



## TRANSLATION – A STORY INTO A STORY

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India is a land of multicultural diversity, where we have people who follow different cultures, traditions, customs, rituals, faith in god, and lot so on. The land that has had given birth to variety of these components, which we could come across through literature. We come across native writers of literature and Have you ever watched any movie in another language other than your native language? How did you feel? Of course the feelings are one and the same. We can understand the study through the expressions of the characters. We may miss the original meaning but we enjoy it. We feel we would have enjoyed it more if it is in our vernacular language. May be that is the reason many of the hit movies are dubbed to various languages. There are many writers throughout the world who had penned down their works in their native languages. Many of the works have been translated into regional languages. The stories written in regional languages were translated to the other languages. That is how people across the world are able to enjoy the literature of the whole world. Is translation an easy process? The present article is going to focus on the pros and cons in translation. In this article, I am going to select a story from a magazine and translate it into English language.

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The theory and practice of translation reach back into antiquity and has notable continuity. John Dryden described translation as the judicious blending of paraphrase and metaphrase. As said in *The Translator's Endless Toil* 'When words appear literally graceful, it were an injury to the author that they should be changed. But since.... What is beautiful in one language is often barbarous, nay sometimes nonsense, in another, it would be unreasonable to limit a translator to the narrow compass of his author's words: it is enough if he choose out some expression which does not vitiate the sense', it is true that there would be certainly differences between the original creator and the translator in their ideas.

Each country may differ in its translation theories. When it comes to South, Southeast and East Asia, there are more of religious and Buddhists texts. Typical Indian translation is featured by loose adaptation, rather than a closer translation more commonly found in European countries. In Indian states more of the Sanskrit texts were translated into the local languages and Sanskrit was also used as the primary language by the government. In Chinese poetry it was more common to omit subjects. Coming to grammar, nouns have no number in Chinese, their verbs are tense-less.

There are different methods in translation. Out of which one can be said as 'black-translation. It is a translation of a translated text back into the



original text language, without much reference to the original text. Comparison of a black translation with the original text is sometimes used as a check on the accuracy of the translation. To translate a work or a text the translators should have good command over the language, be familiar with the subject about what they are translating, a profound understanding of the etymological and idiomatic expressions and a sense of when to meta phrase or when to paraphrase. Modern translation involves literary scholarship and textual revision, as there is no single text. This is particularly noted in the case of the Bible and Shakespeare, where modern scholarship can result in substantive textual changes. In English, some readers prefer James Version of the Bible to modern translations.

I took a telugu story written by Indraganti Narsimha Murthy in a news magazine. The title given by him was *Stitha Pragnatha*. The story intervenes between the relations of people in Cities and Villages. The story starts in a city in the house of the Kalindi. Kalindi is married to Sasikanth, software professional. They stay at Nizampet area in Hyderabad. Sasikanth had completely digested the metropolitan culture of Hyderabad. The story begins with his mother-in-law worshipping God at the early hours. Sasikanth feels disturbed with the sound of the bells and says to his wife, Kalindi to say to her mother to do her pooja after sometime. Kalindi doesn't like the idea. She firmly says to her husband that her mother cannot change her timings for the sake of her son-in-law. She is used to it for many years. And she also feels praying to God is not a disturbance. She doesn't like her husband to talk in such a way.

Kalindi is a beautiful, educated and submissive woman. Her charm made Sasikanth to fall on her back and marry her. He met her at her cousin's house. Her cousin, Ramesh was the friend of Sasikanth. When Sasikanth went to meet Ramesh, he saw Kalindi, fascinated by her beauty he fell in love with her. He asked Ramesh to help him in his love. As Sasikanth was a gentle man, Ramesh arranged a meeting for them to meet. Kalindi also liked him and her parents who stayed near Amalapuram came to meet Sasikanth parents. Sasikanth's father was a business man. Sundar Rao wants his son to get

married in a big hotel. But Joga Rao, Kalindi's father didn't agree to it.

Though Sasikanth was not happy at this, he didn't want to lose Kalindi for a simple reason. Sasikanth and Kalindi were married in a small village with the traditions followed by the rural people. The first seed of hatredness was sprouted in Sasikanth when he found there were no air conditioners in that village. He couldn't enjoy the taste of affections of villagers. After the marriage his father arranged a reception at a big hotel in Hyderabad. All the invitees were dressed for the occasion showing the rich cultures of the city. Jogarao and his wife Subhadra have come in their village attires. This made him irritable. He developed hatred that they were village illiterates. He avoided them in the function. They could understand his feelings and didn't cause any trouble to him.

He loved his wife but never respected his in-law's. Though Kalindi was not happy with his attitude, she didn't want to make her life miserable by fighting with him. She was quite intelligent that she didn't disturb the peacefulness in her married life. She felt sorry for her parents. His hatredness grew like a fire against his in-laws. It is a custom in Indian tradition that the son-in-law should celebrate the festivals at their in-law's house. Though he was not interested his wife dragged him to her village.

He saw that his mother-in-law treated people with her basic Ayurvedic knowledge inherited from her ancestors. Her husband and daughter told how she improved her knowledge by reading the books on Ayurveda. They were proud to say that people used to come to her even for deliveries. Sasikanth laughs at this and satirically comments that she might have earned a good amount. He also says that such people are called as quacks. Though Joga Rao and Kalindi were hurt at his behaviour they don't comment, because they are shrewd people.

After four years of their marriage, Kalindi conceives. Sasikanth looks after his wife with good care and attention. He makes her to resign to her job and takes her to a corporate hospital for checkups. As a ritual, Kalindi parents wanted to take her to the village for her delivery. But Sasikanth doesn't agree to send to the village, as he feels there are no hospitals in the village. Kalindi also supports him and



as there was no choice her parents return to their village. When the ninth month has entered, the gynecologist says that she would deliver in a week or so and she needs to undergo a cesarean and should be prepared for it.

Kalindi wants her mother to be with her. Though her husband doesn't like the idea, he had no other option. So Subadhra comes to Hyderabad to take care of her daughter's delivery. The minute she came to her daughter's house, she took the charge of kitchen. As she had good culinary arts, she managed and took care of the household activities and her daughter. Her daughter was surprised to see her mother's talent in balancing the work. In spite of her invaluable service, she couldn't satisfy her son-in-law, Sasikanth, who didn't care about her. Kalindi remembered how he called her as a quack.

After having a nap for sometime, Kalindi watched the news and observed that there would be cyclone in the coming few hours. She immediately called Sasikanth and told the news. He dismissed saying that the news would always be opposite. If they said it would rain it would be sunny. But it happened against his guess. As it was a cyclone, it had a terrible effect on Hyderabad and the city was completely surrounded in water. The apartment in which they stayed was also filled with water. Suddenly the pains started for Kalindi. Sasikanth couldn't take her to hospital. He called to the Hospital. They said they cannot do anything as the entire city was filled with water. Sasikanth didn't know what to do. He asked his parents. They said they didn't have any knowledge in such situations.

Kalindi's pains were increasing. Sundar Rao took a B.P tablet and sat not knowing what to do except saying philosophy. His wife started praying god. Sasikanth started crying looking at his wife's agony. Subhadra prayed to the goddess took milk in a bottle and entered her daughter's room. She told her daughter not to worry. The pains were natural. She would give birth to a beautiful child in a few moments. She gave her instructions to have a free delivery. In a few minutes Kalindi had a small boy. Subadhra took the boy, gave him a bath and made him to sleep beside his mother.

Subadhra brought a sweet and gave to three of them. They were surprised when she could make

all these things. She said she knew her daughter would deliver in the following two days, so she made the sweet well in advance and stored it in the refrigerator. She also said her anticipation made her to get ready with the equipment needed to make the delivery. She gave her daughter a medicine for pain and she told her son-in-law to take them to a doctor for vaccines after four or five days because there was nothing to worry at the moment. For the first time in his life Sasikanth became a human being, he looked at his mother-in-law as Goddess, who saved them from the distressed condition. He touched the feet of his mother-in-law and he also took out his cell phone to call his father-in-law to tell the sweet news. He could understand the reality that people need to have the essential knowledge to save the life of others in critical conditions. Money and power are not going to save our lives.

It is a heart touching and realistic story written by the author. In translation the nativity is missed. The names of the parents and the protagonists are native. It becomes rather difficult for the readers to manage with the new names. The traditions and cultures mentioned by the author are not familiar to many of the readers apart from South Indian states. The author gives a colourful description of the festival celebrations in remote areas. He mentioned the rangoli patterns, the sagacious attitudes of women in villages and so on which could not be clearly mentioned in the story. A few scenes from the original text lost their beauty as it is highly difficult to portray them with native designs. But I hope one can understand the essence of the story.

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