Select Speeches of Mrs. Indira Gandhi -

English to Tamil

M.Phil. Dissertation

By

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1. INTRODUCTION

Language is an important criterion for human civilization. For effective language and literary communication, translation plays a vital role in between two languages. The importance of translation has been accepted by every one in the modern world. The art of translation is not an organised academic discipline in its own right; not merely a minor branch of comparative literacy study, not yet a specific area of linguistics, but a vastly complex field with many far-reaching ramifications. The introduction attempts to define what really a translation means, followed by a few scholarly views on translation and proceeds to probe into various factors such as the feasibility and creditability of translation. I have also added a note on the indispensable need for translation in the modern world.

Translation is generally, the replacement of a representation of a text in one language by a representation of an equivalent text in a second language. The art of translation lies not only in translating the literal sense of one language into another, but also translating also the feelings and thoughts of the work, so that the finished translation is equal in quality to that of the original. A good translation conveys the fine distinctions
of meaning, feeling, tone, sound, style and diction of the original. The translation involves two languages – One from which the message is translated and the other into which it is translated. The first is called the source language (SL) and the second is called the Target language (TL).

Various authors have given different views about the translation. According to Theodore Savory ‘translation is a many sided art’. But Eric Jacobsen described it ‘as a skill’. For Horst Frenz, ‘it is an art between a creative art and an imitative art’, However Dryden speaks of three kinds of translation namely,

i) Meta Phrase (Word by word translation)
ii) Paraphrase (The sense is cared for more than the words)
iii) Imitation (Taking liberty with both the sense and the words)

Peter Newmark says, ‘translation is a craft that requires a trained skill’. T. R. Steiner described it as ‘translation is not only an art, but a key to a cultural process’. For Prof. Newman, ‘Translation is only an imitation’. From these discussions anyone who wants to translate literary works from one language into another gets valuable information, which can’t be of immense help to him in his endeavour in spite of the fact that their views are, more often than not, contradictory and confusing.

Translation is feasible for the student, only when he has a wide knowledge of the functioning system of both languages to find close meaning equivalents for stretches of corrected discourse often longer than one sentence. However, translation of a literary work is considered by some to be logically impossible. Coleridge holds that the organic form of a work of art is innate. Walter Pater also considers that, “there is only one word for one thing or one thought amid the multitudes of words or terms that might just do”, for a proper presentation of the mental vision of the writer. These critics believe that there
can be only one verbal expression which suits a particular meaning intended. Therefore there can be no synonymous expressions. Hence translations are not possible.

However, the activity of translation implies that meaning can be separated from its verbal expressions. It also assumes that it is possible to find out semantically equivalent expressions. For that, the translator concerns him with only the essential part of the work of art. When he tries to transfer the meaning from one language to another, he seeks to establish emotional equivalence between the original and the translation. All the four aspects of meaning as laid down by I. A. Richards, that is, sense, feeling, tone and intention – cannot be caught by the translator in his translation. Sometimes he ignores some of them; he may have to change the images or associations to suit his purpose. How faithful the translation will turn out to be, depends upon the success of the translator in incorporating all or as many of the four aspects in the original. It is obvious that there are no universally accepted principles of translation and the quality of the translation depends on the translator’s intellectual capacity and linguistic competence.

Hence the job of a translator is very difficult and often compared to tight rope walking. He has to maintain a precarious balance between the desire to remain close to the original in meaning and spirit and the urge to make the work artistically beautiful and naturally fluent. It is in a way as taking as the creation of the original work, for the translator has to work within a fixed frame. A fair percentage of loss in the conveyance of the truth and the beauty of the original during the transference is inevitable. Perhaps this argument over the feasibility of translating effectively both the form and the content of a work of literary art is but an academic quarrel.

The leading literary personages in most languages have tried their hands at translation and their discussions of the problems they faced and the strategies they followed have helped in formulating translating theories. The difficulties and problems
pertaining to i) the translator ii) the text in translation and iii) the receptor may be grouped under the following heads:

   a) Whether translation should be free from the original or faithful to the original?
   b) Whether translation should read like the original or like a translation?
   c) Whether translation is an art, a science or a skill?
   d) Whether translation should be in a foreign language or in the native language?
   e) Whether translation is a product of inspiration or willpower?
   f) Whether translator should retain the original style, time, culture and other properties or reflect the style, time, culture etc., of his own?
   g) What are the types of untranslatability, linguistic, cultural, aesthetic, etc?
   h) What are the motives of the translation and
   i) How can we make evaluation of translation in the absence of any model for assessing translation quality?

   It must be admitted that it is not possible to state these problems individually in linguistic terminology. In the words of Wolfram Wills, “Translation is primarily not a linguistic but a psycholinguistic operation, which presupposes a semantic interpretation of the source language texts”. A closer investigation of translation process by semiologists and stylisticians has further increased our understanding of translation and now it has become clear that translation is a more complicated than a normal intra-lingual act of communication. Its bicultural and bilingual dimensions include socio-linguistic factors, which greatly influence the transfer of meaning from one language to the other. To be precise, translation as linguists postulates it today, is a part of the communication process which involves the whole of linguistics culture-Socio-linguistic, Syntactic, Semantic, Stylistic and comparative.

   Despite such serious concerns over translation, translation has established itself as an indispensable discipline, for promoting the transfer of knowledge and helps its
enrichment at all levels of language use. Translation plays a vital role in the literary works of various languages for their growth and understanding. The art of translation is practiced for two purposes: To begin with, it introduces those ignorant of foreign languages to forms of arts and humanities which otherwise they would never come to know and it widens the capacity for understanding of meaning and expression in one’s own language. In addition to these, translations of the great book of the world also contribute immensely to the one-world concept by revealing the essential oneness of mankind.

Translation acts as a prime medium of information which flows across language. The initial communication between different languages starts by the process of translation and later the translated information is nativized according to principles that operate in the target language. It not only enriches a language but expands its grammatical base as well.

Translation in the modern context of national development is considered as a significant aspect and part of language planning. It helps for the modernisation of a language, actually bridges the gap between India and other countries in the fields of science and technology and also in other areas. Translation at the national level helps in fostering national integration and at the inter-national level helps in fostering national integration and at the inter-national level helps in ameliorating human understanding. Translation is indeed quite essential for understanding further studies in different areas of knowledge.

1.1. About the Author

Indira Priyadarshini Gandhi (1917-1984) was born on November 19, 1917 in Allahabad in the illustrious Nehru family. Born in an affluent family of Kashmiri Brahmins, hers has been a saga of selfless service to the nation, which embellished the Language in India www.languageinindia.com
life and activities of her renowned grandfather and illustrious father. The entire family sacrificed the wealth and power to the worthy cause of national freedom.

Indira was educated in India, Switzerland and England. In England, she has participated in Freedom Movement which was organised there by some Indians for India. When she returned to India, the entire country, masses of men and women, educated and illiterates were aflame with the urge for political freedom. She became the member of the Indian National Congress (INC) in the year 1938. She took an active part in the freedom struggle. Her father influenced the national feelings through his letters.

Indira married Feroze Gandhi, a Parsi in the year 1942. Feroze was a distinguished parliamentarian. She was the father’s official hostess for 17 years till his death. She has visited many countries with him. He gave her the best of training in leadership and in the art of statesmanship. Indira imbibed these and learnt meticulously the qualities and characteristics of political leadership.

She became the Prime Minister of India on January 24, 1966. During her tenure as Prime Minister, she had made important agreements like Simla Pact with Pakistan to settle outstanding issues (July 3, 1972), Sikkim was accorded status of a State of India (1975). During the Bangladesh struggle for freedom, hers was the only sane voice in the comity of nations. Her vital role in the world peace had been appreciated by the comity of Nations, not only with attention, but also with inherent meaning and consequences by the big powers including the Super powers.

Mrs. Gandhi boldness is a valuable asset for the country. She had the rare gift of an open mind, which allowed her to grow constantly in maturity and wisdom. Her speeches concentrated on four main themes. These are: the crusade for the abolition of hunger and poverty, the conservation of resources, the stance of non-alignment, and the cause of science. These displayed a rare combination of foresight, wisdom and
intellectual integrity. She drew her inspiration from our ancient past and mingled it with the modern, and practiced it effectively in the modern era. We should be proud of the great advances that India has made under her leadership.

Mrs. Gandhi led our country at a most critical period of its political, economic and social development. Her love for the country was unbounded. Her total dedication of the Indian people was so great, that she prophesied before her death: “Even if I die in the service of nation, I will be proud of it. Every drop of my blood, I am sure, will contribute to the growth of this nation and to make it strong and dynamic”. She was assassinated at her official residence by two of her security men on October 31, 1984.

History recognizes those who challenge it. Mrs. Gandhi not only challenged history, but also changed it. She became an integral part of the country’s modern history. She was recipient of Bharat Ratna, the highest civilian award for her outstanding contribution to the welfare of the country. The prestigious U Thant Award was presented to her in the USA (during her life time in 1982) in recognition of her, “outstanding and creative contribution to East-West Understanding”. The award was symbolic of her - and India’s - standing in the world in terms of promotion of world peace and understanding. She was conferred with World Leadership Award by the International Agency for the Prevention of Blindness (IAPB). The prestigious 1984 Jawaharlal Nehru Award for International Understanding, was awarded posthumously to Mrs. Gandhi.

Mrs. Gandhi’s cause is a noble one, and in many ways, she was an inspiring advocate. She was basically a devoted woman, a born leader, an understanding and above all a humane type of person. All these reflected her true charismatic personality. From these aspects, the translator decided to translate some of her most important speeches from the time she first became the Prime Minister of India. It is hoped, that this endeavour shall be amply rewarded, if it serves as a source of inspiration and motivation for a creative artist.
1. 2. Selections Made

The translator has taken five topics from the Selected Speeches and Writings of Indira Gandhi Volume IV (January 1980-December 1981) published by the Ministry of Information and Broadcasting, Government of India. Besides speeches, the volume contains broadcasts, interviews, messages and tributes. The speeches delivered in Hindi appear here in translation. The speeches and writings are arranged in chronological order.

In the volume, the entries are grouped in nine sections. Among the nine sections, the first four topics are taken from the first section namely “Democracy and National Strength”. The names of the titles are

1) Chhatrapathi Shivaji (Speech at the 300th anniversary of passing away of Chhatrapathi Shivaji, Rajgarh, March 31, 1980. page No. 33).
2) What Makes an Indian (Convocation address at the University of Delhi, April 1980. Page No. 36).
3) Role of Youth (From Speech at a Youth Convention, New Delhi, July 9, 1980. Page No. 59).
5) The last topic comes under the fourth section namely “Education and Culture”. From this section, The Rich Heritage of Tamil (Address at the Valedictory function of the Fifth World Conference of Tamil Studies, Madurai, January 10, 1981. Page No. 332) is taken up.

1. 3. Problems in Translation
When translation is undertaken, it offers problems and implications of quite diverse character. These should not only be worked out but also evaluated to refine the recurrent techniques and methods. A good translation must be readable, easily accessible and acceptable in the target language. For this, the translator should translate not only the original work into the target language, but also the culture, habits, customs, civilization of the source language. In order to achieve good results, the translator has to assume or imagine the very same environment and experience, under whose influence the original author composed his source book. This section presents a brief overview of the nature of problems faced by the translator, while translating the speeches of Mrs. Indira Gandhi.

The fundamental problem of translation practice is that of finding translation equivalents in target language. As we know no two languages exhibit identical systems of organizing symbols into meaningful expressions, the problems in finding semantic equivalences are likely to occur in some places. For eg: Some of the Sanskrit words like ‘Chhatrapathi’, ‘Indraprastha’, ‘Digvijaya’, ‘Raksha Bandhan’ there are no equivalent terms in Tamil, the target language and hence the translator has just transliterated them. In the same way, some of the scientific terms like “APPLE’, Kalpa, “Theromionic valve’ were all transliterated in the target language.

Each language has its own characteristic features and usages which may be absent in other language either partially or completely. This may create problems, while translating from the source language. For eg: The connecting English word will not give the meaning accurately. The mode of conveying the grammatical meaning for the word ‘and’ in English is different from Tamil. To have a proper translation, we have to link the word by the equivalent Tamil Suffix um (¨ ō) for all those nouns of the sentences like ‘±øÄ¡ º¡¾¢Â¢É¨Ã Ôõ’, ºÁÂò¾Å÷¸¨Ç Ôõ, ¦Á¡Æ¢Â¢É¨Ã Ôõ. In the same way when translated into Tamil as ‘occur recurrently throughout the translation.'
Though the languages have similarities in their linguistic structure, while translating from the English language into Tamil, the translator had to face problems to give proper order in Tamil for the structure. For eg: In the essay entitled ‘What Makes an Indian’, the translator first translated the words from source language as “ążôÅ¢Â¢ý ¾¨Ä¡§¿¡ì¸Á¡ÉÐ ºÁ¿¢¨ÄÂÈ¢×õ º¢ÈôÀ¢ÂøÒ¸¨Ç ¯Å¡ì¸×õ, §ÁõÀð¼«È¢»÷¸¨Ç ¯ áì¸û ¸ÄóШÃÂ¡Ê Å¡úң¾¨Ç Áì¸û ¸ÄóШÃÂ¡Ê ¯½ÕÁ¡Ú ¦ºöŧ¾Â¡Ìõ”.

But, when the words are rearranged with proper order with slight modifications, the translation looks correctly with neat structure as, “ążôÅ¢Â¢ý ¾¨Ä¡§¿¡ì¸Á¡ÉÐ ºÁ¿¢¨ÄÂÈ¢×õ º¢ÈôÀ¢ÂøÒõ ¦¸¡ñ¼ º¢Èó¾ «È¢»÷¸¨Ç ¯ áì¸û ¸ÄóШÃÂ¡Ê ¯½ÕÁ¡Ú ¦ºöŧ¾Â¡Ìõ”.

The pronominal termination may also create problem, while translating from the source language. Since there is no pronominal termination in English, the translator should be aware of it in Tamil and has to use it rightly.

For example:

ąô ʒ i ôı ¨ Ąí , ôi ¾¨ , Ôô ... §Ąi , œ ÈÉ . (wrong form)

ąô ʒ i ôı ¨ Ąí , ôi ¾¨ , Ôô ... §Ąi , œ ÈĐ . (right form)

The problems may also arise in putting the case-marker, when it is not replaced in proper form. For example: The sentence ‘±ô Ąi , iĄô¾¢üì, ±o¾¨ô i ô ÈÜl ı ô’ can be replaced by the appropriate case-maker as ‘±ı , iĄô¾¢üı , ±o¾¨ı ô ÈÜı ô’.

The translator has solved the problems and overcome the hurdles in her attempt at approximation to the original. Fortunately, the target language happens to be the mother-tongue of the translator. It may be recalled that according to most of the translation theorists, the translated material should be the mother-tongue of the translator. Hence, the translator does not face with any insurmountable problems in the process of rendering.
The fact that the topic selected for translation belonging to twentieth century also facilitates smooth and easy transfer of meaning from the source language into the target language.
1. வரலாற்று கையற்றான


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பாதை ஒரு ஔர் ஏற்க போடி பாதை என்று என் இறக்கம். அதிர்வெனும் நோய் நோய்கள் நோய்கள். தண்டு ஒரு ஔர் ஏற்க போடிக்கும். போடி ஏற்க போடி. போடி போடி போடித் தண்டு என்று என் இறக்கம். அதிர்வெனும் நோய் நோய்கள் நோய்கள். தண்டு ஒரு ஔர் ஏற்க போடிக்கும். போடி ஏற்க போடி. போடி போடி போடி.
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ஆதராமை ஏற்றது, எனினும் தமிழ் மொழிக் கலையின் அடிப்படையில் தமிழகத்திலுள்ள ஒரு தமிழெழுத்திலிருந்து வந்த பெண் கவிஞர். கூறக்கூறு எனும் பெயரால் உள்ள கவிஞரைச் சரணானாள். "உங்கள் அமைப்பை விளக்குவத் தெற்கு என்று என்று உங்கள் கூறி வந்தாள். எனினும் வாதைகள் என்ன வந்தாள். என்று என்று உங்கள் கூறினாள்.

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ஜொட்டோ டி சூரியேர் இந்தியாவில் தமிழ் மொழியுடன் பேசாது பேசுவது போன்றே தமிழில் உரைந்து வைத்துள்ளது. இயற்கையைப் பற்றியவற்றுக்கு முன்னேறி இந்து போற்பூச்சிய மூலகளையேற்றுவது என்று கூறுகிறார். இருந்து இருக்கும் பொருள் விளக்கத்தில் விளக்கப்படுகிறது. இப்பொருள் தமிழில் விளக்கப்பட்டுள்ளது.
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 يناقش هذا الورقة الإجابة على سؤال كيف يمكن أن تتعلم اللغة التاملية في الهند. يشير إلى أن هناك عدة طرق يمكن أن يتم من خلالها تعلم اللغة التاملية، مثل الدراسة المكتوبة والتعليم الشفهي. يشدد على أن البداية الدقيقة في تعلم اللغة التاملية هي ضرورية، لذا يجب أن يتم تقديم خطة تعلم جيدة لتعليم اللغة التاملية. يشير إلى أن هناك مجموعة كبيرة من المصادر المتاحة التي يمكن استخدامها لتعليم اللغة التاملية، مثل الكتب والمواقع الإلكترونية والمقدرات. ينصح بإجراء بحث مفصل حول اللغة التاملية للحصول على مزيد من المعلومات حول كيفية تشغيل اللغة التاملية في الهند.
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FOOTNOTES

1. **Kalpa** - It means a day of Brahma, a period of 1000 yugas; it consists of a creation (Srasti) and a dissolution (Pralaya); said to last 4,320,000,000 solar years; a month of Brahma is supposed to contain thirty such kalpas, according to the Mahabharatha, 12 months of Brahma constitute his year and 100 such years his life-time, 50 years of Brahmas are supposed to have elapsed and we are how in the Svetavarahakalpa of the fifty-first year. In other words, Kalpa means the time between the creation of the world and its destruction.

2. **De Bono, Edward** (1933 - ) British doctor, Lecturer at the Department of Investigative Medicine, Cambridge University, from 1976; he is chiefly famous for his concept of the use of Lateral Thinking (1967).

3. **De Forest, Lee** (1873-1961) American Inventor who was the first to use alternating-current transmission, and improved the thermionic valve detector by which wireless and sound films were made possible.

4. **Marconi, Guglielmo, Marchese** (1874-1937) Italian inventor and Electrical Engineer who developed the use of radio waves as a practical means of communication. In 1895 he sent long wave signals over a distance of a mile and in 1901 received a Newfoundland the first transatlantic signals sent out by his station in Cornwall, thus making the discovery that radio waves can bend around the spherically-shaped earth. Noble Prize winner 1909.

5. **APPLE** (Ariane Passenger Payload Experiment). It is the name given to satellite, which was put into orbit on July 19, 1981, with European assistance. This is a special type of Satellite designed to help Indian space scientists in developing
capability to build full scale communication satellite, an important goal of the country’s space programme.

6. **Raksha-Bandhan** - It is kind of festival, celebrated by the North Indians during the month of July, to commemerate the brotherhood relationship.

7. **King Solomon** - Name of David’s son, king of Israel, famed for his wisdom.

8. **Bodhidharma** - (6th century AD) Indian Buddhist Patriarch from Conjeeveram near Madras. He entered China about 520 AD. Teaching a form of meditation called dhyana (Chinese Ch ‘an, Japanese Zen.); he is credited with founding Zen Buddhism.

9. **Bodhiruchi** - A Buddhist scholar from South India.

10. **Vajrabodhi** - He is the founder of Vajrayana Buddhism; which deals with meditation, miracle etc.

11. **Prajna** - A Buddhist scholar who is an expert in Mahayana text. Actually Prajna means wisdom.

12. **Smith, Vincent Arthur** - ICS and Historian was born on June 3, 1848; arrived in India in 1871; served in the N.W.P. and Oudh. Author of The Settlement Officers Manual for the N.W.P. (1881), General Index to Cunningham’s Archaeological Survey Reports.

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