Overcoming Cultural Untranslatability: With Special Reference to Wikramasinghe's 'Gamperaliya' and its English Translation, 'Uprooted' by Lakshmi de Silva and Ranga Wikramasinghe

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*Abstract:-*Translators encounter numerous issues in the process of translation. One of such issues is untranslatability, which occurs with the difficulty of finding appropriate target language equivalents for the source language terms, phrases or concepts. According to J. C. Catford, there are two categories of untranslatability namely linguistic untranslatability (LU) and cultural untranslatability (CU). To overcome these untranslatable scenarios, translators use several translation strategies. However, overcoming CU is problematic than LU. The purpose of this study was to discuss how this issue of CU has been overcome in the context of indigenous literature in Sri Lanka referring Wikramasinghe's 'Gamperaliya' and its English translation, 'Uprooted'. In this regard, the aforementioned novel and its translation were comparatively analyzed by using content analysis method. Theoretical reading materials related to the concept of untranslatability and regarding different translation techniques were also referred. In conclusion of this study, it was investigated that the novel 'Gamperaliya' is rich in cultural aspects where both translators found some difficulties in predisposing them for the target language audience. To overcome CU, translators have used different strategies individually and in combination of them such as the methods of Paraphrase, Regular Borrowing, Sentence Embedded Annotated Borrowing, Converted Borrowing, Loan Blend, Literal Translation, Calque, Equivalence, and Compensation. Two novel translation techniques, which fabricated with the combination of Borrowing and Equivalence, and Borrowing and Literal Translation have been invented and used. In addition to that, to overcome the CU in this context, they have even engaged in neologism and in utilizing the techniques of omission and addition. However, it was determined that the translators were not able to solve all scenarios of CU. Mistranslations and inconsistency of translated terminologies has negatively affected the understandability of the translation. This research proposed that these facts should be considered to make appropriate editing to 'Uprooted' in the future.

Keywords: Cultural Untranslatability, Indigenous Literature, Linguistic Untranslatability, Neologism, and Translation Methods

Abbreviations

SL - Source Language

TL - Target Language

ST - Source Text

TT - Target Text

CU - Cultural Untranslatability

LU - Linguistic Untranslatability

FN - Footnote

I. INTRODUCTION

The word 'translation' implies to several meanings of which the general meaning is the 'conversion of something from one form or medium into another' ("Translation | Definition of translation by Lexico", 2019). In the context of the field of Applied Linguistics, it implies to the meaning of rendering particular written information from one language into another. According to the translation theorist, Peter Newmark, translation is the 'rendering the meaning of a text into another language in the way that the author intended the text' (1988).

The fundamental purposes of translating information from one language (Source Language (SL) to another (Target Language (TL)) are to overcome language barriers faced by people who do not share the same language of the original (Source Text (ST)) and to expand knowledge with different nation. Therefore, 'translators' who are well-experienced and having a sound knowledge in both SL and TL and of the subject matter of the ST are undertaking this process to fulfil these requirements. However, there is some situation in which any translator faces issues in this process of translation. That happens mostly in situations of finding equivalents for the SL terminologies in the TL. This issue is proclaimed by J. C. Catford in the following perspective.

> For translation equivalence to occur, then, both SL and TL text must be relatable to the functionally relevant features of the situation. A decision, in any particular case, as to what is functionally relevant in this sense must in our present state of knowledge remain to some extent a matter of opinion. (Catford, 1965)

He stated that if there is no issue in finding equivalents in the TL, both SL and TL must share same linguistic and cultural

features and therefore, emphasized that such situations are as rare as each language have their own inherited features or adapted features with the development of the language. Situations in translating where there is no equivalent for any particular term or concept are defined as 'Untranslatability'. It is,

> an indisputable fact that differences between languages do not 'mesh together' in that unique configurations of grammar, vocabulary, and metaphor, which one finds in each language inevitably have some bearing on the types of meaning that can be comfortably expressed in that language. (Shuttleworth & Cowie, 2014)

This has been further defined in the following manner by Catford as,

> Translation fails or untranslatability occurs when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text. Broadly speaking, the cases where this happens fall into two categories. Those where the difficult is *linguistic*, and those where it is *cultural.* (Catford, 1965)

As classified by Carford, there are two situations of untranslatability such as 'Linguistics Untranslatability' (LU) and 'Cultural Untranslatability' (CU). LU occurs when the linguistic features of the ST cannot be substituted adequately in the TL. Cultural untranslatability refers to the translation difficulties that originate from the gap between the SL culture and the TL culture. This occurs specially in rendering cultural aspects of a language such as names of people, clothes, foods, and abstract cultural concepts and terms. It makes the rendering of the ST more difficult in the TL. Further, he argues that 'LU is due to the differences in the SL and the TL, whereas CU is due to the absence of the SL culture in the TL culture' (Bassnett, 2002). This fact of language gap can be defined as 'metalinguistic lacuna'. According to Catford, CU, which can be mostly seen in literary translations, is more problematic. Therefore, this study mainly focused on this situation of CU and how it can be overcome by translators focusing on one of the indigenous novel in Sinhalese and its English translation.

A per the idea of Eugene Nida 'solutions to translation problems should be ethological and dependent on the translator's acquisition of sufficient 'cultural information' (2015). Moreover, taking the concept of untranslatability into discussion, some theorists suggested various methods of translation to reduce the untranslatability and specially the CU. One of such theorists is John Dryden who presented three translation methods into which all translation methods can be reduced in the preface to his translation of Ovid's Epistles in 1680.

1. 'metaphrase': 'word by word and line by line' translation, which corresponds to literal translation;

2. 'paraphrase': 'translation with latitude, where the author is kept in view by the translator, so as never to be lost, but his words are not so strictly followed as his sense'; this involves changing whole phrases and more or less corresponds to faithful or sense-for-sense translation;

3. 'imitation': 'forsaking' both words and sense; this corresponds to Cowley's very free translation and is more or less adaptation. (Munday, 2001, p. 25)

Further, Jean Paul Vinay and Jean Darbelnet in 'A Methodology for Translation' (1958), which carries out a comparative stylistic analysis of French and English, stated seven methods of translation to overcome LU and CU. Though it is based on the language pair of French and English, it is applicable for any language pair of which untranslatability occurs. Accordingly, two translation strategies were mainly identified namely direct and indirect or oblique translation methods. While borrowing, calque, and literal translation belong to the category of direct translation, transposition, equivalence, modulation, and adaptation belong to indirect translation methods.

1. Borrowing: There are several sub-categories of borrowings as follows,

- Regular Borrowing: SL word is transferred directly to TL by transliterating it. E. g. ගාථා – gāthā (what proposed by Vinay and Darbelnet)
- Converted Borrowing / Double Borrowing: directly transliterating another form of the SL term e. g. නිවන් -Nivan(Sinhalese Term) > නිර්වාණ (Sanskrit Term) > Nirvāna (proposed by Jayamal de Silva)
- Annotated Borrowing: A combination of borrowing and annotation (proposed by Jayamal de Silva)

    1. Footnote (FN) at the end of the page or at the end of the whole document

        e. g. කිරිපළු-kiripaḷu

        FN: Buchanania Latifolia [botanical term]

    2. Text Embedded

        ➢ Sentence Embedded – e. g. බුද්ධවංස - 'Buddha Vaṁsa'or the 'Chronical of Buddha'
        ➢ In Bracket – e. g. පාණ්ඩුකම්බල, - pāṇḍukambala (seat of pale yellow stone)

- Loan Blend: A combination of both borrowing and literal translation. e.g. කසී වතෙහි - Kasī cloth (proposed by Charles F. Hockett)

2. Calque: This is 'a special kind of borrowing' where the SL expression or structure is transferred in a literal translation. (e. g. තෙරුවන් –teruvan- triple

gem) Vinay and Darbelnet note that both borrowings and calques often become fully integrated into the TL, although sometimes with some semantic change, which can turn them into false friends.

3. Literal translation: This is 'word-for-word' translation, which Vinay and Darbelnet describe as being most common between languages of the same family and culture (e. g. එකඟසිත් – ekangasit- peace of mind). 'Literal translation is the author prescription for good translation: literalness should only be sacrificed because of structural and metalinguistic requirements and only after checking that the meaning is fully preserved. But, say Vinay and Darbelnet the translator may judge literal translation to be 'unacceptable' because it:

   a. gives a different meaning;
   b. has no meaning;
   c. is impossible for structural reasons;
   d. does not have a corresponding expression within the metalinguistic experience of the TL;
   e. corresponds to something at a different level of language.

   In those cases, where literal translation is not possible, Vinay and Darbelnet say that the strategy of oblique translation must be used'

4. Transposition: This is a change of one part of speech for another without changing the sense. Vinay and Darbelnet see transposition as 'probably the most common structural change undertaken by translators'.

5. Modulation: This changes the semantics and point of view of the SL.

6. Equivalence: Vinay and Darbelnet use this term to refer to cases where languages describe the same situation by different stylistic or structural means. Equivalence is particularly useful in translating idioms and proverbs.

7. Adaptation: This involves changing the cultural reference when a situation in the source culture does not exist in the target culture. (Munday, 2001)

II. METHODOLOGY

The present study was basically a corpus based qualitative research in which content analysis technique was used. This research was mainly conducted by using both primary and secondary data. As for the primary data, the Sinhalese novel 'Gamperaliya' by the Sri Lankan novelist Martin Wickramasinghe and its English translation 'Uprooted', by Lakshmi de Silva and Ranga Wikramasinghe were analyzed in order to find solutions for the subjected research problem. This selected original Sinhalese novel is the first of three novels known as the Koggala Trilogy of which 'Kaliyugaya' and 'Yuganthaya' are the other two novels. Gamperaliya was published in 1944 discussing the social changes in Sri Lanka in the early part of the 20th century, which is the period around 30 years earlier when the country was under colonial

rule. The 51st edition of the original novel and the 5th edition of the translation were analyzed. As for the secondary data, e-books, previous research papers, and lecture notes related to the main concept of this study and printed as well as online dictionaries were referred. In order to analyze the collected data, translation methods proposed by different translation theorists such as J.C. Carford, Jean-Paul Vinay, Jean Darbelnet and John Dryden were studied and used.

III. RESULTS AND DISCUSSION

The collected primary data were analyzed by using the content analysis method under the following sub-sections in order to emphasize the various translation methods used by the two translators of 'Uprooted' to overcome the Cultural Untranslatability and further, to define whether they have successfully conveyed them in the TL. The following sub-categories can be defined as the most important situations where CU occurred.

1. Title of the Novel

Translators should give an especial focus on how to translate the title as it is important for the TL readers to get an idea about the text. This should be considered especially in translating titles of literary texts. The importane of accurately converting the title is seen as,

> 'Literal translations of titles will often fail to grab the prospective audience for the book. Sometimes a complete change is required to make the book saleable in English-speaking countries, and difficult decisions may have to be made. Ultimately, the title is a commercial decision on which the publisher will have the final say, but creating a bland new title in order to avoid alienating readers is not good practice. So literal translations are often a dreadful mistake when it comes to titles, and editors and translators must be prepared to be creative.' (Paul, 2009)

The author's intention of entitling the novel as 'Gamperaliya' (ගම්පෙරළිය) in this novel was to symbolize the whole story of the novel through the title. He proclaimed the social changes taken placed in the early part of the 20th century or the period around 30 years earlier the colonial rule in Sri Lanka. 'Gamperaliya' vividly exemplifies the changing village or the gradual transformation of the traditional village culture to urban culture in that particular period with the influence of Colonial culture and the Western education system. The translators have translated the title as 'Uprooted' giving the meanings of 'to pull out by or as if by the root', 'to remove violently or tear away from a native place or environment', 'to destroy or eradicate as if by pulling out roots', or 'to displace, as from a home or country; tear away, as from customs or a way of life' ("Dictionary.com", 2019). Though the English title 'Uprooted' does not give the exact literal translation of the Sinhalese title, the translators used the translation method of Equivalent and translated it in the way of giving the intended meaning.

2. Terms related to Religions, Beliefs, and Traditions

Sri Lanka is a country which inherits a long history and a rich culture. It is a culture that includes multiple religions, traditions, and beliefs. An especial fact that visualizes in this scenario is the specific language usage that owns in these specific fields. Therefore, CU would happen if that content of SL does not exist in the TL. In this context, numerous situations can be seen in which CU has taken placed. These situations show how culture, tradition, codes of conducts, religious beliefs, and fictitious beliefs are highly appreciated by the society involved in this novel and how difficult it is to convey them into another language, which owns completely a contrast cultural background. Following examples clearly proclaims how the two translators have overcome those situations.

- ʻඋන්ට කවුද **හිර** දෙන්නේ?ʼ-Unta kavuda hira denne ? (p. 40, 45)

  ʻWho will give anyone in marriage to the likes of such people?ʼ (p. 30)

  ʻHow can you even think that we would consider a marriage proposal from such people?ʼ (p. 35)

In this context, the translators have not found a direct translation for the cultural term ʻහිරʼ -hira and therefore, followed the method of Paraphrase in which the translators have amplified the Sinhalese term in English preserving the sense of the word. However, as shown in the above example they have explained the particular term in two different wordings in two situations.

Usage of Sentence Embedded Annotated Borrowing can be seen profusely throughout this translation such as the following situations in which the CU term has been transliterated in TL letters and an explanation in TL is followed by it.

- යන්තර-මන්තර ගුරුකම් (p. 65)

  ʻYantra-mantra-gurukamʼ, the collective village idiom for amulets, incantations, spells, and the like (p. 54)

Though there is an English term for the Sinhalese term ʻපිදේනිʼ-Pidēni as ʻoblationʼ, the translators have refrained that term and preferred the following method of Sentence Embedded Annotated Borrowing.

- පිදේනි- Pidēni (p. 67)

  Pidēni, the stand carrying offerings to demon spirits, exposed to the stares of the exorcists (p. 56)

The usage of Converted Borrowing can be also seen in number of situations in which another form of the SL term is borrowed and transliterated it in TL letters.

- සෑය- Sāya (p.162) – the dāgäba (p. 150)

Here, the translators have used another Sinhalese form of the word ʻසෑයʼ, -Sāya- which is ʻදාගැබʼ- dāgäba in the translation and transliterated it.

The method of Loan Blend was used in the following example, in which the word ʻබෝʼ-bō was borrowed from the SL and ʻරුකʼ –Ruka was translated by using the method of Literal Translation, which gives the English term of that word.

- බෝ රුක (p. 161) – Bo-tree (p. 150)

There are instances, where the translators have combined multiple translation methods when CU occurred as follows.

- ʻවෙදෙකු ලවා ලෙඩාට වෙදකම් කරවන ... ʼ-vedeku lavā karavana (p. 64)

  ʻsupplement treatment by a practitioner of Ayurveda, the ancient system of traditional medicine…ʼ (p. 53)

In the above example, the translators have used the method of Paraphrase as ʻsupplement treatment by a practitioner of Ayurveda,ʼ at the first stage and the method of Sentence Embedded Annotated Borrowing as ʻAyurveda, the ancient system of traditional medicineʼ at the last stage, which explained the borrowed term.

- යකැදුරකු ලවා යකැදුරකම් කරවීම- yakäduru lavā yakädurukam karavīma (p. 64)

  the services of a village shaman, the Yakädurā, literally ʻone who gets rid of bad spiritsʼ. (p. 53)

Here, the translators have used both Literal Translation method as ʻthe services of a village shamanʼ as well as Sentence Embedded Annotated Borrowing as ʻthe Yakädurā, literally ʻone who gets rid of bad spiritsʼ.

In converting some CU terms, a special sign of neologism can be seen. The translators have invented new terms as mentioned in the following example. They have proposed the term ʻlight-gazerʼ in the TL providing an explanation of that term followed by it.

- අංජනම් එළිකාරයා- aṁjanam eḷikārayā (p. 65)

  ʻlight-gazerʼ who read the future through the flame of a lamp placed before a circular patch of lamp-black (p.53)

In the following example, the Sanskrit term of the Sinhalese word ʻසක්කරයාʼ, - Sakkarayā which is ʻසකුʼ- Sakra was used by transliterating it together with an English translated phrase. Here, they have used both methods of Converted Borrowing and Paraphrase.

- සක්කරයා (p.155) – the Lord of Heaven, Sakkrayā (p. 143)

Moreover, when translating some CU, the translators have translated the same SL term variously in several situations. While the word ʻතොවිලයʼ- tovilaya has been translated by using the method of Paraphrase in page number 55, it has been translated by using the combination of Borrowing and

Equivalence in page number 91 as 'tovil ceremony'. This can be considered an especial types of Borrowing. Further, on the same page this term has been translated in a quite different way as 'tovil exorcism'. Here, this term has been translated in both ways of using methods of Borrowing and Literal Translation simultaneously. Though, the term 'exorcism' gives the same meaning of the SL word 'තොවිලය'- tovilaya, they have not used it sporadically in any situation. These two methods of translation can be defined as two new methods of Borrowing.

- තොවිලය -tovilaya (p. 67, 102)

    1. the performance of a series of rituals (p. 55)
    2. thovil ceremony (p. 91)
    3. thovil exorcism (p. 91)

This scenario can be seen in many situations in this translation. For example, the word 'කොඩිවිනය' has been translated as 'Sorcery' using Literal Translation method and as 'Kodivina spell' using the both methods of Borrowing and Equivalence in another situation.

- කොඩිවිනය- Kodivina

    1. Sorcery (p. 91)
    2. Kodivina spell (p. 91)

However, using different terms for the same SL term in a translation may lead to misinterpretation of the translation and it may confuse the TL readers. This inconsistency of terminologies can be seen throughout this translation.

Further, the Sinhalese term 'කුල සිරිත්'- kula sirit has been translated in various ways using the method of Paraphrase. Some of them are as follows,

- කුල සිරිත්- kula sirit (p. 166, 167)

    rules of conduct, social code, highly standards of morality, high standards of conduct, morality and the socially approved standards of behaviour, conventional standards of virtue (p. 156, 157)

There are instances where the two translators have loss in translation in which they were unable to preserve the redolence of the Sinhalese Buddhist cultural or the fragrance of the SL culture. For instance, in translating 'සාංඝික දානය'- sāṁghika dānaya (p. 182) as 'alms' (p.170) and 'දානය' – dānaya (p. 182) as 'food' (p.170).

3. Proper Nouns, Kinship Terms, and Personal Pronouns

Basically, Sinhalese proper names, Kinship terms, and personal pronouns have been translated into English by using the methods of Borrowing and Paraphrase, or with combination of both of these methods. For examples,

Proper Nouns: මාතර හාමිනේ - Matara Haminē

Kinship terms: බාප්පා – bāppā- paternal uncle

Though these translation methods could solve most of the situations, there are still some problems regarding CU when translating those specific terms. Though the English translation for all the personal pronouns, 'උඹ', 'උඹලා'- uṁbalā, and 'බොලා'-bolā is 'you', and 'උන්'-un is 'they', these English terms cannot preserve the cultural aspects such as feelings and the expressions of the speaker imply from those terms. Normally, above terms are used to address someone who is very close or someone whom we dislike or someone whose social class is low. Further, the term 'බොලා'- bolā is a dialectical term derived specially and only from the Southern part of the Sri Lanka. If it is translated as 'you', it does not give that particular cultural sense of the term. This can be categorized as a situation of CU as there is no separate replacement in English. Moreover, transliterating the nouns 'උපාසකම්මා' as 'Upāsakammā', 'උපාසක හාමිනේ' as 'Upāsaka Hāminé', and 'උපාසකයා' as 'Upāsakayā' without any explanation or footnote do not sufficient for a TL reader to comprehend the real meaning of the particular context. This is a situation where translators have lost in overcoming CU.

4. Names of Places and Terms related to Transportation

When translating names of places and terms related to transportation, specific to Sri Lanka, the translators have used the method of Borrowing such as,

- දේවාලේ ගල - Devalegala
- මහගෙදර - Mahagedara
- පරගොඩ - Paragoda

However, the place 'සිංහලේ' has been translated in two ways as 'Sinhale' using the method of Borrowing and as 'Hill country' using the method of Literal Translation.

Further, the method of Loan Blend has been used to translate the term 'ඩික්කි කරත්තය' as 'dikki cart' where CU occurred and 'බර කරත්තය' was translated as 'a bullock-cart', which is a fixed term in English. In translating the noun 'ගැල්කරු', the translators have just translated it by using the method of Equivalence in which the translators find similar terms in the target language, which seems to give a similar meaning. It was translated as 'driver' while there is a fixed English term for that as 'carter'. Though the word 'driver' gives the same meaning, it misinterprets the real contextual meaning.

5. Names of Materials

In Sinhalese language, there are numerous cultural specific term for materials, which only own by Sri Lankans or only by South Asians. Most of such terms belong to the category of CU as they are unfamiliar for the English speaking audience. Some of such terms are as follows,

- තුන්හිරි පන් පැදුර- Tuṁhiri paṁpädura (p. 44) – the neatly woven mat of dried thunhiri sedge (p. 34)

In translating the aforementioned term, the translators have used the method of Paraphrase explaining what 'තුන්හිරි පන් පැදුර'- Tuṁhiri paṁpädura means for the TL audience.

The method of Loan Blend was used in the following example in which 'Kitul' was a borrowed term and rest of the words are a result of the method of Literal Translation.

- කිතුල් පොල්ල-kitul polla (p. 132) – Kitul wood baton (p. 121)

The usage of the translation method of Sentence Embedded Annotated Borrowing can also be seen in translating names of books such as,

- සිදත් සඟරාව- (p.184) – the Sidat Sangarava, the classical treatise on Sinhala grammar... (p. 172)

When translating names of materials, the translators have used several English terms for the same Sinhalese term as follows, this may mislead the reader. Though there is an English term for the word 'කනප්පුව'-kanappuva in English as 'tea-poy', the translators have used the term 'little table' in some instances. Further, two English paraphrased terms for 'කොරහ'-koraha have been inconsistently used throughout the translation.

- කනප්පුව – kanappuva- tea-poy (p. 68), little table (p. 164)
- කොරහ - koraha- large earthen-ware basin (p. 19), large pot (p. 171)

6. Names of Foods

In translating names of foods, the same issues and similar methods of translation can be seen. The Literal Translation method, 'oil-cake' for the term 'කැවුම්'-kävum has not been consistently used in the translation. It has been also translated by using the method of Sentence Embedded Annotated Borrowing as follows.

- කැවුම්

  a kevum, the traditional small cone-shaped bun made of rice flour cooked in boiling hot coconut oil (p. 62)

  oil-cake (p. 149)

The term 'දොදොල්'-Dodol has been translated by using the method of Regular Borrowing. However, the phrase 'දොදොල් පට්ටයක්'- Dodol paṭṭayak has been translated as 'a roll of dodol' rather than translating as 'a plate of dodol' and added extra information as '...it will keep longer in its puwak sheath,' to give an understanding of how this sweet is prepared and wrapped. Further, in order to proclaim that 'dodol' is a sweet, the translators have used the word 'sweet' instead of 'dodol' in the next sentence. This can be considered as a proper strategy to overcome this CU, which is defined as the method of Compensation.

- 'තිස්සට දොදොල් පට්ටයක් හදලා යවන්න ඕනෑ. තිස්ස දොදොල්වලට කැමති' යි (p. 143)-Tissaṭa Dodol paṭṭayak hadala yvanna ōnā. Tissa dodolvalaṭa kämatyi.

'I want to send a roll of dodol to Tissa. He likes that sweet, and it will keep longer in its puwak sheath,' (p. 131)

7. Proverbs and Idioms

Proverbs and idioms are important aspects of linguistic culture in any country as they are derived from the country's geographical environment, historical culture, and their development. If the SL and the TL societies do not share the same geographical, social, and historical background, it is not easy to translate proverbs and idioms of one culture into another culture directly. This fact is also evident in this translation when observing the following.

As the first proverb is familiar to the TL culture, it has been directly translated by using the method of Literal Translation and for translating the second proverb; the translators have used the method of Paraphrase as there is no similar proverbs found in the TL culture.

- ගිතෙල විදගෙන නඟින ඉදිකටු තුඩ මෙන් (p. 141) Gitela vidagena naṁgina idikatu tuda men- like a needle piercing through butter (p. 129)
- නම්බුව කබල් ගාන්න වෑයම් කරන හැටි (p.198) – nambuva kabal gānna vāyam karana häṭi …make such a big issue of social prestige (p. 184)

8. Other Terms

- සෙප්පඩි විජ්ජා- seppadi vjjā (p. 209) - sham show (p. 195)

The aforementioned phrase has been translated into English as 'sham show' by using the translation method of Calque in which each TL word has been word-for-word translated rather than using a fixed TL term.

In some contexts of appearing CU, the translators have used the techniques of omission and addition. In such situations, mistranslations can be captured.

Omissions

- 'රාළහාමි, මේ කාරණය නම් කරන්න එපා' යි වේදේහ රජුට අනුශාසනා කළ සේනකයා මෙන්, එක් දෛවඥයෙක් කයිසාරුවත්තේට අනුශාසනා කළේ ය.- Rālahāmi mē kāraṇaya nam karann epā'y vēdēha rajuta anuśāsanā kaḷa sēnakayā men ek daivajñyek kayisāruvattēṭa anuśāsanā kaḷēya (p. 69)

  'Ralahamy, do not go ahead with this proposal' was the oracular advice of one of the astrologers whose opinion was sought by Kaisaruwatte. (p. 58)

In the above mentioned example, the phrase 'වේදේහ රජුට අනුශාසනා කළ සේනකයා මෙන්'- Vēdēha rajuta anuśāsanā kaḷa sēnakayā men has been omitted, which has not harmed the original meaning of the SL sentence.

Additions

The following term 'පංච් කෙළිනවා'-Pṁci keḷinavā has been translated as 'to play Paṁchi' using the method of Loan Blend and translators have penned an explanation about this particular term followed by it. This leads to give a better understanding for the TL reader.

- ... පංච් කෙළිනවා - Pṁci keḷinavā (p. 15)

  … to play Pṁci. Each of the players of two groups alternately took turns to toss seven lead-filled little cowries held in the hollow of half of a small polished coconut shell onto the polished convex surface ……' (p.7)

Sometimes, some cultural terms need a little explanation for the TL readers. This situation is seen in the book 'Translation in Practice' as mentioned below.

> 'While leaving in too many 'unknown' cultural references will weaken a book, and lose readers, there must, still, be an essence of something different. Some languages need lengthy explanations, which can be cumbersome, and force the translator to rely on glossaries and notes in order to provide the necessary explanations. (Paul, 2009)

Mistranslation

- සෝල්දරේ-Soldarē (p. 149) – floor-boards (p. 137)

The word 'සෝල්දරේ' - Soldarē has been mistranslated as 'floor-boards', which should be translated as 'roof-truss'.

IV. CONCLUSION

In conclusion of this study, it was investigated that the two translators of the novel 'Uprooted' have used various translation methods individually and in combination of two or three translation methods in order to overcome the Cultural Untranslatability. Translation methods such as Paraphrase, Regular Borrowing, Sentence Embedded Annotated Borrowing, Converted Borrowing, Loan Blend, Literal Translation, Calque or Loan Translation, Equivalence, and Compensation have been individually used and in combination following methods are used,

- o Paraphrase + Sentence Embedded Annotated Borrowing
- o Paraphrase + Converted Borrowing
- o Paraphrase + Loan Blend
- o Literal Translation + Sentence Embedded Annotated Borrowing

Other than the above mentioned translation methods, the translators have used two new translation methods under the method of Borrowing. They consist of the method Borrowing and Equivalence (e. g. thovil ceremony) and Borrowing and Literal Translation (e. g. thovil exorcism). To overcome the CU in this context, they have even engaged in neologism (e. g. light-grazer).

Further, in some situations of CU, the translators have used the techniques of omission and addition. However, these techniques do not suit for all scenarios and have leaded to occur misinterpretations or have weaken the redolence of the cultural aspects in some situations. There are also some mistranslations. Though they have not affected the overall meaning of the novel, it harmed cultural sense of the context and the expectation of the original author.

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