CHAPTER- 2

2. The Morpheme

A morpheme is the minimal grammatical unit of a language. In Boro the word /thar\baj/ '(one) has gone' /\baj/ 'go' plus {-baj} 'simple past tense marker'. Similarly, the word /mansiph\uqr/ 'men' consists of two morphemes /mans|/ 'man' plus /p\uqr/ 'plural marker'. The convention followed for referring to morpheme is to use one of its morphs or shapes and to put between braces. So we can say that the word /\baj/ consists of {thar} and {-baj}. Similarly we can say that /mansiph|/ consists of {mans} and {-phr}.

A pair of examples may take from Assamese. In Assamese /gosdul/ 'the tree' consist of two elements /gos/ 'tree' {-dul} 'numeral classifier'. Similarly, /mekito/ 'the fly' consist of two elements /makhi/ 'fly' plus {-to}, 'numeral classifier'.

In both the languages, Assamese and Boro morpheme is an abstract unit of grammatical analysis.

2.1. Morph and Allomorph of Boro.

Morph is the smallest sequence of phonological units into which words are divided in an analysis of morphemes. Morph and Allomorph of Boro can be easily described in terms of dividing an utterance into grammatically significant elements smaller than words. For example, /basirama go\j zan\uq w\uq\z\uq\uq na/ 'Basiram does not like to eat betelnut'.
Can be segmented as follows:
basiram + a + goj + zanɐ + mʊzaŋ + mʊn + a
N. Nom. Case N. V.Tr. Adj V. Neg.

It may be mentioned here that no further division of these utterances into grammatically significant units is possible. Such segments are known as morphs. So, each of the segments mentioned above are morphs.

In Boro, plural indicating suffixes or singular - plural indicating suffixes are added to noun bases and some pronoun bases to denote more than one in number. To denote a singular number, no suffix is necessary; this may be stated as the absence of plural suffixes or having morphemic zero singular indicating suffix in respect of noun or pronoun bases. Plurality may also be expressed by other qualifying words that precede or follow the bases. Plural indicating suffixes are in complementary distribution with these qualifying words which include numeral formations, and a number of adjectival forms, such as {-gʊban}, {-bʊrzaŋ}, {-esebaŋ} etc. indicating quantity. In these contexts, noun bases (not pronoun bases) are interpreted to be plural forms either with allomorphic zero plural suffix or without any plural indicating suffix.

The relation between morph and allomorph in respect of plural morpheme in Boro is shown below with examples:

Plural indicating suffix morpheme: (-phʊr~ - sʊr~ - mʊn~ -φ)
- phʊr is added to the noun bases and pronoun bases which do not take -sʊr/, -mʊn/, -φ ; - phʊr is a common plural indicating suffix which has the widest range of distribution. Adjectival forms used as nouns may also take -phʊr ; sometimes this suffix is added to
represent plural in form, but singular in meaning in a socially honorific context of situation.

2.1.1. Noun bases indicating common names, general things, objects, species of beings take {-phəjr}

/mansipʰəjr/ ‘men’
/mosowpʰəjr/ ‘cows’
/nophəjr/ ‘houses’
/mawziphəjr/ ‘cats’

2.1.2. Third personal pronoun forms /bi/, /bəj/, /e~i/ etc. may take {-phəjr} to denote non-human beings and other things in general (contrast with {-səjr} to denote non-honorific human beings):

/bipʰəjr~ipʰəjr/ ‘those (non-human) things’
/bəjipʰəjr/ ‘those far off’.

2.1.3 Adjectival /geder/ ‘big’ used as noun and the noun base /bəraj/ ‘old man’ take {-phəjr} to mean honorific social relations as follows; the resulting formations are singular in meaning;

/gederphəjr/ ‘husband’s elder brother or wife’s elder sister’
/bərajphəjr/ ‘(my/your/his) father-in-law’.

{-səjr} is added to pronoun bases indicating ‘second and third personal non-honorific’ /nəŋsəjr/ ‘you all’ /bəsəjr/ ‘they’ -

{-mən} is added to pronoun bases, /nəŋθənəŋ/ ‘you honorific’ /bθəŋ/ ‘he honorific /nəŋθənəŋməŋ/ ‘you all honorific’ /bθəŋməŋ/ ‘they all honorific’

All added to noun bases indicating proper names:
/rammən/ ‘Ram and others’

/rupʰatʰimən/ ‘Rupathi and others’

{−Φ} is added to noun bases qualified by quantitative words:

/mansigə̃baṉ-gə̃baṉmansi/ ‘many men’, /mə̃sow burza/ ‘many cows’

To summerise, we can show the morpheme and allomorph in respect of Boro plural indicating suffixal morpheme as follows:

\{ Boro plural suffixal morpheme \}

\[-Φ\] [-phər] [-sər] [-mən]

2.2. **Morph and Allomorph of Assamese.**

Morphs are grammatically significant elements smaller than words. Here, smaller means no further divisions of the segments into grammatically significant units is possible. Morphemes and allomorphs are find out from morphs. Morphs are find out in analytical procedure by segmentation. After that the same meaningful morphs are classified. Thus it is analysed that whether there is any contrast among the classified morphs, that means applying to the same (identical or analogous) environment, they are in the position of contrasting their meaning or not. The non-contrastive similar bound morphs are taken into account within the same group and the group is named as morpheme. After going under the same morpheme, morphs are considered to be allomorphs.

The morph, morpheme allomorph of Assamese can be shown with
the help of an example given below:

**Morph** :

To show simply morph of Assamese we may have a simple assertive sentence below-

/ lörübaré potʰarət kʰeli ase/ ‘The boys are playing is the field’, can be segmented keeping their meaning as follows:

/lörə - bor - ə
potʰar - ot
kʰel - i
ase/

each of the segments of the words are morphs.

**Morpheme-Allomorph relation**

To show the morpheme allomorph relation we can cite another example from Assamese negative verb form with same examples below:

/ nokəj / ‘do not say’
/ nakʰəj / ‘do not eat’
/ nimile / ‘do not match’
/ nuxumaj / ‘do not enter’
/ nekʰele / ‘do not play’
/ noxowe / ‘do not sleep’

If we analyse the above mentioned data the Assamese negative morpheme we get as:

nə - kəj / nəkəj /

nə - kʰəj / nakʰəj /
It is seen from the above data that verb form of the negative morpheme has changed into different form assimilating with the preceding vowel of the verbs and become \( \{na\}, \{ni\}, \{nu\}, \{ne\} \) and \{no\}. Their use is complementary and definite, on the other hand there is no contrast in meaning among them. That is why, they are brought under same group. The group may be titled as ‘negative group’. Or among the negative forms whose use is having no restriction or in frequent use (here it is /no/) may named the unit. That is why the morpheme is named as \{ Assamese negative \} or \{no\} and the allomorphs are \[na\], \[ni\], \[nu\], \[ne\] and \[no\]. The relation among them may be shown as:

2.3 **Defining of the Morphemic Classes.**

Morphs can be devided into two types according to their meaning: 1) free morphs and 2) bound morphs. A free morph is one which can be use as a word or a parts of speech by itself. A bound morph, on the other hand, is one which can only appear in the structure of a word in conjunction along with at least one other morph; it can not be used as a word or parts of speech by morph which functions sometimes as free morph and sometimes as bound
morpheme. This kind of morpheme named as sub-root morpheme by Dr. Golok Ch. Goswami.

To clarify the above mentioned thing we may take two parts of speeches, one from Assamese and another from Boro.

/ manuhkeizɔnmɔne / ‘some people’- Assamese
/ abadmaographɔr / ‘cultivators’- Boro.

If we segment the above mentioned two parts of speeches we will get the following segments -

1. / manuhkeizɔnmane / : manuh -kei -zɔn -man -e
2. / abadmaographɔr / : abad - maogra -phɔr.

On the above mentioned segments we have got (i) manuh (ii) -kei (iii) -zɔn (iv) -man and (v) -e these five morphs. Among these five only (i) manuh ‘man’ can express meaning independently. On the other hand (iii) -zɔn (iv) -man and (v) -e morphs do not possess their independent meaning.

Sometimes the morph (ii) -kei can be free morph or it can be used as free morph with the help of some bound morpheme.

For example -

/ mok keikɔnman kitap dia / ‘give me some books’. Here in the word / keikɔnman /; / kei / is free morph. This is the opinion about sub-root morpheme of Dr. Goswami.

Thus, from the example no.2 above from Boro / abadmaographɔr/ in this parts of speech the morphs are (i) /abad/ ‘cultivation’ (ii) /-maogra/ ‘doer’ (iii) /-pʰɔr/ ‘plural marker’. The morph (i) /abad/ is free, because it is having its independent meaning. On the other hand (ii) /-maogra/ and
(iii) /-pʰwɾ/ do not have their own meaning. Therefore the morph (i) /abad/ is
free morpheme and (ii) /-maogra/ and (iii) /-phwɾ/ both are bound morphemes.

Again the free morphemes is devided into two according to their
nature.

1. Declinables and
2. Absolute or indeclinables.

The morphemes which are not fit to use as a parts of speech without
help of other bound morphemes, that kind of morphemes are declinables,
and the morphemes which can be used in a sentence without help of other
bound morphemes or usually used in the sentence freely is called indeclinables
or absolute (root) morphemes. Of course in this kind of divisions of free
morphemes we have considered the characteristics of Indo-Aryan origin
languages including the Boro language though it is not under Indo-Aryan
but Sino-Tibetan language family. Free morphs (declinable and indeclinables)
on the other hand in both of the languages, may be called as root morphemes.

On the above mentioned two parts of speeches / manuh -kei -zɔn -
man -e / and / abad -maogra -phwɾ /; / manuh / and / abad / taking as a base
/-kei/, /-zɔn /, /-man / and /-e / and /-maogra / and /-phwɾ / all these bound
morphemes are added. So, /manuh / and / abad / may be called as root
morphemes.

Again, the declinable roots may be devided into three types -
(i) substantive root (ii) verbal root and (iii) nominal verbal root or noun root.
absolute or indeclinables are also can be included to the root morphemes.
Because, sometimes some definitives may be added to them. For example in
Boro -

/ obla / ‘if’ can be used as follows:

/bijw p'r'ajwbla aŋ t'angwən /
he if comes I shall go
‘If he comes I shall go’

/hor zajwbla əŋə p'əip'ina /
night if occurs we will not return
‘We shall not return at night (if occurs)’.

On those sentences along with indiclinable {-bəj} (bound morpheme) may be added and the word becomes / oblabəj / ‘although’.

The bound morphemes are also can be divided into two according to their function (i) Derivation and (ii) Inflection. In both the languages, Assamese and Boro the bound morpheme which are added beforehand or along with (right hand) the root morpheme and creates new words, that kind of morpheme are called derivational and the morpheme which are added to beforehand and right hand to the root morpheme and shows relationship to other parts of speeches of the sentence and creates a class of word from other class that kind of bound morpheme are called inflectional morpheme.

For example -

(i) Assamese : / bidexi / - ‘foreigner’
   bi -dex -i

(ii) Boro: / nosim / ‘to (one’s) house’
   -no -sim
   / t'həndəŋə/ ‘(one) has gone’
   t'həŋ-dəŋə
On the above mentioned example no.(1) from Assamese {bi-} and {-i} bound morph is added to beforehand {bi-} and to the right hand {-i} along with the free morph / dex / 'country'. In the example no. (2) from Boro, {-sim} and {-dəɳ} are added along with (righthand) the free form /nə/ ‘house’ and /thəŋ/ ‘go’ and changed their form. So all of them are inflections.

Again naming the bound morphemes as affix, according to their used with free forms, are devided into three. They are (i) Prefix (ii) Infix and (iii) Suffix. For example we have to see the example no. 1 cited above bi- is prefix and, -i, -sim and -dəɳ are suffies. Examples of so called infix are not available in both Assamese and Boro language.

To show the example of infix we shall have to take help of other languages like Tagalog, Arabic, Combodian, Sudanese, Sanskrit etc. We can cite one example from the Arabic language

/qatl/ 'murder’ from the root marpheme we get different inflected words where infixes are available

/qatala/ ‘he killed’ (-a-and -a-are infixes)
/qutila/ ‘he was killed’
(-u-and -i- are infixes)
/qitl/ ‘enemy’ (-i- is infix)

We can cite another example of infix from the Tagalog language
/gulaj/ ‘green vegetable’
/ginulaj/ ‘green colour’

g-in-ulaj (here -in-is infix)
The Bound morphemes have got another division also which is called the zero morpheme. This morpheme is identified with the sign of 'Ø'.

We can cite a suitable example in respect of the zero morpheme of both Assamese and Boro language from Accusative case.

The nouns which are directly affected by the action of the verb is called accusative case. The accusative case is marked by {-Ø} which has two allomorphs {-k} and {-ok} in Assamese. {-Ø} occurs when the object is inanimate and {-k} and {-ok} occur when the object is animate.

For example -

1. /mʊdhu-e kazʊlik besile/ 'Madhu sold the surple complexion cow'
2. /xiṭa-i kɔlakʰetɾo-Ø dekʰise/ 'Sita sa saw the Kalakshetra'
3. /make lɔrato-k marile/ 'Mother had beaten the boy'
4. / baghe manuh- Ø khale / 'tiger ate the man'

It may be noted that though /manuh/ in sentence (4) is an animate noun, it functions like an inanimate one, just like a food item, lifeless and devoid of any 'will'. So it has obtained accusative case form in {-Ø}. Thus, all consonant final inanimate objects realise their case in {-ɔk} and vowel final ones in {-k} in Assamese.

Similarly, in Boro the accusative case marker is {-kʰou}, which has a Ø (zero) realisation also.

Example:

1. /aŋ mansi-Ø nudaŋ/ 'I have seen (the) man'
2. /biju ŋulʰam-Ø zajʊ/ 'he eats rice'
One the two examples above in no. (1) the word /mansii/ and on the example no. (2) /əŋkʰam/ have got the Ø (zero) accusative realisation like Assamese examples cited above.

Moreover, from the analytical point of view the bound morphemes are divide into two (i) continuous morpheme and (ii) discontinuous morpheme.

The morphemic classes which are discussed on the above can be shown with the help of line diagram as follows:

2.4 Nouns in Boro and its classes.

In the discussion of morphology in terms of nouns in Boro may be discussed in three heads under nouns or nominal groupas

1. Substantives or Nouns
2. Pronouns
3. Numerals, but in this discussion only nouns and nominal affixes shall be discussed. In so called traditional Boro grammars nouns are classified as follows -

2.4.1. Common noun (/phələr dintʰigrə muŋма/) 

Which indicate common things, objects etc. For example,

/mansi/ ‘man’ /məsou/ ‘cow’

/hazu/ ‘hill’ /dəima/ ‘(big) river’
2.4.2 Material noun: Which indicates different names of materials are called material noun in so called Boro grammar, it is /mua dintʰigra muŋma/ in Boro.

For example -
/daŋ/ ‘water’  /bar/ ‘air’
/ha/ ‘land’  /maj/ ‘peddy’
/si/ ‘cloth’  /no/ ‘house’ etc.

2.4.3 Proper noun: Which indicate proper names etc. it is /muŋ dintʰigra muŋma/ in Boro.

For example -
/satʰiram/ ‘Satiram (name of person)’
/abdul/ ‘Abdul (name of person)’
/himaloj/ ‘The Himalaya’
/gonga/ ‘The Ganges’

2.4.4 Abstract noun: The noun which shows the abstract or quality etc. is called so. In Boro it is /gun dintʰigra muŋma/

For example -
/guŋtʰar/ ‘holy’  /guŋgu/ ‘clear’
/lazisula/ ‘(one) who is having the nature of shyness (masculine)’
/dukʰu/ ‘sorrow’
/mq dqǐ/ ‘tear’ etc.

2.4.5 Verbal noun: The noun which indicates the name an action is
called verbal noun. In Boro it is /haba dinthigra murjma/

For example,

/undunaj/ ‘sleep’
/mqsanaj/ ‘dancing’
/zanaj/ ‘eating’
/thabainaj/ ‘walking’ etc.

2.4.6 Collective noun : The noun which indicates the collection or a collection of class of noun is called so. In Boro it is /zothaj muηma/

For example -

/apb at/ ‘organisation’
/hanza/ ‘group’
/mela/ ‘fair’ etc.

On the other hand the nominal group consisting of substantives or nouns, pronouns and numerals has the ability to take the principal nominal suffixes indicating case relations and some prepositional relationships which are added to their bases. The nominal group of structural class is formed with nominal bases plus nominal affixes. Noun bases are capable of taking principal nominal suffixes and a few secondary noinal affixes indicating singular-plural contrasts, masculine-feminine differentation and nominal terminating suffixes.

There are a large number of noun bases which are simple, i.e. monomorphemic and monosyllabic; polysyllabic and polymorphemic noun bases are comparatively fewer in number. Some examples of monosyllabic and monomorphemic noun bases are :
Noun bases having more than one syllable are sometimes analysable as a derived formation of nominalising affix plus bound noun base. There are different types of nominalising derivational affixes. Mainly there are three types:

1. Personal pronominal prefixes to bases indicating social relationship etc.

2. General nominalising affixes (non-personal and non-pronominal),

3. Stem-compounds or combination of bases.

2.4.7 With personal pronominal prefixes added to a number of bound bases of human relationship etc.:

(i) as first person pronoun relation indicator /a~ am~/, (ii) as second personal pronoun relation indicator /nqm~ nq~ nq~/ and (iii) as third personal pronoun relation indicator /bi~ phi~/

Example,

Along with the bound noun base /pʰa/ ‘father’

/apʰa/ ‘my father’

/nqmpʰa/ ‘your father’

/bipʰa/ ‘his father’

/pʰipʰa/ ‘one’s father’

/ada/ ‘my elder brother’
/numda/ ‘your elder brother’
/bida/ ‘his elder brother’

(-da bound noun base ‘brother’)

There is a series of personal pronominal prefixes to noun bases of relationship.

2.4.7.1 First personal prefixal morpheme may be described as \{a - ~ am - ~Ø - \}; these allomorphs are prefixed to bound and free noun bases denoting human social relationship.

a - : is added to bound noun bases with consonantal initial (onset)

*Example*: /ada/ ‘my elder brother’

am - : is added to noun bases with vowel onset.

*Example*: /amaj/ ‘my maternal uncle’

Ø - : is added to noun bases denoting relationship /(ənį) gumąj/ ‘(my) elder sister’s husband’; /(ənį) baząj/ ‘(my) elder bother’s wife’.

2.4.7.2 Second personal pronominal prefixal morpheme may be represented by these allomorphs : \{num - ~ num - ~ ną - ~ Ø-\}

num - : to bound noun bases with consonantal initials other than labials (/ ph, b, m /) and denti- alveolar / th / /numda/ ‘your elder brother’/numgąj/ ‘your younger brother’

num - : to bound noun bases with aspirates / ph, th / and vowel initials;

*Example*: : /numpha/ ‘your father’

/ numbow/ ‘your grand father’.

ną - : to bound noun bases with / m/ initial; ną- varies with num-

*Example*: /nąmadąj/ ‘your uncle’
Ø -: to all other free noun bases that occur in the second personal
pronominal context.

Example:

/(nəŋni) bisi / 'your wife'

2.4.7.3 Third personal pronominal prefixes have three allomorph:

bi - ~ phi - ~ Ø-

bi- : to all bound noun bases in definite or particular context.

Example,

/bima / 'his mother'
/bida / 'his elder brother'

phi- : to a limited number of bound noun bases with voiceless aspirate
onset in indefinite or general context.

Example,

/phipha / 'one's father'
/phisa / 'one's child'

Ø- (zero): to all free noun bases that occur in the third personal
pronominal context.

Example,

/(bini) ləgə / 'his friend'
/(bini) hinzaw / 'his wife' etc.

2.4.8 To indicate human (outer) limbs first prefix and the later one is to
indicate (inner) limbs of body.

/athη/ 'leg'
/akʰaj/ 'hand'
2.4.9 There are noun bases which take a number of bound elements after them. These elements appear to be contracted from noun bases which are used as free forms also.

i) Free noun base plus found form:

/doljma/ ‘big river’

/noma/ ‘big house’

ii) Free noun base /mo|j/ ‘animal’ plus bound morphemes of different classes; of course it has at least two allomorphs as mʊ- ~ mu - as derivational prefixes.

/mʊj/ ‘animal’ (also ‘dear’ in general)

/mʊjder/ ‘elephant’

/mʊphur/ ‘bear’

/mʊphow/ ‘iguana’

2.5 Nouns in Assamese and its Classes.

Traditional grammatians defined Assamese nouns in terms of meaning, as forms referring to names of person, place, things, idea etc. Structuralists wanted to define nouns only in terms of inflection, as forms inflected for Gender, Number, Case and Deixis. Both the definitions work
Fairly well. But they do not capture the total characteristics of the nouns. We also recognise Assamese nouns by a set of co-occurring forms that signal them which are popularly known as Determiners. Any form in Assamese that occurs in the environment of \{Numerical + Determiner\} Adj........, Or, Demonstrative \{............ + Determiner\} Adj. is a noun. The following example could be seen.

/tini + ɔɔni d'unija soali/ ‘three beautiful girls’.
/x'ou kitap + kʰɔn bʰal/ ‘that book is good’

within noun phrase, nouns are modified by adjectives attributively or predicatively.

We also recognise Assamese Nouns in terms of the derivational or inflectional morphemes. Let us now look at two examples of derivation; e.g.

/xo-ɔɔn/ ‘sleeping’
/zə - a/ > /zoa/ ‘going’ as in
/ɔha zoa ˈnai/ ‘there is no mutual visiting’

There are nouns and they contain derivational morpheme \{-ɔɔn\} and \{-a\}. Let us now consider an example of inflection; For example,

/mɔi pɔtʰar -ɔɹi ˈzaɔ/ ‘I go to field’

Here /pɔtʰar/ ‘field’ is identifiable as a noun as it contain the inflectional morpheme \{-ɔɹi\} ‘to’.

2.6 **Pronouns in Boro.**

Pronouns under the broad noun class of words. Pronouns deserve to be described as a separate class of words in Boro too, because of its
manifestation of person. Boro pronouns could be viewed from the point of following hierarchical classification.

\[
\text{Pronoun} \\
\downarrow \\
\text{Personal pronoun} \quad \text{Non-personal pronoun} \\
\downarrow \\
\text{Proximate} \quad \text{Near proximate} \quad \text{Remote.}
\]

2.7 **Pronominal Adjectives in Boro.**

The peonominal adjectives are those words which shows distinction among the nominal words.

Most of the pronominal adjectives are generated from pronouns. Examples may be given as follows:

/\textit{bi}/; /\textit{be}/; /\textit{b\&ja}/ ‘that’ as in /\textit{be gof’oha bipha g\&ja}/ ‘this boy does not have father’

/\textit{b\&ja}/ ‘that’ as in

/\textit{be gof’oha bipha g\&ja}/ ‘this boy does not have father’

/\textit{b\&ja}/ ‘that’ as in

/\textit{b\&ja}/ ‘that’ as in

2.7.1 /\textit{bobe}/ ‘which’; ‘what determinatively’ e.g.

/\textit{na\&eta} _bobekhowa nagird\&eta}/ ‘Which are you (honorfic) searching for?’

/\textit{b\&ja}/ ‘where’; ‘in what (indefinite)’ e.g.

/\textit{na\&eta} _bow t\&eta}/ ‘Where will you (hon.) go?’

The adjectival distribution of pronouns have restricted forms, usually the nominative (general) singular forms are used. e.g.

/\textit{sw\&} _mansini no be}/ ‘Which man’s house (is) this?’

/\textit{na\&eta} _ma ba\&ra bung\&eta}/ ‘What message will you speak?’
2.7.2 /bese/ ‘how much’; ‘how many’
e.g. /aŋ besebaŋ zabawŋ/ ‘how much (definite) shall I eat again?’
/ŋəŋəŋ bese raŋ naŋəŋ/ ‘how much money you need?’

2.8 Pronouns in Assamese.
Pronouns under the broad noun class of words. Pronouns deserve
to be described as a separate class of words because of its manifestation of
person. Assamese pronouns could be viewed form point of folowing
hierarchical classification.

- Pronoun
- Personal pronoun
- Non-personal pronoun
  - Proximate
  - Near proximate
  - Remote

2.9 Pronominal Adjectives in Assamese

The pronominal adjectives are those words which shows distinction
among the nominal words.

Most of the pronominal adjectives are derived from pronouns.
Their categories may be mentioned as -
{i-}, {xi-}, {zi-}, {kon-}.

2.9.1 /i/ ‘this’ /ei/ ‘this one’ /ei-a/ this one (particular and proximate)
/ene/ ‘like this’; /iman/ ‘this much’ are generated from pronoun/i/.

2.9.2 /xi/ ‘he’; /xei/ ‘that’; /xei-ja/ ‘that (definite and remote)’, /xəu/
‘that (remote)’; /xəu-a/ ‘that (definite, remote)’; /ximan/ ‘that much’ are
generated from pronoun \{xi\}

2.9.3 /zi/ ‘which’; /xei/ ‘which (definitely)’; /zene/ ‘as such’, /xeneba/ ‘like’ /xenekua/ ‘as’ /ziman/ ‘that much’ are generated from pronoun stem \{zi\}.


2.9.5 Over and above these some other pronominal adjectives are /apon/ ‘you’; /cinja/ ‘other’; /an/ ‘other’; /xokolo/ ‘all’ /atai/ ‘all’ /kisu/ ‘some’ etc.

2.9.6 Pronominal adjectives are always precede the noun. The nominal forms are always used and sometimes it may be silent.

2.9.7 Pronominal adjectives are used both numbers except some pronouns such as /eija/, /xeija/, /xowa/, /xei/, /kei/, /zeneba/, /xokolo/ /kisu/, /kisuman/.

2.9.8 When the pronominal adjective is in plural form its nominal form occurs in singular form. Such as -

/ene la rora/ ‘this (kind of) boy,
/enebilak la rora/ ‘this kinds of boys’

2.10 Adjectives in Assamese.

In Assamese, adjectives are generally considered under the broad class of nouns. Adjectives could be used both attributively and predicatively. When adjectives are used attributively they precede the noun, they qualify; for example -
Sometimes adjectives are used predicatively, that is the adjectives follow the noun; for example -

/pulto roqa/ ‘that flower (is) red’
/taorazan okho/ ‘the boy (is) tall’

Adjectives do not show any gender or number distinction. They do not undergo inflection for case too.

2.11 Adjectives in Boro.

In Boro adjectives are generally considered under broad class of nouns. Adjectives could be used both attributively and predicatively. When adjectives are used attributively they predicate the nouns, they qualify; for example -

/be houasaja mazan/ ‘this boy is good’
/be hinzaosaja gazri/ ‘this girl is bad’

Sometimes adjectives are used predicatively, that is the adjective follow the nouns. When adjective follow the nouns the case morpheme or plural morpheme, if any, is placed on the last constituent adjectives and not on the nouns. The following example could be seen.

/bijua gazri bathra/ ‘this is a bad voice’
/bijua sase somaina hinzao/ ‘this is a beautiful woman’

Adjectives do not show any gender distinction in Boro.
2.12 The Preposition and Postposition.

Boro does not have preposition. It has only postposition of various case functions. Generally the noun stem obtains the case forms before prepositions are added to. In other words postpositions in Boro are like function words. The following examples could be seen.

/bipʰaŋnipʰraj/ ‘from tree’
/no siŋao/ ‘inside the house’
/tebulni gahajao/ ‘under the table’
/lamani seraŋ/ ‘by the side of the road’.

2.13 Conjunction

Boro has a limited number of particles that conjoin or disjoin words or phrases of sentence. They are functionally very much significant. Given below are some examples -

/gusu ara gudun/ ‘hot and cold’
/nun ara aŋ than ɡaŋ/ ‘I am and you will go’
/bija phakgan naŋaj aŋkʰam zaja/ ‘he will come but don’t eat rice’
/gukha ara gaŋdun/ ‘sour and sweet’
/ŋ bikʰow linhordan man, teobu bija phakʰaj/ ‘I called him, still he did not come’.
/biŋ eba bini phohbaja thanɡun/ ‘he or his younger brother will go’
/tʰap tʰaŋdu oblasu mánɡun/ ‘(please)go quickly then you will get’
In addition to these conjunctions underlined words on the above sentences a considerable number of pronouns and adverbs may function as conjunctions; e.g. /zebla/ ‘when’, /zeraw/ ‘where’ / zerawbu/‘where also’,/ zerei/ ‘as’ etc.

2.14 Concluding Remarks.

2.14.1 From what has been examined above, it could be conveniently summed up that both the languages have the same content classes of words Noun, Pronoun, Adjective, Verb and Adverb and structural class of words such as Determiner, Auxiliary, Qualifier Postposition, conjunction and emphasis morpheme.

2.14.2 The occurrence of the adjective in the noun phrase very in the two languages. While numerical and adjectival occur before the noun in Assamese, they occur after the noun in Boro. Their phrase structure could be outlined as under:


Bodo : Adj. N {D + Num.}; or Dem. N. Adj.

2.14.3 Another interesting distinguishing feature in Boro is that the Adjectives and Adverbs also behave like verbs, i.e., they participate in verbal inflection. This feature is completely unknown in Assamese. Of course, some verbs are derived by suffixation from adjective stem in Assamese.

2.14.4 The Kinship terms behave differently in the two languages. Some distinctive marks are used with Assamese kinship terms to show relationship with different persons. This feature is completely absent in Boro, where some forms are used for showing relationship with all persons.
2.14.5 Unlike Assamese the personal pronouns in Boro do not show in rank distinction. This holds good for both second and third person. Besides, unlike Assamese the near versus proximate distinction of pronoun also does not exist in Boro.

2.14.6 Both Assamese and Boro have post positions. But unlike Assamese, Boro does not have post position. Boro has a large number of emphasis morphemes and their uses are comparable. Assamese Conjunctions are many but Boro has only a few, some are loan from other languages like Assamese and the functions of conjunctions may be replaced by the use of terminating suffixes and subordinate clauses in a number of class.\(^4\).
Notes and Explanations