Chapter-VI
Analysis of the Translation of a Telugu Novel
(He Conquered the Jungle)
6.0 Analysis of the Translation of a Telugu Novel (He Conquered the Jungle)

C.L.L. Jayaprada translated a Telugu novel 'atadu aDavini jayincaDu' of Kesava Reddy into English as 'He Conquered the Jungle'. In this chapter the problems involved in this translation are discussed.

6.1 Theme of the Novel

'He Conquered the Jungle' depicts the travails of an aging primitive man in his battle with the forces of nature. Kesava Reddy has written eight novels. He writes about the outcastes, the downtrodden and the underprivileged classes of the society. Jungle is his fourth novel. It was serialised in 1984 and published in book form in 1985. The novel highlights the essential aloneness of man and his struggle against all the odds of nature. The whole story extends over a period of one night in the forest. The protagonist in this novel does not have any name. Perhaps it was a deliberate attempt made by the author to universalise the character. He is called 'musalivadu' an old man. Except the old man and a boy, all the other characters are animals, trees, brooks, mountains, valleys, boulders etc. the readers are transported in to a different world. Though the problems the old man encounters appears trivial for a modern reader but the narration sustains the interest and also connotes more than what it seemingly appears simple. The unflinching will of the old man and his heroic deeds to save the sow and her piglets spreads a strange net over the readers that the readers do travel along with the old man in his mission. This makes the novel appealing and also suggests the eternal dominance of nature over the human beings.
In his novel, *ataDu aDawini jayimcaaDu* (He conquered the jungle) Kesava Reddy describes how a swineherd, decapicitated by old age sets out alone on a mission. He wants to trace the sow that in expectation of the event entered the jungle looking for a safe place to give birth. He has only a spear and a knife as his armour but his will is unconquerable. As he journeys through the jungle the readers are introduced to various flora and fauna of the jungle. The narration is so powerful that the reader does feel himself travel with the protagonist in the deep jungle. After an arduous search for the missing sow, he traces it and finds that it has just given birth to ten young ones in a bush. Further he is chased and attacked by the ferocious mother, as it does not allow anyone near its offspring. The old man decides to protect the mother and her litter. First a jackal tries to approach the young ones but it was killed by the mother-pig. Soon a few more jackals approach, the old man kills one by throwing his pear from the top of the tree while the mother-pig kills one. Two jackals run away with a piglet each. Later a large pack of jackals is seen advancing towards them. Sensing that the sow would not allow him to defend her, the old man is forced to kill it as he has no other option to save them. He succeeds in driving the jackals away. He makes a basket and carries the eight piglets. As he moves towards home, the vultures peck them to deaths that are already starving. Thus the battle of the old man ends in a failure. His battle is interspersed by his philosophic reflections and vivid description of the flora and fauna of the jungle. Further the novel can also be interpreted at various levels despite its apparently simple theme. The heroic struggle of the old man reminds us of that of Santiago of Hemingway's ‘The Old man and the Sea.’
Despite his failure to save even a single piglet, his very survival itself is considered a triumph. The indomitable spirit of old man that enables him to fight against the forces of nature is praiseworthy and this makes the novel more appealing. The translator, C.L.L Jayaprada comments on the novel, "the initial reading of this allegory of life and death, rich in realistic detail, an archetypal tale of an aging man's battle for survival pitted against extreme odds was indeed exciting." The important task of the translator seems to be providing the alternatives for many references to the native plants, trees, insects and folk songs. A few instances of translation are here by examined and the translator's attempts to recreate the ethnic ambience in the TL text are evaluated. The novel is abundant in references to the flora and fauna. The translator seems to have struggled to find the equivalents in TL, for the native terms. "Search for the flora through the dictionaries yielded some botanical names, the adaption of which would have made the novel read like a botany text. I had to find the common names judiciously, walking a tightrope between readability or accessibility to non-native reader and nativisation" (C.L.L Jayaprada, Agony/Ecstasy of translation: The Experience of Translating Kesava Reddy's He Conquered the Jungle, 104)

6.2 Translation Problems:

Problems of translating ataDu aDawini jayimcaaDu (He conquered the jungle)

The translator seems to have encountered many problems in translating this work in dealing with various aspects such as dialect, myth, customs, beliefs, familial relationships, vulgar expressions etc., in SL,
6.2.1 Dialect

The old man uses the dialect that signifies the rustic life style. It is common among them to refer to female partner as *aali* and male as *mogudu*. In TL the translator uses a sophisticated term 'pair' which is brief and it has an equivalent *'jata'* or *'janTa'* in SL. If it is inanimate things *'jata'* is preferred and for animate ones *'janTa'* is preferred. Rustic and unsophisticated speakers use the terms found in SL. The translator has a choice of words such as 'couple', 'partners' 'duo' 'lovers' etc. it can also be ' male and female members'. It has to be 'wife and husband' to be precise as in SL, how ever it is not appropriate to use them with reference to birds. The choice of the expression 'pair' is suitable for birds and it sounds apt though it does not reflect the dialect and status of the speaker as it does in SL.

"aali, moguDu. paapam sarsaalaaDuTuu umDinaTTunnaayi." anukunnaaDu. *(ataDu aDawini jayincaaDu 30)*

“A pair. Poor things, seemed to be at love-play.” *(He Conquered the Jungle 14)*

6.2.2 Myth

This work is rich with many mythological allusions. In the speeches of the old man and also in the narration they are abundant.

*sairamdhrini keecakuni baari numDi tappimcaDaanikai weLLutunna bhiimaseenuni wale ataDu weegirapaDuTunnaaDu.* *(ataDu aDawini jayincaaDu 37)*

...hurrying like Bhimasena rushing to rescue Draupadi from Keechaka's hands. *(He Conquered the Jungle 17)*
Here the narrator compares him to a hero of the epic Mahabharata. Bhimasena is one of the Pandava brothers who is known for his remarkable physical strength and he rescues their wife Draupadi from the seducer, Keechaka. Here the plight of the swine parallels that of Draupadi and the old man is compared to Bhimasena. Further Bhimasena is also worshipped as God by the tribal people for his valour. For a non-Indian TL reader, the translator adds a note, however the Indian readers are familiar with the epic.

Keeping awake during the night was nothing new to him. When folk plays based on Bhima's life were staged, he would keep awake all night to watch him. *(He Conquered the Jungle 33)*

Here another instance of a reference to the culture. It is common for rural folk to watch plays that are performed at night. Before the advent of movies, and in some remote areas even now, plays are performed depicting the epics, which usually comprise musical poems recited with prolonged ending sounds. Villagers sit in the street after their meals and watch them through out the night. The reference to Bhimasena indicates their primitive culture of the tribesmen. It doesn't pose any problem in TL.
She is blazing like Lord Narasimha after killing the asura..." (He Conquered the Jungle 36)

Here is another instance of allusion to Indian myth. Narasimha is an incarnation of lord Vishnu, half man (nara) and half lion (simha). Narasimha kills the Demon king Hiranyakasyapa whose son, Prahlada is an ardent worshipper of Vishnu. Narasimha emerges from a pillar that is shattered by the demon king and rips open the demon king. Later on the devotees worship him with prayers so that he cools down. Hence the furious and angry state is often compared to that of Narasimha. The knowledge of myth would only enhance the effect. The expression 'blazing' conveys the sense in TL.

6.2.3

Words referring to social structure (family, kinship terms, caste, customs, beliefs)

As soon as the old man saw it he blessed it mentally, "A hundred years to you,"

(He Conquered the Jungle15)

There is a belief that if a person is seen immediately when one thinks of him, he will live full life and so he is blessed that he will live hundred years. When the old man saw a snake rubbing its head against a stone to slough off its skin, he might have thought of a snake. Mongoose and snake are considered archrivals. As it appeared, the
old man asked it to go and have a feast of snake. The reason for blessing will only be comprehended if the reader is aware of the belief prevalent in SL culture.

"eeroju nuwwu eJQam prakkana nidra leecawu" anukomTuu ataDu wila wila tanftukomTunna praaNi cemtaku naDicaaDu.

(ataDu aDawini jayincaaDu 34)

Thinking, "You rose from your bed on your left flank today," he walked towards the writhing creature.

(He Conquered the Jungle 16)

Here there is reference to the belief that if one rose on ones left flank, it is considered inauspicious. Further it is just said to suggest the imminent ill luck one has to face. The translator retains the SL expression but adds a note.

saampradaaya striilu daarina pootuu umTee waaLLanu warasalu maarci pilici taguwulu teccukuneewaaDu.

(ataDu aDawini jayincaaDu 61)

In this state he would call conservative women "sister-in-law" or "cousin" and pick up fights with them.

(He Conquered the Jungle 28)

The SL expression literally means 'a general act of calling the women folk with a different relationship' in other words it was his act of addressing a woman with wrong relationship term and thus inviting a quarrel with her. Further it also suggests that under inebriated state he might have behaved in an unacceptable way. The translator how
ever gives a particular case of swapping relationships, which has no mention in SL. It is
certainly an addition to the original. However as it is difficult to translate the general act,
the translator changed it to a particular act. However it will be difficult for a TL reader to
understand why an act of calling one as 'sister-in-law' or 'cousin' will make them fight.
Even in the SL the writer has not mentioned it explicitly. Perhaps it suggests that the old
man misbehaved with the descent women folk and invited troubles when he was drunk.
It is not clear in both SL and TL.

*musaliwaaDu malli anu kunnaaDu." naa noTloo cakkera poosinaTTumdi. kaDupuloo
paalu poosinaTTumdi."*

*(ataDu aDawini jayincaDu 68)*

Once again he though, “it is as if sugar was poured into my mouth and milk into my
belly.”

*(He Conquered the Jungle 32)*

There is a belief that the fate of a person depends on the face one sees first in
the morning. When some thing bad occurs, one would curse the face that he saw first in
the morning. This is a custom prevalent even among the educated and there are
references to it in their speech. When the old man becomes aware of the fact that he
saw his sow that morning, he felt relieved and he was glad. The joyous feeling is often
shared with others by tasting sweets. The feeling one gets when milk is drunk also
suggests the contented situation. The translator merely retains the SL expression.
Lord Brahma wrote on its forehead that it should live by cunning," he thought.

It is believed in the Hindu philosophy that Lord Brahma, the creator in the Hindu trinity writes the fate of a person on his forehead. And none can alter it as it is a belief that every creature’s destiny is decided at or even before its birth. The TL text is self-explanatory.

Moreover, he was in no mood to think about omens, sastras, pros and cons.

Sastras is a science, art, law or a system or a code of ordinances. Sakunaalu are the omens which tribal people observe in their day today life. Here mumdu wenakalanu literally means ‘front and back’ but at the pragmatic level it suggests ‘pros and cons’.

And the choice of the translator is apt.

"...kaani adi jaripimdi hatya kaadu, yagnam" anukunnaaDataDu.
"...But what she performed was not a kill but a yagnam."

(He Conquered the Jungle 36)

*yagnam* is a ritual performed with utmost reverence to appease gods, some times offerings are also made. Hence in SL any act that is done seriously and solemnly is termed as *yagnam*. The act of swine protecting her piglets is compared to *yagnam*. The translator retains the term with a note.

komma miida baapana ciimalu tirugunnaayi. "ee baapana ciimalu pagalamtaa ekka DumTaayoo, brmhadeewu Diki guuDaa teliyadu..."

(ataDu aDawini jayincaadu 80)
The bapana ants were crawling over the branch. "Even Lord Brahma doesn't know where these ants are during the day...'

(He Conquered the Jungle 38)
The translator retains 'bapana ants' which are red ants that are found on trees. The Lord Brahma in Hindu philosophy is believed to know everything. If anything is so difficult to comprehend it is common to term that 'even Lord Brahma does not know it' to signify its complexity or mysterious quality. A TL reader who is not familiar with the Hindu culture may find it difficult to follow this expression wholly.

unnaTiumDipiSaacaala aagamanaani sucistunna TTu gaali udr uTamgaa wiicasaagimi. 

(ataDu aDawini jayincaadu 108)

Suddenly the wind started to blow fiercely as if heralding the arrival of demons.

(He Conquered the Jungle 51)
This does not pose any problem. The arrival of demons is often associated with the peculiar changes in the weather in both SL and TL literary texts.

He was reminded of cockfights and a rooster which had to run backwards dripping blood. He remembered the gamblers, who, having bet on the rooster, yelled and cheered it while slapping their thighs. He also remembered the tribals beating their drums to rouse a bull-calf in cattle races.

(He Conquered the Jungle 58)

Here there are references to the country games such as cockfights and cattle races. In villages in Andhra Pradesh it is common to arrange cockfights during some festivals. During the cockfight, the gamblers bet and often one of the cocks is killed in the fight. Some times an injured cock leaves the fray in the middle. These fights often lead to quarrel among the villagers. Further as an attempt to check the cruelty against animals, they are banned.
6.2.4

**Onomatopoeic Expressions**

There are a few expressions like *bara bara, cura cura, kara kara, guna guna, vaDi vaDi, najju najju, dabhimani* etc. in SL that are onomatopoeic which may not have similar equivalents in TL. The repeated expressions in SL are translated into ordinary expressions in TL.

`doDDilooni pamDi atanini cuusi “gur gur” mannaDi. daani pillalu kiichu kiich mani sabDaṃ ceeskuṃTuu paalu taagutunnayi.`

*(ataDu aDawini jayincaaDu 3)*

The sow in the sty saw him and grunted. Her little ones were suckling noisily.

*(He Conquered the Jungle 1)*

`awi mooralanu paiketti muTTelanu aaDistu gur gur mani arawasaagaayi.`

*(ataDu aDawini jayincaaDu 13)*

They stretched their necks, waved their snouts and made grunting sounds.

*(He Conquered the Jungle 6)*

The ‘*gur gur*’ of the swine in SL changes to an ordinary expression ‘grunted’ in TL.

`awi guna guna naDaci vastumTee nalla gumDlu dorluxuni vastunnaTluṃdi.`

*(ataDu aDawini jayincaaDu 12)*

As they romped towards him they looked like black boulders rolling down.

*(He Conquered the Jungle 6)*

`ataDu vaDiVadi gaa naDawa saagaaDu.`

*(ataDu aDawini jayincaaDu 15)*
He accelerated his pace...

(He Conquered the Jungle 7)

...tana neeDanu najju najju gaa tokki weyaaDaniki prayatiinatunnaTlu amgalu weesukumTuu naDustunnaaDu.

(atDu aDawini jayincaDu 15)

...he marched on as if he intended to squash his shadow under his feet.

(He Conquered the Jungle 7)

“...amdinadi kaaloo ceyoo namjara namjaragaa koriki pareestumdi...”

(atDu aDawini jayincaDu 23)

She might grip a leg or arm and crunch it off.

(He Conquered the Jungle 11)

eeewaipuku weLLalanna amšam meeda imcuka seepu tarjana bharjana jarigimdi.

(atDu aDawini jayincaDu 27)

They argued among themselves for a while about which direction to take.

(He Conquered the Jungle 13)

adi tapa tapa mani aDugulu wesukumTuu warShapuniiTini cedaragoDutuu, busa koDutuu, nooTi amcuwadda nuraga kaarcutuu parugiDutuuândi.

(atDu aDawini jayincaDu 28)
It had been running, its hooves throwing up rain water, panting and foaming at the mouth.

*(He Conquered the Jungle 14)*

maroka bomtajemuDu podaloo numDi bussu bussu mani cappuDu winipistuu umđi.

*(ataDu aDawini jayincaDu 31)*

He could hear a hissing from another shrub of bonthajemudu.

*(He Conquered the Jungle 15)*

gaali ippuDippuDee meelukonnuTlu wisa wisa wiicadam praarambicimdi.

*(ataDu aDawini jayincaDu 44)*

The wind blew fiercely as if it had woken up.

*(He Conquered the Jungle 21)*

aakula madya oka tiigapaina kuurcuni tooTiguwwa “gikkuuku gikkuuku” ani arustu umđi.

*(ataDu aDawini jayincaDu 50)*

...the bird perched on a climber amidst the leaves on the tindra bushes and continued calling “giku-giku.”

*(He Conquered the Jungle 24)*

kaallu namjara namjara gaa ayi pooyaayi. *(ataDu aDawini jayincaDu 57)*

My legs crushed. *(He Conquered the Jungle 27)*
...tanu nilucun unnacoTu numDi kuupimcee egasi, waaliddarini okkasaariga dabhimani tannaDu. *(ataDu aDawini jayincaDu 104)*

...he leapt into air from where he stood aiming for their chests with his legs.

*(He Conquered the Jungle 49)*

sunkreesu ceTTu wenaka unna podaloo numDu jemuDu kaaki 'guu guu- guu guu' ani arustoomdi. *(ataDu aDawini jayincaDu 108)*

From a bush behind the sunkrenu tree, a crow-pheasant was crying "gu-gu-gu."

*(He Conquered the Jungle 51)*

nallani pTTalu konni 'gii gii gii gii' ani arustuu aakaasamloo eguru too potunnayi. *(ataDu aDawini jayincaDu 114)*

Some black birds flew in the sky crying "gi-gi-gi."

*(He Conquered the Jungle 54)*

6.2.5

**Gestures and Greetings**

peDavulunu taDucukuni loTTavesaaDu. *(ataDu aDawini jayincaDu 6)*

He wiped his lips and smacked his tongue against his palate.

*(He Conquered the Jungle 3)*

Here the translator has to explain the verb in SL 'loTTalu' by spreading it over many words.
... pamdem kaacina juudarlu toDalu carucukumTuu peDabobbalu peTTaDam jnaapakam occiMDi.

(ataDu aDawini jayincaaDu 123)

...He remembered the gamblers, who, having bet on the rooster, yelled and cheered it while slapping their thighs.

(He Conquered the Jungle 58)

There are some gestures in SL culture such as *namskaram* i.e. joining hands together in reverence, folding hands showing respect, twirling up moustaches and slapping one's thighs etc., The twirling up moustaches or stroking them is associated with pride and a sign of victory. The lifting up of one leg and slapping one's thigh suggests a challenging posture and also signifies pride in oneself. The TL reader who is not familiar with the SL culture may not find the significance of these acts.

6.2.6

Features of the Natural world (trees, flowers, birds, fish insects)

As the novel depicts the old man's travails in the forest while searching his lost swine, the SL text has abundant references to the flora and fauna of the jungle. *sukka* sows, *kabodi* birds, caboose fish, roosters, baby snakes, fever nut, coconut shells, *bilibitri* flowers, bamboo bushes, trees of *vampali*, *tindra*, *sunkrenu*, poison-nut, silk-cotton, orange, bastard teak, areca nut etc. are found in SL. A few names are retained in TL with notes.

aakaasam loo camDruDu appaTikee taaticeTTu pramaanam egabraaki tana soDaruniki viidkoolu cebutunnaDu. (ataDu aDawini jayincaaDu 7)
Bidding adieu to her brother the sun, the moon strode high in the sky to the height of a palm tree.

(He Conquered the Jungle 3)
‘candruDu’ (moon) in SL is masculine but in TL it is feminine. The translator has rightly changed it according to the linguistic features of TL.

\[
ataDu \text{ iravai pam}ḍulaku swantadaaruDu. \text{ am}ḍuloo \text{ remDu sukka pam}ḍulunnai. 
\]

(ataDu aDawini jayincaaDu 8)
He owned twenty pigs. Two of them were sukka sows, a special breed.

(He Conquered the Jungle 4)
‘pamdulu’ of SL has an equivalent ‘pig’ or ‘swine’ in TL. But ‘sukka pamdi’ is a special breed of pigs. So the translator makes it clear in the TL text itself.

\[
kumTa \text{ naanukuni dakSinamgaa suwisaalamaina maidaanam um}ḍi. \text{ maidaanam nimirDaa pacca gaDDi, wempali ceTlu maatram unnaayi.} 
\]

(ataDu aDawini jayincaaDu 18)
In the south lay a vast meadow adjacent to the ditch with only grass and vampali trees.

(He Conquered the Jungle 8)
\[
vampali \text{ is a variety of plant with purple, small wild deep pink flowers and leaves resembling that of the indigo plant. The translator retains the word and gives a note. It would have been better the term ‘plants’ is used instead of ‘trees’ because they are short.}
\]
ataDu guhadwaaraaniki ceeruwagaa welli muSTi ceTla wadda nilucuni komtaseepu gaalini gaTTigaa piilci, tala aDDamgaa uuputuu wenakki tirigaaDu.

(ataDu aDawini jayincaaDu 23)
He walked close to the mouth of the cave, stood at the poison-nut trees for a while, breathed hard, shook his head and turned his back.

(He Conquered the Jungle 11)
‘muSTi ceTlu’ are translated as ‘poison trees’ in TL.

ataDoka buuruga ceTTu kimda kumdeelunu dimci peTTaaDu.

(ataDu aDawini jayincaaDu 34)
He placed the rabbit under a silk-cotton tree.

(He Conquered the Jungle 16)

buuruga ceTTu has an equivalent in TL, silk cotton tree.

ataniki allamta duraana kiccili ceTTu kanipimcimdi. (ataDu aDawini jayincaaDu 35)
He spotted an orange tree at a distance. (He Conquered the Jungle 17)

kiccili is a term that used by tribals to refer to an orange tree, there is another term ‘battaayi’ which is used by sophisticated SL speakers.

melikalu tirugutuu paaripotunna paamu pillanu wembaDistuu adanu cuusi poDici campaTaanikai prayatnistunna aDawi kooDi wale ataDu naDustunnaDu.

(ataDu aDawini jayincaaDu 40)
He walked like a rooster chasing a slithering baby snake, to peck and kill it at the right moment.

**He Conquered the Jungle 19**

The translator seems to have faced no problem and she successfully translated the writer's comparison to a rooster.

...*geccapoda* *(ataDu aDawini jayincaaDu 46)*

...shrub of fever nut. **He Conquered the Jungle 19**

*geccapoda* is rightly translated into shrub of fever nut.

*aaraaTamtoo wedukutunna musaliwaaniki neeTimaTTam miida oka kobbari cippa teeliyaaDutumDaDam kanipimcimdi.*

**ataDu aDawini jayincaaDu 41**

Searching anxiously, the old man at last found a coconut shell bobbing in the water.

**He Conquered the Jungle 20**

‘*kobbari cippa*’ is a part of coconut shell. And it is a practice to tie a coconut shell around the neck of domesticated animals, perhaps as a mark of identification or to ward off evil influence.

...*moduga ceTTlu* *(ataDu aDawini jayincaaDu 45)*

The bastard teak trees... **He Conquered the Jungle 22**

...*baagi komma meeda* *(ataDu aDawini jayincaaDu 46)*

...on the areca nut branches... **He Conquered the Jungle 22**
As moduga ceTTu, baagi komma have exact equivalents in TL the translator translates them as ‘bastard tree’ and ‘arecanut branch’.

looyaku awatali waipuna weduru podalu bhaari yettuna perigi unnaayi. looyaku iwatali gaTTuna ghanamaina tiimTra podalunnaayi. akkaDakkaDaa sumkreesu ceTlu nilcuni unnaayi.

(ataDu aDawini jayincaDu 47)
The bamboo bushes across the valley grew wildly. On the edge of the valley where he stood, the tindra! Bushes grew thickly! In some places the sunkrenu trees stood erect.

(He Conquered the Jungle 22)
‘tindra’ is a type of medicinal plant and ‘sunkrenu’ is the tiger bean tree which is a large tree with white flowers. The translator retains them in TL.

...isukadorpdi ceepalaaga...(ataDu aDawini jayincaDu 55)
...like a caboose fish... (He Conquered the Jungle 26)
isukaadomdi is rightly translated into as ‘a caboose fish’. bilibitri puulu wikasimcaaDam praarambiccaayi. (ataDu aDawini jayincaDu 68)
The bilibitri flowers bloomed... (He Conquered the Jungle 32)
‘bilibitri’ is a variety of flower, that blooms at midnight. The translator retains it in TL with a note.

...koboodi piTTalu... (ataDu aDawini jayincaDu 114)
...the kabodi birds... (He Conquered the Jungle 54)
kabodi: piTTalu are fruit bats that hunt at night and rest by day in trees and caves. They sleep through the day on treetops hanging upside down from the branches. They do not like light and so are called ‘kabodi’ which means blind in Telugu. The translator retains the term with a note.

6.2.7

Items from Material Culture

(food, garment, tools, objects, measuring units (time, distance, place etc)

kroseDu Duuram numDi pallTiilu veesukumTuu doDDicmTaku ceraaDu.

(ataDu aDawini jayincaaDu 8)

He had come bounding over a distance of a koss to the yard.

(He Conquered the Jungle 4)

koss is a unit of distance of olden days. Though it is an obsolete term in SL, in literary works it is found. It is roughly a distance of two miles. This term is retained and glossed.

“paiTeela numDi kanapaDaala” annaDu. (ataDu aDawini jayincaaDu 13)

“She’s been missing since this evening.” (He Conquered the Jungle 6)

Here the reference to the timing but the writer uses a term which is rustic, ‘paiTeela’ which means ‘evening time’. This term is used in villages by peasants to refer to the time and it also suggests the status of speakers. In TL ‘this evening’ sounds sophisticated and does not signify the social status of the speaker.
"barakalakumTa kaaDa kanapaDiMDi kadaana..." *(ataDu aDawini jayincaADu 15)*

"I saw her last at the barakala ditch..." *(He Conquered the Jungle 7)*

*barakalakumTa*, a name of the place is retained in TL perhaps to add local flavour to the text.

"saree nuwwu poo. pamdulaku kuDiti peTTi doDloo tooli baddaramgaa suuskoo. sukka pamdi kata neenu juusukumTaa," amTuu musaliwaADu bayaludeeraADu. *(ataDu aDawini jayincaADu 15)*

“All right. Now go off and feed the pigs and pen them in carefully. I’ll see to the sow.”

And the old man resumed his stride.

*(He Conquered the Jungle 7)*

*kuDiti* is another term that has no exact equivalent in TL. It is a special feed or sometimes waste mixed in water, which is fed to the animals. The translator uses a cover term ‘feed’ so that he doesn’t need to give a note about ‘*kuDiti*’. In SL the old man’s speech has dialect and it is variant of the SL which is spoken by uneducated, rustic speakers. He says ‘*suusuko*’ which is a variant of ‘*cuusukoo*’ which literally means ‘to see’. But at the pragmatic level it suggests ‘to take care of someone or something’. The sense is carried across in TL with the word ‘carefully’ but there is no trace of dialect that reflects the status of speaker in TL.

*remDu baaralu* *(ataDu aDawini jayincaADu 33)*

two *baras* *(He Conquered the Jungle 15)*
The term 'bara' is often used to measure a string of flowers. It is the length of two arms extended. The term is retained in TL with a note.

### 6.2.8

**Idiomatic Expressions/Proverbs**

*eemiceeyaaloo teliyaka pillawaaDiki kaalu ceetulu aaDiwumDawu.*

*(ataDu aDawini jayincaDu 11)*

Perhaps the boy didn't know what to do, became confused and that is the reason for the delay.

*(He Conquered the Jungle 5)*

'pillawaaDiki kaalu ceetulu aaDiwumDawu' literally refers to the boy's inability to use his limbs. But it connotes that the boy didn't know what to do, as he was confused. The translator leaves the referential meaning and translates it at the pragmatic level.

*bomdiloo praanamumDagaa adi salugulapaina eegana saitam waalaniwwadu.*

*pakkaweesukuni paDukoni wumDagaa ceema ciTukkumanna adi digguna leeci moora etti cuustumdi.*

*(ataDu aDawini jayincaDu 12)*

She would not allow even a fly to rest on her little ones. She was so alert that she would raise her head to watch even an ant if it stirred anywhere.

*(He Conquered the Jungle 5)*
‘bomdiloo praanum Dagaa’ literally means ‘as long as one has life in his body’. The translator has left this expression and translated the remaining. The translator might have retained the expression and translated as ‘as long as she was alive, she would not allow even a fly to rest on her little ones’

"adi eetttukumdani neekeTTa telsu?tiigaleesimdaa?” anaDigaaDu. (ataDu aDawini jayincaDu 14)

After a while he said, "How did you know that she was in labour? Did you see any discharge?"

(He Conquered the Jungle 6)

‘tiigaleesimdaa’ is another expression which suggests a phase of the animals that are in labour. The translator has opted for a more direct term ‘discharge’ which makes the TL text specific and unambiguous.

aDawi jamtuwulu eerparcirta daari maLLi okat i ataniki taTastimciDi. musaliwaaDu, “nidraloo kanipimcee kalala walee ee daaru tulaa tookaa leekumDaas umTaayi” anukumTuu aa daari meeda naDawasaagaDaDu. (ataDu aDawini jayincaDu 20)

He again found a trail made by wild beasts and thought, “The tracks are confused as the hazy dreams of my sleep” and followed the track.

(He Conquered the Jungle 9)
It is idiomatic in SL to refer to something that has no logic or proper beginning and ending as 'something that has no head or tail'. The translator does not translate the idiom but retains the spirit by using a term 'confused', which is apt.

It is idiomatic in SL to refer to something that has no logic or proper beginning and ending as 'something that has no head or tail'. The translator does not translate the idiom but retains the spirit by using a term 'confused', which is apt.

aa anubhawaalanni nemaruweestuu musaliwaau, “aDawi maha ciTramaimdi. daani rahasyaalu bahuSaa daanikee teiliyaweemo” anukunnaaDu.

(ataDu aDawini jayincaaDu 23)

Recalling those experiences he reflected." The jungle is incomprehensible. Perhaps it does not know its own mysteries."

(He Conquered the Jungle 10)

‘nemaruweestuu’ has an equivalent expression in TL as 'chewing the cud'. But the translator chooses an ordinary expression ‘recalling those experiences’. Perhaps the translator found it more suitable.

"sukkapamdianukumTi. gumDe aawulimci poyimdi” anukunnaaDu."

(ataDu aDawini jayincaaDu 24)

“T ook it for the sow. My heart shook with fright.”

(He Conquered the Jungle 11)

‘gumDe aawulimci poyimdi’ literally means that 'heart has yawned' but it suggests that 'someone is frightened or shocked'. The translator uses a suitable expression which is not all together normal. It could be 'he shook with fear'.

"sukkapamdianukumTi. gumDe aawulimci poyimdi” anukunnaaDu."

(ataDu aDawini jayincaaDu 24)

“T ook it for the sow. My heart shook with fright.”

(He Conquered the Jungle 11)
The old man thought, “Neither the rabbit nor its grandfather can mislead me.”

(He Conquered the Jungle 16)

In this provoking thoughts the old man challenges that the rabbit cannot mislead him. To emphasise such challenges in SL, it is said that ‘even the grandfather of one can not perform that act of excelling or other ‘ assuming that one’s grandfather will be more powerful yet cannot do it. This idiomatic expression is translated into TL as it is.

He was an exceptionally tall man, his hands reaching to his knees.

(He Conquered the Jungle 1)

The expression ‘ajaNubaahuDu’ expressing the pysique of the oldman suggests that his hands reached to his knees. This is considered a quality of good physique in SL culture. Here the translator opts for an explanation, as there is no exact equivalent in TL.
As she pounded around the tree like an ox in the oil mill, the grass around the tree was trampled into a track.

(He Conquered the Jungle 25)

Oil is extracted in olden days using oxen that run around so that the seeds are crushed. Here any act that is performed with out any thought in unchanging path is compared to that in SL. But in SL the context suggests only referential meaning that she made a track around the tree as she pounded around and it is translated accordingly in TL.

"neenu kaaTiki kaaLLu caapukuni unnawaaDni..." (ataDu aDawini jayincaaDu 62)

"I have one foot in the grave already..." (He Conquered the Jungle 39)

The idiomatic expression in SL which roughly means 'spreading one's legs facing the burial ground' is translated in to another idiomatic expression of TL which sounds apt though different in meaning literally.

naalugu naalugu dikkulanumci wastee pamditoo uppara paTTi aaDawaccu nanukunnayi.

(ataDu aDawini jayincaaDu 86)

They think if they close in from all directions they could beat the pig easily.

(He Conquered the Jungle 40)

The SL idiom 'upparapaTTI' is translated into an ordinary expression as there is no equivalent in TL.
She spun around in the bush like a bull in the ring.

(He Conquered the Jungle 41)

The SL idiom is translated in to a similar one in TL.

6.2.9

**Curses, Vulgar, Abusive and Endearment Expressions:**

Vulgarity, taboo speech, verbal aggression, insulting, obscenity etc., are also part of any literature and are unique to a particular language and culture. Some of those expressions do not have equivalents in TL. In such cases a translator has to opt for ordinary expressions.

“maLLii mumDamoopimaadiri eeDiseedeewiTiki?..” *(ataDu aDawini jayincaAdu 15)*

“Why are you crying like a useless fellow?” *(He Conquered the Jungle 7)*

‘mumDamoopimaadiri’ means ‘like a widow’. The literal translation does not make any sense in TL more over it misrepresents the context. Hence the translator has rightly used the expression ‘like a useless fellow’ which conveys the sense.

“oori niiyammala! Samḍamaawalu maadiri elagataa umDaaru gadaraal” anaricaaDu musaliwaaDu.

*(ataDu aDawini jayincaAdu 58)*
He let out an expletive, "Ori, your mother! As radiant as new moons you are!" he cried.

(He Conquered the Jungle 27)

The cursing in many languages has a curse abusing 'mothers' so the translator retains it in TL along with the expletive 'ori'

"... poligaani kuturamTa
toli sawarta aaDimdrioo..."

(ataDu aDawini jayincaaDu 59)

Here's the girl, Poliga's daughter
Saw her first menstrual blood...

(He Conquered the Jungle 28)

"...

saarigaani peddakoDuku
guDisi ettinaaDuroo..."

(ataDu aDawini jayincaaDu 60)

"... ...

Here is a boy, Sariga's eldest
Has built for her a hut"

(He Conquered the Jungle 28)

Singing of vulgar songs is very common among the rural folk while working in the fields. It is believed that it would relieve them of the strain of their work. An attempt is made to translate this bawdy song into TL. The 'sawarta' is the stage in a girl's life when
she attains puberty. As the TL has no equivalent it is translated into a term that describes the process. Attaining puberty by a girl is often celebrated. Among the tribals there is custom among the local folk to isolate such girl for fifteen days in a newly built hut. The boy who is to marry her will remodel this hut into a home. The translator adds a note.

“aa! nakkapootugaaDocceesinaaDu!” annaaDu musaliwaaDu.

(ataDu aDawini jayincaaDu 73)

“Aa! Here comes the jackal fellow!” he cried out.

(He Conquered the Jungle 34)

The old man addresses the animals adding vocatives, abusing. The translator retains them in TL.

“paapiSTi mumDaakoDukunu. romDu salugulni pogoTTukumTI”

(ataDu aDawini jayincaaDu 89)

“I am an unlucky wretch, lost two piglets”

(He Conquered the Jungle 42)

Here the old man curses himself for his bad luck, as he had lost two piglets. It is so intensive in SL but the translator uses a mild one ‘unlucky wretch’

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