

TRANSLATION STRATEGIES OF IDIOMS IN KALYANARAO'S NOVEL "ANTARAANI VASANTHAM"

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Abstract: The present paper attempts at analyzing the mechanisms of translating idioms in 'aMtarAni vasaMwaM' by the Telugu Dalit writer Kalyanarao, G. More particularly, it aims at studying how idioms in Kalyanarao, G's novel 'aMtarAni vasaMwaM' have been translated from Telugu into English by an eminent translators Uma Alladi and Shridar, in order to see whether there are any noticeable tendencies in translating idioms. Idioms are under-researched in translation studies and they seem to be important stylistic features of many authors, their translation becomes an equally important part of translator's work. This paper seeks to find out the translation strategies to translate idioms from Telugu to English. Hence the study revealed that the theories and techniques of translating idioms are so limited and there should be some adjustments (Nida & Baker) such as idiom to idiom, idiom to non-idiom, and non-idiom to idiom while translating from native into an international language.

Keywords: Translation, Idiom, Source language, Target language, Receptor language, Equivalents, Substitution and Connotation.

Introduction: G.Kalyan Rao is a distinguished Dalit writer in Telugu. He also holds an esteemed position in the *Virasam* (a Revolutionary Writers Association). Initially, the novel 'aMtarAni vasaMwaM' appeared in serialized versions in Aruna Taara magazine. As a work of art, the novel contained many idiomatic expressions. There are many phrases in Telugu, especially in the present novel, which can be very confusing to people, trying to understand, especially phrases which were understood literally, but actually mean something very different. These phrases are known as idiomatic phrases, or idioms. Through the following definition, anyone can understand what is idiom. "An idiom is a combination of words that has a meaning that is different from the meanings of the individual words themselves. It can have a literal meaning in one situation and a different idiomatic meaning in another situation. Many scholars have defined the idiom. According to Cooper (1999), "An idiom can have a literal meaning, but its alternate, figurative meaning must be understood metaphorically." The famous scholar named Baker (1992: 63) defines Idiom as "Frozen patterns of language which allow little or no variation in form and [...] often carry meanings which cannot be deduced from their individual components." And Nagy (1978) stated that "an idiom is usually described as "a constituent or series of constituents for which the semantic interpretation is not a compositional function of the formatives of which it is composed". Idiomaticity of language plays the essential role in both foundation and comprehension of every language. In other words, all languages have idioms - a string of words whose meaning is different from the meaning conveyed by the individual words. The combinations of idioms are fixed as to form and their meaning comes from the combination.

Characteristics of Idioms:

- We cannot normally change the words, their order, or the grammatical forms in the same way as changing non-idiomatic expression. In other words, idioms are basically fixed expressions (Berman 2000).
- The meaning of an idiom is metaphorical rather than literal. It is not a result of the compositional function of their parts.
- The grammatical form of an idiom is invariable and fixed. The process of substitution is not allowed and passive constructions cannot be formed. (edict.comhk/vic/idioms/default.htm)
- Idioms are a great deal on how metaphorical and invariable they are. In other words, idiomaticity (the quality of being idiomatic) is a matter of degree or scale. (edict.com.hk/vic/idioms/default.htm).

Translation of Idioms: Any translation is done with certain principles in mind. Whatever might be the type of translation, a translator always moves towards establishing equivalence between the source text and the target text. Nida defines translation as "reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style". Even Catford (1965) also defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)".

In Dalit text translation, it is of utmost importance to know what the author of the original intends to say. Thus the translator has to look into the emotive meaning and suggestiveness implied in a novel. Apart from these, the translator has to adapt various techniques to recreate the features of the original like structure, expressions, figures of speech, prosody,

emotive values and foregrounding. In this way, translator mainly becomes an act of establishing equivalence in all respects so that the same impact that was produced by the target on its readers.

Idioms vary in their fixedness at both syntactic and semantic levels but, when used formally, tend to comply with the five conditions given by Baker (except for effect, writers cannot usually (1) change the order of the words (2) delete a word (3) add a word (4) replace a word with another (5) change the grammatical structure (Baker 1992: 63).

According to Nida (1964: 238) "When there is no readily corresponding idiom in the receptor language a slight adjustment in the source language expression may make it acceptable in the receptor language." and finally Baker has summarized the difficulties involved in translating idioms (1992: 68-71) as follows:

- An idiom or fixed expression may have no equivalent in the TL.
- An idiom or fixed expression may have a similar counterpart in the TL, but its context of use may be different; they may have different connotations or not be pragmatically transferable.
- An idiom may be used in the ST in both its literal and idiomatic senses at the same time and this play on idiom may not be successfully reproduced in the TT.
- The convention regarding idioms in written discourse, the contexts in which they can be used and their frequency of use may be different in the SL and TL.

Strategies for translating idioms

Nida (1947) proposes the following strategies while translating the idiom:

- Replacement of source language (SL) idioms by corresponding to target language (TL) idioms.
- Replacement of SL idiom by non-idiom in TL.
- Replacement of SL idioms by their literal translations in the TL

Baker proposes the following strategies for translating idiom (1992: 72-78)

- Using an idiom of similar meaning and form.
- b. Using an idiom of similar meaning but dissimilar form.
- Paraphrasing, where the expression is often reduced to sense and translation loss occurs.
- Omission, if the idiom has no close match and paraphrase is either difficult or results in clumsy style.

Here the translators (Nida and Baker's translation procedures followed) did three types of adjustments while translating Idioms from source language to target language: 1. Idioms to Idioms. 2. Idioms to Non-Idioms. 3. Non-Idioms to Idioms.

Idioms to Idioms: The translators have translated SL idioms into TL idioms almost in all the places.

They tried to translate idioms though they do not have directly corresponding or equivalents. However, every SL idiom is replaced by TL idiom.

SL: wadisina kalYIYu. guMdeVlni piMduwAyi. (Kalyanarao, 2000: 8)

TL: Wet eyes wrench the heart. (Uma & sridhar, 2010: 1)

Context: When Reuben said about his ancestor story, his eyes got wet. Ruth hid that sparkle in her eyes. She smeared that wetness on her eyelids. In truth, they are not just the memories he shared and wet eyes wrench the heart.

Description: The SL sentence 'wadisina kalYIYu, guMdeVlni piMduwAyi' is translated into TL as 'Wet eyes wrench the heart'. In the SL 'guMdeVlni piMduwAyi' is an idiom and it has been replaced by 'wrench the heart' in the TL. Both SL and TL are same in meaning and form. It is the one of the strategies of translating idioms by Baker (1992: 72-78). Here our translators have followed this technique while translating the above idiom.

SL: eVnneVla pitta, eVppudU aMwe. exo muMcukoVccinattu aruswuMxi. (Kalyanarao, 2000: 8)

TL: yennela pitta. Always like that. It shrieks as if something catastrophic has happened. (Uma & Sridhar, 2010: 2)

Context: Reuben wanted to say a story to Ruth who is wife of him. He had not yet begun the story. For a moment, they did not know what happened. A night bird darted in from the side making a horrendous noise. In the moonlight, they kept looking at it as long as it was visible. Its cry kept ringing in their ears. Yennela Pitta always like that which shrieks as if something catastrophic has happened.

Description: The SL idiom 'eVnneVla pitta, eVppudU aMwe. exo muMcukoVccinattu aruswuMxi' has replaced by 'Yennela Pitta always like that which shrieks as if something catastrophic has happened'. Here 'muMcukoVccinattu' is the SL idiom and it is translated as 'catastrophic has happened' in TL. However, the translators have translated SL idiom into TL with using an idiom of similar meaning but dissimilar form. It is the one of the strategies of translating idiom, which was proposed by Baker (1992: 72-78).

SL: eVllannaku eM jaruguwuMxo arWamayyelopu akkada vunnavaYlaMwa wana mIxa virucukupaddattu anpiMciMxi. (Kalyanarao, 2000: 17)

TL: Before Yellanna could understand what was happening, he felt as if all those at that place were about to pounce on him. (Uma & Sridhar: 13)

Context: When Yellanna wanted to see the Yerragolalu in ooru. But his aunt Boodevi rejected it and said not to go anywhere until she came back. However, he had not listened to his aunt's words. He thought of going to the Yerra Gollalu and coming

back by the time his aunt returned. He did just that near the Yerra Gollalu's tents there were many like him. They were looking, fascinated, at the crown that were being repaired. In the meanwhile, he noticed someone looking in his direction. That person did not simply look at him. He struck up a conversation, aren't you a mala? And he replied that I'm Yerreenkadu's son. All those around him started at Yellana. The one who asked did not stop at that time. He started lashing him on his back with a palm frond. Before Yellanna could understand what was happening, he felt as if all those at that place were about to pounce on him.

Description: The SL sentence 'eVlannaku eM jaruguwuMxo arWamayyelo pu akkada vunnavaYlaMwa wana mIxa virucukupaddattu anpiMciMxi' is translated into TL sentence as 'Before Yellanna could understand what was happening, he felt as if all those at that place were about to pounce on him'. Here 'virucukupaddattu' is a SL idiom and it is replaced by 'to pounce' in TL idiom. The both meaning and form are the same in the SL as well as TL.

SL: wana jFApakAllo prANAlu cewullo pattukoVni parugeVwwe eVlannalu. (Kalyanarao, 2000: 19)

TL: Yellanna in her memories who run with their lives in their hands. (Uma & Sridhar 2010: 14)

Context: Through this context, author was portraying about Ruth's thought what she wants. She does not need all these philosophies, deceits, parrots, puppets, stages - not necessary. What she wants are lives and realities. Yellanna in her memories who run with their lives in their hands.

Description: 'wana jFApakAllo prANAlu cewullo pattukoVni parugeVwwe eVlannalu' has replaced by 'Yellanna in her memories who runs with their lives in their hands'. Here the SL idiom is 'prANAlu cewullo pattukoVni' and it has been translated as 'with their lives in their hands' into TL idiom. The meaning and the form are the same in SL and TL. Hence our translators have translated literally.

SL: eVlanna guMdeV oVkkasAri AgiMxi. (Kalyanarao, 2000: 23)

TL: Yellanna's heart seemed to stop suddenly. (Uma & Sridhar, 2010: 19)

Context: When Yellanna escaped from upper caste people who are brutally beating him. He went to near the Pakkela Dinni where he found the fire around the croud. Their attire was impressive. Colourful towels tied around the heads necklaces of coins around their necks. Shawls covering them and some red, green, long jubbas on the membranes of the thunder that had tensed up the moving kaduru sticks. On the other side, friction caused by a cane. An immense roar forming. A circular movement and an horrendous sound. The urumula nityam of the malas Yellanna's feet were moving. His legs were shaking

and the feet refused to remain on the ground. Some rage, turmoil somewhere else, the sound ceased, Yellanna's heart seemed to stop suddenly.

Description: The SL sentence 'eVlanna guMdeV oVkkasAri AgiMxi' have been translated into TL as 'Yellanna's heart seemed to stop suddenly'. Here 'guMdeV oVkkasAri AgiMxi' is SL idiom and it could have been replaced by 'heart seemed to stop suddenly' in TL idiom. In both form and meaning is the same in the SL and TL.

SL: eVlanna rAka awanlo exo alajadi repinattuMxi. (Kalyanarao, 2000: 26)

TL: Yellanna's arrival seemed to have caused some turmoil in him. (Uma & Sridhar, 2010: 22)

Context: After completion of the urumula natyam Naganna found Yellanna is from Yennela Dinni which is also a birth place of Naganna, along with Naganna went to Pakkela Dinni and went for sleep. At that time, Yellanna was sleeping soundly. Urumala Naganna was not able to sleep. Yellanna's arrival seemed to have caused some turmoil in him. Because he memorizing his childhood at Yennela Dinni.

Description: The SL idiom 'alajadi' is replaced with TL idiom 'turmoil'. In Both SL and TL are the same in both meaning and form as Baker proposed as "Using an idiom of similar meaning and form" while translating an idioms (1992: 72-90).

SL: Aginappudu prakqwi sWaMBiMcinattu exo vUhakaMxani BayaM veVnnAduwoMxi. (Kalyanarao, 2000: 32)

TL: When it stopped, it appeared as if nature stood still and as if some unimaginable fear was haunting the people. (Uma & Sridhar: 30)

Context: Naganna was recollecting his childhood incident at Yennela Dinni. The rain was pouring down on the hearts of the poor in Yennela Dinni. The wind was blowing over their huts. The poles of the houses were swaying due to the wind. The mud walls were collapsing. The roofs were blowing off, twirling in the wind and falling somewhere. There was no sign of the rain stopping soon. The wind had increased and had not come down. However, in fact, it was stopping, and blowing hard. When it stopped, it appeared as if nature stood still and as if some unimaginable fear was haunting the people.

Description: The SL sentence, 'Aginappudu prakqwi sWaMBiMcinattu exo vUhakaMxani BayaM veVnnAduwoMxi' have been translated in the TL as 'When it stopped, it appeared as if nature stood still and as if some unimaginable fear was haunting the people'. Here the SL idiom is 'veVnnAduwoMxi' and it has replaced into TL idiom as 'was haunting.' The form and meaning are the same in both SL and TL idioms.

SL: guMdeVlu bAxukoVnnAru. (Kalyanarao, 2000: 38)

TL: They beat their hearts. (Uma & Sridhar: 36)

Context: When Naraiah was killed by upper caste people brutally, Madiga Mataiah has taken the body into the mount where Malas and Madigas lived together. At that time Madiga Mataiah was crying and shouting that he did not die... while hearing his shouting, all people who were there kept beating their hearts too.

Description: 'guMdeVlu bAxukoVnnAru' is a SL idiom and it has been translated as 'beat in their hearts.' It is also same like the above idiom both form and meanings are same in SL and TL.

SL: vAdi mAtalu peVxxalaki miMgudu padalexu. (Kalyanarao, 2000: 48)

TL: The elders could not swallow his words. (Uma & Sridhar: 48)

Context: Boodevi was shouting against upper caste people in front of pedda mala. However, he warned Yenakatanarsu to stop shouting against upper caste people. That time Pittodu, who had come forward, looked directly at the pedda mala. He looked at others as if to greet them. He remained they how Boodevi had beaten her own chest and mouth and cried the child was nowhere to be seen. All had asked why he had gone near the tents but why had no one tried to find out what happened, he questioned.

They had come to know how he went and why he ran. He responsible for the boy's act once they knew what had happened. He asked whether any of these elders had the courage to question those responsible for the boy's act once they knew what happened. He berated them and asked them how it was wrong of the woman who had lost her nephew to abuse them. Pittodu spoke sharply. The elders could not swallow his words.

Description: The SL sentence 'vAdi mAtalu peVxxalaki miMgudu padalexu' is translated as 'The elders could not swallow his words'. Here SL idiom is 'miMgudu padalexu' and it has been replaced with 'could not swallow'. In both SL and TL idioms meaning and the forms are same as proposed by Baker (1992: 72-90).

Idioms to Non-Idioms: SL: Adabiddani cUwe kadupu warukkupoyiMxi. (Kalyanarao, 2000: 47)

TL: She felt bad at seeing her sister-in-law beaten. (Uma & Sridhara, 2010: 46)

Context: Boodevi abused the ones who beat up Yellanna by name. When she abused the pedda mala, his pride was hurt. If she abused the people in ooru, he would tremble with fear. This problem reached its height right in the middle of the palle. Yenkatanarsu felt there was no enraged and kept beating her. Actually, Yenkatanarsu was not angry with Boodevi. He was scared as to what would happen if the elders of the ooru heard these words. That fear made him crazy and Yerrenkadu remained watching until now. Boodevi has never beaten up, but now, she received a

beating and what did she do to get that beating? His eyes filled with tears. He was a coward.

Actually, he should have uttered words she did. If he could, he should have done something to those who had chased away his child. If someone from his caste had done this, how angrily he would have responded to that family! What indignation he would have demonstrated! He felt disgusted with himself and bent his head down. Yenkatanarsu's crazy rage had not abated yet and did not know what he would have done if Lingalu had not prevented him. Lingalu stood between them. She felt bad at seeing her sister-in-law beaten up.

Description: The SL sentence 'Adabiddani cUwe kadupu warukkupoyiMxi' is translated into TL as 'She felt bad at seeing her sister-in-law beaten up'. Here the SL idiom 'kadupu warukkupoyiMxi' by TL non-idiom 'felt bad'. Hence our translators did not find any relevant idiom in TL for SL idiom they deleted the idiom and given general translation. This process is called as omission. It was proposed by Baker that it is also one of the strategies while translating the idioms.

SL: veVMtane BayaM veVnnAdiMxi. (Kalyanarao, 2000: 54)

TL: Immediately fear overcomes him. (Uma & Sridhar, 2010: 55)

Context: Madiga mataiah left palle when Naraiah killed brutally by upper caste people. After few days, he came back to Yennela Dinni and killed Pedda Karanam in front of Rangayi and went to met pedda mala. Then Mataiah narrated all that what had happened. The pedda mala listened to Mataiah's words and felt fear in him. Mataiah's words infuriated him appeared as if they had tugged at his nerves and let them go. Did not know why but they made him cry out aloud. He hugged Mataiah and wept. The sounds of fish against the current jumping at one's go. The endless noise of the water flowing in the midst of the hearts of the pebbles. The pedda mala felt like suddenly getting up and shouting aloud so that the people of malapalli and madigapalli could hear him. Our Mataiah killed the elder karanam and the brave man is next to me. Get up and come but he could not shout out. He remembered the houses in the palle he wanted to shout out. Remembered the people and immediately fear overcome him.

Description: The SL idiom 'veVMtane BayaM veVnnAdiMxi' is replaced with TL non-idiom 'Immediately fear overcomes him.' 'BayaM veVnnAdiMxi' is a SL idiom and it have been translated into non-idiom 'fear overcomes'. Here our translators have omitted the idiom while translating the SL idiom may be they did not get any idiom in TL for SL.

SL: A warvAwa A pAwre eVllanna peruwo cuttupatla mArumrogiMxi. (Kalyanarao, 2000: 70)

TL: From then on that role was talked about in the neighbourhood as Yellanna's. (Uma & Sridhar: 73)

Context: Yellanna and his friends from Yennela Dinni wanted to perform a play at Chenchulakshmi. They could not keep the written play of Chenchulakshmi in front of them. Whatever Naganna said were Chenchulakshmi's words and song, the same for other roles too. It took them two months to learn the text. Everyone ought to know the entire play. Each one would have to be in a position to take on any role. Another month took to learn the steps. Overall, the play was ready to be performed in three months. At first Naganna asked Yellanna to perform Chenchulakshmi's role but they could not find anyone for Narasimhaswami's role. So, Yellanna learnt that role from then on that role was talked about in the neighborhood as Yellanna's.

Description: 'mArumrogiMxi' is a SL idiom and it has been replaced by TL non-idiom 'was talked'. Here our translators have not translated idiom to idiom but translated as idiom to non-idiom due to unavailability in the TL but meaning is carried the same though it has not translated as idiom.

SL: bAdava xAnaM jarigAka accireVddiki kadupu maMdiMxi. (Kalyanarao, 2000: 102)

TL: After the fallow land was donated, Atchireddy was seething with anger. (Uma & Sridhar: 111)

Context: Naganna had diverted that water towards the mala's mound. They turned the water on the bullock cart track and the ground water into the pits. They made the pit large. They placed a water lift on that pit. From the water lift to the mala's mound they made a waist-high sand mound. They turned that into a canal. The water from the water lift would reach the mala's mound through that high sandy canal. They would operate in turns. After the fallow land was donated, Atchireddy was seething with anger.

Description: The SL sentence 'bAdava xAnaM jarigAka accireVddiki kadupu maMdiMxi' is replaced by 'After the fallow land was donated, Atchireddy was seething with anger'. Here 'kadupu maMdiMxi' is a SL idiom and it could have been translated as 'with anger' non-idiom in TL. Though it is not translated as an idiom, it carried the meaning what the author wanted to say.

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SL: I bidda kadupu paMdiwe cAlu. (Kalyanarao, 2000: 147)

TL: She would be content if this girl conceived. (Uma & Sridhar, 2010: 164)

Context: As for Saramma, the bond that grew with Sasirekha and the affection that grew towards the children of coolies bound her to that place. Until now, they had roamed in many places and she felt that it would be good if her last days were spent here. She felt that Sasirekha had come here searching for her. It was Christ who responsible for this bond. She had not conceived a child. She thought this girl was her child. She would be content if this girl conceived.

Description: The SL idiom 'I bidda kadupu paMdiwe cAlu' is translated into TL as 'She would be content if this girl conceived'. Here our translators have translated the SL idiom 'kadupu paMdiwe' by non-idiom in TL 'conceived'. May be our translators did not get any TL idiom for SL that is why they translated non-idiom. It is also one of the strategies to translate an idiom, which was proposed by Baker (1992: 72-90). Though the idiom is not translated as idiom the meaning of the original has carried out through the translation that the girl has conceived.

Conclusion: Here there were enough discussion on some selected problems that the translators faced in translating idiomatic expression, though there are plenty such examples scattered in the novel. An efficient translator should not deprive the readers of the receptive language from taking pleasure of the subtlety of idiomatic expressions which might have proved to be very effective in the hands of the author of the original text. But in the process of translation of idioms, is not an easy task because sometimes there is no close equivalent in the target language, at times we have to use some other idiomatic expression to retain effective and there are situations when paraphrasing also becomes complicated. Idioms are something which enhances the beauty and subtlety of a text and translation has its limitations in capturing those stylistic effects of the source text when we endeavor to transfer it to the receptive language. Nida (1947) & Baker (1992) translation procedures were adopted while translating the idioms of 'antaraani vasantham', and succeeded to translate idioms.

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Telugu wx-notation Transliteration of Indian scripts into Roman Vowels

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