Chapter-X

Conclusions
Chapter-10

10.1

Conclusions:

From the above discussions it becomes clear that translation process involves many constraints and the strategies to solve them are not the same in all cases. One has to accept the inevitable events of the untranslatability in the process of translation. The reasons that account for them may differ. The factors that account for may be lexical, cultural or dialectical.

The problem of non-equivalence between two languages and cultures contributes to the complexity of the process of translation. Translation involves a method of cultural de-coding, re-coding and encoding. This process should be focussed not merely on language transfer but also on the cultural transposition. As the process involves the comparison of texts, SL and TL, equivalence becomes the central issue in the translation.

Between the two types of equivalences viz. Formal equivalence and Dynamic equivalence proposed by Nida, it is evident that a translator should strive to achieve Dynamic equivalence. This equivalence is based on the principle of equivalent effect on the readers. Formal equivalence merely focuses its attention on the message itself, in both form and content.

It is evident from the discussion that quite often there exists a gap between the Source Language and Target Language texts. This is termed as 'untranslatability. The main task of a translator is to fill this gap so deftly and achieve the dynamic equivalence so that the translation creates the same effect on the TL readers as the original literary
work does up on the SL readers. However, there has been no foolproof technique to realize this objective. The very absence of hard and fast rules signifies that the process of translation is not a mechanical activity, but a creative one. The translator's job involves a tight ropewalk, as he has to sustain the readability of the TL text and at the same time retain the originality of the text.

From the analyses of the translations of Telugu literary texts into English, a few factors that cause non-equivalence between the two languages are identified. The translators employed different ways to overcome them. The 'untranslatability' or 'non-equivalence' may be the result of the following aspects:

**Titles and illocutionary force:**

The title of a literary work will have some illocutionary force and it is the obligation of a translator to sustain it even in TL. The titles- 'Puppets' and 'He Conquered the Jungle' do retain the force in TL. 'Kanyasulkam' is the title of the play that is retained in TL as it is culture specific. 'Son Of the Soil' is the title of Telugu short story though differs in meaning from that of the original carries the same force and the writer is also satisfied with my choice of the title.

**Linguistic Features:**

The linguistic features of SL may be one of the causes of untranslatability or non-equivalence. Every language has unique features. Telugu language has many features such as agglutinative and mellifluous nature, and it is difficult to transfer the features into TL.
Vocatives, Honorific Inflections and Expletives:

The vocatives- *ore, are, er, appaa* etc.- are retained in many cases to add local flavour to the text. They do not hamper the readability.

Interjections and expletives- ‘thu’ *chii, olammoo, ayyoo, baboo, baapree* etc..a few of these expletives are retained even though they have equivalents in TL. More over the use of such sophisticated expressions like 'Oh God' 'my foot' may not be appropriate for an Indian speaker of lower status. When they occur in the speeches of educated characters, corresponding anglicised expressions are used.

Honorific inflections- *gaaru, meeru* are not common to TL. Only on few occasions they are retained in italics. The presence of honorific inflections of verbs is the salient linguistic feature of SL and the absence of such feature in TL will certainly have some effect.

Familial Relationships:

Familial relationships- *peddamma, amma, celli, akka, annayya, tammuDu, aadabidda, eduru meenarikam*, -The familial relationship terms are often retained in TL. But some times the equivalent terms in TL are also used to facilitate the comprehension of the readers. The concept of extended families and *menarikam, edurumenarikam* etc. are enigmatic to a TL reader. Hence they are supplemented with a note.

Habits and Food:

Habits such as brushing teeth with a neem stalk, smearing floor with cow dung cannot be avoided when a translator transposes two cultures.
Food items and food habits- *sankaTi, buwwalu, esaru, engili, kuditi* (for cattle), *gaarelu, gooru chutney*. Many of them are retained but with notes. When the work is meant for Indian readers, glossary is avoided.

**Dress, Equipment and Measurements:**

Dress- *parikini, ciira komgu*, the attire differs from one culture to another. A translator’s note is a must when they are retained in TL. Equipment like *etaamu* need explanation even for a SL reader who is not familiar with this out dated technology of drawing water in villages that make use of manual labour. The units of measurement such as *koss* are retained and glossed. The translators should have used equivalent or nearly so units in TL.

**Gestures:**

Gestures such as *namaskarincaDam, loTTaleyaDam, toDalu carucukumTuu*- are also difficult to be carried across with out notes. Even a little act of ‘*namaskaram*’ in SL needs an explanation like ‘to raise and join both hands in reverence as a form of greeting’. The TL such expressions such as ‘to wish, or to greet’ may miss the sense.

**Customs, Beliefs, Rites &Rituals:**

The cultural aspects of TL are difficult to be translated. The translator has no other way out except giving notes to describe a marriage ceremony, tying three knots of *taali, purohit* chanting *mantras*, performing *sandya, goodaanam*, offering *taamboolam*, making circles around deities with fire in a plate *haarati, sannayimelam taddinam and even funeral rites also differ.*

It was found to be a difficult task for a translator to explain the concept of *patiwrata* to TL readers. As the terms such as ‘chastity’ or ‘virtuous’ donot totally signify
the sense of TL term. The belief to consider the day as bad when one sees a particular 
person when he wakes up- may not be an easy concept to carry across. So is the 
expression to bless some one ‘hundred years’ ‘diiniki nuureLLayusu’. Further 
irrational beliefs sakunaalu, such as waking up oneself on left flank is considered 
inauspicious in SL which may be a strange aspect to a TL reader.- edam pakkana nidra 
leewaTam,

Myths and Legends:

The references to Hindu Gods such anjaneeyaswami, and myths is common in 
literary works. The translation certainly necessitates notes. The incidents may have to 
be explained with a brief notes on mythology. lakSmi&sarawati, mahabaaratayuddam, 
the causes for karna’s death. Draupadi, keecaka,biimaseena, narasimha, etc.. 
Geographical and Historical References: the instances where ever the translator felt 
that they were necessary for right interpretation of the text, an explanation is added. 
Sometimes they are avoided by opting for a general term. Eg. aaseetuhimacalam, 
harizan movement, videeSi wastrabahiSkarana, himdii pracaaram 
Idioms and Proverbs:

These are considered prime trouble spots for a translator. A few of them are 
retained to add local flavour to the text. But too many of them would certainly get in the 
way of the TL readers. naalugu raallu, rommu kumpaTi, puucika pulla, pappulu 
udakawu, kooDai kuustumTee, malla timid, mumta niillu, nakkunu tokki raawaDam,illu 
alakagaanee pamDaga, naaru poosina waaDu niiru., kaDupuna ceDa puTTaaDu,
Dialect:

In this aspect a translator is found helpless. It was an impossible to capture the dialectical speech patterns with variations such as 'wattadi, aali, moguDu' in TL. There have been some suggestions to use an equivalent and appropriate dialect of TL to establish the variation. This can be possible only when a translator is proficient in TL or a native speaker of it.

Reduplications & Onomatopoeic Expressions:

Telugu has many expressions with reduplications such as nuyyoo goyyo, Dabbuu gibbuu. This feature which is unique to SL can not be translated into TL. So the translators have used ordinary expressions instead. Even the onomatopoeic expressions such as bara bara, cura cura, kara kara, guna guna, vaDi vaDi, najju najju, dabhimani are translated into ordinary expressions.

Flora and Fauna:

While translating flora and fauna a translator relies on scientific names. When the equivalent vernacular names could not be found, the final choice was transliteration with a note. bibittiri flowers, sukka pamdi, baapanas ants, vampali, musTi ceTu, buuruga ceTTu, gecca poda, moodugceTTu, baagi kooma, isukadomdi, kiccili ceTTu

It is evident form the study that the translators have preferred different options in resolving the problems of non-equivalence. They have retained the SL words or expressions with or without explanations- in the context or in the notes. At times they opted for a neutral word or a general word. While translating the cultural related
concepts the translators have to rely on notes in many cases. The reader's perspective should also be taken into account while translating a literary work.

10.2 Reviewing a translation:

Another important aspect is the question of evaluation of a translation. Who should judge a translation? Often we hear of 'good' or 'bad' translations. What makes them good or bad is also a moot point. When this issue is examined one has to ascertain the type of readers for which the translation is intended. Depending on the reader the translator changes his strategies and the work also varies accordingly. If a translation is meant for a reader who 'reads' it, the aspect of fidelity to the original does not matter much. But it is difficult for a translator to satisfy a reader who 'studies' a translation. Many of the bilingual scholars come under this category. The reviews of translated works are often done by these scholars. A few of them treat the original as sacrosanct and more often they look for the inadequacy in the translation and point out them as the flaws in the translation. For instance the translation of the famous Telugu play 'kanyasulkam' by Vijayasree C and Vijay Kumar led to the harsh criticism in a local daily 'andhra jyothi'. Here it is to be noted that the reviewer is a reader who knows SL and more over he is doing the write-up for the SL readers. So it is difficult for any translation to measure up to his expectations. Moreover, he makes a statement that it is not possible to translate such a literary work that is rich in Telugu ethos. He further states that a translation should translate not only the language, but also the natural essence of life in it, the perspective and the underlying analysis of social life.

When the task assigned to the translators is so difficult, there is no point again in trying to prove that the translation is inadequate.

In the past, even in the West, translators were looked down upon. A writer actually said that they are no more than pageboys that brush the master's coat. The realisation that they are a necessary part of literature is steadily gaining ground. When all is said and done, it is better to listen to some sane advice from a translator and theorist:

"One reads a translation when one cannot read the original; hence the translation is meant primarily for the reader who has no access to the original." (Sujit Mukherjee 58)

"...No translation can ever be satisfactory to someone who has read and enjoyed the original." (Sujit Mukherjee 59)

"No reader of a translation who can read the original work should expect to be wholly satisfied with the translation."

(Sujit Mukherjee 86)

Translation is a necessary activity since it gives access of texts in one language to other linguistic groups. Further, this is a field that is being freshly explored; the insights of the previous generations of workers in this field have not been recorded. It is certain that in times to come translation becomes a valid activity and the translators will hone their skills to give satisfaction to all varieties of readers.

***