

**Translation in Indian Languages: Problems and Prospects
(Special reference from Tamil to Assamese translation)**

Anamika Rajbongshi,
Email: rajbonshianamika@gmail.com

India is a multilingual country. Different regional languages carry their regional characteristics. The problems, aspirations, socio-cultural characteristics of the people of each region are reflected in the literature of the language of that region. Therefore, the literatures of the regional languages are independent even though they are Indian. Translation plays a special role in this linguistic diversity of India. Translation is the process by which statements in one language are expressed in another. There is a tradition of translating Sanskrit literature into various regional languages since ancient times. With the emergence of modern languages, every Indian language has enriched its language and literature with translations of Sanskrit, Prakrit and Apabhramsa literature. The Ramayana, the Mahabharata, the Bhagavad Gita, the Upanishads, the works of Kalidas, the Panchatantra, and Jayadeva's Gita Govinda have been translated from Sanskrit into various modern Indian languages. Among the works translated into Sanskrit are Shakespeare's Hamlet, Tempest, Gaether's Faust, Rabindranath Tagore's Kaler Yatra, Omar Khayyam's Rubaiyat, etc. Later, in the era of modern literature, translations between different languages of India continued. This has created interrelationships between languages on the one hand and mutual identity and linkages between regional literatures on the other. Despite the multilingual situation in India, the environment for knowing or understanding the literature of other regions in one's own local language has become possible only through translation. In this paper we will try to discuss two most important Indian languages - Tamil and Assamese. Since these two languages represent two different languages and literatures; there are some problems during translation. Despite the problems encountered during the translation the translation work continues to overcome these problems. Tamil belongs to the Southern Dravidian language family and Assamese belongs to the Aryan language family. Along with the geographical distance, there are also structural differences between the two. Perhaps this is why very little literature has been translated from Tamil into Assamese. Looking at the books translated from Tamil to Assamese, it can be seen that there are two ways process is there first is- some have been translated from Tamil to other Indian languages and with the help of those books' translator translated those to the Assamese language. Or on the other side secondly, some have been translated directly from Tamil to Assamese. The name of some important Assamese books which are the translation from Tamil includes - the Nyayashastra Tirukural, the poem Kurundoheir Kavita (originally Karuntokai) and the autobiography of Living Smiley Vidya Mai Vidya (originally Nan Vidya).

In fact, translation has given the linguistic groups of another region the opportunity to learn about the kind of literature that has been created in different parts of India or the literary trends in those regions. Every language has its own beauty. Along with literature, the society of the area is also involved. Therefore, to understand a society, it is necessary to study the literature of the language of that region. However, moving literature from one language to another is a complex process. There are other factors involved in the translation of literature from one language to another. Since literature reflects the socio-cultural life of a language group, translation can be easily understood only if it creates a familiar form of the language to be translated. Each language group has its own socio-cultural tastes. Therefore, there are various complications occurs during the time of translation. There are many differences between Tamil and Assamese. Both languages belong to the two different language families.

Due to geographical distance, it is not possible for everyone to master in Tamil language. It is also difficult to understand and learn about that language and literature. Therefore, we have the only path to understand about Tamil language and literature from translations into a language which is already we know or which is easily familiar to us.

The Tirukural, an important jurisprudence of Tamil Sangam literature, has already been translated into other languages. Tirukural is a book of ethics written by Maharshi Thiruvallavar in the earliest period of Tamil Sangam period, in the fifth and sixth centuries BC. The book contains a total of 1,330 kurals. Divided into 133 chapters, each chapter contains 10 kurals. This book has been translated into English, Hindi, Assamese and other languages. Translated into English by the Rev. G. U. Pope, Rev. W. H. Drew, and edited by G. S. Pope. Navasiknathan, P. (1999). S.S. Sundaram and K.M. Balasubramaniam. These translations are available in English language. The book has been translated into Hindi by Jaiprakash Chaturvedi and Pashupati Padmamurthy.

The nyayasastra 'Tirukural' has been translated into Assamese by Dr. Malini Goswami. The translator states in the introduction to the Assamese translation that she follows the English translations of Drew and Rev. John Lozecher (Asian Educational Services, New Delhi, Madras, 1989) and the English translations of Satguru Shivaya Subramaniaswamy. This book contains the principles of personality building and ideals. There are some complications in retaining these kurals, which are a kind of special decoration in two stanzas of seven measures in Wenpa rhythm, in the same way during translation into Assamese. Again, the use of rhyme varies from language to language. When translating the lifestyle of the society associated a particular language like Assamese than sometimes the abbreviations of the original are replaced by descriptive forms to make the original sentences understandable in Assamese.

For example- (in Tamil): Akar Mudal Erudduellam aadi
Pakawan mudatre ulaku.
(Kadavun Tharattu, Irai Vankakam)

Meaning is -A is the first of all letters, likewise the eternal god is the first of all in the world.
(The Praise of God)

Kuruntokai is another collection of poems of the Sangam era of Tamil literature. It is one of the eight most popular poems in Sangam literature. Four hundred and one love poems of 4-8 lines are found here. There are 205 poets. Its compiler is 'Purikko'. The prominent poets are 'Iraiyanaar', 'Berirbidiaar' and others. Some of the poems do not have the names of the poets, so the book mentions a poetic expression instead of the poet's name. The complete English translation of Kurundohei is done by A.K. Ramanujan. The book entitled as 'The Interior Landscape'. Besides English, some poems have been translated into Kuruntokai in Malayalam and Sanskrit language also. This book has been translated into Assamese by Dr. Bijay Shankar Barman. The translator mentions in the introduction that he took Ramanujan's 'The Interior Landscape' as the basis and followed several other works during his translation into Assamese. This book makes the subtle experiences of human life more beautiful through the use of illustrations. However, it is easier to understand the content if you read it several times. Another frequent difficulty in translating poetry is the unauthorized access to the poet's emotions and feelings. There is another important point involved. That is, the use of consonants in Tamil is very simple. However, sometimes its use interferes with the search for true meaning. There is a problem of this poetic beauty being reduced during translation. If

you don't know Tamil, you will have difficulty to choose the most appropriate meaningful words. Therefore, it is necessary to check the true meaning of the original words during translation from English to Assamese. Then only will there be no distortion of the original idea.

For example, in Tamil-

Mandi Yann Kavattilai Yadumpin
Tarmani Yann Wenpuk Korudi (Nanpi Kuttuvan)

Meaning: Where bright-bangled girls
Manually unfold the buds of Atumpu
(243, Kuruntokai)

-In this poem, the word 'odumpu' means honeycomb. But in the original Tamil text it is written -'Kavattilai Yadumpin' for the consonants. Translator used the appropriate meaning of that word.

Another autobiography translated from Tamil into Assamese is Living Smiley Vidya. Vidya is a transvestite. 'Mai Vidya' is a notable work in autobiographical literature in Tamil. Living Smiley Vidya is a transgender woman. Vidya's autobiography is a successful expression of the life of a transgender. The book has already been translated into Malayalam, Hindi, English, Kannada and other languages. This translation is done by an Assamese writer named Gitali Saikia. She mentioned that she followed the English translation of 'I am Vidya' which was translated into English from Tamil. Even during translation, it is certainly difficult to find meaningful words to adopt some new words that is associated with our cultural environment.

For example, one of the most frequently used words in Tamil is 'tori', 'chinekidi'. This term is used to describe two good friends. The English translation is 'close friend', and the Assamese translation is 'sakhi'. They also use their spoken language in their conversations. The Tamil word 'Tunde' has taken the form of Towel in English and 'Gamocha' in Assamese. Similarly, the word 'pavade' used in Tamil is written 'skirt' in English and petticoat in Assamese.

Thus, we can mention that in translation process (specially, from Tamil to Assamese) some of the problems occurs and we have taken some alternative solutions is there. All critics agree that translation is very much important, although there are various problems during translation process. Undoubtedly, translation work has been carried out by appropriate solutions to problems. The issue of translation is very important nowadays. When we talk about Indian languages, we cannot talk about a specific language. Similarly, Indian literature is not a literature. Its regional form refers to Indian literature as a whole. India is diverse in its socio-cultural diversity as well as its language and literature. Every language has their own characteristics of their literature, but we also find an Indian tone in it. To understand this one Indian tune, it is necessary to judge the unity even among multilingualism. This is to be judged by the social environment, traditions, values, etc. of the particular society closely associated with literature. Only through the judgement of literary works we can present our sense of Indianness in a stronger form. And this judgment is possible only through the translation. Tamil and Assamese represent the socio-cultural languages of two societies. Translation work has made it possible for us to get to know Tamil socio-literature that is unfamiliar to us. Otherwise, there is no other way to know or understand the Tamil environment. Geographically, Tamil Nadu is far away from us and there is a financial aspect

involved in going there to understand its language and culture. To mention the possibilities of translation from Tamil to Assamese, we can consider the following aspects:

1. The Sahitya Akademi and the National Book Trust have already translated some Tamil books into English and Hindi. They have also implemented other translation projects. Through which we can see a possibility of learning about Tamil literature.
2. In order to study the different regional languages of India, we have no other way of knowing all the languages. Therefore, we must approach translation in this regard. Through language learning, we see ways to simplify the translation process. Among the North Eastern regions, there are opportunities to learn Tamil in the Department of Modern Indian Language and Literary Studies at the University of Guwahati. This department includes M.A. in Comparative Indian Literature. The curriculum includes a dedicated paper in Tamil as well as one-year diploma courses of Indian Languages.
3. There is room to master the Tamil language and study some notable works of Tamil literature. Along with the study of those literatures, there is also the possibility of translating the best works of our literature into Tamil and publishing our literature in other languages.
4. Translation is an essential part, especially in comparative literary studies area. The first thing about comparative literature is our attempt to cross our own linguistic and geographical boundaries. Translation opens us up to possibilities in this regard. Therefore, we can consider the study of comparative literature as one of the subjects.
5. One of the challenges during translation is to judge the cultural aspects of two different languages. But only when we can find the suitable meaning of those culture related terms and clarify the cultural aspects behind that word are considered same than only we can feel the similarities of our society with another one. Thus, translation has the potential to strengthen the bonds of literary study as well as mutual understanding with another place.

Conclusion

Translations into Indian languages have actually helped us to understand the India. The importance of translation has increased in the present context. The translation of Tamil literature into Assamese has truly created a new environment for literary studies. This translation may also be inferred to retain the vitality of the original. Tamil literature is very ancient and rich. We have much to learn from Tamil Sangam literature. Future translations will enable us to learn more about Tamil literature. In the present day, such studies are needed not only for literary studies but also for spreading a sense of cooperation and unity among the different languages of the country.

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