



Comparative Study of Kadavulum Kandasamy Pillayum and The God and Kandasamy Pillai

Thrisha S^{1*}, Dr. M. John Suganya²

Department of English

^{1*2} PSG College of Arts and Science, Coimbatore.

^{1*} thrisha473@gmail.com

² suganyajohn@gmail.com +91 9994924381

Abstract

This article focuses on the difficulties and problems that arise while attempting to translate a work from its original language into another language, which has its own culture, style and vocabulary. The main purpose of translation is to blend two or more languages together and make the depth of a particular region and its literary works available to a global audience. Translation is the process of rewriting an original text with the exact meaning. It is a kind of paraphrasing and rewording a text from the source language into the target language. While translating, the translator undergoes various challenges such as finding a translational equivalent and cultural words of the target language is a difficult task. This article examines the issues in translating the short story *kadavulum Kandasamy Pillayum* written by Pudhumaippithan in his native language Tamil. The translator Ramesh Ramachandran has tried his best in translating the work in English as *The God and Kandasamy Pillai*, to retain the essence of Tamil culture along with the parameters of semantics, syntactics and Stylistics to make the work pleasant for the readers in English.

Key Words: translation, transliteration, transcreation, equivalence, problems.

Introduction

Pudhumaippithan is the pseudonym of C. Viruthachalam. One of the most influential and revolutionary writers of Tamil fiction and major contributor to Manikkodi Literary Movement. His active writing period was less than 15 years in which he wrote nearly 100 short stories, an equal number of essays on a variety of subjects, 15 poems, a few plays and scores of book reviews. He was the first Tamil writer to successfully use a dialect of Tamil other than that of Chennai or Tanjore. Most of his characters spoke the Tirunelveli dialect. His stories were set either in Madras or in Tirunelveli, the two places where he spent considerable portions of his life. His writing style had a mixture of colloquial and classical words. His works were characterized by social satire, progressive thinking and outspoken criticism of accepting his views and his works were received with extreme hostility. He as an individual and his works have been extensively reviewed and debated for over sixty years since his death. His influence has been accepted and appreciated by the present-day writers and critics of Tamil fiction. In 2002, the Government of Tamil Nadu nationalised the works of Pudhumaippithan. (web)

Ramesh Ramachandran is a skilled manager with more than 30 years of experience in a variety of fields, particularly in the Speciality Chemicals industry. He has been writing blogs for the past two years and most of his translated works appeared initially in the blog. He has translated numerous Tamil works authored by Pudhumaippithan, Asokamitran, Ambai and Indira Parthasarathy. (web)

Glimpse of *The God and Kandasamy Pillai*

Pudhumaippithan often reinterpreted mythological themes in his stories. But the Gods in his stories did not always find life with the mortals easy and comfortable. *The God and Kandasamy Pillai* begins with the descends of the Lord Shiva from Heaven to Earth. He appears before Kandasamy Pillai as an ordinary

man and reveals his identity. He informs that he has come to see the world by spending a few days as Kandasamy Pillai's guest. Pillai agrees to take him home with a condition that he should be with him as an ordinary man and not to show himself as God.

At home, he introduces God as his uncle. Pillai's child Valli gets attached to her new grandfather. While entering the earth God came up with 100 rupees, he spent most of his money on Valli. To survive on earth Kandasamy Pillai advises God to find a job. God agrees to dance with the Goddess for survival so, Pillai takes the God to Diwan Bhagadur the President of Nirthiya Kalamandali. Diwan disagrees their performance. The God disappears, realising it is impossible for him to live on earth. He left his remaining Rs 25 as his life subscription to the medical journal run by Kandasamy Pillai.

Translation of Tamil Literature

Tamil literature works are full of greatness, reflecting the life of people across the world. The majority of Tamil literature works now been translated into English for general audiences. In order to maintain the authenticity of the language or background, a translation service is necessary and important. Not every context needs to be translated, but that should retain their richness in the English translation. Translation acts as a bridge between the mother tongue and foreign language for the transference of knowledge, culture heritage and necessary in effective communication among the people worldwide.

Translation is considered as a medium through which the translator conveys the actual essence of a source language history, cultural ethos and humanity in a variety of artistic, philosophical and historical forms to a target audience. Challenges in Translation: A Study of Select Novels *Parthiban Kanavu* and *Dream of Parthiban* researched by Aishwaryaa under the guidelines of Dr. M. John Suganaya.

Function of translator

Lack of awareness on another culture can make it difficult or impossible to reach international or bilateral agreements and sometimes it can lead to communication errors, misunderstandings or even offence. A translator must be aware of the value of cultural background. Every translator should simultaneously serve as a critic, co-creator and comparatist in order to enthral readers with the works of humanity from one language into another.

Difficulties during translating *The God and Kandasamy Pillai*

Imitation of sounds

In literature, onomatopoeia words are a literary device. It is a difficult duty for a translator to translate these terms of a creative language, but it is unavoidable. Onomatopoeia words are particularly notable for their sound, and it is challenging to translate these sounds from a source language text to target language text. Instead of focusing on phonological equivalence in the target language, the translator places more emphasis on semantic equivalence. This is a significant barrier to accurately translating a text.

SI. No.	Original	Translation
1	<i>kolu kolu</i>	Healthy
2	<i>sulandru sulandru</i>	Wandered
3	<i>viru viru</i>	Better
4	<i>oda oda</i>	Chasing

5	<i>pala pala</i>	Shining
6	<i>kadu kadu</i>	Irritation
7	<i>thuru thuru</i>	active
8	<i>um um</i>	yes
9	<i>vilundhu vilundhu</i>	Falling
10	<i>oi oi</i>	Hey

Retention of idiomatic expression

Through sayings, a particular region's culture, ethical principles, and social history are communicated. Proverbs serves as a cultural mirror. When translating an idiom or proverb from its original to target language, the message may be misinterpreted in the other culture, so the translator should refrain from these things while translating using the lexical equivalent words.

SI.No.	Original	Translation
1	<i>vetrali vaithu alaikanuma</i>	repeatedly calling
2	<i>kozhi kudil</i>	small cottage
3	<i>manamum kulirndhadhu kannum nanaindhadhu</i>	felt peace at heart
4	<i>umma mantaliyumachu sunteliyumachu</i>	let your club rot
5	<i>patthum perukamumaga sagamaga valavenum</i>	blessed

Transliterated words

Transliteration tells the meaning of a word that is written in another language, a transliteration only gives an idea of how the word is pronounced by putting it in a familiar alphabet. It changes the letters from the word's original alphabet to similar-sounding letters in other languages.

SI.No.	Original	Translation
1	<i>angavasthiram</i>	Angavastiram
2	<i>sidda vaithiya deepikai</i>	Siddha Medicine Deepika
3	<i>karisankolam</i>	Karisankulam
4	<i>ammaiyal</i>	Ammal
5	<i>lattu</i>	Laddu
6	<i>thanga pasbam</i>	Thanga Paspam

Conclusion

The richness and cultural heritage of one language can be transferred into another through translation. Complications do arise throughout the translation process, but it is clear that only these difficulties make the art is more fascinating. The classic Tamil short story *Kadavulum Kandasamy Pillayum* which was translated by Ramesh Ramachandran, shows how much he admired Tamil literature. His immense effort has made this work is accessible to the whole world. No work of translation can entirely do justice to the original text. Even though the work encountered literary translation it delivered the essence of Tamil literature as in the source language. Translators are hardly acknowledged for the successful completion of the translated work and frequently criticized for errors made during the translation process.

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