

RECEPTION AND TRANSLATION OF INDIAN LITERATURE INTO BORO AND ITS IMPACT IN THE BORO SOCIETY

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ABSTRACT

Reception is an enthusiastic state of mind which results a positive context for diffusing cultural elements and features; even it happens knowingly or unknowingly due to mutual contact in multicultural context. It is worth to mention that the process of translation of literary works or literary genres done from one language to other has a wide range of impact in transmission of culture and its value. On the one hand it helps to bridge mutual intelligibility among the linguistic communities; and furthermore in building social harmony. Keeping in view towards the sociological importance and academic value translation is now-a-day becoming major discipline in the study of comparative literature as well as cultural and literary relations. From this perspective translation is not only a means of transference of text or knowledge from one language to other; but an effective tool for creating a situation of discourse among the cultural surroundings. In this brief discussion basically three major issues have been taken into account. These are (i) situation and reason of welcoming Indian literature and (ii) the process of translation of Indian literature into Boro and (iii) its impact in the society in adaption of translation works.

KEYWORDS: Reception, Translation, Transmission of Culture, Discourse, Social Harmony, Impact

INTRODUCTION

The Boro language is now-a-day a scheduled language recognized by the Government of India in 2003. Consequently it has gained constitutional status of Modern Indian Language. Since then a positive and enthusiastic position is taking place in favour of this linguistic community. As a result officially or non-officially the language is getting quantitative or qualitatively scope for doing a better activity in literary and academic field. Writers of this language are inspired in writing literature to a new dimension. Literary genre like translation literature is the outcome of receiving literature from other languages. Translation literature in this language is being flourishing from Indian and foreign languages chiefly through English language. Among the Indian literatures chiefly Assamese, Bengali and Hindi have influenced the Boro linguistic community. Writers of this language are gradually doing translation work adopting various texts on different genres. Some of the texts have been received to meet the need of school syllabi which have already been done in different Indian languages; and some of the texts of literary genres are being receiving as part of entertainment, knowledge acquisition and mutual cultural exchange.

OBJECTIVES OF DISCUSSION

The topic taken for discussion has an academic and sociological significance in the present day context. Among the linguistic communities inhabiting in India it is very much essential to impart philosophy of unity and cooperation

among the people for building up sense of adaption of religious and linguistic feature. Such a discussion is more necessary and helpful in the present day Indian context to take care of the controversial issues of social variation in a sincere way. Many languages and many literatures are also a fabric of modern Indian Literature. Large scales of literary texts are being flourishing in various languages. To speak the literary works are also storehouse of diverse knowledge. To share the knowledge flourishing through literary corpus is essential among the linguistic communities. Only the translation works will be the proper tool in this regard. How the translation works convince the readers of different languages in reception of literary works is the primary objectives of this paper. It is to be noted that translation works undoubtedly function in creating mutual intelligibility and psychological relations among the linguistic communities. This sense of understanding will also be discussed in this paper.

DATA COLLECTION

To measure the statement of hypothesis and analysis in a methodical way required data relating to translation works into Boro language have been gathered from various sources. Data of published works and information from discussion and interview with writers and literary critics held in different literary contexts have also been acknowledged in this regard.

RECEPTION AND TRANSLATION IN THE EARLY PERIOD

Since the early period (since 1915-40) of written literature writers of this language have received thematic and writing style from the neighboring literatures specially from Assamese and Bengali literature; and getting inspiration for doing translation the various literary genres. It is to be mentioned here that the beginning of Boro drama in the early 20th century was the result of translation from Bengali drama; particularly some Bengali drama like Ananta Mahatmya, Raja Nilambar etc. were translated into Boro by the activists of Jatra-Gaun. The tradition of Jatra-Gan was initiated by this process in the Boro society as part of entertainment in the context of ceremonies or festivals. Among literary activists Dwarendra Nath Basumatary, Madaram Brahma, Satish Chandra Basumatary, Bhaben Phwrwngiri, Sola Ustad and many others were taking an influential role in making the Boro drama as popular art form. This art form is known as Jatra-Gaun; it means mobile theatre party which transits from one place to other places to perform their drama. By receiving dramatic technique and art-form from Bengali Jatra party the Boro drama activists got encouragement for developing their dramatic performance. Most of the dramas were composed base on imaginary plot and historical story of Assam history. Since then a good number of dramas are being flourishing in Boro language. During the early period of Boro literature translation works were found in less number; but in the present times the venture of translation work is escalating by the native writers. Striking reason is that now-a day it is becoming a part of knowledge acquisition from various languages.

TRANaSLATION IN CONTEMPORARY PERIOD

Till the Post-independence period Boro literature was in infant stage. But it was stepping up gradually in a rising position since the 50s decade, the period of inception of Bodo Sahitya Sabha (a literary organization of the Boros). Literary genres like poetry, short story, critical articles, one act play, full-length drama etc. were written though these were not so much mind-catching in comparison to other Indian literatures. On the one hand, translation works were done by writers-translators with a view to transmitting literary text and cultural values from other languages. In the following columns a brief glimpse will be giving for information.

Translation of Literary Text

From the beginning of 60s decade of 20th century, the juncture of introducing the Boro as medium of instruction in Assam, a few enthusiastic writers have endeavored to the translation work on requirement basis of school texts and some of the literary texts of different genres. School texts and knowledge based texts relating to the syllabi have been translated from Assamese language in particular. Thus translation work on knowledge based texts has been increasing since the introduction of Boro language as one of the subjects in B.A and M.A level course under the university curriculum. Knowledge based texts on literary genres; texts on language and linguistics are also given priority for translation into Boro. This kind of translation has been speedily on track since 90s decade of the 20th century while Post-graduate course was introduced in university curriculum. Due to lack of sufficient texts or study materials in Boro qualitative texts are being received from other Indian languages. Some of the literary texts have already been translated into Boro; chiefly from the languages of Assamese, Bengali and Hindi. Novels from Assamese language that have been translated into Boro as part of curricular activity are- Jibanar Batat (a social novel) written by Bina Baruah translated into Boro giving a title “Jiuni Lamayao” by a group of literary enthusiasts with great initiative of Central Institute of Indian Language, Mysore. Ajir Manuh (a social novel in Assamese) by Hitesh Deka translated into Boro by Bhounik Ch. Boro with the Boro title “Dinwini Mansi”, Miri-Jiyori (a social novel) by Rajani Kanta Bardoloi translated by Uthrisar Khungur Basumatary with the Boro title “Miri Sikhla”, Sonpahi (a novelette) by Bishnu Prasad Rabha, Kecha Patar Koponi (Assamese novel) by Prafulla Dutta Goswami translated into Boro by Gobinda Narzary with the Boro title “Gwthang Bilaini Khomphinay” etc. These literary texts basically received from Assamese are suggested in syllabus for comparative study in the university curricular of PG level course in Boro. Bengali and Hindi literary texts have also been suggested for curricular in B.A and PG level course in Boro. Famous Hindi novel ‘Godan’ of Munchi Premchand is also worth mentioning in this regard. This has been translated into Boro by Gobinda Narzary having Boro title “Mwsu Dan” (2005); on the one hand a Bengali novel “Jagori” (1946) written during the 40s decade by Satinath Bhaduri has been translated into Boro giving the same title by Gobinda Baro (2010) published by a local publisher of Assam. Thus a few poems and short stories from Assamese, Bengali and Hindi suggested for the syllabus have also been translated into Boro. Assamese poems like “emuthi kavita” of Nirmal Prabha Bardoloi, “priyatomar chithi” of Hemchandra Goswami, “mor desh” of Hiren Bhattacharyya etc. have been fairly received in this language. Famous Bengali poem particularly some poems of Kazi Nazrul Ismal and R.N.Tagore have also been fairly translated and received for the syllabus.

Translation of Novels from Different Indian Languages

Apart from the syllabus and need based literary texts used in comparative study various literary genres from different Indian languages are being translated to entertain the general readers; and on the other hand to fulfill reader’s demand to the Indian classics.

The beginning of the 21st century is a landmark era in the Boro literature. Since then reception and translation works are gradually on the track and now a day the series of outcome is on the verge of flourishing. A variety of literary genres are being translated from a few languages as part of the process of literary and cultural discourse among the Indians. The works support to promote healthy state of mind and mutual understanding without cultural barrier to make the people aware to the texture of Indian culture and civilization to a great extent. Some academic as well as literary institutions and organizations are taking positive initiative to translate story as well as fictions from different Indian languages. Once

National Book Trust of India organized a workshop in Gangtok in the year 2000; and the trust had taken necessary process for translation of literary texts. As part of the work a classic Bengali novel of Mahasweta Devi “Etoa Munda won the Battle” (from English translation) was successfully translated into Boro entitled “Etoa Mundaya Daohayao Derhabay”. Boro translator Swarna Prabha Chainaty translated the novel published by the NBT in 2006. Of the same novelist a Bengali classic “Araneyer Adhikar” (Boro title- Oronni Mwnthai) has been translated into Boro by Dhansri Swargiary which is published by Sahitya Akademi. “Parinita” and “Devadas” famous classic novels of love yearning story written by Sarat Chandra Chattapadhyya have been translated into Boro by Kameswar Brahma and published in 2007 by Onsumoi Library, Assam. Thus typical Bengali novel written based on social transition of the Bengali society of 50s decade “Arogya Niketan” has also been translated by Harinarayan Khakhlary in a few months ago. The novel is entitled “Swkha Sali” in Boro and the process of publication is being made by the Akademi. In the above in a paragraph it is mentioned that famous Hindi novel “Godan” of Premchand has been received for study as part of comparative Indian literature in MA level curriculum. Thus novels of Krishan Chander chiefly “Gaddar” (published the Boro version in 2015 by the Bodo Publication Board, Bodo Sahitya Sabha) and “Kagaj Ki Nao” (the Boro version entitled “Lekha Bilaini Dinga” is published in 2005 by NL Publication, Guwahati) have been translated into Boro keeping in view to familiarize literary aestheticism and on the one hand to make aware the readers of Boro language about culture and social philosophy of the society of Hindi speaking linguistic community.

In comparison to Bengali and Hindi novels translation works are being made in more number from Assamese. Sahitya Akademi award winning Assamese novel “Anuradhar Desh” of Phanindra Kumar Devagoswami has been translated by Uthrisar khungur Basumatary into Boro entitled “Anuradhani Hador” (2009) published by Nilima Prakashani. Thus the translator has also made effort to translate a novel written based on psycho-fear facing in old age loneliness entitled “Ostorag” written by Homen Borgohain has been translated into Boro entitled “Jiuni Belasiao” (2002) published by Bodo Publication Board of Bodo Sahitya Sabha. Famous novel of Homen Borgohain written based on the social transition of the Assamese agro-based society of post-independent era entitled “Pita-Putra” has been translated into Boro by Indira Boro entitled “Bipha-Phisa”; this novel is published by Sahitya Akademi in the year 2010. Novels of Mamoni Roysom Goswami have also been translated into Boro. Chiefly there are three titles which are translated into Boro; these are: Nilakanthi Braja entitled “Nil Garama Braja” (2005) in Boro translated by Gobinda Narzary, Adha Lekha Dostabaz entitled “Adra Lirnay Sanreb” translated into Boro by Anjali Daimari and “Thengphakhri Tahsildar Tamar Tarowal” entitled in Boro “Thengphakhri Tohsildarni Thamani Thungri” translated by Birhash Giri Basumatary. The novel has been written based on legendary character THENGPYAKHRI that extant in the folk-society since time immemorial. Novel of Sayed Abdul Malik entitled “Aghari Atmar Kahini” has also been translated by a Sahitya Akademi awardee translator. Famous Assamese classic “Koka Deutar Har” written by a Sahitya Akademi awardee poet Navakanta Barua has been translated into Boro by Birupaksha Giri Basumatary entitled ‘Abwuni Hara’ (2014). The plot of the novel reveals the story of changing scenario of the village people inhabited in the valley of Kolong river of Assam.

Translation of Short Stories

It will give an immense pleasure to all the readers and lover of Indian literature that Sahitya Akademi has made sincere effort for translating Tagore’s beautiful creations into Boro language; specially 21 short stories of R N Tagore have been translated with a view to disseminate Tagore’s philosophy of humanism. For such an enthusiastic endeavor of both

Sahitya Akademi and the translator to make the planning successful one are really appreciable. The Boro version of Tagore's short stories entitled 'Nwijise Sungdo Solo' has been published in 2009. A collection of Assamese short stories written by Rebati Mohan Duttachoudhury entitled 'Madhupur Bahu Dur' has been translated by Janil Kumar Brahma, a Sahitya Akademi awardee in Boro. Thus a few Bengali short stories edited by Subrata Mukhopadhyaya have been translated into Boro keeping in view transmission of cultural and mutual relationship of both the linguistic communities. The work has been done with a joint venture of the writers of both the languages.

Translation of Poems

Poems of different languages are also being translated into Boro. But the number of translation of poetry is less in comparison to other literary genres. Primarily a few poems were translated from Assamese and Bengali to fulfill the need of academic syllabus in school and higher education curriculum. This is certainly a positive message to the readers of Indian literature that two enthusiastic personalities of the Boros have done great job for translating Tagore's poems. They have translated many of the poems of R N Tagore received from GITANJALI. Surath Narzary, a modern poet in Boro has translated various poem received from Tagore's Gitanjali retaining the same title in Boro. Sahitya Akademi has encouraged the translator and published the same in 2012. Another effort has made by Sobha Brahma, a famous artist and published by Sobha Brahma Trust, Dhirenpara (Guwahati) in 2009 entitled "Khonthaiyanjali". Through the translated version of the poems of Gitanjali the readers of the Boro language are able to receive poetic feelings and aesthetics of Tagore's creation. In the year 2014, Sahitya Akademi has made an effort for translating a famous collection of Hindi poems into Boro composed by Kedar Nath Singh entitled "Akal mein Paras". By organizing workshop in vibrant phases and taking helping hand from a few Boro translators Hindi version of the poems have been made easy translation for the common readers. The principal objective of the translation is to rendering poetic appeal besides its socio-cultural value. Finally the Boro translation of the book is on the verge of publication.

Translation of Classical Literature

Indian classical literature, chiefly abridge version of Indian epics or literary epics are found very popular among the Boro speaking people. The abridge story of Ramayana, Mahabharata and Purana are being paid much importance in the social life for its philosophical lessons. It is to be noted that some of the texts of Bhagavata Puranas are being translated by a few religious sections those who are involved and believe in Hindu theological and religious institution. For example, retold of Madbhagavat Geeta in prose form has been made in Boro entitled "Sri Modbhagobodni Gubwi Gita" (2014) composed by Maheswar Narzary; thus abridge version of the texts of Purana have also been done by the same author entitled "Puranni Phithikha" (2007). It is seen that moral tales of the "Panchatantra" have been found popular among the Boro people and for that reason translated in this language.

Impact of Translation in Society and Literature

From an observation keeping since the '90s decade of twentieth century, being a reader, it is easy to give an opinion that the Boro literature is gradually flourishing to the countable extent; but readers are not getting much artistic and aesthetic recreation particularly in style of writing. That is why to meet up the need of readers and to maintain quality of literary genres writers of this language are inspired for translating literature from other languages; also effort has been made in an enthusiastic manner by various personalities. It may be said that literary genres translated from Indian languages are able to pleasing the mind set of serious readers; also to meet the crisis of literary aestheticism in this

language most of the readers and writers have mutual opinion for creating the context of literary translation. Both serious and the common readers have accepted the literature of other languages through the process of translation. Consequently mutual confluences among the languages have been taking place since the early period of inception of the Boro literature. As a result the literary texture and fiber of this language are becoming mind-catching in trendy manner. In recent times one of the minute observations is that translation works done from Indian languages have gradually influenced the Boro society to be aware of the philosophy of Indian culture. It may be said frankly, the process of reception and translation of Indian literature into Boro will be the plus point in favor of the literature as well as the society which give confidence the linguistic community to be united in the mainstream of the nation.

CONCLUSIONS

Here some of relevant points have been discussed with examples of translation works flourishing gradually as a result of enthusiastic endeavor of some translators and the writers. Finally from a brief discussion here three points may be mentioned as concluding remarks:

- One point has already been focused that translation of Indian literatures into Boro has been taking an influential role since the early period of 20th century in making the Boro literature healthy and mind-catching.
- Thus translation works have encouraged the native peoples to be open-minded towards the philosophy of Indian culture, traditions as well the literatures; and consequently creating a sense of adaption in the sphere of cultural and literary relations among the Indians.
- It is worth to mention that mutual translation as well as reception of literary genres or translation of any kinds of knowledge of Indian traditions may be functional in making a healthy practice in the present day Indian society.

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