

Translation of Sangam Texts

DR. K.UMARAJ
ASSISTANT PROFESSOR
DEPT. OF LINGUISTICS
MADURAI KAMARAJ UNIVERSITY
MADURAI - 21
TAMILNADU - INDIA
UMARAJK@GMAIL.COM
+91 9487223316

Introduction

- Translation is the communication of the meaning of a source language text by means of an equivalent target language text. The term equivalent means if a specific linguistic unit in one language carries the same intended meaning encoded in a specific linguistic medium in another, then these two linguistic units are considered to be equivalent. However sometimes two linguistic units in different languages carry the same function. The present paper analyses the problems encountered while translating Sangam Literature to English.

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Uses of the study

- Helps to lead to develop the principles and procedures found in Sangam Tamil. The cultural context of Sangam Tamil and English can be sort out.
- Helps to study the translator's views regards the question of faithfulness and flexibility in literary translation.
- By finding out the problems in translation, we can find out the techniques used by the translator. This can be useful for the translators of current age in Tamil. It also leads to the growth of Tamil language.

Uses of the study

Helps to define the units of translation on which one should operate in the translation process.

Helps the translator to reach an objective interpretation of his original text.

Helps to put importance of the relationship which exists between the meaning of the SL message and the author's thought which condition it.

Issues

- A Sangam Tamil literary text is not the product of a single author and belongs to particular literary tradition. The Sangam Tamil literary text is a collection of different authors work. There are around 473 poets wrote 2381 poems in Sangam Literature. Most of the poets are belongs different profession and different classes of the society and poems are edited and colphones added by the anthologist and annotators around 1000 AD. The Sangam Literature is rather the result of a complex series of relations and correspondences. It is a relation, which the translator in his attempt to interpret the source language (SL) message, should establish between the meaning of the SL text and the extra linguistic factors which condition it, i.e, the author's thought and concept of life.

Issues

- It is a relation between the translator and the text to be translated. Finally, it is a result of an approximate correspondence between the stylistic effect of the original text and that of the target language (IL). Translation theorists in discussing the problems of Sangam Tamil literary translation do not, usually, relate great importance to this complex series of relations and correspondences. This led to pessimistic, tentative and extremist views as regards the problems of Sangam Tamil literary translation. The disregard of the importance of the relationship which the translator should establish between the meaning of the original text and the extra linguistic factors which condition it led to the pessimistic view that subjectivity cannot be avoided in the interpretation of the meaning of a Source language literary text.

Issues

- The failure to understand that the translator has a relationship with the text other than that of a passive reader resulted into hesitant views as regards whether a translation should be faithful or flexible with the original text. Finally, the failure to understand that quality in Sangam Tamil literary translation cannot be assessed in terms of sameness between the stylistic effect of the original text and that of the IL version but in terms of an approximate correspondence between them led to the extreme notion of the impossibility of adequate translations. All these problems have to be solved while translating the Sangam Literature to English language.

3. குறிஞ்சி - தலைவி கூற்று

நிலத்தினும் பெரிதே வானினும் உயர்ந்தன்று
நீரினும் ஆரள வின்றே சாரல்
கருங்கோற் குறிஞ்சிப் பூக்கொண்டு
பெருந்தேன் இழைக்கும் நாடனொடு நட்பே.

விளக்கம்

குறிஞ்சி மரத்தின் மலர்களைக் கொண்டு தேனடை
செய்யும் நாட்டை கொண்ட தலைவனுடன் நான்
கொண்ட நட்பானது நிலத்தின் அகலம் போலவும்,
வானின் உயரம் போலவும், கடலின் ஆழம் போலவும்
பெரிது

Te:vakulatta:r (Kuruntokai 3)

Translation by Thangappa and Translation by Prof. A.K. Ramanujam

Larger than the earth

Larger than the earth
vaster than the sky,
and immeasurably deeper than the seas
is my love for him

What She Said

Bigger than earth, certainly,
higher than the sky,
more unfathomable than the waters
is this love for this man



Translation by Thangappa and Translation by Prof. A.K. Ramanujam

from the hills
where the honeybees make
abundant honey
from the black-stemmed
kurinji flowers.

of the mountain slopes
where bees make rich honey
from the flowers of the kurinci
that has such black stalks.

Translation by Thangappa and Translation by Prof. A.K. Ramanujam

• 8. மருதம்

- கழனி மாஅத்து விளைந்து உகு தீம்பழம்
பழன வாளை கதூஉம் ஊரன்
எம்இல் பெருமொழி கூறி, தம்இல்
கையும் காலும் தூக்க, தூக்கும்
ஆடிப்பாவை போல,
மேவன செய்யும் தன் புதல்வன் தாய்க்கே!
(பாடியவர்: ஆலங்குடி வங்கனார் குறு:8)
- * வயல் அருகில் நின்ற மாமரத்தின் முதிர்ந்து விழும்
இனிய கனிகளை பொய்கையில் உள்ள வாளை மீன்கள்
கவ்வி உண்ணும் ஊரின் தலைவன், எம் வீட்டில்
பெருமொழிகளை கூறி சென்றாலும், தன்னுடைய
வீட்டில், (எதிர் நின்றவர்) கையும் காலும் தூக்க, தானும்
தூக்குகின்ற கண்ணாடியுள் பாவை போல், அவனை
ஈன்ற தாய்க்கு மட்டும் அவள் விரும்பியவற்றை அவன்
செய்வான்!



**Translation by Thangappa and Translation by Prof.
A.K. Ramanujam**

Like a puppet

This man –
from the village
Where the valai fish in the wet field
snatches away
a ripe mango falling
beside the field –

What the Concubine Said

You know he comes from
where the fresh-water sharks in the pools
catch with their mouths
the mangoes as they fall, ripe
from the trees on the edge of the field.

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Translation by Thangappa and Translation by Prof. A.K. Ramanujam

Has gone back to his son's mother
throwing to the wind
all his promises to me
he now know-tows
before that woman
like a puppet
lifting his hands and legs
As she pulls the strings

At our place
he talked big.

Now back in his own,
when others raise their hands
and feet,
he will raise his too:
like a doll
in a mirror
he will shadow every last wish
of his son's dear mother.



குறிஞ்சி - தலைவன் கூற்று

- யாயும் ஞாயும் யாரா கியரோ,
எந்தையும் நுந்தையும் எம்முறைக்
கேளிர்,
யானும் நீயும் எவ்வழி யறிதும்,
செம்புலப் பெயனிர் போல,
அன்புடை நெஞ்சம் தாங்கலந் தனவே.
- -செம்புலப் பெயனிர்.
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- (*Kuruntokai* 40) Cembulappeyani:ra:r

Translation by Thangappa and Translation by Prof.

A.K. Ramanujam

Rainwater and red soil

Your mother and my mother

Do not know each other

Your father and my father

are not related either.

As for you and me,

how do we know each other ?

What He Said

What could my mother be

to yours? What kin is my father

to yours anyway? And how

did you and I meet ever?

**Translation by Thangappa and Translation by Prof. A.K.
Ramanujam**

**And yet,
like the mingling of rainwater
with red soil,
our hearts have mingled.**

**But in love our hearts are as red
earth and pouring rain:
mingled beyond parting.**