

**CHAPTER-1**  
**INTRODUCTION**

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### INTRODUCTION

#### 1.1 Racial Identity of Bodo:

Racially, the Bodo belongs to the Mongoloid stock of the Indo-Mongoloid. Bodo peoples are known as tribal community of Assam. They have been settling in different places of North-Eastern of India. The Bodo community recognizes as a Schedule Tribe (ST) in Assam. Bodo language also recognized in the 8<sup>th</sup> Schedule of the Indian constitution. They are the ethnic and linguistic community; early settlers of Assam in North-East of India.

Linguistically, the Bodo belongs to the Tibeto-Burman branch of the Sino-Tibetan language family. It is a major language of the Bodo group under the Assam Burmese group of language. The speakers of Bodo language scattered all over the Assam, North Bengal and East Bengal in some part of Nepal, Arunachal Pradesh and Nagaland. This language is linguistically connected with Bodo, Garo, Rabha, Dimasa, Kokborok, Tiwa, Deuri etc.

*“Racially the Boros are typically similar to the great Mongolian race and linguistically corresponds to the Tibeto-Burman group of languages under the great Sino-Tibetan language family. It is an important point that physical appearances of all the Mongolians concentrated in different parts of the world are almost similar to each other. Genetically they are inheriting short flat nose, possess scanty of beards and moustache, small eyes, physically stout and short and seems strong and courageous, behaviors is noble and simple. If a Boro native speaker is sent to China, Tibet, Thailand, Bhutan or throughout the South-East Asian countries then it will be very*

*difficult to identify whether he/she is Boro or not! In fact, it will be a matter of quandary.*"<sup>1</sup>

Rev. Sidney Endle writes the Bodos as *"the origin of the Kachari race is still very largely a matter of conjecture and inference, in the absence of anything entitled to be regarded as authentic history. As remarked above, in feature and general appearance they approximate very closely to the Mongolian type; and this would seem to point to Tibet and China as the original home of the race."*<sup>2</sup>

According to S.K. Chatterji *"The area of the characterization for the primitive Sino-Tibetan Speech appears to have been North-Western China between the headwaters of the Huang Ho and the Yang-tsze Kiang rivers....Mongoloid tribes from Western China speaking forms of the Sino-Tibetan speech appear to have been pushing south and west from their original homeland from prehistoric times, but certain large-scale movements of which we have faint inklings seem to have begun in the early part of the first millennium B.C....the Bodos, who spread over the whole of the Brahmaputra valley and North-eastern India, were the most important Indo-Mongoloid people in Eastern India, and they form one of the main bases of the present-day population of these tracts. Judging from the wide range of extension of their language, the Bodos appear first to have settled over the entire Brahmaputra valley, and extended west into North Bengal (in Koch Bihar, Rangpur and Dinajpur districts); they may have pushed into North Bihar also, and the Indo-Mongoloids who penetrated into North Bihar might equally have been either Bodos or 'Himalayan' tribes allied to the Newars."*<sup>3</sup>

Sir Edward Gait says, *"The Bodos are the Kacharis, may perhaps be described as the aborigines, or earliest known inhabitants of Brahmaputra valley. They are identical with the people called Mech in Goalpara and North Bengal. These are the names given to them by outsiders. In Brahmaputra valley the Kacharis call themselves Bodo or Bodo*

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1 Basumatary, Phukan Ch. & Chainary, Swarna Prabha. *Monograph of the Boros*. Lakshi Publishers 2017. p.1.

2 Endle, Rev. Sidney. *The Kacharis*. Published by Sri Santiranjan Dey, Bina Library.1911. p.3.

3 Chatterji, S.K. Kirata Jana Kriti *The Indo-Mongoloids: Their Contribution to the History and Culture of India*, Calcutta, 1951. p.13.

*fisa (son of the Bodo)."* He said that *"It seems not improbable that at one time the major part of Assam and North-east Bengal formed a great kingdom and that some, at least of the Mech king mentioned in the old copper plate inscription belongs to the Kacharis or some closely related tribe (pp-299)."*<sup>4</sup>

P.C. Bhattacharya says, *"The Boro group of speech community is scattered at present all over Assam, NEFA, Nagaland, Manipur, Tripura, West Bengal and adjoining areas of Bangla Desh. In this context, the Boro group of speech community includes Boro or Boro-Kachari, Dimasa or Dimasa-Kachari, Koch, Rabha, Lalung, Tripura, Chutiya (Deuri), Garo, Hazong and a number allied tribes and sub-tribes."*<sup>5</sup>

G.A. Grierson explains about the Bodo language widely in the *Linguistic Survey of India*. The Boro language has been described by him as one of the languages of the Sino-Tibetan or Tibeto-Chinese speech family. It belongs to the Boro Naga group of the Assam-Burmese branch of the Sino-Tibetan family.<sup>6</sup>

## **1.2 Racial Identity of Assamese:**

Assamese is an Eastern Indo-Aryan language spoken mainly in the Indian state of Assam. It is an official language of Assam. The Assamese language is belonging to the Indo-European group of the Indo Aryan family of language. *"Assamese is the major language spoken in Assam and serves almost as a lingua franca among different speech communities in the whole area. It is spoken in all the states of Assam, and Meghalaya, Nagaland and Arunachala. In Assam, it is spoken in the Brahmaputra Valley districts extending from Lakhimpur in the east, to Goalpara bordering Bangladesh and West-Bengal in the west. It is also the common speech in all the districts of Arunachala used by the people inhabiting the border areas to the plains."*<sup>7</sup> This language is specified in the eight schedule of the constitution of India. In regard to the origin of this language, it

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4 Gait, Edward. *A History of Assam*. Eastern Book House. 2008. p.229.

5 Bhattacharya, Promod Chandra. *A Descriptive Analysis of the Boro Language*. Gauhati University, 1977. p.7.

6 Grierson, G. A. *The Linguistic Survey of India* Vol.III, Part II, 1903, pp. 1, 17.

7 Goswami, Golokchandra. *Structure of Assamese*. Gauhati University. 1982. p2.

is known that Assamese is the New Indo-Aryan language belonging to the Eastern Magadhan speeches. Like Magahi, Maithili and Bhojpuri, these languages are said to be derived from Magadhi Apabhramsa.

Banikanta Kakati said that *“Assamese is the easternmost New Indo-Aryan language spoken in the Assam valley districts with Lakhimpur in the extreme east and Goalpara in the extreme west. It meets Bengali in the west and is surrounded on all sides by speeches belonging to altogether different families of which the principal are the Tibeto-Burman and the Khasi (of the Mon-khmer family). In the area in which it is spoken it is not the only vernacular. It is a language of the plains. Everywhere its home as a vernacular is bounded by the hills lying on the north and on the south between which the river Brahmaputra takes its westerly course.”*<sup>8</sup>

Upendranath Goswami says about the Assamese language in *“A Study on Kamrupi: A Dialect of Assamese”* as *“Assamese is a Magadhan speech. Coming from the regions of Videha-Magadha through North Bengal, Assamese entered into Kamrupa or western Assam where this speech was first characterized as Assamese.”*<sup>9</sup>

### **1.3 Problem Statement:**

The contrastive study of reduplication in Bodo and Assamese languages has not been done properly and this fact has been appearing as a burning problem in these days. There are various reduplicated words in Bodo and Assamese languages. So, the contrastive study of reduplication in Bodo and Assamese languages is an emerging need and the topic entitled as *‘Reduplication of Bodo and Assamese languages: A Contrastive Study’* will play a great role in the lacking opportunity of learning and using of both the languages in the contexts of similarities and dissimilarities of reduplication words of the concerned languages.

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8 Kakati, Banikanta. *Assamese, Its Formation and Development*. LBS Publication.1935. p.1.

9 Goswami, Upendranath. *A Study on Kamrupi: A Dialect of Assamese*. Department of Historical and Antiquarian Studies, Assam, Gauhati. 1970.p.1.

#### **1.4 Area of the Study:**

The area of the study is entitled “*Reduplication of Bodo and Assamese languages: A Contrastive Study.*” So, the study is taking on reduplication words of spoken as well as written language of Bodo and Assamese. These are Lexical, Compounds, Word Reduplication, and Onomatopoeias used in Bodo and Assamese languages. The Bodo and Assamese languages are coming from two different language families and the speakers of these two languages are mainly live in Assam. The study area of this work is geographically confined within the state of Assam, which is located in the North East India.

#### **1.5 Significance of the Study:**

The Bodo and the Assamese languages are two distinct languages coming from two different language families. The contrastive study between two languages is not done properly for which it is lacking in learning and using the languages. There are various reduplicated words in Bodo and Assamese languages. So, it is important to find out the similarities and dissimilarities of reduplication of the two languages. The point of view of the study is to see and analyze the important of reduplications. This study will also highlight the process of reduplication in both the languages. No one has carried out the research work on this topic in depth and thoroughly till this research work. Therefore, this research work is highly academic as well as social significance and it is also value in the area of language and linguistics study.

#### **1.6 Aims and Objectives of the Study:**

The aim of the present study is to observe the reduplicated patterns and their functions which occur in Bodo and Assamese languages. The Bodo and Assamese are from different sources. The Bodo belongs to the Sino-Tibetan language family. On the other hand, Assamese is from the Indo-European language family. This study considers

about similarities and dissimilarities between these two languages patterns and their functions of reduplication.

The vital aim of the present study is to find out the other reduplicative structures like echo word formation, onomatopoeias in Bodo and Assamese languages.

The aims and objectives of the study are as follows:

- (i) To focus the process of morphological reduplication.
- (ii) To investigate the reduplication in open grammatical categories in Bodo and Assamese languages.
- (iii) To determine the functions of reduplicated words in both the languages.
- (iv) To know how the reduplication, the word formation process increases the vocabulary of the languages.
- (v) To know the intrinsic structure of both the Bodo and Assamese languages.
- (vi) To know the language learners about the contextual use of vocabularies.

### **1.7 Methodology:**

The study entitled as “*Reduplication of Bodo and Assamese languages: A Contrastive Study.*” To study systematically in this work, the descriptive method, structural analysis and contrastive method have been adopted. Bodo and Assamese languages belong to two distinct families of languages. Bodo language is coming out from Tibeto-Burman branch of the Sine-Tibetan language family. On the other hand, Assamese language is coming out from Indo-European group of the Indo Aryan language family. But the speakers of both the languages are mainly living in Assam within the territory of India. Due to living in one geographical area both the language speakers have been mutually influenced by each other on the reduplication of words in Bodo and Assamese languages. After collecting the data on the basis of primary and

secondary sources from both the languages, the study is based on the descriptive method, structural analysis and contrastive method.

### **1.8 Data Collection:**

To study this work, the necessary data have been collected from the primary and secondary sources. For the collection of primary data some places of Udalguri District, Kokrajhar District and Guwahati and different Bodo and Assamese languages speaking areas of Assam have been visited and collected the related data from various informants through the observation method, interview method and focus group discussion. The secondary data is collected from visiting different libraries and written materials such as books, textbooks, unpublished thesis, magazines, journals, newspapers etc.

### **1.9 Hypothesis:**

The following points are hypothesized to study the reduplications of Bodo and Assamese languages. It is also analyzed the point given below one by one, how the reduplication is occurred in both the languages, what is the process of reduplication, how reduplication of word reflects the different functions and semantic meanings are discussed thoroughly and properly.

- (i) Reduplication is a Morphological process.
- (ii) Reduplication occurs in all the open grammatical functions in Bodo and Assamese languages.
- (iii) Reduplication reflects different functions in Bodo and Assamese languages.
- (iv) Reduplication carries various Semantic meanings in both the Bodo and Assamese languages.
- (v) Onomatopoeia takes a vital role in the word formation in both the Bodo and Assamese languages.



- (vi) Onomatopoeias are found in children language acquisition in both the Bodo and Assamese languages.

### 1.10 Review of literature:

#### 1. A Study on Kamrupi: A Dialect of Assamese

Upendranath Goswami studies, *A Study on Kamrupi: A Dialect of Assamese in 1970* (a thesis approved for the Degree of Doctor of Philosophy in the University of Gauhati) published by the Government of Assam in the Department of Historical and Antiquarian studies. In this book he writes on Kamrupi dialect of the Assamese language. In Introduction part, he studies origin and home of the Kamrupi language. In Part II, he studies about phonology and in Part III, he studies on Morphology. In Morphology section, he studies on Onomatopoeic and echo-words of Kamrupi language. He also studies about compound words of word formation which are related to present study. But in his study, there is a not mentions some parts of echo formation and onomatopoeic structures and functions of onomatopoeia and compounds etc.

#### 2. Gwnang Raokhanthi

Kamal Kumar Brahma describes about the Reduplication in *GWNANG RAOKHANTHI* (A standard Grammar book written in Bodo language for class VIII to XII) in 1972. In this book he writes about **होनजाब आरो दाजाब सोदोब** (ONOMATOPOETICS AND REDUPLICATING WORDS) in the chapter of fourteenth (14). He explains on Reduplication in two kinds as- Onomatopoeic and Reduplicating Words.

According to him- The Imitative sound produced by animals, birds or some materials which are repetitive in characters are called Onomatopoeic. He gives some examples:

dawk<sup>h</sup>ani ga ga (cawing of crow)

mawzini meu meu (mewing of cat)

dauni graw graw (the call of fowls)

zibuṽuni p<sup>h</sup>əs p<sup>h</sup>əs (hissing sound of snack)

sialni hōwa hōwa (crying of fox)

On the contrary, reduplicating words are some bound morphemes that are suffixed to the existing root word to expand the meaning. For example: *k<sup>h</sup>ɔrɔ-mɔrɔ* (head and others), *zi-t<sup>h</sup>i* (cloth and the like), *nɔ-t<sup>h</sup>ɔ* (house and the like), *uṽk<sup>h</sup>am-t<sup>h</sup>uṽk<sup>h</sup>am* (rice and etc.), *mansi-dumsi* (man and others) and so on.

He also sub-divides the reduplicating words in two categories;

(a) गोरबफा सोदोब (Similar words) and

(b) ज'रा सोदोब (Duplicating words)

In first type of Reduplicating words the base words and similar words are combined together. The similar words have not meaning its own. But when combined with base words they have a semantic relationship. He gives some examples-

si-zuṽm (all kinds of apparels)

lama-sama (road and others)

uṽk<sup>h</sup>am-t<sup>h</sup>uṽk<sup>h</sup>am (rice and all types of curry)

k<sup>h</sup>ɔrɔ-mɔrɔ (head and all parts of the body)

On the other hand on Duplicating words he says that in duplicating words basic words are origin and duplicating words are borrowing from other languages. He gives some examples. For example:

bar-hawa (environment)

sik<sup>h</sup>aw-dakat (thief and dacoit)

din-kal (situation)

p<sup>h</sup>ali-gamsa (towel and male apparel) etc.

In the above examples of his given *bar*, *sik<sup>h</sup>aw*, *p<sup>h</sup>ali*, *hat<sup>h</sup>aj*, *p<sup>h</sup>alangi* etc. are origin word. On the other hand *hawa*, *dakat*, *gamsa*, *bep<sup>h</sup>ar* etc. are borrowing words from other languages. His study is related to Reduplication of Bodo language. But in his study he is not writes all the types of Reduplication and Onomatopoeic structures etc.

### 3. Structure of Assamese (1982)

Golock Chandra Goswami writes on Reduplication of Assamese language in *Structure of Assamese 1982*, published in Department of Publication of Gauhati University. In this book he gives complete description of the phonology and morphology of the Standard dialect of Assamese. In this book he also studies about the Reduplication of Assamese in Derivation part (Part-8). According to him Reduplication is a very productive device for derivation of nominal and indeclinable. He divides Reduplication in two types:

(a) Complete Reduplication, and

(b) Partial Reduplication

Again, he subdivides the Complete Reduplication in two subtypes with examples:

(a) Onomatopoeic and

(b) Non-Onomatopoeic.

In Onomatopoeic he gives whole reduplicated forms. For example:

kulkul, 'bubbling of water (of a stream or a spring)',

kɔlkɔl, 'babbling of pouring water',

tɔktɔk, 'knocking',

khɔskhɔs, 'pricking sensation (in the eye)' etc.

In Non-Onomatopoeic Reduplication he gives following examples:

bagh bagh, 'tiger-like (smell)'; cf. bagh, 'tiger',

pani pani, 'tasteless', (Lit. 'water-water'); cf. pani 'water'

zɔr zɔr, 'feverish', cf. zɔr, 'fever',

zar zar, 'chilly', cf. zar, 'cold', chill',

sesa sesa, 'cold'; cf. sesa, 'cold', etc.

He also divides Partial Reduplication of various sub-types, depending on reduplication of various parts or phonemes of the forms. For example:

kɔkbɔk, 'babbling under water (in drowning)',

fiɛrpher, 'slight difference, more or less',

tulɔŋbɛhulɔŋ, 'unsteady (as a boat in waves)'

dɛɦumɛɦam, 'hurry, hurriedly', etc.

The present study 'Reduplication of Bodo and Assamese Languages: A Contrastive Study' is slightly related to his study. But in his study there is not fully discussed all the kinds of Reduplication of Assamese.

#### 4. A Contrastive Study of the Reduplicated Structures in Asamiya, Bangla and Odia

In 1999 Satarupa Dattamajumdar studies '*A Contrastive Study of the Reduplicated Structures in Asamiya, Bangla and Odia*' (A Thesis submitted to the University of Calcutta for the Degree of Doctor of Philosophy in Linguistics). In his study he deals the different types of Reduplicated Structures, Semantic description of different types and subtypes of Reduplicated Structures of Asamiya, Bangla and Odia languages. He states that each of the types and subtypes of the Reduplicated structures have been correlated with a particular semantic feature, shades of some other meaning or some other semantic feature may also be observed in some cases. His study of '*Reduplication of Asamiya*' is related to present study of Reduplication of Assamese language. His study is contrastive study on Reduplication of three languages namely- Assamese, Bangla and Odia. But the present contrastive study is on Reduplication of Bodo and Assamese languages.

#### 5. Morphological Aspects of Assamese and Boro: A Contrastive Study

Ismail Hussain studies on '*Morphological Aspects of Assamese and Boro: A Contrastive Study*' (A Thesis submitted to the University of Gauhati for the degree of Doctor of Philosophy faculty of Arts) in 2005. In this thesis he studies on Reduplication of Bodo and Assamese languages in chapter 8. He gives a short analysis of Reduplication in his study.

He divides the Reduplication of Assamese of two types-

1. Morphological and Grammatical and
2. Semantic

. For Morphological and grammatical he gives examples like burma 'goat' which is grammatically singular, and its reduplicated form burma

surma ‘goats’ indicating the meaning of plurality etc. But he is not studies all the types of Reduplication of Bodo and Assamese languaes.

## 6. Phonology and Morphology of Bodo and Dimasa: A Comparative Study

In 2013 Pratima Brahma studies *Phonology and Morphology of Bodo and Dimasa: A Comparative Study* (A research base book on comparative linguistics). Published by Purbayon Publication, Satmile, Gauhati University, Guwahati. She discusses shortly on Reduplication dividing into two sub heads i.e.

(a) Complete Reduplication and

(b) Partial Reduplication.

In her studies a short discussion is seen. But she not studies briefly on Reduplication of Bodo language.

## 7. Tibeto-Burman Languages of North East India

Swarna Prabha Chainary writes *Tibeto-Burman languages of North East India* in 2014. Published and printed by Krishan Mittal for Mittal Publications. In this book she includes total of ten research papers. In this book she writes on Reduplication of Bodo in chapter-6 and Chapter-9. In Chapter-6 she writes on “Boro and Garo: A Comparison on two Tibeto-Burman Languages of North East India.” In this chapter she studies shortly on Reduplication of Bodo and Garo languages in the page of 78. In Chapter-9 she studies “Process of Reduplication in Boro” in the page of 126.

She defines that the Process of Reduplication in Boro language is highly productive and is more lexical than grammatical. It can produce new words having independent or non-independent meaning in Lexical Reduplication. She also says that Grammatical Reduplication can’t produce any new word and it shows only the grammatical function of plurality. She examines-

- alai silai            ‘deserted/ neglected’
- eudla eudli        ‘frying indiscriminately’
- ert<sup>h</sup>um ert<sup>h</sup>am    ‘collecting by scratching’
- k<sup>h</sup>olt<sup>h</sup>oŋ molt<sup>h</sup>oŋ ‘thin and reduced’ etc.

On the other hand, it is grammatical in the examples like *sər sər* ‘who are’, *gup<sup>h</sup>ur gup<sup>h</sup>ur* ‘white ones’ *ma ma* ‘what are’, etc. as these are performing the grammatical function of plurality.

She classifies the Reduplication of Bodo language in two types- (a) Full Reduplication and (b) Partial Reduplication. She says that Full Reduplication is the Reduplication of the words in full form without deleting anything. In Full Reduplication she discusses all the grammatical categories like Nouns, Pronouns, Verbs, Adjectives and Adverbs of Bodo language. She gives some examples also. For example:

(a) p<sup>h</sup>ulisa no no nagirduŋ (N)

police searching home by home

(Police is searching from home to home)

(b) sər sər p<sup>h</sup>ɔigən? (P)

who who will come?

(Who are coming?)

(c) za za, mabar za (V)

eat eat, quick eat

(Eat eat, quickly eat/ eat quickly.) etc.

On the other hand, she describes the partial reduplication in three different structures which are forming new words by reduplication. Partial reduplication occurs only in the lexical levels. This are-

- (i) When monosyllabic nouns are reduplicated only the first phoneme is changed and the others are kept intact. For example: bon-son, bar-sar.
- (ii) The Disyllabic or Polysyllabic words are also reduplicated in the languages and when reduplicated a consonant is inserted in the beginning of the first syllable where a syllable begins with a consonant sometimes the first consonant of the first syllable or the first vowel of the first syllable is changed.

She also mentioned about the child language acquisition which reflects in the reduplication system in Bodo. In her studies Reduplication also found in child language acquisition in the babbling stage. For example: *du du* ‘moon’, *gɔ gɔ* ‘bird’, *mɔ mɔ* ‘cow’ etc.

## 8. Word Formation Process in Bodo Affixation

Daimalu Brahma studies on *Word Formation Process in Bodo Affixation* (A book based on the Morphological features and processes, with reference to Affixation) Published by Purbayon Publication, Satmile, Guwahati-14 in 2017. In this book he discusses on three chapters- *Introduction* (Chapter 1), *A Brief Overview of Bodo Grammar* (Chapter 2), and *Affixation* (Chapter 3). He gives a general overview of the word formation processes in Bodo. In Chapter 1 he writes on reduplication shortly. He states Morphological Reduplication as Morphological Reduplication refers to the minimally meaningful and segmentally indivisible morphemes which are constituted of iterated syllables. His study is also useful for this research in obtaining different Bodo words and also for the fact that reduplication is one the word forming processes in Bodo. But in this study there is not fully discusses on reduplication of Bodo language.



## 9. Process of Reduplication in Bodo

Daithun Baro studies *Process of Reduplication in Bodo* (A thesis submitted to Gauhati University for the Degree of Doctor of Philosophy in the Department of Bodo, Faculty of Arts) in 2018. He explains Morphologically, the nature of Reduplication can be found in two types, i.e. - Complete Reduplication and Partial Reduplication. In his study he finds out four types of Reduplication in Bodo i.e. Grammatical Reduplication, Lexical Reduplication, Morphological Reduplication and Semantic Reduplication.

According to his study, the main reasons for Reduplication in the language are grammatically to represent plurality, to show intensification and emphasis; and lexically to represent different meaning and to create new words. He also finds out that, Reduplication can be semantic change or tone shift in the dialectical variations. But he is not studying comparable Reduplication with Bodo and Assamese languages.

