5.0. Grammatical Categories

Catford states that “Translation is an operation performed on languages;” and “language is a type of patterned behavior,” which reflects the social and cultural aspects of the human race (1). As the study of language is linguistics, and the chapter is on the study of the linguistic problems in translating the text from its SL (Tamil) into the TL (English), a detailed study of the linguistics of both the languages is a need. As seen in the introduction, the grammatical or lexical form is more important than the phonology or graphology of a language in linguistics. Basnette is of the opinion that “linguistic untranslatability is due to differences in the SL and the TL, whereas cultural untranslatability is due to the absence in the TL culture of a relevant situational feature for the SL text” (32). So, to deal with the linguistic problems, one ought to deal with the differences in grammatical forms of the SL and the TL, which are more important than anything in a linguistic study.

In the SL (Tamil), its grammar is categorized into five divisions as *eluttilakkanam* ‘grammar of alphabet,’ *collilakkanam* ‘grammar of word,’ *poruḷilakkanam* ‘grammar of content,’ *yāppilakkanam* ‘grammar of structure,’ and *aniyilakkanam* ‘grammar of beauty’ (http://en.wikipedia.org/wiki/Tamil_grammar n. pag.). In the TL English too, “a hierarchy of five units” is recognized as sentence, clause, group (phrase), word and morpheme. Though both the SL and the TL grammar are of five units, they differ from each other. From the alphabet of the SL to the sentence of the SL, the SL Tamil differs from the TL English from phoneme to sentence.

Whatever be the lexical forms of the SLT, it is not easy for a translator to transfer the SLT into the TLT owing to the difference between the SL and the TL.
Nida points out the troubles in translating the stylistic features of an SLT into the TL while translating a literary work of art. In his own words:

It is quite impossible to represent some of the subtleties of the original, e.g., plays on words (such as the meanings of certain names), acrostic poems (i.e., poems in which successive lines or groups of lines begin with successive letters of the alphabet), rhythmic units (e.g., phrases and lines of poetry). In many instances, one can indicate something about these stylistic peculiarities of the original by means of marginal notes, which will assist the reader to understand why the text reads as it does. This is particularly essential in the case of plays on words, where the meaning of the passage so often depends upon knowing the double meaning or the allusion. (14)

This chapter is devoted to a detailed study of the difficulties of the translators in translating some words especially nouns of various kinds from the couplets of the Tirukkuṟaḷ into English. The titles of all the chapters of the Tirukkuṟaḷ are in one or the other form of the noun in the SL. Translating the nouns which have equivalents in the TL will not create any problem to the translators. But the divisions of noun in the SL Tamil differ from the divisions of nouns in the TL English. In Tamil, there is a kind of noun called kāraṇappeyar ‘noun of reason’ which can be considered as the noun that expresses reason, for which an equivalent noun cannot be found in the TL. The importance should be given to the change of form and not the equivalent while a translator deals with the linguistic problems in translation.

5.1. Nominal Words

From Nida and Taber’s point of view, it is not easy to translate the stylistic
subtleties of the SLT such as the meanings of certain Old Testament names. This may suit to all the names to be translated from their SL into the TL. Translating the kāraṇappayar ‘noun of reason,’ which is the noun that expresses reason and the nouns with multi-meanings create problems to the translators, as they are mostly found in the form of compound noun in the TL. Also, they are to be considered as words basically, which need to get corresponding words from the TL according to its SLT context. Nida states:

Since words cover the areas of meaning and are not mere points of meaning, and since in different languages the semantic areas of corresponding words are not identical, it is inevitable that the choice of the right word in the receptor to translate a word in the source-language text depends more on the context than upon a fixed system of verbal consistency, i.e., always translating one word in the source language by corresponding word in the receptor language. (15)

5.2. Nouns of Reason

Tiruvalluvar uses various nouns which express reason from the titles of the books and chapters of the Tirukkuṟaḷ to the words of the couplets. And it is not possible to consider each and every noun of this kind used in the Tirukkuṟaḷ. So, nouns like aintavittāṉ ‘one who burns the desires of one’s own five senses,’ virinīr ‘wide ocean,’ neṭuṅkaṭal ‘long ocean,’ nīttār and turgantār ‘the ascetics or those who renounced all,’ mūvar ‘the three kinds of people,’ antaṇaṉ ‘the great,’ maṅguvīr ‘living beings or human beings,’ pacumpul ‘green grass,’ oruttār ‘those who punish,’ poruttār ‘those who forgive,’ naṭuvunilaimai ‘the state of being just,’ mācilāṉ ‘one who is free from sin,’ aṭakkam ‘controlling one’s senses,’ amaran
‘the heavenly beings,’ kaṇṇōṭṭam ‘observation,’ kārikai ‘beauty,’ alaku ‘paddy sheaf,’ and araṅku ‘playing court’ are taken for study on how the select translators use the right word from the TL and how they manage to translate the words for which the corresponding word is not available and those lack the equivalents in the TL.

5.2.1. Nīttār and tuṟantār ‘the ascetics or those who renounced all’

Translating the nouns which express reason nīttār and tuṟantār ‘the ascetics or those who renounced all’ create problems to the translators in translating the title of the third chapter and the 21, 22nd and in some other couplets due to lack of equivalent words in the TL English. It is said in the Wikipedia that Tiruvaḷḷuvar means the ascetics, the dead, and the honest by the noun nīttār (1). But in this context, the noun nīttār means the ascetics. The word nīttār from the title of this chapter is translated as “ascetics” by Pope, Sreenivasan and Sundaram; as “those who have renounced the world” by Aiyar; and “renunciants” by Iyengar which are close to the contextual meaning. And the same word nīttār in the 21st couplet and tuṟantār in the 22nd couplet are used in the same meaning but they are not translated as that of the title by all the select translators.

オリッカット ニッタール ペルマイ

ヴィルッパッタ ベンチュム パンヴァル ルニブ. (21)

(The settled rule of every code requires, as highest good,

Their greatness who, renouncing all, true to their rule have stood. [Pope])

(Behold the men who have renounced sense-enjoyments and live a life of discipline: the scriptures exalt their glory above every other good. [Aiyar])

(All codes of conduct have announced,
The fame of those who’ve world renounced. [Sreenivasan]

(The soul of all literature is the life / of renunciants sublime. [Iyengar])

(All codes extol the excellence / Of disciplined self-denial. [Sundaram])

tuṟantār perumai tuṇaiṟkāṟig vaiyat

tirantārai yenṭikkoṇ ṭarru. (22)

(As counting those that from the earth have passed away,
‘Tis vain attempt the might of holy men to say. [Pope])

(Thou canst not measure the greatness of the men of renunciation:
thou canst as well count the number of the dead. [Aiyar])

(The fame of sages, to recount,
Is harder than the dead, to count. [Sreenivasan])

(Measure the worth of the renunciants?
as well count the dead on earth! [Iyengar])

(To recount an ascetic’s greatness
Is to number the world’s dead. [Sundaram])

Pope substitutes the phrase “who renouncing all;” Aiyar uses the clause “who have renounced sense enjoyments;” Sreenivasan uses the clause “who have world renounced;” Iyengar uses the phrase “renunciants sublime;” while Sundaram uses the term “self-denial” for the noun nīttār.

For the noun tuṟantār also, they must have used the same phrase or clause as it means the same in its context. But Pope translates it as “holy men;” Sreenivasan uses the term “sages;” Sundaram uses the word “ascetics;” while Aiyar and Iyengar stick on to their usage substituted for the noun nīttār. The same word tuṟantār found in the 42nd couplet is again translated differently by the select
translators. To translate the word *tuṟantār*, Pope uses the word “anchorites” which is of Greek origin (<http://en.wikipedia.org/wiki/Anchorite>.n.pag.); Aiyar substitutes the word *pitris* which is a Sanskrit word; Sreenivasan uses the word “forsaken”; Iyengar uses “the recluse”; and Sundaram uses “ascetics.” As the five select translators use five different words for the word *tuṟantār*, it leads to discussion. “Anchorites” denotes someone who, for religious reasons, withdraws from secular society so as to be able to lead an intensely prayer-oriented, ascetic, and - circumstances permitting - Eucharist-focused life. The anchoritic life is one of the earliest forms of Christian monastic living; *pitris* are the spirits of the departed ancestors as per Vedic faith. They are often remembered annually. It is a Hindu's duty to his ancestors to beget at least one son, so that he may continue to make offerings to the *pitris* (http://en.wikipedia.org/wiki/Pitrs n.pag.). Though the substitutes used for the word *tuṟantār* in different couplets are near or close in meaning and contexts, the SL word *tuṟantār* is used with the same meaning in all the contexts and couplets considered so far. And it would be of easier to the readers of the translated version of a particular translator, if he or she substituted the same word in all the couplets with the same contextual meaning.

5.2.2. *Oṟuttār* ‘those who punish’ and *poruttār* ‘those who forgive’

In the 16th chapter, the nouns *oṟuttār* ‘those who punish’ and *poruttār* ‘those who forgive’ which come under a kind of noun *kāranappeyar* ‘noun of reason’ in the SL Tamil are used in two couplets. While translating these nouns into the TL English, it is quite impossible to find such an equivalent noun, since no kind of such noun is grammatically found in the TL. So, Pope translates *oṟuttār* as “who wreak their wrath;” and Aiyar translates *oṟuttār* in the 155th couplet as “men who
retaliate an injury and substitutes a noun “revenge.” Sreenivasan translates the noun as “the angry” and the “temper lost;” Iyengar translates as “the vengeful” and “revenge” and Sundaram as “avenger.”

Pope translates *poruttār* as “who patiently forbear” and “who bear,” Aiyar as “who forgive their enemy” and “who forgiveth,” Sreenivasan as “those who forbear” and forbearance,” Iyengar as “sufferance” and “forbearance,” and Sundaram as “forgiver.” Aiyar and Iyengar substitute the noun “revenge” which denotes an action and not the actor like the SL noun *oruttār* in the 156th couplet.

While translating personal nouns from its SL into the TL, the unavailability of their equivalent nouns in the TL results in substituting another noun without bothering whether it is a personal or impersonal one. But even finding such a noun will be difficult for a translator due to cultural and linguistic differences in the SL and the TL. Anyhow, as there are no equivalent nouns for such SL nouns in the TL, the translators substitute a phrase or clause which describes or explains the contextual meanings to render the English translation of these couplets.

5.2.3. *Kollāṅ* ‘one who does not kill’

In the 260th couplet, another noun of reason *kollāṅ* (one does not kill) is used by Tiruvaḷḷuvar. As this is a personal noun that expresses reason, it is quite impossible to find an equivalent in the TL. So, it creates problems to the translators in translating the particular couplet with this noun.

*kollāṅ pulālai maruttāṅaik kaikāppi*

*yellā vuyirun toḷum. (260)*

(Who slays nought,- flesh rejects,- his foot before

All living things with clasped hands adore. [Pope])
(Behold the man who killeth not and abstaineth from flesh-meat: all the world joineth hands to do him reverence. [Aiyar])

(Who will not kill and rejects meat, all living things pray at his feet. [Sreenivasan])

(All life offers obeisance to one who neither kills nor feeds on flesh. [Iyengar])

(All living things will fold their hands and bow To one who refuses meat. [Sundaram])

Pope translates the noun *kollāṉ* as “who slays nought,” Aiyar translates as “the man who killeth not,” Sreenivasan as “who will not kill,” Iyengar as “who neither kills” but Sundaram ignores the noun in his English translation. Instead of a single noun, either noun phrase or noun clause is used by the select translators except Sundaram. Sundaram’s translated version of the couplet too brings out the intended meaning of the couplet of the SLT but he deletes the noun *kollāṉ* while translating the couplet. Since no equivalent noun is found in the TL English, the translators are free to use a phrase or clause in the TL which describes the noun of the SLT. Sundaram might have thought that it would not be necessary to translate or use the noun in the English rendering of this couplet and ignored the noun *kollāṉ* in his translation. But ignoring a word, especially the opening word of a couplet is not at all a justification for the translation.

5.2.4. *Kallāmai* ‘not being educated’

Translating the title of the 41st chapter *kallāmai* ‘not being educated’ causes confusion to the translators due to lack of equivalent word in the TL. Pope, Sreenivasan, Iyengar and Sundaram substitute the word “Ignorance” for *kallāmai*
while Aiyar translates it as “The Neglecting of Instruction.” The SL Tamil equivalent for “Ignorance” is ariyāmai ‘ignorance’ and not kallāmai ‘not being educated.’ “The state of being ignorant” and “not being educated” are in no way alike. The reason for all the select translators except Aiyar using this term must be lack of equivalent noun in the TL. Aiyar uses a noun phrase “the neglecting of instruction” for the noun kallāmai, which gives the meaning of what is given in the title of the chapter in the SLT.

But finding a noun equivalent to the SL noun in the TL is not likely owing to cultural and linguistic differences. So, in order to avoid addition of words in translating a noun, all the select translators except Aiyar go for substitution and select a noun which is closer to the SL noun though not the equivalent. Aiyar translates the noun into noun phrase and succeeds in rendering the title in the TL English which offers the contextual or textual meaning of the title.

5.2.5. Kallār ‘one who is uneducated’

In the 570th couplet, the noun kallār ‘one who is not educated’ is used. While translating such nouns which express reasons, it creates problem to the translators because of the unavailability of equivalent nouns in the TL English.

\[ \text{kallār pînîkkûn katuikō lautuvalla} \]
\[ \text{tillai nilakkup porai. (570)} \]

All the select translators translate the noun kallār as “fools” which is not at all the equivalent noun for the SL noun. The uneducated and the fools cannot become one and the same. As all the select translators use the noun “fool” for kallār, they deviate from the SLT. Instead of translating this couplet, the select translators transcreate the couplet in English by using substitute of their own choice. But, the
problem is that none of the famous interpreters of the *Tirukkuṟaḷ* like Parimelazhagar and Reddiyar gives such a meaning to this word in their interpretations.

As “each language has a distinctive way of segmenting its experience by means of words . . . they are not the only formal features involved in formal consistency.” In formal correspondence, it is expected to translate “nouns by nouns and verbs by verbs” (Nida & Taber 21-22). But, regarding the SL Tamil and the TL English, it is not possible to translate all the nouns into nouns due to lack of equivalents and cultural and linguistic difference.

5.3. Compound Nouns

Though there is no noun as compound noun in the SL Tamil grammar, there is no other way except considering the nouns which are the combinations of two nouns or a noun with another part of speech as compound nouns. Translating such compound nouns from the SLT into the TL creates problems to the translators due to lack of equivalents and difference in the form of the TL. The compound nouns *poṟivāyil* ‘the gate of five senses,’ *aintavittāṟy* ‘one who kills the desires of one’s own five senses,’ *virinīr* ‘wide ocean,’ and *neṟuṅkaṭal* ‘endless ocean,’ *ilvāḷkkai* ‘Family Life,’ *mācilāṟy* ‘one who is free from sin,’ *mācarrār* ‘one who is free from sin’ and *manguyir* ‘soul or living beings’ are taken for study. The term *poṟivāyil* too creates problem to the translators since it is a compound noun, a combination of two nouns *poṟi* which means the five senses (an adjective of number and a noun) and *vāyil* which means the path or gate to one’s senses. In the TL English, such a formation cannot be found. So, the translators have substituted a clause with description of the term in their translations and justify their translations.
5.3.1. *Porivāyil* ‘the gate of five senses’

Tiruvaḷḷuvar uses the compound noun *porivāyil* ‘the gate of five senses’ in his 6th couplet. It is the combination of two nouns *pori* which means the five senses of man in this context and *vāyil* which means the entrance or gate.

*porivāyil aintavittāṇ poyṭū roḷukka
neri ningār nīṭu vāḻvār. (6)*

(Long live they blest, who’ve stood in path from falsehood freed;
His, ‘Who quenched lusts that from the sense-gates five proceed.’ [Pope])

(Behold the men who follow the righteous ways of Him who burned away the desires of the five senses; their days will be many upon earth. [Aiyar])

(Eternal life for those who trod,
The path of five senses mastered God. [Sreenivasan])

(Prosper in His righteous path, annulling the sprout of the five gateways. [Iyengar])

(Eternal life is theirs whose path
Is his who conquered the five senses. [Sundaram])

Pope translates *porivāyil* as “the sense-gates,” and Sreenivasan translates the term as “the path of five senses” and Iyengar translates as “the five gateways” with the note that the gateway is the senses. Pope, Sreenivasan and Iyengar give importance to the word *porivāyil* in their translations even though they use different synonyms in their renderings, while Aiyar ignores the second word of the compound noun *vāyil* and Sundaram divides the compound noun and alters the structure of the couplet in his English rendering.
5.3.2. Aintavittāṅ ‘one who kills the desires of one’s own five senses’

Tiruvalļūvar uses the noun aintavittāṅ ‘one who kills the desires of one’s five senses’ which is a kāraṇappēyar ‘noun of reason’ in the SL and compound noun in the TL in his 6th and 25th couplets. The noun aintavittāṅ is a combination of the two words aintu and avittāṅ in which aintu means the five senses of one and avittāṅ means one who kills; and here the noun means the person who kills the desires of his five senses such as touch, taste, sight, smell and hearing. But while translating the term aintavittāṅ into the TL, the translators were not able to find equivalents as there is no such noun in the TL English. When the same noun is thought in the TL, it is a compound noun with the combination of a noun avittāṅ ‘one who kills’ with adjectives of number aintu ‘five’ and reason (who kills). So, it is quite impossible to find an equivalent noun for aintavittāṅ with the combination of a noun and adjectives of number and reason.

aintavittāṅ āṛra lakal vicumpu ṇārkōmāṅ
intiragē cāluṅ kari. (25)

(Their might who have destroyed ‘the five,’ shall soothly tell
Indra, the lord of those in heaven’s wide realms that dwell. [Pope])

(Dost thou desire to know the power of the saint who hath quenched the cravings of his five senses? Look on the King of the Gods, Indra: his one example is enough. [Aiyar])

(Indra, the heavenly lord, can bear witness,
To the five conquered’s great prowess. [Srinivasan])

(Indra, heaven’s lord, himself extols one
who has tamed his five senses. [Iyengar])
(To his strength who rules his five senses

Indra, the sky-king, bears witness. [Sundaram])

As the two nouns porivāyil ‘entrance of five senses’ and aintavittāṅ ‘one who destroys the desires of five senses’ are used together in the couplet, the translators too prefer to translate the terms together. For example, Pope translates porivāyil aintavittāṅ of the 6th couplet as “Who quenched lusts that from the sense-gates five proceed” in which he renders the translation of the word porivāyil too; and translates the 25th couplet as “who have destroyed the five” and leaves the result up to the readers’ imagination of “the five.” Though the term aintavittāṅ in the two couplets means the same, Pope offers two meanings such as “who quenched lusts” and “who have destroyed the five” (senses) which insist the intended meanings of the couplets but in no way equal or the same. Because, quenching gives a sort of satisfaction while destroying is extremely different from quenching.

Aiyar translates the term aintavittāṅ of the 6th couplet as “he who burned away the desires of the five senses” and the 25th couplet as “he who hath quenched the cravings of his five senses.” Aiyar uses two different meanings for the same word aintavittaṅ of which, the meaning rendered in the 6th couplet seems to be more appropriate than that of the 25th couplet, because the contextual meaning of the word aintavittāṅ in this couplet is “destroying” and not “quenching” (Reddiyar 2, 6). Sreenivasan translates the term porivāyil aintavittāṅ together as “who trod the path of five senses” in the 6th couplet and the word aintavittāṅ of the 25th couplet as “To the five conquered’s great prowess”; treading and conquering are not the same and do not mean the same. She may think that conquering the five senses is in no way different to that of treading them. Iyengar translates the word porivāyil
aintavittān of the 6th couplet as “annulling the sprout of the five gateways” with the note that the gateway is the senses; and translates the term aintavittān of the 25th couplet as “who has tamed his five senses.” Here, though the word “annulling” differs from “taming,” it seems to be more appropriate, as it means “destroying” and renders the actual contextual meaning. Sundaram translates the term as “who conquered five senses” in the 6th couplet and as “who rules his five senses” in the 25th couplet where “conquering” and “ruling” are not the same and none of these means the contextual meaning of the text, yet it is understood that, after conquering the five senses, it is possible to anyone to gain the power to rule them by all means.

Though the translators use different synonyms in their translations, the content of the particular couplet is clearly rendered in the TL. Through the word aintavittān, Tiruvalluvar intends to teach the importance of having the godly power to overrule one’s own senses. But he hints the example of a Hindu legend of lord Intira being cursed by sage Gautama for not having control over his (Intira) own senses and seducing his (Gautama) wife Akalya. What Tiruvalluvar wishes to teach humanity is that one who does not have control over one’s own five senses such as “taste, light, touch, sound and smell” will suffer even if he is the god of gods. Pope in the 25th couplet and Iyengar in the 6th couplet render the term as that of the SLT and ignore the intended meaning of the five (senses). In the 25th couplet, the name of the lord Intira, who is considered to be the god of the gods in Hindu mythology, is transliterated by almost all the select translators in their English renderings; and they succeed in doing justice to the SLT. For the readers and learners, foot notes or explanatory notes may be needed to understand the legend of Lord Intira. Even if some reference is given along with the rendered version of the couplets by Pope,
Sreenivasan and Sundaram, detailed explanatory notes on the legend are needed along with the transliterated names.

5.3.3. Virinīr ‘wide ocean’ and neṭuṅkaṭal ‘endless ocean’

The nouns virinīr ‘wide ocean’ and neṭuṅkaṭal ‘endless ocean’ found in the 13\textsuperscript{th} and the 17\textsuperscript{th} couplets are combination of two words each. The word virinīr is the combination of the prefix viri which means “wide” and nīr which means “water” and in this context it means “ocean or sea.” The word neṭuṅkaṭal is the combination of neṭum ‘long’ and kaṭal ‘sea or ocean.’ Though they are compound nouns, they express reason and hence they are taken under this sub-title. Owing to the wide and endless appearance of the sea or ocean, the nouns (kāraṇappeyar) virinīr and neṭuṅkaṭal are used by the author. virinīr is translated as “vast ocean” by Pope and “wide sea” by Sundaram. Aiyar and Iyengar omit the prefix viri which means “wide” and use the noun “ocean” alone in their translations. Sreenivasan, on the other hand, omits the whole kāraṇappeyar ‘noun of reason’ virinīr in her translation.

As the noun virinīr ‘wide ocean’ is used along with another noun viyaṅulakam ‘wide world’ as virinīr viyaṅulakam which means “the wide world which is encircled by the vast ocean,” Sreenivasan’s translation of the term viyaṅulakam into “vast domain” enfolds the oceans within. The noun neṭuṅkaṭal is translated as ‘wide ocean,’ ‘wide sea’ and ‘mighty ocean’ by the select translators. The equivalent word for the prefix viri (wide) and neṭum (long) are not used in the translations in the TL since such expressions are not familiar or in use to express the vast endless ocean or sea.
5.3.4. *Ilvākkai* ‘Family Life’

Translating the title of the fifth chapter *ilvākkai* ‘Family Life’ creates problem to the translators as the title is a compound which combines two nouns *il* which means “house” in this context and *vākkai* which means “life.” While translating the title the select translators use various terms which are close to the SL term such as “Domestic Life,” “The Life of the Householder,” “Family Life,” “The Good Householder” and “The Householder.” The word “householder” means the holder or tenant of a house and translating the word *ilvākkai* as “the householder” or “life of a householder” cannot bring the contextual meaning of the SLT. But, there is no compound noun available for the SL compound noun *ilvākkai* in the TL and that may be the reason for the select translators to substitute such terms to render the TLT.

5.3.5. *Mācilaṉ* ‘one who is free from sin’

Another noun *mācilaṉ* ‘one who is free from sin’ in the 34th couplet and its plural form *mācaṟṟār* ‘one who is free from sin’ in the 106th couplet which are the combinations two nouns *mācu* ‘sin’ and *ilay* or *arrār* ‘who does not possess’ create problems in translating the couplets into the TL English.

*magattukkaṇ mačilaṉ tātal; ayaittaṇa*

ṇākula nīra pīra. (34)

(Spotless be thou in mind! This only merits virtue’s name;
All else, mere pomp of idle sound, no real worth can claim. [Pope])
(Be pure in heart: all righteousness is contained in this one commandment:
all other things are nought but empty display. [Aiyar])
(Be pure in mind, it’s virtue’s claim;
All else is only vain acclaim. [Sreenivasan])

(Virtue is the reign of a stainless mind;
all else mere sound and shadow. [Iyengar])

(A spotless mind is virtue’s sum. / All else is empty noise. [Sundaram])

Pope translates mācilāṇ into “spotless be thou” and mācarrār as “stainless soul;” Aiyar as “be pure” and “holy ones;” Sreenivasan as “be pure” and “pure men;” Iyengar as “a stainless mind” and “good men” and Sundaram as “a spotless mind” and “the pure.” The nouns used in the SL couplets are in the negative sense. Pope uses the terms in the negative sense and succeeds in offering the translation to these couplets, but he adds the II Person “thou” in the 34th couplet which is not found in the SLT. Aiyar and Sreenivasan use the terms with positive sense in his translated version and deviate from the SLT. Iyengar and Sundaram use two different terms in the positive and the negative sense in the two contexts which ought to be of the same and in the negative sense and not in the positive sense. The usage of the words or the terms in negative sense fails to offer justice to the translated versions.

5.3.6. mānuyir ‘soul or living beings’

Translating the word mānuyir which means “soul” in general and “living beings” in the 68th and the 244th couplets of the Tirukkuṟḷ create problem to the translators in translating them into the TL.

\[ tammiṟṟam makka Ḍarivuṭṭaimai mānilattu \]

\[ mānuyirk kellā miṉitu. (68) \]

(Their children’s wisdom greater than their own confessed,
Through the wide world is sweet to every human breast. [Pope])
(It is a joy to every man to find himself eclipsed in intelligence by his children. [Aiyar])

(More than the parents, all men prize, The children who are very wise. [Sreenivasan])

(That their children are more learned than they pleases fathers everywhere. [Iyengar])

(A wise son gives joy not only to his father / But all the world. [Sundaram])

maṇṇuyi rōmpi yaruḷ āḻvār kilenpa

It is a joy to every man to find himself eclipsed in intelligence by his children. [Aiyar])

(maṇṇuyi rāñcumi viṇai. (244)

(Who for undying souls of men provides with gracious zeal, In his own soul the dreaded guilt of sin shall never feel. [Pope])

(The results of actions at which the soul trembleth pursue not him who is kind and merciful to all life. [Aiyar])

(Who cherish others and kindness cultivate, They have no fear of evil fate. [Sreenivasan])

(Those whose grace redeems the souls of others will attempt no sin themselves. [Iyengar])

(Those kindly to all creatures need not fear Any future for themselves. [Sundaram])

Pope translates the word maṇṇuyir as “human breast” and “undying souls of men” which differs from each other, while the word maṇṇuyir is used in the same sense in both the couplets in the SLT. Aiyar translates the word as “man” and “all life;” Sreenivasan translates it as “men” and “others;” Iyengar translates it as “fathers”
and “the souls of others” while Sundaram translates the word as “the world” and “all creatures.” Though the words substituted by the select translators are related to the SL word *maṉṉuyir*, no exact equivalent is available for it in the TL. As the kinds of nouns of the SL Tamil differ from that of the TL English, the translators follow the method of substituting a noun or a phrase or a clause in the place of a noun and complete their translations successfully from which a reader can grasp the contextual meaning of the SLT while going through the translated versions.

Sundaram uses the word closer to the SL word “the world” which means the entire people and living beings of the whole world and the word “all creatures” which “the world” comprises in. Pope uses the term “human breast” in order to maintain the rhyme scheme of the 68th couplet and his usage of “the souls of undying men” offers the literal meaning of the word but not the textual meaning which is the need for translating. Aiyar and Sreenivasan are of the same view in substituting the word either with the singular or the plural form of “man” in the 68th couplet which is the word-to-word meaning and not the contextual meaning, but differ in translating the word in the 244th couplet where Aiyar substitutes “all life” which stands for the entire living beings and Sreenivasan substitutes “others” which stands for the “other human beings.” On the other hand, Iyengar uses the word “fathers” and which in no way suits this context. As the word *maṉṉuyir* is the combination of the prefix *maṉ* which means “fame” or “eternity,” according to the Tamil Moli- Akarathi ‘*Tamil Language dict,*’ and the noun *uyir* which means “life” or “soul” (143), the select translators substitute various words from the TL which are closer to the SL term.
5.4. Abstract Nouns

Translating the *pañpuppeyar* ‘abstract noun’ which denotes the names of qualities or names with qualities of the SL create problem to the translators in translating them into the TL. As most of the titles of the *Tirukkural* chapters are in the abstract nouns and many of them are untranslatable, they are translated differently by the translators due to lack of equivalents in the TL, and discussing all such nouns will not be doable for this study. So, the problems faced by the select translators in translating few such abstract nouns like *pacumpul* ‘green grass,’ *kuṇam* ‘good quality,’ *natuvunilaimai* ‘the state of being just,’ *aṭakkam* ‘controlling one’s senses’ and *aṅcāmai* ‘fearlessness,’ and various methods of addition, omission and substitution followed by them to translate such nouns are discussed here.

5.4.1. *Pacumpul* ‘green grass’

The word *pacumpul* ‘green grass’ which is a compound noun according to the TL and a name with quality in the SL is used in the 16th couplet of the *Tirukkural*. The word *pacumpul* is the combination of an adjective *pacumai* ‘greenness or lushness’ and a noun *pul* ‘grass’ which poses problems to the translators.

*vicumpiŋ tuĩ viĩin allālmar rānke*

*Pacumpul talaiķaŋ paritu* (16)

The noun *pacumpul* is not properly translated by the select translators. Pope alone adds the adjective and use the term “green herb” for this, which is the near equivalent of *pacumpul*, but at the same time, the equivalent of *pul* is “grass” and not “herb.” Regarding the translations of the other select translators; they select the
exact equivalent “grass” for pul by omitting the first part of the compound noun pacumai as gap. An equivalent abstract noun for this word pacumpul in the TL English is rendering a compound noun. But among the select translators, only Pope adopts this method of translating and the other translators translate the second part of the compound noun which brings out the content of the couplet into the TL.

5.4.2. Kuṇam ‘character’

Translating the abstract noun kuṇam ‘good quality’ in the 29th couplet creates problem to the translators as it is the noun which comprises all the good qualities. The Online Tamil to English Dictionary offers the meanings of the word kuṇam as “quality, attribute or property in general, excellence, disposition, nature, temper, good disposition of the mind or body, probity, wholesomeness and healthfulness” (http://tamil.indianlanguages.org n.pag.).

\[
\text{kūṇa meṇṇuṅ kūṇrēri ninrār vekuṅī} \\
\text{kāṇmēyūṅ kāṭta laritu. (29)}
\]

Pope, Sreenivasan, Iyengar and Sundaram translate it as “virtue” while Aiyar translates it as “renunciation.” As the equivalent English word offered for the Tamil word aram is “virtue” by almost all the translators, the translation of the abstract noun kuṇam as “virtue” creates confusion to the readers who are well-versed in the SL. Also, the word “renunciation” offered as the meaning of the word kuṇam by Aiyar is extremely different from that of “virtue.” At the same time, the synonyms of the word renunciation are abjuration, abnegation, renouncement, repudiation, self-denial, self-sacrifice and so on. While all the other select translators use the word “virtue” which comprises all the above said meanings of the word kuṇam, Aiyar alone selects the term “renunciation” for it, which creates confusion to the
readers if they happened to read the other translated versions. Also, none of the synonyms of the word “renunciation” in any way matches with any one of the meanings of the term kūnam in the SL and Aiyar’s substitution of the word “renunciation” lacks in the “sense and meaning of the original” (Basnette 54).

5.4.3. Naṭuvunilaimai ‘justice’

Translating the title of the 12th chapter naṭuvunilaimai too creates problems to the translators. The textual meaning of this title is the “State of being Just” and the synonyms found in the Kaḷakat tamil akarāṭi ‘Kazhagam Tamil-Tamil dict. for this title is naṭunilai or nīti which means “justice” which has various synonyms in the TL too (588). Though finding an equivalent noun for the title naṭuvunilaimai in the TL is not possible to the translators, finding synonyms for the meaning of the noun naṭuvunilaimai in the TL is easy. So, the select translators differ in translating this title from one another. Pope uses the synonym “Impartiality,” Aiyar uses the phrase “Uprightness of Heart,” Sreenivasan uses the noun “Fairness,” Iyengar uses the noun “Equality” and Sundaram uses “Impartiality” which are related to one another in one way or the other, though all the translations cannot be considered as equivalents to the term naṭuvunilaimai in the context of the SLT.

5.4.4. Aṭakkam ‘controlling one’s senses’

Translating the abstract noun aṭakkam ‘controlling one’s senses’ in the 13th chapter, which means “controlling one’s senses, or controlling without crossing the limit, or price, or equipment,” according to the Kaḷakat tamil akarāṭi ‘Kazhagam Tamil- Tamil dict., too creates linguistic problems to the translators, since it has multiple layers of meaning in the SL Tamil (12).

aṭakkam amararu uykkum aṭaṅkāmai / āriru uyttu viṭum. (121)
(Control of self does man conduct to bliss th’ immortals share;)

Indulgence leads to deepest night, and leaves him there. [Pope])

(Self-control leadeth unto heaven, but uncontrolled passion is the royal road to endless darkness. [Aiyar])

(Who controls self, among the gods is graced;)

For want of it, in the darkest night is placed. [Sreenivasan])

(Self-restraint wins us a place with the gods’ passion is the road to hell. [Iyengar])

(Self-control takes one to the gods; / Its lack to utter darkness. [Sundaram])

Though the word atakkam means “controlling one’s senses,” it does not mean “controlling one’s own senses.” But all the select translators translate the abstract noun atakkam as “self-control or self-restraint” into English which are near to the equivalent of the SL word.

5.4.5. Añcāmai ‘fearlessness’

Translation of the abstract noun añcāmai ‘fearlessness’ creates confusion, as the select translators do not use the equivalent in spite of its availability and add their own creativity in their translations. Pope uses the term “fearless might” and Sreenivasan uses the noun “fearlessness” for añcāmai. Pope and Sreenivasan use the noun with the negative hint as that of the SLT, and by adding the word “might,” and Pope maintains the rhythm of the couplet. Sreenivasan proves herself to be the perfect translator by translating the noun añcāmai into exact English equivalent noun “fearlessness.” On the other hand, Aiyar, Iyengar and Sundaram use another term with a positive touch among which Aiyar uses the term “his own courage” for añcāmai adding a pronoun which is not used by the author of the
SLT, and Iyengar and Sundaram use the synonym “courage” without any personal noun or pronoun.

Though the panpuppeyar ‘abstract noun’ of the SL grammar and the abstract noun of the TL grammar are the same, equivalent nouns for all the SL abstract nouns are not available in the TL English. Owing to the differences in the linguistic forms of both the languages, the translators adopt the methods of using equivalent nouns whenever available or compound nouns or noun phrases and sometimes even do partial deletion to fulfill their translation.

5.5. Polysemic Words

Narain has spotlighted the “problem of translation of words having several meanings” and “problem of translating foreign, borrowed words from other languages” (101). Such words in poetry “not only carry their plain meanings but also carry cannotative, stylistic and cultural meanings” for which “the translator very rarely finds equivalents” in the TL. And such “lack of equivalents might lead to the loss of effectiveness and meaning in the translation” (105). The polysemic words such as tavam ‘meditating towards God,’ kannōṭṭam ‘observation,’ kārikai ‘beauty’ and alaku ‘paddy sheaf’ are taken for discussion under this title.

5.5.1. Tavam ‘meditating towards God’

In the 19th couplet and in six couplets of the 27th chapter entitled tavam, the word tavam has various synonyms in the SL Tamil such as kāṭu ‘forest,’ tī ‘fire,’ veppam ‘heat,’ tottiram ‘praising the God,’ vaḷipāṭu ‘worship’ and tavacu ‘meditating towards God.’ The word tavam is used in the couplet with the contextual meaning of tavacu which is a form of meditating towards God. As no equivalent word for tavam or tavacu is found in the TL, the select translators
substitute one or other word from the TL which is closer to the context of the SLT, in order to render the couplet in the TL English.

\[ tāṇan tavamiraṇṭun taṅkā viyāṇulakam \]

\[ vāṇam vaḷaṅkā teṅiṅ. \](19)

The select translators use the term “deeds of penitence” or “penance” which are some features to be followed by one who undergoes tavam. But it cannot be considered as tavam itself. In order to avoid such complications, Aiyar uses the word tapas, the Sanskrit equivalent for the SL word tavam and increases the problems of the foreign readers in grasping the contextual meaning of the couplet since both the SL word and the word used in the TLT are foreign to them. Iyengar uses the words askesis, tapas and “ascetic’s power” for the word tavam in the couplets under the same chapter and create confusion to the readers who know the SL and the TL. But, it is necessary to give either footnotes or explanatory notes for this word, which is of great use for the foreign readers to grasp the meaning and content of the SLT. At least, the translators who use other foreign term like tapas for tavam must have given some detailed notes in order to make the readers grasp the meaning without much difficulty.

5.5.2. Kaṇṇōṭṭam ‘observation’

The title of the 58th chapter kaṇṇōṭṭam ‘observation’ itself has various synonyms like kaṇṇōṭṭam ceytal ‘observation,’ kaṇ pārvai ‘eye sight,’ nākarikam ‘civilization,’ arul ‘grace’ etc according to the Kālakat tamil akarāti ‘Kazhagam Tamil- Tamil dict.,’ (271). Translating the title itself creates problems to the translators as they differ in translating the term kaṇṇōṭṭam. It is translated as “Benignity” by Pope, “Considerateness” by Aiyar, “Graciousness” by Sreenivasan,
“The Saving Grace” by Iyengar and “Compassion” by Sundaram. Though all these translations are related to one another in their meaning, they cannot be considered as equivalents to one another. For the foreign readers, it will not be a problem to grasp the content of the couplet, but for the learners or the readers who read more than one English versions, it will cause confusion to them in understanding the content of the couplet.

5.5.3. Kārikai ‘beauty’

Tiruvāḷḷuvar uses another phrase calaḷyāppuk kārikai which means the “beauty of wearing an ankle ring made of the gold from the crown of the defeated king,” in the 777th couplet. Translating this phrase as well we the word creates problems to the translators. The word kārikai means “beauty,” “woman” and “the name of a book.”

caḷaḷyāppuk kārikai nīrttu. (777)

(Who seek for world-wide fame, regardless of their life,
The glorious clasp adorns, sign of heroic strife. [Pope])

(Behold the men that care not for their lives but yearn for the fame that encompasseth the earth about: the anklet that they wear round their foot is the very feast to the eye.[Aiyar])

(Everlasting fame they ask, regardless of their life,
The anklet rings adorns such men of heroic strife. [Sreenivasan])

(Anklet-rings on their feet, they risk their lives for winning world-wide glory. [Iyengar])
(The hero is worthy of his anklet
Who gives up his life for fame. [Sundaram])

Translating the phrase caḷalyāppuk kārikai too was critical for the translators as this means the “the beauty of one who wears the ornament caḷal,” and not a “beauty” or “a beautiful woman or maid or the name of the book.” Here both the words caḷal and kārikai create problem to the translators, because it will not be enough to give the meaning of caḷal as the name of the ornament, it is necessary to bring out the significance of this particular custom of using this ornament. Translating such a culture-bound word and bringing out the ancient custom is not possible for the translators, as it needs more explanation and references and so the select translator as except Aiyar simply omit the meaning of the word yāppu ‘wear’ in their translations. Yet, the content of the couplet is brought by the term “the glorious clasp adorns” or “the anklet rings on their feet” and “worthy of his anklet.” The meaning of the term or the significance of the word caḷal can be understood with the substitution of the word “adorns” and without using the word “wear.”

5.5.4. Alaku ‘paddy sheaf’

In the 1034th couplet, a noun alaku ‘paddy sheaf,’ which has various synonyms such as “the sharp portion of a knife,” “broom,” “beak of bird,” “bunch of paddy grains or food grains,” and “glow worm” in the SL itself, is used by the author. And while translating the 1034th couplet, the translators faced problems in finding equivalent term for the word alaku which means nelkātit (the paddy grains along with their sheaf) in this context; and so they substitute words closer in meaning to the SL term.

palakuṭai niḻilun taṅkuṭaiik kīlk kānpar / alakuṭai niḻa lavar. (1034)
(O’er many a land they’ll see their monarch reign,
Whose fields are shaded by the waving grain. [Pope])

(Behold the men whose fields sleep under the shadow of the rich ears of
their harvest: they will see the umbrellas of other princes bow down before
the umbrella of their own sovereign. [Aiyar])

(Sreenivasan reproduced Pope’s rendering)

(The farmers’ rich harvests made their King strong;
Other Princes bow to him. [Iyengar])

(The might of many kingdoms comes under the shade
Of the ploughman’s full-eared corn. [Sundaram])

Pope uses the term “waving grains;” Aiyar uses “the rich ears of harvest;” Iyengar
uses “rich harvests;” Sundaram uses “full-eared corn;” while Sreenivasan gives the
English rendering of Pope himself for this particular couplet. There is no particular
equivalent term available for this term in the TL, and the word “sheaf” is the
common word used for “a bunch” or “a pile.” Instead of using the transliteration of
the specific SL term used for the harvest of paddy grains or food grains, they use
general term “harvest” alone, which makes it impossible for a foreign reader to
understand the particular term alaku used for the “paddy sheaf.” Transliterating
such polysemic words along with explanatory notes of their contextual meaning
would be of great use to the readers and learners to grasp the specific word and its
contextual meaning.

5.6. Spiritual Honorifics

Tiruvalḷuvār uses the names of supernatural characters in some of his
couplets which create problems to the translators in translating them into the TL. In
the eighth and the 30th couplets, the noun *antaṇaṇa* ‘god-like man’ which has various synonyms such as “the great or the honest or even the Lord Brahman or Siva,” in the 8th couplet, *aravōr* which means “sages or the householders or family people,” in the 41st couplet, *mūvar* which stands for “the three orders of society or life,” in the 43rd couplet, *tenpulattār* which means “the spirits of the departed ancestors” and in the 121st couplet, *amarar*, which means “the heavenly beings” used by the author, are taken for discussion.

5.6.1. *Antaṇaṇa* ‘god-like man’

In the first chapter “the praise of God,” the noun *antaṇaṇa* is used along with the adjective *aravāli* which means “the Sage who is the Ocean of Righteousness” (Aiyar 2). But the noun *antaṇaṇa* is the SL word which is of culture-bound by nature and it is not possible to find an equivalent noun or term in the TL English which is in no way related to it. So, the select translators substitute one or the other to make their translation worthwhile. While translating the eighth couplet of the first chapter, the select translators translate it according to the SLT context into English, as Tiruvaḷḷuvar means “God” by the word *antaṇaṇa*. But, translating the same word in the 30th couplet is not as easy as that of the 8th couplet because it is used in different context by the author. *Parimēlālakar* offers the meaning of *antaṇaṇar* in the 30th couplet as “those who follow anchoritic life” (Jagannathan 34).

*antaṇa renpō raṇavōrmār revvuyirkkuṇ

centaṇmai pūṇṭoluka lān. (30)*

(Towards all the breathe, with seemly graciousness adorned they live;
And thus to virtue’s sons the name of ‘Anthanar’ men give. [Pope])

(Men of renunciation are divinities because of their compassion
to creatures. [Aiyar])

(To all living creatures they are kind,
Known as the sages of mankind. [Sreenivasan])

(The virtuous alone are beautiful,
and compassionate always. [Iyengar])

(Call them Brahmins who are virtuous
And kind to all that live. [Sundaram])

Besides describing the word in his translation, Pope offers the transliteration of the word *antaṇar* and adds explanatory notes in order to avoid confusion. Aiyar substitutes the word “divinities”; Sreenivasan uses the phrase “the sages of mankind;” Iyengar uses the term “the virtuous” and Sundaram borrows the word “Brahmins,” but without any explanation or added notes. For the readers and researchers who happen to go through various translations by different translators, it will create utter confusion, because “the virtuous” need not be “the sages” and the word “brahmins” has its origin in Sanskrit. To avoid such misunderstandings, it is always a need to add footnotes or explanatory notes or at least some description of such terms used from languages other than the SL or the TL.

5.6.2. *Aṟavōr* ‘sages’

Translating the other noun *aṟavōr* also creates problems to the translators as it is a pure Tamil word relating to religious element which has no equivalent word in the TL English. Usage of different terms for the same word by different translators too makes the problem more critical to the readers. For example, the word *aṟavōr* is translated as “virtue’s sons” by Pope, “men of renunciation” by Aiyar, and “those who are virtuous” by Sundaram; Sreenivasan and Iyengar ignore
the word *agavōr* in their translations. Here too, “men of renunciation” need not be “virtuous” and those “who are virtuous” need not be the “men of renunciation.”

While translating a literary work of art, the select translators remember the fact that “translation in itself is not merely a matter of linguistics” (Zaky 2000 1). And they offer the contextual meaning though they add or delete or substitute one or more words and convey the textual effect which is more important in translation than that of maintaining a linguistic equilibrium.

5.6.3. *Mūvar* ‘the three orders of society or life’

In the fifth chapter, while Tiruvaḷḷuvar is instructing the virtues and duties of a family, he points out three kinds of people for whom the householder is the main support, in the 41st couplet through the word *mūvar*. But while translating it into English, Pope, Sreenivasan, Iyengar and Sundaram use the terms “the other orders three”, “three other orders”, “the other three orders of society” and “the other three orders” and it is clear that they use almost the same word but with difference in their order. Aiyar uses the term “three other paths of life” and the only difference in his translation is that he changes the “order” into “path.” In the translated versions, it is a need to explain the three categories of people who depend on the householder for a clear understanding of the couplet. Though Sreenivasan and Sundaram give notes on the three orders, they differ in their explanatory notes. Sreenivasan gives the three orders as “bachelorhood, retirement and renunciation” which are found among the four phases of normal human life such as “Bachelorhood, Domestic Life, Retirement and Renunciation” under Hindu social order as stated by Sreenivasan (Introduction xi). Sundaram mentions the three as “student, *vanaprastha* (a person who is living in the forest as a hermit after
partially giving up material desires) and *sanyasi*” (renunciation or abandonment) which is quite complicated for a foreign reader to grasp, since the notes given are of Sanskrit and not of English (Notes 144). Any translated version of the *Tirukkuṟaḷ* needs proper interpretation to make a reader understand the couplets. As that of an explanatory note to the *Tirukkuṟaḷ* of the SLT without which the sap of the couplet cannot be tasted, the translation too needs proper explanatory notes to understand the meaning or the significance of the couplet.

5.6.4. **Tenpulattār** ‘the spirits of the departed ancestors’

In the 43rd couplet, Tiruvalḷuvar uses the word *tenpulattār*, which means the *pitirar* which is a race of gods created during the creation time (Parimelazhakar 16). The word *tenpulattār* is translated as “the manes” (deities) by Pope, Iyengar and Sundaram; *pitis* (the spirits of the departed ancestors) by Aiyar; and “ancestors” by Sreenivasan. “The manes” are the deities or gods of the Greek mythology and *pitis* are the spirits of the departed ancestors in Hindu culture which are not the same. Though the spirits of the dead are respected as gods in Hindu culture, they are not equals to gods. Aiyar’s translation of the term as *pitis* makes confusion because he translates *tugantar* of the 42nd couplet too as *pitis* which leads a reader to compare the terms *tugantar* and *tenpulattār* and to consider them as common and the contexts as the same. But *tugantar* is the one who renounced the worldly things and affairs for the sake of spirituality while *tenpulattār* are those who passed away to eternal bliss. And, the usage of the words other than the SL and the TL may create confusion to the readers if it is not accompanied with explanatory notes or description.
5.6.5. *Amarar* ‘the heavenly beings’

Translating the noun *amarar*, which means “the heavenly beings” according to the *Kaḻakat tamil akarāti ‘Kazhagam Tamil-Tamil dict.’*, from the 121st couplet too poses linguistic problems to the translators, since it has various synonyms in the SL Tamil (32).

\[atakkam amararuḷ uykkum ataṅkāmai\]

\[āriruḷ uyttu viṭum. (121)\]

(Control of self does man conduct to bliss th’ immortals share; Indulgence leads to deepest night, and leaves him there. [Pope])

(Self-control leadeth unto heaven, but uncontrolled passion is the royal road to endless darkness. [Aiyar])

(Who controls self, among the gods is graced; For want of it, in the darkest night is placed. [Sreenivasan])

(Self-restraint wins us a place with the gods’ passion is the road to hell. [Iyengar])

(Self-control takes one to the gods; / Its lack to utter darkness. [Sundaram])

While translating the noun *amarar*, all the select translators except Aiyar use one or the other synonym for the heavenly beings such as “the gods or the immortals,” and Aiyar uses the word “heaven.” Though the word “heaven” is related to gods or heaven, substituting the word “heaven” in the translated version causes confusion, as the word “heaven” signifies a place or dwelling whether it is a belief or imagination and not the person who dwells there. The SL noun *amarar* is personal noun which is the name of the person who dwells in the heaven. Substituting an impersonal noun for a personal noun creates linguistic deviation in the translated
version. The word *amarar* is a Tamil literary word which does not have an
equivalent in the TL English and the select translators select and substitute the
words they feel closer in meaning to the SL word and fulfill their task of translating
the SLT into the TL.

One has to keep in mind that the translators translate the *Tirukkuṟṟaḷ* into
English for the foreign readers who do not know the SL and not for those who are
well versed in the SL. As there is no exact equivalent found in the TL English,
there is no possibility of translating some linguistic forms into the TL. So, the
select translators ought to substitute one or the other characteristic features of the
words, nouns or terms to fulfill the gap in their translations.

The forthcoming chapter is devoted to the study of the problems of the
translators, in translating the figures of speech such as simile, metaphor and
personification used for comparison, by maintaining the structure and content
mostly without changing the form. As pointed out in the introduction (p. 31), “each
language has its own genius” and many languages “have very rich literary
resources, both written and oral” (Nida & Taber 3-4). As all languages differ in
form and structure from one another, it is quite natural to give priority to the
content of the SLT by preserving it in the TLT. Nida and Taber too stress that “the
forms must be altered if one is to preserve the content” (5).