



REV. G.U. POPE'S TRANSLATION OF THIRUKKURAL IN TAMIL TO ENGLISH - A CRITICAL STUDY

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ABSTRACT:

Translation is defined as a process of findings a target language (TL) equivalent for the source language (SL) sentence. In some extreme theoretical positions, equivalence is sometime defined as identify of not only the content but also the form and the process at various levels of linguistics structure in the translated material in the TL. The concept of the equivalence can be a central problem for the translation studies. The definition of the critical studies in equivalence and its assessment which determine its are matters of ongoing debate. The aim of the present paper is to provide a critical study of equivalence in G.U. Pope's translation of Thirukkural in Tamil to English. The influential equivalence theories that have been proposed by many scholars in the field of translation. According to Jakobson (1959) (1966) Nida and Taber (1969), Catford (1965), House (1997), Koller (1979), Newmark (1981), Baker (1992) these theories are presented so as to provide a better understanding of how the concept criticized. Finally, the concept of equivalence to the translation process varies according to the stance of the translators concerned and what they are virtue of equivalence itself.

KEYWORDS:

EQUIVALENCE, JUSTIFICATION, DEBATES, ASSESSMENT.

1. Introduction

Translation is an activity of enormous importance in the modern world. Since translation has to do with language, the analysis and description of translation - processes must make considerable use of categories setup for the description of languages. It must, in other words, draw upon a theory of language - a general linguistic theory.

Translation is an operation performed on languages; a processes of substituting a text in one language for a text in another. Clearly then, any theory of translations must draw upon a theory of language and it define to extent a general linguistic theory.

Social changes and developments take place due to the effective interchanging of views and ideas among the group of people. One of the reasons for these developments and social changes could be attributed to role played by translation.

1.1. ABOUT THIRUVALUVAR AND G.U. POPE

The wear of Mayilapur, known only as Thiruvalluvar is a very great genius who lived in 3rd century A.D. His work is considered as the master pieces of Tamil literature. This is one of the highest and purest expression of human thoughts. This is the best primary source for Tamil philosophy.

From the time of the 'kural' was published it, the speakers own inner voice of them of righteousness, justice and morality. It describe human relations and in formulating laws of success and cases of failure. Thiruvalluvar was concerned only with the essential nature of human beings and disregarded forms of faith and passing fashions of social or political behavior. That accounts for the ring

which the couplets have of eternal validity. This volume contains translations of the 'kural' made by the three such distinguished Europeans and by a distinguished India. Dr. G.U. Pope who was a missionary, in the last century, served with devotion, the causes of education and of Christian religion in this state. His rendering of the 'kural' in English verse under each couplet form which leads to original as farms concerned.

2. AIM AND OBJECTIVE OF THE PRESENT STUDY

The aim and objective of this paper is to provide a critical study of equivalence in G.U. Pope's translation of Thirukkural in Tamil to English. As far as the influence of equivalence proposed by many scholars in the field of translation to identified and established the concept of the equivalents in the process of translation stance for the translator's concerned.

3. METHODOLOGY

The present paper adopted the procedures from the state of two-fold steps namely (i) the collection and processing of the data (ii) the analysis and establishing the data.

4. DATA FOR THE STUDY

The translated versions are collected by the researcher using the translation procedures or techniques of the applications are applied in the data analysis.

5. ANALYSIS

The translation of Thirukkural in English by G.U. Pope versions are collected and analysed in different levels of equivalents. The equivalence which may criticized in differed levels of equivalents through various scholars in

translation fields, their thoughts of views may adopted in this analysis.

6. CONCEPT OF CRITICAL STUDY IN EQUIVALENCE

First of all, according to Vinay and Darbelnet (1958), (1995) distinguish between direct and oblique translation. The direct translation seems to the literal translation and later to free translation. Moreover, the process of the procedures are classified into borrowing, literal translation, modulation, equivalents and adaptation. The entire equivalents which express on language pairs to the accepted on the basis of full equivalents. In the sense of experiment in thirukkural Pope’s translation ‘The Praise of God’ is preserved translation. It established the rule all Tamil compositions ought and with few exception all do commence by an invocation of the deity; varying to the ‘sect of the writer.’ Thiruvalluvar has devoted the whole of this word which may treated as a subject of ‘on virtue’. The literal meaning of the virtue is preserved in translation. For instance,

1. ‘A, as its first of letters, every speech maintains,
The ‘Primal Deity’ is first through all the world’s domain (TL)

akara mutala ezhuthellaam aati
pagavan mutarree ulaku. (SL)

Literally as ‘A’ is the first letter and the first of our vowels, when pronounced short, is here intended, which is actually

the first letter in all alphabets and the meaning of the distich, therefore, the letter varying in from, first in all alphabets. So, the same ‘Deity’, ‘Primal Deity’ translation of G.U. Pope, the god for its first, ‘ezhuttu’ letters instead of the ‘first letters’, as all letters have the letter ‘A’ for the first letter. The ‘primal deity’ stands first in all over the world. The critical commentary on Pope’s translation the ‘Primal Deity’ in TL and ‘the eternal God’ – the compound word ‘aatipakavaan’ thus, rendered in literary manner bears correctly the significance of literal equivalents in first member of meaning ‘aati’ in the first, the beginning, both the terms which represent the meaning of the context. Therefore, the equivalents which express on language to be accepted on the basis of full equivalents on the basis of connotations or in dictum.

Secondly, The structuralist called Roman Jakobson (1959) he opines that three kinds of translation. i.e. interlingual (rewording or paraphrasing within one language), interlingual (rewording or paraphrasing between two languages) and intersemiotic (rewording or paraphrasing sign system) while the problem of equivalence constitute meaning between words in different languages. It has a full equivalents or exact equivalents in between two different language words. For instance, G.U. Pope’s Thirukkural translation that wherever required the foreign words namely French, Latin, German, Greek, Anglo French and Middle English words are substituted the source language rendering into target language.

Target Language (English)	Source Language
Adore (French) (Ch. 1, kural. 2, line. 2)	(iraivanai) thozhu / thozha
Proceed (Medieval French) (Ch. 1, kural. 6, line. 2)	Needuvazhvaar
Attain (old French) (Ch. 1, kural. 8, line. 2)	neenthalaritu
Monarch (Old French) (Ch. 1, kural. 10, line. 1) Orgin-Monarchia (Latin) Monarchos (German)	Iraivan
Toil (Fench) (Ch. 4, kural. 38, line. 1)	nanraarrin
Moil (French) (Ch. 4, kural. 38, line. 1)	vaalnaal valyadai (kkun kal)
Beseem (archaic form) (Ch. 6, kural. 51, line. 1) (Greek)	Manaaitthakka maanpu ^u aiya ^l
Abhorred (Latin) (Ch. 9, kural. 82, line. 2)	Veen ^u daarpaar ^u ran ^u
Dept (Latin) (Middle English) (Ch. 11, kural. 101, line. 2)	ceitha uthavi
Ensure (Anglo French) (Ch. 12, kural. 112, line. 2)	aakkancithaivin ^{ri}
Humility (Old French) (Ch. 13, kural. 125, line. 1)	ellaarkkum on ^{raam} (pan ^{ithal})
Diadem (Old French) (Old French) (Ch. 13, kural. 125, line. 2)	celvam takaittu

Therefore, the translation is possible despite the knowledge of linguistic procedures that will ensure a more effective and comprehensive rendering of the SL message in the target language (TL) text message.

Thirdly, Eugene A. Nida and Taber (1964) stated in his famous books in 1960’s ‘Toward a Science of Translating’ ‘The Theory and Practice of Translation’ seems to be

concerned scientific sense of translation borrowing, theoretical concept from semantic and pragmatics. With regards to the equivalence Nida stand alone to maintain two basic types of equivalence like formal and dynamic equivalence. In his view of the model which established the Formal equivalence is to closely possible matches between SL into TL in both form and content. Whereas

dynamic equivalence an effort to the effectiveness of the SL message into Target Language message without affecting the original messages.

For instance,

Pope's translation of Thirukkural has more appropriate in formal as well as dynamic equivalence, were identified and established the same.

2. His feet, 'who o'er the full-blown flower hath past',
who gain
In bliss longtime shall dwell above this earthly
plain(TL)

malar micai eekinaan maandi ceernthaar
nilamicai niidu vaaivaar (SL)
'Malar micai' in source language instead of . . .

. . . 'the full blown flower' in Target Language, 'nilamicai' in Source Language instead of . . . 'earthly plain' in target language, pragmatically, Pope's translation which extend the form of the allusion in the original could not by any form of words be preserved. So as to be intelligible to the foreign readers; in this version, the description of the commentary rather than the text followed 'malar' from 'malartal' to blow as a flower means literally a 'full blown flower' and figuratively 'a glad heart', 'a rejoining mind', thus 'avanullam malarntatu', his mind of heart blew as a flower, that rejoiced 'avanullattai malarvittaana', he caused his heart to rejoice. The original source language, 'malar micai eekinaan' rendering into he who passes suddenly over the full blown flower, that is, who passes suddenly

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over the rejoicing heart and it alludes to the sudden afflatus of the divine spirit into the mind of the favoured devotee, which purifies him from sin, detaches him from all mundane affections, and exempts him from the misery, of future birth; to the effects of that grace, which passeth all understanding, which at once converts unrighteousness into righteousness. Therefore, Pope's translation have a more effective translation procedure, he followed Nida's and Taber's principles regarding the dynamic equivalents in translation goes beyond correct communication of information. The equivalent effect since the text can be same effect and same response in two different cultures in different period of times. Nida using the concept of dynamic equivalence in order to proselytize readers, regardless of their culture. Despite these criticisms, it could be concluded Nida moved to produce a systematic and analytical procedures for 'translators working with all kind of texts and broughtout the readers response, receptors as well as their cultures expectations.

7. CONCLUSION

The concepts of the equivalence can be a central problems for the translator's mind. And also the equivalence may be ongoing debate in translation field. It differ from text to text, genius to genius mind and experts on the field of translation. The equivalence to the translation process varies according to the translators knowledge and performance. Therefore, the equivalence may concerned the virtue of experience of the translator's mind.

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