

A STUDY OF TRANSLITERATION AND OMISSION WITH REFERENCE TO *BALUTA*

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Abstract

The present research paper is an attempt to analyse and explain the process of translation that is to explain the transliteration of proper nouns and some changes occur in proper nouns with the help of appropriate examples from the Marathi autobiography *Baluta*. This research paper also explains the omissions with the help of appropriate examples from *Baluta*. This research paper also explains the various theories of translation. The source text is *Baluta* has written by Daya Pawar in Marathi. The target text is *Baluta*. The autobiography *Baluta* has translated by Jerry Pinto in English. The present research paper contains three sections. The first section contains information about theories of translation. The second section contains Transliterations and omissions. Final section of research paper is conclusion.

Keywords: Transliteration, omission, Source Text, Target Text, et cetera.

Theories of Translation

Catford (1978) in his *A Linguistic Theory of Translation* describes the transliteration: "In transliteration, SL graphological units are replaced by TL graphological units; but these are not translation equivalents, since they are not selected on the basis of relationship to the same graphic substance" (66). Translators use the transliteration for the transfer of proper noun because many proper nouns are untranslatable. But these proper nouns can be 'transferred' from source language to target language. In the English Translation of the autobiography *Baluta* Jerry Pinto has used the transliteration for proper noun. The information about how Jerry Pinto used transliteration in *Baluta* is given in the next section Transliteration.

Shuttleworth Mark and Cowie Moira (2004) have given the definition of transcription in their *Dictionary of Translation Studies*. Transcription is "A general term used to refer to a type of interlingual transfer in which the forms of the original (e.g. sounds, letters or words) are preserved unchanged in TT" (175). Transcription generally refers to a type of transfer between two different languages. In transcription sounds, letters or words are unchanged in the target language or target text. In transcription the form is preserved rather than the meaning. So, transliteration is different from transcription.

Sapre (1997) in his *Bhashantarachi Sanskrutik Sapekshata (Cultural Relativity of Translation)* says that 'The original literary language in which a literary text has written is called as source language. The literary text is translated in other language and this language of translated text is called as target language' (29). (Translation Mine). The original literary text has written by an author in specific language and this language of literary text is related to specific culture. The translator has to think about how to translate a text because of cultural untranslatability.

Transliteration

The autobiography *Baluta* has written by Daya Pawar in Marathi. *Baluta* has translated by Jerry Pinto in English and entitled as *Baluta*. In *Baluta* Daya Pawar has depicted the affliction and sufferings of Dalit people.

In the autobiography *Baluta* Jerry Pinto has used the transliteration for proper nouns. For example, Daya Pawar (2007) in his *Baluta* has written as: “*Aaji matra khupach Bhabadi. Goshtivelal. Tich naav Devki*” (7). Jerry Pinto has translated this in the English translation of *Baluta* as: “Aaji, his mother, was a guileless woman, garrulous and full of stories. Her name was Devki” (12). The translator has used Aaji for Aaji. The translator has done transliteration of proper noun Devki as Devki. Daya Pawar in his *Baluta* has written as: “*Tila jar vicharal, “Aaje tu kava ga Mamaila aalis?”*” (7). Jerry Pinto has translated this in the English translation of *Baluta* as: “If you asked her, ‘Aaji, when did you come to Mumbai?’” (12). The translator has used Aaji for Aaje. The translator has used Mumbai for Mamai. Aaji that is grandmother wanted to say Mumbai but she could not say or pronounce Mumbai and she said Mamai. Daya Pawar in his *Baluta* has written as: “*Javalach don mailanvar Aaich maher asat. Tithun Aaicha chulata Tanaji dhavat – palat yeto, baykochya angavaril dagine sarafachya dukanavar gahan thevato, faujdarala dabadabi karto*” (10). Jerry Pinto has translated this in the English Translation of *Baluta* as: “My mother’s uncle, Tanaji, came as fast as he could from her birth village, two miles away, when he heard the news. There was no substance to the case, but it was a terrible thing to be accused of murder and so Tanaji’s wife pawned all her jewellery and paid the faujdar a bribe. (18). The translator has done transliteration of Tanaji as Tanaji. He has omitted *javalach don mailavar aaich maher asat*. Daya Pawar in his *Baluta* has written as: “*Aai bichari marketat jaun kagad gola karaychi*” (12). Jerry Pinto has translated this in the English translation of *Baluta* as: “Aai, poor thing, would keep us going with her scavenging” (22). The translator has used Aai for Aai. Aai called mother in English but here he has used Aai for Aai.

The translator has done the transliteration of Indu as Indu. Daya Pawar has written the proper noun Indu on the page number 15 of *Baluta* and Jerry Pinto has written the name Indu on the page 27 of the English translation of *Baluta*. Daya Pawar in his *Baluta* has written as: “*Dadanchi aai Devaki ani aaich ek maher*” (33). Jerry Pinto has translated this in the English translation of *Baluta* as: “Aai came from the same village as my paternal grandmother” (56). Here he has omitted name Devaki. The translator has done the transliteration of Maruti as Maruti. Daya Pawar has written the name Maruti on the page number 42 of the Marathi autobiography *Baluta*. Jerry Pinto has written Maruti on the page number 70 of the English translation of *Baluta*. He has done the transliteration of proper noun Banu as Banu. Daya Pawar has written the name Banu on the page number 53 of *Baluta*. He has written the name Banu on the page number 90 of the English translation of *Baluta*. He has used Shiva for Shiva. Daya Pawar has written the name Shiva on the page number 29 of *Baluta*. He has written the name of Shiva on the page number 49 of the English translation of *Baluta*. He has done the transliteration of proper noun Vithabai on the page number 29 of *Baluta*. He has written the proper noun Vithabai on the page number 50 of the English translation of *Baluta*. The translator has used Sitaram Bhaat for Sitaram Bhaat. Daya Pawar has written the name Sitaram Bhaat on the page number 19 of *Baluta* and the translator has written the name Sitaram Bhaat on the page number 33 of the English translation of *Baluta*.

Omission:

Jerry Pinto has omitted some sentences for example Daya Pawar in his *Baluta* has written as: “*Pavsalyat tar rastyatun khupach chikchik.Kacheri sodali mhanje gavala janyacha rasta suru hoto. Aajhi gavapeksha Maharwadyasambandhich mi jada sangu shakto*” (18). Jerry Pinto has translated this in the English translation of *Baluta* as: “In the monsoon, it turned to sludge. Even today, I can tell you more about the Maharwada than about the village” (32). Here the translator has omitted ‘*Kacheri sodali mhanje gavala janyacha rasta suru hoto*’. Daya Pawar in his *Baluta* has written as: “*Tatya – Kakula sangnar nahi, asha padhatine tin gaovavalyachya hati mala dadhi karnyach machine pathavil. Itaka kal gelay. Tyach machinen aaj mi dadhi kartoy*” (9). Jerry Pinto has translated this in the English translation of *Baluta* as: “Without letting her son or daughter-in-law know about it, she sent me a cut-throat razor

with someone who was coming home to the village. I still shave with that razor” (15). Here he has used son for Tatyā and daughter-in-law for kaku which is appropriate transfer of meaning according to the context. Here he has omitted ‘*Itaka kal gelay*’. Daya Pawar in his *Baluta* has written as: “*Talukyachya gavi amhi utarto, to lakshat yet ki pandharya chadrital moth gathud utrun ghetlach nahi*” (18). Jerry Pinto has translated this in the English translation of *Baluta* as: “Once, when we got to the village, we discovered that a large bundle had been left behind on the train” (31). Here he has omitted ‘*pandharya chadrital*’.

Conclusion:

In the English translation of the autobiography *Baluta* Jerry Pinto has used transliteration for proper nouns for example Devki - Devki, Shiva – Shiva, Vithabai – Vithabai, Tanaji - Tanaji, Indu – Indu, Maruti – Maruti, Banu – Banu, Sitaram -Sitaram, et cetera. He has also omitted name Devki on the page number 56 of the English translation of *Baluta*. Sometimes, the translator has made the slight change in noun for example he has used aaji for aaje. Jerry Pinto has omitted some sentences in the English translation of the autobiography *Baluta*.

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