

Translations of Phakir Mohan Senapati's Autobiography: A Review

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Abstract

Phakir Mohan Senapati (1843-1918) was a versatile genius of modern Oriya literature and also the father of Oriya autobiography. His autobiography 'a:tmaji:bancarita' has been translated by two different translators into English. It was John Boulton of the School of Oriental and African Studies, London, who first translated it as 'My Times and I' in 1985. Later Jatindra K. Nayak and Prodeepta Das have translated it again with the title 'Story of My Life' in 1997. But what is surprising is that Nayak and Das have not even written a foreword to their translation when it is expected of them to state as to why they undertook the task of translating the book again when a translation was already available. So we thought it would be a fruitful exercise to compare, review, and conduct a readability test which would evaluate both the translations.

“Why is it that each generation (as George Steiner points out) retranslates the works of classical writers? It cannot be only for profit or prestige. It is surely because each age is dissatisfied with the translations of the previous age. But even efforts to ‘update’ old works, to give them a ‘modern flavour’, often fall flat.”

(Duff 1981: 63)

Introduction

According to Tytler (1791) there are the three principles of a good translation which are as follows (Malmkjaer 2005: 8):

1. The translation should give a complete transcript of the ideas of the original, which requires the translator to have perfect knowledge of the language of the original and good grasp of its subject matter.
2. The original's style should be retained, which requires the translator to be a competent stylist.
3. The translation should read like an original work, and easily, so that if the original is faulty (obscure or ambiguous), then the translator should amend it.

We have used these criteria to decide the quality of a translated text and evaluate one translation of the same SLT against another.

Horowitz remarks that autobiography is 'the representation of self for social immortality' (Horowitz 1977:178). Regarding writing an autobiography, Cellini (1500 –1571) had stated this about five centuries ago: 'All men of whatsoever quality they be, who have done anything of excellence, or which may properly resemble excellence, ought, if they are persons of truth and honesty, to describe their life with their own hand; but then ought not to attempt so fine an enterprise till they passed the age of forty' (qtd. in Symonds 1934: 71). Phakir Mohan Senapati (1834-1938) possessed all these qualifications. He was the father of social realism in Indian fiction. His first and most important novel *chama:Na a:ThaguNTha* (Six and one third acres) '...is not only free from all traces of the Bankim tradition, but it created a new world of fiction which was further expended and enriched later

in the century by several writers, and well-known master-chroniclers of social realism. Like Premchand, Tarashankar Bandhopadhyay, Takazhi Shivasankara Pillai, Pannalal Patel and Gopinath Mohanty.' (Das 1991: 296-7)

Senapati's autobiography, which is *a:tmaji:banacarita* in Oriya, was first serialized in *Utkala Sahitya* and published as a book after his death. It will attest that his accounts are very honest, vivid and interesting. It will not be out of place to mention here that he wrote and published his first short story *rebate* at a ripe age of fifty-five after his retirement at the age of fifty three. He lived for seventy-five long years. So we are all grateful to Senapati that he has left behind an extremely fascinating autobiography.

In one of the earliest and most influential papers on autobiography Gusdorf (1980: 39) has made a very significant point, i.e. that an autobiography is culture specific. In this context we should mention Toury who also says:

Translation activities should rather be regarded as having cultural significance. Consequently, 'translatorship' amounts first and foremost to be able to play a social role, i.e. to fulfil a function allotted by a community – to the activity, its practitioners and/or their products – in a way, which is deemed appropriate in its own terms of reference. The acquisition of a set of norms for determining the suitability of that kind of behaviour, and for manoeuvring between all the factors which may constrain it, is therefore a prerequisite for becoming a translator in a cultural environment. (Toury 1995: 53)

He further states, 'Verbal formulations of course reflect awareness of the existence of norms as well as of their respective

significance.’ (Toury 1995: 55). The translator should also be fully aware of culture specificity of the SLT because ‘culture specific concepts of the SL text will have to be substituted by the target culture concepts’ (Kussmaul 1995: 65). Against this background, we wish to read closely the two published translations of Senapati’s *a:tmaji:bancarita*. It was John Boulton of the School of Oriental and African Studies, London, who first translated it as *My Times and I* in 1985. Twelve years later, Jatindra K. Nayak and Prodeepta Das have translated it again with the title, *Story of My Life* in 1997. It should be noted here that Nayak and Das have not even written a foreword to their translation though it is expected of them to state as to why they undertook the task of translating the book again when Boulton’s translation was already available. On the other hand, in his ‘Introduction’, Ganeshwar Mishra has mentioned the reason to be that ‘...a classic calls for more than one translation.’ (Mishra 1997: xiii). Coming back to the issue of comparison, Jin and Nida state the following: ‘Comparing different translations of the same underlying text can be highly instructive. One may learn much from the mistakes that some translators make and even more from effective rendering of certain expressions’ (Jin and Nida 2006:16). So translation review and comparison need to evaluate the translated text as well as the translators’ intention behind translating a text. For these reasons, we thought it would be a fruitful exercise to compare, in this paper, both the translations with reference to the Oriya original, and try to determine which one is better. We will consider the following criteria for comparison.

Grammatical Features

Let us start with a close look at the linguistic strategies employed in the two translations that provide an understating of the goals the translators wanted to achieve. This involves an analysis of the use of the two kinds of voice, i.e. active and passive and the two kinds of speech, i.e. direct and reported, and the interrogatives.

Considering such aspects through examples and by comparing them with the original, statements can be made upon evaluation as to which of the two translations is closer to the original as far as syntax is concerned.

- **Voice**

A careful comparison between both the translations reveals that Boulton markedly makes use of the passive voice throughout the text. For instance, in Chapter 14, he says:

'He was housed in the corner of a cramped little ruin on the verge of collapse.' (Boulton 1985: 57)

This kind of use of the passive deepens the passive role played by the subject in the specific context.

Such an effect is lost when Nayak and Das (1997:53) use the active voice quite frequently. The same sentence has been rendered by these translators as follows:

'He was sitting silently in one corner of a small, dilapidated room.' (Nayak and Das 1997: 53)

Another instance of the passive-active contrast is as follows:

'I had been paid....in advance, by the Raja...' (Boulton 1985: 54)

'The king had made an advance of ...' (Nayak and Das 1997: 50)

- **Speech Form**

Boulton makes use of the direct speech quite consistently in the context of conversational passages and remarks. A few examples would substantiate this observation:

‘An Entrance Pass is nothing special, it seems. Our Sundar Babu’s rickety lad’s got through, so it can’t be all that difficult.’ (Boulton 1985:18)

Nayak and Das make use of the reported speech very often, as can be seen in the following examples:

‘They all felt that if a skeleton of a boy like Radhanath could pass this examination it could not be that difficult.’ (Nayak and Das 1997: 16)

‘Who’s asking prices? Give me as much rice as you can for it.’ (Boulton 1985: 28)

‘Who cared what the right price was? People took whatever they got.’ (Nayak and Das 1997: 26)

As a result of this difference, two other significant differences arise – change in the tense and in the person.

Boulton’s rendering involves use of the present tense and also the first person in the narrative whereas Nayak and Das’s rendering reflects a preference for the past tense and the third person viewpoint in the style of the narrative.

Thus, a comparison with the original clearly shows Boulton to be closer to the original.

- **Interrogatives**

Two kinds of interrogatives are in use. Boulton employs tag-questions as in the following examples (from Chapter 16):

'...those trucks can't run across fields across footpaths, can they?' (Boulton 1985: 79)

'It'll cost a pretty penny to lay tracks, won't it?' (Boulton 1985: 79)

'It could cost as much as five thousand rupees, couldn't it?' (Boulton 1985: 79)

Nayak and Das make use of wh-questions as equivalents of these. Sometimes question-forms are even absent. For example:

'How can that cart run through these cornfields?' (Nayak and Das 1997:73)

They also used simple statements:

'It will cost a lot.' (Nayak and Das 1997:73)

'The cost may be as high as five thousand rupees.' (Nayak and Das 1997:73)

It can be argued that Boulton makes use of question tags since they are used in English, and as Oriya lacks these Nayak and Das prefer not to use them in their translation.

Notice that the latter examples from Nayak and Das are not questions. On the contrary, Boulton's questions are all straightforward interrogatives. Here it is found that Boulton is closer to the original.

- **Number**

In respect of the use of number, Boulton in some instances makes use of the plural, while Nayak and Das use the singular number. For example:

‘issued warrants’ (Boulton 1985: 62)

‘issued a warrant’ (Nayak and Das 1997: 57)

‘apartments’ (Boulton 1985: 117)

‘home’ (Nayak and Das 1997: 106)

‘Astrologers’ (Boulton 1985: 119)

‘Astrologer’ (Nayak and Das 1997: 108)

However, in Chapter 19, Boulton uses the singular number when he says:

‘Do you have a pistol?’ (Boulton 1985:104)

unlike Nayak and Das, who translate the same as

‘Do you have any pistols?’ (Nayak and Das: 95).

In both the instances, it has been observed that Boulton is more in touch with the original.

Lexical and Phrasal Constructs

At the morpho-syntactic level, let us look at the choice of words and their collocations, with special reference to words used for address and reference, idiomatic and phrasal constructions, choice of lexical and clausal categories, aspects of compounding, use of Indianisms and Anglicisms.

- **Words of Address and Reference**

It has been noticed that in the use of native words like ‘Maharaja’ and ‘Maharani’ (Ch.10), Boulton is closer to the original than Nayak and Das, who use ‘King’ and ‘Empress’ (XIX)

Similarly, Boulton's 'To Bholanath, the storekeeper' (Ch.19, p.108) is a better rendition of the original than Nayak and Das's 'Dear Bholanath' (XIX: 98).

In the use of 'Babu' (p. 32) and 'Saheb' (p.21), Boulton maintains a consistent closeness with the Oriya pronunciation of these words whereas Nayak and Das use 'Baboo' (p.30) and 'Sahib' (p.19) which are not common in Oriya speech.

- **Idioms and Phrases**

Nayak and Das have been found to use more of idiomatic constructs than Boulton. These sometimes are markedly Indian whereas Boulton's usages have a wider appeal and acceptance. Consider the following examples.

Example-1

'The well-to-do engaged private tutors.' (Boulton 1985: 7)

'People of means employed private tutors for their children'.
(Nayak and Das 1997: 6)

Example-2

'But no one's fortunes run smooth for even ups and downs are a law of Nature.' (Boulton 1985:15)

'But time does not run even; every rise has to have a fall.'
(Nayak and Das 1997: 13)

Example-3

'When the Salt Offices closed down' (Boulton 1985:16)

'... the salt agency was wound up.' (Nayak and Das 1997: 14)

Example-4

‘Many of the wayside Shopkeepers were either dacoits themselves or their accomplices.’ (Boulton 1985: 19)

‘The owners of some wayside shops, thieves themselves, were also hand in glove with them.’ (Nayak and Das 1997: 17)

Example-5

‘Never did I enjoy the sympathy of friends and relations.’ (Boulton 1985: 120)

‘My own kith and kin showed no sympathy for me.’ (Nayak and Das 1997: 108)

The above examples show that the idioms and phrases used in Boulton’s translation are more natural than those found in Nayak and Das’s translation.

- **Choice of Phrasal Classes**

Considering the choices made in lexical and phrasal classes, it can be observed that Boulton’s language shows a preference for nominals, while Nayak and Das seem to prefer more of adjectives and sometimes verbs. For instance, Boulton uses ‘merchants from Holland, Denmark, France, and Britain’ (Boulton 1985: 15), whereas, Nayak and Das use ‘Dutch, Danish, French and English merchants’ (Nayak and Das 1997: 13). Similarly, when Boulton says ‘lodgings’ (p.20) or ‘contractors’ (p.13), Nayak and Das say ‘rented a house’ (p.18) and ‘took contracts’ (p.11) etc.

- **Compounding and Phrases as Opposed to Single Words**

Compounding, as a strategy to indicate socio-cultural semantics, is used differently in both the translations.

In Nayak and Das, compounds or phrases are used while referring to foreign terms or concepts, but the English equivalents used by Boulton are single words. Nayak and Das use 'riverbank' (p.11), 'fellow-preachers' (p.20), 'full poem' (p.20), and 'song in English' (p.20). On the other hand, Boulton uses 'quays' (p.5), 'brethren' (p.22), 'couplets' (p.22) and 'hymn' (p.22) respectively.

In the context of cultural expositions, Boulton uses phrases and compounds for cultural terms, while Nayak and Das use single words.

For example, Nayak and Das have used 'horoscope' (p.64), 'rituals' (p.116), 'tumblers' (p.18), and 'fakir' (p.5), whereas Boulton uses 'birth chart' (p.70), 'religious observances' (p.128), 'water pots' (p.20), and 'Muslim saint' (p.5) respectively.

With regard to style, Boulton uses compounded collocations whereas Nayak and Das use single words. the following examples are illustrative:

Example-1

'Some had children in their arms, just skin and bone, with lips glued to those hanging skin-flaps.' (Boulton 1985: 28)

'Some had in their arms withered babies sucking at thier emaciated breasts.' (Nayak and Das 1997: 26)

Example-2

'.... I saw sweepers take three and four cart-loads to the river each day.' (Boulton 1985:31)

'I have seen with my own eyes sweepers daily taking corpse-laden carts towards the river.' (Nayak and Das 1997: 28)

Example-3

‘Very devout and god-fearing,...’ (Boulton 1985:37)

‘She was very devout and pious.’ (Nayak and Das 1997:35)

Example-4

‘I had never seen her laid up with anything but filarial fever, which troubled her every three or four months.’ (Boulton 1985:37)

‘The only illness I have ever seen her with was an attack of filaria every three or four months.’ (Nayak and Das 1997: 35)

Example-5

‘I got hold of a copy of the First Book.’ (Boulton 1985:40)

‘I got hold of a primer.’ (Nayak and Das 1997: 37)

Anglicisms and Indianisms

Besides general lexical items, a special mention of terms used for units and measurements can be made here and it reflects clearly the distinct flavours of the ‘English’ and the ‘Indian’ cultures. The following examples are illustrative:

Example-1

‘Three quarters of them were salt-carriers’ (Boulton 1985: 13)

‘Seventy five percent of these carrying salt....’ (Nayak and Das 1997: 11)

Example-2

'I discovered that the present king had already managed to inflate the slight remaining debt to a solid quarter of a lakh.' (Boulton 1985:118)

'I found that, thanks to the present king, the small parental debt had increased to twenty five thousand rupees.' (Nayak and Das 1997:107)

Example-3

'The other two or three palm-leaf manuscripts and a garment about nine cubits long.' (Boulton 1985:07)

'Two or three palm leaf manuscripts and a piece of cloth about three yards long on the other.' (Nayak and Das 1997:06)

It can be seen that the expressions used by Boulton are closer to the original and not the ones used by Nayak and Das.

Certain other lexical contrasts that denote culturally distinct linguistic items are as follows:

Example-1

'Finally she triumphed, and I began to convalesce.' (Boulton 1985: 5)

'At last, Thakurma won, and I grew better.' (Nayak and Das 1997: 5)

Example-2

'The illness ceased: I survived.' (Boulton 1985: 6)

'The illness was over: I survived.' (Nayak and Das 1997: 5)

Example-3

'The teaching was limited to how to correspond with one's father and brothers and how to appeal to the law-courts.' (Boulton 1985: 12)

'His job was confined to teaching students how to write letters to their relatives and letters to the court.' (Nayak and Das 1997: 10)

Example-4

'If the sails were too large, the vessel might capsize in a high wind.' (Boulton 1985: 13)

'If the sail was too large, a strong wind might overturn the ship.' (Nayak and Das 1997: 11)

Example-5

'I studied grammar and lexicon with the school pandit.' (Boulton 1985: 17)

'With the help of the pundit, I learnt Sanskrit vocabulary and grammar.' (Nayak and Das 1997: 15)

Example-6

When Gadei got wind of any, he sent out his underlings to rob them. (Boulton 1985: 16)

The Gadei, their chief, would send his men to attack. (Nayak and Das 1997: 16)

Example-7

On the roads, the river-ghats, by bathing tanks and in the woods, wherever you looked, you saw only corpses. (Boulton 1985: 28)

The village streets, the bathing ghats, the jungle-all were strewn with dead bodies. (Nayak and Das 1997: 26)

Example-8

The Government, recalling, we presume, the commissioner's earlier letter telegraphed, 'you telegraphed to send rice, but rice can not be sent by telegraph.' (Boulton 1985: 30)

The Government, possibly with the Commissioner's earlier letter in mind, wired back – you have asked for food grains, but food supplies cannot be sent by wire. (Nayak and Das 1997: 28)

Example-9

Radhanath Babu said: 'The way you established the Utkal Press should be chronicled in letters of gold.' (Boulton 1985: 36)

Radhanath Baboo looked in my direction and said, "History will record in letters of gold the hardships you endured in order to found the printing company." (Nayak and Das 1997:33-34)

Example-10

She possessed but three bamboo baskets: a small one filled with various roots and medicaments; (Boulton 1985: 38)

Her worldly goods consisted of three bamboo chests. The first was full of all sorts of herbs and roots; ... (Nayak and Das 1997: 36)

Example-11

The school was entirely financed by subscriptions. (Boulton 1985: 41)

The school was run on donations. (Nayak and Das 1997: 38)

Example-12

I replied, 'in the presence of a nephew, no bastard can become heir.' (Boulton 1985: 49)

I replied, 'According to article 25 of the Garjat code, the son of a concubine can not become an heir while there is a nephew alive.' (Nayak and Das 1997: 38)

Stylistic Devices

Distinctions in style emerge from the differences in the social, cultural, and linguistic backgrounds of the translators. Let us now consider some such stylistic differences in both the translations.

Titling of Chapters: In comparison with the original, it has been confirmed that in almost all cases, it is Boulton who is closer the original in providing titles. For instance, while Boulton uses 'A Terrible Famine in Orissa' (Ch.8, p.27) or 'Dewani in Daspalla' (Ch.16, p.73), Nayak and Das use 'The Famine (1866)' (VIII, p.25) and 'Daspalla (1884-86)' (XVI, p.68) respectively.

Boulton additionally provides information about the age of the author, along with the chronology of years, in each chapter's title. This, for example, can be seen in: 'Dewani in Daspalla (1884-86).' It reflects that Boulton's scholarship on Senapati is more intensive than Nayak and Das.

Treatment of Oriya Terms: While considering how native concepts and terms have been treated, it should be mentioned that Nayak and Das provide a 52-word glossary at the end of their translation. It can also be observed that the aim of circumlocutory definitions of such terms given there is just to impart a strong native flavour.

Boulton does not provide any glossary. On the other hand, he tries to briefly define these terms, wherever they occur. Since the English speakers are most likely his target readers, he provides English equivalents of these terms.

Cultural Distinctions

People, places, religion, society, food and costumes are the areas where linguistic aspects of culture distinctly show up. Culture-specificity and context-sensitivity are markedly differentiated in both the translations under consideration.

- **Kinship Terms**

Boulton has anglicized the terms for address as well as reference. He uses capitalization to indicate the kinship terms, e.g. 'Father' (p.4), 'Dad' (p.4), 'Uncle' (p.13), 'Granny' (p.1) etc.

Unlike him, Nayak and Das use these terms with the genitive pronoun, e.g. 'my father' (p.4), 'my father' (p.4), 'my uncle' (p.11), or

retain the original term, like 'Thakurma' (p.1). But comparatively speaking, Boulton is found to be closer to the original than Nayak and Das.

- **Costumes**

In the terms used for clothing and other accessories, Boulton's usages are more faithful to the original than those in Nayak and Das's translation.

The expressions like 'breeches' (p.6), 'coat' (p.6), 'washed piece of cloth' (p.7), 'soiled napkin' (p.7) used by Boulton are more befitting than 'shorts' (p.5), 'shirt' (p.5) 'loin cloth' (p.6), and 'dirty towel' (p.6) respectively found in Nayak and Das. Specifically, Boulton's 'Red lacquered cane' (p.6) is definitely better than a 'red walking stick' (p.5) used by Nayak and Das.

- **Food**

Turning to words relating to food and cutlery, Boulton has used 'rice' (p.11), 'paddy' (p.28) and 'toddy' (p.90), and 'liquor' (p.83). For the Oriya word *loTa*: (a small metal container), Nayak and Das, who usually retain the native terms, have consistently used 'tumbler' (p.6) that is conceptually quite different. Boulton uses the word 'water-vessel' (p.7), that is a clear case of under translation, and hence, acceptable.

- **Personification**

Culture is expressed candidly in the case of personification of certain nouns. Despite Anglicisms like 'Death' and 'Ladyluck,' Boulton has been found to be more faithful and his usages are more appropriate. Though Nayak and Das use expressions like 'Yama, god of death' and 'goddess of wealth' they are less appropriate than those of Boulton.

Boulton has tried to achieve through capitalization what Nayak and Das put forth through circumlocutions or redundancies.

- **Occupational Terms**

Equivalence with reference to the occupational terms cannot be compared since Boulton uses English terms 'teacher,' 'Station superintendent,' 'naught pupil,' 'peon,' etc., whereas Nayak and Das prefer to transliterate the native Oriya terms 'abadhan,' 'daroga,' 'sunya chati,' 'chaparassi' in Chapter-3.

- **Personal and Place Names**

With reference to personal names and place names, three aspects of difference can be considered i.e. spelling, extent of description, and social semantics.

As far as spelling conventions are concerned, Boulton 'ses an Anglicized orthography, as in names like 'Vanamali Vacaspati' (p.130), 'Vaisnava' (p.11), etc., whereas Nayak and Das try to capture the native pronunciation, as in 'Banamali Bachaspati' (p.10), and 'Baisnab' (p.9). The point here is that Oriya does not have /v/ and that is why Oriya speakers substitute it for /b/. Here Nayak and Das are closer to the Oriya pronunciation.

Concerning the extent of description of names, Boulton provides a clear definition alongside the occurrence of the name, e.g. 'Lord Jagannatha's Car Festival' (p.4), 'Jhareswar Mahadev' (p.14). This in fact has been found to be closer to the original than Nayak and Das, who use 'Car Festival' (p.4), 'Lord Mahadev' (p.12).

Place names are identically treated in both the translations, except in a single instance where Boulton has renamed a place actually referred to. The place name 'Rameswar' (p.17) has been reproduced as it is by Nayak and Das, but Boulton has changed it to 'Cape Comorine' (p.20), which in fact refers to another place, i.e. Kanyakumari. This probably has been done for the sake of easy comprehensibility on the part of the Western readers.

While using address terms, Boulton has been found to carry his Anglicization a little too far, especially in the use of words and names like 'gentlemen,' 'Pandit,' 'Saheb,' 'Reverend', etc. But in this case, Nayak and Das maintain closeness with the original through faithful renderings like 'Baboo Biswanath,' 'Toynbee sahib', etc.

- **Religion**

A comparison of certain expressions used in both the translations reveals Boulton's religious faith as against that of Nayak and Das,

For example:

Boulton	Nayak and Das
'Lord's command' (p.5)	'God's will' (p.5)
'brethren' (p.22)	'fellow preachers' (p.20)
'providence' (p.22)	'fate' (p.20)
'god-fearing' (p.37)	'pious' (p.35)

It is Boulton who uses 'hymn' (p.22), 'brethren' (p.22), and 'Mission Head' (p.23), but Nayak and Das refer to these as 'song in English' (p.20), 'fellow preachers' (p.20), and 'principal preacher' (p.21).

Christianity talks about 'Lord' and 'providence.' Hindus generally refer to 'God' and the deed of one's actions is a word like 'fate' and not 'providence.'

A crucial difference in the religious attitudes can be noticed in chapter-7 where Boulton's Christian sentiment speaks all embracingly through the 1st person pronoun, e.g. 'The Lord Jesus Christ is our Savior' (p.23). For the same sentence, Nayak and Das use the 2nd person pronoun, e.g. 'Lord Jesus is your Saviour' (p.20).

Following the Indian tradition, Nayak and Das use 'Fakirs' (p.5), whom Boulton calls 'Muslim saints' (p.5). Boulton refers to the 'Muhammadan name' (p.5) and 'Persian School' (p.11) while Nayak and Das use the 'Muslim name' (p.5) and 'Parsi School' (p.10).

It is evident through such usages that there exists a gap in the understanding of certain concepts between the two religions set in two different cultures.

Spelling and Orthography

As stated in his 'Note on Spellings,' Boulton avoids the use of diacritics. Spelling should primarily represent the broad or phonemic transcription, because 'it is important for translators to be able to distinguish clearly between sound representation in standard writing systems and the actual sound used in speech' (Malmkjaer 2005: 70). Boulton follows the Anglo-Indian pattern, i.e., standard English spellings for names and terms, e.g. 'Babu' (p.20), 'Visvanatha' (p.21). But Nayak and Das use phonetic or narrow transcription for the same, e.g., 'Baboo' (p.18), 'Biswanath' (p.19).

Though terms are italicized in both translations, Boulton makes use of an extra 'a' in the word-final position to represent the Oriya pronunciation, e.g. 'Ramayana' 'Mahabharata,' 'Apurva milana' (Marvellous Meeting) (p.131). This is not so in Nayak and Das, e.g., 'Ramayan' 'Mahabharat,' 'Apurba Milan' (p.119).

An Evaluation

Finally, a readability test was conducted on the two translations to find out which is more readable and communicable to the readers.

A few pages randomly selected from both the translations were given to ten native English speakers from the United States who were on the University of Hyderabad Campus. The same portions were also given to ten Indian English speakers. For this test, we have used the following five-point scale, i.e. very good, good, neutral, bad, and very bad, and collected answers from both the groups.

Except two, whose answers were not specific, all others agreed that Boulton's rendering was more appealing and described it as being more 'literary', 'aesthetic', 'interesting' and 'natural.'

Conclusion

The following conclusions can be drawn from what has been discussed above:

- a) Boulton's translation proves to be more in line with the original and that is why it is a better translation.

- b) Boulton's purpose of translating Phakir Mohan was to 'bring him to a wide audience.' He has hinted at this in

the 'Author's Preface' (1985:viii). Being a native speaker of English who knows the Oriya language and culture very well, he aims at a close reading of the original and has tried to provide the same to his readers, who face a new socio-cultural milieu. On the other hand, Nayak and Das are native speakers of Oriya, and that is why they cannot be expected to exploit the linguistic genius of English to the fullest extent. So it supports the position that it is preferable to translate from L2 to L1 not vice-versa.

- c) Boulton is a Phakir Mohan scholar, while Nayak and Das are not. This may be an important factor that has helped Boulton to contextualize his translation in a better way than Nayak and Das. So a translator who is also an intensive researcher on the author is likely to be a better translator than a translator who is not.

- d) The readability test suggests that both the English native speakers and Indian English speakers found Boulton's translation more literary, aesthetic, interesting, and natural.

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