A Critical Analysis of the Kannada Short Story Gauri with the Reference to Peter Newmark's Theory of Translation

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Abstract:

Translation has a very rich history and immense importance throughout the ages. Since ancient times man felt the need to communicate his experiences and his discoveries with other fellow human beings. In the modern world as a result of the huge advances in technology, transport and communications leading to globalization, there is an increased necessity for translation. And through the means of Translation, the translators who have always played a key role in society in the past are continuing to contribute in dissemination of ideas and information, in shaping of cultures and in a broader sense helping to unite the world. Peter Newmark who contributed greatly to the development of translation theories emphasizes that before embarking on the practice of translation, the translator has to be aware of the kind of text to be translated. So he should have the knowledge of Literary and non-Literary texts. Translation of a literary work is a challenging task because it presents a challenge to the sensibility and the imagination of the translator. The differences between the structural, lexical and contextual aspects of the languages pose a great challenge to the translators. Keeping in mind the target readers, and the text type, the translator should choose the appropriate translation method and try to find the closest equivalent in the Target Language.

The present paper deals with a case study of translating the Kannada short story *Thyagamayi* (SLT) written by Lakkappa Gowda into English as *Gauri (TLT)*by the researchers. The paper also discusses the problems encountered by the researchers in translating the short story and the analysis of random text samples with reference to Peter Newmark's Theory of Equivalence.

Keywords: communication, structure, text, equivalence, culture.

Introduction:

The Kannada literature has produced a good number of great writers. Authors and poets from Karnataka have contributed to the world of literature in a major way. Many of these writers and authors have produced exemplary works that have helped to bring about reforms in the society. Their work should reach out to large number of readers. It is in this regard the researcher would like to make a small contribution by translating

the Kannada Short Story ` Thyagamayi` written by H.J.Lakkappa Gowdaas *Gauri* in English. The short story presents the social structure of Indian rural communities and their economic conditions.

In the process of translation, the researcher's followed Peter Newmark's theory of translation with reference to his principles of equivalence i.e., the Communicative Equivalence and the Semantic Equivalence. The introduction of these new concepts is his main contribution to the theory of translation.

Semantic Equivalence:

According to Newmark, 'Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original' (1981, p. 39).Semantic Translation retains the aesthetic values of the Source Text. It emphasizes the loyalty to the original text. It is author centered. It remains with the original culture and assists the reader in its connotations if they constitute the essential message of the text. Semantic translation relates to the word or the word-group (1981, p. 60).

Communicative Equivalence:

'Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original' (Newmark, 1981, p. 39).Both content and language should be comprehensible to the readers. Hence the syntax is remodeled and commoner words are used. It is more direct, and easier to read. Communicative translation is social, concentrates on the message and serves a large readership. Badly and/or inaccurately written passages should be corrected in communicative translation (Newmark,1998: 47) Communicative translation relates to the sentence (1981, p. 60).

Synopsis of the Short Story:

In this short story `*Gauri*`, the writer presents a close affinity that exists between the cow Gauri and its owner Siddappa. The owner has a great regard for the cow. To him she was everything. He says "She was my father, mother and everything. If she is with me, I have the strength of four legs." She saved his life from many dangerous situations. On one occasion she saved him from the poisonous snake and on the other time she saved him from the hands of his enemy, Rachappa. And finally when Siddappa's family was hit by a famine, she came to their rescue. During the famine, with no other choice left, Siddappa sold her in the market to buy some medicine for his grandchildren and food for his starving family. Gauri, throughout her life sacrificed herself for the welfare of the family of Siddappa. Thus for Siddappa and his family, Gauri is the epitome of sacrifice.

A critical analysis of the short story with reference tothe concepts of translation put forward by Peter Newmark:

Newmark emphasizes that the translator must be *closer to the context*. A text will have its intended meaning only in reference to the context. Translation begins with the text-in-situation as an integral part of the cultural background. Words cannot be translated in isolation. We have to take into consideration the context. To translate the Short Story *Gauri* the translator need to be aware of the close relationship that exists between the farmers and the domestic

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animals in the villages. In this story an elderly former Siddappa has a close affinity with his cow Gauri. He says, "The favour that Gauri did for me; I cannot repay it in this life…. She was a life and lamp for my house. ..To admire her, two eyes are not sufficient."

Imagination and *visualization* play an important role in translation. It is the power of forming pictures or images or concepts in the mind. It is an important process in translating the texts. If a translator cannot visualize the narrative that he is translating, it cannot convey its meaning effectively. For example, to understand the feelings of Siddappa for the cow, the translator needs to use his imagination and visualize the scene. It is very vividly brought out in a picturesque way by the SL writer as well as the translator in the TL. For Siddappa`s family Gauri was the source of livelihood. He says, "Gauri ploughed the land. She carried heavy loads. She pulled the carriage. Wherever she trod, there grew gold. "

Specific Problems in Translating the Short Story from Kannada to English:

As Language is mainly a communication system existing in a particular culture, it poses difficulties in translating a literary text which has to be comprehended on line with particular culture. Baker states that "The lexical meaning of a word or lexical unit may be thought of as specific value it has in a particular linguistic system and the personality it acquires through usage within that system" (1992: 12) It proves to be a tough job, if the prose is descriptive in details, symbolic in its purpose, satirical and ironic in its tone and colloquial in its flavour. But attempts can be made to achieve a readable translation, by finding the closest equivalence and by following sense for sense translation instead of translating the Source Language Text word for word.

Syntactical untranslatability (At the grammatical level)

The distinction between syntactical systems of the SL and TL pose problems:

Structure shift occurs in the order of words between the SL and TL. In Kannada the verb normally follows the object. Subject+ object+ verb – (S+O+V)

In English, the object normally follows the verb. The sentence structure is Subject+ verb+ object–(S+V+O) For example:

1. ನಮ್ಮಮನೆಯಲ್ಲಿಬೆಳಕುಮೂಡಿತು.- SL

   Nam'mamaneyallibeḷakumūḍitu.   - SL

   The light entered into our house-TL

2. ಗೌರಿಹೊಲಉಳುತ್ತಳು. –SL

   Gauriholauttalu –SL

   Gauri ploughed the land.- TL

3. Gauribhūmigeiḷidēiḷidaḷu. –SL

   ಗೌರಿಭೂಮಿಗೆಇಳಿದೇಇಳಿದಳು.-SL

   Gauri came into this world.- TL

In the source language there is **more than one equivalent** to the target language. For example:

Maddu   (ಮದ್ದು),*Auṣadhi*(ಔಷಧಿ)   – Medicine

Heṇḍati(ಹೆಂಡತಿ),   Patni   (ಪತ್ನಿ), *Saaki*(ಸಾಕಿ)- wife

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Proverbs:
As for proverbs, many do have equivalents in Kannada. Some do give the same meaning as in the ST when translated literally, others, however, have to be paraphrased, as the examples below illustrate. For example
Tirukanigeaisiribandreardharātrīlikoḍehiḍi koṇḍnante. –SL
ತಿರುಕನಿಗೆಐಸಿರಿಬಂದ್ರೆಅರ್ಧರಾತ್ರೀಲಿಕೊ ಡೆಹಿಡಿಕೊಂಡನಂತೆ. –**SL**
It is like, if a beggar becomes rich suddenly, he would be so proud that even in the mid-night he will hold his umbrella and walk. – **TL**

Repetition: Repetition alludes to the repetition of lexical items. The major problem arising in translating from Kannada into English is that the two languages employ the technique differently. Transferring repetition without alterations would be excessive. For Example:

1. *Hindehindesaride*-SL
   ಹಿಂದೆಹಿಂದೆಸರಿದೆ-SL
   I moved backward – TL
2. *Avanumundemundebaṇḍa*-SL
   ಅವನುಮುಂದೆಮುಂದೆಬಂದ-SL
   He advanced further forward-TL

Metaphor: By virtue of their connotative nature, metaphors are difficult to translate. This arises from the fact that the translation of metaphor is often culturally specific,' (SnellHornby, 1988: 57). When translating texts that include metaphors in the case-study the difficulty lies in the search for the best strategy to translate metaphors, i.e. whether they will be translated metaphorically by looking for an equivalent in the TL when one exists, or replacing it by

non-figurative language, which sometimes entails using an explicative technique. For example:

1. *Nanageninageprāṇakoṭṭadēvatekaṇ ōkempaavaḷu. –SL*
   ನನಗೆನಿನಗೆಪ್ರಾಣಕೊಟ್ಟದೇವತೆಕ ನೋಕೆಂಪ-SL
   She is a goddess who gave life to you and me. – TL
2. *Nanagethaayithandedevaruyellaaag iddalu. SL*
   ನನಗೆತಾಯಿತಂದೆದೇವರುಎಲ್ಲಾಆ ಗಿದ್ಧಳು.- SL
   She was my father, mother, God and everything. TL

Euphemism:A euphemism is a mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing. The researcher for example translated the following SLT by applying the communicative approach and brought out the same sense and feel in the TLT.
Kālarādallinannasākikaṇṇumuccikoṇḍaḷu. – SL
ಕಾಲರಾದಲ್ಲಿನನ್ನಸಾಕಿಕಣ್ಣುಮುಚ್ಚಿಕೊಂ ಡಳು.-SL
My wife passed away due to colera- TL
It is difficult to find equivalents for certain culture based words, slangs and colloquial expressions, idiomatic expressions, sounds, feelings, certain food items, costumes prevailing in a particular society.

Idiomatic Expressions: Some Idiomatic Expressions in kannada are difficult to translate into English and bring out the original tone. In most of the cases, when we

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translate the idioms, we can only give its meaning. For example:

1. *Thalegilethiragtaadla ?***SL**
   ತಲೆಗಿಲೆತಿರಗ್ತಾಅದ್ಲಾ ? – SL
   Have you gone mad? **TL**
2. *Tirukanigeaisiribandreardharātrīl ikoḍehiḍiskoṇḍante. –SL*
   ತಿರುಕನಿಗೆಐಸಿರಿಬಂದ್ರೆಅರ್ಧರಾತ್ರೀ ಲಿಕೊಡೆಹಿಡಿಸ್ಕೊಂಡಂತೆ.- SL
   If a beggar becomes rich, it seems even in the mid-night he would hold his umbrella and walk. - TL

Translating the Colloquial Language used in Conversation: While translating into English, the natural lively expressions of the kannada spoken language cannot be distinguished at all. However, the oral living conditions of the people are kept in mind while translating. For example:

In the short story the grandson and daughter-in-law ask Siddappa with lot of concern and affection as to why he was not eating. This is very effectively brought out in the native tone but very challengingto bring out the same feel in the target language English.

1. *"Adyākajjāaḷti…….Uṇṇākilva…….Hiṭṭārihōytāde……uṇṇu" pakkadalliddamūruvarṣadamom' magahēḷida. "Nānuṇtininīnuṇṇumoga……….Kaṇṇalliēnōkasabīḷtukante" eḍagaiyindakaṇṇujjuttāhēḷidaSiddappa. SLT*

   "ಅದ್ಯಾಕಜ್ಞಾಅಳ್ತಿ…….ಉಣ್ಣಾಕಿಲ್ವ…….ಹಿಟ್ಟಾರಿಹೋ ಯ್ತಾದೆ……ಉಣ್ಣ" ಪಕ್ಕದಲ್ಲಿದ್ದಮೂರುವರ್ಷದವೊ

   ಮ್ಮಗಹೇಳಿದ.
   "ನಾನುಣ್ತಿನಿನೀನುಣ್ಣುಮೊಗ……….ಕಣ್ಣಲ್ಲಿಏನೋಕಸಬೀಳ್ತುಕಂತೆ" ಎಡಗೈಯಿಂದಕಣ್ಣುಜ್ಜುತ್ತಾಹೇಳಿದ ಸಿದ್ದಪ್ಪ. *SLT*

   "Grandpa, why are you crying? Why are you not eating … The food is getting cold … eat" told the three year old grandson who sat beside him. "I will eat. You eat, my grandchild… some dust has fallen in my eyes". Rubbing his eyes with his right hand, Siddappa told his grandson. – **TLT**

2. *Nānūaṣṭōttindanōḍtāivni…….On dtuttūuṇṇeguḷikaili hiḍko0ḍu haṅgeēnōyōcnemāḍtākūtiddīri – SLT*

   "ನಾನೂಅಷ್ಟೋತ್ತಿಂದನೋಡ್ತಾಇ ವ್ನಿ…….ಒಂದುತ್ತೂಉಣ್ಣೆಗುಳಿಕ್ಕೈಲಿ ಹಿಡ್ಕೊಂಡುಹಂಗೆಏನೋಯೋಚ್ಚೆ ಮಾಡ್ತಾಕೂತಿದ್ದೀರಿ" – **SLT**

   "I have been observing you since long.... and not even a little food you have eaten. You are thinking over something and sitting." said the daughter-in-law from the kitchen. **TLT**

3. *Appā……Makkaḷellāsāytāave.Gaurihasuh yāṅgūmudukiāgōdlu. Avaḷigūsariyāgihullūnīrilla. Aduīṭdinagaṇṭabadukkiddēhechu. Māridareondhatturupāyādrūbatt ade. Makkaḷuonderaḍudinahāyāgiga ñjīnādrukuḍībahdu. SLT*

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"ಅಪ್ಪಾ......
ಮಕ್ಕಳೆಲ್ಲಾಸಾಯ್ತಾಅವೆ.
ಗೌರಿಹಸುಹ್ಯಾಂಗೂಮುದುಕಿಆ
ಗೋದ್ಲ
.ಅವಳಿಗೂಸರಿಯಾಗಿಹುಲ್ಲೂನೀರಿ
ಲ್ಲ   .
ಅದುಈಟ್ಟಿನಗಂಟಬದುಕ್ಕಿದ್ದೇಹೆ
ಚ್ಚ   .
ಮಾರಿದರೆಒಂದ್ಸ್ತ್ತುರುಪಾಯಾ
ದ್ರುಬತ್ತದೆ   .
ಮಕ್ಕಳುಒಂದೆರಡುದಿನಹಾಯಾಗಿ
ಗಂಜೀನಾದ್ರುಕುಡೀಬಹು.." – *SLT*

"Father ...... my children are dying. They don't have anything to eat. Our cow Gauri has become very old .She does not have grass to eat and water to drink. Till now having survived this draught itself is great for her. If we sell her, we will get at least ten rupees. For a few days the children can eat some gruel peacefully." - **TLT**

Sounds: It is difficult to translate the sounds from the Source Language to the Target Language. For Example:The noise made while beating a person "dabadaba"

4.4.23 Analysis of Random Text Samples with reference to Peter Newmark's Theory of Equivalence:

Text.1.*Gauri holauttaḷu.Horehottaḷu.Gāḍieḷedaḷu,avaḷuh ejjehākidaneladallihonnubeḷeyitu.* -**SLT**

ಗೌರಿಹೊಲಉತ್ತಳು.ಹೊರೆಹೊತ್ತಳು
.ಗಾಡಿಎಳೆದಳು
,ಅವಳುಹೆಜ್ಜೆಹಾಕಿದನೆಲದಲ್ಲಿಹೊನ್ನುಬೆಳೆ
ಯಿತು . -**SLT**

Gauri ploughed the land. She bore the burden. She pulled the bullock cart. Wherever she trod, there grew gold. -**TLT**

- The SLT text is full of alliterated words like *Horehottaḷu, hejjehākidaneladallihonnu* and the rhyming words like *uttaḷu,hottaḷu, eḷedaḷu*which make the text very rhythmic and drives home the message effectively. The translator has followed the communicative equivalence in translating the text to the TL.

Text.2.*Ondē.... Eraḍē......Gaurinanagemāḍidaupakāradahoreondujanmadallitīrisuvanthaddalla.Avaḷannunōḍuvudakkeeraḍukaṇṇusāladu.*-**SLT**

ಒಂದೇ   ....ಎರಡೇ   ......
ಗೌರಿನನಗೆಮಾಡಿದಉಪಕಾರದಹೊರೆಒಂ
ದುಜನ್ಮದಲ್ಲಿತೀರಿಸುವಂಥದ್ದಲ್ಲ.
ಅವಳನ್ನುನೋಡುವುದಕ್ಕೆಎರಡುಕಣ್ಣುಸಾ
ಲದು.-**SLT**

The favour that Gauri did for me I cannot repay it in this life. To admire her, two eyes are not sufficient." – **TLT**

- In the Short story Siddappa, the owner of the cow Gauri, appreciates and expresses his gratitude for all that she is to him. He admires her beauty and her service. It's very heart touching and it is challenging to bring out the same feel in the translation. The SL text consists of complex sentences. The translator however brought equivalence between the SLT and the TLT applying the sense for sense translation following the Communicative equivalence.

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Text.3._Gauri………   Gauri……… nanagetāyi, tande, dēvaruellāāgiddaḷu. Avaḷujotēliddarenākāḷinabala -_ **SLT**

ಗೌರಿ……….
ಗೌರಿ………ನನಗೆತಾಯಿತಂದೆದೇವರುಎ
ಲ್ಲಾಆಗಿದ್ದಳು   .
ಅವಳುಜೊತೆಗಿದ್ದರೆನಾಕಾಲಿನಬಲ – **SLT**

"Gauri …..Gauri…….she was my father, mother, God and everything. When she is with me, I have the strength of four legs." - **TLT**

- We cannot underestimate the importance of feelings such as happiness, anger sorrow, etc. in translation.When Siddappa had to sell Gauri because of the dire need during the epidemic, he expresses his sorrow. It was challenging to bring out the same feel in the target language text as in the SLT.

Text.4._Ēnōrācappa, nam'mamaradallēeḷanīrukittunanheṇḍtīniho ḍeyōkebandiddeyante. Ēnuhēḷōrkēḷōryārūilvō?-_**SLT**

ಏನೋರಾಚಪ್ಪ,
ನಮ್ಮಮರದಲ್ಲೇಎಳನೀರುಕಿತ್ತುನನ್ನಹೆಂ
ಡ್ತೀನಿಹೊಡೆಯೋಕೆಬಂದಿದ್ದೆಯಂತೆ.ಏನು
ಹೇಳೋಕೇಳೋಯರ್ಯಾರೂಇಲ್ಲೋ?   -
SLT

What Rachappa, after having plucked the tender coconuts from our tree, why did you come to beat my wife? Do you think there is no one to question you? - **TLT**

- In the SLT colloquial words like _heṇḍtīnihoḍeyōkebandiddeyante. Ēnuhēḷōrkēḷōryārūilvō_abound and bring the flavor and feel of the speaker in the SLT. The researcher

by applying the communicative equivalence tried to bring out the same feel in the TLT. In SLT there is only one question mark being used whereas in the TLT the researcher has made two interrogative sentences.

Text.5._Holadahalasinamaradaḍimalagiddā gataleyahattiraheḍebiccininttiddanāgarahā vannukombinallitividukālallitiḷidukondu, tānūkaḍisikoṇḍunanagejīvadānamāḍiddaḷu. -_**SLT**

ಹೊಲದಹಲಸಿನಮರದಡಿಮಲಗಿದ್ದಾಗತ
ಲೆಯಹತ್ತಿರಹೆಡೆಬಿಚ್ಚಿನಿಂತ್ತಿದ್ದನಾಗರಹಾ
ವನ್ನುಕೊಂಬಿನಲ್ಲಿತಿವಿದುಕಾಲಲ್ಲಿತುಳಿದು
ಕೊಂದು,
ತಾನೂಕಡಿಸಿಕೊಂಡುನನಗೆಜೀವದಾನ
ಮಾಡಿದ್ದಳು. – **SLT**

When I was lying under a jackfruit tree in the field, she pierced with her horns the cobra, which was near my head with its hood open. She trampled it under her feet, and killed it. She gave me life though she herself got bitten by the cobra.-**TLT**

- The SLT is a one single complex sentence. The researcher while translating has made it into two complex sentences and one compound sentence. The researcher has brought equivalence between the SLT and the TLT applying the sense for sense translation following the Communicative equivalence. The translator has given importance to the target reader while translating the SLT. She has translated almost all the words of the text without losing the content and context.

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Conclusion:

Translated literature has a great potential to bridge cultures and bring different segments of humanity closer to each other by making the texts in one language available to people of other languages. In translating this short story the researchers have followed the concepts of equivalence put forward by the eminent translation practitioner Peter Newmark to give the sound, the sense and the feel of a SL to the TL. The researchers have critically analyzed the text in terms of syntactical untranslatability, idiomatic expressions, culture, proverbs, metaphor and colloquial language used in conversation.

ABBREVIATIONS:

SL: Source Language

TL: Target Language

SLT-Source Language Text

TLT- Target language Text

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