

TRANSLATIONS OF THE BIBLE INTO THE TELUGU LANGUAGE : A HISTORICAL SURVEY

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Abstract

This paper discusses the issues attending Bible translation into Telugu, after a brief account of the history and taxonomy of translations into Telugu in general. It will examine how and to what extent other languages like English and Sanskrit influenced Bible translation into Telugu.

Key words: The Holy Bible translation, Telugu, history, influence, English and Sanskrit languages.

Introduction

As society progresses, the sphere of its language gets widened by the transfusion of loan words and expressions into it from other languages. The presence of different cultures and different languages around contributes to the growth of a particular language. Telugu is no exception to this general trend.

Telugu is a Dravidian languages. As has been seen Telugu has borrowed extensively. An estimate of such borrowings is are as follows (cf.-Donappa (in Purushotham1969):

| | |
|--------------------------|--------|
| Tatsamas | 35,000 |
| Tadbhavas | 4,000 |
| Desya | 28,000 |
| Foreign words | |
| (a) Arab, Parsi, Turkish | 4,000 |
| (b) English | 3,800 |
| (c) French, Dutch etc. | 200 |
| Total | 75,000 |

Note the considerable number of tatsamas and tadbhavas. The influence of English on Telugu is of recent origin.

Nannaya's "Bhaaratam" is a work which has been influenced by Sanskrit considerably. Several words like pustakam, phalam, dharmam, garbham, pradhaanam etc are Sanskrit loan words ~~were~~ borrowed. Until the beginning of 19th century using Sanskrit words in conversation was thought respectable.

In the case of Telugu Bible translations, successive translators considered the earliest translation as the holy text and did not want to change the language used in that text.

No other religion spread across the world as much as Christianity did, because of which reason the Bible was translated into more number of languages than any other religious text. But by the end of the year 1994, the Bible was translated into 2,092 languages all over the world.

A statistical summary of scripture publication in world's languages according to geographical distribution by continent or major area.

| Portions | Testaments | Comple e | Bibl e | Total |
|--|------------|-------------|------------|--------------|
| Africa | 238 | 233 | 127 | 598 |
| Asia | 229 | 186 | 105 | 520 |
| Australia / New Zealand / Pacific Islands | 165 | 151 | 28 | 344 |
| Europe | 101 | 27 | 62 | 190 |
| North America | 44 | 21 | 7 | 72 |
| Caribbean Islands / Central America / Mexico / South America | 150 | 204 | 11 | 365 |
| Constructed Languages | 2 | 0 | 1 | 3 |
| Total | 929 | 822 | 341 | 2,092 |

(Source: Scriptures of the world, United Bible Societies: 1994)

And, in 2016, the Bible Translation Statistics annual report gives us the details on the Bible translations across the globe.

They are as follows:

Complete Bible: 636

New Testaments only : 1442

Some Portions & Stories: 1145

Languages with Some Scriptures: 3223 and

Active translation/language programs in progress : 2422

(Wycliffe Global Alliance Data : 2016)

The Bible Society of India stated, in its bulletin that “out of 1962 mother tongues spoken in India only 46 have the Bible; another 49 have the New Testament and an additional 73 have some portions of the scripture. Also, 15 of the above language groups, in between them, enjoy a total of 20 additional versions of the Bible.

To reach every Indian, the Bible has to be translated into at least 300 strategic languages. That is still a long way to go. Translation of the Scripture is going on in various languages” (*Sowing circle*: 2000, p. 40).

Religion in general does not allow the translations of their scriptures to be used in religious practices. Translations made only for educating the people in that religion who do not understand

the original language of the scriptures. As such the translation of these religious texts is a mere literary exercise. For example Quran is translated into Telugu but, in most of the cases, the translated version is not used in Musjids.

Several Hindu scriptures translated into various languages and only Sanskrit version preferred to be used in Hindu religious practices such as worships and weddings etc. But the translated versions of the Bible are used in Christian Institutions in the respective language speaking areas.

Hence, the translations of the Bible had a religious function and at the same time the function of educating the people in that religion. Because of this composite function of being educative and religious, several translations of the Bible were attempted in various languages.

With the influence of Muslim rule in the Telugu speaking land a surge of Urdu words has flooded the Telugu language. Since Urdu happened to be the language of administration during that time, several Urdu words like:

| | |
|-------------------|--------------------------|
| <i>Sarkaar</i> | ‘Government’ |
| <i>wakiilu</i> | ‘advocate’ |
| <i>bakaayi</i> | ‘debt/remaining balance’ |
| <i>zamindaaru</i> | ‘land lord’ |
| <i>rooju</i> | ‘day’ |
| <i>rasiidu</i> | ‘receipt’ |
| <i>khariidu</i> | ‘cost’ |

have become quite routine in the use of the language.

Now a days, English words are being used in conversations. Words like bus, driver, license, note, vote, cycle, road, school, marks, car, judge, court, collector etc., are used in Telugu even by illiterates.

The language used in Telugu Bible Translation varies from the literary language of Telugu. This variation is due to the use of a certain peculiar vocabulary items and certain syntactic features.

Five causes can be identified for the variation in language of Telugu Bible Translation. They are as follows:

1. The translators were non-native speakers.
2. Desire to use a special variety of language when compared with the literary language.
3. The influence of English. This is in spite of fact that the Telugu Bible Translations are made from the primitive Hebrew and Greek.
4. Generally translators of religious texts/works want their translations to be more faithful to the original. Telugu Bible Translation is not an exception to this either.
5. Another significant reason that the sentences in the revelation chapter 22 verses 18 and 19, which is the last book of the Bible. The text reads as follows:

“For I testify unto every man that hearth the words of the prophecy of this book, if any man shall add these things god shall add unto him the plagues that are written in this book (Revelation. Chapter 22: verse18)

And man shall take away from the words of the book of this prophecy, God shall take away the part of the book of life, and out of the holy city, and from these things which are written in this book: Revelation. Chapter 22: verse19.”
(The Holy Bible King James Version, 1984, p. 1152).

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The Bible translation in Telugu began during 1726-27 and this process is continuing till date.

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Historically speaking, generating the genealogy of translators or translations may not be of much taste to the dwellers of poetic green pastures but it speaks volumes to the people who are really into it and it means a lot for them that those who build new theories upon the rock of ages, the tradition of practice of translation. The invisibility of the translator is the notion of yester years but now it is neither a myth nor the darkness that over shadowed the practicing translators (then and now) and also on the practice of translation. The data presented bellow is very much valuable for the scholars who are interested in translation and translation studies as the subject of research matter. On the one hand, it helps in analyzing translation(s), studying the language development and the growth of style (s) over a period time and on the other hand, it helps in understanding the variety of fields such as the role of the translators, in translating a domain specific text, perceptions of the native and non-native speakers, especially, with respect to, the cultural and linguistic norms, and also the gaps between and among the source texts, intermediate texts and its translations. In its entirety, it is all together a different domain that which leads to consistence substantiation of the subject.

At this point, the details at hand, presented in a nut shell, the facts and figures of the journey (from the first attempt of translation of Benjamin Schultze to the translation proper of the author this paper) of the Holy Bible from the west to the Italian of the east (Telugu language).

Benjamin Schultze (1719-1742) a Danish Lutheran Missionary and, two other Missionaries Nicholas Dhall and Keisten Machar came to India. Benjamin Schultze translated the whole Bible into Telugu. He completed his translation of the New Testament in 1727 and the Old Testament in 1732. (this translation was unpublished and preserved at Halle in Germany). He also wrote "Gramatica Telugica" a grammar of Telugu along with the Lord's Prayer and other books in the Telugu and Tamil languages. Bartholomäus Ziegenbalg(10 July 1682 – 23 February 1719) the pioneer missionary from Germany who died in India in 1719 at the age of 37. Bartholomäus Ziegenbalg's New Testament translation in Tamil Language was corrected and edited by Benjamin Schultze in 1722. 'The Lord's Prayer' was written in 8 languages on palm leaves. The other writings of Benjamin Schultze were as follows : మొక్కపూనాకొ క్రొంచుపొయ్యి దొవ Via Sive ordo Salvits-1746, సత్యమైన వాదలొ మండో జ్జానమపదేశాల యొక్క సంక్షేపం Catechismus Telugiousminor-1747, బుద్ధో కలగొన తొలుగువాండ్రొల లొపల వొకడొకడొకొదొవ చొపొంచొ నొరు జ్జాన వచనాల యొక్క చొన్చొన మొత్తం Mores Vitamque Christiano dignam delineantes-1747, and వక గురుమొ ఆశుదు బొరొహొమల నడమన కురొచండొ వొండొలతొను వక్కొడొ ఆకొసమున్చొను భొమొనొ పొరొపొంచొన వొద్దొ సొహొమొ మొదొ పొరొసొగొచొచొ తొక్క మొదొ Colloquium Religiosissimum-1747 .He wrote a Telugu grammar for the use of nonnative speakers. The language used in this grammar reflects (then) Madras Telugu. Philp Fabricus (1742) a Lutheran Missionary from Germany, translated The Holy Bible into Telugu and Tamil Languages and the translation was not published. ?? Captian Dodds (1795), an officer of East India Company engaged in translating the Holy Bible into Gentoo (Telugu). He wrote a letter to his mother who lived in Scotland stating that "It will give satisfaction , I am sure to be informed, that I am

engaged, at present, in translating a part of the Holy Scripture into Gentoo Language, for the use, I hope of my fellow-men in this country" (Hooper, 1963, p. 87). After posting this letter to his mother, within a week, he fell sick with severe fever and promoted to the God's glory.

William Carey (1805-1811), a London Missionary, a polyglot (had scholarship in Hebrew, Greek, Latin, French, Dutch languages and was acquainted with Indian Languages such as Bengali (Bangla), Sanskrit and Marathi). The Gospel according to St. Matthew (*Mangal Samachar, Matyer rachita*) in 1800 and this text was considered as the first prose text published in Bengali language and the Greek New Testament was the source text for translation. He was considered as the father of Bengali Literary Prose".

He completed the translation of Telugu Bible with the help of Serampore Missionaries and it was a collective effort of the *Serampore Trio* namely Joshua Marshman (linguist and professional translator), William Ward (Expert in Printing Technology) and William Carey (a man who sacrificed his life for translating the Holy Bible into Indian Languages and enriching Indian Languages with glossaries and lexicons). The publication of this translation was about complete in 1812, a massive fire breaks out at Serampore press and the entire manuscript, and also sixteen year effort of 40,000 Sanskrit words with its synonyms in twelve different Indian languages, was destroyed. With a great thrust, they started translating it again, completed the New Testament in 1818, published in the same year. By the end of the year 1821, five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) translation work completed.

“ Carey’s Own works on Languages :

1. Grammars : Bengali, Marathi, Sanskrit, Punjabi, Telugu, Bhotani and Kurnatak.
2. Dictionaries : Bengali, Marathi, Bhotani and Sanskrit (Unpublished manuscript 6 volumes)
3. Polyglot : (i) 13 Indian languages :- Sanskrit, Punjabi, Kashmere, Nepali, Maithili, Madhyapradesh, Bengali, Oriya, Marathi, Gujrathi, Kurnata, Telinga, Drabir (unpublished manuscript, part remaining)
(ii) 4 Hilly Languages : - HinDusthani, Parbatiya, Nepali, ebar (unpublished manuscript).

A. Works of Other Missionaries on the following languages :

- (i) Felix Carey : Pali and Burmese vocabularies
- (ii) Joshua Marshman : Chinese Grammar (Sunil Kumar Chetterjy, 1991, pp. 4-5)

The Holy Bible Translation works of William Carey as follows:

- A. “ Complete Bible by Carey : Assamese, Bengali, Hindi, Hindusthani, Oriya and Punjabi
- B. New Testament or Part by : Awadhi, Baluchi, Bhatenari, Bhugeli, Bikani, Brajbhasa, Dogri, Carey Garwali, Gujrathi, Harothi, Jaypuri, Kanouji, Kashmere, Khasi, Kumauni, Konkani, Kurnata, Maghdhi, Manipuri, Marwari, Multani, Nepali, Palpa, Persian, Pusthu, Telugu.

- C. Complete by Others : Chinese, Malay, Armenian.
D. New Testament or Part : Arabic, Burmese, Cinghalese, Javanese, Malvi, Sindhi and
by others Tamil.” (Sunil Kumar Chetterjee,1991, p. 8)

Augustus Des Granges and George Crane 1812 (London Missionaries)with assistance of Anandarayar they completed the New Testament translation from Greek into Telugu. William Brown (then) the collector of Visakhapatnam encouraged and promoted the activity. He worked together with John Crane for this translation. Augustus Des Granges was died on 12th July,1812. Only three Gospels-Matthew, Mark and Luke were ready for the publication, with a great reverence to the translators, without any change, the translation was published as it is in 1812. This is the first publication of Gospels in Telugu.

Charles Philip Brown (1798) translated the Gospel according to St. Luke and published in 1838. He completed translating many book of the Holy Bible into Telugu. The five books of Moses, Joshua, Judges, some portions of Chronicles, Ezra, Job, Song of songs, Lamentations, some portions of Jeremiah, Daniel and from the New Testament, the Gospel according to Matthew to the book of Romans were translated. These translations were available in the Bible House, London. The Psalms LXVII published in 1851 and also the history of Paul (Apostle) in 1853. The Old Testament portions such as published in 1855. In Genesis chapter 1 to 37 verse 50, Proverbs up to the 10th verse of 10th chapter, Psalms 113-116, Malachi and in the New Testament, the Gospel according to Mark and Book of Romans translated. He consulted and compared with Hebrew and Greek languages, and also Indian languages like Bengali, Tamil, Marathi and Kannada languages his translation of Telugu. He made a great impact and remarkable contribution to the Telugu language and Literature and at the age of 87, on 12th December1884 he died.

John Gordon and Edward Pritchett (1818), London Missionaries, with the assistance of Anandarayaru, they translated the New Testament and it was published by Madras Auxiliary Bible Society, Madras. In 1824, John Gordon died and in 1828, Edward Pritchett also died. The same translation was reprinted in 1829. This translation was from English into Telugu language. Appendix also added. Richard D Johnston, J. W. Gordon S/o John Gordon edited and corrected all the mistakes and made this translated version. This was published in three volumes: The first volume was in 1851, it contains: The book of Genesis to Joshua, the second volume was in 1852, it contains: The book of Judges to Job., and third volume was in 1854, it contains : Psalms to Malachi. The book of Psalms was earlier published in 1845. All these translated versions published by Madras Auxiliary Bible Society, Madras.

Ne well (1841), translated the New Testament into Telugu with help of American Missionaries. This was published in 1844, The four Gospels St. Matthew, Mark. Luke, John, and also Acts of Apostles and the book of Romans included in it. Ne Well colleagues translated the Old Testament portions such as the book of Numbers, Deuteronomy and Chronicles and translations published by Madras Auxiliary Bible Society, Madras.

The first revision Committee formed in 1835. This committee edited Psalms by using the material prepared by John Gordon and Edward Pritchett and it was published in 1839.The Gospel according to St. Mark, St. Luke and St. John and also Exodus published

in 1844 by Madras Auxiliary Bible Society, Madras. In the same year, a Diglot edition (English-Telugu) published, in this, the Gospel according to St. Luke and St. John are available. The Manuscript is available in the British Library, London.

Translation Revision Committee (1844). In 1844 again the New Revision Committee formed and based on the Edward Pritchett's translation, an experimental translation was prepared. In 1853, A Gospel of Harmony (suvartha samarasyam) was published for the American Baptist Mission. Reverend, Mrs. Gordon Pritchett 's translation published on the Occasion of Golden Jubilee year of British and Foreign Bible Societies(established in 1804). In 1854, the Gospel according to St. Matthew published by Madras Auxiliary Bible Society, Madras.

In 1856, P. Backland translated the New Testament from Greek into Telugu and in 1861, the Gospel according to St. Luke and Acts of apostles published by Madras Auxiliary Bible Society, Madras.

John Hay and J.S. Ward law (1856), The London Missionaries, the second revision committee of 1844, had differences of opinion while deciding the appropriate meaning from the source text and the translation ran at a slow pace. The committee wrote a letter to the British and Foreign Bible Society that the committee decided to translate the New Testament based on the Greek as source language. John Hay and J.S. Ward law completed their translation and it's a free translation. In the revision of Old Testament, they cooperated with the other members of committee. The footnotes and interpretations also were given wherever necessary. The London Mission Press published this translation at Visakhapatnam. Rev. William Howell, a London Missionary, translated the book of Common Prayer and many tracts. The Society for Propagation of Christian Knowledge (SPCK) published them.

New Revision Committee(1865). A New Revision Committee formed in 1865 and this committee had representatives of various Christian organizations . They were as follows: J. Chamberlin (Arcot Mission of the American Dutch reformed Church), Lyman Jewett (A.B.M.U.), M Ratnam (C.M.S.), A.H. Arden (C.M.S.) , J Clay (S .P.G.), P.P. Janardhan (L.M.S.), and Edwin Lewis (L.M.S.). The translation work was not progressed in a rapid manner until 1872. This committee met for the first time in 1873, under the leadership of John Hay. John Hay dedicated his complete time for the revision of translation. In phases, the translation of the New Testament was revised many times. A tentative version of the New Testament was published in 1880. At the same time, the Gospel According to St. Luke was published separately. After that , in 1881, The Old and New Testaments together as the Holy Bible published by the Madras Auxiliary Bible Society, Madras. In the year 1879, the translation revision committee divided into two groups with specific tasks, the Old Testament team and the New Testament team and John Hay worked in these two the groups to maintain the stylistic uniformity. J. Chamberlin was the president of this teams and principally John Hay worked the New Testament and coordinator of this entire revision activity the tentative edition of New Testament was printed in 1881. John Hay wrote preface to the New Testament, in which he discussed various issues related to translation theories, theological and technical. It was impacted on those later translators and many revisions. The translation of the 1872 was revised and published in 1881 by American Baptist Mission Union (A.B.M .U.) ,

Canadian Baptist Missionaries L Jewett, D. Downey RR Williams and another three persons joined together and published. The financial support received from A.B.M .U. for publication of this translation. Some portions of the New Testaments were published during the period 1881 to 1904 and they are as follows : Matthew (1894), Mark(1893,1900), Luke (1893) The Acts (1888),Romans (1892),Galatians (1892), The Epis. of James(1893) and 2 John (1893) etc. The rough drafts of Translations were published for the referendum or to collect public opinion during the period 1890-1904 and they are as follows :

Exodus (1901), Leviticus, (1901) Numbers(1901), Deuteronomy(1901) , Ezekiel (1891): The Gospels- Matthew (1899), Mark(1899), Luke (1899) John (1899) The Acts (1894),Romans (1898), I. Corinthians (1898) and II. Corinthians (1898). Before sending these New Testament portions to press, the common committee unanimously agreed to transliterate the concept “Baptism” and use it in all the translations. The New Testament (1904), Psalms (1905), New Testament (1905), Psalms (1907) were published by the Madras Auxiliary Bible Society, Madras.

In 1904, the translation revision committee completed the four Gospels and the first draft was ready and rest of the books added from John Hay’s translation of New Testament. In the same year a bilingual (English and Telugu languages) edition of St. Luke was published. In 1916,Two translations (from Greek to Telugu) of New Testament were published by the Madras Auxiliary Bible Society, Madras. And, in 1918, a tentative edition of the New Testament, revised by L. Jewett, was published by the American Telugu Baptist Mission. John Hay’s revision of the Book of Job (1889), Jeremiah (1888), Lamentations (1890) added to the holy Bible of 1890. The New Testament was published in 1891 by the Madras Auxiliary Bible Society, Madras. The first reference Bible of New Testament published in 1891, The New Testament and the Gospel According to St. Luke was published in 1893, by the Bible Society. The Gospel According to St. Luke was a bilingual (Telugu and Sanskrit languages) edition. John Hay died in 1891, and the rest of representatives of the committee completed the revision of it in 1893. E. Lewis was appointed as head of the revision committee in 1895,and he worked with the C.M.S. Missionary- Rev. D. Anantham. After starting the revision work, at 8th month of the work , E Lewis died. Later this revision work continued by Rev.D. Anantham, J.R. Bacon and B. Synayya completed the work. The Bible Society published the New Testament and Psalms. In this same year, the complete Telugu Bible was reprinted. The New Testament with interpretation was together published in 1901, by the American Baptist Mission and S.P.C.K.

The special Volumes published during the period 1901 to 1906 and they were in 6 volumes. In this the explanatory notes and interpretations were included. These are : Matthew by Dr. John Mc Laurin-1901 , Mark and Luke by W.B. Bogss-1903, John by Dr. John Mc Laurin-1905, The Acts by Dr. John Mc Laurin-1902, Romans J. Heinrichs -1903, I. Corinthians to Philippians by Dr. John Mc Laurin-1906. After that these volumes never reprinted. In 1904, a fully revised version was published by the Madras Auxiliary Bible Society. In this translation, instead of using *Yahweh/ Jehovah* , the name *SarveeswaruDU* was used. There was a great uproar against this term from all the Christian congregations. In the place of the term *dharmaSaastram* they used *Moshee Nyaaya pramaaNam*. These terms were retained upto 1911

and in 1912, *SarveeswaruDu* was replaced with *Jehovah*. F.L. Marlin wrote an interpretation to the Gospel according to St. Mark, the Christian Literature Society published it in 1910. The explanations and Foot notes were also given. In 1911, the Old Testament was reprinted and in the same year, the Coronation Editions were published for distributing to the South Indian children. Again, a revised version of the translation of the Telugu Bible was published in 1912. In the same year another translation of the New Testament and interpretation to the book of Romans were published. This interpretation was prepared by Rev. J. Aberly with the assistance of P. Philip Leisering. In 1913, the Bible Society published *parisuddha grathamu* and in the same year, the four Gospels- Matthew, Mark, Luke and John was written in *Poetry form*. The *Lakkavaram Jamindar raja mantripragaDa Bhujamgarao* wrote these gospels in poetry. At first, the gospel according to St. Matthew was published and then the gospel according to St. Luke. In this gospel of St. Luke, some opinions and explanations added about the way he poeticizing the gospel and later, a preface was written in English for the gospel according to St. John. In the same year, the interpretation to Corinthians was published. Rev. W Howard Campbell, a London Missionary, published three books: They are: దేవునిలో నమ్మకానోకా పునాదులు (Grounds for the Belief in God) క్రైస్తవ ఆధారాలు (Christian Evidences) and క్రైస్తవ వేదాంతం (Christian Theology). Rev. Father D. Thomas translated the four gospels and the Acts of Apostles from Latin to Telugu in 1914. The explanation and also interpretation were given. In the same year *Bhujamgarao's* the gospel according to Saint Mark in poetry was published. On the gospels of Luke and John, the opinions and explanations of the prominent personalities are also incorporated in this and S.N. Press published these books. The book of Romans published at Rajahmudry and the Galathians published at Guntur. Tataparti Narayana Swamy wrote the gospel according to the St. John in poetry and this book was published by Vysya Press, Madras. The New Testament Reference Bible was prepared by A. M. Boggs along with some other friends in 1917. After that, for the Old Testament also references were completed and A Comprehensive Telugu Reference Bible was published. E.O Schugren translated some portions of the New Testament from Greek to Telugu and other portions were added from the earlier translations and published in 1923. In this publication, the references, explanations and subtitles were accommodated. F.T Shipham of A.B.M. Missionary prepared a draft of the Gospel according to St. Mark and St. Luke. The Madras Missionary advisers helped for this translation work. In the same year, *Bhujamgarao's* New Testament in *poetry* was published. The Psalms, St. Mark was published again separately by the Joseph Industrial Press, Nellore. During the years 1924 and 1925, Rev. Father D. Thomas translated the book of Romans to Revelation and this translation was published in Nellore. by Rev.D. Anantham, A.M. Boggs and F.L. Marler translated the New Testament from Greek into Telugu and published. In 1926, another *parisuddha granthamu* was published. In 1953, with references the Old and New testaments were published. A.M. Boggs's mother F.E. Boggs and his wife A.L. Boggs prepared references for the Old Testament. The New Testament Telugu Reference Bible was published again. B. E. Devaraj (Theological School, Dornakallu.) M. J. Prakasam (Adult Education Director), E. Prakasam (Secretary, Bible Society) translated the Gospel according to St. Mark in 1960. Gurram Jashuva, a great poet and the literary stalwart wrote the New Testament in poetry in 1963 and named as *Kriistu caritra*, which won the sahitya academy award for the year 1964. Gudipati Venkata Chalam, writer and philosopher translated the four gospels and named as *Subhavaartalu*. This is the first Bible written fully in

Modern Standard Style (*Vyavaharika Saili*) and also the New Testament was written as *Jesus Jiivitam*, a free version. In the same year, A.Krishnamacarya translated the Psalms and published. This was prepared according to the Indian Musical notes (*Swara and raga of Indian Music*) In this book, the references, foot notes and errata were given. E. Prakasam Committee's revised version of the Holy Bible (*parisuddha granthamu*) was published in 1953 and again it was reprinted in 1958 with some more revisions and with foot notes, in 1967 published in England. In the same year, the draft version of St. Mark was published for the Bible Society of India in England. The Telugu Re-revision Committee released for the referendum or collecting the public opinion on that translation. The Andhra Catholic Revision Committee, Guntur., published the book of Job in 1971 and the gospel according to St. Matthew in 1972. In the same year, Father. Pudota Jojaiah and NaguLLa Guruprasad translated and published the book of Genesis and they also translated in the very year two gospels namely the Gospel according to St. Mark and St. Luke. These transitions were published by Andhra Catholic Bible Society. Nuppogu Israel translated the gospel according to St. Luke in *Vyavaharika Style* and it was published by the Bible Society of India, Andhra Pradesh Auxiliary. KaLaprapurNa KoDaveeti Venkata Kavi, translated four gospels (St.Matthew,St.Mark, St.Luke and St. John) and named them as *Kriistu Suvaarta*. This is one of the Catholic translations of the Holy Bible, published by Saint Michaels School Press, Ring Road, Guntur. This translation was revised by Father. Galibali,Father, Padibandla William and Sister Eruva. Ignatius. In 1974.the Good News Literature Center, translated the Gospel according to St. John based on the Living Bible and published. At the end of the book, the footnotes and questions were also given to test the understanding of readers.

S. Israel, Ramapatirao, Hall and the rest of the committee members translated the book of Ruth and it was published in 1976, by the Bible Society of India. In the same year, the New Testament was translated and named as *Kriistu Jiivitam- Sandeesam* and was published by the Good News Literature Center, Secunderabad. *Pavitra grantham* published in 1984 and it was translated by G.R. Crow, this is a comprehensive work in *vyavaharika Saili* (Modern Standard Style), published by Grace Ministries. In the Same Year, R.R.K Murthy's translation of the Holy Bible named as *PariSuddha Bibil* and it was published by The Living Bibles India, Secunderabad.. The Reason were unknown, but the distribution of this publication was stopped up. In 1990, *Pavitra grantham*, the complete catholic translation was published. The Old Testament was translated by Father. Pudota Jojaiah the New Testament was translated by Father. Galibali,Father, Padibandla William and Sister Eruva. Ignatius. They used the *Sarala Granthika Saili (Classical Style in simple style.)*. This is the first of its kind and wonderful catholic translation. G.R Lorne translated the New Testament into Telugu and published by Trinitarian Bible Society in 1992. In the same year the World Bible Translation Centre translated the New Testament and published. The Bible Society of India, translated published the Holy Bible in 1993, this was in *Vyavaharika Saili*, Professor G Baburao was the Coordinator of this translation Project. During the period 1993 to 2000, the Bible for the Children was translated as *Cinna Pillala Baibilu* from English to Telugu by Prattipati Matthew and published in 2000 , by the Bible Society of India Bible.

3 Historical division of Bible translations into Telugu has three phases viz.,

1. Attempts of translations – Literal translation

2. Revisions in translations – Standard version
3. Standard spoken language – translation

1. Literal translation:

The phase saw the attempts of translating the Bible using archaic language. Though it was BENZAMIN SCHULTZE who first translated the Bible into Telugu, it was WILLIAM CAREY who contributed considerably to the translation of the Bible into Telugu as well as other Indian languages. George Crane, Augustus Des Granges, John Gorden and Edward Pritchett also contributed to the translations.

Since Schultze's translation is not available, we may note the title of other books written by the same author. The title reads as follows:

“*Buddi Kaligina vaamlla loopala okaDokaDiki doova cuupincyee nuuru gnaana vacanaala cinna pustakam (1747)*”

2. Standardization:

During this phase attempts to standardize the language in translations were made. To achieve this various committees were formed to review the existing translation and to evolve a standardized version from them. The first committee was formed in 1835. The second, one formed in 1844, shed more light on the issue. In 1865, representatives from various Christianity-propagating institutions formed a new committee which attempted to carry on this task of standardization. This attempt continued till 1882. These committees could not achieve much in this task. In 1911 a significant contribution came from John Hay who put in a lot of efforts to bring out a revised standard version of the Telugu Bible. This version was published again in 1913 taking the views of experts and other users of the Bible. Slight alterations took place in this revision, such as the use of words like *sarveeswarudu* in place of *deevudu* to denote God.

3. Standard Spoken Language:

During this phase modern standard spoken variety of language was used in the translations. Language tends to change over a period of time, rendering people of newer generations unable to understand the earlier language. Hence there is a need of translating the Bible again and again into the language. The Telugu situation is no exception to this.

However this has not happened suddenly. Since the beginning of the introduction of the Bible into Telugu *wyaawahaarika* style can be seen along with the *graanthika* style in language. This was due to the inadequate knowledge of the translators about the diglossic situation existing in the Telugu language. The first translation of the Bible was published in 1812, this contained a mixture of *wyaawahaarika* and *graanthika* style. Later on though *graanthika* style. Later on though *graanthika* style was used largely colloquial words could not escape entering into the texts. This is responsible for the artificiality of language. The following examples may be considered.

Source: And in the sixth month the angel Gabriel was sent from God into a city of Galilee named Nazareth. St. LUKE 1:26

1. ayite aaronelalo gaabrielu ane duuta galieya ane wuriki daawiidu iNTTi waaDayna yooseewu ane puruSunuki waakkudattamu iccina kanya daggeriki paraatparuni ceeta pampapa baDenu (1812)
2. ayitee aaroo nelaloo gabriweelanee duuta deewuni samukSamu nuncci galieyya dee ssamulo wanna najareetu anee wuuri lo wuNDe kanya strii waddiki pampa baDeenu (1818)
3. Mariyu aarawa nelaloo gaabriyelane duuta galilayyaloo najareethanee peerugala uutilo unna (1881)
4. aarawa nelalo gaabriyee lanu deewaduuta galilayya looni najareetanu uuriloo (1913)

In this third phase a conscious effort was made to use only the colloquial style Gudipati Venkacalam, for the first time translated Gospels as “Subha Vaartalu” and this was published by Ramanastan Publishing House, Madras on December 25th 1966. Since 1966, colloquial translations of the Bible emerged in Telugu language. In 1972, Nuppogu Isreal, translated Gospel of Saint Luke into Telugu using the colloquial style. From 1976 on words many translations using the colloquial style have been published. Chalam can be considered the father of the colloquial Telugu Bible translation.

The authorized version of the Telugu Bible (1911-1913) shows two influences:

- I. The influence of Sanskrit and
- II. The influence of English

I. The influence of Sanskrit

- (I) First let us observe the influence of Sanskrit on the Telugu language. Since the Telugu language borrowed many Sanskrit words, the translation of the Bible cannot be an exception.

Ex: *Sthriilaloo aasiirvadinpabadina daanavu, nii garbhaphalamu aasiirvadimpabadunu* (the Gospel of Saint Luke Chapter I verse 42)

In the above sentence words like *sthri:*, *a:si:rva:dam*, *garbhaphalam..* are Sanskrit borrowings and, the nature of the sentence structure is passive. At the sentence level also, this influence can be seen. If we observe the Bible language closely we can find many correlative constructions.

The following examples may be considered:

| | | | | |
|------------------|----------------|---------|-------------|-------------------|
| I. | 1 | 2 | 3 | |
| | jiiwamugala | adaanu | ee peeru | |
| | | | sub-clause | |
| | 3 | 4 | 5 | 5 |
| | peTTenoo | aapeeru | daaniki | kaligenu |
| + complimentizer | | | main clause | |
| | 3 | 2 | 3 | 1 |
| | And whatsoever | Adam | called | everything |
| | 1 | 4 | 4 | 5 |
| | creature | that | was | the name there of |

(Genesis 2:19)

| | | | | |
|------|----------------------------|--------------|-------------|----------|
| (II) | 1 | 1 | 2 | 3 |
| | deewuDaina | yahoowaa | ataDu | ee neela |
| | 4 | 5 | 6 | 7 |
| | nunDi | tiiyabaDenoo | daanini | seedyaa |
| | sub-clause + complimatizer | | 8 | 9 |
| | paracuTaku | eedeenu | tooTaboo | nuNDi |
| | 10 | | main clause | |
| | pampiweesenu | | | |

Therefore the Lord God sent him forth from the Garden of Eden to
till the ground from where he was taken (Genesis 3:23)

These correlative sentences are called *yattadarthakawaakyaalu* in Telugu, which are not natural to the Language. The influence of Sanskrit, English and other Indo-Aryan Languages on Telugu brought this kind of syntactic structure. Generally these correlative constructions start with a question word in the subordinate clause. Complementizer “oo” and main clause. The main clause begins with a demonstrative pronoun. The correlative pairs of the Telugu Language are given below:

Correlative

ee + Noun:VP
eeyee
ewi
ewate
ewaDu
enni
deeni
eppaDu
eTLaa, elaa
eemi

Demonstrative

aa + Noun/Pronoun
aayaa, waaTini
awi, waaTini
adi, daani, aame
waaDu, waani, atani
anni
daani
appuDu
aTLaa, alaa
awi, waaTi

Arden. A.H. dealt these correlatives in adjectival sentences. He says that these are common expressions in the Telugu language. His perception about correlatives in Telugu has (a limitation) confined to only spoken variety especially public and political speeches, where as in literary variety of Telugu these expressions are rare in use. The below may be the better expressions in Telugu:

- (a) anni jiiwaraasulaku aadammu tagina peeru peTTenu
(b) taanu puTTina neelanu seedyaparacaTaaniki aadamunu eedeenu tooTa nuNDi yehoowaadeewuDu pampiweesenu.

(II) The influence of English

Even before the Bible got translated into Telugu, the king James Version of English became very popular. More than the Sanskrit language, the English language has so much influence on the translated texts, that one can see the Telugu Bible as a literal translation of English. In 1857 text the translators rendered Genesis as *Genesisu* and Exodus as *eksoDasu...*etc.

And the sentences given below are the best examples for the influence of English on Telugu syntax:

Passive constructions:

1 2 3 4 5
I. nii paapamulu ksaminca baDiyunnawi ceppuTa sulabhamaa?
St. Luke 5:23

5 4 1 2 3
Is it easier to say, your sins are forgiven

1 2 3
II. striilaloo niwuu aaSiirwadincabaDinadaanawu
3 2 1

Blessed art thou among women

1 2 3
III. nii garbhaphalamu aaSiirwadincabaDunu
St. Luke. 1:42

3 2 2 2 1 2
And blessed is the fruit of thy womb.

The above given examples are examples for passive constructions have been translated from English to Telugu, which makes translations artificial. Nida classified the voice among the world languages as (a) active, (b) passive (c) reflexive (d) reciprocal (e) middle voice in Greek. He also expressed “the principle difficulties involving voice are usually problems of active vs. passive form” (NIDA 1964: p. 257). In Telugu all active verbs would be changed into passive verbs by adding the auxiliary verb *PaDu* to the infinite form. Auxiliary verb ‘*paDu*’ while conjugating with root *pa* becomes *ba*.

aaSiirwadinca + *PaDu* = aaSiirwadincabaDu

(Root Verb) (Aux. Verb)

The reflexive verbs which would be formed by affixing *konu* (to do something for oneself) to the root of Telugu language resembles as middle voice of Greek language (ARDEN. A.H. 1975). Thus many passive constructions from English have been imported into Telugu which rendered the translations artificial. These may be the better expressions.

(a) ceesina paapaalaku ninnu ksamincaamani ceppaTam sulabhama?

(b) sriilaloo deewuDu ninnu aaSiirwadincac Du niigarbhaphalaanni kuuDaa aaSiirwadistaaDu

Thus, many passive constructions from English have been imported into Telugu which rendered the translations artificial.

From the above discussion it can be seen that there is an urgent need for a further revision of the 1913 version. In spite of the fact that the translations in the colloquial language are available,

people prefer to use the 1913 version. Since this version is considered to be standard version by the users of the Bible, and it is high time, we may put on efforts towards revising this version, so that the language used in the translated text becomes closer to the people.

Note:

* Some more information on revisions and translations of the Telugu Bible need to be added.

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