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## Achieving Equivalence in Translation-a Practicum

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### Abstract

21<sup>st</sup> century is a century of Translation Studies. The multiplicity of languages and the need for 'confluence of cultures' which are hitherto famous for their diversity has resulted in the growing popularity of Translation Studies as a separate branch of study. Taking up translation of various texts in an easily readable and comprehensible form is important. The present study is a study of equivalence as proposed by Peter Newmark, through a practical translation of one chapter of Yuvraj Singh's autobiography 'The test of my life from cricket to cancer and back'. The autobiography titled 'The test of my life from cricket to cancer and back' is an autobiography of Yuvraj Singh, the famous cricketer from India. This book chronicles all the events that catapulted him to success in cricket and success against cancer. The paper presents the notion of equivalence, the problems encountered in achieving the same and it attempts to study whether the practice of translation achieves notion of equivalence as propounded by Peter Newmark.

**Keywords:** translation, equivalence, problems encountered, autobiography

### 1. Introduction

During 1960-1970, the theory of equivalence has become a key element of translation studies. Over the decades, the concept of equivalence has been extensively debated, analyzed and discussed. Various theories on equivalence are proposed based on the practice of translation.

### 2. Theories of Equivalence in Translation

**Nida and Taber - Formal correspondence and dynamic equivalence:** Nida(1964) and Nida and Taber (1982) argued that there are two types of equivalence namely formal equivalence (formal correspondence) and dynamic equivalence. While formal correspondence

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‘focuses attention on the message itself, in both form and content’, dynamic equivalence is based on ‘the principle of equivalent effect’ (Nida, 1964:159).

**Baker’s approach to translation equivalence:** An extremely interesting discussion of “the notion of equivalence” can be found in Baker (1992) who explores the notion of equivalence at different levels. The practitioner is supposed to exercise his judgment carefully, most importantly, in this matter (Mona Baker, 1992:11-14).

**Peter Newmark – semantic equivalence and communicative equivalence:** Peter Newmark proposed two theories namely ‘semantic translation’ and ‘communicative translation’.

1. **Semantic Translation:** Semantic translation ‘attempts to reproduce the precise contextual meaning of the original within the constraints of the target language grammatical structure’ (Newmark, 1988:58). Newmark (1988:42) stated that ‘a semantic translation is always inferior to its original, since it involves loss of meaning’. Furthermore, Newmark (1988) claimed that ‘semantic translation is personal and individual, follows the thought process of the author and tends to over-translate’ (1988: 47).

2. **Communicative Translation:** Communicative translation ‘attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership’ (Newmark, 1988: 47). As claimed by Newmark (1988: 47), ‘inadequately and/or inaccurately written passages can be “corrected” in communicative translation’. Therefore, communicative translation would make the target scripts more readable, like written in a mother tongue, and more appreciated by the reader. In such a way, the information the author intended to deliver would be easier to get across.

According to Newmark, the texts can be divided into three categories: (a) expressive texts that include serious imaginative literature; authoritative statements; and autobiography, essays, and personal correspondence. (b) informative texts that include academic papers, textbooks, popular science or art books and popular journalism and (c) vocative texts that include instructions, publicity, propaganda, persuasive writing and possibly popular fiction. Semantic translation theory, in general, is suitable for expressive texts, while communicative translation theory for informative and vocative texts. However, in translation processes, these two theories cannot be applied separately.

The present study is based on Newmark’s theory of equivalence. An attempt is made to analyze whether the translation of the selected chapter from Yuvraj Singh’s autobiography ‘*The test of my life from cricket to cancer and back*’ has achieved semantic or communicative equivalence or both.

### 3. Practical Problems Encountered in Achieving Equivalence

The following are the problems that were encountered when translating Chapter 1 of the autobiography of Yuvraj Singh. The problems identified may be grouped as mentioned below:

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**I.Linguistic Problems**

Problems in this level are of the following types:

**a). Lack of Equivalents**

<b><u>Linguistic Lack of Equivalent</u>s</b>
shot, cricketer, period, grades, boarding, public school, pad up (transliterated it as <i>pyaadlu kattukovadam</i> ), batting, skating, foot ball, skating rink, tones, rocket, net, tourney, match, cricketer, scooter, cycle balance ( <i>cycle balance cheyadam</i> ), finding balance ( <i>samathulyahta saadhinchadam</i> ), gloves, scene, script, cinema, timing, fast-bowling all rounder, glamour boys, seam bowler, slow left arm bowler, cricket ground, sixer, four(boundary), harsh( <i>rough gaa</i> , another word in English), speed skating, marbles, flood lights, marble ground, plastic balls, short ball, first class matches, speed, academy, leather, bucket, shark, running, cricket kit, siren, fire engine, ration, control, practice match, gun, fracture, serious, jokes, catch, dining table, music systems, kilometer, fulfill, fielder, challenge, routine, senior level, captain, coach, prodigy, teenage, opening batsman, spin, draw, shabaash, point, cover, coaches, prodigy, comments, semi-final, final, series, match fixing controversy, middle-order batsmen, captain, regular opener, bank account number, test career, second innings, cervical disc, medical x-ray and ground staff.

**b). More than one equivalent**

<b>Word</b>	<b>Equivalent</b> s
play	<i>aata(n), aata aadadam(v), instrument play cheyadam</i>
board	<i>balla(n), ekkadam(v)</i>
prankster	<i>practical joke lu vese vaadu, allari pillavaadu</i>
decent	<i>paddhathigala, peddha motham</i> ( as in ‘decent amount’)
shot	<i>photo theyyadam, janthuvulanu champadam</i> <i>shot aadadam</i> ( cricket)
the set	<i>cinema shooting chese sthalam</i> <i>group of items</i> ( as in a set of clothes, jewellery)
swollen	<i>vaachina, balisina, pogaru ekkuvaina</i> (as in ‘swollen head’)
bark	<i>chettu modhalu(n), aravadam(v)</i>

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beating	<i>kottadam, odinchadam</i>
riding	<i>thokkadam</i> (as in ‘cycle riding’), <i>tholadam</i> (as in ‘bike riding’)
dreams	<i>kalalu, lakshyaalu</i>
punch	<i>kottadam</i> ( as in ‘punching papers’) <i>veyadam</i> (as in colloquial, ‘ <i>athanu punch vesaadu</i> ’)
degrade	<i>thagginchi maatladatam, thagginchadam</i> <i>heenathi heenamgaa maatladatam</i>
dear	<i>priyamaina, rate ekkuvaina</i>
cheap	<i>thakkuva dharake, thakkuva rakam, chettha aalochanalulu</i> (as in ‘cheap tricks’), <i>thakkuva score ke out avadam</i> (as in ‘he got out cheaply’)

## II. Idiomatic Problems

The sentence ‘I was naturally gifted at sports’ is translated as ‘*aatalu aadatam naaku vennatho pettina vidhya*’ (This is an idiom in Telugu); ‘At studies, I was not so naturally gifted’ as ‘*chadhuvu naakanthagaa abba ledu*’ (an idiom in Telugu); ‘I knew I was in trouble’ is rendered as ‘*aa roju nanna chethilo badithe pooje ani ardhamaidhi*’ (instead of the usual ‘*nenu samasyallo vunnaanani naku ardhamaidhi*’). ‘*Badithe pooja*’ is an idiom which means ‘beating someone black and blue’); ‘Cycles took you places’ is translated as ‘(actually, it is an idiom but here the meaning is different) *cykillu ekkadaku kaavaalante akkadaku theesukellathayi*’; ‘my mother gave me an earful’ as ‘*maa amma naaku baagaane gaddi pettindhi*’(an idiom in Telugu); ‘He went ballistic’ is rendered as ‘*akkada yuddha vaathaavaranam kanipinchindhi*’; and ‘cricket became a chore’ as ‘*cricket naa sarvam ayipoyindhi*’ instead of ‘*cricket oka rojuvaari pani ayipoyindhi*’; ‘Whatever fear I had was leached out of me’ as ‘*appativaraku manassulo elaanti bhayaam unnaa adhantha thudhichipettukupoyindhi*’; ‘she was my go-to, my comfort and safety zone’ as ‘*amma naa aashrayam, naa samrakshakuraalu*’; ‘I was deflated’ as ‘*aanandham aviraipoyindhi* but not *gaali theesinatlaindhi*’ ; ‘I received full volley of his abuse’ as ‘*aayana thitlaku anthe lekundaa poyindhi*’ ; and ‘if I had done badly, I would get roasted’ as ‘*nenu sariggaa aadakapothe nannu vepuku thinevaadu*’ (figuratively).

‘There are other expressions like ‘expert opinion’ (here, *sthiramaina abhipraayam*), ‘uncontained joy’ (*avadhulleni aanandham*), ‘to make our lungs burst’ (*saalu vachenthavaraku* but not *oopirithithulu pagili poyetantha varaku*), ‘tryst with destiny’ (*karma tho anubandham*), ‘poor guy’ (*paapam!*), ‘normal errand’ (*dhainandhina*

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*kaaryakramam* ), ‘red-faced’ (*kandhagadda ayina moham*), ‘taking a tumble’ (*pilli mogga veyadam*), ‘mind-bending heat’ (*sala sala kaage/bhaga bhaga mande/manassunu vanche vedi*, but the expression ‘*chiraaku kaliginche vedi*’ was used), ‘swollen head’ (*pogaru*), and ‘before the project could take off’ (*naa aasa neravere lopala*).

Expressions like ‘if I could sweat the bullets’ (*ilaa kanuka nenu shramisthe*), ‘get into’ (figuratively, ‘*dhigadam*’, not physical ‘*dhigadam*’), ‘without warning’ (*akkademi jaruguthundho nenu poorthigaa grahinche lopale*’ but not ‘*warning ivvakunda*’), ‘score points against’ (*aadiposukovadaaniki*), ‘slightly weather-beaten rocks’ (here, *uddhandulu*), ‘set my teeth on ridge’ (*naalo kasini ragilchindhi*), ‘not your pop’ (*nee baabu* (father) *kaadhu*), ‘corrosive effect’ (‘*chedhalu pattina*’ but here it is ‘*chedda prabhaavam*’), ‘big life’ (*ujwalamaina jeevitham* but not *peddha jeevitham*) and ‘fire-starter’ (*manchi aarambham icche vyakthi*) are also carefully rendered into the TL text.

### III. Cultural Problems

In this analysis, the culture depicted in SL Text and TL Text is more or less the same. Problems with regard to the cultural aspects are not found because cricket terminology is understood by almost all readers in India.

### 4. Ensuring Equivalence in Peter Newmark’s Style

In the first chapter titled ‘*All the Way to India*’, Yuvraj Singh speaks about his his entry into the Indian cricket team, his success in limited overs game and his not so successful test career. In his own words, he describes his life as “running and falling and dusting myself off. Finding the right balance” (Yuvraj Singh, 2013:39).

Now let’s observe what kind of equivalence of Peter Newmark is achieved in this translation by analyzing translation of a few sentences/expressions/paragraphs from the chapter chosen for the present study.

1. I was naturally gifted at sport. Unlike studies, at which I was not so naturally gifted!

(SLT)

- *Aatalu aadatam naaku vennatho pettina vidhya. Chadhuvu maathram naakanthagaa abbaledhu.* (TLT)

The expression ‘naturally gifted’ is idiomatically and communicatively translated as ‘*vennatho pettina vidhya*’ and ‘not so naturally gifted’ as ‘*naakanthagaa abbaledhu*’.

2. I hated sitting in class, and listening to lessons. I was restless, yearning to get out and play. (SLT)

- *Class lo koorchovadam, paataalu vinadam ante naaku ayistam. Naaku class lo ibbandhiga vundedhi.* (TLT)

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‘Hate’ is translated as ‘**ayistam**’ (not ‘**dhvesham**’) and ‘yearning to get out and play’ as ‘**Naaku class lo ibbandhiga vundedhi**’, communicatively.

3. With these words he sealed my fate. (SLT)

- **Ee maatalatho naa bhavishyat rekhane maarchesaaru maa naanna.** (TLT)

This translation is semantic, but ‘fate’ is rendered as ‘**bhavishyat rekha**’ (communicative) but not as ‘**karma**’ (semantic).

4. I cannot describe clearly enough what uncontained joy I found as a kid playing my different sports. (SLT)

- **Vividha rakaala aatalu aadatamlo entha avadhulleni aanandhaanni anubhavinchavaccho nenu maatallo cheppalenu.** (TLT)

‘Uncontained joy’ is communicatively translated as ‘**avadhulleni aanandham**’ and ‘**swetchagaa**’. This sentence has maintained communicative equivalence throughout.

5. The ball would skim the net, clip the line, and my opponent would go flailing. (SLT)

- **Nenu banthini atuvaipu pampinche vidhaanam choosthe atu prakka evarainaa sare naa aataku dhaasohamavvaalsindhe.** (TLT)

‘**Banthi net pai nunchi velli line avathala pade vidhaanam choosthe avathali aatagaadu dhaanni andhukovadaaniki atoo-itoo parugethaalsindhe**’ is the semantic translation. This doesn’t quite describe the feel of the author of the SLT and so it is translated communicatively as done above.

6. I got furious. I threw the racket to the floor and smashed it. The moment the racket splintered, I knew I was in trouble. (SLT)

- **Naaku kopam vacchi rocket ni nelakesi visiri kottaanu. Adhi mukkalu mukkalu ayipoyindhi. Adhi nenu grahinchagaane aa roju naanna chethullo naaku baditha pooje ani ardhamaidhi.** (TLT)

The first sentence ‘I got furious. I threw the racket to the floor’ is done semantically whereas the rest of the paragraph is done communicatively. Even the expression ‘I knew I was in trouble’ is translated communicatively as ‘**naaku baditha pooje ani ardhamaidhi**’. This expression is idiomatic.

7. I thought this is what you do when you are angry and you want to argue with fate. (SLT)

- **Kopamlo vunnappudu cheyaalsina pani adhenani nenu anukunnaanu, karmatho yuddham chese paddhathi adhenani nenu anukunnaanu.** (TLT)

In the analysis of the same text, ‘fate’ is translated as ‘**bhavishyat rekha**’. In this context, it is rendered as ‘**karma**’. Here, this word is relevant.



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8. Back then, I had started thinking of my dad as ‘Sher’, Tiger. I knew Sher was going to give me the shouting of my life - if not a proper hiding, which I had received many times before-and that it would be the end of my tryst with tennis. (SLT)

- *Aa rojullo maa naannanu oka tiger laagaa oohinchukunevaadni. Aayanante taaru naaku. Ee puli ee saari nannu idhivaraku laagaa kottakapoyinaa, kaneesam gattigaa naa meedha arusthaaranukunnaanu. Dhaantho tennis tho naa anubandham mugisipothundhanukunnaanu. Sariggaa jarigindhadhe. Aa vidhamгаа naa tennis aata aagipoyindhi. (TLT)*

The expressions ‘*Aayanante taaru naaku*’, ‘*Sariggaa jarigindhadhe*’ and ‘*Aa vidhamгаа naa tennis aata aagipoyindhi*’ are added to make the translation communicative.

9. With it we would rain down sixes, which would crash through windows in the neighborhood. It had become our weapon of mass destruction. We were so proud of owning it, we loved it. ((SLT)

- *Aa bat tho siksula varsham kuripinchevaallam pakkinti addhaalana dhoosukuntoo. Oka dandayaathra laagaa aadevaallam. Aa bat maa dandayaathralo maakupayogapade vasthuvannamaata. Maaku aa bat ante entho istam. (TLT)*

This is a communicative translation. ‘*Oka dandayaathra laagaa aadevaallam*’ is added to maintain communicative equivalence.

10. An earlier memory, which will tell you a little about the kid I was, is about the difficult business of learning to ride a bicycle. (SLT)

- *Dheenikannaa mundhati gnaapakam cycle nerchukovadaaniki nenu padina sramaku sambandhinchindhi. Ee gnaapakam nenu elaanti pillavaadino meeku theliyachesthundhi. (TLT)*

The single sentence is divided into two just to maintain communicative equivalence in translation.

11. It was supposed to be simple: running through some fields to stop a friend from going away. (SLT)

- *Naa paathra chaalaa chinnadhi: vellipothunna oka snehithudini aapadaaniki velluthoo polaalagundaa parugethaali. (TLT)*

‘It was supposed to be simple’ is translated as ‘*Naa paathra chaalaa chinnadhi*’ instead of the semantic ‘*adhi chaalaa sulabhamainadhi*’.

12. She said why not! It would be all the more realistic, dramatic, *filmi!* (SLT)

- *Aame uthsaahamtho sarenandhi. Aa scene chaalaa sahajamгаа vuntundhi ani aame abhipraayapadindhi. (TLT)*

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‘Realistic, dramatic, filmi’ is translated communicatively as ‘*sahajamгаа*’ instead of ‘*sahajamгаа, dramaticгаа, cinematicгаа*’ all of which are contradictory in nature.

13. Once we were back, he made me his pet project. I didn’t realize it immediately but the hours I would give to sport began to change. (SLT)

- *Patiyala lo nenu sariggaa aadanappudu maa naanna nannu Chandigarh thesukocchessaaru. Nannu aayana aalochanalaku prathiroopamгаа bhaavinchaaraayana. Naaku ventane ardham kaaledhu kaani nemmadhigaa okko vishayam naakardham avvasaagindhi. Naa aatala samayam maarindhi. (TLT)*

The sentence ‘he made me his pet project’ is communicatively translated as ‘*Nannu aayana aalochanalaku prathiroopamгаа bhaavinchaaraayana*’.

14. I think my father lived with the deep, gnawing frustration that his international cricket career was unsuccessful. (SLT)

- *Maa naanna gaaru antharjatheeya cricket aadaalanna thana lakshyaanni cherukolekapoyaananna asamthrupthi mariyu asahanamtho brathike vaaranukuntaanu. (TLT)*

The expression ‘deep, gnawing frustration’ is communicatively rendered as ‘*asamthrupthi mariyu asahanam*’ to make the TLT reader-friendly.

15. On some days he would wake me up and take me to the Sector 16 stadium, where first-class matches were held before the stadium was built in Mohali. (SLT)

- *Konni udhayaalu maathram poddhunne nidhralepi first class matchlu jarige Sector 16 stadium ku thesukellevaaru (kramenaa Mohali loni ee stadium lone peddha stadiumnu kattaaru). (TLT)*

‘*Kramenaa Mohali loni ee stadium lone peddha stadiumnu kattaaru*’ is added to the TLT to achieve communicative equivalence.

16. I left home and walked around in a rage, determined to get back at him by bluffing him that I had gone for a run. (SLT)

- *Inti bayataku vacchi kopamtho vegamгаа nadichaanu. Paruguku vellakundaane, vellaanani chebudhaamu anukunnaanu. Kaani naaku aa avakaasham ivvaledhaayana. (TLT)*

‘*Kaani naaku aa avakaasham ivvaledhaayana*’ is added to the TLT to bring about communicative equivalence.

17. I could swat bouncers off my nose, helmetless, and stare the bowler in the face. Around that time I think I started to feel that I had what it took. (SLT)

- *Mukku meedhaku dhoosukuvasthunna bouncerlanu koodaa helmet lekundaa kotti bowlerla kallallo kallu petti choose dhairyam vacchindhi. Alaanti samayamlo*



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*naakardhamaindhi naalo vijethaku kaavaalsina lakshanaalu vunnaayani.*  
(TLT)

‘Around that time I think I started to feel that I had what it took’ is translated communicatively as ‘*Alaanti samayamlo naakardhamaindhi naalo vijethaku kaavaalsina lakshanaalu vunnaayani*’. The TLT is reader-friendly.

18. Cricket stopped being a straitjacket and became a solace. Zora was adrift. He was pushed into a corner, told to do this or do that and went through a lot of issues. He is coping with them in his own way now. (SLT)

- *Ippati dhaakaa sariggaa nacchani cricket, naa jeevithaaniki odhaarpu ayindhi. Zoraku thodu evaroo lekundaa poyaru. Chaalaa sangharshana mariyu baadhalni athanu chinna vayassulone anubhavinchaalsi vacchindhi. Prasthuthaaniki Zora ivannee ardhham chesukogaluguthunnaadu.* (TLT)

‘Cricket stopped being a straitjacket and became a solace’ is translated communicatively as ‘*Ippati dhaakaa sariggaa nacchani cricket, naa jeevithaaniki odhaarpu ayindhi*’ and ‘He was pushed into a corner, told to do this or do that and went through a lot of issues’ as ‘*Chaalaa sangharshana mariyu baadhalni athanu chinna vayassulone anubhavinchaalsi vacchindhi*’. But the sentence ‘He is coping with them in his own way now’ is semantically translated as ‘*Prasthuthaaniki Zora ivannee ardhham chesukogaluguthunnaadu*’.

19. He wanted to vent. And vent he did. (SLT)

- *Naa meedha aayanakunna kopaanni pradharshinchaalanthe. Aayana chesindhadhe.* (TLT)

It looks like a semantic translation but it is actually communicative and thus easier to read.

20. Growing older, I saw the connection. The only way to get back at the viciousness against my dad was through my cricket. As I became more independent and mature with age and travel, and my performance began to count, I felt more responsible. (SLT)

- *Nenu peddhavaadinaina koladhi, naa aataku mariyu naannanu aadiposukovadaaniki madhya sambandhamemitannadhi kramamgaa naaku ardhham kaasaagindhi. Maa naannagaaripai kopam vunnavaallandharoo aayannu sootigaa emee analeka, nenu cricket lo sariggaa aadalekapoyina pratheesaari aayanni lakshyam chesukosaagaaru. Vayassu peruguthoo, kotha samskruthulni nenu gamaninchekoladhi naalo edho theliyani maanasika paripakvatha cacchi, aatalo parinithi perigindhi. Naa baadhyatha nenu gurthinchi naduchukovadam modhalu pettaanu.* (TLT)

Each sentence is communicatively translated. This is another example of a good communicative translation. The sentence ‘I saw the connection’ is translated

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communicatively as '*naa aataku mariyu naannanu aadiposukovadaaniki madhya sambandhamemitannadhi kramangaa naaku ardham kaasaagindhi*'.

21. What Dad also trained me to do was to stretch myself. To get more. To want more. It is what a cricketer's life needs to be built around-seeking more. (SLT)

- *Naanna naatho saadhinchindhi marokati vundhi. Chinna lakshyaalanu oppukuneevaaru kaadhaayana. Inkonni parugulu cheyaali, marentho saadhinchaali inkaa ekkuva kashtapadaali idhee aayana siddhaantham. Asalu oka cricketer jeevithamlo kaavalasindhade – inkonchem ekkuva korukovadam. (TLT)*

'To stretch myself. To get more. To want more' is communicatively translated as '*Chinna lakshyaalanu oppukuneevaaru kaadhaayana. Inkonni parugulu cheyaali, marentho saadhinchaali inkaa ekkuva kashtapadaali idhee aayana siddhaantha*'. This is highly relevant in the context.

22. But I got stuck in and my friends tell me it was the innings where they saw me go up a level. (SLT)

- *Ippatikee naa aataloni parinithiki naandhi aa matche ani antaaru naa snehithulanthaa. Naa aata range penchina match adhi. (TLT)*

This is communicatively translated. Even the TLT uses two sentences to bring about good understanding of the TLT.

23. It is through all of that that I learnt internally to keep a lid on my own anger, to control it. Anger is a bad quality that all of us have in us but we need to keep it under check. Rule it before it rules us. When I am on the field doing business, I know how to handle myself. (SLT)

- *Avanee chosee choosee, kopaanni anagadhokkovadam nerchukunnaanu. Kopam ane dhurgunam manandharilo vuntundhi. Kopam ane dhurgunam mana meedha adhikaaram chelaayinche lopale manam dhaani meedha aadhipathyam pondhaali. Nenu aatalo nimagnamai vunnappudu nannu nenu elaa nigrhamlo pettukovaalo naaku baagaa thelusu. (TLT)*

The sentences 'Rule it before it rules us. When I am on the field doing business, I know how to handle myself' is meaningfully translated as '*Kopam ane dhurgunam mana meedha adhikaaram chelaayinche lopale manam dhaani meedha aadhipathyam pondhaali. Nenu aatalo nimagnamai vunnappudu nannu nenu elaa nigrhamlo pettukovaalo naaku baagaa thelusu*'. This is communicative equivalence.

24. We had arrived. I felt naturally able to deal with sides like the Aussies, who were in their prime. Their pace wasn't a problem, I could ignore their talking, could handle their bowling. From now on cricket and I were buddies, roommates, fellow travelers. (SLT)

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- *Memu antharjaatheeya naanyathaku siddham ani niroopinchukunnam. Manchi form lo vunna Australia laanti dheshaanni saitham edhurkogala sahaja siddhamaina aata theeru naakundhani naakardhamaindhappude. Vaalla fast bowling asalu samasye kaadhu. Vaalla maatala yuddhamtho naaku pani ledhu. Vaalla bowlingnu nenu edhurkonaganu. Ippati nundi cricket mariyu nenu praana snehithulu mariyu saha prayaanikulaipoyaam. Cricket leni naa jeevitham ledhu. (TLT)*

The total paragraph is communicative. A special mention should be made of ‘We had arrived’ which is translated as ‘*Memu antharjaatheeya naanyathaku siddham ani niroopinchukunnam*’. Even the sentence ‘*Cricket leni naa jeevitham ledhu*’ is added to achieve communicative equivalence.

25. Running and falling and dusting myself off. Finding the right balance. The World Cup was round the corner and I had to find a way to do that all over again. (SLT)

- *Parugetthadam, padadam, maralaa lechi dhulupukuni samathulyatha saadhithoo mundhuku velladam idhee naa jeevitham. Prapancha cup poru modhalaindhi. Nenu maralaa cheyaalsindhi aa poraatame. (TLT)*

This is a case of total communicative equivalence. Since the focus is the TLR, care is taken to bring about communicative equivalence.

## 5. Conclusion

If one makes an attempt to understand the analysis of the translated text, one can understand that the TLT is believed to have met its target of providing a translation in an intelligible and communicative form away from the highly stylized and text-book language translation. The journey of Yuvraj Singh is meaningfully, beautifully and communicatively translated in readable and reader-friendly Telugu language. However, in some places, semantic equivalence is also followed based on Newmark’s argument that semantic translation and communicative translation should be applied in the translation processes from an integrated perspective rather than alternative as neither of them could successfully accommodate all the circumstances. All said and done, it is to be noted that no claim is being made that this translation is the ‘best’ translation and no other translator could translate better than this.

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