

C H A P T E R - V

SUMMARY AND CONCLUSION

C H A P T E R - VS U M M A R Y A N D C O N C L U S I O N

In this research work, I have studied cultural and linguistic problems in translation with specific reference to Alex Haley's novel 'Roots' translated into Marathi as 'The Roots' by Sindhu Abhyankar. The source text 'Roots' is originally written in American English and the translated text 'The Roots' is in Marathi language. I have compared and analysed the source text and translated text and discussed how far the translator has been successful in retaining the message of the source text with regard to African and American cultures into Marathi, what kind of cultural and linguistic difficulties she has faced while translating the SL text into Marathi and what kind of equivalence she has established between the SL text and TL text.

The novel 'Roots' by Alex Haley represents two cultures. Those are African and American cultures. The various aspects of the African and American cultures are represented in the novel. These various aspects are related to customs, rites, rituals, conventions, traditions, beliefs, superstitions, fashions, etiquettes and manners in African and American

cultures. The translator, Sindhu Abhyankar, has represented all these aspects of African and American cultures into the Marathi text 'The Roots'.

While translating the novel from American English into Marathi, the translator has faced many problems concerned with language. Those are linguistic problems in translation. In the process of translation many linguistic problems arise at the levels of the script of American English and Marathi, patterns of sentences in American English and Marathi, clause, phrase, word and idiomatic and proverbial patterns of the languages of the source text and the translated text. While translating the novel from American English into Marathi, the translator has transferred some words of African language and American English into Marathi as those words are given in the source text. Due to the adoption of some words from these languages into Marathi, it appears that, the translator has faced many linguistic problems. However, she has used those words as close equivalents at the linguistic level and established a proper equivalence between the ST and TT.

The translator has translated the texts of African and American cultures into Marathi. Since the various aspects of African and American cultures are unknown to the reader of the

TL text, the translator has taken sincere efforts in conveying the message of the source text of those cultural aspects to the TL text reader and increasing his area of knowledge about the African and American cultures. By translating those texts of African and American cultures into Marathi, the translator has motivated the TL text reader to compare those various aspects of African and American cultures with those of Indian culture and find out the differences and similarities between those aspects. While translating those texts of African and American cultures into Marathi the translator has faced many cultural difficulties. However, she has overcome those difficulties and established equivalence between the source text and the translated text.

The translator has reflected the message of the texts of African culture into Marathi. The various features of African culture are related to customs, beliefs, rites, rituals, convention, traditions, fashions, etiquettes and manners. In order to know the success or failure of the translator in translating those texts into Marathi, let's take a brief review of those texts as follows :

1) The translator has retained successfully the text of belief associated with 'the birth of a male-child in the Mandinka tribe' into the translated text. The translated

text represents the cultural aspects 'Allah's special blessings upon the first born male child and the prosperity of the whole family' as those aspects are given in the ST. Although the TT is only in one sentence and it is smaller than the ST, the whole material of the ST is closely given in TT. It is an adequate piece of translation.

B) The translator has not translated the text 'the naming ritual in the Mandinka tribe' into Marathi. Since she has not given any information of the naming ritual in the TT, the reader of the TL text doesn't know how the ceremony of christening is performed in African. The deletion of that text in the translated text, however, doesn't create any harm to the main fabric of the story of the novel.

2) While translating the text of 'disease and the remedy over it which is prevalent in the Mandinka tribe of Africa' the translator has used closest equivalents and given an appropriate idea of the disease and the remedy over it to the TL text reader. For example, the use of the word 'द्विक्ताप' for 'fevers with heavy perspiration and trembling chills' exactly befits in translation. The use of 'Kelelalu ants' as a remedy over an injury reflects an African cultural aspect in the TL text.

Although the translator has summed up the whole paragraph of the ST into only one sentence, she has picked up every content of the diseases into the TT, which are mentioned in the ST. The translator has been successful in retaining the message of the source text.

3) The text of the death of Kunta's grandmother Grandma Yaisa and the custom associated with the burial ceremony by placing cattle-horns filled with fresh ashes all around the dead body by the young unmarried men to give strength to the dead person in the journey' is also wholly translated into Marathi. The reader of the TL text knows everything which has been given in the ST.

4) The text of the wrestler's contest is translated adequately by making use of closest equivalents for the words 'the wrestling area' reddish dust as 'आखाड्याची जागा'.

5) The translation of the text 'to harm the dung beetles and to touch a rooster's spur was even worst luck' throws full light on the superstition in African culture.

6) The text 'the killing of the white cock to make sure of the coming back of the missing person also represents a

superstition in African culture. The translator has described it fully in the TT as it is given in the ST. The use of the word 'फा' used for fathers into the TT also represents African culture. She has established equivalence by putting the word 'फा' as it is in the ST.

7) The specific use of words such as 'moons' and 'rains' in African culture for 'months' and 'years' is also clearly stated by the translator in the translated text.

In this way, the translator has tried to give a close picture of African culture into the translated text.

The translator has reflected American culture in the translated text with the help of the various aspects of American culture. Those aspects of American culture are related to customs, fashions, rites, rituals, traditions, conventions, beliefs, superstitions. While translating those texts of American culture, the translator has faced many difficulties. The success or the failure of the translator in rendering the message of the source text of American culture into Marathi can be studied as follows :

1) While translating the text of 'Kunta's auction for eight hundred and fifty dollars' the translator has picked up the word 'dollar' as it is in the source text. She has not used any Indian currency in the translated text. The

translation of the text 'choice young nigger' as 'निवडक माल' represents that the translator has deliberately avoided the word 'nigger' in translation. The use of the word 'toubob' in the TT as 'toubob' doesn't create any difficulty for the TL text reader.

2) The text of the arrival of christmas festival is translated into Marathi in a close manner. The essence of the text is wholly represented in the TT.

3) The text of the wedding ceremony of Kunta and the custom observed on the occasion of wedding ceremony, is closely followed by the translator into the TT. The reader of the TL text comes to know activities performed on the occasion of the wedding ceremony in African culture.

4) The text of the belief associated with the christening of African people is adequately translated into Marathi. Although the SL text of direct (narration) conversation is translated into the third person narration, it doesn't harm to the matter of the ST.

5) The text of the funeral ceremony of the gardener represents many activities performed on the occasion of the funeral ceremony and all those rites are represented in the TT. The translator has given a quite sufficient knowledge

of the funeral ceremony to the TL text reader. All the American cultural aspects are reflected in the TT.

6) The text of the prayer is also translated by making use of closest equivalents. The text of the belief of the concept of the rebirth is also rightly picked up in the TT as it is in the ST. The translated text of prayer conveys every cultural aspect that is given in the ST. Therefore, it is an adequate piece of translation.

In this way, while translating the texts of African and American culture, the translator Sindhu Abhyankar has used closest equivalents. She has reflected every aspect of those cultures into the TT as it is in the ST. Sometimes she has used some words from African language and American English as an equivalent in the TT. However the transference of such words into the TT doesn't cause any harm to the matter of the texts. She has translated those texts with a view of introducing some aspects of African language and American English to the TL text reader. The TL text reader understands well the every aspect of African and American culture given in the TT. No doubt, the translator has been highly successful in representing the two cultures into the translated text.