

**TRANSLATION AS DISCOVERY THROUGH JEEVITHAM IN SATYA'S STORY**

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(Asst. Prof. of English, Vijaya Institute of Technology for Women, Enikepadu, Vijayawada.)*Life is an exquisite mosaic**We are given bits of joy and bits of care,**And we are expected to make**A thing of beauty...**- Lois Roquemore Carden*

The the short story *Jeevitham* by Sri Gandham Venkaswamy from the anthology of his short stories entitled AMRUTHA HASTHALU in Telugu, is a fair representation of an average middle-class couple, Chaitanya and Satya.

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As the saying goes with our ancestors that we should always speak good, as 'thadhasthu devatas' always bless us according to our spoken words and expressions. Chaitanya, as a writer gives a shocking twist in the story that he pens but the same occurs in his life as a boomerang. Chaitanya is a prolific novelist whose writings are well appreciated by his readers and his ardent wife Satya as well. Once it so happens that Chaitanya is pre occupied with his thoughts, of how to end a story, that he was writing for a competition and could not come up with a satisfactory ending. For a period of time, how to end the story became his obsession and finally one day his wife Sathya ends it with the death of the wife in the story, which is much-admired by Chaitanya and at the same time gets shocked by the talent that she displays. It is then that Sathya assures him:

"What's this? Why did you write like this? What made you suggest this solution? I dare

not imagine this at least in my thoughts. How can you....?" , he cried with a tremble in his voice. He took her by his hands, and she could notice that his heart throbbed hard for her.

"Look, dear!....this is a story....only a story. After all, a story doesn't have legs to walk into our life. You know this? Isn't it?" She lulled her husband, wiping the tears rolling down his cheeks.

Interestingly, the story wins in the competition and days roll by. Chaitanya feels that Goddess Saraswathi thought upon to bring about a twist in the story through Satya, and as the character Vani in the story was portrayed very close to her who became the voice of Satya. As we complete the reading of the story, we dawn upon the fact of life that it is not the men that grace women, but it is the



women that grace men. The author Sri Gandham Venkaswamy comments:

Satya's story did not remain a story. It really walked into their lives. She is 'Satyavathi', the upholder of truth. She must have written the 'satyam'. Chaitanya could not escape the fate written on his forehead. He had to abide by the lines of Lord Brahma.

Sometimes it is not accidental or coincidental, that some things happen in life quite real to the stories we read. Stories are a representation of life. They present a wide tapestry of human emotions wherein all the memories are just like yesterday's charms, which we have spun to the extent that they are very much alive in blood, despite the physical absence.

The moment when I and my colleague Mrs. V. Vishnu Vandana Devi, were reading to translate the story, it was quite difficult to interpret the text in our mother tongue reasonably and to restructure our interpretation in another language, the medium through which we pursued our education. It was something like a transcreation that compelled us to look closely at the original.

According to Lila Ray, a prominent researcher on the problems of translation states:

Translation, a growingly important subject in the matter of cultural exchange between one language area and another, is by now almost a discipline in itself.

She says that translation is a wide and intensive intellectual ferment wherein the translator emerges as a pivotal figure with triple role. In the first instance, a translator is the *Receiver* of a communication, who must understand and be excited by the work selected for translation. This excitement in fact, made us to translate *Jeevitham* to *Sathya's Story*. We understood the urge of the original author who tried to portray the human experience, while seeking to approximate the original structure. The translator then becomes the *Transplacer*, the person who carries a communication from one language and cultural context into another language and cultural context. Lila Ray states that the difference between a language teacher's 'trot' or a scholar's 'gloss' is that the cultural context is taken into consideration.

To give a complete understanding of the Telugu speaking people's culture, it is here that Sri Gandham Venkaswamy gives a note at the end of his story of why he referred to expressions like,

Lord Brahma-----the creator of this universe, according to Hindu mythology.

Goddess Saraswathi----- Lord Brahma's wife, Goddess of knowledge.

Om Purnamidam Santhi, Santhi, Santhi -----
May there be peace every where.

The third role of the translator as Lila Ray refers to is that of the *Originator* in the new language and new context. In order to justify this, the translator must know how exactly the original message is being conveyed. The translator should build the message in the new language in the new context in as closely as possible, and necessarily "true to the original and acts as a kind of lens, a viewing medium" through which one looks into the original. Exactly it is this momentous moment that a translator lives over...

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