

# **INTRODUCTION**

## INTRODUCTION

Language is a means of communication. Various linguists have discussed the term Language elaborately.

According to Sapir,

“Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.”

Bloch and Trager defines,

“Language is a group of vocal symbols by means of which a social group co-operates”

Hall, in his Essay on Language tells,

“Language is institution whereby human communicates and interact with each other by means of habitually used oral-auditory arbitrary symbols.

Robin thinks,

Languages are “symbol systems almost wholly based on pure or arbitrary convention”

Chomsky in “Syntactic structure” defines language as, “From now on I will consider a language to be a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements”.

All these definitions are related to different properties of Language. They highlight on aspects like symbol, system or communication/interaction.

Hockett, a well known linguist provides seven characteristics of Language. Language is species specific and species uniform. It is arbitrary, productive culturally transferred and it has duality of structure i.e. Human beings all over the world use language for communication but not a single language. There are thousands of Languages used by people in different regions. Communication among two different language users or speakers is not

simple or possible, unless the knowledge of either any of the languages. It is not easy to learn another language for communication, quickly. Language is not only useful for communication of feelings and thoughts but also functions as means of sharing knowledge, trading, reading literature and getting acquainted with other cultures.

Translation works as a bridge among people all over the world who speak and use thousands of myriad languages. Translation plays an important role in this situation. Translation enables the people to know about other regions, people, their culture, their living styles, knowledge and to get information available in those languages.

In other words translation leads towards achieving the vision 'Vasudhaiva Kutumbakam' meaning that the whole world is one family.

The term translation is much discussed by various critics and linguists. In simple words it means conveying any matter from source language (SL) to target (TL). The word translation is derived from Latin word 'translation' which itself comes from 'trans' and 'fero' together means-'to carry across' or 'to bring across'

According to Encyclopedia, (from Internet)

"The translation refers to rendering of a text into another language. If applied to literature the term connotes the art of recomposing a work in another language without losing its original flavor – or of finding an analogous substitutes"

According to Cambridge International Dictionary of English

Translate-(V) means-

To change (words) into a different language or to change (something) into a new form especially to (a plan) into reality. Then it gives suggestion- compare interpret.

Interpret means –

- 1) to decide what intended meaning of (something)
- 2) to express your own ideas about the intended meaning of (esp. a play or piece of music) when performing it.
- 3) to express (something that has just been said) in a different language so that people who do not speak each other.

As per The Oxford reference Dictionary

Translate means-

to express the sense of a (word or text etc.) in another language in plainer words or in another form of representation.

It is noted in Oxford Concise Dictionary of Linguistics –

Translation-

Introduced into French linguistics by L. Tesnier for the process by which a unit that is basically of one syntactic class is transferred to a role that is basically that of another.

As per International Encyclopedia of Linguistics

The word translation refers globally to the transfer of a message from a S(ource), L(anguage), to a T(arget), L(anguage) or R(eceptor) L(anguage), whether the languages are in written or oral form. Such inter lingual message – transfer is often categorized, according to the language mode employed, as translation(written discourse) VS interpretation(oral discourse).

## The Cambridge Encyclopedia

### Translation –

The conversion of one language into another, often used specifically with reference to written text, as opposed to the interpretation of spoken language.

The term translation and its very process provoked much discussion among scholars. The scholars provided some substitutes to the word translation considering the role of translator and the act of translation, transcreation, transference, adaption creative translation code switching recodification, reproduction or reconstruction, transliteration etc.

### Transcreation-

(P. Lai's term) means recreation an SL text in TL text taking an absolute liberty with it and yet being Fidel to it.

### Transliteration-

In transliteration, SL graphological units are replaced by TL graphological units; but these are not translation equivalents, since they are not selected on the basis of relationship to the same graphic substances.

In Marathi we have the words *bhashantar* and *roopantar*

In Sanskrit also, we find reference of the term 'Anuvad'. In Rigved and Bruhadaranyakopnishad there are some 'Shlokas' which tells the meaning of *Anuvad* as repetition. In marathi the terms '*Anuvad*' and '*Roopantar*' are used for translation.

In some marathi dictionaries we find meaning of translation as –

अनुवाद (णे) स.क्रि. सांगणे.

To repeat

सं. अनुवाद (ना.धा.) अनु + वद् : अनुवादणे.

अनुवाद (पु)—मूळ विचाराला धरून केलेले भाषांतर (शब्दशः च्या विरुद्ध)

अनुवादणे (क्रि) – १) कठीण लेखन सुबोध करून सांगणे.

२) दुसऱ्या भाषेतील ग्रंथांचे आशयानुसार भाषांतर करणे.

रूपांतर (न) – मूळ आकृतीत किंवा संहितेत परिस्थितीला अनुसरून बदल करणे.

रूपांतर करणे (क्रि) – रूपांतरण (न)

भाषांतर करणे. (क्रि) – एका भाषेतील लिखाणाचा, भाषणाचा अनुवाद दुसऱ्या भाषेत करणे.

### **Review of work done in this area -**

The area of translation has attracted some researchers. They have dealt with various aspects of translation. Sueng Hariyanto from Perum Indonesia has researched about problems in translating poetry. Cultural issues in translation are researched by Anna Ginter from Poland. Phil Goodwin has researched about ethical problems in translation. Even in Shivaji University, Kolhapur some researchers have dealt with area of transition. N. S. Kshirsagar, Meghana Khare, Yuvaraj Gonde have critically studied some translations.

### **Hypothesis -**

It is observed that while translating V.S. Khandekar's Marathi short stories in English there are certain cultural, conceptual and linguistics problems faced by the translator who is researcher herself.

### **Aims and Objectives of Research -**

1. To understand the concept and process of Translation.

2. To observe various types of problems in Translation of fiction – short story
3. To know the technique of Translation from source language to target language.
4. To study comparatively origin and development of short story in Marathi and English.
5. To know, how to overcome the problems and provide comprehensive critical argument on it.
6. To create new literary text in literature.

### **Methodology –**

Emphasis is laid on close reading of primary and secondary sources available on the subject. Translation, analytical, comparative and evaluative research method will be used for the present work. The procedure of study is clearly defined in the chapter scheme.

### **Scope and Limitations –**

In the present research, researcher studies cultural, conceptual and linguistic problems. The focus is on linguistics, cultural and conceptual problems. These problems are discussed wherever needed.

The researcher has considered only those problems that exist in the translation of selected short stories. Researcher has selected two short stories from V.S. Khandekar's posthumously published short story collection - 'Sartya Sari'. The short stories are – Dushkal and Pratima.

### **Significance of Translation-**

Translation is a means of progress, which is useful from a person to the whole society. It enriched life of individual as well as society. Translation has encompassed merely all areas- Arts and literature, trades and commerce, and science and technology. Translation has played an important role in the spread and development of above mentioned areas.

A person can have various benefits from Translation activity. Translation is useful for communication among two different language speakers. A Businessmen can communicate with industrialist in other areas, share with them new ideas and technology, decide strategies and have better prospects. Thus people can have economic development.

By using translated books on methods knowledge and technology in science is shared by various ideas nations in the world. They are leading towards more and more scientific progress. Researchers can compare and contrast various ideas, which are easily accessible due to translation.

Translation of literary books is useful for readers. They can enjoy writings of writers from other nations also. They can quench their thirst of reading even master pieces.

Critics and literary researchers can get various types information. They can study different information and give their judgment. For example-

One can compare Aristotle's Poetics with Bharata's Natyashastra and study the different approaches towards drama and dramatic aspects, as they are translated in Marathi and English .

Translation has played important role, not only in the sharing of knowledge but also in the spread of religions from ancient times. Translation has played important role in spread of Buddhism, Christianity, Islam, Hinduism etc. Various religions books are available in various languages, so that people can lead towards spiritual bliss. They can compare and contrast various things in various religions and opt for the right one.



The area of the entertainment is also influenced by translation. We find various movies, songs which are imitations or adaptations of various novels and dramas into films and dramas .

In this manner, a man can achieve lots of things with the tool of translation. To know other society, culture, life style and fashions is possible with the help of translation. It connects people directly or indirectly. It is and will be helpfully to the society to break down the barriers among people and for a new world.

The area of literature in translation has a long history in Eastern as well as Western countries. B.K.Das, mentions this difference of tradition in his book "Handbook of Translation studies". He says, "Diachronic study of translation reveals that there is a fundamental difference between Western and Eastern attitude to translation. When translation was considered as subsidiary and derivative in the west, in the East it was traditionally considered as 'New writing'".

The notion and anxiety of exactness or true to original did not bother the Indian translators up to the nineteenth century. For example, Sanskrit epics and *Puranas* continued to be adapted, retold and translated into several regional languages and were well received by the public.

The history of culture studies is evident of a origin and development of translation. The history of translation shows "Without translation there is no history of the world". (L.G. Kelly)

The progress of human being all over the world, from ancient, primitive stage up to today's modern man is possible with the help of translation. The historical evidences reveal that the traders, travelers, priests played vital role in the development of civilization and culture. They gave pace for the spread of knowledge all over the world. For running their business or spreading religion all over the world they travelled from one country to another and became mediators between two or more countries or language speaking communities.

In this manner knowledge was shared between Ancient Greece to Persia, from India to Arab countries and from Europe to China and Japan.

The history of translation studies in the West shows that translation is a Roman invention. B.K.Das refers Eric Jacobsen's book 'Translation, A traditional craft' to state this.

It is accepted that Horace and Cicero are the pioneers of translation tradition in Rome.

"In Europe it is common to write as if translation theory Begins with the Roman, Marcus Tullius Cicero (106 to 43 BC) and Horace (65 to 8 BC) in particular. For example, Steiner ([1975] 1992:248) identifies Cicero's *Libellus optimo genere oratorum* of 46 BC and Horace's *Ars Poetica* of circa 20 BC as the starting points for theorizing translation, ..."

— (Linguistics And Language Of Translation)

Their views still remain a source of discussion and dispute among today's translators. Their view left powerful impression on their successors. Steiner (1650-1800) in his book *English translation theories* traces the history of translation theories from classical authorities to English and the influence of French writers of mid-seventeenth century.

While tracing the marks of English translation theories B.K.Das mentions that during the middle ages and early Renaissance there was no theory of translation. In those days the books translated had a dialectic purpose. In the 16<sup>th</sup> century vernacular languages and literature developed.

"The practice of translation flourished throughout Europe and showed signs of maturity in the work of Annibale Caro, Jacques Amyot, William Goldin and Sir John Harington to name only a few of most esteemed figures"

Even in Renaissance period there was little theory about the art of translation.

"In the late 1590, George Chapman began to translate....."

While others merely translated and then prefixed graceful dictations, Chapman trying to define for “understanders” his particular relation to Homer spoke in detail about the nature and conditions of translation”

Chapman ended the tradition of careless or indifference approach towards the theory of translation and he prepared a background or concern for method after 1650. He called translation as linguistic mimesis and relatively easy to achieve.

The interpretative tradition inherited by Chapman and his contemporaries directed attention to “meanings”- to the words which sought, as either representations or explanations, to stand for the words of the original. It is Chapman’s particular achievement that he turned from the narrow sense which “meaning” has in this context, to the soul of a native and natural expressions, which the translator must “open” using the only comparable means.”

Chapman who is called as the first self-conscious poet translator in English suggested a sensible midway between over free and over literal rendering. He commanded adulation for this . Besides this, the work of French writers is noteworthy. The French had a native tradition in the area of translation.

“Dolet had produced his rules for the manner translation properly before there was serious literary translation in England, and there were literalists and libertarians. Among those who considered the art in their general treatise on poetry. Dolet, Jacques Peletier and Joachimdy Bellay demonstrate the independent self conscious artistic tendency of French statements on translation in the later Renaissance”

-( English Translation Theory1650-1800, Page13)

Nida says that the credit of the formulation of the theory of translation must go to Etienne Dolet (1506-1546 AD). Dolet was a good translator. He prepared a list of five fundamental principles for translators. These principles

are guidelines for translators. Those principles tell the translators what to do and what not to do.

- 1) The translator must understand perfectly the content and intention of the author whom he is translating.
- 2) The translator should have a perfect knowledge of the language for which he is translating (SL) and an equally excellent knowledge of the language into which he is translating.
- 3) The translator should avoid the tendency to translate word to word, for to do so is to destroy meaning of the original and to ruin the beauty of the expression.
- 4) The translator should employ the forms of speech in common usage.
- 5) Through his choice and order of words the translator should be able to produce to total overall effect with an 'appropriate tone'

In the period of Melherbe the French translation tradition reached to the golden age. He paid much attention to clarity of his text and pleasure of his readers. Melherbe rejected word for word approach, but his addition of concern for the pleasure of the audience made him novel. After Melherbe the translation area passed through crisis for long time I,e. 1625 to 1660.

Perrot d'Ablancourt who is called as the leading shaper of translation theory formed his theory of translation. His theory was inspired from rhetorical and poetic theory. He belonged to France but travelled to England in 1635. He considered more variables in his translation theory.

Like other writers he also presented his theory of translation in the prefaces to his editions of Minutius, Tacitus, and Caesar (1650).

In this period in England, translation scenario was quiet strange. The serious translators have a little discussion about translation, where as several groups appeared passionately. Denham, Cowley, Sir Edward Sherburne and Thomas Stanley were among them.

Sir John Denham was a courtier, writer and poet. More than half of his poetic words were translations. He proposed a new way for translation. His method was born poetic and accurate according to Steiner.

Abraham Cowley's (1618-1667) contribution to translation theory is noteworthy. He gave new turn to translation theory.

In the preface to the *Pindariques* Cowley establishes 'Imitation' as "a branch of translation or, as an alternative to it. This preface was the manifesto of the libertine translators of the latter seventeenth century".

Cowley associated act of imitation and translation. He gave liberty to translators.

Dryden appreciated Denham and Cowley for liberating translation from slavery of rigid framework.

Dryden gave theory of translation in the year 1680.

Sir Edward Sherburne was contemporary of Cowley and Denham , but his work "Brief Discourse" and three tragedies did not publish until 1702. His book rejected the translator's freedom of curtailment and paraphrase once supported by Sherburne and his friends.

The tradition of the translation and translation theory was later developed by Alexander Pope, William Guthrie, Thomas Gordon, Philip Francis, Thomas Franklin, George Colman, Christopher Smart, and William Cowper. These writers were translators and they wrote their critical views in the preface to their book.

Besides this, in the 6<sup>th</sup> century an academy was established at Jundishapur in Persia (modern day Iran). It reached its peak in those times. This academy tried to combine knowledge from all over the world. In that academy there were some Indian scholars also, who discussed moral and ethical teachings.

Translation of knowledge is one of the most important features of middle ages. Mainly the contribution of 'The house of Wisdom' in this area is

abundant. It helped to erect great libraries and stored and preserved knowledge all over the world.

#### The Indian Scholars, Knowledge and Translations:

In ancient times, Indian scholars developed theories in various areas. They made rules regarding the science of language and sounds (phonetics). Sanskrit grammar was standardized and innovated. It had an able script to represent all the speech sounds. Some linguists tend that the old Brahmi (or Indus) script is a thousand years older than the currently believed Phoenician script which is supposed as origin of alphabetic writings.

Even in Mathematics the number zero (0), decimal system, concept of negative numbers were invented by Indian scholars. A Hindu scholar named Kanka carried the Hindu numerical notation to Arabia. He used to teach Hindu astronomy and Maths to Arabian scholars. With his help they translated the material into Arabic. Thus the Indian knowledge spread all over the world via Arabia, Egypt, Northern Arabia and Europe upto the Eleventh century.

While making a search of tradition of translation of ancient Indian knowledge and literature, we get reference of Buddhist literature from Pali and Sanskrit into Chinese language. An Indian scholar involved in these translations was Kumarjiva. He advocated complete free translation, in order to give elegance and intelligibility in the target language.

But before this period when there were no theories of translation, lots of works were translated from one language into another in Indian Jatak tales, which tells the stories of Buddha and his philosophy. It was actually written in Pali. Later on they were developed in Sanskrit as fully fledged narratives. Other examples of translation are versions of Mahabharata, Ramayana and Bhagavat Purana in Sanskrit, Tamil, Pali and Prakrit languages. These versions based on original Ramayana, Mahabharata & Bhagavat Purana were not exact translations. The translators wrote these versions as a new book taking liberty of style, narration and sometimes scenes as well as characterization.

If we consider the translation tradition in India, we find three areas of translation grew and prospered as mentioned by Sujit Mukharjee.

- 1) Translation of Indian Literary Texts into English.
- 2) Translation of English Language & text into Indian languages
- 3) Translation from one Indian language into another.

My area of study is mainly concerned with first type i.e. Translation of Indian Literary Text into English.

The Indian Census of 1961 recognized 1652 different languages in India. Out of these languages Marathi is used by people dwelling in Maharashtra.

The tradition of Marathi literature is rich and it is vastly developed by poets and writers. Various genres flourished and left a powerful impression on Indian Literature.

## **SHORT STORY**

The genre short story is one of the most popular genres in Marathi literature. Man likes to listen or tell stories from ancient times. If we consider the ancient tradition of Marathi literature, we find poetry was the popular form to tell the stories.. Sant Eknath told various stories of Shri Krisna and Shri Rama in Bhagvat and Bhavartha Ramayana respectively.

Short story originated from storytelling tradition. Mainly short story focuses on self contained incident with the intent of evoking a single effect or mood.

There is no strict dividing line between novel and short story. But Edgar Allan Poe's essay mentions a simple classic definition about short story that is one should be able to read it in one sitting. There are some definitions which give importance to word count, but they do not seem perfect. Short story does not typically follow the features of novel like exposition, complication, crisis, climax and ending. It is much simple than novel or less complex than novel.

Sujit Mukherjee mentions problems in translation of short story in the book "Translation as Discovery". According to him, "like drama, while rendering the speeches of the character he will not only have to maintain the distinction between character and character, he will also have to maintain the consistency of each character's speech. Because the same dramatic device of revealing the character through the quality of speech is employed by the fiction writer. This becomes most apparent when the novelist or the dramatist utilizes some contrast between educated speech and colloquial speech in original; in English Translation. The contrast can never be reproduced to the same effect."

In the 17<sup>th</sup> century (in France) short story developed.

The journey of short story from Homeric period to today has undergone several changes. It is developed and flourished by various writers, belonging to various notions. But it is a popular genre since its arrival. Short story took various forms like detective story, fable, parable, comical stories, satirical stories, science fiction stories, etc. It exhibits colors of contemporary society, their lifestyle, social, political changes etc.

Short story's briefness gives it exactness and helps to focus on central issue. Sometimes its smallness in size is helpful in producing the intensity of effect. Although, folk tales or oral traditions are origins of short story.

Its present nature appeared in the later part of 18<sup>th</sup> century. Richard Cumberland from United Kingdom, Washington Irving and Edgar Allan Poe from United States, Henrich van Kleist, E.T.A. Hoffman from Germany wrote famous short stories and popularized the genre of short story.

The arrivals of journals and magazines in 19<sup>th</sup> century boost the spread of short story. Its demand increased. Various writers wrote thousands of short stories.

In the U.K., Thomas Hardy, Rudyard Kipling, Arthur Conan Doyle, H.G. Wells wrote thousands of short stories.

In the U.S. Herman Melville, Mark Twain, wrote short stories. During these days Brander Matthews and Henry James wrote about prose narrative – from i.e. short story. Henry Jame also wrote some popular short stories.



In France Guy de Maupassant wrote famous short stories.

In Russia writers like Ivan Turgenev, Nikolai Leskov, Fyodor Dostoyevski, Leo Tolstoy dealt with short story. Everyone of them handled the genre in his own style. But Anton Chkhove is known as the greatest among them.

In India, Munshi Premchand pioneered the genre in the Hindi language. Various other writers wrote short stories in regional languages. Indian English writers Mullk Raj Anandi, R. K. Narayanan and Raja Rao (1935-45) of this genre. In the next phases we can see galaxy of writers- Keki Daruwala, Anita Desai, Shashi Deshpande, Arun Joshi, Kamala Das etc.

In Marathi it is popularized by N.S. Phadke and V.S. Khandekar. Khandekar's short stories are marked by romantic idealism, Social commitment and Ornate diction.

Long before them Moropant and Vaman Pandit were storytellers. Various religious writings like *Pandav pratap*, *Ramvijay*, *Harivijay*, *Santleelamrut* stories were told. But all these stories were in poetry form.

The tradition of writing stories in prose began in Modern times. At the beginning stories were borrowed from Sanskrit or English literature. In other words the beginning of prose writing in Marathi is with translation.

In the year 1806, Sarfoji Raje ordered Sakhhn pandit to translate Isopniti as *Balbodhmuktawali* in Tanjaor.

Vajjnath Pandit translated translated Sanskrit books, *Sinhasan Battishi* (1824), *Panchatantra* (1815) and *Raja Pratapdityache Charitra* (1816) Bapu Chatre again translated Isopniti as *Isapniti katha* in 1828.

During this period, stories were maily confined in teaching moral lessons, giving message and entertainment. Some fantasies were also translated in those days. Mainly the efforts of KrishnShastri Chiplunkar are remarkable. He translated Arabic stories as "*Arabi Bhashetil Suras Chamatkaric Goshti*" (1861-65). Similarly Krishnarao Ramrao wrote "*Hatimtaiche Chritra*" in 1855. In this manner story writing began. Later on writers tried their hand in novel

writing. But short story evolved its present status from translations. In earlier days its subject matter was domestic and they were loosely constructed. Divakar Krushna is the first noteworthy writer, to popularize this genre among readers. N.S.Phadake and V.S.Khandekar gave a new face to short story. They imparted definite structure, proper beginning and ending, alternative titles to short story.

## **V S KHANDEKAR**

V.S.Khandekar wrote about 250 short stories. He is known as an eminent writer in Marathi Literature. He was a versatile writer who dealt with various forms-novels, short stories, plays, allegorical stories, essays, critiques, script etc.

He is the first Marathi writer who received Dnyanpeeth Award. He received that award for his novel '*Yayati*' in the year 1974. He left his powerful impression on the mind of readers through his writings. He handled various themes and presented them in front of readers and situation. Khandekar mainly belongs to the cult 'Art for life', so in his writing we find his efforts to understand life, struggle to overcome problems in idealistic way.

He was elected as the 'President' of Annual Marathi *Sahitya Sammelan* in Solapur in the year 1941.

Govt. of India honored him with the award, Padma Bhushan' in recognition of his literary accomplishments.

Two years later, 'Indian Sahitya Academy' honoured him with 'Sahitya Academy Fellowship' Shivaji University, Kolhapur conferred on him an honorary degree of D.Lit.

In the year 1998, Government of India issued a commemorative Postage Stamp in his honor.

Vishnu Sakharam Khandekar who is popularly known as V.S.Khandekar was born on 11 January 1898 at Sangli. His father's name was Aatmaram Balwant Khandekar. Whenever he dreamt of being a writer a writer, he imagined his name Ganesh Aatmaram Khandekar to be printed on his writings. But destiny had some other plans for him.

He was adopted by Sakharam Khandekar in the year 1916, hence he became Vishnu Sakharam Khandekar.

The result of his matric exam was declared on 22<sup>nd</sup> December 1913. In those days he was living with his widow mother and small brother at Sangli. His economic condition was not good. He stood eighth in the matric merit list. So his maternal uncles decided to send him at Pune for further college education.

During his stay at Pune, he used to read Marathi literature voraciously and had discussions with his friends about the writings of Kolhatkar and Gadkari, the famous writers in those days. Unexpectedly, he came in contact of Ram Ganesh Gadkari, a well known Marathi Dramatist. Khandekar and Gadkari both were fond of Kolhatkar . This liking became a reason for their friendship. In the company of Gadkari, Khandekar developed sense for literature .Gadkari informed him about various writers, their writing styles, styles, themes etc. He motivated Khandekar to read the writings of various writers from Mollero to Mark Twain, Goldsmith to Henrik Ibsen.

His friendship with Gadkari gave him a chance to know more about art of writing, from critical point of view.

Gadkari once in a meeting with Balgandharv – alias Narayan Shripad Rajahans, introduced Khandekar as a “Kolhatkaranchya Gadicha Waras”-

i. e. successor of Kolhatkar

He completed first year of college education in their 1914. But he did not pay much attention towards studies, due to his involvement in literary activities towards studies increased in the year 1915. At the end of 1915 he had

to return to Sangli as his family had decided to adopt him to one of his uncle at Sawantwadi.

This process of adoption made him restless. Especially his adopted father did not show any love, sympathy or affection for him. This made him feel lonely in life. Later on his adopted father did not show any interest in his education, on the other hand he did not send enough money in time, to the writer, for his education and expense at Pune. So he became restless and could not complete his education. He decided not to appear the exam and returned to Sawantwadi.

His father's indifference, insulting behavior and Khandekar's illness due to bad weather at Naneli (His adopted father's living place) resulted into his separation with his father. Finally he decided to do a job as a teacher. At Shirode.

He left for Shirode on 2<sup>nd</sup> April 1920, while working as a teacher at Shirode, he began his writing career.

Writing –

V.S.Khandekar's first novel "*Hrudiyachi Hak*" published in the year 1930.

He wrote 16 novels, 6 plays, around 250 short stories, 50 allegorical stories, 100 essays and 200 critiques.

Unlike his contemporary writers he mainly focused on the life and problems of common people, in his writing. He introduced values to live life, aims, idealism etc. to the society, depicted, illustrated dreams and aspirations of middle class. Protagonist of his novels or short stories is generally social conscious.

In the earlier period of his writing, he was inspired by the writing style of Kolhatkar and Gadkari. Later on he tried to prove his own way. Reading of various books of varied writers like Rabindranath Tagore, Gurjar, Premchand, O. Henry, Anton Chekhov, Ernest Toler, Galsworthy, Tolstoy, Khalil Gibran,

Somer Set Mom, Herbert Beats and Ctemplation over this reading reading gave an essential insight which was essential for a writer.