



FACTUAL AND FACTIOUS ELEMENTS IN TRANSLATION

Waheed Shafiah , A.Satya PhaniKumari

(Associate Professor , St. Ann's College of Engineering & Technology, Chirala)

(Asst. Professor, PVP Siddhartha Institute of Technology, Vijayawada – 7)



Waheed Shafiah



A.SatyaPhaniKumari

Literary translation or translation in literature is not a new word. From time immemorial people have retold stories, translated from one language to other language. Without translations we would be caged in a mono-cultural realm, knowing neither our own ancient heritage, nor the heritage of other cultures. We would never think about the 'Global Village' which unites all the cultures and traditions of various countries. Literary translations multiply the intellectuality and lead to innovations not only in literature but in several fields also. People would not be able to read Leo Tolstoy, Shakespeare, Dostoevsky, Karl Marx, Chekov, Maxim Gorky, Ibsen, Chinua Achebe, Rabindranath Tagore, SriSri etc. without translations. We never understand several theories like Marxism, Leninism, Maoism, Feminism, Modernism and the philosophies of great thinkers. Since the 1980s, translation as practice and as theory has become central to comparative literature. Regardless of the uniformity suggested by bilingual dictionaries, it is common knowledge that people do not say exactly the same things in different languages. Coming to writers' point of view it is a challenging task to the translator to interpret the views of the original writer in his/her mother tongue. This paper elucidates the importance of translation studies, various translations from West to East and East to West. This paper not only gives the idea of translation but it also tells the transformation of themes from one culture to other culture. It concentrates on Tony Morrison's new book *God Help the Child* which is translated into other languages. Some short stories have been written in various Indian languages based on the theme of *God Help the Child* and other African and Urdu/Arabic literature.

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When people are faced with a foreign-language barrier the usual way round it is to find someone to interpret or translate for them. The term 'translation' is the neutral term used for all tasks where the meaning of expressions in one language (the 'source' language) is turned into the meaning of another (the 'target' language), whether the medium is spoken, written, or signed. There are two types of people who have skills in changing one language theme into another language. Interpreters are the people who work with spoken language and translators work with written language usually. Sometimes interpreters or translators may change the original theme according to their interpretation and sometimes they may abridge the original theme because of its vast content or because of lack of time or narrative skills.

It is sometimes said that there is no task more complex than translation – a claim that can be readily believed when all the variables involved are taken into account. Translators not only need to know their source language well; they must also have a thorough understanding of the field of knowledge covered by the source text and of nay social, cultural, or emotional connotations that need to be specified in the target language if the intended effect is to be conveyed. On the whole, translators work into their mother tongue, to ensure a result that sounds as natural as possible – though some translators have argued that, for certain types of text especially in scientific material where translation accuracy is more crucial than naturalness, it makes sense for translators to be more fluent in the source language. The words that are really hard to translate are frequently the small, common words, whose precise meaning depends heavily on context. Besides, some words are untranslatable when one wishes to remain in the same grammatical category.

Translation problems can be divided into linguistic problems and cultural problems: the linguistic problems include grammatical differences, lexical ambiguity and meaning ambiguity; the cultural problems refer to different situational features. Some of the major problems of translation are over-translation, under-translation, and untranslatability. Culture constitutes another major problem that faces translators. A bad model of translated pieces of

literature may give misconceptions about the original. That is why Fionty (2001) thought that poorly translated texts distort the original in its tone and cultural references. These problems, and others, direct our attention to the work and the character of translators, how they attack a text so as to translate, and the processes they follow to arrive at the final product of a well-translated text in the target language.

Enani (1994:5) defines the translator as "a writer who formulates ideas in words addressed to readers. The only difference between him and the original writer is that these ideas are the latter's". Another difference is that the work of the translator is even more difficult than that of the artist. The artist is supposed to produce directly his/her ideas and emotions in his/her own language however intricate and complicated his/her thoughts are. The translator's responsibility is much greater, for s/he has to relive the experiences of a different person. Chabban (1984) believes that, however accurately the translator may delve into the inner depths of the writer's mind, some formidable linguistic and other difficulties may still prevent the two texts from being fully equivalent. Therefore we do not only perceive the differences between a certain text and its translation, but also between different translations of the same text.

Difficulties and Problems arising from translation process fell into four categories:-

1. Cultural difficulties: Include the proper or improper usage of certain word, phrases based on the culture of a given society as well as the specifiers of the society itself such as the education system, health care system, societal or religious taboos ...etc.
2. Conceptual /Semantic difficulties: Are those that arise in conveying the meaning of statement in a foreign language.
3. Idiomatic difficulties: Correspond to use of certain phrases, or the means of conveying ideas that are unique to a particular region, country or society.
4. Grammatical difficulties: Include difficulties linked for and based on for instance to the grammar of a given language.



This paper tells the story 'Madhurima' which was published in Andhra Jyothi Sunday book (18-12-2016) based on the story 'God Help the Child' written by Tony Morrison. The writer Sri C.V. Reddy Sastri has crafted his story Madhurima according to Indian, specifically Andhra cultural context. He has taken the significant part of the story 'colour discrimination' and altered it to Indian societal setting. Once there is a couple who are affectionate, beautiful and lovely expecting their first child. Husband takes utmost care as his charming wife is going to give him a child. Both husband's and wife's families are eagerly waiting for the new-born child because they expect a cute, divine-looking baby from this attractive couple. But to their shock, the wife has given birth to a dark-coloured baby. The baby is in pitch dark colour. Whenever the mother looks at her baby, she is unconscious. The father comes out from the delivery room speechless. He never turns up to see his daughter again. The relatives and grandparents are also stunned after looking this ugly baby.

After two months the husband has asked his wife to give him divorce. She has given him divorce and reached her parents' house with some hope. But her parents also have suspected her because of the colour of the baby. Mother gets a job in a software company and joins her baby in a child home as she feels embarrassing to tell the dark-baby as her daughter. She introduces herself to the home people as the foster mother of that child. When the home people ask her the name of the child, she thinks for some time and tells the child name is Madhurima. She thinks that it is better to lead her life alone than tell that baby as her child. She feels that she can't bear the vulgar comments of the people in her society about her character. But she often visits her child and arranges everything to her. The child grows up in the home. The caretakers tell her about the activeness of Madhurima and always praise her. Though she feels happy in her inner heart, she never reveals the truth to anyone. One day the girl asks her whether she is her own mother or aunty. At that time also she doesn't disclose the truth. Madhurima becomes an attractive girl with dark skin and she gets the resemblances of her father and mother.

She gets very good education and proves herself as a multitalented girl. With her extraordinary

skills she acquires a good job and starts earning handsome salary. She works as a freelancer for some other programs also. Now the mother is in old-age home. When Madhurima becomes the CEO of a reputed company, she arranges a party to all her colleagues and friends. To that function, she invites her aunt. She waits for a long time for her aunty but she doesn't arrive. Madhurima is disappointed. After some days she knows about the ill health of her aunt who is in old-age home. When she visits her aunt, the mother shocks at the beauty of Madhurima and finds the clear semblance of her father and mother. Though she is dark in colour, she is exquisite in her beauty and manners. The mother is quite impressed and tells Madhurima that she is her mother. But Madhurima does not believe her words and says how she gets that dark colour if she is her daughter. She says that she feels happy that aunty calls her as her daughter. Madhurima promises that she will arrange all the facilities to her and she will visit her often as she knows how difficult it is to live alone. She always shows her gratitude to her because she has spent money for her brought up and for her studies.

The story is not the true translation of Tony Morrison's book. But the writer has taken the main elements of her story and changed according to his societal rules. In the real story, the mother never tells that she is not her mother. However, she asks her daughter to call her 'Sweetness' not 'Mom'. Colour discrimination is rampant in some of the societies in America and the author stresses the treatment of white people on blacks. For this sake only Sweetness refuses to send her daughter out and becomes a tough mother. She doesn't show her love on her daughter but never tells that she is not her mother. In our Indian society, first importance is given to the fidelity of a woman. It is very common in the society that husbands suspect their wives and give them divorce whenever they get the chance. The dominance of men is shown in this story also. The author tells about the abandon of the child by its mother in the child home in a sympathetic way. But he doesn't mention the role of father. The message of the author is, if the mothers abandon their daughters, they also get the same treatment. What about fathers? They can leave their wives and they



can remarry but mothers won't. That is cultural difference.

Second story is about the difficulties of software employees taken from a Kannada story written by Sri Vasudhendra. It is translated by Sri BadariRupanagudi. The entire story is funny and thought provoking. The author has given many examples about the foreign tours of software employees and the problems they face when they receive foreigners to our country. As the author belongs to Kannada and many software companies are there in Bangalore, the story is taken from Bangalore software employees. It is very common our employees visit foreign countries to install the programs or act as intermediary sources. In one of the companies the managers want to send a person called Ismael, a Muslim to a small town in London. First he accepts to go but later he rejects because there is no Masjid in that small town. The author tells the incident in a mirthful way that the readers get understand the situation in a correct and entertaining way. The company in the small town gives the solution that they can give Ismael holiday on Friday so that he can go to London and do his namaaz. Another example which creates fun is a Chinese employee Mr. Zhang who comes to Bangalore is sent to visit a place. The Indian manger wants to show him the Big Bunyan Tree. Then the Chinese asks what other things we can observe there. When our Indian mentions about hundreds of monkeys, Mr. Zhang is excited. He wants to eat a baby monkey. Our Indian is shocked after listening to Zhang and it takes him a lot of time to convince Mr.Zhang.

Another interesting example the author tells is, when the foreigners are asked to tell their interesting objects in our country, Mr. Patrick from England tells that the eagles in our country are so fascinating because eagles are very rare in their place and they have only seven eagles. Mr. Kevin is wondered about the holes in our dosa and the air in our puris. Mr. Jepp and Mr. Andy tell that they like the artistic forms of mounds near trees. When the protagonist cannot understand what they meant, they have shown him the selfies they have taken near ant-hills. They hug the ant hills and taken photographs. The protagonist tells that they are

homes of snakes and many of them are poisonous. They are shocked and scared after knowing the truth. This is also cultural difference.

Coming to Semantic differences, 'L'Afriquen'erige plus des autels aux dieux (Africa no longer erects altars to the gods) said one UN delegates. The sentence was misheard as 'hotesodieux and translated as (Africa no longer builds horrible hotels). During a television interview in the United States, Soviet premier Khrushchev was told he was 'barking up the wrong tree'. However, this was translated into Russian as 'baying like a hound' – a highly insulting expression. Many problems occur during Bible translation. In a translation into an Indian language of Latin America, **ass** was translated as 'a small long-eared animal'. The effect was to suggest that Jesus entered Jerusalem riding on something which closely resembled a rabbit. In tone languages, it is almost impossible to adapt the words to a western melody and preserve the meaning. In one Latin American tone language, as a consequence, the missionaries found that a sung translation about 'sinners' was in fact about 'fat people'. The slogan 'come alive with Pepsi' was once translated in a Chinese newspaper (in Taiwan) as 'Pepsi brings your ancestors back from the grave'!

Idiomatic differences are very normal in translations. Second language learners encounter difficulty using English idioms that they often prefer to avoid them altogether. This difficulty may result from confusing part of an idiom they have heard but not mastered in English, as in the case of 'to go out on a stick' instead of 'to go out on a limb'. It may also be the result of transferring part of an idiom in their first language to an English idiom, as in the case of 'to spread the voice' instead of 'to spread the news' (from the Spanish *correr la voz*, "to run the voice"). When the first and second language have identical idioms, the use of transfer can result in a correct idiom, such as to take the bull by the horns (the Spanish idiom *agarrar al toro por los cuernos* is identical in form and meaning).

Grammar plays a key role in translations. Sometimes grammar is acceptable for second language learners but native speakers don't agree with the acceptable grammar. They prefer perfect



grammar. The French definite article /e/ /a/ /' / les is usually thought of as the equivalent of the English definite article *the*. However, there are many exceptions to this rule, where the translation 'shifts' from one form to another. La is translated by 'a' in *Il a la jambecassée*. He has a broken leg and I can become zero in *l'amour* 'love'.

Though there are many differences in translations, though there are a lot of imprecise and inaccurate things in translations, it is inexorable. Without translations we can't imagine this world. The duty of good translators is they must excel in both the languages and try to give accurate expressions of the writers.

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