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## Affinities in Word Formation among the Bodo Group Of Languages

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### Abstract

This paper attempts to analyze the common features of linguistic structure found in the languages of Bodo group of Northeast India. Properly this is a typological analysis which shows some similarities in word formation as a whole. Also Tibeto-Burman group of languages have formed a solid linguistic area throughout the states of Northeast India. This view point will also be picturised in this analysis.

**Key word:** Bodo group, Typology, Tibeto-Burman, Affinity

**Introduction:** TB basic vocabulary is mostly monosyllabic in nature. It is articulated in a single beat of pulse. More than one monosyllabic word (that is free morpheme in nature) may be joined together as constituents to form a compound word. This agglutinating characteristic is a normal phenomenon in the structure of TB word. An inflectional or derivational word may be formed by adding prefix or suffix(es). Suffixes may be added one after another in a chain system to denote different extended meaning(s). These are the common salient features as occurred in word formation among the languages of Bodo group.

**Formation of Kinship terminology:** Boro kinship terminology is generally formed by two morphological segments. One is personal pronoun and the other one is a noun. This is a bound base in morphological nature. E.g: bi-p<sub>h</sub>a>bip<sub>h</sub>a (his/her father), bi-ma>bima (his/her mother), bi-da>bida (his/her brother), bimai>bimai (his/her maternal uncle), bi-ha<sub>o</sub>>bih<sub>o</sub>a (his/her father in-law), bi-k<sub>h</sub>unz<sub>u</sub>>bik<sub>h</sub>unz<sub>u</sub> (his/her mother in-law), bi-baz<sub>u</sub>i>bibaz<sub>u</sub>i (his/her sister in-law),

bi-naŋ>binan>bibnaŋ (brother or sister of one’s wife) etc. Here the first syllable /bi/ (he/she) is a third personal pronoun and the second syllable is noun. When the first personal pronoun is added before these nouns, it transforms the words as like as- aŋ-p<sup>h</sup>a>ap<sup>h</sup>a (my father), aŋ-da>ada (my brother), aŋ-mai>amai (my uncle), aŋ-guɿi>aguɿi(in case of unknown sister),aŋ-naɔ>anaɔ (in case of relative sister), aŋ-ma>ama (my mother/ ai)<sup>1</sup>. Likewise the second personal pronoun /nuɿ/ (you) is compounded with nouns to form different kinship terminology; e.g: nuɿ-pha>nuɿpha(your father),nuɿ-ma>nuɿma>nuɿma(your mother), nuɿ-da>nuɿda(your elder brother),nuɿ-phoŋ>nuɿphoŋ(your younger brother),nuɿ-haɔ>nuɿhaɔ(your father in-law),nuɿ-ni-naɔ>nuɿnanaɔ(your sister), nuɿ-k<sup>h</sup>un-zu>nuɿk<sup>h</sup>unzu(your mother in-law),nuɿ-bazuɿi>nuɿbazuɿi/nuɿmbazuɿi and so on. Now it is seen that most of the kinship terminologies prevalent in Boro language is made up of two morphological components, which has independent meaning of its own.

**Garó kinship terminology** is also made up of two morphological components. They have retained a common process that comparable with other cognate languages. For example : aŋa-p<sup>h</sup>a>apha (my father), aŋa-ma>ama(my mother), aŋa-da>ada (my elder brother), aŋa-naɔ>anaɔ (my younger sister) etc. In these terminologies the first component is first personal pronoun and the second component is noun; but bound base in morphological nature. The above kinship terminologies denote terms of addresses. Terms of references may be constituted with the addition of second (**na’ a-** you) and third (**bia-**he/she) personal pronouns to the specific morphological components having bound base of noun category. For instances: na’ a-p<sup>h</sup>a>naŋ’ p<sup>h</sup>a (your father), na’ a-ma>naŋ’ ma (your mother),

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<sup>1</sup> “ama” is not used by the Boro native speakers. Generally they use the term “ai” to denote the meaning of mother. But the Garos have the use of term “ama” in case of mother.

na`a-da>naŋ`da (your brother), na`a-nɔ>naŋ`nɔ (your elder sister), bi-p<sup>h</sup>a >bip<sup>h</sup>a (his/her father), bia-ma>bima (his/ her mother), bia-da>bida (his/her brother), bia.nɔ>binɔ (his/her younger sister) etc.

**Dimasa kinship terminology** is also similar to other cognate languages. Terms of addresses are composed by adding first personal pronouns and the terms of references also are compounded with the addition of second and third personal pronouns. The process is mostly comparable to other **Boro-Garo** group of languages of the North-east India. In Dimasa, first personal pronoun is added with the particular morphological component to form kinship terminology of terms of address category. Example: aŋ-p<sup>h</sup>a>ap<sup>h</sup>a (my father/father), aŋ-ma>ama (my mother)<sup>2</sup>, aŋ-bi>abi (my elder sister), aŋ-gim>agim (my brother in-law), aŋ-zu>azu (my grandfather), aŋ-dai>adai (my grandmother). To build up kinship terminologies under the category of terms of references, second and third personal pronouns are added before the particular kind of meaningful segments. Examples: nuŋ-p<sup>h</sup>a>nuŋp<sup>h</sup>a/niŋp<sup>h</sup>a (your father), nuŋ-bi>nuŋbi/niŋbi (your elder sister), nuŋ-da>nuŋda/niŋda (your elder brother), bu-p<sup>h</sup>a>bup<sup>h</sup>a (his/her father), bu-ma>buma (his/her mother), bu-suma>busuma (his/her mother in-law), bɔ-haɔ>bɔhaɔ/bahaɔ(his/her father in-law),bɔ-da>bɔda/bada (his/her brother),bɔ-p<sup>h</sup>luŋ>bɔp<sup>h</sup>luŋ/bup<sup>h</sup>luŋ (his/her younger brother), bɔ-gimi>bɔgimi/bigimi (his/her brother in-law), bɔ-bi>bɔbi/bibi (his/her elder sister), bɔ-zu>bɔzu/buzu (his/her grandfather), bɔ-dai>bɔdai/badai (grandmother) and so on.

Kinship terminology used by the native speakers of the **Borok language** is comparable to the structure of kinship terminology as prevailing in the languages of Boro, Garo and Dimasa. In case of first person, the formation of kinship

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<sup>2</sup> In some regions /ama/ and /apha/ are replaced by two separate terminologies. These are: /amai /-(mother) and /abai /-(father).

terminology is composed of two morphological components. One is first personal pronoun and the second segment is a bound base having identity of noun class. Likewise in the second and the third person, the structure of terminology is also similar as a whole. For examples: aη (I)-ma (mother)>ama (my mother), aη-p<sup>h</sup>a (father)>ap<sup>h</sup>a (my father), aη-bachuι(sister in-law)>aηbachuι (my sister in-law), aη-chu (grandfather)>achu (my grandfather), aη-chuι (grandmother)>achuι (my grandmother), nuη (you)-ta(brother)>nuηta (your elder brother), nuη-pha>nuηpha (your father), ηη-ma>nuηma (your mother), nuηη-hanɔk(elder sister)>nahanɔk (your elder sister), nuηη-kumui(brother in-law)>nukumui (your brother in-law), nuηη-hamzuκ (daughter in-law>nahamzuκ (your daughter in-law), bi(he/she)-ma>bima (his/her mother), bi-pha>bipha (his/her father), bi-hanɔk (younger sister)>bahanɔk (his/her younger sister), bi-hamzuκ (daughter in-law)>bahamzuκ (his/her daughter in-law), bi-ta(elder brother)>bata (his/her elder brother).

Formation of **Rabha kinship terminology** is something different in comparison to other cognate languages. In case of terms of references, personal pronoun is not compounded with the kinship term. In lieu of this, a kind of morphological component i.e. bound morpheme {-bra}is added to signify different type of kinship terminologies. It proceeds or follows the terms of address. For examples: dada is used to represent the meaning of elder brother. In case of reference, the morphological component “bra” is added with this term; e.g. dada-bra>dadabra (one’s elder brother). Thus a few terminologies are mentionable in this regard: bibi (elder brother)-bra>bibra (one’s elder brother), mama (maternal uncle)-bra>mamabra (one’s maternal uncle), p<sup>h</sup>ɔzɔη (younger brother)-bra>p<sup>h</sup>ɔzɔηbra (one’s younger brother), mɔmɔ (younger sister)-bra>mɔmɔbra (one’s younger sister), gimi (brother in-law)-bra>gimibra (one’s brother in-law), baba (father)-

bra> bababra (one's father), zuzu (grandfather)-bra>zuzubra (one's grandfather), budi/bidi (grandmother)-bra>budibra (one's grandmother), buzi (elder sister in-law)-bra>buzibra (one's elder sister in-law).

**Structure of words related to body parts:** In Bodo group of languages, words related to body parts of human being, animals, creatures and insects, fruits and trees ect. are usually belong to noun class of words. These are formed by adding affixes with the free morpheme or bound base. In Boro, words of body parts are formed by two morphological units. In case of hand and leg, the phonemic prefix {a-} is added with a morphological unit i.e bound base. For instance: {a-k<sup>h</sup>ai}>ak<sup>h</sup>ái (hand), {a-t<sup>h</sup>iŋ}>at<sup>h</sup>íŋ (leg), {a-si}>así (finger), {a-p<sup>h</sup>a}>ap<sup>h</sup>á (palm of hand or leg), {a-duji}>aduji (calf of leg), {a-gan}>agán (foot step) etc. In case of eye, the consonantal phonemic prefix {m-} is connected with particular bound bases, e.g: {mᵛ-gᵛn}>mᵛngᵛn>mengᵛn (eye), mᵛ-sugur>musugúr (eyebrow) etc. Thus, words related to head and its constituent parts are {k<sup>h</sup>ᵛ-rᵛ}>k<sup>h</sup>ᵛrᵛ (head), {k<sup>h</sup>ᵛ-ga}>k<sup>h</sup>ᵛga>k<sup>h</sup>ugá (mouth), {k<sup>h</sup>ᵛ-raŋ}>k<sup>h</sup>ᵛraŋ>k<sup>h</sup>uráŋ (voice, news), {k<sup>h</sup>ᵛ-nai}>k<sup>h</sup>ᵛnai> k<sup>h</sup>anai (hair), {k<sup>h</sup>ᵛ-ma}>k<sup>h</sup>ᵛma>k<sup>h</sup>ama/k<sup>h</sup>uyma (ear) etc. Words connected with stomach are: {u-duji}>uduji (stomach), {u-t<sup>h</sup>u-mai}>ut<sup>h</sup>úmái (navel) etc. Breast and its inter-related words are also of two parts, e.g: {bi-k<sup>h</sup>a}>bik<sup>h</sup>a (liver), {bi-bu}>bibu (intestine), {bi-k<sup>h</sup>luɣ}>bik<sup>h</sup>luɣ (gall), {bi-t<sup>h</sup>uji}>bit<sup>h</sup>uji (thick blood) etc.

**Dimasa structure** is also akin to that of Boro structure. The word of body part is composed of two morphological units. For examples, {yaᵛ-p<sup>h</sup>a}>yaᵛp<sup>h</sup>a (the palm of the of hand), {yaᵛ-gada}>yaᵛgada (right hand), {yaᵛ-si}>yaᵛsi (finger), {yaᵛ-si-ma}>yaᵛsima (the thumb), {yaᵛ-si-tam}>yaᵛstam (a ring), {yaᵛ-si-gur}>yaᵛsugur (the finger nail), {yaᵛ-si-gu}>yaᵛsugu {the knee}, {yaᵛ-p<sup>h</sup>a-

khɔr}>yaɔp<sup>h</sup>ak<sup>h</sup>ɔr (the hollow of the foot-palm) and so on. Here /yaɔ/ is mono-syllabic word means ‘hand’. Dimasa word /k<sup>h</sup>amaɔ/ is used for ‘ear’ while /k<sup>h</sup>uɣma/ is also used for ‘ear’ in Boro. Thus /gun/ is used for ‘nose’ in Dimasa. It is similar to Boro word /gɔnt<sup>h</sup>ɔŋ/. In case of eye, the mono-syllabic word /mu/ is used while Boro use /megɔn/. In Dimasa, in case of other constituent and related parts of eye, the compounded structure are like as-{mu-gur}>mugur (eyelids), {mu-sraŋ}>musraŋ (eye brow), {mu-k<sup>h</sup>aŋ}>muk<sup>h</sup>aŋ (face) etc. Here all of the structures are composed of two mono-syllabic free morphemes having a meaning of its. Stomach related word is {bu-bu}>bubu (intestine). /k<sup>h</sup>abaɔ/ is a compounded word having two mono-syllabic segments. Here “k<sup>h</sup>a” is a proto TB root means ‘heart’. It has been originated in Boro and other cognate languages. For example: Br. {bi-k<sup>h</sup>a}>bik<sup>h</sup>a, D. {k<sup>h</sup>a-baɔ}>k<sup>h</sup>abaɔ, Kb. {bu-k<sup>h</sup>a}>buk<sup>h</sup>a, Rb. {pi-k<sup>h</sup>a}>pik<sup>h</sup>a, G.{bi-k<sup>h</sup>a}>bik<sup>h</sup>a.

**Rabha structure** is also similar to other cognate languages. Here “nuken”/ /muken/ denotes meaning of ‘eye’ and /nu-k<sup>h</sup>aŋ/ ~ /mu-k<sup>h</sup>aŋ/ is composed of two morphological segments. It means ‘face’ while /nu-ken~mu-ken/ has also the same structure. Hand and its constituent body parts are usually composed of two morphological segments i.e /tasi/ means hand. {tasi-k<sup>h</sup>u}>tasik<sup>h</sup>u (finger of hand), {tasi-tala}>tasitala (palm of the hand), {ta-t<sup>h</sup>eŋ}>tat<sup>h</sup>eŋ (leg).

**Kokborok structure** is also same in comparison to other cognate languages. Examples: yak (hand), {yak-ra}> yakra (right hand), {yak-si}>yaksi (left hand), {yak-sku}>yaksku (elbow), {yak-p<sup>h</sup>a}>yakp<sup>h</sup>a (palm of hand), {yak-pai}>yakpai (foot mark), {yak-si}>yasi (finger), {yak-uŋ}>yakuŋ (leg). Here the cited words are composed of two different segments. Thus {bu-slai}>buɣslai (tongue), {bu-k<sup>h</sup>a}>buk<sup>h</sup>a (liver), {bu-kuŋ}>bukuŋ (nose), {bu-k<sup>h</sup>uk}>buk<sup>h</sup>uk (mouth), {mu-

k<sup>h</sup>añ}>muɣk<sup>h</sup>añ (face) etc. are words of common structure. In these words, the first segment is a prefix and the second one is a root word.

**Garo structure** of body parts is mostly similar to other cognate languages. Words of body parts are composed two morphological segments. In some structure, the first segment represents as prefix or sometimes it has a meaning of its own. It may be clearly intelligible while it is agglutinated with other segments. Some examples may be shown: {bi-}: {bi-k<sup>h</sup>a}>bik<sup>h</sup>a (heart/ liver), {bi-buɣk}>bibuɣk (intestine), {bi-guɣl}>biguɣl (skin). Here {bi-} is suffixed as prefix. But in some cases, agglutinated morphological segments represent as bound base or free morpheme. Here are some structures as example-{muɣk-k<sup>h</sup>añ}>muɣkk<sup>h</sup>añ (face), {muɣk-rɔn}>muɣkrɔn (eye), {muɣk-ksi}>muɣksi (tear), {muɣk-k<sup>h</sup>i}>muɣkk<sup>h</sup>i (eye-excreta), {giŋ-t<sup>h</sup>iŋ}>giŋt<sup>h</sup>iŋ (nose), {guŋ-re}>guŋre (mucus), {giŋ-k<sup>h</sup>i}>giŋk<sup>h</sup>i (dried mucus in the nostril) etc. Thus {zak} means hand. If another morphological segment is added with this segment, it derives a new structure of word having a new meaning. For example: zak-si>zaksi (finger), zak-si-ma>zak-si-ma (thumb finger), zak-asi>zakasi (left hand), zak-sk<sup>h</sup>uɣl>zaksk<sup>h</sup>uɣl (nail). On the other hand, some words of body parts are articulated in a single beat of pulse i.e mono-syllabic in structure. May be mentioned some words- sre (tongue), sk<sup>h</sup>u (head), k<sup>h</sup>ni(hair), greŋ (bone), k<sup>h</sup>i (stool) etc.

**Structure of noun words related to birds, animals and insects:** The structure of words used for denoting birds, animals and other insects are composed of two different morphological segments. In all the cognates, words related to different kinds of birds have two segments. In Boro, {dau} means bird/chicken; it is a free morpheme and mono-syllabic in nature. To denote different kinds of birds, another morphological segment is added with the word {dau}. For example: {dau-sri}>dausri (martin), {dau-k<sup>h</sup>a}>dauk<sup>h</sup>a (crow), {dau-bɔ}>daubɔ (a kind of

heron), {dau-t<sup>h</sup>u}>daut<sup>h</sup>u (dove), {dau-gaŋ}>daugaŋ (feather of bird), {dau-sa}>dausa (small bird/chicken), {dau-rai}>daurai (peacock), {dau-duɿi}>dauduɿi (egg), {dau-zuɿ}>dauzuɿ (hen), {dau-ma}>dauma (bird of bigger species), {dau-zuɿla}>dauzla/daula (male bird) etc.

Thus Rabha has also the same structure. Example: {tɔ} means bird/chicken. To denote different kinds of bird, the word is used before it. Example: {tɔ-k<sup>h</sup>a}>tɔk<sup>h</sup>a (crow), {tɔ-k<sup>h</sup>ur}>tɔk<sup>h</sup>ur>tuk<sup>h</sup>ur (dove), {tɔ-raŋ}>tɔraŋ (bat), {tɔk-bau}>tɔkbau (owl), {tɔ-basar}>tɔbasar (wild bird), {tɔ-seŋ}>tɔseŋ (egg) etc. But some words denoting names of birds do not follow this system though basic system is similar with other cognate languages.

**Garó words** of birds are also similar in structure. {dɔːɔ} means bird in Garó. To denote different names of bird, another segment is added with it, e.g: {dɔː-bak}>dɔːbak (bat), {dɔː-k<sup>h</sup>a}>dɔːk<sup>h</sup>a (crow), {dɔːde}>dɔːde (peacock), (dɔːk<sup>h</sup>ru)>dɔːk<sup>h</sup>ru (dove), {dɔː-mesal}>dɔːmesal (wild bird), {dɔː-p<sup>h</sup>ɔ}>dɔːp<sup>h</sup>ɔ (owl) etc.

**Dimasa structure** is comparable to other cognates. The word /dau/ is used for bird, {dau-rak<sup>h</sup>al}>daurak<sup>h</sup>al represents bat, {dau-k<sup>h</sup>a}>dauk<sup>h</sup>a stands for crow, {dau-di}>daudi is used for egg, {dau-bɔŋa}>daubɔŋa for heron etc.

**Kokborok structure** is also similar to other cognate languages. In Kokborok, {tɔk} represents **bird**. To denote different kinds of birds, some specific morphological units are added with this word. Example: {tɔ-k<sup>h</sup>a}>tɔk<sup>h</sup>a (crow), tɔ-bak>tɔbak (bat), {tɔk-t<sup>h</sup>u}>tɔk-t<sup>h</sup>u (dove), {tɔk-ling}>tɔkliŋ (kite), {tɔk-



ma}>tɔkma (hen), {tɔk-sa}>tɔksa (chicken), {tɔk-la}>tɔkla (cock), {tɔk-tuɪ}>tɔktuɪ (egg of bird), {tɔk-huk}>tɔkhuk (owl) etc.

The words denoting name of some animals are composed of two segments. In Boro, such type of composition is occurred frequently, e.g: {muɣ-sa}>muɣsa (tiger), {muɣ-suɣu}>muɣsuɣu (cow), {muɣ-k<sup>h</sup>ra}>muɣk<sup>h</sup>ra (monkey), {mu-p<sup>h</sup>ur}>mup<sup>h</sup>ur (bear), {muɪ-suɣ}>muɪsuɣ (buffalo), {man-dab}> mandab (squirrel), {muɣ-p<sup>h</sup>uɣu}>muɣp<sup>h</sup>uɣu, {muɣ-sruɣm}>muɣsruɣm (ant), {muɣ-duɪ}>muɣduɪ (porcupine/ a kind of animal having thorn in its body).

In Kokborok language, {mu-suk}>musuk (cow), {muɣ-k<sup>h</sup>ra}>muɣk<sup>h</sup>ra (monkey), {muɣ-sa}>muɣsa (tiger), {mu-sui}>musui (deer), {man-dar}> mandar (squirrel), {mi-sip}>misip (buffalo), etc. are used in case of different animals. Here {m-} may be a prefix having phonemic representation.

**Dimasa words** of referring animals are also similar to other cognates. For examples: {mu-su}>musu (cow), {mi-iuŋ}>miuŋ (elephant), {mi-sai}>misai (deer), {mi-si}>misi (tiger) etc.

**In Rabha**, the structure of words relating to animals has a prefix. Example: {ma-su}>masu (cow), {mi-si}>misi (buffalo), {ma-sa}>masa (tiger), {ma-da}>mada (bear), {ma-kra}>makra (monkey), {ma-sɔk}>masɔk (deer), {ma-t<sup>h</sup>a}>mat<sup>h</sup>a (iguana), {ma-ba}>maba (horse) etc.

**Garo structure** is also akin to that of other cognates. The initial syllable begins with consonantal phonemic prefix {m-}. Example: {mat-chu}>matchu (cow), {mat-ma}>matma (buffalo), {mat-cha}>matcha (tiger), {mat-chɔk}>matchɔk (deer), {ma-k<sup>h</sup>re}>mak<sup>h</sup>re (monkey), {mat<sup>h</sup>-ram}>mat<sup>h</sup>ram (an otter), {meŋ-kɔ}>meŋkɔ (cat), {mak<sup>h</sup>-buɪl}>mak<sup>h</sup>buɪl (bear) etc.

In case of names of some small insects have similarities in structure. The consonantal phonemic prefix is added in case of the name of ants i.e Br. {mɯ-srɯm}>mɯsrɯm (ant), G. {mɯ-srɯm}>mɯsrɯm (ant), Kb. {mi-srum}>misurum (ant). But on the other hand, Rabha and Dimasa do not have this kind of structure, e.g. Rb. {kaŋ-ku}>kaŋku (ant), D. {kai-siŋ}> kaisiŋ (ant). There is also affinity in structure of word denoting fish and something like words, e.g. Br. {na}-fish, G. {na<sup>h</sup>ɔk}-fish, Rb. {na}-fish, D. {na}-fish, Kb. {a}-fish.

**Structure of some adjectives:** In cognate languages of the Bodo group, sometimes adjectives are formed by prefixing to the verb root. More or less, there is a common system among the languages. For examples,

**Boro:** {gɯ-zá}>gɯzá (red), {gɯ-zam}>gɯzam (old), {gɯ-sɯm}> gɯsɯm (black), {gɯ-t<sup>h</sup>aŋ}>gɯt<sup>h</sup>aŋ (green), {gu-p<sup>h</sup>úr}>gup<sup>h</sup>úr (white), {gu-sú}>gusú (cold), {gu-dún}>gudún (hot), {gu-rúi}>gurúi (soft), {gu-bún}>gubún (thick), {gu-phún}>guphún (stout/ fleshy), {gɯ-k<sup>h</sup>á}>gɯk<sup>h</sup>á (bitter), {gɯ-duɯi}>gɯduɯi (sweet), {gɯ-k<sup>h</sup>ɯi}>gɯk<sup>h</sup>ɯi (sour), {gɯ-bán}>gɯbán (large/ more), {gi-der}>geder (big), {gi-lir}>gilir (heavy), {ge-p<sup>h</sup>e}>gep<sup>h</sup>e (about to be liquid), {ge-sén}>gesén (thin), {ge-bén}>gebén ( simple, straight), {ge-seb}>geseb (narrow), {ge-seu}>geseu (decayed), {ge-zer}>gezer (middle), {ge-zén}>gezén (defeated) etc.

**Garó:** {gɯt-chak}>gɯtchak (red), {gi-sɯm}>gisɯm, (black), {gi-pok}>gipok (white), {gɯt-sam}>gɯtsam (old), {gɯt-t<sup>h</sup>aŋ}>gɯt-t<sup>h</sup>aŋ (unripe), {gɯt-al}>gɯtal (new) etc.

**Dimasa:** Dimasa structure has two fold systems. To form the adjective, prefix is added to the verb intransitive and on the other hand suffix is added to the verb root. Example: {ga-k<sup>h</sup>a}>gak<sup>h</sup>a (bitter), {gi-di}>gidi (sweet), {gu-t<sup>h</sup>u}>gut<sup>h</sup>u

(deep), {ga-zaᵛ}>gazaᵛ (red), {ga-kʰraŋ}>gakʰraŋ (green), {gi-kʰri}>gikʰri (sour), {gu-bum}>gubum (thick), {ga-tʰaŋ}>gatʰaŋ (unripe), {ga-naŋ}>ganaŋ (wealthy), {gu-sum}>gusum (black), {gur-mu}>gurmu (yellow), {ga-baŋ}>gabaŋ (many, more), {gu-mun}>gumun (ripe), {ge-sep}>gesep (narrow), {ga-saᵛ}>gasaᵛ (decayed), {ga-zam}> gazam (old), {ga-bai}>gabai (broken), {ga-laᵛ}>galaᵛ( long), {gu-pʰu}>gupʰu(white) etc. Sometimes adjective is formed by suffixing bound morphemes {-bi/-ba} with the verb root e.g. ham-bi>hambi (good), lai-ba>laiba (easy), suŋ-ba>suŋba (short), ham-bi>hambi (well), gede-ba>gedeba (big/ large) etc.

**Rabha:** Rabha formation is to some extent different in comparison to other cognates. Of course correspondences may be found with Dimasa. For example: adjective may be formed by adding suffix {-kai} to the verb or verb intransitive; e.g. {sara-kai}>sarkai (bright), {boka-kai}>bokkai (white), {saka-kai}>sakkai (red), {aka-kai}>akkai (black), {nema-kai}>nemkai (good) {chuŋca-kai}>huŋkai (big), {rᵛa-kai}>rᵛkai (long), {kʰaa-kai}>kʰakai (bitter), {chua-kai}>chukai (high), {kʰia-kai}>kʰikai (sour), {suŋma-kai}>suŋmkai (sweet), {preŋa-kai}>preŋkai (straight), {ria-kai}> rikai (heavy), {tuŋ-kai}>tuŋkai (warm/hot), {paŋa-kai}>paŋkai (many/much), {raka-kai}>rakkai (hard), {raia-kai}>raikai (soft), {zana-kai}>zankai (far), {tʰa-kai}>tʰakai (tasty) etc. In some cases, the prefix {pi-} is used to the verb intransitive; e.g. {pi-dan}>pidan (new).

**Kokborok:** Formation of adjective is a derivative process in this language. Different kinds of prefixes are added to the verb intransitive or sometimes to the verb. For example: {ka-sam}>kasam(black), {ka-han}>kahan (fresh), {ka-ham}>kaham(well/good), {ku-mun}>kumun(ripe), {ka-lak}>kalak(long), {ka-sak}>kasak(rotten), {ku-phur}>kuphur(white), {ku-thuk}>kuthuk(deep), {ku-uar}>kuar(broad), {kuŋ-chak}>kuŋchak(red), {kuŋ-kʰa}>kuŋkʰa(bitter), {kuŋ-

t<sup>h</sup>an}>kuyt<sup>h</sup>an(living/alive),{kuy-tuyi}> kuytuyi(sweet),{kuy-ban}>kuyban(much/more/many),{kuy-t<sup>h</sup>ar}> kuyt<sup>h</sup>ar(sacred/holy),{kuy-cham}>kuycham(old/ancient),{kuy-k<sup>h</sup>uyi}> kuyk<sup>h</sup>uyi(sour),{kubuk}>kubuk(sharp),{ku-p<sup>h</sup>uŋ}>kup<sup>h</sup>uŋ (healthy/fleshy),{kuy-ran}>kuyran(dry),{kuyrak}>kuyrak(hard),{kuy-ruŋ}>kuyruŋ(wise), {ke-p<sup>h</sup>er}>kep<sup>h</sup>er(flat), {ke-ram}>keram/karam (weak/lean), {ke-seŋ}>kesen(thin), {ke-ler}>keler(slow), {ke-sep}>kesep (narrow) etc. Here the first segment is the prefix and the second segment is a verb intransitive. To form an adjective, the suffix {-zak} is added to the verb root. Example: vr. rug (boil)-{-zak}>rugzak (which one is already boiled), vr. nug-{-zak}>nugzak (seen) etc.

**Formation of compound noun:** Generally, in cognate languages of the Boro, compound noun is formed by addition of two noun class of words or sometimes noun class of bound bases. This process may be called compoundization; because more than one noun class of words should be agglutinated while it is formed.

In Boro, this is an usual process which is used to form a compound noun; e.g. megɔn (eye)+k<sup>h</sup>i (stool)>mik<sup>h</sup>i>mujik<sup>h</sup>i (eye-excreta), megɔn (eye)+duyi (water)>muɔduyi (tear), dau (bird)+gaŋ (feather)>daugaŋ (feather of bird), dau (bird)+zuɔla (cock)>daula (cock), k<sup>h</sup>uga (mouth)+duyi (water)>k<sup>h</sup>uduɔyi (saliva), nɔ (house)+ma (mother/ big)>nɔma (main house of a family), t<sup>h</sup>ai (fruit)+zuɔ (high)>t<sup>h</sup>aizuɔ (mango), t<sup>h</sup>ai(fruit)+k<sup>h</sup>a (a kind of a particular fruit)>t<sup>h</sup>aik<sup>h</sup>a ( a kind of fruit), t<sup>h</sup>ai (fruit) + lir (heavy)>t<sup>h</sup>alir (banana) etc. Sometimes, a compound noun is formed with the combination of two words where a noun is combined with a verb, e.g. ha (earth, soil)+sib (sweep)>hasib (broom), dau (cock)+duyi (lay egg) etc. Besides this, **verb + noun** structure is also used to form a noun class of word, e.g. guɔɔɔm (to sweat)+duyi (water)>guɔɔɔmduyi

(sweat), hasu (to pass urine)+duji (water)>hasuduji (urine), muzu (to spit)+duji (water)>muzuduji (spit) etc.

In Rabha and other cognates, the same structure is required to be adopted in a compoundization of noun class of word, e.g. **Rabha:** tɔ (bird)+maba (male)>tɔmaba (cock), tɔ (bird)+mazu (female/ he bird)>tɔmazu (hen/ she bird) etc. Some nouns are formed by oblique process while nouns are agglutinated together. For example: nuken (eye)+chika (water)>nukchi (tear), nuken (eye)+zi (stool)>nukzi (eye-excreta), bar (fire)+dam (place)> bardam (fire place), nɔk (house)+dam (place)>nɔkdam (plot of land where house is constructed), mai (paddy)+zam (granary)>maizam (granary), mai (paddy)+dɔp (bundle)>maidɔp (bundle of paddy) etc.

**Dimasa** has also the same structure. For example: mai (paddy)+k<sup>h</sup>ɔ (a place for preservation)>maik<sup>h</sup>ɔ (granary), mai (paddy)+p<sup>h</sup>aŋ (plant)> maip<sup>h</sup>aŋ (paddy plant), t<sup>h</sup>ai (fruit)+lu (necklace)>t<sup>h</sup>ailu (banana), mai (rice/paddy)+di (water)>maidi (rice starch), mu (eye)+gur (skin)>mugur (eye lids) etc. Sometimes noun class of words are formed with the combination of verb and noun; e.g. gulum (to sweat)+di (water)>gulumdi (sweat), reb (to write)+t<sup>h</sup>ai (fruit/result)>rebt<sup>h</sup>ai (writing) etc. **Noun + verb** >structure has also been used in Dimasa; e.g. nɔ (house)+sib (to sweep)> nɔsib (broom) etc.

In **Kokborok**, compound nouns are also formed by the similar process. For example: ha (soil, earth)+chuɣk (to be high)>hachuɣk (hill or high land), ha (soil, earth)+k<sup>h</sup>ɔr (hole)>hak<sup>h</sup>ɔr (hole), nɔk (house)+t<sup>h</sup>ai (place)>nɔkt<sup>h</sup>ai (residence), mai (rice)+tuji (water)>maituji (rice gruel), tɔk (bird)+tui (lay egg)>tɔktui (egg) etc.

Garó structure is also similar to other cognates, e.g. nɔ̃ (house)+ma (mother/ big)>nɔ̃ma (the main house), nɔ̃ (house)+sa (child/ small)>nɔ̃sa (small house), duɟi (water)+ma (mother/ big)>duɟima (the great river / big river), muɟkrɔ̃n (eye) +k<sup>h</sup>i (stool)>muɟkk<sup>h</sup>i (eye excreta), muɟkrɔ̃n (eye)+chi (water)>muɟkchi (tear) etc.

**Conclusion:** The study of cognate languages of the Bodo group is very interesting. The present study reveals a wide range of linguistic similarities in vocabulary and its structural features. Here analysis has been done from a structural point of view. Required materials for the study have been gathered from various sources. Some of them are primary sources where informants are active bearer in the respective fields. Secondary data have also been collected from published and any kinds of printing documents. Now the analysis may be summarized as follows:

1. In all cognate languages, structurally the basic vocabulary is monosyllabic in nature and more than two monosyllabic segments are agglutinated together to form a word having different meaning and class.
2. Compound nouns are made of with the compoundization of more than **two nouns** or sometimes **verb+noun** or **noun+verb** combination.
3. Prefixation and suffixation is required to form a word of different meanings.
4. In most of the cognates, kinship terminologies are formed with the addition of personal **pronoun+noun class of bound base**. It is formed by the system of contraction. In Boro, e.g. aŋ-da>ada (my brother), aŋ-mai>amai (my uncle), aŋ-guɟi>aguɟi (in case of unknown sister), aŋ-naɔ̃>anaɔ̃ (in case of relative sister) etc. Likewise in Garó; e.g. aŋa-

p<sup>h</sup>a>apha (my father), aŋa-ma>ama (my mother), aŋa-da>ada (my elder brother) etc. Dimasa and Kokborok structure follows the similar system. But, Rabha structure is something different in comparison to other cognate languages. In case of terms of references, personal pronoun is not compounded with the kinship term. In lieu of this, a kind of morphological component i.e. bound morpheme “bra” is added to signify different type of kinship terminologies. It proceeds or follows the terms of address; e.g. **dada** is used to represent the meaning of elder brother. In case of reference, the morphological component **bra** is added with this term; e.g. dada-bra>dadabra (one’s elder brother). Thus a few terminologies are mentionable in this regard: bibi (elder brother)-bra>bibra (one’s elder brother), mama (maternal uncle)-bra>mamabra (one’s maternal uncle), p<sup>h</sup>ɔzɔŋ (younger brother)-bra>p<sup>h</sup>ɔzɔŋbra (one’s younger brother), mɔmɔ (younger sister)-bra>mɔmɔbra (one’s younger sister) etc.

5. Usually in all cognates, adjectives are derived from verb root with the addition of prefixes. Examples may be cited from Boro: {gu-p<sup>h</sup>úr}>gup<sup>h</sup>úr (white), {gu-sú}>gusú (cold), {gu-dún}>gudún (hot), {gu-rúi}>gurúi (soft), {gu-bún}>gubún (thick), {gu-phún}>guphún (stout/fleshy), {guy-k<sup>h</sup>á}>guyk<sup>h</sup>á (bitter), {guy-duɪ}>guyduɪ (sweet), {guy-k<sup>h</sup>uɪ}>guyk<sup>h</sup>uɪ (sour), {guy-bán}>guybán (large/ more), {gi-der}>geder (big), {gi-lir}>gilir (heavy), {ge-p<sup>h</sup>e}>gep<sup>h</sup>e (about to be liquid), {ge-sén}>gesén (thin), {ge-bén}>gebén (simple, straight), {ge-seb}>geseb (narrow), {ge-seu}>geseu (decayed) etc. Sometimes adjectives are also made by suffixation, e.g. in Boro, Vb. p<sup>h</sup>ur-geu>p<sup>h</sup>urgeu (faded), Vb. zaraŋ >zaraŋ (reddish) etc. Suffixation of the morphological segment after the verb root is a nominal class of bound base. This system is similar to

Garó; e.g. {gi-pɔk}>gipɔk (white), {gɯt-sam}>gɯtsam (old), {gɯt-t<sup>h</sup>an}>gɯt-t<sup>h</sup>an (unripe), {gɯt-al}>gɯtal (new) etc. Dimasa system is also similar; e.g. {ge-sep}>gesep (narrow), {ga-saɔ}>gasəɔ (decayed), {ga-zam}>gazam (old), {ga-bai}>gabai (broken). Also, affinities are found in case of Rabha and Kokborok languages.

### **Abbreviations:**

Br. –Boro

G.-Garó

D.-Dimasa

Kb.-Kokborok

Rb.-Rabha

Vb.-Verb

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