

**TRANSLATION AND THE VOICES OF INDIA: A MULTILINGUAL LITERARY JOURNEY**

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**Abstract:**

*The identity of India is a combination of numerous languages and cultures, but the narratives emerge based on the native language, traditions, or personal experiences. The present research paper, Translation and the Voices of India: A Multilingual Literary Journey, examines how the translation of texts assists in sharing Indian writings across the language borders. It allows individuals to listen to new visions, creates stronger knowledge among communities as well as fortifies connections within the written texts of the country. The translation as revealed in the work brings sidelined, forgotten, and rural, and native voices into the limelight to open up what is considered Indian literature. Immediately, the task of translating evokes difficult ideas about how culture, tone and local flavour are manifested in words. Thus, this work approaches translation as a bridge between worlds and a change of meaning in an attempt to emphasize the importance of speaking many languages, as well as, enhancing real talk across cultures, and, more importantly, making Indian stories clearer to the readers of the present day.*

**Keywords:** *Translating, Indian Literature, Multilingualism, Regional Voices, Cultural Exchange, Linguistic Diversity and Literary Integration.*

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**Introduction:**

In India, there are lots of people who listen to the stories initially shared in a language other than their own. It could be an English folk tale, or a stanza of a village bard, or a book given out in school, taught in English, or in Hindi or Marathi or any other language, the process of translation silently takes us on the path of understanding Indian storytelling. Having more than a billion people who speak hundreds of languages and dialects, the conversion of words into other forms is not only about the language but it is more like creating the paths between worlds allowing Indians to meet with minds that are not similar to each other (Devy). In that way, most of us would never be anywhere near feelings, beliefs, lifestyles, inner perceptions, dreams, expressions, or thoughts that are not part of our first language. Rabindranath Tagore believed that it is literature that truly comes to life when it transcends the language barrier, and reaches new thoughts and

perceptions. His Indian writing was a thing which was written by many languages coexisting together. Translation enables the transport of stories, emotions or ideologies of one group to the other. Since the Indian soul has a literary expression that includes many languages such as Bengali, Tamil, Telugu, Hindi, Malayalam, Marathi, Assamese, Gujarati, Kannada, Urdu which contains innumerable colors. Each single tongue is associated with other tongue, other histories and arts and ways of thinking and rhythms and all weaving together a complex and vibrant web. Book translation also assists them in leaving behind small audiences in their home town to expansive fame in other regions. A reader of Telugu can now read and revel in a story in Hindi, someone in Maharashtra may read and enjoy the poems in Malayalam and people in Assam can read powerful writings by the Dalit voices of Karnataka. Well-known works such as *Gitanjali*, a work originally in Bengali or *Samskara* in Kannada,

*Paraja* in Odisha, the Tamil classic *Cilappatikaram* or the writings of Reverend *Godaan* in Hindi have broken language boundaries, and determined how Indians view their own literature. This implies that individuals converse by telling stories, but in ways that provide a basis of mutual understanding though they may not speak the same language. It gives a door of hearing the opinions of women, their sidelined lives and tales about village life. As a matter of fact, the translation in India is not only the exchange of words, but the transfer of thoughts between cultures, selves, and histories. And that is what makes its many tongues unbreakable, and binds them together in a single nation without being tasteless. Meanings remain evident as words flow in various places and regions converge. It makes tales of the world become interlinked. The areas are keeping its tone alive and yet remain a part of something bigger.

### **India: A History and Cultural background of translation.**

Now the translation in India is a long way back, and it was growing up over centuries before the notions of the literature appeared. In a country full of different languages, it was almost imperative to change words and switch them. Old texts such as religious texts, philosophical materials, etc. were frequently translated into new languages, moulded to the purposes of new ears. The great epic such as the *Ramayana* and the *Mahabharata* erupted everywhere and re-created in all sorts of regional variations. It was not about words which had to be copied, but the soul. At the time, cramming the message into the real world was of greater importance than following original wording strictly. During the medieval times, Bhakti and Sufi works, such as the songs of Kabir and Mira Bai, were broadcasted to other regions by translation, which was often spread through oral means, together with the rewritten ones. Due to this extensive dissemination, spiritual ideas crossed over linguistic boundaries,

creating common piety in India. Ideas which had been lodged in Sanskrit were spread among common people as local languages. One of the most crucial events in Indian translation was the replacement of English by the British rule. Rather than simply translating original Sanskrit texts such as the *Bhagavad Gita* or the *Abhijnana Shakuntalam*, Western intellects began to interpret them. On the other side, local writers like Bankim Chandra Chattopadhyay and Rabindranath Tagore started to translate their own works, occasionally with assistance so that more readers might read it. Due to this, translation became a method to communicate across cultures, silently oppose the colonial rule, providing Indians with an opportunity to re-tell the stories that were distorted by other people. Therefore, translation became a great thing immediately after liberation, assisting in bridging the gap between people of different languages. Then there were organizations like Sahitya Akademi, established in and the National Book Trust, which started operations in which propounded the dissemination of tales between the languages of India by means of word-to-word exchanges. And it was then that local masterpieces began to appear in more frequent occurrence in other speech forms of the Indians. Readers were able to plunge at once into new stories of their own neighborhood. At the time when web spaces, digital libraries, and publishers of the world started carrying Indian books into foreign languages, ferrying them across the seas, this tendency could only strengthen as the 21st century came. Today, the process of translation became the central element of the literary development in India. Between tradition and modern form, it passes the word of the Indian literature to national and international levels.

### **Translation and the Indian Literature Shaping:**

Translation assisted in forming Indian literature due to the exchange between the cultures and languages. It

connects individuals, concepts and locations enabling narratives to go across limits. The Indian languages carry their own images, sayings, methods of telling tales, and contribute to a feeding in a mixture which enhances creative development. Words when transferred between languages carry tradition, faith and the manner people perceive life. The bigger picture of national writing, in which local voices can find a voice to speak, is reinforced by that movement. A major success of the translation of books is that it makes local narratives become known to more individuals. When stories are retained in a single language, only a few can afford to listen to it. translation makes things different. The novel *Godaan* by Premchand; after it was translated out of Hindi into English and other languages, people way out of North India could experience its unrefined attitude to village life. Then there is Ananthamurthy's *Samskara* novel whose birth was in Kannada and was later distributed everywhere after leaping into other languages. In a flash, arguments concerning ancient traditions and social functions were not only occurring in Karnataka but they also ran all over the country. So far, translation of words across languages drags the voices in the shadows to a larger dialogue. When writers delve into translations, they are tended to be ignited to write. After a person reads some stories written in a different language, such notions begin to influence his or her way of thinking, writing, or narrating a story. for instance, at the moment when Rabindranath Tagore's Bengali works were translated to others heaps of Indian writers were re-inspired. Modern storytellers in the Marathi, Malayalam, and Tamil languages inherited life power of the European and local literature, which was transferred through languages, and inspired new eruption in writing. With the world becoming increasingly globalized, large languages are inclined to push small ones out of the way, however, translation manages to preserve some of

those infrequent voices. The transformation of tribal narratives, Dalit writings, women narratives, or oral folklore into common languages preserves invaluable traditions and dispenses justice. It provides the marginalized individuals with room to voice their concerns. This dismays orthodox opinions by allowing fresh opinions in. Translation is influential in Indian literature as it simplifies the access to works, enhances the creative growth along with the connection of different cultures. Converting local tales into national treasures it assists Indian writers to be noticed in the global reading as the wider audience is reached.

#### **Translation and Multilingualism: Indian Voices Connection:**

The diverse blend of languages in India is one of the key cultural advantages. Due to translation of texts, communication between language communities becomes easier as hearing and sharing stories, concepts, and customs. This allows individuals to explore new opinions, developing common identity without sacrificing the local taste. Due to translation Readers living in other language regions begin to interrelate to the rest of the world. Indicatively, a Malayalam written story can reach lives well beyond Kerala after it is translated to Hindi, Bengali or even English. Even after being translated into Hindi, Marathi or Tamil, Urdu poems by Faiz Ahmed Faiz continue to touch the hearts of individuals in other cultures with their soulful content such as love, resistance and desire. Due to these versions, local literature has new audiences connecting the profound emotions and common tradition between the speakers of a large number of languages. Translation enhances interlingual reading ability among a number of Indians particularly learners and thinkers. It welcomes customs, humors, icons, ordinary practices of locations people may never get a chance to explore. It develops a feeling of empathy gradually by putting its self in the position of

another person. A Tamil orator plunging into Assamese stories, or a Gujarati reader into Manipuri verses, it is at these moments that a connection is really made. Such an exchange will contribute to a more intelligent and more hospitable society bit by bit. India enhances learning and thinking through translation. With time, scholars have resorted to it in order to connect local literary narratives, finding general concepts, or delving into the manner in which cultures bend across languages. for example, Bhakti poems transferring them to other languages allows specialists to adhere to the tendencies of religious worship by territory. Due to these swaps, a deeper understanding develops not in books, but in history, society perceptions, or cultural studies. Writings in different Indian languages are included in university courses around the country thus students are introduced to non-native stories. That aids in creating respect to books, as well as supporting the feeling of India as a single culture loosely elastic. Concisely put, the act of translation assists in uniting a nation that has numerous languages. Concisely put, the act of translation assists in uniting a nation that has numerous languages. In such a manner, it also contributes to the creation of a single culture based on stories.

### **Translation as a Cultural Exchange and a Unification of the Nation:**

Translation contributed greatly to the cultural exchange and the unification of people in India. In this place with plenty of languages spoken, it assists people in understanding what other people are going through establishing actual appreciation. It is by virtue of it that ideas travel freely across regions, as well as beliefs and tales of life. Such a relationship holds the country together in good and bad. A dominant advantage of translating books is that it brings other cultures closer allowing people to sneak peek into other people lifestyle and thinking. An example is that an old Tamil

tale of *Cilappatikaram* when translated into Hindi, Malayalam, or English, the reading public are able to view the ancient Tamil society at personal level such as its beliefs, arts and power structures. Similarly, the Burhi Aair Sadhu stories of Assam circulate among other language-speaking children when translated, and inspire typical dreams in early childhood. Due to such sharing, people begin to feel closer rather than far apart. Familiarization through stories may gradually dissolve the ignorance caused by the lack of knowledge. Translation silently influenced the unity of the nations creating a love to stories. After gaining independence, translation of works enabled individuals in various states to exchange their writing. The Sahitya Akademi's projects have distributed regional books over wider distances, and have demonstrated that how different tongues may yet speak the same. When people read stories in other locations, they can see what we already know such as kinship, kindness, strength, fairness or what we are despite the difference in words. To top it all, translation of Indian books influences the way the nation is perceived in the world literature. When the local narratives are translated to other languages, they carry the traditions and contemporary living in India. An example is Tagore's *Gitanjali*, which had found its way into foreign land, just as *Nirmala* of Premchand. So also did the *Breast Stories* of Mahasweta Devi, and *The God of Small Things* of Arundhati Roy. These versions allow individuals all over the world to get in touch with the Indian voices. Due to this movement, additional readers can understand what India really provides. It also catapults Indian writing on the global arena in a realistic manner. It is through movies, plays, and shows that translation bridges the gap between cultures not just of words. These narratives are transnational in that they establish strong grounds. Therefore, translation is not simply about books since it brings change as it connects

language groups and intertwines them. This creates a stronger national bond and also presents India as a vibrant center where a multitude of languages flourish in tales.

### **Difficulty in translating Indian Literature:**

There is richness in translation of Indian stories, but it is not easy because there is a myriad of languages, traditions or modes of expression in the country. Not only is it a matter of translating a bit of Indian writing into a different language but it is also a question of preserving the flavors of the region, the change of mood, the intents behind the background that are related to the origin. Cultural phrases, Idioms, sayings, folk stories all this can be met anywhere in the speech of Indians, full of meaning impossible in other places. Uses of terms such as *rasa*, *dharma*, or *jugaad* they are emotionally charged and historic, not easily described in English or even other local languages. The richness of them dies when You simply change words around. These obstacles make translating a tough task. There are additional challenges in relocating one language to another in the process of dealing with dialects. when you read passages full of local speech such as Hindi under the influence of Bhojpuri, or of the special sound which Malayalam and Assamese tales then they present obstacles to the translator. New audience may be baffled by not having the real feel of these ways of speaking. On the other hand, simplifying it would make it lose its cultural essence. And finding middle ground is not so easy. Poetry is more challenging as it is constructed with the help of rhythm, images, metaphors, but music gets down into words and to the roots. As the case of the Tamil poems of Subramania Bharati relocating them is to retain elegance and the stratified sense. Then there are the spiritual lines of Lal Ded of Kashmir, whereby there is mood and insight in close phrasing. And also, the Urdu verse that demands perpetuation of flow, sound patterns, as well as symbols conditioned by tradition. The works that have

been translated into English are more likely to receive attention, and the ones that are translated between the Indian languages are under the radar. This has the potential of producing a ladder of significance. English translations of Indian texts become more well-known than the ones exchanged within the conversation space of India. Besides that, the perception of the translators influences the manner in which messages are transmitted. The culture, ideologies, or choices made by a translator inform the way he or she presents characters, gender, struggles of classes, or power relations. Thus, questions of accuracy, biasness and imagination arise. Despite these challenges, translators have continued to come up with other obstacles such as the inclusion of notes at the bottom, the combination of words in two or more languages or the provision of local words so that meaning will not be lost. Such problems, in fact, increase the Indian translation labor, since it challenges individuals to explore more into the relationship between language and culture.

### **Translation in Contemporary India: Trends, Digital Space and Global Recognition:**

Translation these days is alive as never before due to tech improvements, the broadening of the audiences in need of books, and the interest in Indian stories spreading all over the world. These periods are on the side of openness, whereby more individuals are exposed to world stories, possibly much more than it has existed in previous decades. We see now writings being done not in regional Indian languages, but in English or other major languages. *Poonachi* by Perumal Murugan or *Ghachar Ghochar* by Vivek Shanbhag; or Ashwin Sanghi's reworking ancient myths these stuff sells everywhere, both locally and not. Due to such a move, the readers across the globe end up being close to the daily ordeal or the Indian nation, its rich heritage, the way people narrate stories here in this nation, and provide that country with a stronger voice in the world literature. The digital era



provided new directions to the way translations are performed. Translations are now available with websites, online archives or story blogs. The JCB Prize honors original writing in English besides the translation of the same, and it has contributed greatly to elevating the status of translators in India. Similarly, with the help of social networks and the internet-based groups of readers, translated stories are also disseminated, which also leads to discussions among the people speaking different languages. There is a new trend of telling stories of marginalized communities. Not confined to a single group in these days of translators, the marginalised Dalits, Adivasis, queers, as well as female writers are given a spotlight so that their voices can reach more people. The *Karukku* of Bama which was originally in Tamil it was put on shelves in English, causing caste struggles to be discussed. Then there is *Kocharethi* by Narayan in Malayalam, which was also translated, that highlighted the tribal experiences. These works are not remaining marginalized; they are influencing the perception of identity and equity in books among people.

The use of translation in education continues to increase in colleges and universities. In India, translational studies have become a full course in a number of schools. Meanwhile, the scholarly interest in translation theory has gained momentum. Students deal with texts in other languages, and translating still remains a major role in comparative literature and cultural studies. Translator prizes, international book fairs, as well as collaborative creativity by cultures, are some ways to increase global visibility of India in books and ideas. Today, numerous Indian books are being published in Europe, America or even in part of Asia literature making its gradual exit out of the nation. Through translations, Indian stories are appearing on major award lists, thus demonstrating that they are finding a note on the global tune. Anyway, it is alive

and moving forward to translate stuff in India. It is also contributing to the spread of local culture to other parts of the world because of technological development, as well as an increased variety of voices. As the internet keeps rising and more people continue to be fascinated with books, this work now assists in guiding what will make a splash tomorrow as far as what will become popular with the Indian stories.

### Conclusion:

Translation continues to transform the growth of Indian stories and culture. India has a lot of languages, each having its own methods of telling a story, and thus it relies on translation to bridge the gap. It does not simply transport the books in one location to another, but makes people experience the life behind the words, observe real problems, or immerse in the worlds created in the course of time. It is an indication that stories are no longer confined to a single space they are turned into a common thing. The process of translation can be used to open the doors to stories across languages and this may lead to cross cultural conversations and may amplify the voices of individuals frequently sidelined. It is not hoarding books in a single language, but disseminating small-town or lost-tribe stories to give more people pleasure. Although words do not necessarily go across the borders without any hitches with the help of slang, cultural differences, personal inclinations of translators, or the domination of one language over another it continues to expand with clever adjustments and new ideas. Such hiccups are not weaknesses; they indicate how serious and critical translating can be in India. Translation will be increasingly important nowadays due to technological development, an increase in the global audience, as well as its attention in academic circles. The more Indian translations are appearing outside the country; people are becoming more admiring of the labor that went into them due to

the increased exposure. Today, the art of translation is not limited to books alone it is important to preserve the culture across the languages to ensure the various voices can shine through, and new ideas are created through writing, courtesy of actual communication between cultures. Finally, translation assists India in telling its stories both across boundaries. It enhances multiplicity of Indian languages and literature is active, candid and interconnected globally. Until India settles on a single language, translation will continue to shape discourses, spreading the readership, and nourishing new imaginations over time.

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