

Block 3
Translation and Concept of Indian Literature

Unit 11
Concept of Indian Literature and Translation

Unit 12
Translation from Hindi to other Indian languages

Unit 18
Translation from other Indian languages to Hindi



Block-3 Translation and Concept of Indian Literature

MTT-015 *Translation and Literature* is a course of M.A. Translation Studies programme. The third block of this course under title *Translation and Concept of Indian Literature* deals with the concept of Indian literature and its interrelationship with the act of translation. How Indian Literature is conceptualized and how it is actualized through translation, these issues have been discussed in this block. As India is a multilingual and multicultural country therefore the idea of Indian literature is possible only through translation. In such a situation, considering the concept of Indian literature is as expedient as it is controversial because it is difficult to fix a well defined form of Indian literature. The characteristics of Indian literature can be determined only by outlining the general characteristics of the literature already written and being written currently in different languages. It can be said that one can get acquainted with the literature of various Indian languages only through translation.

There are three units in this block (Units 11, 12 and 13). Unit 11 *Concept of Indian Literature and Translation* discusses Indian literature in the context of socio-cultural movements considering the meaning making of Indian literature along with Indian literature and translation. Apart from this, the history of literature and translation and freedom movement, creation and translation of national literature and the literary movements and translation of independent India, have been discussed in this unit.

Under the discussion of Unit 12 *Translation from Hindi to other Indian languages*, the social nature of Indian languages, the need for translation in multilingual society and its areas have been taken into account at length in this unit. A brief introduction to the translation of literary works into other Indian languages is also given in it.

Unit 13 *Translation from other Indian Languages to Hindi* deals with cultural and social aspects of translation from Indian languages to Hindi. In addition to the problems of translation from various Indian languages to Hindi, translation of some works has also been discussed.

Unit 11 Concept and Translation of Indian Literature

Structure

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11.0 Objectives

After reading the present unit, you will be:

- Familiar with the concept of Indian literature;
- Familiar with the impact of socio-cultural movements on literature
- Able to understand the role of translation in the formation of the concept of Indian Literature
- Acquainted with Indian Literature and assess the importance of translation in the development of contemporary literary discourses.

11.1 Introduction

Translation is not just a technical task. It is part of the overall cultural activity of human being. Being a multilingual, multicultural country, the role of translation in India is more important. Underlining the specialty of translation since ancient time is the evidence of the fact. Understanding the contribution of translation studies in the formation of Indian literature seems necessary for many reasons. The process of coming closer to each other of two different linguistic communities results in many forms. Translation is one of the components.

Communities that feel the need to come together are broadly part of the same cultural fabric, so translation is more easily accomplished among them. Most of the linguistic communities living in India come normally within the same cultural fabric, in which the work of translation is often done by translation and adaptation. While discussing the formation of Indian literature, attention should be paid to this aspect. Under the pressure of globalization, when the ideological boundaries of nationalism are breaking, the question of Indian literature becomes very important in this context. In the historical perspective, the concept of the nation which created the concept of *Indian literature*, that was nurtured and enhanced by the translation work, strengthened the

national sentiment. These mutually complementary concepts - *Indian Nation*, *Indian literature* are placed at the center while considering national identity.

11.2 Concept of Indian Literature

There is a common understanding among literary scholars that literature is only for human beings, why should there be a distinction between Indian and non-Indian. This recognition is acceptable, but on the basis of experiences acquired by human being during their ideological development, categories of literature and culture have been created, this is also not to be neglected. Now the question is to understand the concept of Indian literature as well as translation in the formation of this concept.

11.2.1 Meaning of Indian Literature

The literatures of Indian languages, despite their diversity and uniqueness, look similar in some basic trends. This equality is the basis of Indian literature as a concept. Explaining the meaning of Indian literature, Dr. Nagendra has discussed some trends. *Nath sampradaya* literatures (literature relating to Nath system of worship) have been composed in the beginning of almost all modern Indian languages. The *Nath Panthis* consider Shiva as their *guru*. Since Gorakhnath was the organization and direction-determiner of this sect, the sect was called *Nath Panth* after his name. The stream of Nath sect has prevailed in Marathi and Bangla. The singing of Shrinath panthi sadhus was heard in Punjab and Rajasthan. Veerakshev Jodolan, led by Bas of Karnataka in the south, gave birth to Vachan literature. Tamil had a rich tradition of Nayanars, the Shaiva poets.

If the first initial trend of Indian literature is Nath literature then the second trend is *Charan Kavya*. Charan poetry i.e. psycophency to the ruler is found in almost all Indian languages. In Sanskrit, this trend is old, but in Tamil too, praises begin to be received from the Sangam period. The time of the *Sangam literature* is from 5th century BC to 2nd century BC. Till then, *Titpadikaram*, the famous epic of this era, is kept under *Charan* poetry. In this epic, the king of Madurai dies for punishing an innocent person that makes this peculiarly presented epic unique. Marathi's *Pavada* literature and *Raso* Literature of Hindi and Gujarati come under *Charan* poetry. George Grierson and Ramkumar Verma have given the name of *Charan* period to the beginning of Hindi literature.

In the form of saint poetry, the whole trend of Indian literature has taken the form of *Bhakti* poetry. The saint poets of Tamil in the south are called Beman. The relationship between the saint-poets of Kannada is very similar. Marathi finds Saint Tradition in the form of Mahanubhava and Varkari cults. Namdev and Chokha Bhela are famous Marathi saints. The names of Abo Sahajanand, Pritamdas are taken prominently in Gujarati saint poets.

The Baul sect of Bengal is an extension of the Saint poetry. Punjabi has a very rich tradition of this cult of poetry. Nanak Dev is considered the pioneer of this tradition. Kabir, Dadu, Ravidas and Paltudas are the leading Saint poets in Hindi.

The fourth trend is that of love story. Amazing richness can be seen on many levels in the story of love stories of all Indian languages. Sufi literature is produced in this stream. *Vaishnava* poetry is saved as the fifth trend. *Vaishnava* poetry derived from *Bhagavata* has been composed

in Manipuri literature to Malayalam literature. Rama and Krishna, the heroes of Vaishnava poetry, are also heroes of the cultural life of India. Rambhakti poetry is found in both nirguna and saguna forms. Among the oldest Vaishnava poets are the Alvar devotees of Tamil. Brajbhasha, Bengali, Gujarati and Oriya languages have prominent Krishna poetry. The scope of poetry-drama literature and theater related to Krishna Leela and Ram Leela has also been pan-Indian. Since medieval times, this tradition is still prevalent in all Indian languages.

The arrival of modernity in the major Indian languages is almost simultaneous. The Indian form of understanding modernity has come in association with freedom consciousness. The First War of Independence of 1857 had a deep impact on the composition of all languages. Dr. Nagendra mentions the four stages of modern Indian literature as: Renaissance, 2. Rise of national cultural spirit (awakening reform), 3. Rise of romantic aesthetic vision and 4. Rise of communist social consciousness. The meaning of Indian literature can be understood only by underlining these reasons. These are the reasons:

- (a) Common past of all Indian provinces. This sharing is made of conflicts, treaties, time, agreements etc. Political activities filled with ups and downs in the historical perspective have ultimately been affecting the culture and literature. The development of literature cannot remain unaffected by political developments.
- b) A certain degree of integrity in social structures. Similar social hierarchies exist in most parts. It has played a central role in building the mindset of the people. Literature writing took place on the ground of this mindset.
- c) Common literary and classical sources include: The literatures of most of the Indian languages have a common origin and they adhere to the same poetic norms. The 'translation' of these poetry and scriptures has been happening in all the major languages.
- d) Association with similar literary movements: The best example of pan-Indian pattern of literary cultural movements is the medieval Bhakti movement.

11.2.2 Formation of Indian Literature

In a continent which has a desert like Char, a snow-clad province, a rainy area like Cherrapunji and an area lying in the lap of the sea, there cannot be a homogenous lifestyle. Such a difference in living conditions can hardly be seen anywhere else. But, it is also true that the kind of equality in life-values that exists within the cover of this difference is rare elsewhere. Almost one ideal of life, equality in rituals, Integral response to special situation connect all the regions of this country together. Similar sentiments will be seen flowing in folk songs and ritual songs. The content of the illustrations would seem to accept almost the same ideal. Stories of *Panchatantra*, *Jataka*, *Ramayana* and *Mahabharata* are the essence of India.

The sources of the classical norms of knowledge disciplines are also almost the same. Panini's *Ashtadhyayi*, Vatsayayan's *Kamasutra*, Kalidas's *Meghduta* have been the reference form for all. The masters of literature appear on some basic things. For example, we can take grammar. Pāṇini, describes grammar as a matter of reverence. His almost contemporary Anandvardhan says that grammar is basically the root of all knowledge. Similarly, agreement can be seen

among Indian literary scholars on some other basic issues. There is a basis for the creation of literature. But, the main basis of Indian literature is the long-term discussion. The patterns of criticism of literary works from Kerala to Kashmir never became a regional form. Sanskrit may have got more importance, but in relation to the language, the tendency of high-low, neglect and exclusion has not been there. Sanskrit within itself, Prakrit and Apabhramsha have been enumerated. In the context of character-interpretation example in the classical texts, the compositions of Prakrit and Apabhramsha are treated with the same respect. It has been cited, just as there are abundant examples of linguistic diversity available in Sanskrit plays. Similarly, the poetry of a particular language has not been confined as a classical sect. For the sake of convenience, they are given Sanskrit poetry, but they belong to the Katriya sect of India. Even today, the literature of all modern Indian languages has a deep connection with them. How different is the poetry of languages, like Marathi, Bharata Hindi, Kannada from the so-called Sanskrit, it is a matter of consideration. This is the basis of creation of Indian literature. The long history of interaction has kept it alive continuously.

11.2.3 Indian Literature and Translation

There is no doubt that in a multilingual country like India, the need for translation must have been felt long back. The tradition of translation should naturally be very old here. According to this, the diversity and expansion of translations should also be relatively high, but, here it is worth considering that the standard thinking on translation science and the corresponding guidance is almost absent. Pointing to this issue, Indranath Choudhury asks in one of his essays why there is no standard work on translation science or art like Bharatmuni's *Natyashastra* on *Natya Vidya*, Panini's *Ashtadhyayi* on grammar or Titakappiyar's *Tolakapriya* on translation science or art. There is no evidence of any ancient tradition of contemplation on this. It is not that translations have not been done. Indranath Chowdhary underlines the historical antiquity of the translation by referring to Vatsyayana.

Ancient Indian thinkers do not recognize translation as a discipline and translation is not a separate endeavor for them. More emphasis has been laid on originality. This is the reason why translators are not given much importance. This can be confirmed by a statement of ancient Acharya Bhamah said, a poet who uses other's Kavan (statement) does not say anything original, he only translates.

There was a tradition of writing treatises in Sanskrit. The earlier poems are all in standard texts in Sanskrit. Poetry and story writing was mainly done in Prakrit and Apabhramsh. Sanskrit came because Prakrit used to be knowledgeable about common people, so translation was never mandatory for them. It has been a practice to give Sanskrit shade to the dialogues spoken in Prakrit in Sanskrit plays. This is a 'shadow' translation. The literal translation never got importance. On the basis of this the development of translation theory would not have been considered inevitable.

In the medieval period, poet Nandadas, a devotee of Krishna, translated the *Shrimad Bhagwat Mahapuran*. The Sanskrit narrator pundits felt threatened by this. Tulsi's *Ramayana (Ramcharitmanas)* was also under the wrath of the religious authorities. It is a popular rumor that when this work written in Awadhi got the approval of Shiva, it could be protected.

11.3 Socio-Cultural Movements and Indian Literature

Every society has its own dynamics. To understand the dynamics of society, it is necessary to study its basic structures, values, beliefs or overall way of life. Socio-cultural movements are the result of mutual clash of basic structures. Being the reflection of the society, literature becomes the accumulated fund of these conflicts. Indian movement and Indian literature are interlinked with this logic and the effect of their association is visible on the translation work.

11.3.1 Nature of Socio-Cultural Movements in India

Movements that arise in any society are indicative of the distressed condition of that society. In normal circumstances, the members of a society are not movement-oriented. When people are faced with a big problem, they get organized and active to counter it. Such retaliatory activism and organization goes to the movement. The crisis is internal and external as well; sometimes a mixed situation of both can also be seen.

The Buddhist movement came against the so called rituals reflected in Vedas, also became global by crossing the border of India after getting the patronage of ruler. The Buddhist movement had a wide and deep impact on the culture and social structure. Buddhism, which is called *Dhamma*, was later divided into two sects - *Hinayana* and *Mahayana*. *Mahayana* remained more popular due to its liberal trend. Jainism could not spread as much as Buddhism because of its difficulty in cultivation. After this, Bhakti movement achieved activism at all India level. There has been a combination of internal reasons as well as external reasons. Scholars have seen the followers of Islamic invaders as an important factor in the rise of the Bhakti movement, as well as the self-expression of the so-called lower castes-craftsmen, artisans due to the change in circumstances, the demand for social equality in the idiom of religion has also been considered responsible. The next movement after the Bhakti movement is the freedom movement for national liberation. The perspective of this movement is political. While fighting the colonial power, the leaders of the freedom movement also paid attention to the internal questions and also started the movement for social reform and cultural change. A decade before the attainment of independence (1917), the progressive movement had started, which was visible in the initial years of independent India. It had a remarkable impact on the literature and art forms that were shown with full energy in India. This movement changed the idiom of politics very deeply.

11.3.2 Socio-Cultural Movements and Literature

The cultural unity of India has been built and blossomed during the movements. This unity is most expressed in literature. Discussing the role of literature in the context of movements, it will be found that on the one hand it helps in building the mindset of the movement and on the other hand it is also a document of the process and culmination of the movement. Literature is the only reliable medium to know the nuances of interaction of different forces active in the movement. The movement of Buddhism produced dominant literature in Pali. Pali (the village dialect) became the integrated language because of this. Even today, if Pali remains a subject of study after ending up as a living language, it is largely due to Buddhism that Gautam Buddha himself had prohibited the translation of the words collected in Pali into Sanskrit, but later Buddhist literature and philosophy texts was composed in Pali. World famous epic like *Buddhacharit* and treatise like *Vajrasuchi* with sharp interpretation were composed in Sanskrit only. The Buddhist movement has played an important role in the formation of Indian literature. Jain poets have also enriched the storehouse of literature with didactic poetry in addition to didactic compositions.

If any movement has formatted Indian literature, it is undoubtedly the Bhakti movement. The medieval saint-poets gave words to the same consciousness in different languages. This consciousness was pan-Indian in its texture and nature. Namdev, being a Marathi-speaking person, composed in Hindi as well and Kabir was given pulses in all the provinces and his compositions were sung in those provincial languages. Tulsidas had his own courage and Tulsidas while setting the revolutionary definition of literature said that the same literature is famous which does well to everyone like holy river *Ganga*.

A series of Sufi poets emerged to create harmony between Hindus and Muslims. These Sufis made the love stories prevalent in Hindu homes the basis of their love stories and made the stream of love flow.

The freedom movement changed the trends of literature. The form of Indian literature which was created by the Bhakti movement; the freedom movement provided it on a special basis. In order to fight against the internal and external colonial pressure, a national spirit was born, which gave a shape to the entire Indian literature and connected it with the consciousness of cultural renaissance. By expanding this consciousness, the progressive movement connected Indian literature with global contexts and started a new era of agitational literature by making the concern of the peasant laborer primary. The subsequent movement adopted its influence and moved forward in different directions.

11.3.3 The Indian Context of Movement, Literature and Translation

Indian literature has been created in association with the movements here. In fact, movements are motivated by the intention to change the power relations in any society. Changes in power relations require understanding and changing the basic economic and cultural structures of that society. Only the desire to change the relationship was working. During the period of the Bhakti movement, folk dialects were established only through translation and in this way work was done to empower the speakers of those dialects. The result of this movement was that those sacred texts were translated into folk dialects which were till now available only in Sanskrit, the language of the privileged community. The Ramayana, the Mahabharata and the Bhagavata Mahapurana were translated into almost all the important dialects of the people in whose hearts the stories of these texts were revered. The use of Pali, other than Sanskrit, had stopped by the medieval period; there were many differences between Prakrits and that new generation not comfortable for the same was left. Apabhramsa had become a rage for decorative literature. It was no longer natural to use it in the democratization of religion. Among the new heroes of the Indian public mind, Ram was from the Awadh region, and among all the incarnations of Vishnu in Krishna Vraj, devotion to these two incarnations was proposed by the then Acharya Madhya of the south.

Sufi poets had laid the foundation stone of a new era by writing their arrangements in Persian script and Awadhi language. The words of the saints were heard all over the country. These saints believed in *Nirguna Brahman*. Their language is seen as the colloquial language of that time. Nanakdev of Punjab is counted in the saint tradition only. Nanak and the Guru tradition that followed him played a central role in shaping the Punjabi language.

11.4 Literature, History and Translation

Indian literature has been formed in a long historical process. As much as Indian literature is known for its diversity, it is recognized for its conscious unity. All voices, identities of all cultural sub-communities have mixed in it in such a way that today it seems difficult to separate them. Scripture and folk, logic and faith, theism and atheism are so intertwined in this creation that it seems inappropriate to see them contradictory to each other as far as concept of Indian Literature is concerned. Synthesis is the nature and identity of Indian literature. Commenting on the harmony of opposites, critic Ramswaroop Chaturvedi has underlined it as a specialty of the Indian psyche. In the *Ramayana*, the successors are reluctant to take charge of the kingdom, while in the *Mahabharata*; the successors fight bloody battles for the throne. Both these epics are based on the Indian psyche. Both the stories have been adopted by the common people with the same ease. It is also worth noting that during the medieval Bhakti movement, when these stories were translated into folk (for which the word retelling seems to be more relevant), the writers took complete leeway in storytelling. They kept the core of the story intact but created new episodes keeping in view their dialects and provincial expectations. Changes were made in the old contexts as much as possible. The context created in the beginning of the *Gita* expresses the consciousness of this era in a meaningful way. While reverently accepting Krishna's teachings in Sanskrit, Arjuna requests to be taught in Marathi so that he can understand their meaning. Krishna has to accede to his request. *Gyaneshwari* authored by Gyaneshwar thus earns its justification, prepares the ground for its legitimacy.

For a long time the colonial mind insisted on accepting the written word as authentic. the result is that oral literature was not taken into account at all. The fact is that written literature is connected to oral literature. Written literature is infact a small part of all the literature available in minds of the people. Ramnaresh Tripathi, the earliest collector of village songs in India, wrote: What was ancient India and what is the nature of its inhabitants? If we want to know and understand this, then we should read village literature. (*Gram-Sahitya*, Part I, January 1951, p. 37)

11.5 Freedom Movement, Creation of National Literature and Translation

India as a nation was conceived during the freedom movement during the colonial period. Europe was seen as a model. The fundamental difference between the monocultural nation-state of Europe and the multilingual, multicultural nation like India was sometimes overlooked. The colonial vision had a decisive role in the identity of India as a nation. The India which was actually on the one hand and the India which was being built by the representatives of the colonial power, on the other hand, this colonial power was more influential. The Indians involved in the process of nation building saw themselves, their tradition, their civilization and culture through the glasses given to them. This yielded mixed results. In the light of the European Renaissance, the movement of social reform in this under-construction nation with the inspirations of the enlightenment led to the formation of 'Society' (Brahmo Samaj, Theosophical Society, Prarthana Samaj etc.). In the midst of these movements, a new Indianness was formed. Few scholars understand that the, which we call 'Indian literature' today, is a product of the colonial period. India was a 'de facto state' for the British, the Portuguese, the Dutch and the French (who had colonies established in the country). Translations have a decisive role in this production. Indian texts were translated into European languages on a large scale. Due to this a new idea of India came into existence. The translators' biases and implicit self-expression also remained active in this entire process. Translations by Christian missionaries into various Indian

languages, especially the translation of the Bible, produced innovative prose in these languages. With the establishment of the printing press, publication became possible on a large scale and prose writing flourished. There is a deep connection between the development of prose and the growth of translations.

Indian scholars and literatures emphasized on the creation of new literature according to the aspirations of the budding nation and underlined the need for translations. These translations were sought from European languages, especially English. Its special emphasis was being laid on mutual translations in Indian languages. Hindi writer Bharatendu Harishchandra's (1850–1885) Concerns about the need for translations of Rabindranath Tagore (1867–1941) and Subrahmanya Bharati (1882–1921) can be seen in this context.

11.6 Literary Movements in Independent India and Translations

After India got political independence, the ground was prepared for a decisive change in the intellectual and literary scenario here. Writers and scholars made a gradual and conscious effort to identify the side effects of colonial constructions and to get rid of them. The progressive movement had started before independence. It also became the first major movement of independent India. The nature of this movement was international in the true sense along with being pan Indian. The writers associated with the movement penned against the imperialist-feudal powers and translated the literature giving energy to this protest on a large scale.

Contact of Indian writers came closer with world literature. Writings authored by writers like Tolstoy, Dostoevsky, and Gorky; were translated into all major Indian languages. An entire generation of revolutionary Indians grew up reading Gorky's novel *Mother*. Works of Indian writers like Premchand and others; were translated into many languages of the world. Image of India, free from the spirituality, was created in this period.

Feminist writings and movements in the 1980s increased the pace of translation and made the question of gender a primary question in Indian literature. Along with this, the Dalit movement also emerged and a new height of literary activism and ideological activity was seen. Since the inclusion of Indian Dalit literature in university courses, the translation of works of Dalit literature has become more and more dynamic. Today, with the creation of tribal literature and migrant literature, new horizons of possibilities are visible in the field of translation. This is the contemporary perspective of the identity of Indian literature.

11.7 Let Us Sum-Up

You would have got a brief introduction to the concept of Indian literature in this unit. Basics of Indian Literature, history of formation of Indian literature, have been discussed at length in this unit. Nationality of India was present in the cultural structure before nation building. Same social norms, almost same life values and ideals bind the people of this land in the thread of unity. Literature has been the main basis of this unity. A tradition of movements has been there in India. These movements recreated and redefined the fabric of cultural unity and had a significant impact on literature and translation of India. On the one hand a bridge language was strengthened due to formation and increase of communication among speakers of different language and on the other hand the demand for translations increased. Jain movement, Bauddha movement and Bhakti movement successfully challenged the traditional dominance by stressing on

democratization of religion. The freedom movement brought politics into literature, which not only changed the self-image of Indians, but also changed the priorities of Indian literature. The socio-cultural movements after the attainment of independence made it possible for the refinement of the spirit of Indian literature also made meaningful interventions in the changed global scenario. Translations have made a significant contribution to this intervention.

11.8 Exercises

- 1) Explaining the meaning of Indian literature, outline the role of translation in its formation.
- 2) Illuminate the historical perspective of the concept of Indian literature.
- 3) Discuss the interrelationship of Indian literature and translation.
- 4) What was the impact of socio-cultural movements on Indian literature? Explain with examples.
- 5) Explain how the freedom movement influenced Indian literature.
- 6) Bring out the relationship between the literary movement and translation in independent India.

11.9 Suggested Readings

- Ransubh, Suryanarayane, 2009, *Anuvad ka Samajshatra*, Ghaziabad, Amit Prakashan.
- Goswami, Krishna Kumar, 2008. *Anuvad Vigyan ki Bhoomika*, Rajkamal Prakashan, New Delhi.
- Devsen, Navnita, 2004, *Vama Bodhini*, Rajkamal Prakashan, New Delhi.

THE PEOPLE'S
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Unit 12 Translation from Hindi to other Indian Languages

Structure

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 - 12.4.8 Literature
 - 12.4.9 Mass communication
 - 12.4.10 Knowledge and Technology
- 12.5 Literary translation from Hindi to other Indian languages
- 12.6 Problems of Translation from Hindi to other Indian Languages
- 12.7 Let Us Sum-Up
- 12.8 Suggested Readings

12.0 Objectives

After reading this unit you will be able to:

- Explain the social perspectives of Indian languages:
- Understand the need for translation in a multilingual society
- Identify the areas of translation in a multilingual society,
- Know the need of translation from Hindi to other Indian languages, and
- Understand the problems of translation from Hindi to other Indian languages.

12.1 Introduction

In the previous unit you have read and understood about the concept of Indian literature and the importance, need and process of translation. You know that many languages are spoken in our country and there is a connection among them to some extent. These languages have to take help from each other in educational, professional, administrative and general work. Apart from your mother tongue, you also have to take the help of neighboring languages, so what do you do? Obviously, take the help of translation.

The scope of Hindi language is very large in India. Hindi speaking people are quite good in number in India and most of the non-Hindi speaking population of India, also understand Hindi. The administrative functioning of India is undertaken in Hindi and English. That's why the

number of people working in both the languages; is very large. From the proceedings of the Parliament to the functioning and decisions of the local body and administration system, Hindi can be seen in its entirety. That's why even non-Hindi speaking people have to rely on translation from Hindi to their own language. In such a situation, it is not difficult to guess that translation from Hindi to other Indian languages is of great importance.

In this unit, we will discuss the importance, usefulness and implications of translation from Hindi to other Indian languages and also the difficulties relating to translation.

12.2 Social Nature of Indian Languages

We are familiar with the works of Rabindranath Tagore, Premchand, Sarat Chandra Subramaniam Bharati, Tukaram, Narasi Mehta and so on. In which language have the Indians read them? Most of Indians would have read in their own languages. There would be some people among them who would be able to read and understand some of these writings directly in the original language, but most of the people read them in their own language.

While reading them, readers feel that they speak and write things of a world different from their society, not because there are many dialects and dialects in vogue in our country, but the socio-cultural structure of all is found somewhere or the other. The pattern of marriages, Holi-Diwali, fairs-carts, haat-bazaar is the same in every society. There is certainly diversity in food, but the cultural atmosphere remains the same. That's why the same idioms, proverbs, folk songs and beliefs are prevalent in almost every language and dialect of India.

Most of the languages that are spoken in our country have originated from the same language, even in languages that do not have Sanskrit as their source, many words, idioms, etc. have gone into them because of their proximity to other languages. That's why many words will disappear in every language with a little manipulation. The change of meaning some words is definitely seen, but it is not difficult to understand them. In this sense, the social form of Indian languages is almost the same.

12.2.1 Multilingualism in Indian Society

India has had linguistic diversity since ancient times. At the time when the language of literature used to be Sanskrit, at that time too, Prakrit etc. languages were used in the public to match easily. Today India has twenty major languages, which have rich literature. Most of these are used in various important activities of life. There is a provision of education through them. At the level of primary education, every province has a provision for education in the mother tongue of the child. In such a situation, text books are also prepared and published in regional languages.

Languages of four major language-families are spoken and written in Indian society- Austric, Dravidian, Sino-Tibetan and Indo-European language-families. Kon, Munda and Santhali languages belong to the Austric family. Tamil, Telugu, Kannada, Malayalam belongs to the Dravidian language family. Mirza and Manipuri are languages of the Sino-Tibetan family. Apart from this, it belongs to the Indo-European language family. Mirza and Manipuri are languages of the Sino-Tibetan family. Out of these Hindi is spread in almost every language area. Even those who speak Punjabi, Rajasthani, Marathi, Bengali, Odia, etc. can speak and understand Hindi easily. Even for the speakers of the languages of the South, Hindi is not difficult to deal with. In

most of the provinces Hindi has been spread easily due to the compulsory teaching of Hindi in the primary level of education.

But see that Hindi also includes dialects like Bhojpuri, Awadhi, Braj, Maithili, Magahi among others. These dialects also have their own rich literature. Rather, separate courses of dialects like Bhojpuri, Maithili are also there in many universities.

12.2.2 Multilingualism in Indian life style

Every Indian citizen has the constitutional right to go to any province and get employment and settle down. Due to this, people from one language speaking province go to other language provinces and do jobs, run business and settle there. Many people from Uttar Pradesh, Bihar, Rajasthan etc. have been settled in big commercial cities like Mumbai, Delhi, Kolkata, Chennai, Bangalore, Ahmedabad, Surat because there are more employment opportunities. Similarly, due to the opportunity given to the people of other provinces in the transferable jobs of the Central Government or the jobs of the State Governments, many people start living in other language-provinces.

In this way, living in another language region not only affects the language of people coming from different language regions, but they also affect the language and dialect of the people living there. In the colloquial language of Delhi, the words and accents of languages like Punjabi, Haryanvi, Bhojpuri, Maithili etc. have mixed and taken the form of a new Hindi. Migrants from Bihar can be heard speaking in a mixed Punjabi and Haryanvi Hindi language.

Similarly, due to the large number of speakers of Bhojpuri, Maithili etc. settling in the New Jalpaiguri area of West Bengal, a new type of Bengali and Hindi developed there. It came to be known as the Madhesia language. The language of the Marwaris of Rajasthan settled in Kolkata and the people of Bihar and Uttar Pradesh has taken a new form by mixing with Bengali. *One ta, two ta* Instead of one or two have gone into jam. People from the Hindi-speaking provinces that migrated to Mumbai are usually heard speaking Hindi mixed with Marathi.

A different form of Hindi is spoken in Hyderabad. It is popularly known as Hindi. In Ahmedabad, Surat etc. areas of Gujarat, Hindi has assumed a new form by mixing with Gujarati.

So in every commercial center or big city Hindi has taken a different form of contact with the language. it is not that these new forms of Hindi are limited to colloquial or general practice only. There are examples available in the Hindi literature as well. These diverse forms of Hindi are making their place especially in fiction. Wherever there is scope for dialogue in literature.

12.2.3 Lingua franca (Link language)

Wherever many languages are spoken, there is need of a Lingua Franca (Link language) For example, English works as a connecting language in the world. We had Sanskrit language in India, there after gradually Hindi replaced it. Imagine that when India was divided into different princely states, the means of transport were limited, like today, people could not interact with each other. How difficult it would have been for the Buddha to communicate with people who spoke other languages, including soldiers who went out of their borders and merchants who went to trade. What would they do in such a situation when they would have to tell something or get

any information from someone speaking a different language? Obviously, they would have resorted to translation and finding out a Lingua franca.

The link language automatically becomes accepted among the people. The language which is understood and spoken by more people automatically takes the place of the link language. English is used and understood in commercial work in most of the countries of the world, it started working as a link language across the world. In our country too, people who could not speak Hindi make contact with other language-speakers with the help of English.

12.3 Importance of translation in a multilingual society

As we have discussed above, whenever a person uses a language other than his/her mother tongue or a link language, he/she resorts to some form of translation. Just think about the situations when in ancient times a king tried to expand his kingdom by attacking him. Then armies not only used to enter from one state to another, but also used to go from one language speaking region to another language region. Then what would they do when they face language related problems for their daily needs. It is clear that they must have taken the help of translation. Similarly, when expanding their administration in the new state, the kings needed officers who knew both the languages. They also took the help of translation in general administrative work.

Similarly, traders used to move frequently from their measured area to another measured area. When they used to go to a linguistic area different from their own, they had to imbibe the language there, at least improvised. In this way, they used to resort to translation from their mother tongue to the other language continuously. Even today, when companies spread their business in different linguistic areas, they have to take support of the language there. As the scope of the company expands, so does their need for translation. Companies that do business in different countries have more needs of translation. We will talk further in this unit that how multinational companies of India had taken help of translation from Hindi to other languages.

12.4 Areas of translation in a multilingual society

12.4.1 Routine affairs

People in a multilingual society have more need of translation from oral than written form of language in daily life. A various tourist places in the country, in hotels, restaurants, retail vendors talk to customers in Hindi and English apart from their own language.

So you can imagine what shopkeepers in Puri in Odisha or Pahalgam in Kashmir must be doing while talking to their customers in Hindi. Obviously, they must have spoken in their own language first and then translated it into Hindi. The process of translation goes on continuously. As soon as you enter another language area, the spoken translation process begins. As we have discussed above, in ancient times, when traders used to travel from one language area to another, they used to take the help of translation in this way. Thus, the process of translation in oral form went on long before the practice of translation in written form started.

12.4.2 Administrative work

Every citizen of India has constitutional right to get employment opportunities in any part of the country. That's why people move out of their language region and get jobs in other language region. People often have to move to different language provinces especially due to transfers in

central government jobs. Officers selected for administrative services are assigned cadres on the basis of their merit, so it is often seen that a resident of Assam gets posted in some part of Kashmir. Similarly a person from Tamil Nadu has to render services in a district of Uttar Pradesh or Bihar. In this way, many people have to work in a province other than their mother tongue, where they do not know or understand the local language at all.

In such a situation, there is a natural pressure on the officers or employees to know and speak the local language. Because when they meet the common people of that province, they have to talk to them in their own language. English definitely works as a bridge language between Indian languages, but it is not necessary that every person can speak or understand English especially in rural areas. When they learn the language of the people of their work area, they take help of translation while dealing with it. This is the process of oral translation in the administrative field.

But while preparing a document, sending a proposal to the government or preparing an outline to follow any rules and regulations, in any decision or policy matters, translation from local language to official language is required. According to Article 343 of the Indian Constitution, Hindi has been given the status of official language of union of India. The state languages are the regional languages of the states. Along with this, a provision was made that till Hindi does not get the status of official language in the whole country, English will work as co official language. That's why in administrative work translation from Hindi to English and vice versa is undertaken.

12.4.3 Trade and Business

As we have talked above and you know, the relation of trade and commerce is not limited to that area only, it is started, but it is necessary to keep expanding them continuously. Therefore, whenever a trade reaches from one language area to another, it naturally has to resort to translation. After World War II, the way factories opened all over the world and business commercial relations started developing among different countries, business activities expanded very rapidly. The trend of multinational companies has increased. These multinational companies not only do the work of taking their products to the international market, but also root many small and medium industries together and make them partners in their business. In this way everything from needle to airoplane, food to medicine and cosmetics is imported and exported from one country to another. Rather multinational companies set up their separate units for each country or region.

In such a situation, in order to deliver their products in every language area, companies have to use the language of that country in their product details, information, advertisements, etc., in contracts, correspondence with wholesale and retail traders, etc. Thus they require translation at every step.

12.4.4 Advertisement

Advertising is an important part of business activities. If a company brings a new product in the market or makes some changes in an old product, then advertising is the most convenient means of conveying information about all this to the consumer. In the last few decades, the way media has expanded across the world; it has become very easy to reach the consumer through advertisements. Now it has become necessary that the company should tell about its product

schemes etc. to the customers in their own language. Therefore, the trend of preparing advertisements in regional languages has also started. Companies which are originally from France, Germany, America, Britain etc. also start business in India; they prepare advertisements in English, Hindi and other major Indian languages. Obviously, in such a situation there is a need for translation of advertisements. The advertisement is originally created in one language, and then translated for other language regions.

Apart from business units, governments, various organizations, even people publish advertisements on the basis of personality. Help of advertisements is also taken in giving information about government schemes, running public awareness campaigns, seeking cooperation in various works etc. Similarly, the help of advertisements is also taken for advertisement of jobs, results of examinations, court notices, inviting tenders etc. People also independently advertise for buying and selling land-property, marriage-marriage, employee-servant etc. In these too, it is kept in mind that the reach of these advertisements to maximum number of people can be ensured. That's why efforts are usually made to translate the advertisements of the Central Government and reach them in all Indian language areas.

12.4.5 Education

According to our education policy, it is promised to provide primary education to every student in his/her mother tongue. That's why there is a system of education through every Indian language. In such a situation, while preparing the syllabus and text books, an attempt is made to acquaint the student with the cultural environment of the whole of India. Literature, articles etc. written in all Indian languages are compiled and included in the textbooks. In this way, the process of translation starts with the preparation of primary education level books. In the last few years, the way the practice of private schools has increased and the medium of instruction has become English, the need for translation has increased.

In higher education, translation has become an essential element for preparing text books for various disciplines. Efforts are made to make the translated form of text books accessible in various Indian languages. With the increasing trend of distance education, the need for translation has increased further. The text book is prepared in one language and then through translation it is made accessible to the students of other languages. Thus, translation has become an inevitable phenomenon in the field of education.

12.4.6 Tourism

Today tourism has got the status of an industry. Now people do not visit only religious places, pilgrimage places, they go on sightseeing tours also on special occasions like holidays, weddings or even for the purpose of entertainment,. That's why industries like hotel, transport etc. also get strength from this. Governments earn good revenue from the tourism industry. This is the reason why the government sets up a separate ministry for promoting tourism, providing special facilities, maintenance of tourist places etc.

Various schemes are run for the purpose of attracting people from the country and abroad to the tourist places. Tourists are made available information about the related tourist places. This information is published and disseminated through print and electronic media. In such a situation, like advertisements, translation of tourism related material also becomes necessary in

different languages. As you know, tourist guides and other people associated with the tourism industry always resort to oral translation.

12.4.7 Cultural affairs

As we have discussed above, Indian culture is like a bouquet of flowers of various colors. Each language has its own culture, even within a single language there are multiple cultures. Take Hindi for example. Uttar Pradesh, Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, Rajasthan, Haryana and to a large extent Punjab are Hindi speaking provinces. But there is a lot of difference in the matter of festival, marriage related rituals, dance, folklore and music etc. But since the internal cultural structure can be seen and understood, therefore, despite being different from each other, they are bound by a thread. Even cultures that appear to be completely different are so enmeshed in the Indian unity that their inner source becomes one. But while presenting various cultural programs on one platform, translation is required.

12.4.8 Literature

Literature is the richest written document of any society containing ideology and sensitivity. In multilingual societies, the process of literary exchange becomes possible only through translation. Things written in one language can be transmitted to another language only through translation. Literature is created in more than a dozen languages in our country. In such a situation, there is no time for anyone to know and understand all the languages. That's why it becomes possible to read and understand the literature of all languages through translation.

As you know, literature is different from other written material because through it we develop our sensibility, through it we can connect ourselves with the cultural undercurrent of our country. Therefore, translation of literary works in a way also serves to strengthen the cultural unity of the country.

12.4.9 Mass communication

This is the era of mass media. All the information, literature, entertainment material has started reaching us through the medium of communication. A lot of the old tools have sort of died out. People used to write letters to their distant players, friends, relatives, and if necessary, used to send telegram through telegraphic system. Now, with the facility of mobile, internet etc., information and news etc. are exchanged in the blink of an eye. Due to the development of satellite system, there has been a lot of convenience in exchange and collection of information etc. Through television and internet, news of every moment appears in front of us. Books, films, songs, games and toys are available on the Internet. All the newspapers and magazines from all over the world are present. Blogs can be written and read in every language. Course material, information, etc. are being made available easily through the Internet for Open and Distance Learning Students. Due to the increase in the spread of private schools, information about school activities, solutions to students' problems, etc. are possible through the Internet. All the information related to health, spirituality, farming, market etc. is easily available through the medium of communication. Means the media are trying to provide every material related to the life of a person.

In such a situation, there is a competition in the media to reach every language-speaker. But as you know, the language of computer, mobile etc. communication media is mainly English,

although every language has developed its own script software, but the competition to reach every language-speaker has greatly increased the need for translation.

12.4.10 Knowledge and Technology

The process of development in any society becomes smooth and mature only when people are familiar with the activities happening in the field of knowledge and science, be it the research and research being done in the field of agriculture, the ongoing work on the measures of social development. Discussion on resources means of industrial development, research related to medical science, space etc. If people do not have information about them, then the process of development will be obstructed. Due to the availability of information about the ongoing activities in the field of knowledge and science, people are able to find ways of development in their own way. This process is not limited to the boundaries of our country only.

12.5 Literary Translation from Hindi to other Indian Languages

Being a link language in the context of India, there is no special difficulty in translating Hindi works into other Indian languages. However, there is also difficulty in direct translation from other Indian languages to Hindi as it is not necessary that all the people knowing other Indian languages will be able to translate successfully into Hindi.

A brief introduction to the translation of major Hindi works into other Indian languages is being given here. Hazari Prasad Dwivedi's famous novel *Banabhatta ki Aatmkatha* has been translated into Tamil by S. Shankararaju Naidu. Similarly, the Tamil translation of Vishnu Prabhakar's novel *Ardhanarishvara* has been undertaken by N. Sundaram. Gyanam translated Rajendra Yadav's Hindi novel *Sara Akash* into Tamil. Translation of Phanishwar Nath Renu's stories has been done by H.B. Subramaniam into Tamil. Jar Pagugasundaram translated Jaishankar Prasad's play *Chandra Gupta* into Tamil.

Now let us talk about translation from Hindi to Malayalam. Amrit Lal Nagar's novel *Amrit Aur Vish* was translated by Sudhanshu Chaturvedi, Phanishwar Nath Renu's novel *Maila Aanchal* has been translated by N.M. Satyarthi. Malayalam translation of novel *Ragdarwari* authored by Shrilal Shukla has been undertaken by K.N. Damodaran. Shridhar Menon translated Jaishankar Prasad's great epic *Kamayani* into Malayalam. Yashpal's novel *Meri Tari Uski Baat* has been translated into Malayalam by K. P. Kumaran.

Hazari Prasad Dwivedi's famous novel *Banabhatta ki Aatmkatha* has been translated into Telugu by A.C. Kamakshi. The Telugu translation of Amritlal Nagar's novel *Amrit aur Vish* has been done by P. Bhaviswara Rao. Similarly, Bhimsen Nirmal has undertaken Telugu translation of Nirmal Verma's story collection *Kauve aur Kala Pani*. KLR Sharma translated Ramvriksha Benipuri's *Mati Ki Murtein* into Telugu.

M.S. Krishna Murthy translated *Banabhatta ki Aatmkatha* authored by Hazari Prasad Dwivedi into Kannada. The Kannada translation of Siyaramsharan Gupta's novel *Nari* was done by Panchavati Siremath and I. Rangacharya translated Jaishankar Prasad's play *Chandragupta* into Kannada.

12.6 Problems of Translation from Hindi to other Indian Languages

As we have talked in the beginning, the basic nature of almost all the Indian languages is quite similar. Most of the Indian languages have originated from Sanskrit and due to mutual association among them; this similarity can be seen in many ways in their structure. Due to socio-cultural similarity, many words, idioms, proverbs etc. are present in all languages with variations. In this way, it is very easy while translating from one Indian language to another Indian language. But sometimes, despite having the same linguistic structure of some words, their meanings change in different languages that's why even a slight carelessness in their use leads to disaster. Similarly, care has to be taken while translating many idioms, proverbs, beliefs etc., for example Hindi word *Kalyan* means welfare in Hindi however it means marriage in Marathi.

There are many words in Hindi and Indian languages that sound similar in their sound structure, so many translators keep the words of the source language as they are in the target language. But in both it is used in different ways. For example, the word *pashu* has different meanings in Hindi and Tamil. In Hindi it is used for all animals, but in Tamil only for cow. Similarly in Hindi *atit* is used for past tense, but in Tamil for something very large. In Hindi the word *aanchal* is used for border of *sari*, but in Gujarati it means breast. Thus you can imagine how even the slightest carelessness can lead to a bigger mistake.

12.7 Let Us Sum-Up

India is a multilingual country, but due to social and cultural equality, there is a great deal of similarity in the languages here. Where multiple languages are spoken, one language automatically acquires the status of a link language. Hindi mainly works as a link language in India. In multilingual societies like India, translation is needed at every step. Translation is required also in literary exchange in India. Similarly importance of translation is beyond doubt in the fields of business, commercial activities, mass communication, education, etc. in India

Since the area of Hindi speaking states in India is wide and it has got the recognition of official language in the constitution, use of Hindi is much more than other Indian languages. Hindi is used more in mass media, education, business-commerce, film, and advertisement, therefore the help of translation has to be taken to make these materials available in other Indian languages. Thus, the work of translation from Hindi to other Indian languages is more.

Due to the similar nature of Indian languages, the easier it is to translate among themselves, the more there is a need to be careful due to the difference in meaning in words, idioms, proverbs etc.

12.8 Exercises

- 1) Highlight the need of translation in multilingual societies like India with examples.
- 2) Which areas mainly require translation in multilingual countries like India?
- 3) In what forms is translation needed in the mass media?

12.9 Suggested Readings

- Vishwanath Iyer, N.E., *Keral mein Hindi Bhasha aur Sahitya ka Vikas*, Varanasi, University Publications.
- Vishwanath Iyer, N.E., *Anuvad, Bhashayen-Samasyayen*, Varanasi, Gyan Ganga

- Gupta, Gagi (E.) *Anuvad Bodh*, Delhi, Translation Council of India.
- Tiwari, Bholanath and Kiranbala, *Bhartiya Bhashaon mein Hindi Anuvad ki Samasyayen*, Delhi, Shabdakar
- Tiwari, Walendu Shekhar (Ed.), *Anuvad Vigyan*, New Delhi, Prakashan Sansthan. Bhatia, Kailashchandra (Ed), *Bhartiya Bhashayen aur Hindi Anuvad, Samasya-Samadhan*, New Delhi, Vani Prakashan.
- Rajurkar, M.H. and Rajkamal Bora (eds.), *Tulnatmak Addhayan Bhartiya Bhashayen aur Sahitya*, New Delhi, Vani Prakashan.



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Unit 13 Translation from Indian Languages into Hindi

Structure

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13.0 Objectives

After reading this Unit, you will be able to:

- Be familiar with the common understanding of Indian languages
- Be acquainted with the cultural and social aspects of translation from other Indian languages into Hindi;
- Know about linguistic aspects of translation between Indian languages. ,

13.1 Introduction

India is a country of linguistic diversities. From east to west and from north to south, different languages spread their shades. The grammatical and literary status of most of these languages is strong. In which Assamese, Bengali, Gujarati, Hindi, Kannada, Konkani, Malayalam, Nepali,

Odia, Punjabi, Sanskrit, Tamil, Telugu, Urdu, etc. are known prominently. In many states, identity is directly linked to a particular language. For translation from Indian languages to Hindi, some information regarding source language and target language is necessary which include:

- Knowledge of literary landscape
- knowledge of social and cultural characteristics
- Knowledge of linguistic structure and grammatical features

The status of Hindi among Indian languages is of the status of official language and national language. As such, translation from Indian languages to Hindi emerges as a vital need. Due to this, along with the official language status of Hindi, the linguistic status is also strengthened. Before starting the discussion on translation from Indian languages to Hindi, let us talk about general aspects of Indian languages.

13.2 Introduction to Indian Languages

Looking at the landscape of Indian languages, there is a wide and intimate relationship between all Indian languages. First of all we start it with Marathi. Maharashtra is such a major state of India whose metropolis Mumbai is also known as the financial capital of India. Marathi is the main language here. The Marathi word (name) is associated with *Maharashtri* or *Maharashtri Apabhramsha*. Along with this, the languages of the Dravidian family have also affected it. George Grierson has mentioned about 39 dialects of Marathi. The most famous dialect of Marathi is *Konkan* or *Konkani*, which is now recognized as a separate language. Originating in the same Aryan family and developing along with other North Indian languages, Konkani's vocabulary, syntax or style is similar to North Indian languages to some extent. Gujarati is a modern Indian language. Gujarati literature begins to be known from the twelfth century, but Narsingh Mehta gave it prestige in the fifteenth century.

The story of the origin of Bengali, Oriya and Assamese is almost related to each other. Bengali is a modern Indo-Aryan languages developed from the eastern form of *Magadhi Apabhramsa*. Its other names are also found like Godi, Prakrit, Magadhi, Golli etc. Like other modern Indian languages, the Bengali language originated around 1000 AD. Dr. Suniti Kumar Chatterjee has considered the beginning of this language from 950 AD. Oriya language is a modern Indian language influenced by Dravidian though very close to Bengali. It is related to the southern part of the Magadhi fault.

The Assamese language belongs to the Northeast Magadhi Apabhramsa. The seed of Assamese language was sown long back, but its earliest written form is Prahlad Charitra written by Saraswati.

Nepali is a language of the Indo-Aryan language family which is closely related to Hindi. The Nepali language also borrows *Tatsam* and *Tadbhava* words liberally from the Sanskrit language. Its script is also Devanagari. In ancient form it was also called 'Gorkhali'. The oldest book 'Bhaswati' in Nepali language was translated from Sanskrit around 1401.

Kashmiri, Dogri, Punjabi, Sindhi etc. are the major languages of the northern region of India. Despite belonging to the same Mayan family, Kashmiri and Hindi languages have a lot of difference in terms of language structure. This difference is also seen in sound-arrangement, form-composition, syntax etc. Arabic-Persian words have also found their proper place in the modern Kashmiri language. Along with Kashmiri language, Dogri is also the main language of Jammu and Kashmir. Dogri is the daughter of the western hill class. Whose expansion is in the north-east, the hilly areas of Tehsil Bhaderwah, Kullu, Mandi and Shimla etc., Hoshiarpur and Gurdaspur districts of Punjab in the south and most of the area of Pakistan, the northern part of western Punjab especially Sialkot district, Ramvan Rivasi Tehsil in the north, Chamba in the east. It extends to the entire northern part of the region and the territories of Kangra. Thus this language is also spoken in some parts of Himachal Pradesh apart from the Jammu part of Jammu and Kashmir.

The area of Panchnad is the main area of Punjabi language. From the point of view of antiquity, the area of this language has been related to the Vedic language. Because of which many elements of Vedic Sanskrit are present in this language. Ancient well-known poet Chand was also born in Lahore, due to which a glimpse of Punjabi is also seen in his poetry. Guru Nanak ji laid the foundation stone of Punjabi language. Sri Guru Granth Sahib, written in Punjabi language, is an important text, which was compiled by the fifth Guru of the Sikhs Arjun Dev. The Sufis also have a special influence on the Punjabi language. The script of Punjabi is 'Gurmukhi'.

Another modern Indo-Aryan language like Punjabi is Sindhi. From the point of view of historical development, the original center of this language is 'Indus Pradesh' which has become a part of Pakistan after 1947, but today people speaking Sindhi language are in different provinces of India. Various Sindhi academies and institutions are also active for the development of Sindhi language and literature. This language got a place in the Indian constitution in 1967. Like other Indo-Aryan languages, the Sindhi language also began to reveal its distinctive features around the 10th century AD.

Now after considering the Indo-Aryan language family, the languages of the Dravidian family should be considered. The major languages of the Dravidian family are Tamil, Telugu, Kannada and Malayalam. The story of the origin and early development of Tamil, Malayalam is the same. Tamil is the main oldest language of this family. The ancient use of the word Tamil is found in the famous ancient grammar of Dravidian language *Togapipayam*.

Malayalam is basically a branch of the ancient Tamil language, which separated from it around the 9th century. Malayali scholars consider the beginning of Malayalam language from the fourth century. *Tamil* portions are also found in the early texts of *Malayalam*. By the way, literary creation in Malayalam starts from about 15th century.

Kannada is also close to Tamil Malayalam in its origin and development. Other names of Kannada language are Karnataka, Kannadi, Kanari, Kanadi, Karnat, Karnadiki etc. Family relation of Kannada language Telugu etc.

Tamil is more close to Malayalam. The earliest specimen of the Kannada language dates back to the fifth century.

In addition to the Aryan language and Dravidian language family, there is a status of Manipuri language. Manipuri is the language of the frontier state located in the north-eastern region of India. Manipuri language is also called 'Maite Lone'. According to linguists, the Manipuri language belongs to the Tibeto-Burman language sub-family of the Sino-Tibetan language family. Manipuri language is a non-composite language of the monosyllabic family.

The Aryan and Dravidian families of modern Indian languages did not appear at the same time. But many things are common in these languages, such as the use of params, the use of auxiliary verbs, sentence structure, the influence of the English language in today's context, etc. The basic vocabulary of these languages may be slightly different, but there is a lot of similarity in their vocabulary. These languages adopt Sanskrit words in *tatsam* or *tadbhava* form. As a result of medieval Mughal rule and later English rule, many words from Arabic-Persian and English came into use in these languages.

Looking at the overall environment of Indian languages, it is clear that most of the modern Indian languages appear as contributors of each other in historical development. The basic issues of linguistic structure also fall more or less close to each other. In this way Indian languages show their strength and association. They also present an excellent example of formulation in diversity.

13.3 Cultural and Social aspects of Translation from Indian Languages into Hindi

While translating from Indian languages to Hindi, it is necessary to understand the cultural and social aspects. From this point of view, there is more ease in translation from Indian languages to Hindi as compared to foreign languages. Culture expresses itself through language. In such a situation, without understanding the cultural diversity and characteristics, the task of interpretation or translation becomes difficult. The cultural and social aspect of translation from Indian languages to Hindi can be seen by dividing it into geographical units for the sake of simplicity. The cultural and social aspect of the entire India can be divided into four parts:

- (i) Cultural and social aspect of Eastern India and Hindi
- (ii) Cultural and social aspect of western India and Hindi
- (iii) Cultural and Social Culture and Hindi of North India
- (iv) Cultural and social aspect of South India and Hindi

13.3.1 Cultural and social aspect of Eastern India and Hindi

We will try to see the aspect of languages like Assamese, Oriya, Nepali, Bangla, Manipuri etc. Without knowing the nature of the preceding languages, it would be difficult to translate into Hindi. For example, in the Assamese Ramayana, Kaikeyi is called *Songui*, whose Hindi equivalent is *Vishkhopra* which means monitor lizard. This word usage can create difficulty when it comes to explanation for Hindi speakers.

The impact of English rule and Mughal rule has also been on the vocabulary of Oriya language. The influence of the oceanic expansion on Oriya culture is very deep, which can be seen even at

the level of language. Hundreds of names of fishes will be found in Oriya language. Due to the areas rich in forests, the terminology associated with vegetation and the culture associated with tribal life create difficulties during the measured stability. The novel *Parja* authored by Gopinath Mohanti is based on the *Parja tribe* of Odisha, whereas *Parja* means subject or the ruled ones in Hindi. In this novel, the Hindi version of the language based on tribal culture and life gets out of control many times. Without knowing the tribal culture, it would be difficult to select equivalent Hindi words at the time of translation.

There is not much difficulty while translating from Nepali language to Hindi. The heritage and script of both the languages are the same. There is a sense of respect towards women in Nepali culture, which has also had a profound impact on their language. For example, the Nepali 'gender' usage is a natural gender law found in the grammatical form of the Nepali language, which is now slowly disappearing in the spoken language. Therefore, when the formal Nepali language is used, it becomes difficult to determine the gender while translating it to Hindi.

Hindi and Bengali both are languages of the Indo-European family, but cultural variations come in the way of translation. In Rabindranath Tagore's poem *Jete Nahi Divon*, the poet bids farewell to his wife by saying *taye asi* which means "I will come" whereas Hindi speakers would use "go".

The literature of Manipuri, the language of Manipur, the north-eastern state of India, has been translated into Hindi relatively less in number. Hindi translation is not possible without understanding the nature of Manipuri language. Many words in Manipuri language give meaning to the way they are spoken. It is difficult to derive the meaning of these words without understanding the past context of the cultural and social environment. For example, *Kand* is one such word, which means episode whereas, if pronounced differently, it will 'chariot',

13.3.2 Cultural and Social Aspects of Western India and Hindi

The Gujarati language of western India is not culturally unknown among Hindi speakers. Gujarat's lifestyle, food habits, festivals etc. are also popular in Hindi speaking states. Nevertheless, some such references come to the fore which have to be understood deeply. One such phrase is *Khola bhal* whose normal Hindi translation would be *Godbharai*. In Hindi it means engagement before marriage. But in Gujarati language this reflects the ceremony organized for such a woman who is in the 7th month of pregnancy. Similarly, the literal translation of *tame sheed jao chho* should be 'your work will be proved' whereas it is wrong. This cannot be understood without knowing the correct cultural context. Asking someone going somewhere in Gujarati, 'Where are you going' is not considered correct. In its place, an attempt is made to give a positive meaning by using the word *Sheed* (Siddha). Whereas this is not correct in the case of Hindi language.

Marathi and Hindi speaking people have a lot of similarities in tradition, religious beliefs, lifestyle, religious mythology and folk tales etc. Everyone is familiar with mythological characters like Ram, Hidimba, Kubja, Ashtavak as well as historical characters like Shivaji Bajirai, Mastani etc. Even then, small things related to customs should be translated carefully. Despite having the same name and form, the rituals and customs change when the context changes. *Saree-chunni* word of Marathi gives some other meaning than just *saree* and *chunri*.

Earlier Konkani was considered a dialect of Marathi, but now it has been recognized a language. The cultural context of Konkani is very much similar to Marathi as the Konkan region is a part of Maharashtra.

13.5.3 Cultural and Social Aspects of North India and Hindi

Kashmiri, Dogri, Punjabi and Sindhi are the main languages spoken in the northern region of the country, apart from the dialects of Hindi. The culture of this region is more or less almost the same. In the states where these languages are spoken, Hindi also has its own significance. That's why the culture of these regions is not much different from Hindi speaking areas. Nevertheless, there are some such natural and cultural characteristics which should be understood by the translators.

Kashmiri language has many regional terms for which there is no equivalent in Hindi. For example there is such a word as *sheen* in Kashmiri language which means *Barf* (snow) in Hindi, but the connotation of the meaning is not exactly same.

Dogri is not different from Kashmiri culture, which is also closely related to Punjabi language. This is expressed in almost same manner. For example *rab sada bhala kare* (May God help you). For understand cultural perspective of Dogri language, it is necessary to have knowledge of both Punjabi and Kashmiri cultures. The cultural landscape of Punjabi language falls closest to the Hindi heartland. Punjabi is the language of people living only in Punjab, but it is widely spoken and understood outside Punjab as well.

Many Sindhi food items carry original characteristics that can cause translation problems, such as Lot (lotus root dish), Burani (sweet made from lotus pollen), Tiki (sweet, but special thickness Tah Roti) etc.

13.3.4 Cultural and Social Aspects of South India and Hindi

The four languages of the South, Tamil, Telugu, Kannada and Malayalam are the major languages of the Dravidian language family. The food habits, lifestyle and customs of the southern states are different from the native states, causing some difficulty while translating in Hindi. Although today the cuisine of the South has made a strong presence across India. Still, there are some situations where cultural differences may come in the way of a translator. For example, the states related to Hindi language have completely adopted the caste-based system and the language associated with it, so that the meaning of the word also changes due to the difference in the environment. A person ignorant of Tamil culture and social environment can make mistakes in this matter. For water in Tamil, words are used depending on the context, for example *neer* (water for washing hands and face), *janam* (drinking water), and *tanner* (cool water).

Telugu is a vocal language. Sometimes similar words in Hindi and Telugu give different meanings even after being one. Translator from Hindi to Telugu or vice versa should take full care of South Indian social and cultural environment while translating from Telugu. Along with Hindi, Arabic and Persian words have also been accepted from Telugu language by giving

different forms, for example Malamu (Ointment), Namaz (Namaju), Mahantu (Mahant), Pawanmu (Wind) etc.

Kannada is an important language of Southern India. The rich form of this language was formed only by the ninth century. Without knowing Kannada Sanskrit, there is a possibility of disaster in Hindi translation, especially in the case of relational words, in Kannada '*Chikkaya*' for uncle and *Misa* and *Doddappa* for *Tau* and elder warts. While translating into Hindi, correct relational words should be used according to the context.

It also applies to the names of special dishes and ornaments of the society. Kerala is the smallest state in the south. Malayalam language is spoken here. Apart from this, Nair Boli, Natiri Boli, Mahua Boli, Muslim Boli, Christian Boli, etc., containing native vocabulary and idioms, reflect the cultural and social characteristics of Malayalam language.

All Dravidian languages have their own characteristics in social and cultural perspective. Due to geographical and historical reasons, there are different types of living, eating habits, customs etc. from Hindi speaking regions. Such precautions are even more necessary in my country as big and diverse as India.

Apart from these languages, Sanskrit has influenced all languages in one way or the other. Sanskrit is called the mother of Indo-Aryan languages. All Indian languages take their word sources from Sanskrit in some form or the other. It is a different matter that the languages of the Dravidian group sometimes borrow words from Sanskrit but the meaning changes. No specific and separate reference can be given to the culture associated with both the languages. It has been seen that Urdu language is used in a particular region and it has taken its pulse according to the culture and social structures of that region. Yes, there is a greater need to understand the historical, social and cultural structure of that period in the context of Vedic Sanskrit. There has been a difference from Vedic Sanskrit to today's social and cultural perspective. Overall, it can be said that while translating from any Indian language to Hindi, it is very important to pay attention to these points:

- To which class or language family does the translated language belong?
- What is the specific area of the translated language?
- What is the geographical and historical condition of the particular area?
- What is the difference between the food habits, customs, lifestyle, dress etc. of the source language and Hindi speaking regions?

13.4 Linguistic Aspect of Translation and Literary Translation

Translation is basically the conversion of one language into another. That's why it is necessary to know its cultural and social contexts as well as linguistic contexts. In the context of translation from Indian languages to Hindi, knowledge of the nature of both the source and target languages is essential. Now we will try to briefly identify the structures of various Indian languages keeping Hindi in the center.

13.4.1 Assamese to Hindi Translation

Assam was occupied to a large extent by the 'Ahom kings' Magonvanshi, these people could not pronounce sounds like *sha*, *sa*, *ta* etc. Its impact has been profound on the Assamese language. They pronounce *cha* in place of *sha*. Accordingly sometimes meaning gets changed like *mai peeta hun* which means I drink in Hindi whereas if it is not correctly translated into Assamese it will mean I beat.

In the Assamese language, the pronunciation of Y is always J at the beginning of the word. Most of the Y's are written as 'V' only. Sometimes 'Y' of Sanskrit and Hindi is sometimes written as 'W' like Chagla. An Assamese person gets hold of it easily. For example, in the word poetry, 'v' is used like in Hindi, whereas 'va' is used in the sacred language like 'changla'.

13.4.2 Translation from Oriya to Hindi

The Vocabulary of Hindi and Oriya languages has a lot of similarities. Idioms and phrases are also almost the same, like *Ek hi re taani baje nahi* (One hand doesn't clap).

There are many similarities in Hindi alphabets, but there is a difference in terms of pronunciation. Many Sanskrit words are used in common parlance in Oriya in the same form, while in Hindi their *tadbhav* form (altered words) makes the language comfortable, for example *abu* (tear), *pawan* (wind) etc. From the point of view of grammatical use, there is not much problem in translation from Oriya to Hindi, yet some points should be taken care of.

Among the translations of Oriya literary works, Fakir Mohan Senapati's novel '*Umad Aathput*', '*Chha Bighazamin*', translation of Pratibha Rai's stories and novels, translation of Ramakant Rath are important.

13.4.3 Nepali to Hindi Translation

Both the languages borrow similar vocabulary from Sanskrit. Hindi sometimes also appears as a source language for Nepali language. This makes translation a bit easier. Both Hindi and Nepali have almost the same grammatical components, but the situation is not so simple in regional or indigenous Nepali usages. The components of the sentence in both the languages function similarly. In Nepali past tense verbs, a different type of 'verb clause' is formed by adding *ach* suffix. In Nepali language, there is no gender difference in verbs in the first person singular, and in the case of plural, there is a difference between any tense and person.

13.4.4 Bengali to Hindi Translation

There is no sound of *v* in Bengali language. 'Y' is not pronounced at the beginning of the word and 'A' is pronounced as Zeta. Many words used in Hindi are also used in Bangla, but sometimes their meaning is completely different from Hindi.

The problem is relating to gender between Bengali and Hindi, there are no verbs in address, but adjectives change.

19.4.5 Translation from Manipuri to Hindi

Manipuri language is a non-additive language of the monosyllabic family. Its forms do not connect with each other. There is a lot of contrast in the pronunciation, vocabulary and structure of the Manipuri language. There are many such words in Manipuri language, whose meaning

becomes different due to the way of speaking (pronunciation). In Manipuri language, various suffixes are used to use honorific words or pronouns. Due care needs to be taken, as their meaning may be different from the original language. Manipuri does not have sentences with 'jo' and passive voice.

13.4.6 Gujarati to Hindi Translation

In Gujarati language many times Hindi words are used in context of different utensil and meaning *beejli* (electricity), *bahen* (sister), *Vidyarthi* (students) and *upadhi* means sorrow in Gujarati whereas *meetha* (Gujarati - salt), *rajnama* (Gujarati Adi Gujarati has a distinctive sign ', which is not there in Devanagari.

There is a lot of difference in the spoken usage of some words in both Gujarati and Hindi languages. In Hindi the verb according or is masculine plural. While in Gujarati both masculine and feminine go together, *lakya* is in the neuter plural. In Gujarati, the neuter plural is used to show respect for the feminine: *mara behen ji jaya*.

13.4.7 Marathi to Hindi Translation

From the gender point of view, there are many words which are feminine in Marathi, such as *Yud*, *Chai*, *Awaaz*, *Deh*, etc., similarly, Marathi's feminine words have become masculine in Hindi, such as *jhund* (group), *dar* (fear), *vyakti* (person), *devta* (god), *shikar* (victim), etc. In Hindi, the verb *lana* (bring) does not take any inflection in the subject in the past tense sentence structure, whereas in Marathi it does. Dependent clause can come before the main clause in Marathi. If you do this in Hindi, the meaning will not be understood or the syntax will get spoiled.

13.4.8 Konkani to Hindi Translation

Like Marathi, Konkani language has taken many similar words from Sanskrit, but there is a difference in the level of meaning, such as *naam* (name) (Konkani meaning currency), *sal* (Konkani meaning scarf), *ub* (boredom) (Kokani meaning hot), *vartmaan* (present) (Konkani meaning news). Similarly, some words of Konkani are synonymous, but with a slight difference in utensils - *Divo* (lamp), *Teeni* (three), *Kemu* (hair), *Jeev* (tongue), *Bhuk* (mouth), *Naye* (new), *Bees* (twenty).)

Like Marathi, Konkani also has a three-gender system. Konkani's gender law is closer to Sanskrit. Inanimate things go under neuter. In Konkani, the difference between small or soft things is clarified by adding neuter gender. Like *Shandi* (braid), *'Shendkul Kate* (coconut shell), *Kal* etc. For this, feminine suffixes are used in Hindi. Similarly, many words in Hindi are used in both masculine and feminine forms, but in Konkani they are found in only one form, for example, in Konkani for bells and bells, only the word *'pashta* is found. Overall, gender regulation becomes important while translating Konkani language into Hindi.

19.4.9 Kashmiri to Hindi Translation

The main problem of translation from Kashmiri to Hindi is the structural separation of the two languages. This dichotomy or antagonism is at different levels. Like sound, form, sentence, word and meaning Kashmiri language does not have aspirated sounds, ghata T and s. In place of this, V, D, D G and J are used in the vocabulary that came from Hindi Urdu. In Kashmiri with four

intermediate vowels G. J. There are o and two additional consonants ch and ch (dental). The pronunciation of many words in Kashmiri language is also different like Amb (Aam), Yopar (Vappad), Rupee (Rupaya) etc. Kashmiri and Hindi words which look the same sometimes give different meanings like animal (bird), justice (igda), Saat (feast). Maat (mother), Aay (long life), etc. In simple sentences, the word less than done always comes in second place. Like 'Yi Kitab' (This is a book. But in interrogative sentences, the word order is the same in both the languages. Like 'Vikya? (What is this?)

15.4.10 Hindi translation from Dogri:

The features of Gregorian language are found in Kashmiri and Punjabi. The origin of Dogri is Takri script, which is close to Sharda script. It is also written in Devanagari, Takri and Arabic-Persian script, in which Devanagari is prominent, the Dogri has the influence of Kashmiri Punjabi, Urdu etc. languages. This effect can also be inferred from the closeness of meaning of the words used in the language. Some examples are- *ah* (c) close to Punjabi, *duniya* (world) close to Punjabi, *kya* (what) close to Punjabi, Urdu and Kashmiri, and *ki* (why) - different meaning Hindi Urdu and Punjabi *Jadi*.

13.4.11 Punjabi to Hindi Translation

The Punjabi sound is predominant. Hence there is difficulty in articulating the sounds. Punjabi is the closest language to Hindi. This language is also widely used in Hindi regions. This closeness sometimes becomes a problem in translation. The Hindi speaker does not translate with the required care, assuming uniformity or proximity to the words of Punjabi. Let us see the translation of the line of Amrita Pritam's poem *Chat ni jinde jaliye sanu saddan aiya homa* (Come today fate has come to call me).

Works of Amrita Pritam, Kartar Singh Duggal, Avtar Singh Pash, Bhagat Singh, Rajendra Singh and Gurcharan Singh have been translated into Hindi. Among these Amrita Pritam's novel *Pinjar*, her autobiography *Rasidi Ticket*, translations of Rajendra Singh Vedi's *Ek Chadar Maili Si* and Pash's works became popular.

15.4.12 Sindhi to Hindi translation

Sindhi language is also not very different from Hindi, but from the point of view of language structure, Sindhi has some of its own fundamental features. Such as Sindhi language has four 'introverted consonants. While translating to express these consonants, a line is drawn under them, such as g j d and Sindhi language

There is a lot of use of these consonants; if they are not used properly then the meaning can also change. Like- Gila (Cheeks), Gila (Nida), Jam (King), and Dham (more), Pahu (for command) and Padu (desert), Biru (finance) and Diru (sadness) etc.

Unlike Hindi, all five nasal consonants in Sindhi are phonemes. In Hindi, and sounds are used only in compound consonants before consonants of their class.

13.4.13 Tamil to Hindi translation

The main feature of Tamil language is that this language has taken words from Sanskrit, Marathi, other Dravidian languages, Persian, Urdu, English, etc. and assimilated them within its specific

linguistic capacity. While translating from Tamil language to Hindi, special attention needs to be paid to the nature of the words then the semantic composition. Many times the same or similar word in Hindi also gives different meaning. Like *sansaram* means world in Hindi whereas it means water in Tamil, *shiksha* means 'education' in Hindi whereas its means punishment in Tamil, *parivaram* means change in Hindi but it means job in Tamil.

Tamil has only the first and fifth letters of the consonants. Such as *cha*, *ja*, etc. Like all languages, there is also a three-gender system. The neuter form of inanimate and vital words has been blanked out. Similarly for the pronoun own (pu). In Tamil, there is a practice of combining the names of *Nayadu* (feminine) and *Atu* (Napu) into one. The solution to this problem is to make short sentences for the entire poem in Hindi.

13.4.15 Kannada to Hindi translation

Aryan language has been considered in the category of root of dominant and Dravidian language. The alphabets of Hindi and Kannada are almost the same. In the case of vowels, there is a difference between *hasva* and *dirg* and *jo*. Hindi. The characters are shown as a and jo script symbols. In Kannada, letters ending in 'a' have their complete pronunciation. For example R+A+M+N+A would be there whereas in Hindi it would be *Ramanu* in Kannada. Proper nouns in Kannada are spoken like formative nouns like Krishna (Krishna), Rama (Ram), etc. This usage should be known while translating to Hindi. But it is worth noting here that regional or indigenous power experiments should not be disturbed at the time of translation. Kannada also has a three-gender system, so the translator must be careful when Kannada feminine or masculine words become neuter.

13.4.16 Malayalam to Hindi translation

Malayalam language is called *Akshar* script. The pronunciation of Malayalam language has a lot of variations from Hindi. 'a' and 'o' are not independent classes in Malayalam vowels. Hasva is pronounced in Hindi, but there is no independent character. Like Hindi, there are 33 consonants in Malayalam, but both the nasal consonants - 'd' and 'a', are close to Malayalam. 'p', u, and rar - are three Dravidian consonants. The use of these consonants is difficult in Hindi.

Malayalam is also like Dravidian languages in terms of gender system. Hindi and Malayalam can have different genders for the same word - Such as *Bhasha* (Hindi-feminine gender), *Bhasha* (Malayalam masculine gender), *koyal* (Hindi-feminine gender), *kokilam* (Malayalam-feminine gender) *paddhati* (Hindi-feminine) *paddhati* (Malayalam male) *aatma* (Hindi-feminine gender), *aatma* Malayalam - masculine etc.

19.4.17 Urdu to Hindi translation

The literal meaning of word *Urdu* is *Lashkar* which is known as army. Urdu originated in India. There is a detailed description of *Chhawni* (camp) in *At Fakt's 'Ain-e-Akbari'*. They used such a language in which the words of Arabic, Turkish, Persian etc. were used along with *Khadi Boli*, *Awadhi*, in this way Urdu was born in the form of as a language integrated with Persian. The grammar of Urdu is also influenced by Arabic-Persian. Jam colloquial Urdu can also be translated by changing the script. Even a small difference makes a big difference in the meaning. Some of the sounds of Urdu are not in the *Devanagari* alphabet. For this we use dots below Urdu. If a dot (Mukta) is placed below the 'V' of the Arabic word Jagit, then the adjective Jati

will become Jatti. In this way the jati (superior) will become three (lower). There is a need to be more careful regarding the use of similar Hindi-Urdu words. Translation from Urdu to Hindi is easy as compared to other Indian languages. Both languages share vocabularies with nouns, pronouns, verbs, adjectives, inflections, idioms and proverbs.

13.4.18 Sanskrit to Hindi translation

Sanskrit has a special place among Indian languages. Sanskrit serves as the lexicon for the Indian languages. Indian languages have taken resources relating to philosophy, spirituality, grammar etc. from Sanskrit. Hindi has been developed from the roots of Sanskrit. Sanskrit has the solution of problems related to Hindi language and grammar. Still the translation from Sanskrit to Hindi is not that easy. There are three genders in Sanskrit, while two genders are used in Hindi. The Sanskrit neuter gender is used in both the feminine and masculine forms in Hindi. Different gender usage for the same object can be found in Hindi, not in Sanskrit, as *vahan* (vehicle) is masculine gender, and *kar* (Car) feminine gender. The problem of correct usage of the correct verb can also go into the translation. Sanskrit uses 10 categories of divisions of tenses, whereas Hindi has only three tenses. Nevertheless, on the whole the translation from Sanskrit to Hindi is closer than that of other Indian languages. Hindi and Sanskrit are similar sensory languages. From the ancient Sanskrit literary works *Ramayana*, *Mahabharata* and Kalidasa's works *Abhijnana Shakuntalam*, *Raghuvansham* to Shudrak and Ashvaghosha's works.

13.5 Let Us Sum-Up

Indian languages are also close to each other at the level of linguistic structure, but in many cases differences are also there. The same word is used in different ways in different languages. The cultural social aspect of different Indian languages is also different. From the grammatical point of view, there are some similarities and some dissimilarity but what makes all of them more close to each other is that the sharing of sentiment is present in the public consciousness of various Indian languages like *Mahabharata*, *Puranas*, *Ramayana*, *Panchatantra* stories etc. Literary works reach a wider readership by means of translation from other Indian languages into Hindi. Just as English is the intermediate language or bridge language for translation at the global level, the status and role of Hindi in India can be said to be the same.

13.6 Exercises

- 1) Illuminate the scenario of Indian languages.
- 2) Discuss the interrelationship among Indian languages.
- 3) Discuss the problems of translating from Indian languages into Hindi.
- 4) Express your views on the influence of Indian literature on Hindi literature.

13.7 Suggested Readings

- Sharma, Ramvilas, *Bhartiya Sahitya ke Itihas ki Samasyayen*, New Delhi, Vani Prakashan.
- Srivastava, Rabindra Nath, *Bhashai Asmita aur Hindi*, New Delhi, Vani Prakashan. Tiwari, Yachendu Shekhar, *Anuvad Vigyan*, New Delhi, Publications
- Tiwari, Bholanath, *Anuvad Kala*, New Delhi, Shabdakar Prakashan.