

Executive Summary of the UGC Sanctioned Minor Research Project

Title of the Project: A Comparison of Two English Translations of *Mājā Prawnās*
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This is a study of the two English translations of the Marathi travelogue *Mājā Prawnās* by Vishnubhat Godse. One of these translations has been done by Sukhmanni Roy and the other by Shanta Gokhale and Priya Adarkar.

***Mājā Prawnās*: Introduction to the text and its importance**

Indian responses to the Great Uprising of 1857 in the first few decades after the event, were few and sporadic. Vishnubhat Godse's Marathi travelogue, *Mājā Prawnās: 1857 Chya Bandachi Hakikat* or (My Journey: An Account of the Rebellion of 1857) is a key text among Indian responses to the events of 1857. It was written sometime around 1884-85, but not published until 1907.

Vishnubhat Godse was a young Brahmin priest and belonged to a rapidly impoverished family in Varsai, a village in the Alibagh district of the Konkan region of Maharashtra. Once, Vishnubhat got to hear about a *Yadnya*, which was to be hosted by the Shindes of Gwalior in Mathura and also that a huge amount of donations was going to be distributed among the deserving priests on this occasion. He set out early in the summer of 1857 along with his uncle Rambhat for what eventually turned out to be a long and perilous journey.

He was soon caught in the whirlwind of the rebellion and after travelling almost entire central and north India including Mahu, Ujjain, Gwalior, Jhansi, Kalpi, Bithur, Kanpur,

Lucknow, Ayodhya, Varanasi and Kota, and after witnessing many a great event in the course of the Great Mutiny (including the siege of Jhansi where he served as one of the Priests of Honour in the court of the Rani), returned home, penniless and exhausted after two and a half years in 1859.

Godse wrote his memoir in 1884, but asked Vaidya not to publish it until his (Godse's) death. Vaidya kept the manuscript with him for twenty-four years. Vishnubhat Godse died in 1901. Vaidya then published the book in an edited and abridged form in 1907. He published this book under the title *Mājhā Prawās: 1857 Chya Bandachi Hakikat*. In 1966 the great historian Mahamahopadhyay Datto Vaman Potdar transliterated the entire original *modi* manuscript of *Mājhā Prawās* into Devnagari and published it along with his detailed and scholarly introduction in complete and unabridged form. Thus, it took eighty-three years for Godse's book to appear in print in its original form.

Translations of *Mājhā Prawās*:

Mājhā Prawās has been translated in Hindi and English. Two Hindi and three English translations of the book have appeared so far.

English translations of *Mājhā Prawās*:

Three English translations of *Mājhā Prawās* have appeared so far:

1. 1857: The Real Story of the Great Uprising by Mrinal Pande, 2011, Harper Perennial, New Delhi.
2. Travails of 1857 by Sukhmani Roy, 2012, Rohan Prakashan, Pune.
3. Adventures of a Brahmin Priest: My Travels in the 1857 by Rebellion by Priya Adarkar and Shanta Gokhale, 2014, Oxford University Press India.

The first English translation of *Mājhā Prawās* is by Mrinal Pande, a reputed journalist and Hindi writer. She used the Vaidya version of *Mājhā Prawās* for her translation. However, in her 'Note on the Book' she wrongly mentions that she used complete edition of *Mājhā*

Prawās edited jointly by N. R. Phatak and Datto Vaman Potdar published in 1948. No such jointly edited version of *Mājhā Prawās* exists.

Experiences of other translators of *Mājhā Prawās*

Sukhmani Roy (2012) has narrated her experiences of translating *Mājhā Prawās* in the introduction to her translation called *Travails of 1857: A Translation of Vishnubhatji Godse's Mājhā Prawās*.

Priya Adarkar and Shanta Gokhale:

The translation of *Mājhā Prawās* by Priya Adarkar and Shanta Gokhale is called "Adventures of a Brahmin Priest: My Travels in the 1857 Rebellion."

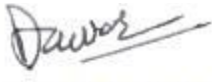
This translation appeared in 2014. Initially, it was started by Priya Adarkar while Shanta Gokhale joined in later. The book carries 'Translators' Notes' in which both the translators have narrated their experiences of translating *Mājhā Prawās*.

Mājhā Prawās is remains a great challenge for any translator and it is more so, for a translator translating it into a language like English.



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