

Gandhi's Autobiography :
The Story of Translators' Experiments with the Text

being the observations of

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on the occasion of the release of
the late Kshitish Ray's hitherto unpublished Bengali translation of
Mahatma Gandhi's autobiography

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Gandhiji's masterly rendering of his life-story in Gujarati was first brought under a translator's gaze by Mahadev Desai¹, with the author's corroborative attention being available to the exercise.

At the outset I would like to offer my salutations to Mahadev Desai. I would also like to express my profound admiration for all those translators who have performed their task with a commitment to the letter and spirit of the text – be it the original Gujarati or the English translation.

The work in Gujarati and Mahadev Desai's translation of it into English should be regarded as twins. They came almost in tandem. Intense political and public activity surrounded their appearance. Writing for *Harijan*² on 25 February, 1946, Gandhiji said :

I never really wrote an autobiography. What I did write was a series of articles narrating my experiments with truth which were later published in book form. More than twenty years have elapsed since then. What I have done or pondered during this interval has not been recorded in chronological order. I would love to do so but have I the leisure?

¹ Mahadev Haribhai Desai (1892–1942), lawyer and man of letters joined Gandhiji in September 1917 and remained with him as secretary, diarist and *alter ego* until his sudden death on 15 August 1942 in the Aga Khan Palace prison, Poona.

² An English journal, *Harijan* was first published from Poona on February 11, 1933. It shifted to Madras on October 27, 1933, was brought back to Poona on April 13, 1935 and was subsequently published from Ahmedabad until its closure in March 1956.

When Gandhiji's autobiography began to appear in *Navajivan*³ and *Young India*⁴ from the latter part of 1925, the political movement left him with little leisure; a fleeting hour of reflection was all that his day spared for him. His biographer Rajmohan Gandhi has said⁵: "Associates had always urged him to recall his life-story; his illness may have supplied arguments for recalling it; and writing it would be an exercise in reflection and introspection."

The serialization in Gujarati started in weekly instalments continuing from the end of 1925 to February 1929, and bore the part-title *Satyana Prayogo*. When the series appeared in book form in English in two volumes, the first in 1927 and the second in 1929, Mahadev Desai was rightly hailed for his sensitive translation from the original in Gujarati.

The translation was the product of Mahadev Desai's extraordinary industry with such supplemental assistance as was sought by him from Pyarelal⁶ and Madeleine Slade⁷. Desai's command over the English language was exceptional, as was Gandhiji's. And yet Desai showed his manuscript to the Rt. Hon. Sir V. S. Srinivasa Sastri⁸ who gave it the benefit of 'careful revision'. (Desai does not identify Sastri, at Sastri's own request, describing him as "an eminent English scholar".)

It is also important to bear in mind the fact that the English version had the benefit of Gandhiji's own reading of the text and, we can presume, his active participation in the translation exercise itself. Like the original exercise of writing it, this translation exercise also took place in times when Gandhiji, lacking leisure, had to make some time from 'no time'. And when Desai, in addition to his exacting schedule as Gandhiji's secretary, devoted himself to this literary responsibility.

The English *Autobiography* therefore stands beside the original work not just as an outstanding and authorized translation but as its first recension prepared under the author's direct guidance by one who was his *alter ego*,

³ *Navajivan* (1919-31); Gujarati weekly (with occasional bi-weekly issues) edited by Gandhiji and published from Ahmedabad. Also issued in Hindi from August 19, 1921. The weekly ceased publication on 10.1.1932.

⁴ *Young India*, Bombay from May to October 1919; Ahmedabad from October 1919 to 1932 (the final issue was dated 31.12.1931).

⁵ *Mohandas* (Penguin-Viking, 2006) pages 298-299. Rajmohan Gandhi (b.1935), biographer of Gandhiji and former Member of the Rajya Sabha, is Research Professor at the Centre for South Asian Studies, University of Illinois, USA.

⁶ Pyarelal (1899-1982) participated in all movements led by Gandhiji from 1920 onwards; was secretary to Gandhiji after Mahadev Desai's demise in 1942, was among the seventy-nine Dandi Satyagrahis in 1931, and became the principal biographer of Gandhiji through 'The Last Phase' and 'The Early Phase' volumes.

⁷ Madeleine Slade (1892-1982), who was given the name Mira by Gandhiji; a particularly gifted writer in English, as her autobiography *The Spirit's Pilgrimage* demonstrates.

⁸ The Rt. Hon. Sir. V. S. Srinivasa Sastri, educator and statesman, was born in 1869 in Valangaiman near Kumbakonam, Tamil Nadu and passed away in 1946. A disciple of Gokhale, he succeeded that leader as the President of the Servants of India Society. Agent-General of the Government of India in South Africa, Sastri was regarded as among the greatest orators the world knew in the 20th century.

whose mother-tongue was the same as his, and who was, like him, perfectly at home in English.

Desai had joined Gandhiji a decade prior to his taking up the work of translating the *Autobiography*. Gandhiji said to his young associate in September⁹ 1917 :

It takes me only a little while to judge people. I have found in you the person I have been looking for, the one person to whom I will one day be able to entrust my work. I need you for myself personally, not for the ashram or for any other work.

That ‘entrusting’ included the creation of the English translation of his *Autobiography*. In an article titled “Gandhi And His Translators” in *Gandhi Marg*¹⁰, Professor Bhikhu Parekh¹¹ rues the fact that secondary literature on Gandhiji relies on English translations of his original works in Gujarati and perpetuates departures from the original in those translations. Professor Parekh then describes to what he calls “defects of Mahadev Desai’s translation”.

Variations in a translation are not “defects” and when, as in this particular work, the stamp of the author’s approval is implicit, the variations have to be taken to be revisions that can re-phrase the original for one or more reason, with the re-phrasings being those of the author no less than of the translator.

It would not be difficult for a bilingual reader, with leisure at his disposal, to compare the English translation with its original and to find words in the translation that differ from or depart from the parent work. If that comparative reading were to be followed by that reader’s undertaking another translation in English, we can be sure that yet another translator would, with equal conviction, appear before long, to repeat the exercise and show how the so-called ‘improved’ translation is also flawed. The process would be endless.

Before I make my own brief remarks on translations of Gandhiji’s original text in the autobiography, I would like to state for the record that the work has been translated into over 20 Indian languages and around 30 other languages spoken in different parts of the world ranging from Swedish to Swahili and from Tibetan to Turkish (Annexure). Curiously and sadly, no

⁹ Gandhiji to Mahadev Desai, Robert Payne, *The Life and Death of Mahatma Gandhi* (Smithmark, 1969), p. 322

¹⁰ *Gandhi Marg* issue dated June 1986

¹¹ Professor Bhikhu Chhotalal Parekh was born in 1935. He was Vice-Chancellor of Baroda University from 1981-1984. A distinguished political theorist, he is Emeritus Professor of Hull University, UK, Professor of Political Philosophy at Westminster University and, since 2000, has been a Labour Member of the House of Lords, as Baron Parekh of Kingston Upon Hull. He was awarded the Padma Bhushan in 2007.

translation exists in any of the languages spoken in South Africa, other than English. This is unfortunate for the life-story of a man who has said¹² that he ‘was born in India but was made in South Africa’.

Gandhiji’s autobiography is, therefore, one of the most translated works in the world and more translations can be expected including multiple translations in the same language. Today’s event celebrates the arrival of the fourth¹³ translation into Bengali, titled *Satyer Shondhane*. I would like to pay my tribute to the late Kshitis Ray for working on this exercise with exemplary diligence. I also congratulate the School of Cultural Texts and Records at Jadavpur University and the publisher for placing Kshitisbabu’s work in the reading public’s hands.

I mentioned Kshitisbabu’s choice of the title.

Mahadev Desai’s translation of the Gujarati title – *The Story Of My Experiments With Truth* – has become part of the world’s short-list of famous titles and a signature for Gandhiji’s life-work. This is a tribute to Desai’s sensitivity to the ring of words and to the ring of truth.

The original Gujarati title *Satyana Prayogo Athava Atmakatha* has however been retained as *Satya Ke Prayog* in the first Hindi translation and *Satyer Prayog* in the first Bengali one. The title – *Satyer Shondhane* – of the Bengali translation being released today also adheres to the original. The Gujarati part-title, *Satyana Prayogo* translates itself literally to ‘Truth’s Experiments’ or ‘Experiments of Truth’ rather than ‘Experiments with Truth’. The preposition ‘of’ expresses the relationship or an association between ‘truth’ as a general category and ‘experimentation’ as something which that category, in self-activation, becomes engaged in. The original title, therefore, suggests a field of narration in which the protagonist is ‘truth’, the author being an instrument used by it.

Here it will be useful to turn to the first and highly regarded translation of the work into Tamil by the remarkable writer R. Krishnamurti, better known by his *nom de plume* ‘Kalki’. Professor A. R. Venkatachalapathy¹⁴, in response to a communication from me, explains :

¹² Speech at prayer meeting, New Delhi, June 28, 1946 (*Collected Works of Mahatma Gandhi*, Vol. 84).

¹³ The first by Anil Kumar Mitra, titled *Mahatma Gandhir Atmakatha* was published by Indian Press Limited, Allahabad, in 1929; the second by Birendranath Guha titled *Atmakatha Athava Satyer Prayog* was published by Gandhi Smarak Nidhi in 1967; the third, by Satis Chandra Dasgupta titled *Atmakatha Athoba Satyer Prayog* was published by Gandhi Satabarshiki Samiti in 1969 in the first part of *Gandhi Rachanasambhar*.

¹⁴ Social and cultural historian of colonial Tamilnadu; Tamil writer; translator; Professor at Madras Institute of Development Studies, Chennai.

Kalki's translation of the autobiography was serialised in Thiru Vi. Kalyanasundaram's¹⁵ ('ThiruVi Ka') *Navasakti* even as it was being published in the pages of *Young India*. It was done at the instance of Thiru Vi Ka...When the first part of the essays were published in 1927 by S.Ganesan (nationalist publisher and editor of *Suthanthira Sangu*), Kalki chose the pithy title 'Sattiya Sodanai'; which has stood the test of time ... it can be interpreted in many ways: 'a test for/with satya').

Venkachalapathy has also pointed to the deft elimination by 'Kalki' of any case-marker which would have been an equivalent of 'with' or 'of' between 'Sattiya' and 'Sodanai'.

Dr. Gowri Ramnarayan¹⁶ has also responded to a query of mine to say:

'Sodanai' is a word with more nuances than 'experiment'. Literally, 'Sattiya Sodanai' means 'Truth Experiment' or 'Truthful Experiment'. "But while 'sattiya' can be translated as truth, verity (as in sattiya, noun) or truthful (sattiyamaga, adjective) 'sodanai' is used to mean experiment pure and simple but also carries the connotations of testing and being tested, examined, probed etc. But again the use of 'sodanai' rather than 'kashtam' carries the suggestion of being tested by being made to walk on fire, go through hurdles and so on. Significantly, it also bears the idea of being purified by trials in the context of bhaktas undergoing trials to prove themselves."

I find the Tamil title without the 'with' or 'of' deeply fulfilling, conveying the sense of trials with and through truth. In European languages the case-marker would, I think, be indispensable for a title such as this one. I gather from Holger Terp who has been working on the Danish translation of the work, that the Danish and Swedish titles use *med* which also signifies 'with'. Removing the case-marker in English being virtually impossible, Mahadev Desai's choice of it is not only right but inescapable. Yet, it shows up the inability the English vocabulary to stretch to the limits of imagination in the languages of India. When 'Kalki' uses 'Sodanai' and Hosakere Nagappa Sastri, in his Sanskrit translation uses 'Sodhanam', they are close to the resonance of Gandhiji's original word 'prayog'. Vaman Shriram Apte, in his classical Sanskrit-English dictionary¹⁷ explains 'prayog' as 'Use, application, employment'. He describes 'Sodhana' as 'Purifying, cleansing'.

¹⁵ Thiruvarir Viruttachala Kalyanasundaram Mudaliar (1883-1953) better known by his Tamil initials Thiru Vi Ka was a Tamil scholar, essayist and activist. He is esteemed for his essays, commentaries on classical Tamil literature and philosophy, and the calibre of his own prose.

¹⁶ Gowri Ramnarayan, singer in the Carnatic tradition, musicologist, playwright in Tamil and English and literary critic is a grand-daughter of 'Kalki'.

¹⁷ From its second edition published by Motilal Banarsidass, Delhi, 1970.

puffed-up. The English has ‘...there is not a moment I can recall when it may be said to have tickled me’. Here, again, to describe ‘Mahatma’ in grammatical terms would have been unnecessary in the English and Mahadev Desai is wise in calling it a ‘title’ for the benefit of the English reader.

The Introduction in English contains a major comment to the effect that his purpose in writing the autobiography is ‘to describe experiments in the science of Satyagraha, not to say how good I am’. The original in Gujarati does not refer to the ‘science of Satyagraha’ and it says ‘...*marey satyana shastriya prayogo varnavva chhe, huun kevo rupalo chhun e varnavvani talmatra ichha nathi*’. ‘Tal’ is the Gujarati for a sesame seed. The last three words mean that he did not have an iota of desire to appear ‘*rupalo*’ (handsome). ‘Satya’ in the original is rendered as ‘Science of Satyagraha’ in the English and ‘*kevo rupalo*’, literally ‘how good-looking’ or ‘how handsome’, becomes ‘good’. It feels good to know that Gandhiji had ‘quantified’ and ‘imaged’ his non-desire to the near-nothingness of a sesame seed! But to say ‘sesame-sized’ for ‘*talmatra*’ would not have worked and Desai is right in having paraphrased the meaning.

Gandhiji’s use of the word ‘shastriya’ is also significant. Apte’s dictionary has two and only two headwords for ‘shastriya’ – ‘scriptural’ and ‘scientific’. Gandhiji obviously meant both, suggesting thereby that his ‘truth’ was at once founded in tradition and was scientific.

Incidentally, Gandhiji seems to enjoy using Gujarati colloquialisms. Describing his poor handwriting in the chapter titled ‘At The High School’, he contrasts his own handwriting with South African examples of good handwriting that he came across. He describes more South African examples as *moti-na dana jeva aksharo*, pearl-like letters of the alphabet. Gandhiji has doubled the roundedness of the metaphor by adding to ‘*moti*’ the word ‘*dana*’. The English version says ‘When, later, experimenting in South Africa, I saw the beautiful handwriting of lawyers and young men...I was ashamed of myself.’ It is instructive to see how the Bengali translators handle this sentence :

Anil Kumar Mitra translates the line as : “*jubak o ukildiger sundar hater lekha.*” Birendranath Guha translates it as: “*jubakder muktar mato hater lekha.*” Satish Chandra Dasgupta has : “*Eirup jubakder muktar mato hastakhsar.*”

On the same theme of poor handwriting, the original carries a nugget of a *lokokti*. ‘*Men mara akshar pachhalthi sudharvano prayatna karyo, pan pake ghade kain kantha chade?*’ This would, literally, mean : ‘I tried later to

improve my handwriting, but can one affix a new rim onto a claypot baked long back?' The English rendering says : 'I tried to improve mine, but it was too late'. The *lokoki* with its added gift of alliteration – *ghade* and *chade* – is not available in the English, substituting it with 'but it was too late.' Birendranath Guha goes directly to the original Gujarati. In an effective adaptation of the original Gujarati *lokoki*, Guha has : "*packa hanrhite ki kandh jorha jai!*"

I must also commend Birendranath Guha's general observation in his translator's note :

"Gujarati o Bangla aekie mayer duhita, sutorang samata anek."

Satish Chandra Dasgupta, who also uses '*muktar mato hastakhsar*' does not give the '*paka hanri*' image but paraphrases it to say, instead, '*joubon e jaha aggrajhyo koriachhi, aekhono taha ar durasto korite pari nai!*'

Editor Mrityunjoy Maiti informs us in his Note to Dasgupta's rendering that Dasgupta has translated it from the original Gujarati. This is a valuable piece of information.

It seems to me that Gandhiji and Mahadev Desai wanted to make the English version leaner than the Gujarati and to remove from it embellishments, metaphors, proverbs and the like which though appealing to the Indian reader would not make immediate sense to the English-reading world. And it is clear that they were thinking of an international readership, with a publisher like Macmillans being in their thoughts.

Describing his school-days Gandhiji refers to a doggerel attributed to Narmad¹⁹ that was prevalent in his time :

Angreji raj karey, desi rahe dabai
Desi rahe dabai, jone bena sharir bhai
Pelo panch hath puro, puro panchsene

In English this could be rendered somewhat as :

The Englishman rules, and ruled the Indian is;
Ruled the Indian is, just look at their frames!
On one stands five hands tall,
He can make five hundred of us fall.

But the English version as we have it gives this as :

¹⁹ Narmadashankar Dave (1833-1886), popularly known as 'Narmad' was a poet, essayist, dramatist and historian. He is hailed as 'the first modern Gujarati writer'.

*Behold the mighty Englishman
He is four cubits tall.
Because he is a meat-eater
He rules the Indian small.*

The English quatrain as trans-created by Mahadev Desai serves a purpose which Narmad's words if transliterated might not have. As a variation, it turns 'panch hath' more credibly into 'four cubits', and brings in a reference to the 'meat-eater'. This is obviously to vivify the important 'meat-episode' being described in that part of the story. Interestingly, the Urdu translation combining the Gujarati and the English versions and reads thus :

*Thangana desi parja hai
Lamba firangi raja hai
Kyunki vah gosht udata hai
Aur panch hath lamba hai*

Gandhiji's description of his father's death has drawn much attention on account of its frank recounting of his own preoccupation at the moment that Karamchand Gandhiji drew his last breath. This has obscured the moving account of that moment which Gandhiji came to learn of, moments later :

*... My father ... had made a sign for pen and paper and written:
'Prepare for the last rites'. He had then snapped the amulet off his arm
and also his gold necklace and flung them aside. A moment after this
he was no more...*

Autobiography, pp. 16-19; G

The Gujarati original comprises two words 'tayari karo'. In the English they grow to five. How can one say 'tayari karo' in English? 'Ready yourselves', 'Prepare yourselves' or 'Be prepared' would not work. 'Prepare for the last rites' is the only credible way in which the original sense can be retained without giving the words an unintended spin. This is an example of Desai's discretion working perfectly. The Urdu version expands the two words 'tayari karo' to 'dafan-kafan ki tayari karo', imbuing the former Diwan of Porbandar's last words with the plangent resonance of Bahadur Shah Zafar²⁰'s famous composition. Dr. Abid Husain's is a most effective

²⁰ Bahadur Shah II (1775-1862), the last of the Mughal emperors in India, is best known by his *nom de plume* 'Zafar'. The poem written by him for his epitaph has the lines :

*Kitna hai badnasib Zafar
Dafn ke liye
Do ghaz zamin bhi na mili
Ku-e-yar mein*

(How unfortunate is Zafar! For his burial even two yards were not to be had in his beloved land.)

translation and, with the Urdu reader in view, it makes sense to bring in the images of funerary obsequies to explain ‘tayari’.

In the Gujarati original, Chapter 16 of Part II has a Hindi chapter-heading ‘*Ko Jaane Kal Ki?*’, derived from a lovely little piece of verse which Gandhiji provides just below the title in the original. The piece of verse (which I have not been able to trace the original of) is :

*Khabar nahin is jug mein palki
Samajh man! Ko jaane kal ki?*

In the English, the Chapter is logically trans-titled ‘Man Proposes, God Disposes’ and, again logically, the verse is dispensed with. Anil Mitra, going by the English version uses ‘*Bhabi Ek, Hoy Ar*’ for the chapter-heading title. But like Mahadev Desai, Mitra also drops the verse.

The renowned scholar of Hindi Professor Rupert Snell²¹ has done me the favour of rendering this piece of verse into English thus :

*A moment’s meaning in this age no one can tell
Who then, O mind, can know the morrow? Ponder Well!*

Birendranath Guha reproduces the original Hindi verse, without translating it. But Satish Chandra Dasgupta has however, retained the verse and attempted an admirable translation :

*Paler thikana nai ei bhabe,
Bujho mon, Ke jane kal ki habe!*

If the verse had been retained and translated in the different versions the author’s familiarity and comfort with poetic forms of expression would have been exemplified. But Desai and Gandhiji obviously concluded that while the verse was effective in Hindi, it would seem redundant and even culturally arcane in the English.

More examples of variations in the English translation can be given. They would prove little.

By way of conclusion I would like to respond to Professor Parekh’s assertion “Gandhiji’s works need to be translated anew”. Need or no need, there is no doubt that translations will continue to appear because the world’s fascination with the greatest man of the 20th century is not going to cease.

²¹ Dr. Rupert Snell, born 1951, studied and taught over a 35-year period at the Hindi Department of the School of Oriental and African Studies, London. Currently he is with the University of Texas, working in his chosen fields of language-teaching and medieval literature.

And as languages of translation having been well-nigh saturated in the case of this autobiography, we may expect more repeat translations such as Kshitis Ray's. This is only to be welcomed. Repeat translations in the languages of India will serve as exercises in the art of literary explication and expression. They will enrich comparative studies in literature.

New translations of the autobiography in English may also be expected, especially as the copyright on Gandhiji's writings expires on 1 January 2009. If there is one new English translation, others will almost certainly follow.

Here, I would advise great caution, because the English translation by Mahadev Desai prepared with access to Gandhiji is, as I said, not just a translation but a recension.

Furthermore, the authorized English translation by Mahadev Desai now forms part of the *Collected Works of Mahatma Gandhi* and has therefore to be regarded, along with the *CWMG's* other contents, as something that is as irreplaceable as an archival holding.

I find merit and value in Professor Parekh's suggestion that textual *studies* be undertaken of the Gujarati original and its various translations. It would be necessary, as a working procedure, to divide the existing translations into those that have proceeded from the Gujarati and those from the English. That would define the textual studies better. The studies would gain credibility if they were to be advised by an authorized body of eminent scholars with Gujarati-speaking advisors and those proficient in the languages the work is being translated into.

If Mahadev Desai's remarkable son Narayan Desai, himself a brilliant biographer (in Gujarati) of Gandhiji and Chancellor of the Gujarat Vidyapith, were to advise a textual study team which compares the original Gujarati or English with their various translations, that would be a great felicity, leading to a better understanding of the processes of translating a work that has enjoyed a unique world readership for some eight decades and will continue to do so in the foreseeable future.

* * *

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The views expressed in this paper are of course mine and do not necessarily represent the thinking of the persons acknowledged.

Gopalkrishna Gandhi

Annexure - II

**Translation and abridgments
of
Autobiography
or
The Story of My Experiments With Truth
by
M.K. Gandhi
- A Partial List -**

1 October, 2008

Indian Languages

Aao*

Angami*

Assamese

1. Gandhi Mohandas Karamchand, 1869 – 1948.
Mor satya anvesanar kahini, vol.1 / tr. into Assamese by Amiya Kumar Das. – 2nd ed. – Tezpur, 1940. x, 258p. ; 18cm.
Call No. 187.A. 357 (NL)

Bengali

1. Gandhi Mohandas Karamchand, 1869 – 1948.
Mahatma Gandhi atmakatha / tr. by Anil Kumar Mitra. – Allahabad : Indian Press, 1929.
Available at Gandhi Museum Library, Barrackpore (GML)
- 2 – Mahatma Gandhi : sangkhipta atmakatha / tr. by Raghu Nath Maiti. – Calcutta: Orient Book Co., 1966.
GML, Barrackpore
3. - Atmakatha: satyer pragoy ; tr. by Birendra Nath Guha. –Barrackpore: GandhiSmarak Nidhi, Vamla, 1967. viii, 522 p.
B 923.254 G252 a.g. (NL)
4. - Atmakatha Athaba satyer proyog / tr. by Satish Chandra Dasgupta. – Calcutta: Gandhi Satabarshiki Samiti, 1970. (In Gandhi rachanabali, vol. 1)
Call No. RL B 081mo.ga, vol.1

-- Calcutta: Gandhi Sahitya Prakasani, 1986. [6], 366 p.
B 923.2 G 252 at (NL)

5. - Amar jiban kahini. – Calcutta: Dasgupta Prakashan, 1960.
GML, Barrackpore

Dogri*

Gujarati

1. – Atmakatha. Abridged by Mathuradas Trikamji. 2nd ed. – Ahmedabad:
Navajivan, 1952. 231 p.
G 923.2 G252 gm (NL)

Hindi

1. - Gandhiji ki sankshipta atmakatha. – Ahmedabad: Navajivan, 1951.
(GML)
2. - Satyake prayog athava atmakatha / tr. by Kasinath Trivedi. – Ahmedabad :
navajivan Prakasan Mandir, 1957. 440 p.
Gujarati : Satyana prayogo athava atmakatha.
(Ref. IT, vol. 11. 1960. Entry No. IND 11779)
3. – Atmakatha. – Ahmedabad: Navajivan Prakashan Mandir, 1961.
(GML)

Legha*

Maithili

- 1 -- Atmakatha athava hamar satyak prayog / tr. by Yogananda Jha. – Patna:
Maithili Akademi, 1981. xxviii, 536 p.
Eng. : The story of my experiments with truth.
(Ref. IT, vol. 37. 1984. Entry No. IND 27525)

Kannada

1. – Satyasodha ne athava Gandhijiyavara atmakatha. – Bangalore: Karnataka
Sahitya 1927-31. 5 vols.: front.
A translation of “The story of my experiments with truth”.
Kan 923 G252 gt (NL)

Malayalam

1. -- Ente satyanvesana pariksakal / tr. by K. Madhavanar. – Kozhikode: Matibhumi
Printing and Publishing Co., 1955. viii, 638 p.: port.
Translation of Autobiography / by Mahatma Gandhi.

Mal 923 G 252 e (NL)

2. – Ente jivitakatha / tr. by K.T. Gopalakrsnan. – Cannanore: K.P.Ahmad Kunni & Bros., 1956. x, 238 p.

Mal 923.2 G 252 g (NL)

3. – Gandhiyude atmakatha / tr. by K. Ramachandran Nayar. – Trivandrum : Gandhi Smarakanidhi, Keralasakha. 364p.
Eng.: The autobiography
(Ref. IT vol. 8, 1957. Entry No. IND 9017)

Marathi

1. – Satyace prayoga athava atmakatha/ tr. by Sitarama Purusottama Patavardhan. —Poona: Sulabha Rastriya Granthamala. 1951. xvi, 469 p.
Translation of “ My experiments with truth”.

Mar 923.2 G252 sp

(NL)

Nepali

1. Atmakatha va mero satya ko prayog (Sikkim Government)

Oriya

1. – Satyara prayoga ba atma-katha/ tr. by Gopabandhu Chaudhuri. – Cuttack: Utkala Khadi Mandala, 1947-1950. 2 vols.
Translation of Autobiography of Mahatma Gandhi.

Or 923.2 G252 (NL)

Panjabi

1. – Gandhiji da vidiarthi ji van/ comp. by Asok ; ed. by Yaspal Jain. – Delhi: Navyug Pub., 1956. 40 p.: ill.

Based on “The story of my experiments with truth” originally pub. In English.
P 923 .2 G 252 (NL)

2. – Gandhiji di sankhep atma katha; abridged by Matharadas Trikamji; tr. by Devdatt Gopal. 1957. 260 p.
Tr. of autobiography in brief.

P 923.2 G 252 p (NL)

Sanskrit

1. – Satyasodhanam. Sanskrit tr. of M.K. Gandhi's autobiography: the story of my experiments with truth by Hosakere Nagappa Sastri. – New Delhi: Gandhi Smarak Nidhi, 1963. 18 + 328 p.

180 Cb 96.3 (NL)

Sema*

Tamil

1. – Cattiya cotanai (Sattia Sodanai) / tr. by R. Krishnamurti. – Madras: T. Visvanathan, 1938-39. 2 vols.

Tr. of “The story of my experiments with truth”.
Ta 923 G 252 krs (NL)
2. – En caritam / tr. by K.S. Srinivasacarya. – Madras: Alliance Co., 1949. [8], 311 p.

Tr. from the condensed Hindi version of “My experiments with truth” ed. by Mahadev Desai.
Ta 923 G 252 s (NL)
3. – Mahatma Gandhiji chuya charitai / tr. by R. Venkatarajulu. – Madurai: Tamilnadu Gandhi Ninaivu Nidhi, 1979. 6th ed. xvi, 511 p.
Eng. : My experiments with truth.
(Ref. IT, vol. 29, 1976. Entry No. 599)

Telugu

1. -- Atmakatha/ tr. from English by Veluri Sivarama Sastri. – Madras: Andhra Granthamala, 1948. 2 vols.

English orig.: Autobiography
Library has: vol. 2
Te 923.254 G252 as
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2. – 5th ed. – Hyderabad: Gandhi Sahitya Pracuranalayam, 1968. xxiv, 803 p.: plate.
Te 923.254 G 252 as (1) (NL)
3. – Gandhiji Sviyacaritra/ tr. from English by Katuri Venkatesvararavu. – Masulipatam: Triveni Pub., 1961. xii, 328 p.: plate.

Translation based on “Gandhiji’s autobiography” abridged by Bharatan Kumarappa.
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Urdu

1. -- Meri zindigi. – 3rd ed. – Delhi : Jai Hind Publications, [n.d.]. 239p.
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2. – Talash-e- Haq / tr. by Dr. Syed Abid Husain, 1969. (Maktab-e-Jamia, Delhi)

Other Languages

Dutch*

Swahili*

Hebrew*

Spanish (Argentina)

1. Autobiografia. (La historia de mis experimentos con la verdad / tr. by Manuel Gurrea. – Buenos Aires, Kraft. 477 p.
Eng. : An autobiography, or the story of my experiments with truth.
(Ref. : IT, vol. 8. 1957 Entry No. ARG 2332)

Portuguese (Brazil)

1. – Minha vida e minhas experiencias com a verdade / tr. by Constantino Paleologo. – Rio –de-Janeiro: Ed. O Cruzeiro, 1964. xiv, 682 p.
Eng.
(Ref.: IT, vol. 19. 1968. Entry No. 5490)

French (France)

1. Gandhi, Mohandas Karamchand
Autobiographie; ou Mes experiences de verite / tr. by George Belmont. – Paris: Presses Universitaires de France, 1982. xlvii, 676 p.
Eng. : The story of my experiments with truth.
(Ref. Index Translationum, vol. 35, 1982. Entry No. 24043)
-- 2nd ed. 1964.
(Ref. IT, Vol. 18. 1967. Entry No. 14178)

German (Germany)

1. -- Eine autobiographie oder Die Geschichte meiner experimente mit der Wahrheit / tr. by Fritz Kraus. – Gladenbach : Hindert Deelmann, 1983. 454 p. : port.
Eng. : An autobiography, or the story of my experiments with truth.
Ger 92 G 151 a (NL)
-- 4th ed. 1984.
2. – Mein Leben / tr. Hans Reisiger. 4 – 5 th ed. – Frankfurt am Main : Suhrkamp, 1983. 298 p.
Eng. : The story of my experiments with truth.
(Ref.: IT , vol. 36, 1983. Entry No. DEU 7198-99)
-- 6th ed. 1984.
(Ref. IT vol. 37. 1984. Entry No. DEU 6539)
-- 7th and 8th ed. (Ref. IT, vol. 37 and 38. Entry no. DEU 6540 & DEU 5360)

Greek (Greece)

1. – Autobiographia/ tr. by Othon Argyropoulos. – Athenai : Phexes. 312p.
Gujarati: Satyana prayogo athava atmakatha.
(Ref.: IT, vol. 17. 1966. Entry No. 13953)

Hungarian*

Italian (Italy)

1. – La mia vita per la liberta: L'autobiografia del profela della non-violenza alla ricerca di unavia per la verita' / tr by Bianca Vittoria Franco. – Roma: Newton Compton Italiana, 1973. 458 p. [Eng.: Autobiography]
(Ref.: Index Translationum, vol. 27, 1974. Entry No. ITA 1761)

Japanese (Japan)

1. – Gandhi Jiden / tr. by Tadayuki Seki. – Tokyo: Jitsugyo-no-Nihon-sha. 252 p.: ill.
Eng. : Autobiography.
(Ref. : IT, vol. 12.1961. Entry No. 14916)

Arabic (Lebanon)

1. – Qiissat Tajaribi Ma'A Al-Hayat, Sirat al-Mahatma Ghandi bi-Qalamihi / tr. by Munir ba'albaki. – Beyrouth : s.n., 1964. 584 p.
Eng.: Autobiography
(Ref. IT, vol. 20.1969. Entry No. 21817)

Bhasa (Malaysia)

1. – Bahasa kesetiaan teruji [Malay] / tr. by G. Soosai. – Kuala-Lumpur : Pustaka Antara, 1984. 667 p.
Eng.: My experiments with truth.
(Ref.: IT, vol. 39. 1986, entry No. MYS 34893)

Polish (Poland)

1. – Autobiografia: Dzieje moich poszukiwan prawdy / tr. by Jozef Brodzki. – Wwa : Ksiazka I Wiedza. 564 p.
Eng. : An autobiography , or the story of my experiments of truth.
(Ref. IT, vol. 27, 1974. Entry No. 867)

Korean (Republic of Korea)

1. – Jinsil-eul chajasea [Cor] / tr. by Jeonghwan Kim. – Seoul : Beomjosa, 1979. 579 p.
Orig. Eng.: The story of my experiments with truth.
(Ref. Index Translationum, vol. 32, 1979. Entry No. KOR 36645)

Spanish (Spain)

1. Gandhi, Mohandas Karamchand
Mis experiencias con la verdad [Esp.] / tr. by Manuel Gurrea. 2nd ed. – Madrid : Eyras, 1978. 483 p.
Orig. Eng. : An autobiography or the story of my experiment with truth.
(Ref. Index Translationum, vol. 22, 1979. 2nd ed. Entry No. ESP 19711; 3rd ed. IT, vol. 35, 1982. ESP 19376.)

-- Autobiografia: la historia de mis experimentos con la verdad [ESP]/ tr. by Manuel Gurrea. – Barcelona: Aura, 1985. 496 p.
(Ref. IT, vol. 39. 1986. Entry No. ESP 24452)

Serbo-Croat*

Sinhala*

Swedish (Sweden)

1. – Mitt tidiga liv [Sve] / tr. by Birgitta Fowler. – Stockholm : Natur och kultur, 1985. 230 p.
Egn.: Gandhiji's autobiography.
(Ref. IT, vol. 38, 1985. Entry No. SWE 43529)

Tibetan*

Turkish (Turkey)

1. – Bir ozyasam oykusu: Yasadigim gercegin oykusu [Tur] / tr. by Vedat Gunyol. – Istanbul: Cem Yaytnevi, 1984. 496 p.
Eng. : An autobiography or the story of my experiments with truth.
(Ref. : IT, vol. 38.1985. Entry No. TUR 46945)

Arabic (United Arab Republic)

1. – Fi sabil al Haqq Aw Qessat Hayati / tr. by Mohammad Sami 'Athur. – Al Qahirah: Dar El Maaref. 264 p.
Eng.: Autobiography
(Ref.: IT, vol. 11. 1960. Entry No. 18654)

Russian

1. – Moja zizn / tr. by A.M. Vjaz'mina et al. – Moskva : Nauka, 1969. 612 p.: ill.
Eng.: An autobiography, or the story of my experiments with truth.
(Ref. IT, vol. 23, 1970 Pub. 1972 Entry No. 40129)

Slovak (Yugoslavia)

1. – Autobiografija ili prica o mojim pokusima s istinom / tr. by Mirko Milutinovic. – Zagreb: Naprijed. Xv, 474 p.
Eng.: An autobiography, or the story of my experiments with truth.
(Ref.: IT, vol. 19. 1968. Entry No. 36342)

Note 1:

The sources of the foregoing bibliographic citations are :

1. National Library, Kolkata. Catalogues
2. A catalogue of books in the collection of Gandhi Museum Library, Barrackpore. (GML)
3. Index Translationum : International Bibliography of Translations. Pub. By UNESCO.(IT)
4. Raj Bhavan Library, Kolkata.(RL)

Note 2 :

The asterisked language-entries in this list indicate languages in which translations of this work do exist, as conveyed by Navajivan Trust. The titles and publication details have not been obtained at the time of the preparing of this list.

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