

# CHAPTER -1

## INTRODUCTION

### 1.1. Origin and Geographical boundary of Bodo

Bodo is the name of a language as well as community. It is one of the major tribes of North-eastern India. Racially, they belong to the Mongolian group and their language belongs to the Tibeto-Burman branch of the Sino-Tibetan language family. The Bodos are recognized as a plain tribe according to the Sixth Schedule of the Indian Constitution. The people call themselves as Bodo or Bodo phisa (son of the Bodo).

According to G. A. Grierson (*Linguistic Survey of India Vol-III, Part-II*, 1903: 1) the generic name '**Bodo**' was first applied by B. H. Hodgson. Grierson further said that the exact sound may be better represented by spelling **Bâḍâ** or **Bârâ**. According to S. K. Chatterji (1951) and Kalaguru Bishnu Prasad Rabha, the word 'Bodo' is derived from the word 'Bod' which means "land or country". According to R. M. Nath (1948: 15) "when Buddhism spread in to the Bod countries, especially the southern part, inhabited by the Buddhist Lamas, was known as Bsti (La-mas) Bod and later on it transformed into Bsti Bod-Tibod-Tibet". A renowned writer Kameswar Brahma (1998: 13) has also mentioned that, the word '**Bod**' is supposed to mean as a homeland. It is also said that there were many parts of the country known as **Hor Bod**, **Kur Bod**, etc. The inhabitants of **Bod** country are known as the **Bodo Phicha** or **Bodocha** or **Borosa**. **Bod** means land or country and **phicha** or **cha** means son or children. Hence the Bodo people are considered as the children of the Bod or country.

S.K. Chatterji (1951) identified that the Bodos are the Kiratas and Mongoloids. According to him, “the Bodos who spread over the whole area of the Brahmaputra valley and North Bengal as well as East Bengal forming a solid *bloc* in North-eastern India. They were the most important Indo-Mongoloid people of Eastern India, and they form one of the main bases of the present-day population of the tracts.”

W. W. Hunter (1886: 63) identified that the Tibeto-Burman people belong to the Mongolian race. He writes further that “the early people of India belong to three great stocks, known as the Tibeto-Burman, the Kolarian, and the Dravidian. The first stock is Tibeto-Burman tribes, clings to the skirts of the Himálayas and their north-eastern offshoots. They crossed over into India by the north-eastern passes, and in some pre-historic time had dwelt in central Asia, side by side with the forefathers of the Mongolians and the Chinese. Several of the hill languages of Eastern Bengal preserve Chinese terms, others contain Mongolian. Thus, the Nágás of Assam still use words for *three* and *water* which might almost be understood in the streets of canton.”

Rev. Sidney Endle (1911: 3) identified the Bodos as Kachāris (Baḍa), and the Kachāri (Baḍa) people belong to the Mongolian race and their original home is Tibet and China. He writes “the origin of the Kachāri (Baḍa) 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, by physical feature and general appearance of Bodo they approximate very closely to the Mongolian type; and this would seem to point to Tibet and China as the original home to the race.”

Dr. Anil Boro (2010: 6) also observed that “the original homeland of the Bodos should be North Western China or between the head waters of the Hoang Ho and the Yang-tsze kiang.” Renowned writers B. N. Bordoloi, G. C. Sharma Thakur and M. C. Saikia (Tribes of Assam, Part-I, 1987: 1) jointly view that “The Bodo-Kacharis of Assam is a branch of the Great Bodo Group of the Indo-Mongoloid family falling within the Assam-Burmese linguistics section.”

The Bodos are known by different names in different places and times. They were called *Kiratas*, *Asuras* and *Danavas* and so on by the neighbouring Non-Mongolian people. The Bodo people who live in the Northern part of West Bengal, Nepal and Goalpara district of Assam are called Mech as once they settled in the river bank of Mechi. In Brahmaputra valley also, the Hindu Assamese speakers and the speakers of other linguistic communities address them as Kachari or Boro-Kachari.

Sir Edward Gait (2008:229) said, “the Bodos are the Kachāris, may perhaps be described as the aborigines, or earliest known inhabitants of Brahmaputra valley. They are identical with the people called Mech in Goālpāra and North Bengal. These are the names given to them by outsiders. In Brahmaputra valley the Kachāris call themselves Bodo or Bodo fisā (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-300).” Satyendra Nath Mondal (2011: 48) said that “The kacharis were probably the oldest inhabitants of the Brahmaputra valley. They are known as Mech in Goalpara and North Bengal though Kachari and Mech are conferred by outsiders. In the Brahmaputra valley the Kacharis call themselves Bodo or Bodo-Fisa (son of the Bodos).”

Liladhar Brahma said (Religion and Dances of the Bodos, 2003: Pp-1) “The ancient history shows that Bodos were powerful rulers not only the North-Eastern India but in Moran District of Nepal and Rongpur district of Bangladesh also.”

Regarding identity and domination of the Bodo people, K. L. Barua’s writing ‘*Early History of Kamrupa*’ (1966: 14) where he said that “Mongolians were described to be the Kiratas in the Mahabharata and other Hindu scriptures like ‘Kalika Puran’ and ‘Yoginitantra’. He goes on observing further that during the time of the Mahabharata war or even earlier, the Bodo-tribe constituted the Bulk of the population of the Assam Valley, Northern and Eastern Bengal and the surrounding and intervening Hills.” The powerful kings of the Bodo race are *Ghatak, Ban, Bhaskar* ruled this whole vast area, after them, the descendent of Bodo king ruled here with the name of different dynasty till Ahom kingdom become powerful, and lastly British ruler annexed this kingdom to their empire.

Historian Pratap Chandra Choudhury (1987) noted that “The origin of the word Assam is probable that the name was first applied to the land by the Bodos, a Tibeto-Burman people, as it may be derived from a Bodo formation like **Hā-com**, meaning low land.” Further he mentioned about occupying area of the Bodo group. He said that “The Bodo group includes the most numerous tribes, occupying not only the hills but also found spread over parts of the valley from Dhubri to Sadiya. They were once, a very dominant people of the valley, and small kingdom, like those of the Kacharis and the Chutias, were established even before the instruction of the Ahoms. The remnants of their political domination, after the extinction of Hindu kingdoms and of their culture, may be noticed from the names of places, particularly rivers, preceded by ‘*di*’ or ‘*ti*’, the Bodo word for water. They have affinities not only with the people of Nepal and Tibet and other Tibeto-

Burmans like the Nagas, but also the Khasis. The important members of the group are the Garos, Kacharis, Chutias, Rabhas, Koches, Lalungs, Meches, Hajong, Hojai, Dimasa and others; some of them got mixed up with Shāns at a later.”

At present, Bodo speakers are mainly found in the Kokrajhar, Baksa, Chirang, Udalguri, Kamrup, Sonitpur, Goalpara, Karbi Anglong, Dhemaji, Lakhimpur, Golaghat districts of Assam and Rupahi, Dhing areas in the Nagaon district, Southern part of Sibsagar district, North-Eastern part of Dibrugarh district of Assam as well as some adjacent areas of West Bengal, Arunachal Pradesh, Nagaland, Nepal and Bhutan. According to 2001 census of India, the total population of Bodo speakers in Assam is 13, 52,771 having 61.3% literary rate and 40.9% of the total ST population in Assam. The Bodos are recognized as Plain Tribe in the sixth schedule of the Indian constitution. The exact population of Bodos at present are not obtainable as 2011 census record is not available.

## **1.2. Bodo Language and its Position within the Tibeto-Burman language Family**

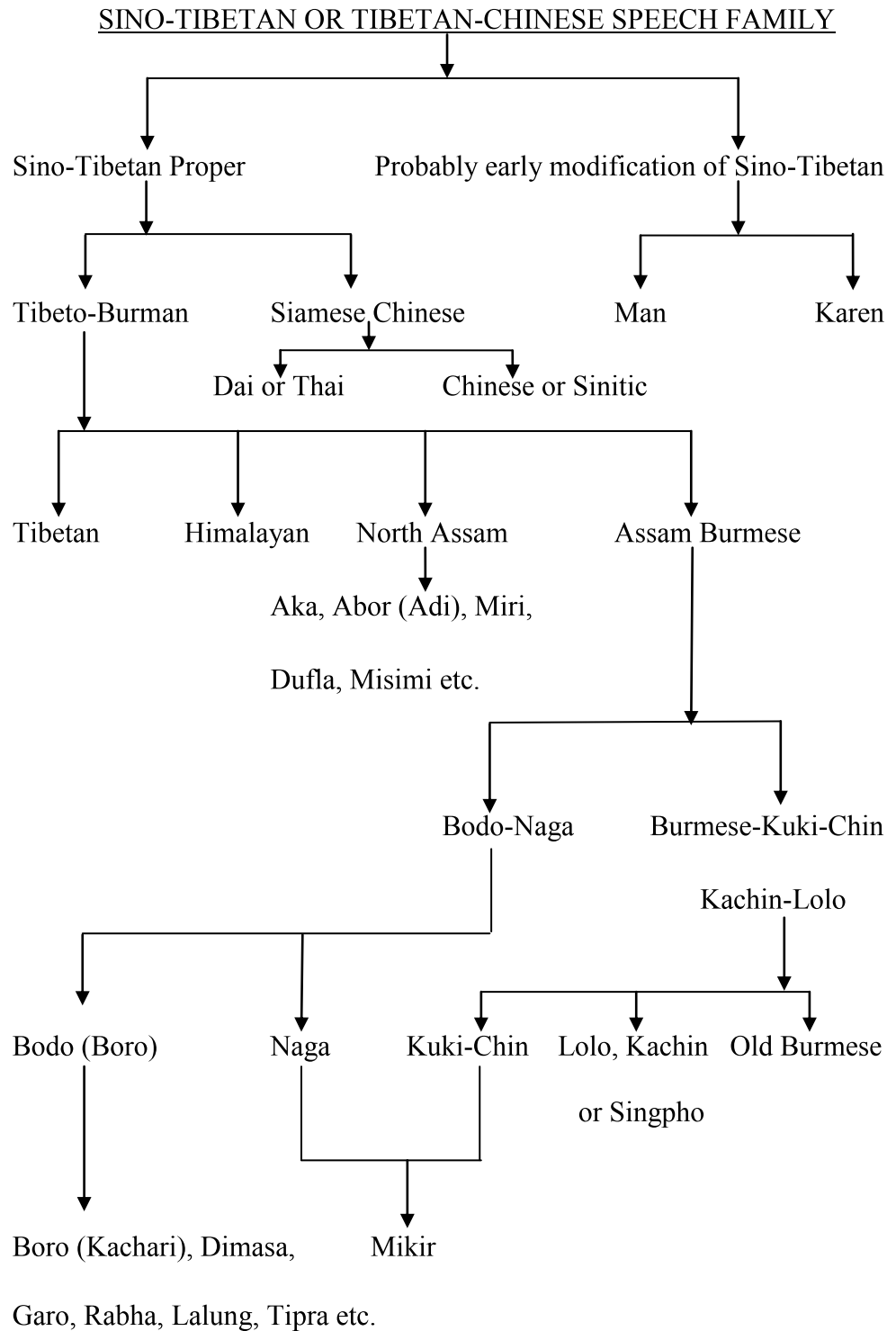
According to W. W. Hunter, the Bodo or Káchári is a Non-Aryan language and Bodo is under the Tibeto-Burman group of languages as per the classification of Mr. Brandreth (*The Imperial Gazetteer of India, Vol.-VI, 2<sup>nd</sup> Edi, 1886: 67*).

G. A. Grierson (1903) has mentined in his '*Linguistic Survey of India, Vol III, Pt II*', Bodo language belongs to the Bodo (Boro) sub-section of the Bodo-Naga section under the Assam Burmese group of the Tibeto-Burman branch of the Sino-Tibetan or Tibeto-Chinese family.

P. C. Bhattacharya (1977: 7) has mentioned by following Robert Shafer (1955) that the Bodo or Boro language belongs to the western branch of the Barish section under the Baric division of the Sino-Tibetan family. Another classification of Tibeto-Burman languages has been given by Paul Benedict (1972). Benedict includes Bodo in the Bodo-Garo group of the Tibeto-Burman branch of the Sino-Tibetan family. The above proposals for the classification of Tibeto-Burman languages do not agreed with each other. But, it is understood that Bodo is one of the Tibeto-Burman languages, which has close affinities with languages like, Dimasa, Rabha, Garo, Tiwa (Lalung), Kokborok, Reang, Deori and Koch.

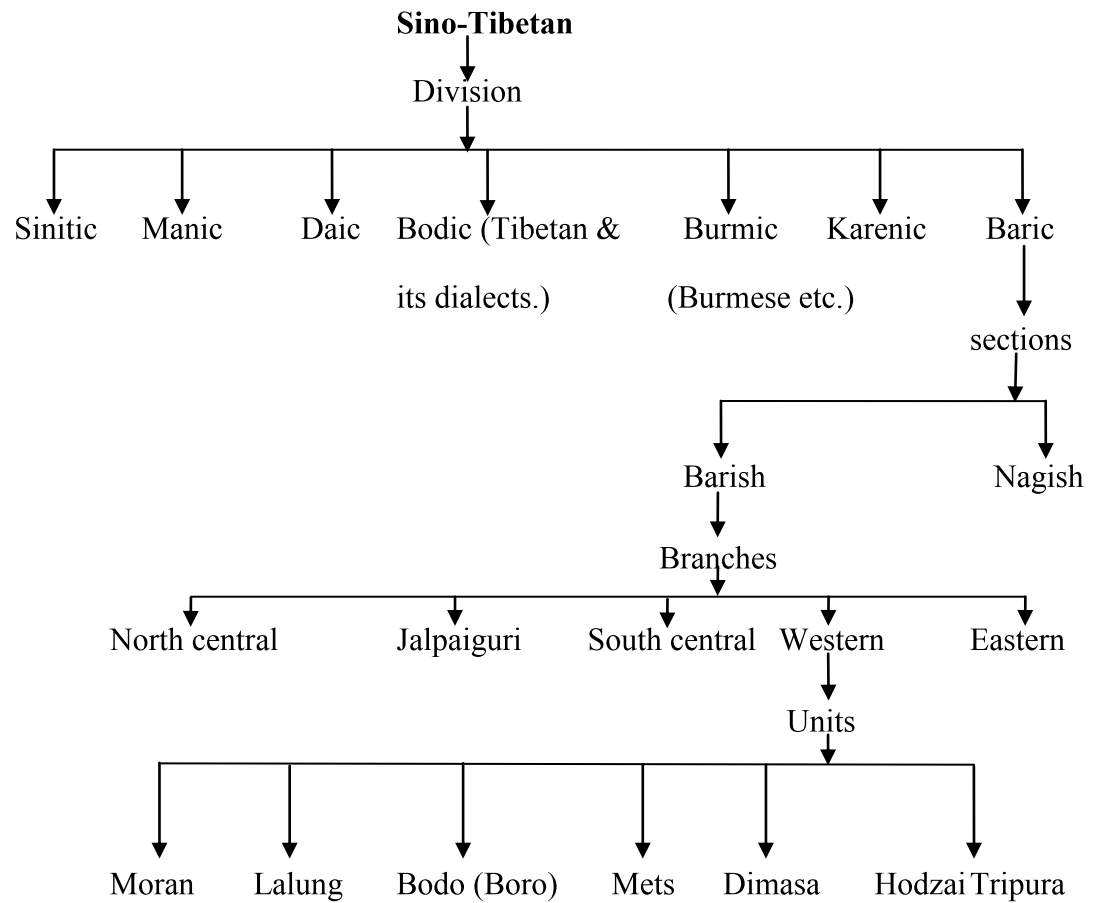
The brief tabular representation of the Sino-Tibetan family of the language following the *Linguistics Survey of India* relevant to the Bodo language:

Figure 1:



The following is the brief tabular representation of the Sino-Tibetan languages followed by Robert Shafer (1955) and P. C. Bhattacharya (1977):

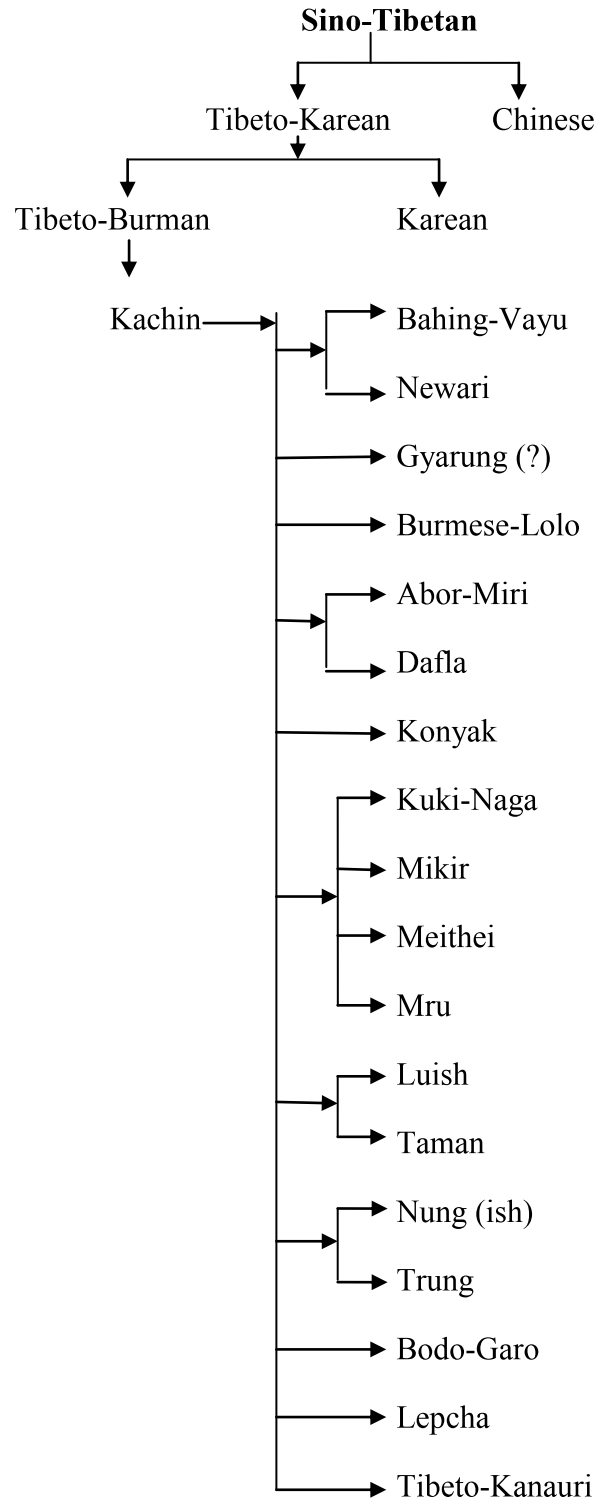
Figure 2:





The brief tabular representation of the Sino-Tibetan family of languages followed by Paul Benedict (1972):

Figure 3:



### 1.3. Dialects of the Bodo Language

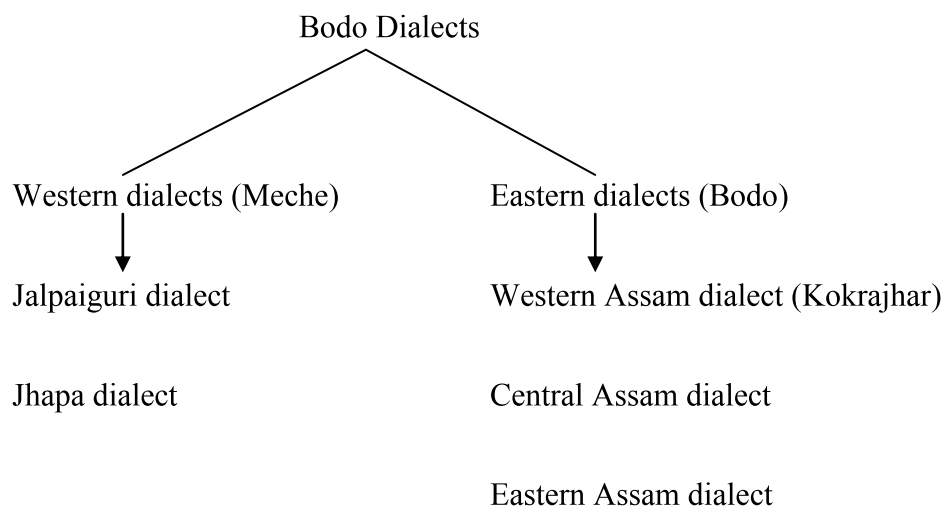
Bodo language is spoken in the areas of Assam stretching from Dhubri in the west to Sadiya in the east, as well as in the adjacent areas of Arunachal Pradesh, Nagaland, Meghalaya, West Bengal, Nepal and Bhutan. The language has some dialects and they are mutually intelligible. A few scholars have classified the Bodo dialects but the classifications are not matching with each other.

P. C. Bhattacharya in his book '*A Descriptive Analysis of the Boro Language*' (1977) has classified that there are four dialect areas of Bodo language in Assam viz. (i) North-west Dialect which has sub-dialects of North-Kamrup and North-Goalpara (ii) South-west dialect comprises South-Goalpara and Garo Hills Districts (iii) North-central Assam area comprising Darrang, Lakhimpur district and a few places of Arunachal Pradesh (vi) the southern Assam dialect is spoken in the Nowgaon, North Cachar, Mikir Hills and Adjacent districts.

On the other hand, Phukan Basumatary (2005) opined that Bodo language has only three dialects i.e. (i) Western Bodo dialect, (ii) Eastern Bodo dialect and (iii) Southern Bodo dialect.

According to Kazuyuki Kiryu (2008) Bodo dialects are classified by the below mentioned Tree Diagram.

Figure 4:



However, the classifications of dialects are not yet done satisfactorily according to the native people of Bodo. Bodo has some other dialects which are not identified by scholars so far. The **Burdun** is also an accepted dialect of Bodo which has unique Linguistic features generally not found in other dialects. It is spoken in Bengtol, Tukhrajhar and Amthekha areas of Chirang district, north-western part of Kokrajhar district of Assam and in some part of West Bengal. Another dialect of Bodo is **Sanzari** which is spoken mainly in Udalguri district and the eastern part of Baksa district and some portion of western part of Sonitpur district of Assam. But unfortunately, these were not cited by above mentioned scholars.

#### **1.4. Status of the Language**

The **Bodo Sahitya Sabha** (BSS) was founded in 1952. Through this organization, Bodo people started to develop their language and literature. The Bodo language has been introduced as a medium of instruction in 1963 at the primary school level in Assam. The language is established in different levels of academic courses in Assam by the Bodo

Sahitya Sabha. Presently, the Bodo language is taught as an elective, major subject, certificate course and PG degree under the Gauhati University. It is also taught as One of the Major Indian Languages (M. I. L.) as a subject. Bodo Language was introduced in the Post Graduate degree level in the year 1994 under Gauhati University. The Bodo language has also been using as one of the M.I.L. subjects under Dibrugarh University, North-Eastern Hill University and Assam University affiliated colleges respectively. The Bodo language is used as a state associate official language since 1985. It has been promoted as a main official language in the area of Bodoland Teritorial Council. The Bodo language is also included as an optional paper in the Assam Public Service Commission. It is also included in the Union Public Service Commission of India. At present, the language is recognized as one of the Eight Scheduled languages in the Indian constitution. It is also commendable matter that Bodo language is broadcasted in All India radio, Guwahati centre and Bodo Language programs are also telecasted in various TV channels of Assam. Bodo movies also get released every now and then.

### **1.5. A brief overview of the Bodo Literature**

The Bodo people have rich tradition of folk literature. They have their rich folk tales, folk songs, legends, charms which are related to various religious festivals and performances. Various myths, riddles, idioms, proverbs and sayings are also still prevailing as relics of their folk knowledge. Mr. J. D. Anderson is the first gleaner of the Bodo folk songs and tales, his book is '*A collection of Kachari Folk-tales and Rhymes*' was published in 1895.

The written Bodo literature came into view in the 20<sup>th</sup> century with the publication of books '*Bathunam Bwikhaguni Gidu*' and '*Boroni Phisa O Ayen*'. '*Bathunam Bwikhaguni Gidu*' is the first literary work compiled by Prasanna Lal Kakhlary in 1920 regarding Bathou Song and Bwisagu song. On the other hand, '*Boroni Phisa O Ayen*' is the first book on Bodo written by Ganga Charan Kachari in 1915 regarding customary laws of the Bodo. In 1924, the first Bodo magazine '*Bibar*' was published and edited by Satish Chandra Basumatary. This magazine contains the themes of religion, culture, ethics, morality and advice to the Bodo community for the social upliftment. A famous poetry book '*Khonthai Methai*' (Poems and Songs) was published in 1923 which was jointly compiled by Rupnath Brahma and Madaram Brahma. It contains national spirit regarding religion, culture, etc. Another important work is '*Boroni Gudi Sibsa Arw Aroz*' written by Madaram Brahma, and this book brings up the spiritual information of the Bathou religion. These are now an integral part of the Bodo classical literature.

In the history of Bodo literature, Ishan Chandra Muchahary is regarded as the greatest romantic poet. His remarkable poetry books are '*Sonani Mala*' (Chain of Gold) and '*Phami*' (lotus). His notable poems are '*munabili*' (evening), '*badari*', '*gusu mublib*', '*som zabai*', '*brerekha*' (enemy) etc. In the earlier period, Promod Chandra Brahma and Kali Kumar Lahary represented the nature as the anchor of their spirit and source of inspirations. In modern period, Manaranjan Lahary loves the beauty of the nature and composes a lot of romantic poetry. In modern poetry writing, Brajendra Kumar Brahma, Samar Brahma Chaudhury, Surat Narzary, Bijoy Baglary, Anju Narzary and many more poets played a great role in creating multifarious aspects of modern life.

The first Bodo short story is ‘*Abari*’, it was written by Ishan Chandra Muchahary and published in the ‘*Hathorkhi-Hala*’ (1940) magazine. Nilkamal Brahma has written many short stories on Bodo literature, he is known as the king of the Bodo short story. His famous short story books are ‘*Hagra Guduni Mwi*’ (1972), *Silingkhar* (1985) and ‘*Sirinai Mandar Bibar*’ (1985). Janil Kumar Brahma, Haribhusan Brahma, Nabin Wary, Benudhar Basumatary and some writer has also contributed many short stories in the Bodo literature.

The first Novel in Bodo is ‘*Zuzaini Or*’ written by Chittaranjan Muchahary, it’s a social novel and it was published in 1962. He has published more than fifty novels in Bodo literature. Dharnidhar Wary, Nandeswar Dwimari, Manaranjan Lahari, Tiren Boro, Katindra Swrgiyari are also famous novelists of Bodo literature. In the present days, Bodo literature is increasing day by day, because many novel, short story, drama and poetry books are published every year.

### **1.6. History of the Bodo script**

A renowned writer Dr. Kameswar Brahma (1998) said that “Bodo language is said to have no inherited script at present.” A famous artist of Assam Bishnu Prasad Rabha mentioned that in an ancient time there was a kind of ‘Deodhai’ script among the Bodos. But due to ravages of time, the evidences of this script are totally lost.

The history of the Bodo script started in the beginning of the twentieth century most of the Bodo writers used Assamese and Roman scripts for writing in the Bodo language. In the last decade of the nineteenth century, the Christian missionaries used Roman script. In the beginning of the twentieth century, Bodo writers used Bengali as well as Assamese script. The first Bodo Magazine ‘*Bibar*’ (1924) was also published both in

Bengali and Assamese scripts. Later on Assamese script was commonly used by the Bodo writers up to 1974, because at this time, most of the Bodo writers came from Assamese medium Background. In 1974, Bodo Sahitya Sabha demanded from the Assam Government to use the Roman script for the Bodo language. However, Assam Government did not allow the use of Roman script and advised to use the Devanagari script based on the Central Government of India's accordance with the Bodo People since 1975. In the course of 1974-75, Assamese is replaced by Devanagari script for any writing of the Bodo language. As a result of the Bodo people's demand, an agreement was made by the central government of India consulting with the Bodo Sahitya Sabha and again the Devanagari script was accepted as the standard script for the Bodo language. At present, Devanagari script is popularly recognized by entire Bodo community.

### **1.7. Theoretical Background of the study**

Word formation is a morphological process; it is considered to be the important aspect of the linguistic study of any language because it throws light on how the speakers of a language form new words. It is concerned with those words that consist of more than one morpheme. "Word formation is a traditional label, and one which is useful, but it does not generally cover all possible ways of forming everything that can be called a 'word'. In particular, the use of the term 'word formation' is of value when the rules for the formation of words are not identical with the rules of the formation of sentences" (L. Bauer 1983: 9).

According to David Crystal (1895), "the term 'word formation' refers to the whole process of morphological variation in the constitution of words, i.e. including the two main divisions of inflection and derivation". Inflection involves for the formation of

grammatical forms that is past, present, future, singular, plural, masculine, feminine, neuter; and so on of a single lexeme. On the other hand, derivation involves the creation of new lexeme from another, such as *selector* or *selection* from *select* (Mark Aronoff and Kirten Fudeman 2005:45). The basic function of derivational processes is to enable the language user to make new lexemes. Lexemes belong to lexical categories such as Noun, Verb, and Adjective and the derived lexemes may belong to a different category than their bases (Geert Booij 2005: 51).

According to Ingo Plag (2002: 18), the distinction between inflection and derivation is illustrated below with the help of examples from English. The derivational processes are on the left side, the inflectional words are on the right side.

**Derivation**

**Inflection**

*worker*

(she) works

*useless*

(the) **workers**

*untruthfulness*

(is) colonializing

*interview*

(we) *picked*

*curiosity*

(the) *children*

*passivize*

john's (house)

*Terrorism*

Emily's (job)



Alexandra Y. Aikhenvald (2007) summarizes the differences between inflection and derivation.

Table 1:

| Inflection  | Derivation   |
|---|--|
| 1. usually obligatory   | Optional   |
| 2. final process (if affix, on rim of word)   | pre-final process (if affix, between root and inflection)  |
| 3. forms a complete word  | derives a stem which takes inflections   |
| 4. defining characteristics of a word class<br>(e.g. nouns inflect for case)            | usually specific to a word class   |
| 5. does not change word class   | either derives a stem of a different word class, or adds some semantic specification to a root without changing class. |
| 6. may indicate grammatical relationship between words, and/or participate in agreement | never indicates grammatical relationship between words or participates in agreement                                    |
| 7. usually does not show gaps in the paradigm   | often shows gaps in the paradigm   |
| 8. generally semantically regular   | often semantically irregular   |
| 9. tends to form smallish systems   | may be large systems   |
| 10. tends to have high frequency  | likely to have lower frequency   |
| 11. tends to be monosyllabic  | may be monosyllabic or longer  |

Word-formation can, in turn, be subdivided into derivation and compounding. Derivation is concerned with the formation of new lexemes by affixation, compounding with the formation of new lexemes from two (or more) potential stems (L. Bauer 1983: 33). Ingo Plag (2002) and Geert Booij (2005) also regard that derivation and compounding are the different word formation processes. Anvita Abbi (1992) and Rudolf P. Botha (1988) says that the reduplication is also one of the word formation processes in which all or part of the base is repeated, e.g. in Hindi *c̄alte* ‘walking’, *c̄alte-c̄alte* ‘while walking’, *asan* ‘easy’, *asan-vasan* ‘easy etc’.

Pavol Stekauer, Salvador Valera and Livia Kortvelyessy (2012) consider the “word-formation processes that meet this double condition include affixation, compounding, reduplication and conversion (if accounted for as zero-derivation).” So, generally word-formation processes are affixation, compounding and reduplication.

### **1.7.1. Affixation**

Affixation is the process of affix adding to the root or base to form a word. Affix is a type of bound morpheme. Generally, there are three types of affixes found in linguistics. These are prefix, suffix and infix. In the present analysis, infix is not included, because it is not used in Bodo Language. A prefix is an affix attached before the root or stem or base like *re-*, *un-* and *in-*: *re-make*, *un-kind*, *in-decent* etc. and an affix attached after a root (or stem or base) called suffix like *-ly*, *-er*, *-s* and *-ed*: *kind-ly*, *wait-er*, *book-s*, *walk-ed*. (Francis Katamba 1993:44). In the case of affixation, the process can be divided in two types i.e. prefixation and suffixation. Prefixation is the process of adding a prefix, e.g. *un-kind* is a prefixal negative, hence suffixation, for the process of adding a suffix (P. H. Matthews 1997).

### **1.7.2. Compounding**

Compounding is a process of combining two or more roots or bases to form a word. According to Rochelle Lieber “compounds are words that are composed of two (or more) base, roots, or stems.” L. Bauer (1983: 33) mentions that “compounding is usually subdivided according to the form class of the resultant compound: that is, into compound nouns, compound adjectives etc. It may also be subdivided according to semantic criteria into exocentric, endocentric, appositional and copulative compound.” According to him, Endocentric compound is a hyponym of grammatical head, e.g. a *beehive* is a kind of *hive* and *armchair* is a kind of *chair*. Exocentric compound is not a hyponym of grammatical head. It is a hyponym of unexpressed semantic head, e.g. *redskin* is not a kind of *skin*. The compound word *maidservant* is a hyponym of both *maid* and *servant*. This type of compound is termed as appositional compound. And the copulative compound, it is not always clear which element is the grammatical head and the compound is not a hyponym of either element. But the elements name separate entities which combine to form the entity denoted by the compound. This type of compound is termed a copulative compound.

### **1.7.3. Reduplication**

Reduplication is the process of fully or partially repetition of the base form to have a word. Structurally this process can be classified into partial and complete reduplication. Abbi (1992:12) define that “reduplication stands for repetition of all or a part of a lexical item carrying a semantic modification.” According to her, reduplication can be classified mainly in two types, i.e. morphological and lexical reduplication. Morphological reduplication refers to the minimally meaningful and segmentally indivisible morphemes

which are constituted of iterated syllables. The onomatopoeic constructions, imitative, certain instances of sound symbolism, mimic words are all examples of morphological reduplication. Lexical reduplication refers to the repetition of any sequence of phonological units comprising a word. It is not minimally meaningful and thus can be further divided as they are formed of two identical words or two non-identical phonological words, e.g. *baithe baithe* ‘while sitting’, *khana vana* ‘food etc.’ (see Abbi (1992), for further discussion).

The present research work entitled “**Word Formation in Bodo**” is an attempt to present a detailed analysis of various types of word formation processes of the Bodo language. The different types of word-formation processes are affixation, compounding and reduplication. The affixation is discussed in detailed in chapter 3, compounding in chapter 4 and reduplication in chapter 5 respectively.

### **1.8. Organization of the study**

The proposed research work is organized in **six chapters** excluding the **bibliography**. The chapters are **Introduction, Review of Literature, Affixation, Compounding, Reduplication** and **Conclusion**.

The **Introduction chapter** contains a brief discussion on the Bodo, origin and geographical boundary, position of the Bodo language within the Tibeto-Burman language Family, dialects of the language, status of the language, literature of the language, history of the Bodo script and theoretical background of the study.

The second chapter deals with **literature review** of linguistics study so far done on the Bodo Language. A few linguistic researchers have been done on the grammatical rules

and structure of the Bodo Language. It reviews the grammatical researches which have been done so far on the Bodo Language.

The third chapter contains suffixation process of Bodo language where the prefixation and suffixation processes are discussed in details. In the prefixation, causative verb formation, adjective formation, noun formation by prefixation and classifier prefixes are discussed in details. The passive verb, permissive verb, agentive noun, verbal noun, adjective formation by suffixation, adverb formation by suffixation and complex verb formation are discussed in this section.

The fourth chapter deals with **compounding** processes of the Bodo language. In this section, endocentric, exocentric and copulative compounding processes are discussed elaborately. The free root+ bound root compounding process has been discussed in this chapter. The compound noun, compound adjective, compound verb, compound adverb and base modification in compounding are also shown in this division.

The fifth chapter discusses on **reduplication** and the various types of reduplications like word reduplication, echo-formation and expressive reduplication.

Chapter six is the concluding chapter in which we summarized the outcome of the research along with a few interesting areas of further research of the similar kind. A brief discussion of introduction about the Bodo people and their ethnic identity, genetic origin, position of the language within the Tibeto-Burman language family, dialects, status of the language and literature of the language. Finally, the thesis ends with a detailed list of references along with the Bibliography.