CHAPTER-V

5.0 Adoption of words through translation

5.1 Introduction

The word translation in language is done from a source language to the target language when languages need to fulfill the necessity of words. On the contrary, translation is a way of making and re-structuring the words while words are used taking from other languages into the target language. Translation may be called form of borrowings, where the word is translated from one language to another or target language. In translation the words are literally translated into their equivalents in the target language. Translation is also done based on contend of words or word to word, semantic, literal and adaptive processes. In that case words are constructed by adding affixes, syllables or by changing phonological unit of words from the source languages. Sometimes the words are constructed through translation by the process of clipping, hybridization, backformation and compounding so on.

A large numbers of loan translation or adoption of words through various translation processes has used into Boro language. It happens only due to the development of modern education and emerging of language in many spheres. Presently in Boro language various words related to education, economics, politics, culture, literature etc. have been translated to Boro language from other Indo-Aryan languages basically through Assamese language to fulfill the needs of language. At the developing age of science and technology Boro language speakers need a variety of words to express their idea or thought. A lot of words have also been constructed through translation process. In this regard, an encouraging initiatives have also been done by the BSS (Bodo Sahitya Sabha) and other literary bodies with the endeavor of CSTT (Commission for Scientific and Technical Terminology), New Delhi, CIIL (Central Institute of Indian Language), Mysore. A large number of words have been directly constructed and coined through translation from English language based on the Boro structure. It is observed that such coining words have been constructed based on

contend of words to words, semantic function, and morphological nature of the words. To fulfill the needs of Boro language and other academic purposes translation process is adopted into Boro language. In this process word is translated from one language to another language based on morphological and semantic point of view. Basically in Boro language translation is done between two languages i.e. source language to target language. Many words of Indo-Aryan languages are newly constructed into Boro language through translation. Sometimes words are constructed by adding affixes of Boro language with other Indo-Aryan words. Basically the Assamese words are constructed either slightly phonological change or direct translation process by adding affixes. Hybrid loan translation words are also found less in number in Boro language. In Boro language translation words are also constructed based on compounding method. Translation words have been used in Boro language in written purposes i.e. published books, periodical journal, magazine, newspaper etc. A few numbers of transliteration words have also been used by the native speakers in their conversing with each other.

5.2 Adoption of translation words through Assamese language

In Boro language many words are directly translated from Assamese language. The advancement of modern education system demands many words to fulfill the needs of language. Boro language speakers have been adapted of words through various translation processes to fulfill the needs of language and literature. This translation strategy of words also makes rich the vocabulary of Boro language. Some writers have been translated the words as suitable in Boro language and using it in their writing purposes and spoken discourses. The process of translation in Boro language has been discussed below:

5.2.1 Word to word translation process

In this process words are translated from source language to target language. The words are adapted based on semantic point of view. Many words have been translated into Boro language after the Boro language was introduced as a medium of institution for the academic purposes to fulfill the necessity of language. The text books of different subject like general mathematics, general science and social science from

primary to high school level the loan translation through Assamese languages are incorporated along with native words.

5.2.1.1 Affixation

The adding of affixes with translation word has been found in Boro language. The words are translated from source language to Boro language and with the translation of words the affixes are adding to form the words.

Suffix: In the loan translation of Boro language with a few words the suffix is added after root words. This root words are of either verb or noun base.

The Assamese noun word *pɒɹɦaxali* (school) is directly translated and used to Boro language as noun word *pʰɔrai-sali > pʰɔraisali* (school). In this example, the word *pʰɔrai* (to read) is a verb root and *sali* (is used as suffix and in Boro language it refers a place e.g. *tʰan-sali* -a place where God is worship, *kʰam-sali* -baranda, *nɔ-sali* -a hut, *jirai-sali* -a place where taking rest etc.) is used as suffix. *pʰɔraisali* is that a place where students are pursuing their knowledge. Now a days Boro language speakers have been newly coined the word *pʰɔraisalima* through translation from Assamese word *mɒɦa-bidya-lɔi > mɒɦabidyalɔi* to mean the college. Here, the noun word *pʰɔraisalima* is composed of one verb base *pʰɔrai* (to read) and suffix *sali* (place/location)-*ma* (to mean high/great). In the above example it is mentioned that suffix *sali* refers the place. In this example also with the suffix *sali* another suffix *ma* is added to refer the same meaning as Assamese word *mɒɦa*. In Boro language generally *ma* is added after independent word and it is meant the great e.g. - *luitʰw-ma* (ocean), *hazw-ma* (mountain), *hagra-ma* (deep forest), *nɔ-ma* (principal house). College is that a greater institution than school level and that is why with the verb root and suffix *pʰɔrai + sali* and another suffix *ma* is added. It is worth to mention that in Assamese language there are a lot of words of Sanskrit origin. The word '*mɒɦabidyalɔi*'[1] is also a Sanskrit origin which is composed of *mɒɦa* (great/high) - *bidya* (knowledge) + a*lɔi* [a-prefix + *li* (ber) > a*lɔi*-a house > *bidya*lɔi (an institution, college).

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[1]Barua, Hemchandra: *Hemkosha* (Assamese-English Dictionary), P-1073

5.2.1.2 Compound

In Boro language words have also been translated by the process of compound. In this type of translation word is formed more than one root or more than one linguistic element.

In Boro language the noun word *pʰurman-bilai* is used in contraction form as *pʰurmanlai* (certificate) which is translated from Assamese *prɒman-pɒtrɒ*. In Boro language *pʰurman* means proof or evidence and *lai* refers page or leaf i.e. in a certificate any achievements or identity of a person is written on the page or leaf. Though the word *prɒman-pɒtrɒ* [2] is mentioned as Assamese word but the origin of this word is from Sanskrit language. The noun word related to education i.e. *mulug-suluŋsali* (university) has found in Boro language which is translated from Assamese language '*bixwɒbidyalɒj*'. In Boro language *mulug* refers the universe or world and *suluŋsali* means institution. In Boro language *bʰumkʰuuraŋ* (geography) is translated from Assamese *bʰugol*. Geography is a subject where one can study and gain knowledge of this world. Similarly in Boro language the word *bʰumkʰuuraŋ* is a loan translated based on this semantic view. In Boro *bʰum ~ buhum* means earth which is used in a corrupted form from Assamese *bʰu* (earth). The word *subuŋ-harimu* (folk-lore/culture) stands for same meaning of Assamese *lɒkɒ-xɔŋskriti*. In Boro *subuŋ* refers to folk or people having in society and *harimu* refers to culture. The word related to folklore in Boro is *subuŋ tʰunlai* (folk literature) which is constructed by the way of translation from Assamese word *lɒkɒ saɦitya*. At present a few number of Boro daily news paper is found in Boro language and some words are adapted and used by translation process without any semantic change. For example- the idiomatic word *gusum hatʰai* (black market) is used without any semantic change from Assamese *kɒla bɒzaɹ* to mean illegal market system. One more example related to commerce is *ɔrzuŋnai besen* (maximum price of commodity) is translated in an intact form from Assamese idiomatic word *zui sai dam*. This word is used to mean the maximum increasing of commodity at the market. When the economic system has been gradually developed they have to need the word to use in their native language. In that situation the word *raŋkʰantʰi* (economic) is

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[2] Opcit., P-871

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adapted by the way of translation from Assamese word *ɔɹtʰɔniti*. Such coined word through translation is *razkʰantʰi* (politics) which is translated from Assamese *ɹazniti*. Here, the word *kʰantʰi* is directly translated from Assamese *niti* which refer the principles both the languages. A few words related to science are directly translated through English into Assamese language and this way words have been translated in Boro language through Assamese language. For example- the *green house* is translated in Assamese as *xeus gʰɒɹ* and later it has been used *gutʰaŋ nɔ* through translation in Boro. At present, native speakers have used transliteration words from Assamese language. To greetings to someone in the morning time now Boro people have used *guzɯn pʰuŋbili* (good morning); here *guzɯn* refers good and *pʰuŋbili* refers morning (morning time) in English. However, this greetings word in Boro language has been translated through Assamese word *xu prɒbʰat*. Another word *guzɯn hɔr* (good night) has been translated from Assamese *xubʰɒ ɹatri* through Bengali language *ʃubʰɔ ratri*. The word *nalaŋkʰar* (kingfisher) is a compound word which is directly translated from Assamese *maɹɹoka*. Here, the word *na* (fish) is a noun and *laŋkʰar* (to catch and run far away) is a verb. Presently the Boro language speakers have used the noun word *dɯini daukʰa* (cormorant) in written form as well as their spoken discourse which is directly translated from Assamese word *pani kaɯɹi* (cormorant- a kind of bird with black colour like a crow). The various translation words through Assamese language which have been used by the Boro language speakers in their spoken discourses or written form are given below. e.g.-

Assamese	Boro	English
usmɔ adɔɹɔni	duŋbrud bɔrainai	warm wishes
kɒɹmɒ xɔŋskriti	mao/kʰamani harimu	work culture
gaon buraɦ	gami bɯrai	village headman
putʰi bɦɒnɹal	bizab bakʰri	library
prɔdɔrxɔni	dintʰipʰuŋsali	exhibition
batɔri kakɒt	kʰɯɯraŋ bilai	newspaper

banizjɒ mela	raŋkʰantʰi mela	trade fair
ɦatɒr kam	akʰaini haba	handicraft
ɹupali zɔjenti	rupʰatʰi maitʰai	silver jubilee
xɔŋskriti xɒndia	harimu bilipʰaŋ	cultural night
sikitsyalɒj	dehapʰahamsali	hospital
xɒmbɒrdʰɒna ɒnustʰan	bɔrai pʰɯrbɯ	welcome ceremony
xonali zɔjenti	sɔnatʰi maitʰai	golden jubilee
xikʰa guɹu	pʰɯrɯŋ guru	teacher
kɒɹmɒ xala	mao haba	workshop
xurzɔmukʰi pʰul	sanmɯkʰaŋ bibar	sunflower

The above mentioned compound words in the example have been translated into Boro language based on word to word process. These words are compound word in Boro language, which are compounded with different two words based on semantic sense.

5.2.2 Translated words through Hybridization Process

In Boro language the hybrid words through translation have been found. Hybrid words are formed with the components of different two linguistic elements. The words are constructed by combining of two words i.e. one word is remained same or without any semantic change from the source language and the other word is translated to fit with the target language. Such kinds of words through translation are called hybrid loan translation. For example: The noun word *mas-laŋkʰar* (kingfisher) in Boro language is translated from Assamese *masɹoka*. While translated this word into Boro language the noun word *mas* (fish) has kept an intact form as Assamese language and the word *ɹok*a in Assamese is directly translated as *laŋ-kʰar >laŋkʰar* (to bring and run far away). The word *mas-laŋkʰar* is therefore hybrid word which is composed of two linguistic

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elements i.e. one Assamese word which is used an unchanged form and another translated word of Boro language. The noun word *dukɑndaɹ* (Persian origin) has entered to Assamese language through Hindi language and is translated as *gɔla-dar* (shopkeeper) in Boro language. The word *gɔla-dar* has also two elements. Here, the word *gɔla* (shop) is a Boro word which is translated word into target language and the rest word is Persian origin. To mean the book fair Assamese language has used the word *grɒntʰɒ mel*a. Presently this word is translated and used in written form of Boro language as well as in spoken discourses as *bizab mela* without any semantic change. Here, in this example also finds two linguistic elements i.e. *bizab* (book) which is translated from Assamese word *grɒntʰɒ* and another word is *mela* which remain the same as used in Assamese word and later by combination of these two elements of different two languages the word *bizab mela* (book fair) is composed. Another hybrid loan translation word is *bibar-bagisa~bagan* (Perso-Arabic) which is from Assamese *pʰul b*a*gisa* (flower garden). In this example also the word *pʰul* is translated as *bibar* (flower) in Boro and another linguistic element of Perso-Arabic i.e. *bagisa~bagan* is retained the same and with the combination of these two words composed a hybrid word. At present every society has developed than before. Boro people have also used to decorate their home with some new decorating item. In this regard the word *bibar-dani* (flower vase) from Assamese *pʰul d*a*ni* (Perso-Arabic) is worth mentioning. The Assamese word *xikʰ*a*guɹu* is translated as *pʰɯrɯŋguru* (teacher) in Boro language. The word *pʰɯrɯŋguru* is composed by combining of one Boro word *pʰɯrɯŋ* (to teach) and another Assamese word guru (Skt.origin). The word aeroplane is used as *uɹa zaɦaz* in Assamese language. In Boro language generally the word *birkʰɔŋ/ɔkʰraŋ zahaz* is used. In case of pathology the word blood donation is used as *ɹɒktɒ d*a*n* in Assamese and to mean this word it is translated as *tʰɯi dan* (tʰɯi-blood and dan-donate) in Boro language. Now a days this word is generally used both in spoken and writing purposes. This is a hybrid loan translation word because here in this word the word *dan* (to donate) in Assamese is kept in an intact form in Boro language too. The word *gʰonɹa gaɹi* used in Assamese language is used as *gɔrai gari* in Boro language. The origin of the word *gari* is derived from Hindi which is entered in Boro language through Assamese language. The above words are hybrid words through translation available in Boro language.

5.2.3 Translated words through clipping process

"The process whereby a word is made smaller without any change in its meaning or its grammatical class is called clipping".[3] In English language clipping word is made by the processes as initial, medial and final part of the original words is retained. For example- the word 'telephone' is used as phone. Here, the final word is retained. In Assamese and Boro languages also finds clipping words which are made by this process and it is partial in nature. This process is not exactly appeared in both the languages as found in English. A little different is occurred in Boro language. Such types of words are very few in number in Boro language. To refer the word telephone in English is used in Assamese language as *duɹ-bʱax* (bʱaxa > bʱax) ~ *duɹalap*. In Assamese the word *duɹ bʱaxa* (conversation from a distance place) is used with a clipping of final vowel phoneme /a/ and by clipping this word it is made as *duɹ-bʱax*. Presently in Boro language also it is newly coined through translation follows the Assamese process i.e. *zan buŋ* (tele phone). In this example the word *zan* (tele) is final clipping form of the word *guzan* (distance) and the word *buŋ* refers *buŋhɔrnai* (taking conversation to someone from distance place) and finally made it as *zan buŋ* (telephone). To mean the noun word television the word *zannutʰai* is used in Boro language. This word is translated from Assamese *duɹdɒrxɒn* without any semantic change. Interesting point is that in Boro language to mean the distance far generally used as *guzan* and *nutʰai* for the vision and finally formed a smaller word with clipping i.e. *zannutʰai* (television) than before with the deletion of initial /gɯ/ from the word *guzan.* Telescope is an instrument that by this instrument one can looks the objects in front of eye which having in the far away. In Assamese language this instrument is naming as *duɹdɒrxɒn zɒntrɒ* and is translated in Boro as *zannu zuntʰi* (telescope). In this word also *zan* is a contract form of *guzan* (distance far) and *nu* is a contract form of *nutʰai* (vision) and the *zuntʰi* (instrument) is translated from Assamese *zɒntrɒ.*

5.3 Adoption of translation words through English Language

Boro language has adopted many words through translation from English language directly. English is an influential language and this is not only a language of

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[3] Thakur, D : *Linguistics Simplified: Morphology*, P- 73

education but also a language of news media. It is worth mentioning that English language has occupied a very wide area in the field of literature. Boro language has also adapted the words through translation from English language. At the development of science and technology various words related to science and technology, education, commerce, politics etc. are generally used in English language. The development of modern education and literary activities a variety of words have also been constructed to Boro language through translation to fulfill the needs of language in many sphere. These words are translated based on semantic sense. In this regard, the translation work of CSTT (Commission for Scientific and Technical Terminology) with the most co-operation of Bodo Sahitya Sabha from English to Boro language is to be pointed. The Boro language speakers have used English translation words in their academic purposes as well as spoken discourses whenever they need to express their thoughts.

5.3.1 Word to word translation process

In Boro language a lot of words have been coined through this process. In this process the words are directly translated based on semantic sense. These kinds of translation words are available in Boro language in case of commerce, economics, research, communication, literature, culture etc. The English word *alphabet wheel* is directly translated as *haŋk^{h}w swrk^{h}i* in Boro language as suitable. This is a compound word consisting of two noun words *haŋk^{h}w* (alphabet) and *swrk^{h}i* (wheel) respectively. Another English word *answer key* is translated to Boro as *p^{h}innai sabi*. In this example *p^{h}innnai* means answer and *sabi* means key. The word *field study* is translated as *p^{h}wt^{h}ar swluŋt^{h}ai*. In Boro language *p^{h}wt^{h}ar* refers field and *swluŋt^{h}ai* refers study. The word *open university* is translated as *k^{h}ula mulugswluŋsali* in Boro language. The word *'k^{h}ula'* is an Aryan word, where Boro language has its native word i.e. *'udaŋ'* for this word. In Assamese language has also been used *'muktɒ bixwɒbidyalɒj'* for *'open university'*. To mean the illegal market system the word *black market* is used in English language which is directly translated in Boro language as *gwsum hat^{h}ai*. In banking, when the account holder keeps his account in an inactive and no deposits and withdrawal for a long time is called *dead account* and which is translated to Boro as *gwt^{h}wi bisank^{h}ɔ*. The word related to computer *'hard disk'* of English has been coined as *'t^{h}wrsi gwra'* in Boro language which is a loan translation word. Here, *'t^{h}wrsi'* in

Boro language means dish/disk and *'gura'* means hard in English. Another example of loan translation related to computer term as available in Boro language are- Eng. *hard copy* > Br. *gura slai*. Here, *gura* in Boro language means hard and *slai* is a contract form of *buslai* which refers the same meaning of English word *copy*. The word related to science i.e. *green house* (noun) is translated into Boro as s*umkʰur/gutʰaŋ nɔ* (adjective+noun). Here, *'sumkʰur'* in Boro means green and *'nɔ'* means house. Another common word related to science is *dark room* (noun) which is translated in Boro as *kʰumsi kʰɔtʰa*. At present a few Boro speakers are using *'guzun/muzaŋ pʰuŋbili'* for 'good morning', *'guzun/muzaŋ hɔr'* for 'good night', *'rezeŋga zanai/zamuŋ'* for light food or refreshment, *'mukʰaŋ bizab'* for face book, *akʰai dakʰɔ* for hand shake, *zuusaŋ* for platform, *duŋbrud bɔrainai for warm wishes*. These words are basically the literal translation through English language.

The translation words are also constructed based on function of the words, size and structure of the words and nature of the words. Such words found into Boro language are discussed below. e.g.-

5.3.2 Translation words based on function of the words

In this kind of translation the words are translated into Boro language based on function of the words. The noun word *cold storage* of English has been translated into Boro language as *gususali/suhabsali*. This is a compound word which consisting of one adjective *gusu* (cold) and one noun *sali* (place/house). It is based on function of cold storage, where goods are stored to keep fresh or preservation. Here, in this example *sali* is considered as noun in this example but sometime it has used in Boro language as suffix also. The word *field work* of English has been translated as *tʰili haba* in Boro language. This is a compound word which is compounded of one noun *tʰili* (place) and one noun *haba* (work). It is based on function of word. In field work an individual or researcher must visit to that particular place and work there.

5.3.3 Translated words based on size and structure of the words

The words are also translated into Boro language based on size and structure of the words. The English noun word *seminar hall* has been constructed as *sauraima*

nɔblaŋ in Boro language. This is a compound word compounded by two set of words i.e. one noun *sauraimel* (seminar) and another noun *nɔma* (hall). In Boro language *nɔma* refers the large size of a house. Seminar hall is that which is large in size and structure and there is wide place inside the hall. Presently the English word football has been constructed into Boro language as *zulur*. This is a compound word consisting of one verb *zu* (to kick) and *lur* (round) which is a contraction form of *dulur* (round). It is based on size and structure of football. Football is a round in shape and size.

5.3.4 Translated words based on nature of words

The words are also translated through based on nature of words. The noun word video camera of English language has been coined in Boro language as *nuk^huna k^hemera*. This is a compound word compounding of verbs *nu* (to see) + *k^huna* (to hear) > *nuk^huna* (video) and one noun *kemera* (camera). It is based on nature of word. Video camera is that kind of electronic device which can capture image and recording image as well as visual with sound. The noun word *telephone* has been translated into Boro language as *zanbunŋ*. This is a compound noun compounding of one noun *zan ~ guzan* (distance) and one verb *buŋ* (to speak/talk). It is based on nature of word. Telephone is the electrical system of communication that one can communicate with other from distance place.

5.4 Translation of Idiomatic words and Proverbs

Generally a language has not borrowed idioms and proverbs from other languages. Every society has its own such kinds of linguistic elements. But in case of Boro language a few number of idiomatic and proverbs have been adapted through translation process. This element may be considered as loan translation from other languages or transmitted to Boro language.

The Boro language speakers sometimes have been used idiomatic expression in discourses through translation directly or indirectly from Assamese language. Idiomatic words have their basic meaning. In Boro language the idiomatic word *'gusum hat^hai'* (black market) has been translated through Assamese idiomatic word *'kɒla bɒzaɹ'* which represents illegal market system. In Boro language *'gusum'* means black and *'hat^hai'*

means market in English. This kind of translation has been done into Boro language by word to word translation process. Another idiomatic expression of Assamese *'zui sai'* (excessive) has been directly translated into Boro language as *'ɔr badi'*. This idiom has been used in both the languages in case of excessive price of goods at market.

A few numbers of proverbs have been used in Boro language through translation from Assamese proverb. The native speakers have been used in their discourses to express their thought. The translation of proverbs through Assamese language has also been discussed in the section of semantic change in the last chapter-IV (four). In Boro language to mean 'morning shows the day'; the proverb *'zai mɯlaya barayɯ bekʰɯɯ gaŋnɯi bilaiaonɯ sinayɯ'* has directly translated from Assamese language which generally used in Boro language and which exist in Assamese *'zi mɯla baɹe duti patɔte sine'*. The proverb used in Assamese language *'zene kɯkɯɹ ene taŋɒn'* has adapted through translation as *'zerɯi sɯima erɯi tʰaŋgɯn'* in Boro language. In both the languages it refers generally the same meaning as exist in English proverb i.e. 'tit for tat'. Besides the above proverbs, the native language speakers have been used many proverbs in their spoken discourses, which may consider loan proverb or transmitted into Boro language through other languages. Boro language speakers have been used the proverb *'mɯsanɯ rɯŋa sitʰlaya dai'* (does not know how to dance but fault the courtyard) to represent the meaning of once does not know work but he/she fault others. This proverb in Boro language has been adapted through Assamese *'nasibɒ nazane sotal beya'* or Hindi *'nas nɒ zane aŋɒn teɹa'*. Generally in Boro language the proverb *'zɯɯse mɯsɯɯ bɯtʰarbla mɯsayabɯ tʰɯiyɯ'* (the tiger dies when eat hundred of cattle) to assign the excessive malicious to other brings destroy himself. This proverb found in Boro language is directly borrowed from Assamese proverb *'exɒ gɔɹɯ maɹile bagʰɒr mɒɹɒn'* which transmitted to Boro folk society. Some Boro speakers have used the proverb *'ɯrɯinɯ mɯsakʰagra beyaonɯ pʰisɯɯni haba'* (as the grandmother favorites of dances and there is marriage ceremony of her granddaughter). This proverb has also been directly borrowed from Assamese proverb *'ene bɯɹiɦ nasɔni taɹe natiniɹ bija'*. This proverb is used to assign role of human character. It has been observed that sometime Boro language speakers have used the proverb *'ɯndɯna tʰanai sialya haŋsɯ hɔmnɯ haya'* (a sleeping fox catches no poultry) to represent laziness of human behavior. This proverb has been used in Boro language directly from Assamese proverb *'xui tʰɒka*

xijale ɦaɦ dʰɒɹibɒ nuaɹe'. Another proverb from Assamese language has been observed in the spoken discourses of Boro language is *'lɔŋkayao tʰaŋbla bɔibɯ Rabon zayɯ'* (everyone becomes Ravana when goes to Lanka). This proverb has been directly translated from Assamese proverb *'Lɔŋkat gɔle xɔkɔle Ravana ɦɔi'*. This proverb represents the actual meaning of human behavior in both the languages.

5.5 Conclusion

In Boro language many words are adapted through translation process. Fulfillment of necessity of language is the main factor of it. Most of the words are translated through Assamese language. Some translated words are formed with the combination of root words and affixes. Compound type of words is also available in translation words. The words are newly constructed through translation by the process of word to word, hybridization, clipping, compounding done based on morphological and semantic point of view. Idiomatic words and proverbs are translated through Assamese and Hindi origin without any semantic change. This kind of words and proverbs are using in spoken discourses by the native language speakers.