

CHAPTER-IV

4.0 Impact of Morphological elements of Indo-Aryan Languages on Boro

4.1 Introduction

*“Morphology refers to the mental system involved in word formation or to the branch of linguistics that deals with words, their internal structure, and how they are formed.”*¹ Morphology is a branch of linguistics and one of the major category of grammar which studies the internal structure of words and the patterns of word forms. David Crystal defined Morphology as-

*“The branch of grammar which studies the structure or forms of words, primarily through the use of the morpheme construct. It is traditionally distinguished from syntax, which deals with the rules governing the combination of words in sentences.”*²

This chapter deals the impact of Indo-Aryan morphological elements basically of Assamese language occur in Boro language based on morphological approaches. The Boro language speakers have been living in a close social contact with Assamese speakers in a same geographical region since the immemorial. As an outcome they have been adapted linguistic elements in the level of morphology. Besides the linguistic elements of Assamese language, the adaptation of morphological elements of other languages like Bengali, Hindi and Sanskrit have been found. This linguistic element has entered into Boro language indirectly or through Assamese language. Morphology is the study of internal part of words of language. In this study the adoption of Indo-Aryan morphological elements into Boro language have been studied. This morphological elements have been used both in written documents of Boro language and spoken discourses. The discussion has been attempted to analyze the morphological nature and morphological processes. In Boro language the adaptation or reception of such elements

¹ Aronoff, M. & Fudeman, K: What is Morphology, P-2

² Crystal, D: A Dictionary of Linguistics and Phonetics, P-314

comes through some particular processes. The words are constructed through some morphological processes as well as morphological nature in Boro language. From the grammatical categories, Indo-Aryan basically Assamese words which came into Boro language fall under a certain word classes or class of word. These are mainly– noun words, verb words, adjective words and adverb words. The morphological elements of Indo-Aryan languages has occurred in Boro language through some morphological processes i.e. compounding, hybridization, clipping and affixation and all these aspects have been discussed.

4.2 Class of word

Excessive numbers of Indo-Aryan words have been adapted into Boro language. These words have entered into Boro language directly or indirectly or through Assamese, Bengali and Hindi languages. These words have entered mostly through the Assamese language, because Boro language is directly contact with Assamese language having in the same geographical area since the immemorial. From the grammatical categories these words are categorized under the class of word i.e. noun words, verb words, adjective words and adverb words. This class of word is discussed below-

4.2.1 Noun words

Noun belongs to a sub-category of word. It is an open class word. The name of a person, places, things, living creatures, abstract qualities etc. are the noun. In Boro language noun is broadly classified into two types. These are: (a) Basic Noun (b) Derived Noun. Again basic noun is divided into two types: (a) Uncountable Noun (b) Countable Noun. The classification of derived noun is also two kinds: (a) Nominal Noun (b) Verbal Noun.

Excessive number of noun words based on morphological nature from Indo-Aryan i.e. basically from Assamese language have found into Boro language. The origins of adapted words from other sources are given within the brackets. The noun words are given below.

4.2.1.1 From Assamese language

The Boro language speakers have adapted a lot of noun words from Assamese language which are now a part of Boro lexicon. e.g.-

Assamese	Boro	English
bagan (Hd.)	bagan	garden
anaꠞs (P. ananꠞs)	anarꠞs	pineapple
aina (PA. aꠞpna)	aina	mirror/looking glass
ain (PA. ajen)	ayen	law
gꠞib (PA.gꠞib)	guurib	poor
ukil (PA. wkil)	uk ^h il	a lawyer
fiakim (PA. fiꠞkim)	hak ^h im	a ruler/a high official
aꠞuꠞ/aꠞguꠞ (PA. aꠞguꠞ)	aꠞgur	grape
golap (PA.gulab)	gꠞlab	rose
dokan (PA)	duk ^h an/dꠞk ^h an	shop
ꠞumal (PA. ꠞumal)	rumal	handcar ship
fiisap (PA. fiisab)	hisab	counting
pꠞlau (PA)	pꠞlao	food item
badam (PA. badam)	badam	almond
dan (Skt. dan)	dan	a donation
xꠞgun (Skt. sꠞkun)	sigun	vulture
fiafi (Skt. hꠞꠞsꠞ)	haꠞsuꠞ	duck

xijal (Skt. srigal)	sial	fox
fiati (Skt. hōsti)	hat ^h i	elephant
neul (Skt. nōkul)	neulai	mongoose
d ^h ōni (Skt. d ^h ōnin)	duhuni	rich
mōndōl (Skt. mōndōli)	mōndōl	a land officer of a circle or lot
dani (Skt. dani)	dani	a liberal person
paḥai (Skt.)	p ^h ahar/hazur	hill
bisai (Skt.)	bisar	investigation
dan (Skt. dan)	dan	a donation
silōni	silā	kite
p ^h ēsa	p ^h esa	owl
paṇṇ	p ^h aruu	pigeon
g ^h ōṇiā	gōrai	horse
xiṅḥō	siṅḥō	lion
paḡḡla	p ^h agla	mad
kōnt ^h al	k ^h ant ^h al	jackfruit
bōḡḡi	buiḡri	a kind of fruit
zam	zam	a kind of fruit
paḍḍm p ^h ul	paḍḍm bibar	lotus
paṭ ^h ar	p ^h ut ^h ar	grazing field
paḥaxali	p ^h ōraisali	school

budd ^h i	buddi/buuddi	knowledge
p̄rda	p̄rda	window screen
akal	aŋk ^h al	famine

The above stated examples are used in sentences below. The adapted words are mark in underline. For example:

(a) bi-uw	sa-se	<u>uk^hi</u>
3SG-NOM	CLF-one	advocate

(He is an advocate)

(b) Jodu-a	bibaiari-nuu	raŋ	<u>dan</u>	huu-duŋmun
Jodu-NOM	beggar-DAT	money	donation	give-PT

(Jodu donated money to beggar)

4.2.1.2 From Bengali Language

The noun words are also adapted from Bengali language which is incorporated into Boro language through Assamese language. e.g.-

Bengali	Boro	English
kurta (PA)	k ^h urt ^h a	a kind of collarless shirt
b̄ndu	b̄ndu/bundu	blossom friend
gan	gan/gan bazuuna	music/song
ḍakat	ḍak ^h ait	a robber

kuṭumbo	k ^h urma k ^h ut ^h umbo	relatives
deoḡ	dewal	wall
zanala	zanala/zanla	ventilation
rɔsgolla	rɔsugolla	a kind of sweet
sɔndɛʃ	sɔndes	a kind of sweet
luʃi	lusi	a kind of food item
kɔmla	k ^h ɔmla	an orange
kamraŋa	k ^h amreŋga	star fruit
lebu	lebu	lemon
map ^h lar	map ^h la	comforter

The above adapted words are used in sentence by the Boro speakers are given in sentences below. For example:

(a) bi-u rɔsugolla za-duŋ
 3SG-NOM sweet item eat-PCT

(He is eating sweet)

(b) bui nɔ-a zanala gunaŋ
 That house-NOM ventilation has

(That house has ventilation)

4.2.1.3 From Hindi language

The noun words are also adapted from Hindi into Boro language directly or indirectly or through Bengali and Assamese languages. e.g.-

Hindi	Boro	English
samosa	samɔasa	a spicy food
samosa	nast ^h a	breakfast
pərat ^h a	pərt ^h a	a kind of fried bread
ʃaʃni:	sat ^h ni	grinder/mixture
basməti:	basmut ^h i	a kind of rice
kuli:	k ^h uli	a porter
gaʃi:	gari	cart
ɖera	dera	a temporary sheet
ʃɔ:ki:dar	suk ^h idar	a guard

In sentences:

(a) k^huli-a besad ruɡa-u

Porter-NOM materials carry-NOM

(The porter carries materials)

(b) basmut^hi mairɔŋ-a zanu gut^hao

basməti rice-NOM to eat tasty

(basməti rice is tasty to eat)

4.2.1.4 From Sanskrit language

In Boro language noun words are adapted from Sanskrit origin through Assamese language. e.g.-

Sanskrit	Boro	English
ɑ:ɛrəm	asrəm	hermitage/ Hindu religious retreat
guru	guru	a preceptor
kuve:r	k ^h uber	deity of wealth
ɛe:p ^h ɑ:li	sep ^h ali	a kind of flower in white colour
əʈtɑ:lika:	əʈt ^h alik ^h a	a multi storied building
kufɑ	k ^h uwa	fog
duʃt	dust ^h ɔ	wicked
murk ^h	murk ^h ɔ	fool
upa:d ^h i	upad ^h i	sir name/title
sa:d ^h u	sadu	a spiritual
kərpur	k ^h ɔrpur	naphthalene
ɑ:lɑ:gna:	alna	a cloth stand

In sentences:

(a) bi	gɔt ^h ɔ-a	<u>asrəm</u> -aw	t ^h ana	der-duŋ
3SG	boy-NOM	hermitage-LOC	to live	to grow-PT

(This boy grew up to live at hermitage)

(b) <u>sep^hali</u>	bibar-a	guzaŋ	buut ^h ur-ao	bar-u
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sep^hali flower-NOM winter season-LOC to bloom-HAB

(Sephali flower blooms in winter)

4.2.2 Verb words

The verb is also a sub-class of word or grammatical category. The verb is a part and parcel of Morphology. In Boro language verb is defined as the word which act of doing, or something occurrence. In Boro language, morphologically verb is classified into two broad classes. These are: (a) Structure of verb (b) Function of verb. The verb can be classified into three kinds based on morphological structure. These are: (a) Simple verb (b) Complex verb and (c) Compound verb.

A few number of verb words as one of the grammatical categories came into Boro language through or from Indo-Aryan languages. These words have been used in their spoken discourses as well as in written form. e.g.-

4.2.2.1 From Assamese language

The verb words are adapted from Assamese into Boro language. e.g.-

Assamese	Boro	English
ut ^h	ut ^{hi} /ut ^{hi} inai	rise
ɲkal (kamrupi dialect)	ak ^h lai	to wash
t ^h ɔg	t ^h ɔgai	to cheat
dan	dan humnai	donate
bɔnd ^h ɔ	bɔndɔ	closed
sɔl	sɔlai	to drive
d ^h aɪ	dahar	to borrow

4.2.3 Adjective words

Adjective is a sub-category of word. The adjective describes about a noun or a pronoun. Generally it also identifies to the colour, size, number and quality of a noun or a pronoun. An adjective is -“*a term used in the grammatical classification of words to refer to the main set of items which specify the attributes of nouns.*”³

A few number of adjective words as one of grammatical categories came into Boro language through Indo-Aryan languages. e.g.-

4.2.3.1 From Assamese language

The adjectives adapted from Assamese into Boro language are given below. e.g.-

Assamese	Boro	English
t ^h anda (Bg.)	t ^h anda	cold
taza (PA.)	t ^h aza	fresh
gɔrɔm (PA.)	gɔrɔm	hot
papi (Skt.)	p ^h ap ^h i	sinner
dustɔ (Skt.)	dust ^h ɔ	naughty/wicked
papi (Skt.)	p ^h ap ^h i	sinner
gijani(Skt.)	giani	wise
xɔitjɔ (Skt.)	swit ^h u	true
kaima	k ^h aima (e.dialect)	green
nila	nila	blue
murk ^h ɔ	murk ^h ɔ	stupid

³ Crystal, D: A Dictionary of Linguistics and Phonetics, P-11

ওঁহোঁকায়ি

ওঁহোঁক^hায়ি

proud

The above stated adapted words are used in sentences:

(a) bi-u zubuur dust^ho

3SG-NOM very naughty

(He is very naughty)

(b) muigoi-p^hura zubuur t^haza-t^haza

Vegetable-PL very fresh-RED

(Vegetables are very fresh)

4.2.4 Adverb

Adverb is also a sub-class of word. It refers a word which modifies a verb, an adjective or another adverb. The word adverb is- *“a term used in the grammatical classification of words to refer to a heterogeneous group of items whose most frequent function is to specify the mode of action of the verb.”*⁴

Boro speakers have been used some adverb through Assamese language in their spoken discourses. e.g.-

Assamese	Boro	English
kintu	k ^h int ^h u	but
p ^h rai	p ^h rai	almost
asolote	asolot ^h e	really
zodi	zudi	if

The above stated adapted words are given in sentences:

⁴ Crystal, D: A Dictionary of Linguistics and Phonetics, P-14

(a) zudi nuŋ p^hui-u^hbla aŋ t^haŋ-guⁿ
 if 2SG come-CON 1SG go-FUT
 (if you come I will go)

(b) bi-u asɔlt^he zat^hai-ni sumuⁿdui zebu mit^hi-a
 3SG-NOM really incident-GEN about anything know-NEG
 (He does not know really anything about the incident)

4.3 Morphological Processes

The Indo-Aryan linguistic elements are adapted into Boro language through some morphological process. These morphological processes are discussed below.

4.3.1 Compounding

Compounding is a morphological process exists in many languages. Compound words are formed with more than one roots and the word formation through this process is known as compounding. Generally the root belongs to either the same or different languages. A few numbers of Indo-Aryan compound words have entered into Boro language through this process indirectly or through Assamese language. In Boro language words are constructed through translation to fulfill the needs of language. In such translation process compound words have been found in Boro language also. The processes of such compounding words are discussed below:

Compound words are found in translation words which are made by following process-

(i) Verb + Noun > Compound Noun

It is a combination of verb and a noun which have their independent meanings. This combination derives a compound noun. The noun word *p^huruŋguru* (teacher) has been translated to Boro from Assamese word *xik^haguⁿu*. In this example the word *p^huruŋguru* is a compound noun which derives one verb *p^huruŋ* (to teach) and one

noun word *guru* (preceptor). These verb and noun words have different meaning itself. However, the word ‘*guru*’ is Sanskrit origin. The structure of this compound noun represents as v. p^h uruṅ (to teach) + n. *guru* (preceptor) > CN. p^h uruṅguru (teacher)

(ii) Noun + Noun > Compound Noun

It is a combination of two different nouns that derives a compound noun. The two nouns which are joining together to form an independent noun which have a separate meaning itself. The noun word p^h urmanbilai (certificate) is composed of two noun words i.e. p^h urman (proof) and *bilai* (page/leaf), which is directly translated from Assamese *praman pptrv*. The structure of this compound noun represents as n. p^h urman + n. *bilai* = CN. p^h urmanbilai. The word *bixwɔbɔdɔyɔɔj* (university) is a compound noun word which is translated via Assamese language to Boro as *mulugsuluṅsali*. The noun word *mulugsuluṅsali* is a compound noun which derives from two different noun words i.e. *mulug* (world) and *suluṅsali* (a learning place/institution). However if the word *suluṅsali* is again segment then it finds one verb word *suluṅ* (to learn) and another noun word *sali* (to refer place which is generally used in Boro as suffix also). This compound noun is structurally identify as n. *mulug* + n. *suluṅsali* = CN. *mulugsuluṅsali* (university). In Boro language the noun word b^h um k^h uuraṅ (geography) is constructed through Assamese word b^h ugol. But interesting is that the word b^h um k^h uuraṅ is composed of two noun words i.e b^h um (earth) + k^h uuraṅ (information/news) respectively.

Besides the above compound noun words (which are made by through translation), there is a few number of compounding words in Boro language which came through Assamese language but some word’s origin has been found of different languages. e.g.-

(i) Noun + Noun > Compound Noun

In this type of compound noun, the two nouns are combined to form a compound noun and these two nouns have different meaning itself. This kind of compound word is adapted into Boro language through Assamese language which is frequently used by the Boro native speakers. The compound noun *gauburah* (village headman) is composed of

two different noun words i.e. *gau* (village) and *burah* (old man). The formation of this word process represents as n. *gau* + n. *burah* = CN. *gauburah*. The word *k^hazubadam* (a kind of almond) is a compound noun through Assamese language into Boro indirectly which generally native speakers used this term in their language in written form and as well in spoken discourses. It is compounded of one Portuguese word *kazu* and another Persian word *badam*. The word *p^hul bagan* (flower garden) is generally used in Boro language which is adapted through Assamese language to Boro language. In this example, the word *bagan* is of Persian origin. The word *p^hul bagan* is also compounded of two noun words i.e. *p^hul* (flower) and *bagan* (garden) respectively. Besides the above words such compound noun words made by this process have been found which are entered to Boro language through Assamese language. The noun word *rikshawala* (rickshaw man/owner) is generally used in Boro language which comes into Boro language through Assamese language. This word is consisting of nouns i.e. *riksha* (rickshaw) and *wala* (to represent people). However, the word *rikshaw* is Japanese origin and *wala* is Hindi origin. Another compound noun made by this process is given below. In Boro language the noun word *gariwala* (a driver/owner) has adapted through Assamese *gaii^hwala*. This is also compounded by two nouns i.e. *gari* (van) and *wala* (to represent people). The word *gaii^h* is Hindi origin and *wala* is also from Hindi language.

(ii) **Verb + Noun > Compound Noun**

This type of compound noun is made by combination of verb and noun words. e.g.-

The noun word *t^hikadar* (contractor) has entered into Boro language through Assamese language. The word *t^hika* (contract) is a verb word and *dar* (to refer human/owner) is a noun word which these two words have different meaning itself and finally by combination of this two linguistic elements formed a compound noun.

(iii) **Adjective + Noun > Noun**

This type of compound noun is made by combination of adjective and noun words which is a few in numbers. e.g.-

In standard Boro language to identify ‘blue sky’ the word ‘*gut^hay ək^hray*’ has generally used. At present some writer of Boro literature has also used ‘*k^haima ək^hray*’ to mean

‘blue sky’. This compound noun is compounded of one adjective and one noun words i.e. *k^haima* (blue) and *ɔk^hraŋ* (sky). Here, the word ‘*k^haima*’ is correspondence word with Assamese word *kaima* (blue) and the rest word is of Boro language. Generally Boro language speakers have used the word *lalsa* (red tea) which has combined by one adjective and noun words i.e. *lal* (red) and *sa* (tea) respectively. This word has entered to Boro through Assamese language. Here, the word *lal* is belonging to Hindi and Bengali origin.

A few numbers of compound words by repetition of similar words have been adapted into Boro language through Assamese language. These words are frequently used by the native Boro language speakers. In Assamese language the word *tvka pvisa* (money and others) is a compound word made by this process and is adapted into Boro language as *t^hak^hha-p^huisa* by changing a slightly phonological shape and articulated as adjusted with the articulation system of Boro language. The native speakers have been used the word *p^hahar p^hɔrbɔt* (hills) in their collocation, instead of the standard form of word *hazu hala* which identifies the same meaning. The word *saya-maya* (illusion) has used in Boro language which has the similarity of Assamese word *svja-mnja*. In Boro language native speakers of this language have used the *nup^ha-map^ha* to mean the same meaning as found in Assamese *svja-mnja*. The word *bemar-azar* (diseases) is a compound word which is entered in Boro lexicon through Assamese language. The words found in Boro language *suk^hu duk^hu*, *bip^hɔd ap^hɔd*, *suk^h sant^hi*, *duhuun duulɔd* have been adapted through Assamese language with a minor phonological change and adjusted them with the articulation system of Boro language. In Assamese language the words *xuk-duk*, *bipvd-avvd*, *xuk-xanti*, *d^hvn-xvmpvt* has also been found.

4.3.2 Hybridization

“A word composed of elements from different languages. An example of a hybrid term (‘a hybrid’) is television, which comprises elements from both Latin and Greek.”⁵ A word that is formed of linguistic elements from different languages is referred to as a hybrid word and such process of words formation is generally known as

⁵ Crystal, D: A Dictionary of Linguistics and Phonetics, P-233

hybridization. In Boro language the hybrid words have been used by the native speakers both in written and spoken form. The linguistic elements of hybrid words have been exemplified in the following. e.g.-

4.3.2.1 Assamese word + Boro word

The word combination of these two languages derives a hybrid word into this language. The noun word *maslan^har* (kingfisher) is composed of one Assamese noun word *mas* (fish) and Boro verb word *lan^har* (to take and far away). It is that kind of bird that can catch the fish from the water and run far away. The formation of this hybrid word can also identify as, *mash* + *lang^har* > *maslan^har*. Another such word used into this language is *mat^higaldab* (a kind of small green leafy vegetable) found in forest area and wasteland. Here, in this example also this noun word is compounded of one corrupted Assamese word *mat^hi* (soil) and one Boro word *galdab* (flute in nature). It is that kind of green leafy vegetable which finds attached or rooted to soil. The structure of this noun word can also represent as *mat^hi* + *galdab* > *mat^higaldab* (a kind of green leafy vegetable). The word *han^su ap^ha* (a small vegetable plant) is a hybrid word that found in Boro language. Here, in this word the word *han^su* (duck) is a corrupted word through Assamese word *hah* (duck) and the word *ap^ha* (palm i.e. palm of duck) is a Boro word. It is that kind of small vegetable plant looks like a palm of duck which attached to soil.

4.3.2.2 Boro word + Hindi word

With the combination of Boro and Assamese words derives a hybrid word and which is used in Boro language. The noun word *musuugari* (bullock cart) is found two linguistic elements i.e. one Boro word *musuu* (bull) which is noun and one Hindi noun word *ga.i^h* > *gari* (cart) and finally derives a hybrid word which is used in Boro language. The compounding process of this hybrid word is identify as *musuu* + *gari* > *musuugari*. The noun word *g^rai^rai* (horse cart) is another example of hybrid word used in Boro language. Here, in this example this word is compounded of one noun word *g^rai* (horse) and one Hindi noun word *ga.i^h* > *gari* (cart). However, it is worthy to mention that though this process of word formation is stated as combination of Boro and Hindi word but in case of this hybrid word the word *g^rai* is a loan word into Boro

language through Assamese word *g^hv.ɹa* (horse). The structure of this hybrid word is also represent as *gɔrai + gari > goraigari*.

4.3.2.3 Assamese word + Perso-Arabic word

This type of hybrid word is adapted into this language through Assamese language. The noun word *p^hul dani* (flower vase) is a hybrid word and is compounded with one noun Assamese word *p^hul* (flower) and one foreign word i.e. one Perso-Arabic element *dani* (stand). The structure of this word is also shown as *p^hul + dani > p^huldani*. The Boro linguistic speakers have used the hybrid word *p^hul bagan* (flower garden). In this hybrid word there are two linguistic elements i.e. one Assamese noun word *p^hul* (flower) and another Perso-Arabic word *bagan* (garden). However, these linguistic speakers have also used the word *bibar bagan* to mean the flower garden.

4.3.2.4 English word + Hindi word

This type of hybrid words has been adapted into this language through Assamese language. The noun word *relgari* (train) is a hybrid word which is composed of one English noun word *rail* (train) and one Hindi noun word *gari* > *gari* (van/car). The formation of this word is represent as *rail > ral + gari > relgari*. One more such hybrid word found into this language is *mot^hɔrgari* (van/motor). It is composed of one English noun word *motor* > *mot^hɔr* (van/car) and one Hindi noun word *gari* > *gari* (van/car). The combination of this word is represent as *mot^hɔr + gari > mot^hɔrgari*. The most common object used at home as well as office is wall clock. But this English word is also generally used as *wall g^hɔri* in Boro which is entered in Boro via Assamese language. In this word ‘*wall g^hɔri*’ has found of two linguistic elements i.e. one English word *wall* and another Hindi word *g^hɔri* (clock/watch) which forms a hybrid word as *wall g^hɔri*.

4.3.2.5 English word + Boro and Assamese suffix

This kind of hybrid words has also been found into this language. Interesting point is that such kinds of words have entered to Boro language through Assamese language. In

this type of words the suffixes has added to the different English noun words. The noun word *menazari* (who guide as manager) is composed of two different linguistic elements i.e. one English noun word *manager* > *menazar* and one suffix {-i} and finally get the noun word *menazari*. The using of {-i} suffix has found both in Assamese and Boro language. One more such kind of hybrid word is *mast^harni* (female teacher). It is composed of one English noun word *master* > *mast^har* (teacher) and one Assamese suffix {-ɔni} is added after noun base which represents female master. In Assamese language to identify female professor, the Assamese suffix {-ɔni} has been added after this English word and finally get a hybrid word i.e. *prɔp^hesar-ɔni* > *prɔp^hesarni*. However in Boro dialectical language this hybrid word has been used by the Boro linguistic speakers owing to impact of Assamese language. The structure of above mentioned hybrid words can be shown as *menazar + i* > *menazari*, *mast^har + ɔni* > *mast^harni*, *prɔp^hesar + ɔni* > *prɔp^hesarni*.

4.3.3 Affixation

*“The morphological process whereby grammatical or lexical information is added to a stem is known as affixation (‘prefixation’, ‘suffixation’, ‘infixation’). From an alternative point of view, affixes may be divided into inflectional and derivational types.”*⁶ In this present study researcher has been found a similar process of affixation of some Indo-Aryan languages basically of Assamese language. This affixes are added with some Boro words and adapted words which are used in Boro standard language as well discourses. In Boro language affixes are basically added at the beginning of a root or at the end of a root or word to form another word.

4.3.3.1 The Use of Prefix

In Boro language there is uses of prefixes of Assamese or Sanskrit languages in case of negation system. These prefixes are not comparison to other TB languages.

⁶ Crystal, D: A Dictionary of Linguistics and Phonetics, P-19

Madhu Ram Baro, a famous linguist of Boro language has also remarked in his book '*Assamese and Boro: A Comparative and Contrastive Study*' that some prefixes of Boro language are taken as loan from Assamese or Sanskrit. The negation system of a few words by using prefixes in Boro language has been found through the impact of Assamese language. These prefixes are added to the noun, verb and adjective bases. e.g.-

Boro	Assamese	Meaning in English
be-som (N)	৩-xomoi	improper time
be-ayen (N)	be-aini	injustice
be-dok ^h ol (N)	be-dok ^h ol	to encroach
be-d ^h urum (N)	৩-d ^h urum	unreligious
be-k ^h aida (N)	be-kaida (PA.)	disadvantageous
be-sork ^h ari (Adj.)	be-sorkari	non-governmental

Boro language has adapted the above prefix {be-} and is a negative prefix which is added with the root words. This negation system found in Boro language has been adapted through Assamese language.

Besides the above prefixes the negation system by adding the prefix {৩-} has been found into this language. e.g.-

Boro	Assamese	Meaning in English
৩-subida (N)	৩-xubid ^h a	disadvantage
৩-mil (N)	৩-mil	dissimilar
৩-sant ^h i (N)	৩-santi	displeasure
৩-gian (N)	৩-gian	unwise
৩-zoig৩ (N)	৩-zogj৩	incompetent

ɔ-buido (Adj.) ɔ -boid^hɔ illegal

The using of prefix {ɔp^hɔ-} has been found into this language. In Boro language this prefix is also added with root word. However, this root word is also adapted through Assamese to Boro.

Boro	Assamese	Meaning in English
ɔp ^h ɔ-man (N)	ɔpɔ-man	disrespect

The above negative prefixes {be-, ɔ-, ɔp^hɔ-} used in Assamese language have been adapted in Boro through Assamese language. Boro language has particular negative particles i.e. *da*, *a* and *ui*. {*da-*} is a negative prefix and {-*a*, -*ui*} are used as negative suffix in Boro language.

The following negation system by adding prefix with the verb bases has been found similarities with Assamese and Hindi languages. e.g.-

Boro	Assamese	Hindi	Meaning in English
da-za (V)	na-k ^h aba (V)	mət-k ^h ao (V)	Do not eat
da-mao (V)	nɔ-kɔ.ɪba (V)	mət-kəro (V)	Do not do
da-t ^h aŋ (V)	na-zaba (V)	mət-zao (V)	Do not go

In the above example shows that to denoting negative the prefix {*da-*} is added with the verb root in Boro language. In Assamese the prefixes {*na-*, *nɔ-*} is added with the verb root. Similarly to denote the negative prefix in Hindi the prefix {*mət-*} is added with the verb base.

Madhu Ram Baro has stated the comparison between Boro and Bengali in case of negative suffixation in his book '*The Historical Development of Boro Language*'. The two examples have given from the mentioned book e.g.- *zaya* (Boro), *khai na* (Bengali)- does not eat. The negative suffix of Boro language {-*a*} is added after verb base *za* (to eat) and the negative suffix of Bengali language {-*na*} is added after verb base *k^hai* (to eat). Another example is given below:

Boro	Bengali	English meaning
t ^h aŋ-a	zan-na	does not go
luŋ-a	pan kore-na	does not drink

In sentence:

1. Br. bi-w t^haŋ-a (she does not go)
Bg. tini zan-na (she does not go)
2. Br. bi-w sa/saha luŋ-a (she does not drink tea)
Bg. se ŋa pan kore-na (she does not drink tea)

4.3.3.2 The Use of Suffix

The secondary suffix {-*oria*} used in Assamese language has also been found in Boro language with a few adapted words. In Boro language the words *b^hawriya* (an actor on the stage), *nawriya* (a boatman) have been used through Assamese language. In Boro language this words are generally used in both written and discourses. The secondary suffix {-*oria*} is added with the verb and noun class of words *b^haw* and *naw* respectively which represent act of doing anything in both the languages. e.g.-

- Br. b^haw (V)-*oria* > b^hawriya (an actor on the stage)
- Br. naw (N)-*oria* > nawriya (a boatman)
- Ass. nau (N)-*oria* > nau.ija (a boatman)
- Ass. b^hau (V)-*oria* > b^hau.ija (an actor on the stage)

4.3.4 Use of Gender Suffixes in Boro Language

Gender distinction is made by using different opposite noun words in Boro language. Besides this process in Assamese language gender distinction is made by using feminine suffix. In Boro language gender distinction has also made by the process of adding feminine suffixes to the noun.

The impact of feminine suffix {-ni, -ɔni} of Assamese language on Boro language (in spoken form) has been found with a few adapted words. These suffixes have been used with adapted words through Assamese language. The use of suffix {-ni} and {-ɔni} are came through Assamese language into Boro language. e.g.-

{-ni}

Br. raik^hɔs-ni > raik^hɔsini (a glutton woman)

Ass. rak^hɔs-ni > rak^hɔsini (a glutton woman)

{-ɔni}

Br. dak^ht^hɔr-ɔni > dak^ht^hɔrni (a female doctor/sometimes use to denote doctor's wife)

Br. mast^hɔr-ɔni > mast^hɔrni (a female teacher/sometimes use to denote master's wife)

Br. prɔp^hesar-ɔni > prɔp^hesarni (a female professor/sometimes use to denote professor's wife)

Ass. daktɔɪ-ɔni > daktɔɪni (a female doctor/sometimes use to denote doctor's wife)

Ass. mastai-ɔni > mastaini (a female teacher/sometimes use to denote master's wife)

Ass. prɔp^hesai-ɔni > prɔp^hesaini (a female professor/sometimes use to denote professor's wife)

4.3.5 The Use of Honorific form with Personal Pronoun

In Assamese language in case of personal pronoun the honorific form is added with the second and third personal pronouns. In Boro language there was no use of honorific form with the second and third personal pronouns. The Boro language speakers have adapted such process by the impact of Assamese language. Presently this

process is widely used in Boro language. This process is mostly used in written form. Besides the written form this process has been used into their spoken discourses by a few numbers of native speakers in this language. It has been observed that this honorific form has used in formal situation. The honorific form or suffix of Boro language is {-t^haŋ} which is added after pronoun. e.g.-

2nd person: nuŋ (you)-t^haŋ (honorific form) > nuŋt^haŋ (you)
 3rd person: bi (he/she)-t^haŋ (honorific form) > bit^haŋ (he/she)

4.3.6 The Use of phrases in Boro Language

A cross-linguistic feature in case of phrases has also been observed into this language. It has been discussed in previous chapter that Boro has been living in a close contact with other linguistic speakers having in the same geographical area since long back. Assamese is the neighboring linguistic speakers with Boro community. As a result of social contact they have mutually adapted a lot of words in many linguistic spheres. In the use of phrases of Boro language such adapted words have also been found. e.g.-

- Br. man bau (pay respect) < Ass. man
- Br. bibar mala (garland of flower) < Ass. mala
- Br. asan mut^hi (bangles) < Ass. mut^hi k^hau
- Br. hani bigini (danger) < Ass. fiani (Skt. origin)
- Br. anan gōsai (supreme god) < Ass. gonxai (Skt. origin)
- Br. hisab nik^has (counting) < Ass. fiisap (Bg, P-A.)
- Br. saya maya (illusion) < Ass. sōya-mōya
- Br. gurib gundra (poor) < Ass. gōrib

In the above examples, the words *man*, *mala*, *mut^hi*, *hani*, *gōsai*, *hisab*, *saya-maya*, *gurib* are also found in Assamese language. These words have entered into Boro language through Assamese language. Boro language has their native meaning to refer for these words. In Boro language to mean respect or honour to someone the word *sibinai* (respect) can use instead of *man* (respect). Though the word *mala* (garland of flower) has used in Boro, but the word *lu* (garland of flower) is the Boro origin. The word *sannai* (counting) is the Boro origin which can be used instead of *hisab* (counting).

4.3.7 The Word Order: a comparison among a few Indo-Aryan Languages

It has been discussed in the above that Boro language has adapted a system of negation by using prefix through Assamese language. The negative formation process are corresponds with other Indo-Aryan languages like Assamese, Bengali and Hindi languages. The process of sentence construction of Boro language has found similarity with Assamese, Hindi languages. In this regard, Madhu Ram Baro remarks- “*The word order in Boro and many other Indo-Aryan languages are similar e.g.-nwn̄g dathang (Boro), tumi nazaba (Assamese)-you do not go.*”⁷ e.g.-

Boro	Assamese	English meaning
n̄uŋ da-za	tumi na-k ^h aba	you do not eat
2SG NEG-eat	2SG NEG-eat	
n̄uŋ da-p ^h ui	tumi na-fiiba	you do not come
2SG NEG-come	2SG NEG-come	
aŋ uŋk ^h am za-gun	m̄oi b ^h at k ^h am	I will eat rice
1SG rice eat-FUT	1SG rice eat-FUT	

From the structural view point of sentence the languages like Assamese, Bengali and Hindi are verb final language. The verb is adding in the final position for the formation of sentence.

Assam is a multicultural and multilingual state. In such a social context and having in this same region Boro language speakers becomes multilingual naturally. Sometimes Boro language speakers uses elements of multiple languages or language varieties when communicate with each other. The reasons of this occurs many. In this modern era rapid increasing of education, trade and commerce, politics, science and technology, electronic multimedia and modern advertisement are the main factor of

⁷ Baro, M. The Historical Development of Boro Language, PP-58-59

language varieties in speech. It has been observed that Boro language speakers have used code mixing while they conversing with friends, family members, public delivering speech in meeting and while teacher taking conversation with students in the classroom. Besides in spoken discourses, in Boro written literature form some native author has included code mixing to express the idea or thought or effective communication. In written literature when the author creates character of short story, novel and drama they have been used code mixing in the conversation of character. To adjust with the situation and makes the character highlight is the main reason for it. To fit the words in that language then such a situation he/she may be used the code mixing. As a reason of code mixing finds the habit of speakers. Many people often mix some words from other language to express the ideas. It happens so naturally because of the habit of using such kinds of expression. In various creative genre of literature the author have been used code mixing with Boro language. Code mixing is not only done by common bilingual speakers but it is sometimes deliberately used by educated people.

In sentence structure of Boro language code mixing has generally observed when they conversing each other. e.g.-

Br. biyu p^hap^hi mansi (he is a sinner person)

Br. nuuṅ ma esebaṅ dust^ho k^halamduṅ? (Why you are doing so naughty?)

Br. d^huirzoni p^hit^haiya guduwi (the fruits of patience is sweet)

Br. be k^hamania zubur k^host^ho (this work is of very trouble)

In the above example the Assamese words which are indicated underlining mark have been code mixing with Boro language. Most of the origin of above words in examples is from Sanskrit language.

Boro language speakers have also used a few number of code mixing of Bengali language when communicate each other. e.g.-

Br. gank^huunu k^honse ruwabdu (let sing a song)

Br. aṅnu rosogolla labu (bring me a rosgolla)

The Boro native speakers of young generation may speak and understand Hindi language very well. They used deliberately Hindi words when conversing with their friends as well with others. e.g.-

Br. are dast nuᅇ ma buᅇduᅇ (hi friend what you are saying)

Br. nuᅇ bᅇria k^hamani maoduᅇ (you have done very excellent work)

Br. bek^har k^hamani (meaningless work)

Br. ᅇbuise t^haᅇbla muᅇjaᅇ (Off course it is better to go)

Br. deha^huu ise aram (Persian) munbai (feeling a little comfort of health)

Br. nuᅇha aᅇk^huu buᅇnu zebu ᅇd^hik^har (Skt.) guiya (you have no authority to say me)

A variety of Indo-Aryan words are mixed with Boro language and used by the some native writer in their creative written literature. Nilkamal Brahma is the eminent fiction writer of Boro short story and was the pioneer among Boro fiction writers. He was known by ‘samrat’ (the emperor) of Boro short story in Boro literature. The code mixing used by Nilkamal Brahma in his short story is shown in the following. e.g.-

Assamese code mixing:

“haiskulaobw gadhabadi khathibaiywinw rongzanw bazanw mwnakhiswi- da za suzug mwndwng beunw rongjakhayabla denangbwtho gotho-gothai phisaikhwu jahw-lwnghwbaiywinw burwi langwn.”⁸

“sormilayabw khiba gaokhwunw siri mwjang mwnkhwmaywlai bungnwsw hayakhwi hoitu! bi malai mabrwi bungnw? Lazinw gwrwng gws w mwnse bihabwtho dong? mansonmanni bathrabw dong lwgwao.”⁹

The above words in the quotation *gad^ha* (fool), *suzug* (chance), *k^hiba* (ma be), *hoitu* (as if), and *man-sonman* (respect) have been used through Assamese language.

⁸ Brahma, N: Hagra Guduni Mwi, PP-11-12

⁹ Brahma, N: Hagra Guduni Mwi, PP-11-12

Hindi code mixing:

“Hamphe thakthiary khalamkhananwi dwnnnai trayniphrai kap-plet lananwi saha sakhinayw. thik hai-’ gaonw gao bungyw sabas’ hamphe! Eukhananwi dwnnnai daodwikhwubw khaokhlabse bwkhlabnanwi swlanannwi naiyw.”¹⁰

The above words *thik hai* (right), *sabas* (correct) are incorporated through Hindi language.

The researcher has been found the use of code mixing with Boro language in Manoranjan Lahary’s novel titled ‘kharlung’. e.g.-

Assamese code mixing:

“be sengra gazila phakhri singao biyw dose gosonghwiyw sanni khamdlabnai gudungnifrai dose rehai mwnnw.”¹¹

“phakhrini dunghao sayaa biyw dose gwbaonw zirainw homw.”¹²

“bibdikhainw biyw bighathamsw gaigra hakhwu bondhok hwbaonanwi kokrajhar kolezao pi iu (arts) ao bhortik lanw gohelkhwu thinhoraswi.”¹³

The words *rehai* (relief), *saya* (shadow), *big^ha* (big^ha), *bond^hok* (pledge), *b^hortik* (admission) are the Assamese words found in the above quotation.

Bengali code mixing:

“Bistiramyā rosgolla, somsom arw singra ordar hwyw.”¹⁴

The author has used Bengali word *rosgolla*. However, this word has also been used by the native speakers in their spoken discourse.

¹⁰ Ibid, PP-11-12

¹¹ Lahary, M: Kharlung, P-1

¹² Ibid, P-2

¹³ Ibid, P-7

¹⁴ Lahary, M: Kharlung, P-28

Hindi code mixing:

“*be horaonw sanwizwng dwngkharlainw motlob khalamkhabai.*”¹⁵

The word *mṛtlob* (*chance*) in the quotation is the Hindi word entered in Boro language indirectly or through Assamese language.

Dharanidhar Wary has also included code mixing along with Boro language in his novel ‘mwihur’. e.g.-

Assamese code mixing:

“*nwiziba bswrni khwirwm-dwirwm obhigota eba gwswni mwnthaia bikhwu phwrwngbai di songsarao thangananwi thananggwubla swrkhwuba butharkhananggwn.*”¹⁶

“*dinwi soibhotani mugayao haria harikhwu, gwnangya gwiywikhwu, bwlw gwnanga gezenkhwu, gederu undwikhwu zeblabw narsinnai nunw mwnw.*”¹⁷

“*dabw hor gezer zalainwswi sintha khalamblabw agwr mwnakhwi.*”¹⁸

“*phorest bibhagya ganda bilwkhwu swrgiding pakka lunanwi bengthenw achoni ladwng.*”¹⁹

The words *ṁb^higṁta* (*experience*), *sṁsar* (*world*), *sṁb^hṁta* (*civilized*), *sin^ha* (*thought*), *bib^hag* (*department*), *pakka*, *achoni* (*scheme*) in the above quotation are incorporated through Assamese language.

4.4 Semantic analysis

“*The study of meaning and its manifestation in language is normally referred to as semantics.*”²⁰ Simply the semantics means the study of meanings. In semantics it has

¹⁵ Ibid, P-14

¹⁶ Wary, D: Mwihur, P-5

¹⁷ Ibid, P-5

¹⁸ Ibid, P-56

¹⁹ Ibid, P-62

²⁰ Varshney, R.L: An Introductory Text Book of Linguistics and Phonetics, P-249

analysis the meanings of words and sentences in language and why the meanings are changes. David Crystal defined semantics as-

“a major branch of linguistics devoted to the study of meaning in language.”²¹

In this semantic analysis the intact form of meaning and semantic change are discussed below.

4.4.1 Intact form of meaning

A word of every language has their native meaning. The meaning of Assamese adapted words in Boro language retained intact while adapted or received. Some adapted words are used in a slightly phonetic change and articulated as Boro language. Since Assamese and Boro languages mutually receive in many cases, the semantic value of Assamese adapted words in Boro language remains the same. e.g.-

IPA	Boro	in Assamese	in Boro (Intact form)
ain	ayen (PA.)	law	law
papi	p ^h ap ^h i (Skt.)	sinner	sinner
pisɒl	p ^h isla (Skt.)	slippery	slippery
nd ^h ikarɪ	ɔd ^h ik ^h ar (Skt.)	authority/right	authority/right
b ^h agja	b ^h aigɔ (Skt.)	fortune	fortune
sinta	sint ^h a (Skt.)	thought	thought
nd ^h ikar	ɔb ^h ɔdro (Skt.)	uncivil	uncivil
vib ^h jax	ɔib ^h as (Skt.)	practice	practice
vhiŋxa	ɔhiŋsa (Skt.)	non-violence	non-violence

²¹ Crystal, D: A Dictionary of Linguistics and Phonetics, P-428

ak ^h ɔɪ	ak ^h ɔɪ (Skt.)	alphabet	alphabet
sinta	sint ^h a (Skt.)	thought	thought
patal	p ^h at ^h al	hell	hell
gɔɪɪb	gɔɪɪb/guɪɪb	poor	poor
kintu	k ^h int ^h u	but	but
zɔɪɪ	zudi	if	if
zugti	zugt ^h i	argument	argument
xɔɪfɔɪs	sɔɪhɔɪs	easy/simple	easy
gɔɪɔɪm	gɔɪɔɪm	hot	hot
t ^h anda	t ^h anda	cold	cold
kaima	k ^h aima	blue	blue
abeg	abeg	emotion	emotion
digɔɪɪ	digɔɪɪ	disturb	disturb
bisɔɪɪ	bisar	justice	justice
baɪ	bar	day	day
xɔɪmpɔɪd	sɔɪmp ^h ɔɪd	wealth	wealth

The meaning of Hindi adapted words in Boro language retained intact. e.g.-

IPA	Boro	in Hindi	in Boro (Intact form)
ni:lɑm	nilam (Pr)	auction	auction
tɑɪɔɪ	t ^h aza (PA)	fresh	fresh
dɑlɑn	dalan (PA)	balcony	balcony

məŋdir	məndir (Skt.)	temple	temple
dʱe:rjə	dʱuirzə (Skt.)	patience	patience
dʱjan	dʱian (Skt.)	meditation	meditation
afrəj	asroi (Skt.)	shelter	shelter
aʃa	asa (Skt.)	expectation	expectation
əmər	əmər (Skt.)	immortal	immortal
ələŋkar	ələŋkʰar (Skt.)	ornament	ornament
bekar	bekʰar	invalid	invalid
mətʌb	mətʰʌb	purpose	purpose
mədəd	mədəd	help	help
dost	dost	intimate friend	intimate friend
gari:	gari	van	van
nasta	nastʰa	breakfast	breakfast
mehinət	mehenatʰ	hard labour	hard labour

In Boro language a few number of Bengali words have been adapted into Boro language. The meanings of Bengali adapted words have retained intact in Boro language.

IPA	Boro	in Bengali	in Boro (intact form)
rəsgolla	rəsgolla	sweet item	sweet item
gan	gan	music	music
bəndu	bəndu	intimate friend	intimate friend

b^hezal b^hezal problem/impure problem/impure

4.4.2 Semantic change

In Boro language during borrowing or reception of words it is used in intact form of meaning, but sometimes the meanings of words have also changed. The semantic change of words is very less in number in Boro language. e.g.-

The example of semantic change through Sanskrit to Assamese language is *mṛhazṛn* (rich person). In Sanskrit the word *mṛhazṛn*²² is representing another meaning as man of knowledge/wisdom. The word *mahazṛn* (rich person) has adapted in Boro through Assamese language with a slightly phonological shape. In Boro language also it is representing rich person. e.g.-

bi-ur sa-se mahazṛn mansi

3SG-NOM CLF-one rich person

(He is a rich person)

The Sanskrit word *ꣳ-sṛb^hja*²³ ‘uncivilized/uncultured’ has entered through Assamese into Boro language. But today, in Assamese and Boro languages when it is used in sense of scold or angry to someone it’s meaning will be changed and representing as a person of bad character or naughty. e.g.-

nuŋ sa-se ꣳsrib^ho mansi

2SG CLF-one naughty man

(You are a naughty man)

²² Barua, H: Hemkosha (Assamese-English Dictionary), P-1071

²³ Ibid, P-112

Another Sanskrit word *nsur*²⁴ ‘deity’ has entered in Boro through Assamese language. But today, in Assamese and Boro languages it represents a demon/a monster. The semantic change is occurred in both the languages. e.g.-

bi-uu	asur	ak ^h u-ni	mansi
3SG-NOM	demon	character-GEN	man

(He is a man of demon character)

The other word is Hindi *mit^hai*²⁵ ‘a sweet/sweet food’. But in Boro language it is not only representing sweet food or dish but also representing any kind of food item in general like *biscuit*, *bhujia*, *namkin*, *laddu*, *jilapi* etc. It may be sweet, salty and anything. e.g.-

bi-uu	mit ^h ai	januu mujaᅇ	munuu
3SG-NOM	light food	eat like	HAB

(He/She likes to eat mit^hai)

The Sanskrit word *aksasᅇ*²⁶ has entered through Assamese into Boro language. The meaning of this word is a malignant demon like Ravana in Hindu epic Ramayana. But today, in Assamese and Boro language speakers have used this word to human being to refer who eats and drinks excessively or who is glutton in character. e.g-

bi-uu	zanai-aw	raik ^h ᅇ-t ^h ar
3SG-NOM	eat-LOC	glutton-DEF

(He/She is very glutton in eating)

The using of metaphor, proverb, and idioms in sentences sometime changes the basic meaning of the words. Generally the linguistic elements like proverb, idioms are

²⁴ Op.Cit.,P-115

²⁵ McGregor, R.S. Oxford Hindi-English Dictionary, P-811

²⁶ Barua, H: Hemkosha (Assamese-English Dictionary), P-1159

not borrowed from one language to another. It has particular feature of its own language. A few numbers of idiomatic expressions has adapted in Boro language through translation which are also available in Assamese language. The idiomatic expression used in Assamese language i.e. *zui sai dam* which not stands directly the basic meaning of this word. It refers the other meaning. The hidden meaning of this idiomatic expression is excessive increasing of price of commodity. The word mentioned in above has been used in Boro as *ɔɾzuɪŋnai besen*. In Boro language also this word does not refer the basic meaning of this word. This means about excessive increasing of price of commodity. Presently Boro language speakers have used the word *gusum hat^hai* which has entered in Boro through Assamese *kolā bɔzai*. In this example, the idiomatic expression does not mean the basic meaning of the words in both the languages. This proverb refers the illegal trade system in both the languages.

The using of proverbs in language changes the basic meaning of words. In Boro and Assamese languages the correspondences has also been found in a few proverbs. They mutually received this linguistic element inhabited in a social context since long back. In Boro language to mean ‘morning shows the day’; the proverb ‘*zai mulaya barayuu bek^huu gaŋmui bilaiyaunuu sinayuu*’ has generally used in Boro language which exist in Assamese as ‘*zi mula bae duti patɔte sine*’. In this example in both the languages the proverbs does not mean the basic meaning of the words. The proverb used in Assamese language ‘*zene kuku.e ene taŋɔn*’ has adapted as ‘*zerui suima erui t^hanguun*’ in Boro language. But in both the languages it does not mean the basic meaning of words. It refers generally the same meaning as exist in English proverb i.e. ‘tit for tat’. Besides the above proverbs, the native linguistic speakers have been used many proverbs in their discourses, which is considered loan proverb or transmitted into Boro language via other languages like Assamese, Hindi and English languages. In course of time, due to increasing of modern education and rapid change of society such non-native element has been used by the native speakers. At present the Boro linguistic speakers have used the proverb ‘*musanuu ruŋa sit^hlaya 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 ‘*nasibɔ nazane sotal beya*’ or Hindi ‘*nas nɔ zane angɔn te.ɔ*’. Generally in Boro language the proverb ‘*zuuse musuuu but^harbla musayabuu t^huiyuu*’ (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 ‘*exp gɔlu maxile bag^hvr mɔ.ɔn*’ which transmitted to Boro folk society. Some Boro language speakers have used the proverb ‘*uruiuu musak^hagra beaonu p^hisuuuuni haba*’ (as the grandmother favorites of dances and there is marriage ceremony of her granddaughter). This proverb is used to assign role of human character. This proverb has also been directly borrowed from Assamese proverb ‘*ene bu.ih nasɔni tate natini.ɔ bija*’. It has been observed that sometime Boro linguistic speakers have used the proverb ‘*unduna t^hanai sialya han̄su hɔmnuu haya*’ (a sleeping fox catches no poultry) to represent laziness of human behavior. A lazy person cannot achieve his goal. This proverb has been used in Boro language directly from Assamese proverb ‘*xui t^hɔka xijale hafi d^hv.ihv nu.ɔe*’. Another proverb from Assamese language has been observed in the discourses of Boro language is ‘*lɔŋk^hayao t^han̄bla bɔibu Rabɔn zayu*’ (everyone becomes Ravana when goes to Longka). This proverb found in Boro language has been borrowed from Assamese proverb ‘*Lɔŋkat gɔle xɔkɔle Ravana hɔi*’. This proverb represents the actual meaning of human behavior. There is such kind of people in society who forget his past what he was when he becomes rich man or high profile person. His thinking and behavior has been changed very soon. To assign the character of such people this proverb is used in both the languages.

4.5 Conclusion

Morphological elements of Indo-Aryan languages have been discussed mainly in two heads: class of words and morphological process. Regarding class of words the words are categorized as noun words, verb words, adjective words and adverb words. In morphological process the compounding, hybridization, affixation, gender suffixes, personal pronoun, phrase, word order and semantic analysis have been discussed from structural view point. In Boro language compounding words are found in a few translated words through Assamese language. These compound words are formed with the combination of verb and noun and combination of two nouns. Some compound words are adapted directly from Assamese language or through Assamese language. These words are compounded of two noun components, verb and noun, and adjective and noun. The hybridization words found into this language are composed of different

linguistic elements. The impact of affixes, gender suffixes, personal pronoun, and phrase is found into this language. The impact of Indo-Aryan languages in case of syntactic structure is found into this language. The processes which occurred semantically are intact form of meaning and semantic change.