brother-in-law (P: 8)
anna. (P: 9)
daughter-in-law (P: 9)
nephew (P: 9)
Father (P: 9)

awwa (P: 115)
menamAma (P: 15)
alludA (P: 81)
bidda (P: 13)
koVduku (P: 17)
walli (P: 27)
sinnabbA (P: 27)

attha (P: 127)
maternal uncle (P: 10)
alludu (P: 87)
child (P: 7)
son (P: 13)
mother (P: 23)
sinnabba. (P: 23)

1.1.8 Measures, Weights, Time and Money

The translation of units of the metric system and others (say the Russian *verst*) will depend on their setting and the implied readership. While translating newspaper and periodical articles into English, they are normally converted to the (so-called) Imperial system, i.e. miles, pints, pounds, etc. In translating specialized articles, professional magazines, etc., they are usually transferred (i.e., the metric system is retained) but for cookery articles they are both transferred and converted to the Imperial system (Newmark 1988: 217).

He also suggested that ‘when approximate figures are given in the SL text, translate with correspondingly approximate figures’ (thus 10 km would be 6 miles, not 6.214 mile) (Newmark 1988: 218).

1.1.8.1 Measures are categorized into:

- Measures of Quantity
- Measures of Length
- Measures of Distance
- Measures of Area
- Measures of Width
- Measures of height
- Measures of Thickness

1.1.8.1.1 Measures of Quantity

1) Liquid 2) Dry

1.1.8.1.1.1 Liquid: In translating liquids, our translators reproduced the SL terms. Let us see the examples bellow:

Source Term

bAnalu (P: 29)
ewAM bAnalu (P: 102)
wUmu nIlYYu (P: 102)
wotteVdu kudiwi (P: 138)

Target Term

cauldrons (P: 25)
tubs (P: 111)
culvert water (P: 111)
tubful of kuditi (P: 154)

muMwa kallu (P: 29)

potful of toddy (P: 25)

1.1.8.1.1.2 Dry

Source Term

three kernels (P: 24)

mUdu cAtala vadlu (P: 31)

vAteVdu gaddi (P: 138)

nalapE ayixucAtala vadlu (P: 138)

Target Term

mUdu muMjalu (P: 28)

three baskets of paddy (P: 28)

little grass (P: 154)

forty-five baskets of paddy (P: 154)

Description: These are some natural measurements in the Telugu language especially Dalits measure like this in their lives. They could not use exact measures to measure dry items except in some cases.

1.1.8.1.2 Measure of Length:

Source Term

yiravE bArla wAtiwopu (P: 15)

mUreVdu xUraM (P: 36)

mElu xUraM (P: 75)

Target Term

twenty arm-lengths of palm groves (P: 9)

elbow length (P: 35)

mile-long (P: 79)

Description: In the above examples, though our translators have reproduced the SL terms into TL. Here, our translators have rendered literally as well as translated directly.

1.1.8.1.3 Measure of Area:

Source Term

yABeV eVkarAla mAgANi (P: 15)

ayixu eVkarAla verusenaga xibba (P: 15)

pAwika eVkarAlu (P: 153)

Target Term

fifty acres of wet land (P: 9)

five acres of groundnut mound (P: 9)

twenty-five acres (P: 172)

Description: In the above examples our translators have reproduced the SL measure of area with TL measure of area. At almost all places they did the same.

1.1.8.2 Weights

SL: seru vakkalu (P: 73)

TL: seer of betelnuts (P: 77)

SL: reVMdu serlu (P: 73)

TL: two seers (P: 77)

Description: Weights of the SL were not existed in the TL that's why our translators have transliterated them. Yet no other term is more convenient if a translator decides to use a SL word in his TL text. When the translators have to decide whether or not to transfer a SL cultural word whose referent is peculiar to the SL culture and which does not have a familiar component or equivalent in the TL, they usually complement it with a second translation procedure. Basically, the names of SL objects, inventions or devices should preferably be creatively translated. (Newmark, 1988: 81)

1.1.8.3 Time

According to Nida (1964: 218) "problems of time presents fewer difficulties than weights and measures. The language of primitive people often possesses quite a full system of time measurements."

1.1.8.3.1 Years

There are special names for years in SL but here our translators did not mention here. They have influenced by English. Let us examine the years below:

Source Term

yinni saMvawsarAla (P: 21)
yugaM (P: 23)

Target Term

all these years. (P:)
era (P: 19)

1.1.8.3.2 Months

Source Term

neVla (P: 30)

Target Term

month (P: 27)

1.1.8.3.3 Days

Source Term

vAraM rojulu (P: 30)
oVkaraju (P: 31)
reVMdu gaMtalulu (P: 87)
I roju (P: 27)
sAyaMwraM (P: 28)

Target Term

week (P: 28)
a day (P: 29)
two hours (P: 95)
this day (P: 23)
evening (P: 24)

Description: In the above examples our translators have translated them with directly corresponding equivalents which are already available in the TL culture.

1.1.8.4 Money

According to Nida (1964: 217) “A borrowed word, e.g. denarius, talent, shekel, etc., identified in terms of buying power on some easily calculable base. They may be done, for example, by relating all biblical currencies to the denarius and explaining the denarius as equal to one day’s wage of a common laborer”.

It seems that our translators have aimed at enabling the TL reader to know about SL economy. Let’s examine the following examples:

Source Term	Target Term
bedalu (P: 27)	bedalu (P: 23)
aNALu (P: 27)	aNALu (P: 23)
xammidllu (P: 27)	xammidllu (P: 23)
rUpAyalu (P: 14)	rupee notes (P: 8)

Description: In the above examples, our translators have tried to render as it is to show SL economy to TL readers. That’s why they transliterated them.

1.2 Conclusion

It has been observed that most of the problems arise in translating cultural phenomena since our translators are between two different cultures. In translating food items, our translator has adopted the closest approximation possible to both the form of the food and the functional significance of this food in the society. Clothing terms are replaced by folk-etymological terms, specific terms by generic, culturally corresponding terms and descriptive functional equivalents. The religious terms are replaced by functional, descriptive equivalents and transliteration wherever necessary. For the translation of flora terms, Nida suggested that the translator must determine the exact meaning of the word used in the text and then find out that equivalent term in the receptor culture. In this regard, our translator has adopted three types of translations: specific terms by generic terms, specific terms by functionally equivalent terms and generic terms by specific terms. For translating fauna, our translator has followed five principles and three possible kinds of correspondences mentioned. Kinship terms are replaced by the corresponding, literal, socio-linguistic and generic equivalents. Measures, weights, time and money of SL are replaced by correspondingly approximate figures, specific terms by generic terms and generic terms by specific terms.

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