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## Translations of Dalit Literature



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### ABSTRACT

*Translation, an intercultural as well as cross cultural discipline makes us acquainted with the other cultures across the globe This research paper specifically thrusts light on the unique topic of Translations of Dalit literature. as Dalit literature has created its own canon like African American (black or Negro) literature in America and attained special identity in the Indian literature According to a survey, more than fifty Dalit Autobiographies have been published so far and stream has turned into a cascade.*

*Getting a bird's eye view of Dalit literature translated into various Indian languages like Hindi and even into English, this paper tries to confine and limit its boundaries of translation of Marathi Dalit literature. The Dalit autobiographies have created its own specialties and Dalit literature has profusely prose and short story except novel. This research paper also explores and analyzes the problems of translating Dalit literature in to other languages.*

## **RESEARCH PAPER**

Translation, an inter-cultural as well as cross cultural discipline makes us acquaint with other cultures across the globe since the inception of human civilization. Ancient civilizations like Greece, Rome and India have produced many epics and many classical literary works which we came to know through translation only. The Greek epics like Homer's *dyssey*, and *allad*, roman epic like Virgil's *Anend*, the Italian epic *The Divine Comedy* by Dante, Milton's English epic *The Paradise Lost* and *Paradise Regained* were acquainted to the East through translation only, similarly Indian epic like *Valinis Ramavana* and *Veas Mahabharata* also to the world through translation, We can not forget Goethe's translation of Kalidasa's Sanskrit play *Shakuntalam* and the great dramatists like Shakespeare come to be known through translation only. Translation, transliteration, or transcreation is a binary process which requires the adequate knowledge of both the cultures and languages the source language and the target language.

Dalit literature in India like African American (Black or Negro) literature in America has created its own canon and aesthetics. The African American literature has created the Aesthetics of Protest and even the African American women writers have created their own Black Feminist Aesthetics. Similarly the Dalit literature in India also has created its separate canon and own aesthetics called *vidhrohache soundrya shashtra* or the Aesthetics of Protest. Dalit literature has its own uniqueness in narratology, symbolism and images and especially the unique use of Dalit language or slang, which creates its own aesthetics and canon. This research paper tries to analyze and explore the contribution of Dalit literature in Marathi literature and the problems in translating it into other languages. There is a long cavalcade of

Dalit autobiographies both by men as well as women. Daya Pawar's *Balut*, Laxman Mane's *Upra* (2002), PS Sonkamble's *Athawaniche Pakshi*, Shrakumar Lunbale's *Akkarmashi*, Narendra ladhav's *Amcha Bap Ani Amhi* (1994), and Kishor Shantabai Kale's *Kolhtyacha Por* (2000) are some of the notable examples of Dalit autobiographies by men. But the Dalit women are not even far behind. The genre of Dalit women autobiographies begins with baby kamble's *Jine Amucha* (1982, 1986) the first autobiography by a Dalit woman and still continues today to recent autobiography *Aydan* (2003, 2004) by Urmila Pawar, but translated into English by Maya Pandit. Short Story writers like Baburao Bagul and others have written Classic Dalit short stories in Marathi which have been translated into many other Indian languages including Hindi and even in English.

Dalit Marathi poetry has its own contribution by poets Pradny Lokhande. Namdeo Dhasal and many of them have been translated into many other Indian languages including Hindi and even in English. Data Blagat and others have contributed in the field of Marathi Dalit Drama. One of the basic problems, the translator faces in translating the Dalit Marathi literature into other Indian languages including Hindi and even in English, is to recreate its ethos into another language. The particular language or slang used in Marathi Dalit literature is also difficult to be translated into another language. Sometimes the symbolism and imagery used in Dalit Marathi poetry pose difficulties for translation. But apart from that, majority of the literary works in Marathi Dalit literature have been translated into various Indian languages including Hindi, and even foreign language like English and others.

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