PART III.

APPENDICES AND SPECIMEN.
Appendix I

* Onomatopoeic and Echo-words in Kamrupi.

1. In the development of languages linguists have put forward many theories. Amongst them the Bow-Wow or onomatopoeic theory supposes that objects are named after the sounds they produce. Thus "coo coo in English, or miaou in Chinese, are clearly the sounds produced by the animals".¹ In Hindi cat is called ayān as it makes sounds like ayān - ayān. Similarly the horn of a motor car is called bhōpū as it produces a sound pō - pū.² In Kamrupi the cat is called ațn, meukri mekri [māekri]. The Kamrupi word for a musk rat is sikā, which seems to come from its sound sik - sik. Similarly the words sek - seikā, a kind of bird, or huda, a kind of bird, seem to be onomatopoeic in origin. It is also to be noted that in calling or driving away different animals some onomatopoeic words are used differently. For example kur - kur is used for calling the puppies. The word for dog is kukur. Oh - Oh is used for calling the dogs. In this way hor - hor and suh - suh are used to drive away cows and goats respectively.

Apart from these there are a large number of expressions used in day-to-day speech in which sound and sense are united 'in a marriage union'. These words present before us such a picture which no equivalent word can do. They may be used as a verb, adverb, noun or as an adjective. With the addition of suffixes - ā, - nā or - iā, the adjectival sense is indicated. With - ē and - sni the sense of a noun is implied. With - s adverbial sense is indicated. With the verbal affixes the expressions may be used as verbs. For example:

kin - kin - ā belhrān 'a mild shower'.

1. Elements of the Science of Language - by Dr. Taraperewala.
2. Samanya Bhasa Vijnan - by Dr. B. R. Saksena.

* This paper has been published in Indian Linguistics. Vol. 17. (1957)
kheg - kheg - iā > kheg - kheiga 'peevish'.
sāp - sāp - nā pāni 'very shallow level of water'.
dhar - phar - i > dhar - pheri 'struggling in agony of mind or body'.
pir - pir - eni 'a slight tickling sensation'.
keg - keg - e nāthkibi 'do not be annoying like barking of a dog'.
xi mek khes - khes - bā dhoissi 'he has begun to annoy me' (by repeatedly asking something).
bis - bisā - i > bis - bisei 'gives itching sensation'.

2. These onomatopoetic words also carry different sets of meaning:

(i) the nature of an object, e.g.
    phir - phirā kāpur 'thin cloth'.
    met - meitā bhār 'a heavy load'.

(ii) the nature of a colour, e.g.
    tik - tikā rāgā 'very red'.
    kis - kisā kalā 'very black'.

(iii) the different kinds of physical indisposition, e.g.
    tīn - tīni 'feeling of headache'.
    sek - deki 'the burning sensation of a wound'.
    xur - xuri 'the itching sensation of the nose'.

(iv) loneliness, thickness etc, e.g.
    keg - keiga 'lonely'.
    ghit - mitā āndhār 'thick darkness'.

3. The onomatopoetic words are formed in two ways. In one (A) the first element is repeated and in the second (B) in the second part the first consonant
is changed. But the change of the consonant is not predictable as in the case of echo words (cf. § 4). Again unlike the echo-words none of the elements or parts constituting the words carry any meaning independently. Below a list of such formation is given.

(A)

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Word 1</th>
<th>Word 2</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-i:i-</td>
<td>keş - keşi</td>
<td>'cry of a dog when beaten or cry of a child'.</td>
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<td></td>
<td>kal - koli</td>
<td>'sound of a current or of the belly'.</td>
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<td></td>
<td>khas - khosi</td>
<td>'hastiness'.</td>
<td></td>
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<tr>
<td></td>
<td>khes - khesi</td>
<td>'annoyance'.</td>
<td></td>
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<tr>
<td></td>
<td>gir - giri</td>
<td>'sound of indigestion of the stomach'.</td>
<td></td>
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<tr>
<td></td>
<td>ghar - ghorari</td>
<td>'sound of a wheel or of throat'.</td>
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<td></td>
<td>ghur - ghorari</td>
<td>'conspiration'.</td>
<td></td>
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<tr>
<td></td>
<td>ghen - gheni</td>
<td>'teasing of a child for something'.</td>
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<td></td>
<td>tah - tohi</td>
<td>'bursting pain of a boil'.</td>
<td></td>
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<td></td>
<td>dap - dopi</td>
<td>'blustering'.</td>
<td></td>
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<tr>
<td></td>
<td>dham - dhomi</td>
<td>'blustering'.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>phar - phori</td>
<td>'burning sensation as from friction'.</td>
<td></td>
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<tr>
<td></td>
<td>bis - bizi</td>
<td>'itching sensation'.</td>
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<tr>
<td></td>
<td>bhêt - bhuti</td>
<td>'sound of the stomach due to indigestion'.</td>
<td></td>
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<td></td>
<td>rap - ropi</td>
<td>'keen feeling of hunger'.</td>
<td></td>
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<tr>
<td></td>
<td>hir - hiri</td>
<td>'the rearing sound of clouds'.</td>
<td></td>
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</tbody>
</table>

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<thead>
<tr>
<th>Vowel</th>
<th>Word 1</th>
<th>Word 2</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-i:i-</td>
<td>gal - goilä</td>
<td>'loud as of voice'.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kou - kouïa</td>
<td>'very hot as of water'.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ghen - gheina</td>
<td>'very small as of fish'.</td>
<td></td>
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<tr>
<td></td>
<td>señj - seinga</td>
<td>'very hot, burning'.</td>
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</tbody>
</table>
(175)

sou - souiä 'liquid, watery'.
zar - zoirä > sazzoirä 'dry'.
thaŋ - theiga 'tall as a tree with a few branches'.
tāl - tuilä 'ripen'.
dhak - dheikä 'very white'.
pən - pelnä 'paste-like'.
phur - phuirä 'light'.
bhak - bheikä 'a man who speaks loudly'.
leŋ - leiŋä 'tall and thin'.
xut - xultä 'restless'.
hal - heillä 'frank, cut-spoken'.

- ā :
sir - sirä > sissirä 'shallow water'.
sil - silä 'cleansed'.
māi - muïä 'polite'.

- eni : pit - piteni 'jealousy'.

- i :
kal - soli 'feeling of hunger'.
dag - megí 'a sense of uneasiness due to extreme heat'.

- iä :
ghat - suitä 'dwarfish'.
sat - boitä 'restless, smart'.
sat - phoirä 'restless, smart'.
lar - pheirä 'unsteady, slack'.

...
4. The echo-words are those in which a word is 'repeated partially and the idea of et cetera and things similar to or assimilated with that, is expressed'. The first part of these words carries meaning and is used separately; while the second part has no meaning independently. Like the standard Assamese Kamrupi also substitutes the first consonant by s - in the second part in the formation of these echo-words. For example:

- **ghar - sar > ghassar** 'house and similar things'.
- **gharā - sarā** 'horse and the like'.
- **sās - sās** 'fish and the like'.
- **mad - sad** 'wine and the like'.
- **sithe - sithe** 'sweetmeat and the like'.
- **kāpur - sāpur > kāpussāpur** 'cloth and the like'.
- **khorī - sori** 'fuel and the like'.
- **gākhīr - sākhīr > gākhissākhīr** 'milk and similar things'.
- **dāt - sāt** 'teeth and the like'. cf. Bg. dāt - tāt.
- **sui - sui** 'fire and the like'.
- **lem - sem** 'lamp and the like'.
- **rod - sod** 'sunshine and the like'.

If the original word begins with s - , the echo-word takes on t - , e.g.

- **sāti - tāti** 'lamp and the like'.
- **sāh - tāh** 'tea and the like'.
- **seni - teni** 'sugar and the like'.

In this connection the following Kānñāḍā formations may be seen:

- **haṇḍa - hampalu** 'fruits and other things'.
- **anku - ḍonku** 'śig - ṣag'.
- **nela - gilā** 'floor and the like'.
- **tuppa - gippa** 'ghee and the like'.