Chapter: V

Conclusion

The analysis deals with the ethnic names of ethno-plants used among the Bodos. This aspect has been dealt in from the point of linguistic and folk-life studies. It is observed in the context of in the field of vegetable, medicine and rituals. It is analyzed with linguistic and cultural point view.

In chapter- I, a brief introduction of the Bodo community and Ethnobotany has been presented. The Bodos are one of the aboriginal tribes of North East, India. They are linguistically belongs to the Sino-Tibetan language family. The term 'Bodo' was first coined by Brian Houghton Hodgson. He mentioned this term on his Monograph 'Essay the first: on the Kocch, Bodo and Dhimal Tribes' in 1847[42]. The term 'Bodo' refers to introduce the community and the language.

The inter-relationship between plant and human being is studied in Ethnobotany. It deals with the folklore, mythology, religious practices of particular community. In 1895, the term 'Ethnobotany' was first introduced by the American Botanist John Hershberger to the study of plants used by the primitive and aboriginal people.[43] In the present context it is a multi-disciplinary study, which is relevance to the botany, anthropology, phytochemistry, archeology, agriculture, medicine, veterinary medicine, linguistics, folklore, mythology, literature, economics, ecology etc.

Further, this chapter is deals with area of the study, aims and objectives of the study, significance of the study, methodology, hyphothesis, problem statements, review of literature and limitations of the research.

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[42]. Hodgson, B.H. *Essay the first: on the Kocch, Bodo and Dhimal Tribes.* Calcutta: Baptist Mission Press,1847

[43]. Jain, S.K. and Mudgal, V. *A Hand Book of Ethnobotany.* Dehra Dun: Bishen Singh Mahendra Pal Singh,2019*,* Reprint,p.1

In the chapter- II the ethno-plants used among the Bodos in the field of vegetable, medicine and rituals are documented with their ethnic names and uses. Here, 68 wild plants have been documented as edible plant and its uses in different context are also observed. On the other hand, 27 cultivated vegetables are documented which are closely associated with the Bodo community.

In this study, total 45 ethnic names of the ethno-plants have been documented, which are used as medicine among the Bodos. It is noticed that most of the plants used as vegetable have contained medicinal properties. From pre historic time, the Bodos have been using many plants for the treatment of many common diseases. These plants are not scientifically approved. But this is traditionally prevailing generation to generation. It is natural to assumed that, the specific knowledge regarding the uses of plants are acquired by the ancestors of this community with many trial and error processes and has been passed on from generation to generation by oral means. It is to be mention that, some of the plants used as medicine are confined with traditional beliefs. e.g. In some extend, it is believed that, making friendship with the plant called *azinaj* can cured a stye(*azinaj)*. Now a day it is rare to see but older generation can recall how they benefited by doing this practice.

Here, total of 16 ritualistic plants are documented. These plants are associated with *bat^{h}uu* religion and wedding rituals. These plants play a vital role in preserving and validating the religious culture and rituals associated with the Bodo community.

In chapter-III an attempt has been made to reveal the linguistic and cultural importance of the ethno-plants. It is noticed that most of the terminology used for plants is inherently native to the Bodo vocabulary. In the plants like, *dao mewai, dao p^{h}enda, ɔrk^{h}am, daok^{h}a k^{h}amp^{h}lai, daok^{h}isiliŋ, daogaŋzula, ɔnt^{h}ai bazab* etc. have constituted the lexical of the Bodo vocabulary. In regards to the vegetable name and dishes the */mɯi/* bound morpheme is occupied in the beginning of the word.e.g. *mɯigɔŋ(vegetable), mɯit^{h}a(sorrel), mɯip^{h}rai,mɯit^{h}ru, mɯik^{h}ari, mɯidru(a mixed*

vegetable). In the same way, */tʰai/* bound morpheme is take place in the beginning of the fruits name. e.g. *tʰaizuu, tʰaikʰa, tʰaisuri, tʰaibeŋ etc*. These kinds of structures of the words are only found in the Bodo language.

It is observed that, in the Bodo the plants are acquired their name in accordance with their physical structure and uses. The plants names like *gɔraj salai (tongue of horse), musuu kʰumun(cowhide), maozi kʰuma (ears of cat), kʰasi hatʰai (sickle of serrated edges), pʰatʰui laori(betel leaf with long in size)* are acquired their name according to the structure of their leaves. On the other hand, the plant name like *lunt*ʰ*i/lɔnt*ʰ*i* is also derived with reference to their uses. In Bodo, the term *lunt*ʰ*i/lɔnt*ʰ*i* is utilized for the viral infection called, chicken pox. In the Bodo community the plant *lunt*ʰ*i/lɔnt*ʰ*i* is consume to get rid of the chicken pox. So, its name is derived according to its uses.

The plants associated with culture like *sizuu, zatra-si, lukʰuna, gambari, gɔj, pʰatʰui, indi, tʰampʰuikʰrob, lukʰuna/mukʰuna, kʰatʰri* etc. are preserving the authenticity of the Bodo community. These plants are helps to preserve the vocabulary of the language as well as validating the culture.

Chapter- IV deals with the "Phonological and lexical structure of the Ethnobotanical terms". In Phonological structure, uses of diphthongs in Ethnobotanical terms of the Bodo language and Phonemic changes occurred in Ethnobotanical terms, borrowed to the Bodo language has been highlighted. In Bodo, there are 8 diphthonghs. Most of them are occupying in Ethnobotanical terms of the Bodos. On the other hand, it is observed that, there are no uses of Diphthong */iu/, /eu/, /ɔi/* and */ui/* in Ethnobotanical terms of the Bodo language.

In adapting borrowed terms phonemic changes are take place through the certain phonological processes. The Phonological processes in adapting the Ethnobotanical terms into Bodo language from various linguistic sources are namely, Substitution, Insertion, Deletion and Assimilation.

Further, in terms of lexical structure, compounding of Ethnobotanical terms associated with Bodo community has been analyzed. These compounding words are analyzed from the semantic and structural point of view. In regard to the Ethnobotanical terms of Bodo language, only endocentric and exocentric compounds are found.

From the structural point of view, the compounding of Ethnobotanical terms are classify into eight subtypes namely, compounding of Nouns, compounding of Noun and Adjectives, compounding of Adjective and Noun, compounding of Noun and Verb, compounding of Verb and Noun, compounding of Pronoun and Noun, compounding of Noun-Noun-Noun and compounding of Bound Noun+Bound Noun. It is observed that most of the terminology used for the ethno-plants is compounds of two bases. e.g. *maozi+kʰɯma=maozi kʰɯma, tʰalir+daokʰa, daokʰi+siliŋ* etc. Apart from this, in regards to the names of the ethno-plants of the Bodos, combination of two bound bases is also found. e.g. *tʰai+zɯu=tʰaizɯu (Magifera indica), tʰai+kʰa=tʰaikʰa (Garcinia cowa)* etc. The initial bound base i.e. *'tʰai'* is represent any kind of fruit and combines with another bound base to represent a particular fruit in the Bodo language. Similarly, in terms of the name of some vegetable and cuisine, *'mui'* bound base is occupied in the beginning of the word. This '*mui*' bound base is combines with another bound base or base/bases to represent a particular vegetable and cuisine.e.g. *mui(bound noun)+tʰa(bound noun)=mɯitʰa (Hibiscus sabdariffa), mui(bound noun)+pʰrai(bound noun)=mɯipʰrai (Basellaalba), mui (bound noun)+tʰru(bound noun)=mɯitʰru(Carica papaya), mui(bound noun)+ratʰikʰi (bound noun)=mɯiratʰikʰi (Sonchus arvensis), mui (bound noun)+kʰari(alkali)=mɯikʰari (a mixed vegetable cooked by giving alkali), muigɔŋ (green vegetable)+ dui (water)+ru (boil)=mɯidru(boiled green vegetable)* etc.[44]

It is observed that, in regards to the ethnic terms of ethno-plants as used in the Bodo language, Assamese words are combined with the Bodo language.

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[44]. Brahma, Aleendra. *"Compounding in Bodo"* Language in India: Strength for Today Bright for Tomorrow 13:2 (February, 2013):15-23

e.g.

tʰiŋkʰli(Ass.)+kʰalai (Bodo)=tʰiŋkʰli kʰalai

kʰuma(Ass.)+bibar(Bodo)=kʰuma bibar(Laportea crenulata)

guma(Bodo)+atʰa(Ass.)=guma atʰa(Euphorbia hirta)

sila(Ass)+asigur(Bodo)=sila asigur(Smilax perfoliata)

Here, the word *'atʰa'* and *'sila'* is borrowed into the Bodo language from the Assamese word without any lexical changes. However, in terms of the word *tʰiŋkʰli* and *kʰuma* lexical changes are occurring. These words are derived from the Assamese word *tekeli* and *kan* respectively.

Findings:

Following given points are the major findings of the study-

1. The societal values and cultural beliefs towards the ethno-plants are helping in preserving the ethnic names of ethno-plants as well as validating the culture of the Bodo community.
2. Most of the terminology used for the ethno-plants is inherently native to the Bodo language. It constituted lexical of the Bodo vocabulary.
3. It is found that most of the names of ethno-plants are compound of two bases.
4. It is observed that some ethno-botanical terms are found hybridized with the Assamese words.
5. The plants are acquired their native names in accordance to their physical structure and its uses.
6. It is found out that there is a uses of Diphthong in some ethno-botanical terms.
7. It is noticed that phonemic changes are occured in some borrowed ethno-botanical terms. On the other hand, some are use as it is.