

Translation, Religion and Culture

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Abstract

Translation is made for human being to interact with each other to express their love, emotions and trade for their survival. Translators often been hidden into unknown characters who paved the road way for some contribution. In the same time being a translator is very hard and dangerous one. William Tyndale he is in Holland in the year 1536 he worked as a translating the Bible into English. Human needs to understand the culture of the native place where they live. Translator even translates the text and speak many languages. Translators need to have a good knowledge about every language. Translators can give their own opinion while translating. In Malayalam in the novel *Chemmeen* translated in English by Narayanan Menon titled *Chemmeen*. This paper is about the relationship between Karuthamma and Pareekutty.

Keywords: *Chemmeen*, translation, languages, relationship, culture, dangerous.

Introduction

Language is made for human beings. Translating is not an easy task to do from one language to another. Translation has its long history. While translating a novel we have different cultures and traditions. We need to find the equivalent name of a word in translating language. The language and culture are entwined and inseparable Because in many books we have a mythological character, history, customs and ideas. So we face a problem like this while translating a work. Here Thakazhi Sivasankara Pillai also face many problems during translating a work in English . Translators should know both the languages.

T. S Pillai's master piece "*Chemmeen*" is a mesmerizing seaside story. It is realistic fictional tragedy which focuses on the life style of early fishermen folk in Kerala.

Discussion

Karuthamma, the daughter of Hindu fisher man, she falls in love with a Muslim fish trader. However the prejudices seem to ruin their love. Life and invite the wrath of their communities. Her father selected the suitable boy from their own community. Karuthamma knows the fate had other plans for her. This story is about hope and hopeless love. It was adapted into a flim of same name which won commercial success. We can also see about the difficulties of languages in translating.

Tradition, Culture and Religion

Thakazhi Sivasankara Pillai is the author of *chemmeen* in Malayalam. Novel sets in the fishing village in south Kerala. *Chemmeen* couples lives and dreams of ordinary people with

their aspirations and superstitions. This is the story of subaltern people, depicting their traditions, age of old belief and the sufferings as a way of life with deep and significant moral at the same time the novel turns into the greed of man to a tragic end. The story built upon one of their many superstitions they believe that a wife adultery while her husband went away at sea bring down the warmth of the sea Kadalamma (mother sea) on the innocent man, whether the notion, by itself, is too romantic to believe the realism of its atmosphere.

The novel raises a fundamental question about chastity. Does it mean loyalty to husband or the lover? A woman in our society is forced to suppress her own feelings and emotions for the sake of her family. Thus gender plays an important role in shaping her personality in house. Women are discriminated because of their gender. T.S Pillai presents women in *Chemmeen* in the conventions of general politics and how he addresses the universality of female. Suffering while introducing progressive notion of female. At the same time his novel shows the instance of independence of female through the eyes of Karuthamma. While all the women suffer under the ancient social system. Karuthamma fights against those who suppress her dreams.

Throughout the novel Pillai presents his female character with a compassionate understanding that a good number of them silently suppressive and unfulfilling roles assigned by gender. Sometimes they question, argue, quarrel but they subjugate themselves to the male. All the women do their duties regularly assigned for them. Women lead lives as a self-sacrificing wife and obedient. Chakki , Karuthamma , Nallapennu , Panchami(the younger daughter of Chakki) and Pappikunju. All suffers variously under male supremacy. Chakki suffers a lot as Chembakunjus wife. Karuthamma suffers as a obedient daughter and a weeping wife. Nallapennu suffers because of poverty due to irresponsible way of Achakunju, whom she justly accuses him of squandering his earnings for drunk: and Panchami younger daughter of Chakki becomes an orphan with another orphan in her hands (the daughter of Karuthamma). The life of Pappikunju becomes tragedy after the death of her husband kandankoran, from when Chembankunju gets his first boat and whose life style he dreams of imitating.

Karuthamma is another suffering woman who endures everything until the last moment of her life with some signs of rejuvenation is thought and action. Karuthamma, as a representative of suffering women, is subjected to the whims and fancies of her father. Though she loves someone she cannot actualizes her dreams because of social compulsions and the compulsions of her parents especially because of her mother. What “manusmitri” speaks about the light of women becomes actualized in Karuthamma: “in childhood a woman should be under her father’s control, in youth under her husbands and when her husband is dead under her sons. She should not have independence “. It is always noted that the physical and psychological identity of women is defined and controlled by men.

The new woman Karuthamma would today be considered as a liberty of women. She speaks with boldness and truthfulness. She becomes a referendum in society the leading philosophy of the fisher folk that fishermen fought with waves and currents of the sea single-handed on the other side of horizon. Millions have practiced and lived this philosophy of life Chakki accepts it and practices the same in her life. Karuthamma dares to speak with Pareekutty at the beginning of the novel. She breaks the chain of bondage created by society for women and

defines a path of her own based on her wishes and dreams. The story is the sum total of the things happening in between these two ends . T. S Pillai critiqued the gender difference and male domination that existed in the society as part of wider generation.

Summation

T.S Pillai written *Chemmeen* in Malayalam. Anita Nair translated in English. While translating we have a problem like Culture, Religion and Tradition in our Tamil Nadu. We have a different culture and casts system everyone follows the different forms. It is very hard to understand while translating novels and dramas in other languages. Here we can see many examples for that -- like mythological character names and name of a sea god as kadamma. Malayalam is nearer to Tamil, so we can easily understand the names of characters but if it is any other languages like Chinese it is very difficult to find the names and to understand the culture and traditions.

Women especially fisher women, marginalized from the main stream, have always been experiencing subjugation from their male counterparts. Their life is generally static. As we understand from the novel and from our social background, women always become the victims of gender discrimination in a male domination. Where women merely play the role of a house keeper, the women on shore must be pure and chaste to guarantee the safety of their men on kadamma risky waters. Though the women in *chemmeen* suffers variously, they suffer gracefully. Irrespective of their sufferings they understand each other and accept them. Almost all the women suffer one way or the other. Nallapennu looks after Chakki , Panchami and Pappikunju . At the end of the novel Panchami looks at the vast horizon. They are not afraid of being themselves or loving freely: they symbolize love through the sufferings of women.

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