1. Ways of Learning Words

When a student starts learning an L2 in India, the first element to be learnt by him after having been initiated into its alphabet or perhaps even earlier is the word—the word in its basic substantive or root form. The morphological and paradigmatic forms of words, and the phrases and sentences arising from words come afterwards. Some of the ways of learning words of L2 (whether or not we take recourse to MT) are as follows:

i. One can learn words from a context. When words are used in continuous writing and occur in a situation or context they suggest their own meanings.

ii. Words can also be learnt if they are given in the form of consolidated classified lists such as relating to parts of the body, days of the week, names of months, seasons, etc.

iii. Another way of learning words is to analyse their coinage—particularly those which have been formed by adding affixes to other words already known, or by combining two words or their parts, etc.
Though the sentence may be the unit of communication, the building blocks of the sentence are words—words denoting objects, connoting ideas, concepts, processes, etc., the concrete extended to the abstract and the abstract limited to the concrete.

The various ways of teaching vocabulary point to the pedagogical fact that the teacher has to take recourse to the mental stage of the child and refer to whether he/she has arrived at the stage of generality from particularity. At the earlier stage of L1 learning the child takes a long time to arrive at the sense of generality. Similarly the teacher has to see whether the pupil has come to appreciate and understand abstraction. If it is felt that the pupil at the age of 12-13 has come to appreciate generality, the teaching will be easy through L1.

2. Teaching Words Through MT Equivalents

In order to teach the learner most of the words of English, there is no method better than one of giving the vernacular version of such words or, conversely, giving English equivalents of most of the nouns, verbs, adjectives, etc., already known to him in his MT. For instance, a learner will have better idea of what a 'book' is by being told that a 'book' is पुस्तक than by being shown a book. If he is shown a book and told 'It is a book' (instead of being told that a 'book' is a
he is likely to focus his attention on the apparent qualities such as size or type of that particular book and may wonder whether a book is the name given to that particular book or only that type of book or a book of that size. The student might feel confused in case a book happens to be bigger or smaller because in that case it might have to be called by some other name. If the learner knows that the book the teacher is carrying as a model is a religious book he may also wonder if other types of book such as novels, dramas, etc., are also to be regarded as books or not.

Take, for example, another word, 'water'. How can a teacher tell a learner what substance it is? By showing him water in a glass, in a tap, in a tank, in a pond or in a river. In any case the student is bound to restrict his concept of water to the situation in which he is first being shown this substance. If he is shown water in the river he may assume that the river water alone can be termed as water and the rest of the water is to be referred to by some other name or names.

This fear is not ill-founded because in languages there are situations where a thing or substance is to be named differently in different situations. This fact can be illustrated through examples. If you hold a leaf of a book and tell the learner 'This is paper' he may take 'paper' to mean what is denoted by a 'page' or a 'leaf' of a book. If you hold
a golden ring to teach him what material gold is he may start regarding the ring as gold and the consequences will be disastrous. So there are great hazards of the DM at least in such situations as are sought to be simulated to teach him words particularly at his stage of learning.

On the other hand, if the learner is told that a 'book' is पुस्तक, 'water' is पानी, 'paper' is कागज, 'gold' is सोना, there is very little chance of his developing any misconception of the thing thus indicated.

Every object, action, quality, etc., in the world has some word in almost every language to indicate it. Such a word in one language could be the exact equivalent of the corresponding word in another. For instance, primarily 'water' in English indicates exactly what is denoted by पानी in Hindi. पानी is fixed in the mind of the learner of L2. And, therefore, there is no better way of telling him what 'water' is than by telling him that it is पानी, or that पानी is called 'water' in English. Not only that, it would be hazardous— atleast circuitous— to tell him this thing in any other way. A child born of English speaking parents takes time and repeated experience before he is able to fix in the mind the identity of the object which is known by the word 'water'. If this Hindi speaking learner of English is made to pass through— if being taught through the DM—a similar experience in order to know
what 'water' is, he is likely to take more than the time taken for his original and first fixation as he is faced with the problem of keeping two parallel associations in his mind. But in case he is told that 'water' is पानी, he will, through psychic stimulation and extension, associate with the word 'water' all his experience which he had with पानी.

To a student of L2, the words of L1 are fixed in the mind, and he, unconsciously, and even consciously, insists on calling an object by its L1 name. So the pupil has to be made conscious of two languages and their corresponding words specially when he is fairly advanced in L1.

C.F. Sparkman has exactly the same to say in connection with the use of the MT in learning L2. "The concepts already exist...and each is tagged with its proper native language word label. The fundamental problem is to retag the learner's concepts. In this re-labelling process, native language word can no more be ignored than can meaning. Meaning might be aroused, in a few cases, without being stimulated by the native language word; but, whether mentioned by name or not, the native language word takes over as soon as meaning pops into consciousness. If substitution of labels is the problem

1. A child of about four years of age refused to acknowledge a table as 'table' and countered the DM parents' suggestion of the 'table' (English name) with the assertion that it was मेज.
involved, isn't it a bit far-fetched to expect to substitute one thing for another when we ignore entirely the item to be replaced?\(^2\)

Coming back to the same point, \textit{viz.}, the use of the MT in teaching the vocabulary of English, we may accept that the use of MT does not rule out the use of the DM (in the sense of the English medium) altogether after a learner has learnt some effective number of words. At this subsequent stage, \textit{i.e.}, after the take-off stage has been achieved, the learner can consolidate his acquisition with the help of English as medium of further learning. The transformational method can come to his help to reinforce and extend his newly acquired vocabulary. The word 'water' for example, can be used in different situations and in different forms—as subject, as object, as an element in a compound word, etc.

Again the use of L1 does not mean that the learner can use the word 'water' wherever he is using जल in Hindi. After a word has been learnt through the MT further uses of it can be taught through creating different situations. In fact there should be text books using the target words in different situations, of course in a graded and progressive sequence. In that case, the situations will not have to be created, as they

\(^2\) Sparkman, pp.356-57.
will already be there in the text which will provide extension to the meaning and usage of the words to be learnt.

3. Exact Equivalents in Languages

There is a widespread notion that there are no exact equivalents of the words of one language in another. But in reality the number of words in any given language having equivalents in another language is much larger than that of the inequivalents. And if there is some minor difference between the two corresponding words it is just negligible because such a difference is universally natural. "Linguists often produce the argument that words translated from one language to another do not possess equal meaning, and that we should therefore avoid the use of the mother tongue to explain their meaning. Yet difference in meaning between words referring to apparently similar concepts occur not only between languages, but also between regions or even families where the same language is being spoken."\(^3\) Often these differences are mainly a matter of degree, not of kind.

The correspondence mentioned above is more applicable in the case of words of Hindi and English languages specially for the reason that the potential association of these languages started somewhere in the remote history of the Indo-European

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\(^3\) Dodson, p. 47.
family of languages and continues today as the extension of the Indo-British political encounter. Hence within this group of languages this generalisation holds good fully and effectively for our purpose. A common cultural and linguistic core between the Hindi and the English situations for pedagogical as well as practical life purposes can be easily worked out.

Coming back to the point of equivalence of meanings of words between any two languages, the following observation of Sparkman is worthy of note:

There are some concepts in our own language that do not exist in the foreign language, and some words in the foreign language stand for concepts not existing in our own language. Some concepts, particularly those of relational words, do not have the same boundaries. All these irregularities have to be adjusted before the new labels are attached; but the great majority of the concepts represented by nouns, infinitive verb forms, pronouns and adjectives do have substantially the same content. The task of readjusting this small percentage of non-conforming concepts is nothing like that of building them up in the first place when we learned them the hard way.  

Thus Sparkman categorises words in three groups, viz., i. Equivalents ii. Adjustables iii. Non-conformers. An effective strategy would take up in the beginning of an English teaching course only the equivalents followed by adjustables.

Last of all will come the non-conforming words. By that time the learner would be at a fairly advanced stage, ready to appreciate inter-linguistic differences.

4. DM -- A Myth?

A survey of some English medium schools where the use of the MT was prohibited officially was conducted. In every case the teacher in the beginning was hesitant to admit that the use of the MT was being made. But I was able to elicit the information that the use of MT was being made liberally. The teachers also admitted that in case the learner failed to get at the meaning of a word through experience he would at once follow the point if it were explained in the MT. The point that emerges from an instance like this is that the DM is at the most a myth and at the least a strategy. What it really means is the maximum use of L2 and the minimum use of MT/L1, in the teaching-learning process in a situation where the pupil has crossed the childhood stage in an L1 Hindi situation.

Another survey in a school was conducted to determine whether the DM of teaching in relation to the teaching of vocabulary is more effective than the one resorting to the use of the MT. Two groups of five students each were picked up. It was ensured that the students included in each of the two groups were from almost the same social and linguistic background. For
five days continuously each group was given ten words (of course all nouns) a day--again ensuring that for all students these were new words. (For day-wise list see Appendix B). In case of the first group the students were given the Hindi version of each word followed by practice in illustrative sentences. In the case of the other group I showed them the thing referred to (of course, only where possible) by a word, and used the word in a simple and understandable sentence, of course, again followed by a practice by means of the same illustrative sentences. On the sixth day both the groups were given a common test for the assessment of their acquisition of vocabulary. The group resorting to the use of MT fared decidedly better. Besides, it was also discovered that whereas the former group had clarity regarding what a particular word of English stood for, the latter had developed confusion with regard to as many as 30% of the words. This was so inspite of the fact that the students knew that a test would be held on the sixth day. On enquiry, this also came to light that the students not given the Hindi version of the words had, outside the class, taken the help of their MT to know exactly what some of the words of English given to them meant. We list below some of the words confused so that the nature and degree of confusion would be self-explanatory with regard to the round-aboutness of the use of the DM in an L2 situation:-
1. **Cleanliness**: Some of the DM group students (who had really not taken the help of the MT even outside the class) could not get the idea contained in this word. One confused it with 'beauty'; another confused it with 'orderliness'. The confusion was the result of the pupil's limited understanding and appreciation of the situation presented at the time of illustration. It may perhaps be possible that a situation exclusively of cleanliness and eliminating every other quality than cleanliness could have been presented to preclude the possibility of even the slightest confusion. But how difficult it is to do so!

ii. **Headache** : This simple word was also confused by one student with 'giddiness'.

iii. **Decoration** : Some students could not get at the meaning of this word, again confusing it with 'beauty', 'orderliness' and 'cleanliness'. On the other hand, the MT users were clear about it and associated with it all that they associated with सजावट.

iv. **Dictionary** : One student identified this word with a very big book.

It was felt that a more effective method of teaching vocabulary is first to give the learner the equivalent of a word
in the MT and then give him practice by showing the object. This process would help him associate all his earlier experiences of the word of the MT with the newly acquired word of the L2. This helps in the acquisition of the new word with further reinforcement from the pupil's experience of life.

Besides, it is also difficult, though not impossible, to give the exact meaning of a word in the same language, first because there are few words which have their exact synonymous equivalents in the same language, and secondly because even if you explain its meaning in TL the learner is required to be pre-possessing a sound knowledge of some important constructions in the same language to be able to understand the explanation. He is also supposed to be acquainted with a large body of vocabulary to understand new words. This would be an impossible pre-supposition in the general Indian context except after the take-off stage. In the DM the use of the MT is completely prohibited perhaps for fear that the MT would cause interference. As far as this feared interference in the learning of vocabulary is concerned it cannot be more than negligible, or perhaps none at all. If the pupils are told that 'book' means पुस्तक, and 'aeroplane' means हवाई जहाज, these words can hardly interfere while we are making use of English. Besides, as pointed out earlier, a reference to the MT is made any way or has to be made as a part of the psychic process. The
association between an object and an L2 word effected through the MT word can be illustrated with the following inter-linguistic triangle:

In learning words through MT, it is noticed that the results are quick. A learner can build a large vocabulary in the matter of a few days with the help of this method. However, a definitely decided vocabulary will have to be supplied to the teacher and the learner for the purpose. This vocabulary should be prepared on the basis of categories listed above in a progressively graded manner.

There are certain words which are easily grasped through MT and there are others which are risky to be taught so. For example, there are all the words denoting the parts of the body.

5. See above, p. 163.
No risk is involved if they are taught to the learner through translation. But risk is there if some of the structural words, e.g., prepositions, are approached through the MT, unless some precautionary measures are taken.

5. Learning of Nouns

The use of MT in teaching nouns is particularly effective. Vocabulary consisting of common nouns in a classified form with their MT equivalents given alongside can be acquired by the learner with ease and quickness. We may tell the learner that शिर is called 'head', माथा is called 'forehead', आंख is called 'eye', and so on. Similarly we may take up the days of the week. सोमवार is 'Monday', मंगलवार is 'Tuesday' in English and so on. There is a host of categories of words in L2 which exactly correspond to words in L1. Such words are nouns—mostly common nouns.

Now let us take up abstract nouns. For सच्चाई the English equivalent is 'truth', and for सच्चापण it is 'truthfulness'. For चोरी it is 'theft', and 'thievishness' is for चुरूपाप. Again it is 'falsehood' if we want to convey the idea in फू ड़ or झूठापन. A learner gets a full idea of a word in one go if given the word through translation. No need of trying to create a situation or concocting a far-fetched story. Besides, is it possible to give the correct idea
contained in the word 'truthfulness' solely by creating a situation? The process is bound to be time-consuming and much less effective. If the teacher seeks to impress upon the learner the difference between 'truth' and 'truthfulness', it would be easier for him to give the meaning of each of these two words in Hindi and end the matter. But if he chooses not to make use of the MT of the learner he will have to go about a long way before he arrives at the point by which time the pupil will have lost his interest. Same is the case with most of the abstract nouns. As a matter of fact the translation method is even more effective as well as more necessary for the teaching of abstract nouns than for the teaching of common nouns.

With reference to collective nouns it is worth appreciating that a learner cannot easily get a fairly good, if not complete, idea of words indicating groups through experience or artificially created situations. For example, 'army' is a group of soldiers or, to put in a different way, 'all the soldiers of a country put together'. But when we say that 'army' means बलोना, the learner at once gets the idea. Similarly a 'class' means a कक्षा or वर्ग and that is the end of the problem. In case of material nouns too the translation method is equally effective. 'Gold' means सोना, 'silver' means चांदी, 'iron' means लोहा, and so on.
6. Learning of Verbs and Adjectives

It is clear, then, that in the teaching of nouns, the use of MT is a uniquely effective method. Same is true in respect of verbs and adjectives. Let us now take up some verbs and adjectives. The following infinitive verb forms, and adjectives in their positive forms (only a few, just for example) with their Hindi equivalents need to be examined with a view to assessing if their meaning can be impressed upon our learner in a better way than by giving their Hindi equivalents:

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. go</td>
<td>जाना</td>
</tr>
<tr>
<td>ii. come</td>
<td>आना</td>
</tr>
<tr>
<td>iii. sit</td>
<td>बैठना</td>
</tr>
<tr>
<td>iv. stand</td>
<td>खड़ा होना</td>
</tr>
<tr>
<td>v. read</td>
<td>पढ़ना</td>
</tr>
<tr>
<td>vi. write</td>
<td>लिखना</td>
</tr>
</tbody>
</table>

The Hindi equivalents of the words listed above are so telling that providing their MT equivalents appears to be the shortest way of giving their largely exact connotation. Any other way will not only be circuitous and hence tortuous but also can result into ambiguity.

7. Learning of Some of the Structural Words

Contrasted with nouns, main verbs and adjectives, there
are certain words which cannot be and should not be translated from one language into another. Such words are mostly structural/grammar words such as helping verbs, prepositions, etc. In their case it involves a great risk to have a word of one language associated with a corresponding word in another language. For instance in Indian schools of the Hindi region a child is told: 'is' means है, or for है the English word is 'is'. And this meaning fits in in sentences like:

i. यह हाथी है। This is an elephant.
ii. वह जा रहा है। He is going.

But then there are situations in which though है is used in Hindi, 'is' is missing in their English versions. For example:

i. वह प्रतिदिन स्कूल जाता है। He goes to school every day.
ii. उसने भोजन कर लिया है। He has taken the meal.
iii. वह तीन दिन से बीमार है। He has been ill for three days.
iv. वह सुबह से पढ़ रही है। She has been reading since morning.
v. रमेश नदी पार कर सकता है। Ramesh can cross the river.

The learner is left wondering why 'is' is missing from each one of these sentences whereas है figures in each of the corresponding Hindi sentences.

Similarly while teaching a learner through GTM he is told that the preposition 'from' means से and 'in' means से, and
is given such examples as:

i. वह देहली से आया है।
   He has come 'from' Delhi.

ii. मैं 10 से 11 बजे तक काम करता हूँ।
    I work 'from' 10 to 11.

iii. वह घर में है।
     He is 'in' the room.

iv. वह किशोर भारत में बहुत लोकप्रिय है।
    This poem is very popular 'in' India.

But now let us have a look at the following sentences and their English versions.

i. वे दो घण्टे से शोर कर रहे हैं।
   They have been making a noise 'for' two hours.

ii. हमारी टीम दो गोल से जीती।
   Our team won 'by' two goals.

iii. इससे काम नहीं चलेगा।
    This won't do/work.

iv. रूम से ये सारी बातें बता दो।
    Tell Ram all these things.

v. मैंने उससे उसका नाम पूछा।
   I asked him his name.

vi. इससे आगे मत जाओ।
    Don't go 'beyond' this point.

vii. वह बस से गिर पड़ा।
    He fell 'off' the bus.

vii. वह सबसे से गा रहा है।
    He has been singing 'since' morning.

and

i. वह देहली बस में गया।
   He went to Delhi 'by' bus.

ii. इसमें विशेष क्या है।
    What is special 'about' it?
iii. वह दिन में यहां था। He was here 'during' the day.

iv. मैं स्कूल में जा रहा हूँ। I am going 'to' school.

v. वह खेत में काम कर रहा है। He is working 'on' the farm.

In the case of prepositions and helping verbs such as cited in the examples given above, the question arises whether there is any use or relevance of giving the parallel versions to the pupils in the L1-L2 or vice versa? From the examples it appears that it is not of much use to do that. But it is still being done in the institutions where TM is being followed. Thus it becomes a matter of debate how to determine the extent of effectiveness or otherwise of MT in respect of structural words/grammar words.

Undoubtedly the relevance of structural correspondence cannot be as much as there is in the case of non-structural words. Each type of grammar words will have to be taken up one by one. As shown above there is only limited use of recourse to MT while teaching helping verbs and prepositions. As for articles, since they do not exist in Hindi (at least they do not have a definite word to give their meaning in Hindi) there cannot be any lexical relevance of the use of Hindi while teaching them.

6. As for the use of MT for teaching the use of Articles see below Ch. VIII p.255.
There are some adverbs which are categorised as structural words such as 'rather', 'fairly', 'no sooner...than', 'quite', 'hardly', 'scarcely', 'enough'. There is no harm if their Hindi versions are given to the learner and at the same time he is cautioned that these meanings are not to be taken literally or as final. Examples may be given of Hindi variations of idiomatic correspondence, with practice. In case of conjunctions and interjections, however, exact Hindi words are available for almost each word and, therefore, the use of MT is advisable.

As for pronouns--since both Hindi and English have a similar set of them--a very quick way of teaching the pronouns--most of them--would be to provide the learner a table of all pronouns in Hindi and their equivalents in English. An explanation will also have to be appended in case of such pronouns as अपना, the English version of which varies according to the subject. Maybe we need the use of some regional Hindi forms: तू तेस्रा काम कर (Rajasthani dialect) to make the point clear. Of course, practice will have to be given through illustrative sentences.

8. An Ideal Approach

The crux of the matter is that practice will have to be given in both the cases, i.e., whether we use the MT or take
recourse to DM after the take-off stage. But a learner grasps new words more quickly if he knows what a word stands for in his MT. That helps him in forming a clear idea about words, particularly most of the non-structural words.

In fact a proper mix of the use of MT with the DM would be the ideal approach to secure the desired results. A learner does come to what can be termed as the 'take-off' stage. Before that stage is reached a liberal use of the MT is not only desirable but also essential. However, when the take-off stage comes, the learner can jettison the MT tag in reading and learning. Such a stage comes in the learning process after the initial breaking of the ground. This stage comes in respect of individual items of learning also. In both the cases English medium should be used after such a stage has arrived. This is also what we might call 'a proper mix' of the use of L1 and L2. The idea for conclusion is that L1 relevance is limited and terminal, not final and concurrent.

II

9. Affinity between Hindi and English

Linguistic researches have now established that all Indo-European languages including English and Hindi have originated from a common language which is either Sanskrit or
some other language from which even Sanskrit was born. That means English and Hindi have much in common with each other. An attempt will be made here to establish how far these two languages are lexically close. Such closeness of two languages helps in converting the 'interference' into relevance through parallels.

When we talk about lexical closeness we mean to cover the similarity regarding words, their formation and their usage. It would be only proper to point out here that this sort of relevance of MT in the learning of English as an L2 will operate at an advanced stage of learning -- a stage when one is able to appreciate how languages tend to change ultimately to an extent where they become indistinguishably far-removed from their original forms.

Words from almost every European language are found in English. It has words from Greek, Latin, French, German, etc., which, to say the least, originated from a language from which Sanskrit came into being. Of course, Hindi is a descendent form of Sanskrit. It is, therefore, natural that a large number of common words should be found in these two languages. However, 'common' does not mean exactly in the same form and sense. Words keep on changing, and besides some universal principles, the principles governing such a change differ from language to language. In any case, here is a very condensed list of sample
words which etymologically came from a common source but have taken slightly different form in the two languages:

<table>
<thead>
<tr>
<th>Sanskrit/Hindi</th>
<th>English</th>
<th>Meaning in Simple Day-to-day Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>मनु</td>
<td>man</td>
<td>मनुष्य</td>
</tr>
<tr>
<td>मातृ</td>
<td>mother</td>
<td>माता</td>
</tr>
<tr>
<td>भाई</td>
<td>brother</td>
<td>भाई</td>
</tr>
<tr>
<td>बहन</td>
<td>sister</td>
<td>बहन</td>
</tr>
<tr>
<td>पुली</td>
<td>daughter</td>
<td>पुली</td>
</tr>
<tr>
<td>पुन</td>
<td>son</td>
<td>पुन</td>
</tr>
<tr>
<td>विधवा</td>
<td>widow</td>
<td>विधवा</td>
</tr>
<tr>
<td>एक</td>
<td>one</td>
<td>एक</td>
</tr>
<tr>
<td>चूहा</td>
<td>mouse</td>
<td>चूहा</td>
</tr>
<tr>
<td>मन</td>
<td>mind</td>
<td>मन</td>
</tr>
<tr>
<td>हृदय</td>
<td>heart</td>
<td>हृदय</td>
</tr>
<tr>
<td>दंत</td>
<td>dent</td>
<td>दंत</td>
</tr>
<tr>
<td>तु</td>
<td>you</td>
<td>तु</td>
</tr>
<tr>
<td>नाम</td>
<td>name</td>
<td>नाम</td>
</tr>
<tr>
<td>वृक्ष</td>
<td>tree</td>
<td>वृक्ष</td>
</tr>
<tr>
<td>दशमलव</td>
<td>decimal</td>
<td>दशमलव</td>
</tr>
<tr>
<td>चरित्र</td>
<td>character</td>
<td>चरित्र</td>
</tr>
</tbody>
</table>
The common source of some of the pairs of words given above may not be beyond doubt. One thing, however, is certain that while learning English a learner can certainly associate his new acquisition of words with those of Hindi which bear some resemblance to the words of English. This can help him in retaining the newly acquired words in the memory. The rule of association (an effective principle of memorising new things) works and the knowledge of one language becomes relevant in the learning of another.

10. South Asian Lexical Items in English

Besides, there is a large body of loan words from Indian languages which are being used in English as freely as any native or other loan words. These words were incorporated into English by the Englishmen themselves over the years of their stay in India as the rulers of this country. Such an inclusion of words was motivated by the convenience they experienced in the use of native terms in legal, administrative and even social matters. "The reasons for this large scale lexical borrowing in Indian English were primarily contextual." But as it has turned out now they are being used in extra-Indian situations also freely.

In any case after the introduction of Indian words into

English began, the process continued. And it still continues, and as it stands today there are thousands of words of Indian origin which have found a place as lexical items in English dictionaries. "The extent of South Asian lexical items varies from as few as 188 items to as many as 26000," as in use from time to time. Since there are thousands of words in English, mostly known to the learner, he will find these words easy to use.

Besides, there is also the psychological relevance of this fact. It gives the learner a feeling that the English language is close to him. And the feeling of closeness provides psychological affinity and incentive to the foreign (i.e., Indian, here) learner.

However, it is worth noting again that this lexical relevance for a learner with Hindi as his MT will be different from the kind of relevance a learner with a different MT will have. In fact the L1 relevance to L2 (English) will differ from language to language and will have to be worked out. But it is a fact that most of the languages have lent a large vocabulary

8. Some of these words are: achar, advaita, ahinsa, ahir, almirah, ayurveda, bahuvrihi, bania, batta, bawarchi, beedi, charkha, dhobi, jawan, khansamah, shamiana, rishi, sadhu, thana, tilak, vakeel, veena.

Then there are adaptations like 'blighty' (बिल्डी)

to English and the learner knowing the contribution of his L1 to English will feel confident of learning and using his L2, to that extent.

III

11. Use of Affixes in the Two Languages

Though the use of English prefixes and suffixes does not pose any serious problem of learning for a learner of English, his understanding of Hindi affixes does help him in having a better appreciation of certain words of the TL. So the following discussion will be of relevance here.

The meaning of a word or shades of meaning change with the addition of an affix or a particle. This happens in case of the words in English as well as those in Hindi. In fact there is a full set of affixes in both the languages. The knowledge of one set of affixes helps in acquiring the knowledge of the set in the other language. Let us examine in detail the form, use and effect of the affixes of the two languages and then arrive at the relevance, if any, of the knowledge of Hindi affixes in learning the vocabulary of English, and its use.

Affixes in both the languages are of two types:

1. Prefixes - which are placed before a word to form another;

2. Suffixes - which are placed at the end of a word to form another.
Besides, some of the affixes also work as interfixes which are placed in the middle of a word to form another such as -al- in 'nationalism' and -en- in 'disenchantment' in English, and - इस- in कमनीयता and - आ- in दुराचार.

Let us first discuss the prefixes of Hindi. In Hindi usually there are three types of prefixes, viz., Sanskrit prefixes, Hindi prefixes and Urdu prefixes. All these three types of prefixes are highly productive. Each of them has usually, though not invariably, some definite connotation. Take अ ं for example. We know that it is used to connote the sense of difficulty, or the sense of a negative quality in something or somebody, e.g., दुर्जन, दुर्लभ, दुराचार, दुर्गम, दुर्भव, दुर्गम. One of the prefixes is अ, a Hindi proper prefix with the help of which we form such words as अनाप, अनल, अनजान, and a host of others. Yet another is अद- (an Urdu prefix of negation) which helps us form such expressive words as अदहान्मी, अदनाम, अदचलन, etc.

Just on the same lines are the prefixes of English. In English also, as in Hindi, we have prefixes borrowed from other languages particularly classical languages such as Latin and Greek, and those which are native prefixes. To take only two for illustration: we have 'un-' and 'quasi-'. The prefix 'un-' is used with a noun or an adjective to express a negative sense of the word before which it is used, e.g., 'unable', 'untruth', etc.
This prefix is used before a verb also and there again it adds a negative sense to the verb, e.g., 'uncover', 'unpack', 'undo', 'unlock', etc. 'Quasi-', a prefix taken from Latin and used liberally in English, means 'as if'. In English, it is being increasingly used to connote 'half', 'small', 'seemingly', 'only' or 'almost', e.g., 'quasi-serious' and 'quasi-explanation'.

If all the prefixes of both the languages are examined in detail with regard to their use and connotation, a number of similarities will be discovered. We have seen some of them in the examples given above. A learner of English is bound to associate his new acquisition of words having affixes with similar words occurring in his L1. He also tries to compare and contrast the use of the prefixes of his L1 with those of L2. This helps him not only in making the acquisition of the vocabulary of L2 but also in the retention of it. He also notices how the affixes of one language have the connotation of those in the other. For example, the English prefix in-(as in 'inability', 'invisible') comes to be associated with Hindi prefix अ- (as in अनीयता and अन्वय) and अन (as in अनाधिकार).

### a. Some of the Parallel Prefixes

- Prefixes: il-, im-, in-, Prefixes: अ-, अन-, गैर-
  - logical - illogical तर्क संगत -- अतर्क संगत
  - legible - illegible सुपाद्य -- अपाद्य
legal - illegal
mortal - immortal
pure - impure
regular - irregular
responsible - irresponsible
efficient - inefficient
educated - uneducated

Prefix: semi-
circle - semi-circle
colon - semi colon
conscious - semi conscious
baked - semi baked

Prefix: bi-
bi-annual
bi-cycle
bi-monthly

Prefix: inter-
international
inter-university

Prefix: tele-
Telephone
Television

Prefix: semi-
अध- / अर्ध-
circle - अर्ध- वृत
colon - अर्ध विराम
conscious - अर्ध चेतन
baked - अर्धपका

Prefix: bi-
prefix: bi-

Prefix: inter-
prefix: inter-

Prefix: tele-
prefix: tele-
And there are many other English prefixes having a meaningful association with Hindi prefixes such as vice-(उप-), sub-(अव-), poly-(बह-), etc.

b. Some of the Parallel suffixes

i. Suffix : -ty/-ity/-ness

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>civil</td>
<td>- civility</td>
</tr>
<tr>
<td>cruel</td>
<td>- cruelty</td>
</tr>
<tr>
<td>timid</td>
<td>- timidity</td>
</tr>
<tr>
<td>rare</td>
<td>- rarity</td>
</tr>
<tr>
<td>popular</td>
<td>- popularity</td>
</tr>
<tr>
<td>great</td>
<td>- greatness</td>
</tr>
<tr>
<td>correct</td>
<td>- correctness</td>
</tr>
</tbody>
</table>

ii. Suffix : -en

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>wide</td>
<td>- widen</td>
</tr>
<tr>
<td>white</td>
<td>- whiten</td>
</tr>
<tr>
<td>short</td>
<td>- shorten</td>
</tr>
<tr>
<td>glad</td>
<td>- gladden</td>
</tr>
<tr>
<td>sweet</td>
<td>- sweeten</td>
</tr>
</tbody>
</table>

iii. Suffix : -ern

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>South</td>
<td>- Southern</td>
</tr>
<tr>
<td>North</td>
<td>- Northern</td>
</tr>
<tr>
<td>West</td>
<td>- Western</td>
</tr>
<tr>
<td>East</td>
<td>- Eastern</td>
</tr>
</tbody>
</table>
iv. Suffix : -ly

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Example</th>
<th>Suffix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>body</td>
<td>bodily</td>
<td>शरीर</td>
<td>शारीरिक</td>
</tr>
<tr>
<td>year</td>
<td>yearly</td>
<td>वर्ष</td>
<td>वार्षिक</td>
</tr>
<tr>
<td>day</td>
<td>daily</td>
<td>दिन</td>
<td>दैनिक</td>
</tr>
<tr>
<td>month</td>
<td>monthly</td>
<td>मास</td>
<td>मासिक</td>
</tr>
<tr>
<td>heaven</td>
<td>heavenly</td>
<td>स्वर्ग</td>
<td>स्वर्गोक</td>
</tr>
</tbody>
</table>

There are so many more such pairs of parallel suffixes that the number will be surprising to those who have not thought over this closeness. Some are

- -hood e.g. 'childhood' - पन e.g. बापन
- -y/-ful e.g. 'joyful'  - से युक्त e.g. युक्त से युक्त
- -ly e.g. 'happily'   - पूर्वक/से e.g. सुध्युर्वक
- -er e.g. 'doer'      - कियाधने वाला e.g. करने वाला
- -ify e.g. 'testify'   - करना/करना e.g. बनाना इननित करना
- -al e.g. 'central'    - ईय e.g. केन्द्रीय
- -cide e.g. 'suicide'  - हत्या e.g. विद्वहन्ता

**c. Some Productive Affixes**

This part of study might appear to be of relevance only to the students of a fairly advanced stage, to those who are interested in the analytical understanding of language. But there are also some discerningly intelligent students at degree level or even below who may find it of interest. Hence this discussion.
A continuing process of formation of new words both in Hindi and English (and for that matter in all the spoken modern languages) is still going on. The process is similar. There are certain productive suffixes and prefixes which come handy to the users of the two languages, and a host of new words are being added regularly to their respective vocabulary. To begin with, these words remain confined to the area of influence of the first users but as they are discovered to be tersely expressive of new concepts, new situations, new appliances (gifts of science and technology) and new applications, they are readily and gladly given a place in conversation and formal writings and finally in the dictionary. This is an on-going process and will never cease. Just for illustration as to how the process in one language helps one to understand the process in the other, a few examples are cited below:

'Non-' is a productive prefix. It is used before nouns and adjectives. Un-(in-) is also a very productive prefix and is used before nouns, adjectives and verbs. We can find corresponding affixes in Hindi also. अन and इत्तर express a negative idea or situation more or less similar to the one expressed by 'non-' and 'un-'. Take for example a comparative study of 'non-' (the prefix in English) and - इत्तर (the suffix in Hindi):

non-educational
non-curricular
Let us take two words, each produced with the addition of 'non-' and 'un-' respectively and see the difference:

i. Non-Christian

ii. Unchristian

The first means one who is not a Christian— he may be Hindu, Muslim or one belonging to any religious sect other than Christianity. The second, however, means that the person in question belongs to the sect of Christianity but does not follow the tenets of this religion. On similar lines we see the difference between the two Hindi words:

i. गैर उत्साहक

ii. अनुउत्साहक

Whereas from the agent having the first quality ( गैर उत्साहक ) we do not expect any production at any stage, for we know that it is not meant to produce anything, about the agent having the second quality we do believe that it is expected to produce but in practice it fails to produce. In this way the English prefix 'non-' comes to acquire an association with the Hindi prefix गैर, and 'un-' with अनु- or अ-. We can see that this meaningfulness
of the suffix of one language corresponds with that of the other almost invariably. The following examples will illustrate the validity of this conclusion further:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Prefix</th>
<th>Prefix</th>
<th>Prefix</th>
</tr>
</thead>
<tbody>
<tr>
<td>non-</td>
<td>गैर-</td>
<td>un-/in-/ir.</td>
<td>अ-</td>
</tr>
<tr>
<td>non-religious</td>
<td>गैर धार्मिक</td>
<td>unreligious</td>
<td>अधार्मिक</td>
</tr>
<tr>
<td>non-urban</td>
<td>गैर शहरी</td>
<td>unurban</td>
<td>अशहरी</td>
</tr>
<tr>
<td>non-educational</td>
<td>गैर शैक्षिक</td>
<td>uneducational</td>
<td>अशैक्षिक</td>
</tr>
<tr>
<td>non-edible</td>
<td>खाद्यतर</td>
<td>unedible</td>
<td>अखाद्य</td>
</tr>
</tbody>
</table>

Thus we see that there are affixes in both the languages which bear similar and definite connotations. Besides, these connotations (meanings) and affixes (morphs, morphology) throw up a deeper layer of mutual (inter-language) support instead of the apparent interference. This interlingual affinity helps the learner acquire a much larger vocabulary than he would have learnt if there were no similar connotation of the affixes in the two languages or if the two languages were insulated from each other.

Here we get an idea from mutual insulation. In Chapter IV, two things were suggested for effective teaching of English in India if sequential DM (as opposed to initial DM) were to be made a success:

10. The D.M. at the initial stage has been ruled out as argued earlier. However, after the take-off stage the DM is acceptable. A proper mix of GTM and DM has been suggested.
i. Create the L2 (English) environment in India, or move the learner to an English environment.

ii. Provide for complete isolation from MT environment in order to prevent the interference of MT.

But we cannot do either of these: the first is socially and economically impossible and the second is psychologically impossible. In fact the semantic and morphological affinities of Hindi and English suggest that just as there is the deep structure of a language at the base, so is the surface structure of the same language. So also there is a deeper structure below the different languages specially of the same family. And once that deeper structure is stimulated and brought into life, L2 learning through bilingual references becomes more meaningful and interesting.

d. Zero Suffixes

Coming back to the same point of the productivity of suffixes one of them which requires a special and separate mention is the zero - suffix which in Hindi is called शून्य प्रत्यय . A number of words expressing a much different meaning from the original words are formed with the addition of a zero-suffix both in English and Hindi. To illustrate, let us study the following:

i. **English**

<table>
<thead>
<tr>
<th>i. verbal root</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>go</td>
<td>go</td>
</tr>
<tr>
<td>find</td>
<td>find</td>
</tr>
<tr>
<td>help</td>
<td>help</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ii. noun</th>
<th>verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>man</td>
<td>man</td>
</tr>
<tr>
<td>book</td>
<td>book</td>
</tr>
<tr>
<td>table</td>
<td>table</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii. adjective</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>poor</td>
<td>(the) poor</td>
</tr>
<tr>
<td>blind</td>
<td>(the) blind</td>
</tr>
<tr>
<td>rich</td>
<td>(the) rich</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iv. adjective</th>
<th>verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>correct</td>
<td>correct</td>
</tr>
<tr>
<td>wrong</td>
<td>wrong</td>
</tr>
<tr>
<td>right</td>
<td>right</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>v. noun</th>
<th>adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indian</td>
<td>Indian</td>
</tr>
<tr>
<td>English</td>
<td>English</td>
</tr>
<tr>
<td>rustic</td>
<td>rustic</td>
</tr>
</tbody>
</table>
vi. verb  adjective

awake  awake
alert  alert

ii. Hindi

i. verb (imperative mood)  noun

मार  मार
deङ  दों
बाँट  बांट

ii. noun  verb (imperative mood)

खरीद  खरीद
खर्च  खर्च
मांग  मांग

iii. adjective  noun

भारतीय  भारतीय
अनुज  अनुज
पूर्वज  पूर्वज
निर्भर  निर्भर
गरीब  गरीब

e. Self Suffixes

The other suffix in this category is what may be termed as self suffix in English and स्वार्थ प्रत्यय or स्वार्थप्रत्यय in Hindi/Sanskrit. This is not a definite and tangible lexical element but it takes varying forms and differs from word to word.
See the following tables of words both in Hindi and English:

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>aunt</td>
<td>auntie (-ie) पहाड़ पहाड़ी (-ई)</td>
</tr>
<tr>
<td>Tom</td>
<td>Tommy (-my) छोट छोटक (-क)</td>
</tr>
<tr>
<td>Dick</td>
<td>Dicky (-y) दोल दोलक (-क)</td>
</tr>
<tr>
<td>Vick</td>
<td>Vicky (-y) बूढ़ी बूढ़िया (-या)</td>
</tr>
<tr>
<td>dog</td>
<td>doggie/doggy (-y) आँख अविया (-या)</td>
</tr>
<tr>
<td>son</td>
<td>sonnie (-ie) पंख पंखड़ी (-ई)</td>
</tr>
<tr>
<td>doll</td>
<td>dolly (-y) कम कमली (-ली)</td>
</tr>
<tr>
<td>pig</td>
<td>piglet (-let) ढप ढपली (-ली)</td>
</tr>
<tr>
<td>book</td>
<td>booklet (-let) बाल बालक (-क)</td>
</tr>
</tbody>
</table>

These self suffixes in both the languages basically stand for the very same word to which they are added but they sometimes also indicate a sense of extension, diminutiveness, affection and sometimes, inferiority attached to them. A Hindi-knowing learner of English, who is acquainted with the स्वर्ण प्रत्यय, will find it easy to understand the corresponding function being carried out by a similar suffix in English also.

f. Some Unusual Productions

It is usually believed that only nouns, verbs, adjectives and adverbs can be the product of word-formation and that only these form classes can be used as bases in the formation of derivatives. The first part of this belief is
obviously true. But it is also seen that prepositions and pronouns may be compounded, e.g., 'into', 'anyone'. Also minor form classes are used as bases, in established forms like 'iffy' and 'uppity' and in recent formations like 'downer', 'inness', 'muchness', 'suchness', 'thereness', 'thusly', 'whyness'. Similarly in Hindi also the following are noteworthy:

अगर-मगर करना, क्यों-कब-कैसे करना/पूछना
तू-तू मे मे करना,

In fact these Hindi examples can be quoted for the learner to make English words just mentioned, acceptable to him.

Besides as we have English suffixation on foreign bases we also have Hindi suffixes being added to foreign bases as below:

-cade cavalcade पूर्ण शरारत पूर्ण
-ics cryonics अनीय सराहनीय
-ism ebulism अ अपद्वता

12. Idioms And Expressions

a. General

Idioms and expressions in most of the languages and


13. Ibid., p. 226.
particularly in English and Hindi show similarity of behaviour. Their use in sentences is on a similar pattern. Their form and formation are also structurally similar. A comparative study of this aspect of the two languages will bring out the validity of this statement. While studying this comparison it has to be borne in mind that the relevance of this similarity in learning an L2 operates only for a learner who is at an advanced stage because he alone can appreciate the subtleties of the behaviour of a language and a similar behaviour obtaining in another. In Hindi there are two kinds of idioms:

i. Those which end in a verbal root (-नाँ), e.g., नहले पर वहला लगाना, ह्वा लगाना, etc. The final verbal root is changed according to the syntactic requirements with reference to the tense or mood of the verb, e.g., इस बात को ह्वा मत लगने देना। Usnē यह कह कर नहले पर वहला लगा दिया।

ii. The other category of idioms in Hindi comprises those which do not end in a verbal root but are in the form of phrases and serve as nouns or adjectives such as खुशामदी टटटटट, अग्नि परीक्षा, दो दिन का महमन, etc. Those among such idioms which function as nouns or noun phrases behave as regular nouns and those which function as adjectives behave as such when used in a sentence.

Some of the idioms of one kind can be converted into those of the other kind when suitably adapted. Take for example
the following idiom:

नहले पर दहला लगाना
उसने बुद्धिमत्ता पूर्वक उत्तर देकर नहले पर दहला लगा दिया और दूसरे पक्ष का निर्देश कर दिया।

This is an idiom of the first kind. But the same idiom in the sentence:

उसका उत्तर नहले पर दहला था
or

उसके उत्तर ने नहले पर दहले का काम किया।

becomes one of the second kind. Just on the same lines the idiom खुशामदी टर्डू है. But in the sentence क्यों खुशामदी टर्डू बन रहे हो, the same idiom is functioning as one ending in a verbal root. However, all the idioms are, at least at the moment, not being used as belonging to the other category these days. But by and by, as the language develops and as forms of usage at one time unacceptable become respectable in the process of language-change, anything unpredictable can happen.

Along the same line of facts and tendencies, as in Hindi, when we come to the idioms in English, we find that there are broadly speaking, two categories of idioms:

i. Those that begin with a verbal root.

ii. Those in the form of phrases serving in a sentence as nouns or adjectives.
The first kind of idioms, for instance, are the following:

i. to live in a fool's paradise
ii. to keep at an arm's length
iii. to hit the nail on the head

The Second kind of idioms are, for example:

i. at sixes and sevens
ii. a cry in the wilderness
iii. a lost game

As in the case of Hindi, both the categories of the idioms here can be so adapted for use as those of the other category. To illustrate:

i. He creates his own fool's paradise.
ii. He kept on crying in the wilderness.

Though this interchange of categories is far-fetched, yet once the 'far-fetched' usage begins there is no bar to the variety of usage left and it becomes open to subsequent and extended applications. In fact, this sort of language adaptation is freely possible in a second language situation because the rigid hold of usage and tradition does not always work. The tendencies of one's own first language exercise a stimulating pressure, unconsciously, of course.

b. Sources:

Besides, the sources of all idioms, whether in Hindi or
in English or perhaps in any other language are common, viz., mythology, history, fables, animal world, etc. Some of the idioms in the two languages have the sameness of sources, some have similarity of sources, some others have semantic similarity and there are still others which have a formal similarity. Let us examine some of them (only as samples) from these various angles:

1. Similarity/Sameness of Sources

   i. Mythology

   Herculean task  कुम्भकरण की नींद
   Achille's heel  अंगद का पांव
   Ulysses' bow  शिक्षनुष

   ii. Animal world

   to rain cats and dogs  चालाक लोमड़ी
   a cat and dog life  निरेगित की तरह रंग बदलना

   iii. Parts of the body

   stab in the back  पीठ में छुरा घोपना
   behind one's back  पीठ पीछे
   with open arms  करके लम्बे हाथ

Besides, other common sources are stories/fables, world of plants, food and eating habits, seasons, ornaments, numeral
adjectives, water, means of conveyance, office, national culture, etc.

ii. Semantic Similarity

Quixotic venture
To kill two birds with one stone.
Grapes are sour
Dog in the manger policy
To see which way the wind blows
In the air

iii. Sameness of form

To cry wolf
Achilles' heel
At sixes and sevens
Cut your coat according to your cloth
Bread and butter

Besides, there are some idioms which have a semantic similarity and a cultural contrast. Whereas in case of similarities of any
kind the learner can acquire new idioms through analogical approach, in case of cultural contrast the contrastive analysis will come handy and will be used for a better appreciation of the formation of idioms.

13. Words Formed On Account of Similarity

There are words in English which are coinages from parts of different words, for example, 'brunch', 'forex', 'motel', etc. The foreign learner takes time to accept these as logical both structurally and semantically. At this point of resistance a reference to the L1 may be useful to bridge the 'logical gap' or neutralize the resistance to the 'illogical'. The following discussion will bring out that some words come to be coined on a similar pattern in many languages -- and at least in Hindi and English.

In Hindi चराती and सराती have come up from बराती. The word चराती is a combination of घर and बराती. The first element घर is from घर and the second element बराती is from बराती and thus the new (hybrid) coinage has appeared. Usually there are three kinds of people joining a marriage in the Indian context. First are those that represent the side of the groom. Second are those that are from the side of the bride. Since the
first of them are सस्कति स a similar name suited the context more; so someone happened to call the bride's men to be सस्कति and the word was discovered to be quite telling and so was quickly accepted and soon came to be widely accepted and used. The third word सस्कति was coined of necessity to indicate the left-overs who are neither from the bride's side nor from the groom's. This word has been coined purely to sound with the other two.

Much on the same lines have been formed these three words of English: 'hotel', 'motel' and 'boatel' (botel). The word 'hotel' is the oldest of these three. With the invention of motor cars hotels of old type would not be adequate for tourists and travellers for staying overnight because they had also their cars to park during their period of rest. So new kinds of hotels with parking facilities came to be built, and to distinguish them from the traditional kinds of hotel, the new name 'motel' had to be given to these new kinds of resting places. The word 'motel' is a combination of the first part of 'motor', i.e., 'mo-' and the second of 'hotel', i.e., '-tel'. Then came up the distinct name for the resting place for the boat travellers and this place came to be known as 'boatel' or 'botel' (to be spelt on the lines of the other two).  

These two examples have been cited here just to show that words come to be coined on similar patterns in different languages and at least in Hindi and English. A learner who is acquainted with words like शहराती and सहराती in Hindi will take little time to appreciate the formations of words like 'hotel', 'motel' and 'botel' and also of 'brunch' which is coined from 'breakfast' and 'lunch', and 'sensex' coined from 'sensitive' and 'index'.

To reinforce this point a list of some words of both the languages is being given below separately:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>देहाती</td>
<td>Urbanite</td>
</tr>
<tr>
<td>शहराती</td>
<td>ruralite</td>
</tr>
<tr>
<td>सुहेल</td>
<td>Villagemen</td>
</tr>
<tr>
<td>टूहेल</td>
<td>townmen</td>
</tr>
<tr>
<td>वॉर्नें</td>
<td>questionnaire-</td>
</tr>
<tr>
<td>तौर्नें</td>
<td>opinionaire</td>
</tr>
<tr>
<td>काफ़िड़ाया</td>
<td>idiomatic</td>
</tr>
<tr>
<td>चाफ़िड़ाया/ टूफ़िड़ाया</td>
<td>idiotic</td>
</tr>
<tr>
<td>चुमक्कड़</td>
<td>airdrome</td>
</tr>
<tr>
<td>गियक्कड़/</td>
<td>motordrome</td>
</tr>
<tr>
<td>भुमक्कड़</td>
<td>parachute</td>
</tr>
<tr>
<td></td>
<td>ballute</td>
</tr>
</tbody>
</table>

(baloon + parachute)  

A number of words in Hindi are coined on the lines of those already in practice. But this does not mean that any definite pattern is followed. As a matter of fact there are several patterns. One of them is the combination of two

15. Ibid., p. 234.
elements of two different words to make a new word as cited above. Another pattern is to replace one constituent of a word by a corresponding element of another and thus coin a new word like पहलकदमी on the insertion of पहल in place of चहल in चहल-कदमी which is older than the former. Some more are:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>सम्पादकीय</td>
<td>i. Womanish</td>
</tr>
<tr>
<td>अनुवादकीय</td>
<td>Childish</td>
</tr>
<tr>
<td>प्रकाशकीय</td>
<td>Monkish</td>
</tr>
<tr>
<td>लेखकीय</td>
<td>ii. Profiteer</td>
</tr>
<tr>
<td>मुकाबल्कोर</td>
<td>Racketeer</td>
</tr>
<tr>
<td>जमाबोर</td>
<td>Patrioteer</td>
</tr>
<tr>
<td>हरमबोर</td>
<td>iii. Exploitation</td>
</tr>
<tr>
<td>सूरबोर</td>
<td>Sextloitation</td>
</tr>
<tr>
<td>गुपतबोर</td>
<td>iv. Employee</td>
</tr>
<tr>
<td>पुस्तकमी</td>
<td>payee</td>
</tr>
<tr>
<td>सौन्यकमी</td>
<td>adhoceee</td>
</tr>
<tr>
<td>विज्ञानकमी</td>
<td>returnee</td>
</tr>
<tr>
<td>राजकमी</td>
<td></td>
</tr>
</tbody>
</table>
14. Acronyms & Abbreviated Forms

Acronyms and abbreviated forms of words in Hindi (e.g., वैद्य, अध्य, उप, निद, आप, etc.) are, of course, a direct influence of English on Hindi. But these words are getting into Hindi in a large number and the day is not far when such words will come to dominate the Hindi language and literature in a big way as they are doing English and other European modern languages.

The fact, however, remains that a Hindi speaking child gets acquainted with the acronyms and abbreviations found in Hindi from his text books and newspapers, and when he comes to learn English and such words therein he finds them formed on the same pattern. Let us look at some of the acronyms in Hindi:

<table>
<thead>
<tr>
<th>Acronym</th>
<th>For</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>शाला</td>
<td>for</td>
<td>पाठशाला</td>
</tr>
<tr>
<td>कुल</td>
<td>for</td>
<td>मुक्कुल</td>
</tr>
<tr>
<td>हिन्द</td>
<td>for</td>
<td>हिन्दुस्तान</td>
</tr>
<tr>
<td>पाक</td>
<td>for</td>
<td>पाकिस्तान</td>
</tr>
<tr>
<td>पेय</td>
<td>for</td>
<td>पेय पदर्श</td>
</tr>
<tr>
<td>भाष्य</td>
<td>for</td>
<td>महाभाष्य</td>
</tr>
<tr>
<td>भारत</td>
<td>for</td>
<td>भारतवर्ष</td>
</tr>
<tr>
<td>खाख</td>
<td>for</td>
<td>खाख पदर्श</td>
</tr>
</tbody>
</table>
The long and short of it all is that the Hindi speaking person is not totally unacquainted with the acronymous forms in Hindi and when he comes across the following and more acronyms he at once recognises them as those which have been formed (abbreviated) on the lines similar to some of those in Hindi (though much fewer in number):

1. Exam for examination
2. Lab for Laboratory
4. Mike for Microphone
5. Photo for Photograph
6. Bike for Bicycle
7. BSF for Boarder Security Force

and a host of others.

Similarly the abbreviated forms have also started occurring in Hindi on the same pattern as they form in English. And a Hindi speaking person gets acquainted with them at quite
an early stage through his reading of books and newspapers. Some of the Hindi abbreviations are as follows:

1. हि. प्र. for हिमाचल प्रदेश
2. उ.प्र. for उत्तर प्रदेश
3. आ. प्र. for आन्ध्र प्रदेश
4. पू. for पुर्बाधि
5. अ. प. for अपराधि
6. बि. प्र. for विषयवाद प्रतापसिंह

It is only a recent development. Earlier even in Hindi write-ups abbreviations such as यू. पी., एम. पी., सी. पी., ए. पी., were commonly used. But it required only a bold imagination to make a beginning which was made, and now we discover that abbreviations in Hindi are as many in number and as easily acceptable as they are in English.

There is hardly any need of reproducing even some of the similar abbreviations out of the large body of them available in English. Since the L2 (English) learner is conditioned to the logic of certain linguistic facts and processes in L1, he finds it easier to accept these in respect of his L2. The initial, natural and psychological interference of L1 and resistance to L2 in consequence leads to a better grasp over the English language.