

REDUPLICATION IN ASSAMESE LANGUAGE

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CERTIFICATE

Certified that the dissertation project entitled “Redulication in Assamese Language” submitted by Roll: 042018.... No 2083100002....Registration No: 20180016654...2018-19. Master of Arts in Linguistics. This work has not been submitted previously for Master degree in Linguistics in Assam University, Silchar. It is further certified that the candidate has compiled with all the formalities as per the requirements of Assam University, I recommend that the dissertation may be placed before examiners for consideration of award of the degree of this University.

5.10.2020

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## DECLARATION

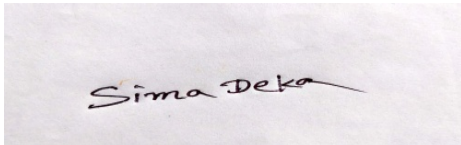
I bearing Roll- 042018..... No- 2083100002 .... Registration No- 20180016654 of 2018-2019.... hereby declare that the subject matter of the dissertation entitled “REDUPLICATION IN ASSAMESE LANGUAGE” is the record of the work done by me. The content of this work did not form the basis for award of any degree to me or anybody else to the best of my knowledge.

The project is being submitted to Assam University for the degree of Master of Arts in Linguistics.

Date:05/10/2020

Place: Silchar

Candidate: SIMA DEKA

A rectangular box containing a handwritten signature in black ink that reads "Sima Deka".

### ACKNOWLEDGEMENT

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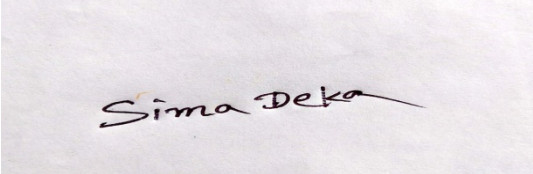
I would like thank to Dr. Ganesh Bhaskaran, HOD and other faculty members of Department of Linguistics, Assam University Silchar for their kind support and official dealing.

My appreciation also extends to the central Library, Assam University, Silchar and department library of Assam University, Silchar that provide me all books and journals related to my Dissertation.

Above ground, I am thankful to my parents and my friends for their support and help in my work

Place- Silchar

Date- 5/10/2020

A photograph of a handwritten signature in black ink on a light-colored surface. The signature reads "Sima Deka" in a cursive style.

Sima Deka

MA in Linguistics

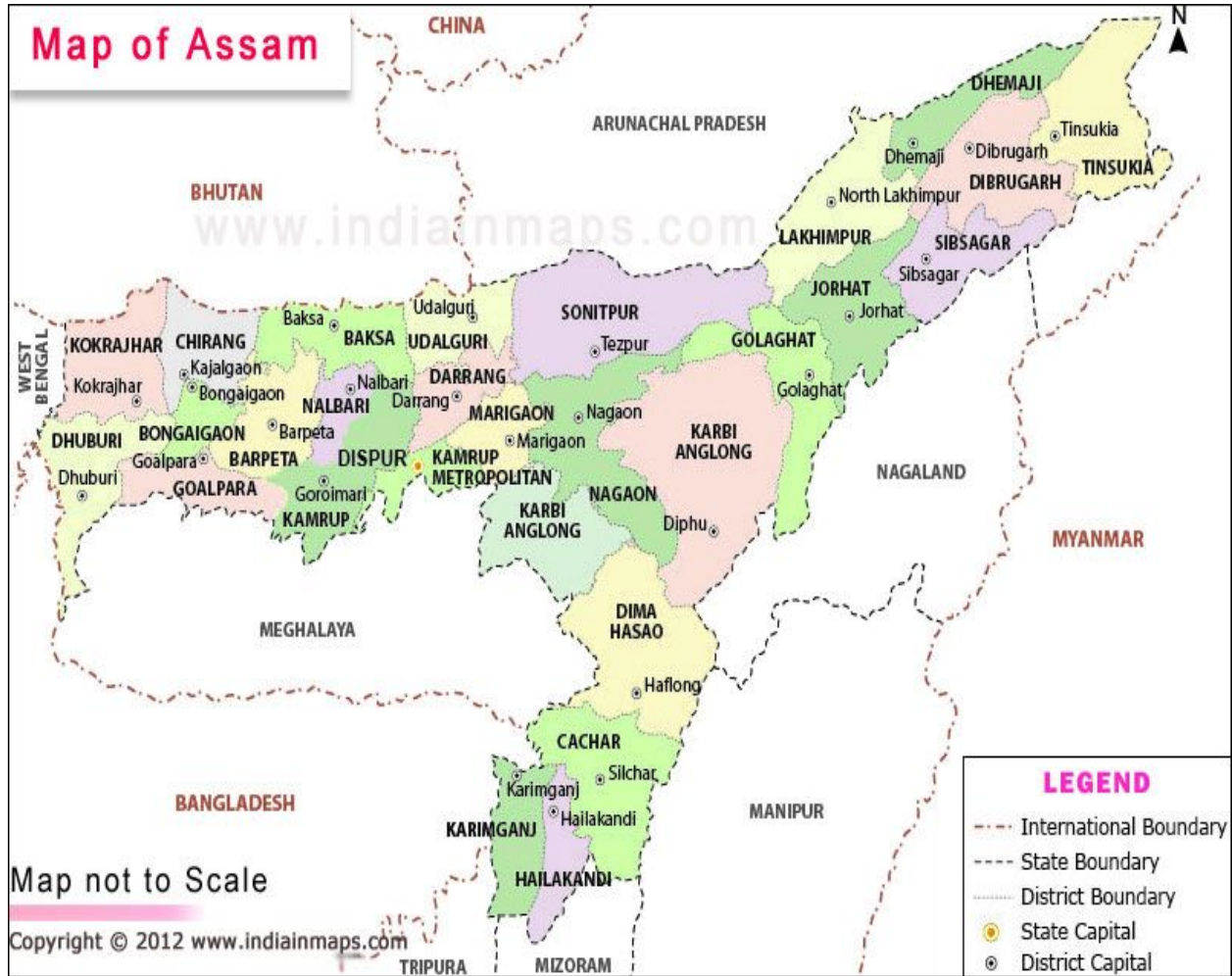
4<sup>th</sup> Semester

Assam University ,Sillchar.

### Maps

The map that follows represent Assam. The map shows all the borders, state capital and district capitals of Assam. In my survey the speakers of the selected language “Assamese”reside mostly in the Brahmaputra valley of both Upper Assam and Lower Assam.

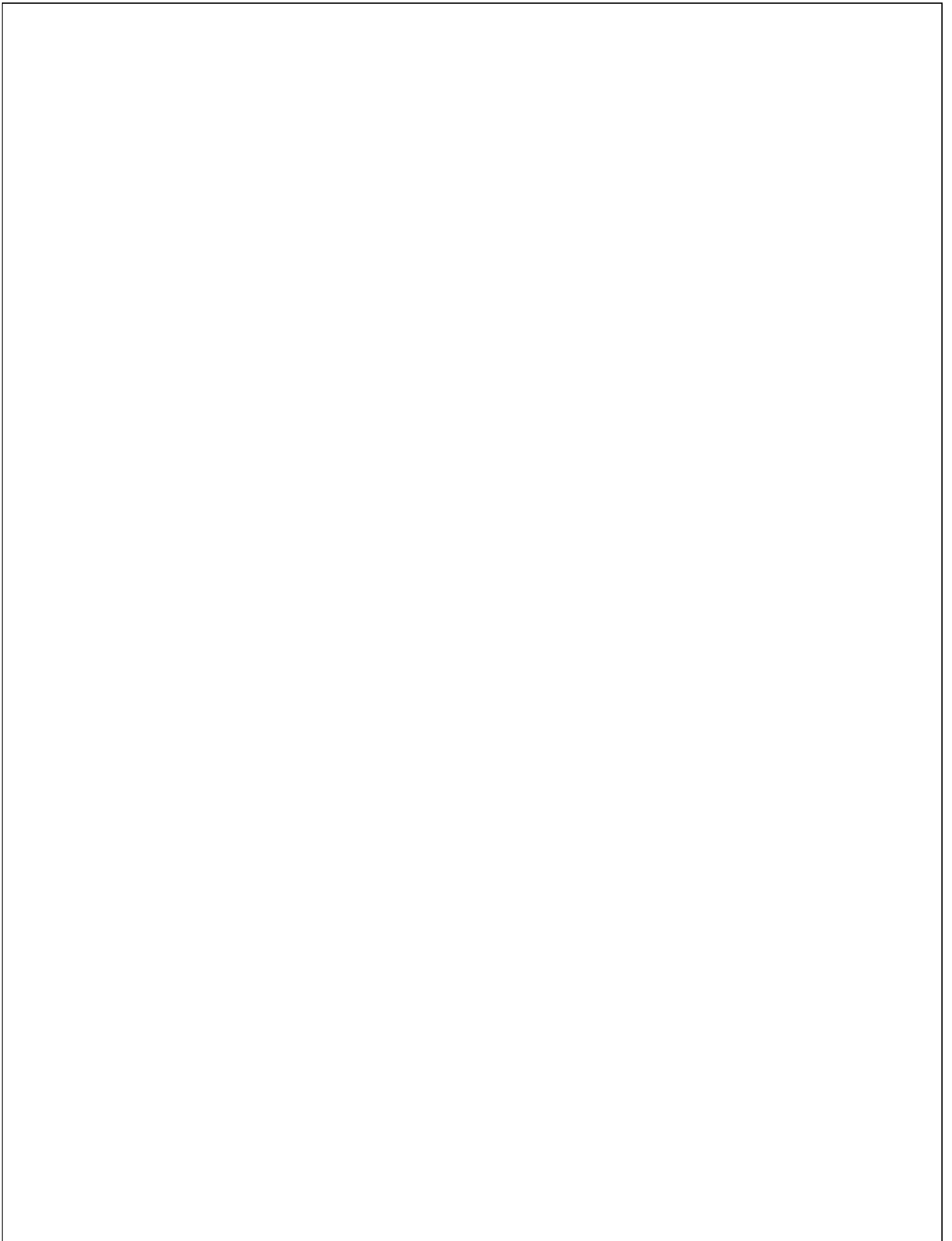
# Map of Assam



## CONTENTS

TITLE	PAGE NO
CHAPTER- I: Introduction	1-2
1.1 Origin of the name	3
1.2 Land and people	3
1.3 Geographical area	3-4
1.4 The society and Social Order	4
1.5 Culture of Assam	4-5
1.5.1 Festivals and Celebrations	5-10
1.5.2 Traditions	10
1.5.3 Food Habits	10-11
1.5.4 Dance	11
1.5.5 Dress	11-12
1.5.6 Ornaments	12-14
1.5.7 Arts and Crafts	14-18
CHAPTER II: REVIEW OF LITERATURE	(19)
CHAPTER III: RESEARCH METHODOLOGY	(20)
CHAPTER IV: REDUPLICATION IN ASSAMESE LANGUAGE	(21-31)
4.1 Concept of Reduplication	21
4.2 Types of Reduplication	21-22
4.3 Position of Reduplication	22
4.4 Reduplicated Nouns	22-25
4.5 Reduplicated Pronouns	25-26
4.6 Reduplicated Verbs	26-29

4.7 Reduplicated Numerals	29
4.8 Reduplicated Interjections	29
4.9 Reduplicated Idioms	30
4.10 Morphological and lexical types	30-31
CHAPTER V CONCLUSION	32
BIBLIOGRAPHY	33





## Chapter I


### Introduction



Assam, the land of hills and valleys, the land of mighty river Brahmaputra, the land of mother Goddess Kamakhya is located on the north eastern front of India. The state boasts of a fertile agricultural land and there are quaint hills in Assam. Assam is second largest state after Arunachal Pradesh, of eight sisters comprising North eastern of the country.

State symbols of Assam

Categories	Assamese term	English term	Symbols
Language	Oxomiya	Assamese	অসমীয়া
Festival	Bihu	Bihu	
Flower	Kopou phul	Foxglove Orchids	

Animal	Ekhangiya Garh	One horned Rhinoceroes	
Bird	Deo Hah	White-winged wood duck	
Tree	Hollong	Dipterocarpus	

1.1

#### Origin of the Name

The origin of the name Assam is unclear .it is said that the word ‘Assam’ is derieved from the sanskrit word ‘ Asoma’ meaning peerles or unequalled. . Two different meanings of the Sanskrit word Asama have been used to explain the name :one meaning “uneven” and the other “unequaled”. Assam was also known by the name ‘ Pragjyotish’.In the classical Sanskrit Pragjyotish was also known as ‘ Kamrup’.But the modern name of the province ,Assam is of the recent origin.And again some say that the word ‘Assam’ denotes the unparalleled beauty of the state .

1.2

#### Land and people

Assam is a land of plains and river valleys. Assam is a land with an illustrious recorded history to the 4<sup>th</sup> century BC.The humidity that is brought into Assam by the southwest monsoons,which shower an averge annual rainfall of 120 inches or more on the great Brahmaputra valley and the surrounding region ,also create spectacular sunsets during most of the year .

The people of Assam inhabit a multi –ethnic ,multi linguistic and multi religious society .They speak languages that belong to three main language groups: Tibeto-Burman,Indo- Aryan ,and Tai Kadai.The ethnic origin of the Assamese varies from Mongoloid tribes to those of directly Indian stock .The khasis and Jaintias appear to be decendents of the ‘ proto-Austroloids of ancient

Assam. After the Austriacs, the Mongoloids, the Bodo tribe appeared and established over the valley of Brahmaputra early.

1.3

#### Geographical area :

Assam Geographical area adorned by beautiful valleys, rivers and plains. Assam is surrounded by the international boundaries extending up to nearly 3,200 km. As the Brahmaputra flows in Assam the climate here is cold and there is rainfall most of the month. Geomorphic studies conclude that the Brahmaputra, the life-line of Assam. The statistical figures state that the total Assam area covers 78,523 sq km. Placed on foothills of the majestic Himalaya, Assam is bounded by several national and international destinations.

Assam occupies a strategic position in the political map of India. Geographically Assam is a shadow of its former self. Assam as it is today divided into three important physical regions. They are:

- (a) Brahmaputra Valley
- (b) Barak Valley
- (c) The hilly areas of Karbi Anglong and North Cachar Hill districts.

1.4

#### The society and social order :

The Assamese people are socio-ethnolinguistic identity that has been described at various times as nationalistic. This group is often associated with the Assamese language, though the use of the term precedes the name of the language. The most important fact to remember is that the geographical entity of Assam never had a homogeneous population or society.

Many cultures have been melting a pot in Assamese society. Assamese society includes various religions. The majority of the people here are –Hindu, followed by Muslims, Sikhs, Christians, Buddhist and people from other religions. Like most other societies, Assamese society is also patrilineal, with the children taking their father's name. The joint family system is still in vogue although its breakup is more evident in the big cities. Regarding marriage the parents take the decision and generally they select the groom and bride, marriage among relatives is banned. Like most other societies, Assamese is also patrilineal, with the children taking their father's name. Both death and birth are in binds of certain custom. On the death of a member of a family or a relative. The family members have to observe a kind of abstinence for

11 days to one month ,abstaining for all kind of spicy foods .At the end of the abstinence Shradha ceremony is held in the name of the departed soul.

Assamese people are not violent or aggressive by nature ;instead ,they belive in the maxim that it is better to give than to take .

Now of course times are changing ,Urbanisation has left impact on the social milieu of Assamese society .People have become more self centered in order to survive in the rat race of modern life .Somewhere, respect for others and the need for maintaining good and cordial relation is losing out.

1.5

### Culture of Assam :



Assam is known for its rich culture .The Assamese are noted for their mixed traditional culture because of the assimilation of various ethno-cultural groups in the past including the local elements in Sanskritised forms can be seen ,the people of Assam are a mixture of Mongolian ,Indo -Burmese,Indo-Iranian and Aryan origin.Among all the states of the country ,Assam is said to have the largest number of tribes showing a great difference in their tradition ,culture ,dresses,and exotic way of life.

1.5.1

### Festivals and Celebration:

The colourful heritage and rich culture of Assam is reflected in the different types of festivities and celebrations that take place on its beautiful land. Most of the festivals celebrated in Assam have their roots in the diverse faith and belief of the inhabitants,but a spirit of accommodation and togetherness characterizes the celebration of all festivals.

The major festivals and fairs in Assam can be categorized into Agriculutra Festivals , Religious Festivals and Folk festivals

### 1 . Bihu Festival – The major festival of Assam

The most significant and important of all the cultural and vibrant celebrations in Assam is the Bihu festival. Marking the beginning of the agricultural season ,Bihu brings the people of Assam together ,irrespective of caste ,religion ,creed,gender or race. The beginning of the farming season is marked by the most important of the three Bihu festivals –Bohag bihu,Kati Bihu and Bhogali Bihu.



Bohag bihu is a festival celebrated during the month of April, on the occasion of the Assamese new year ..Bihu naas(dance) and Geet(song),pitha(traditional rice-based food ),laaru (coconut sweets)and jolpan(flattend rice with cream ,curd and jaggery)are an important part of this celebration. New leaves appear on the trees,as the dry dry weather of February and March (Fagun and Choit)gradually gives way to greener landscape .

B ) Kongali or Kati Bihu :



A Solemn celebration that signifies the period when paddy is still in a growing stage and granaries are yet to be replenished .Kati Bihu is celebrated in mid October.

C ) Bhogali or Magh bihu :



This festival is for eating and merriment.It marks the end of the harvesting season .Meji or bonfire is the most aspect of the night .Bonfire and community feasting amidst Bihu Geet and naas takes place mid –January.

2. Ambubasi Mela Or Ambubasi festival :



Maa Kamakhya Devi temple is one of the strongest Shakti Peeth Among 9 Shakti Peethas of hindu goddesses Durga, according to hindu mythology Shakti Peethas are the places of worship consecrated to the goddess Shakti or Goddess Sati or the wife of Lord Shiva .Kamakhya Devi temple in Nilachal hills of Guwahati ,Assam annually celebrated Ambubasi Mela during the monsoon season to celebrate menstruation course of Goddess Kamakhya.

### 3. Jonbeel Mela:



Jonbeel Mela of Assam ,India was started more than 5 centuries ago by monarchs of the Ahom dynasty as an event for discussing the politics and matters at hand of current times .It puts on display a very fine long lost tradition of the old world ,the Barter System ,where you exchanges you have someone who has something you want but do not have .All members of society come together to celebrate and it is very colourful as a carnival.

### 3. Baishagu Festival:



This festival is a hallmark of the Bodo tribe ,the tribals that are now almost extinct and for which these regions are famous for. It is celebrated in the month of the Bengali New year ,in April.Baishagu is the festival that incorporates the globally famous Bihu dance , a dance form that is totally indigenous,steps are performed by women in sarees with vibrant colours before a huge audience.

#### 4. Me –Dum-Me –Phi



The most important Ahom festival whichdeserves mention is the Me-Dum-Me-Phi , i.e.,the ancestor worship festivalwhich is observed bythe whole Ahom community.This is performed annually on the 31<sup>st</sup> of January and helps to develop social contacts and community feelings among the Ahoms.

#### 5. Assam tea festival



If agriculture is the mainstay of Assamese livelihood, then tea cultivation is the mainstay of Assamese agriculture. Assam Tea festival involves both paperwork and stage performances. The first part grapples with improving the current industry, and later is followed up by women who dance and entertain in white sarees with red borders.

#### 6. Bare saharial Bhaona



Bare saharial Bhaona concentrates on folk education through entertainment. Through various media like dance, drama, recitation and music on beautiful stages, moral and spiritual messages are propagated through the on looking crowd, with guidance from religious scriptures or the epics.

#### 1.5.2.1 Traditions :

Traditions and customs play a significant role in all the societies of a particular group and they form the base for the same. The customs and traditions are more of beliefs which have been followed by earlier generations which are widely accepted and strictly followed.

### 1.5.2.2

#### Food Habits :



The cuisine of Assam has a distinct flavour that is marked by Bengali influence and consists of a delicate taste that would make anyone go gaga thanks to the choicest herbs and fresh fruits and vegetables that are use in the dishes.A traditional Assamese meal begins with khar and ends with a spicy and tangy Tenga ,Betelnut and Paan conclude the meal.Some traditional Assamese dishes are Pura maas mankho ,dheakiyasak,pitika etc .A typical Assamese meal have rice and dal masoor jool(fish curry)with mangxo(meat curry )and bhaj (herbs and vegetables).

Other kinds of meat include grasshoppers,locusts,silkworms,snails,eels,wildfowl,birds and deer meat.Khorisa is fermented bamboo shoots used to flavour curries ,Koldil and squash are used as vegetables.

### 1.5.2.3

#### Dance :



Bihu is very popular festival celebrated all over Assam and Bihu dance is very popular during this festival and performed in open with friends and relatives ,in which Dhol and Pepa is an essential part.

Jhumar Nach ,Bagurumba,Ankia Naat ,Kushan Nritra,Mishing Bidu etc also popular .Folk songs of Assam include Borgeet.

#### 1.5.2.4

##### Dress:



Assamese men wear Dhoti Gamosa ,dhoti is a piece of garment worn in the lower part of the body .

Assamese women wear Mekhela Chador ,which is a two piece garment worn both by young, and not by children .It is draped from the waist to downward and tucked into the waist with a triangular fold.Although it is look like a saree it is different from a saree as it got two parts Mekhela and Chador .Traditiona dresses are made of Muga silk which is the pride of Assam andis very peculiar .

#### 1.5.2.5

##### Ornaments:

Traditional Assamese jewellery is made with hands by the Assamese artisans.Inspired by nature ,most of the styles include motifs of birds ,animals ,musical instruments such as dhol,drum,pepa,etc.

##### 1.Dug dugi



An ancient piece of assamese jewellery,Dug dugi is an ornament for a woman’s neck.

2.Kerumuni :



Crafted in the round shape ,kerumuni has a hollow pendant called “keru”.The strands of this necklace consist of Pearls or moti.

3. Thuriya:



The traditional Thuriya has a very unique shape.It consists of a front side that looks like a flower ,a thin middle portion and a wider bottom portion .

4.Gam kharu :



This is a chunky bracelet /bangle made of silver or gold .Adorned by Assamese women ,Gam kharu is one of the most beautiful jewels of Assam.

5.Jonbiri:



In Assamese ,Jon means the moon and biri is the surrounding designs of Jonbiri .This is an eye – catching accessory that is adorned by the beautiful women of Assam.

6.Dholbiri :



Inspired by Dhol ( a musical instrument )the traditional Dholbiri comes in dhol shape. It is considered as one of the most popular decorative ornaments for Assamese women .

1.5.2.6 Arts and Crafts :



Assam is a confluence of a number of tribes and cultures and this is reflected in its traditional handicrafts as well.

Assam first came to recognition by the virtue of its exemplary silk ,cane and bamboo products which are still believed to be its best offering .Over time many more interesting handicraft forms have emerged ;like metak crafts,pottery,jewellery,paintings and woodcrafts.

#### 1 . Handloom :



Handloom weaving is one of the oldest industries in Assam and is well known for its rich textures and designs ,making it very special and exclusively unique about this state .

#### 2 . Muga Silk :



Muga silk or golden silk is not only a nature's gift to Assam ,but also a symbol of rich Assamese culture .Also known as the “king of Silks” its name is derieved from Assamese word “Muga”.which means yellow. Owing to the low porosity of the Muga yarn ,it cannot be bleached or dyed so its natural golden colour is retained ,which is the most significant characteristics of Muga silk .

### 3 . Pat Silk:



It is also called Mulberry Silk as the Silkworms live and feed exclusively on the leaves of Mulberry plants.It is usually brilliant white or shiny silver in colour .

### 4 . The Gamocho :



The Gamocho is a unique identity of Assamese society .It is white rectangular piece of hand-woven cotton cloth usually with a red border on three sides and red woven motifs.

This small piece of cloth has high esteem and wide usage in Assamese culture and forms an integral part of almost all socio-religious ceremonies.

#### 5 . Cane & Bamboo :



Being rich in Bamboo and reserves ,Assam produces some very useful and daily utilities like baskets ,hats ,sieve,mats,stools and other useful furnishing out of bamboo and cane .An important and significant article made from stripes of Bamboo and dried palm leaves is the ‘Japi’,a traditional wide brimmed Assamese hat.

#### 6. Wood craft :



The woodwork industry in Assam was productive ancient times when the forests were abundant with rare and valuable woods .It was traditionally carried out by a group of people locally named khonikars who hand carved wooden structures and decorations in the palaces of the Ahom rulers.In the plains of Assam the traditional carpenters ,locally called Sutrdhar form an important part of the village society.

Assam still continues to have a thriving woodcraft industry although boatbuilding has declined over recent years .Carpenters now tend to focus on making household furniture while in the tribal

villages' artisans still use their traditional tools for building houses and household items and utensils.

### 7. Toys



Toys speak a lot about the culture and tradition of a place .So much can be known about the heritage and customs of a given place through toys that mentioning them becomes inevitable when one speaks about the art and craft of a particular region .

### 8. Masks



Bordhuvan village in the Nagaon district of Assam is the birthplace of the craft of Mask making ,locally known as Mukha .The skill of mask making is traditionally passed down from one generation to the next or in the sattras under the guidance of a teacher .It normally takes between ten to fifteen days to make a mask.

## Chapter II

### Review of Literature

The Assamese language has been extensively studied by linguists and researchers and further study and research in this field is on progress. The name of some books I have studied during my research are given below.

Banikanta Kakati's "Assamese Its Formation and Development", 1995 is one of the major works on Assamese language. In his book he gives a brief sketch of Assamese people and the history of Assamese language. He also broadly discusses about the phonology, Morphology of Assamese language. A chronological development of the language and a detailed study of the Modern Assamese language in two parts - the first dealing with phonology and the second dealing devoted to phonology.

Another The prominent writer of Assamese language is Mr. Kaliram Medhi , in his book entitled "Asamiya Vyakarana and Bhasatava" published in 1936 is the pillar book of Assamese Grammar formation which is written in Assamese on the historical principles.

Another book of Dr. Nagen Thakur "Prithibir Bibhinno Vasha", 2014 is an another book that discusses different language families of the world in general and gives a detailed knowledge about the Indo European language family.

"Hemkosh" is the first etymological Dictionary of Assamese language based on Sanskrit spelling, compiled by Hemchandra Baruah which contains about 22,346 words. The Dictionary defines standards reference of Assamese language.

## Chapter III

### Research Methodology

#### 3.1 Objectives:

The objectives of this paper are as follows:

- (a) To establish the reduplication system in Assamese language.
- (b) To find out different types of reduplication systems of Assamese language.
- (c) To trace out different reduplicated words available in Assamese language.

#### 3.2 Research methodology

The data and materials for this research paper are collected basically in two ways-

(a) Primary sources: Being a native speaker of the language my own data are used for the research work as well as my family, friends, and relatives also cross checked my own data who also speak the same variety of Assamese language.

(b) Secondary sources: Most of the used materials are collected from secondary sources of data like books, journals, thesis, e-book, articles and internet.

## Chapter IV

### Reduplication In Assamese

#### 4.0

##### Concept of Reduplication

Reduplication can be defined as the repetition of all part of a lexical item with a semantic meaning .In Linguistics, It falls in the category of Morphology. It is a word formation process where all or a part of word or phrase is repeated .A wide range of language group contain reduplication with varying levels of Linguistic productivity .In this chapter the reduplicated structure of Assamese are described by formally classify them into different categories and sub categories .There are different types reduplicated structure in Assamese which have been presented here based on their availability in the language that reduplication is a general feature of language some specification .Despite the fact that reduplication is considered to be a linguistic morphological its functional and semantic properties can't be ignored .

#### 4.1

##### Types of Reduplication in Assamese

Talking about Assamese language, we can see that it has abundant usage of reduplication .The Reduplications occurring in Assamese are mainly classified into two categories:

## 1. Full Reduplication

## 2. Partial Reduplication

1. Full Reduplication: In Assamese the full Reduplication categories in two groups .It consists of word reduplication (both open and closed classes of words) and Expressive .Both these two exhibit some functional and semantic specification .And these two categories with their sub categories have been discussed in the following.

### 4.2

#### Position of Reduplication in Assamese:

The Reduplication of Assamese language hold a major positions in both open and close classes of words. Asamiya attests reduplicated nouns, pronouns, verbs, modifiers (both nominal and verbal),numerals and interjections, whereas, the language is totally deprived of reduplicated conjunctions and postpositions.

The reduplicated structures have been discussed in the following sections.

### 4.3

#### Reduplicated Nouns:

Reduplication of Nouns is a phenomenon that frequently occurring in Assamese. Nouns in Assamese may take the Suffix –e/i or may occur without any suffixal ending. Assamese reduplicated nouns can be categorized into two types :

A .Class Maintaining type and,

B. Class Changing type

A .Class maintaining Types:

The reduplication of Nouns are found to have an agentive use .This will be elaborate from the following examples:

1. kukure                      kukure                      kazia                      kərise.                      dog -  
 nom .                      dog.nom.                      fight                      do-pres.cont.3<sup>rd</sup>

‘The dogs are quarrelling among themselves’.

2. rəzai                      rəzai                      zuddhə                      kəre  
 . king-nom                      king-non                      Fight                      do-press.3<sup>rd</sup>

“Kings fight among themselves’.

#### B. Class changing Types:

The class changing types of reduplication of Nouns in Assamese change their class to either nominal modifiers or verbal modifiers .Some examples are given below:

1 . tair                      xəkəlo                      xəmɔiətə                      khəŋ                      khəŋ                      bhab.  
 she-gen.                      all                      time-loc.                      Anger                      anger                      attitude

‘She is always having an angry(like) attitude.

2 . xi                      maze                      maze                      taloi                      zay  
 he                      middle-loc middle-loc                      there                      go-pres.3<sup>rd</sup>

“Occasionally he goes there”

#### 4.4. Semantic Features:

Both Class changing and Class maintaining types of Reduplication show some modification on semantic level .The range of semantic features that is covered by the Reduplicated nouns of the language are as follows:

i .Distributive Plurality:

ii . Exclusiveness

iii .Degree of manifestation.

iv .Similitude.

v. Reciprocity or relationship.

i . Distributive Plurality :

The class changing reduplicate nouns bring the plurality of an object and its distribution over a location. Some examples of the semantic features of Reduplicated nouns are given below:

i . eitu                      kuthatei              zape              zape              kitap              ase.  
This-det                      room-loc,              bundle-loc              bundle loc              book                      be present 3rd

Bundles of books are there in this room

ii . phulɔnit              thopa              thopa              phul              phulise.  
garden -loc              cluster              cluster              flower              bloom-pres.pf.3<sup>rd</sup>

Clusters of flowers have bloomed in the garden.

ii . Exclusiveness :

Assamese nouns have also reduplicated to denote the semantic feature 'Exclusiveness'. Some examples are given below:

i . bhonieke              bhonieke              kɔtha              patise  
sister-nom              sister-nom              talk              engage-pres.cont.3<sup>rd</sup>

'The sisters (only) are talking among themselves.

iii .Degree of Manifestation:

In Assamese Reduplication, the class changing type expresses the semantic feature 'Degree of Manifestation' by bringing different degrees of 'incompletion', 'excellence', 'intensity', 'hesitation' etc.

i . pohɔr              pohɔr              thakotei              ghrɔloi              zaok

daytime      daytime      stay-loc.emph.      home-for      go-pres.imp2nd

Return home by day time (the daytime where there is light)

iv. Similitude:

Due to convey a sense of similarity or comparison Nouns of Assamese are always reduplicated .In the following some instances are presented:

lorabilake      dakt̔or    dakt̔or      khela      khelise  
boys-pl.nom      doctor    doctor      play      play –prescont.3<sup>rd</sup>

‘The boys are playing doctor like game (as if they are doctors examining the patients).

v. Reciprocity on Relationship:

The reduplicated nouns also have been observed to be employed to express the sense of reciprocal attitude or a mutual relationship. Examples are given below:

i . batoruai      batoruai      k̔oṭha      hoisil.  
Pedestrian      Pedastrian – loc      quarrel      be –past pf.3<sup>rd</sup>

The pedestrians were talking with each other.

4.5. Reduplicated Pronouns:

Some of Assamese reduplicated pronouns don’t change their class and a few of them are found to change their class to nominal modifiers and verbal modifiers .

i . kon      kon      ahisil      ?  
who      who      come past pf.3<sup>rd</sup>

whosoever came?

ii . karobar      karobar      ei      kitapkh̄on      ase  
someone-gen      someone-gen      this      book –det.have-pres.3<sup>rd</sup>

‘Some persons are having this book.’

i. Semantic Features:

There are two types of semantic features in Assamese reduplicated pronouns.

i .Distributive Plurality and

ii .Distributive plurality plus exclusiveness.

i .Distributive plurality :

The reduplication of pronouns in Assamese may be of class maintaining and class changing to bring plurality and its distribution .Examples are cited below:

i . taloi            kun            kun                            zabo  
there            who            who                            go –future .3<sup>rd</sup>

Who will go there ?

ii. tomaloke            kak                            kak                            matisa  
you –pl.nom            whom                            whom                            invite-pres.pf.2<sup>nd</sup>

‘who are the people you have invited ?

ii .Distributive plurality plus exclusiveness :

Some reduplicated pronouns are found to be employed to reflect the sense of ‘distributive plurality’ along with the sense of ‘Exclusiveness’. Examples are cited below:

xokolore            tai                            tai                            mɔi                            mɔi                            bhab.  
All-gen.            you                            you                            I                            I                            attitude.

‘Everybody is having self centered attitude.

4.6. Reduplicated Verbs:

A different kind of nature regarding the types and semantic interpretation are shown by reduplicated Assamese word .The two kinds of verbs Finite and Non Finite in Assamese can be reduplicated specifying their occurrence, related to tense, aspect , person .

i. Reduplicated Finite Verb:

i. Reduplication in Future tense:

Reduplication of verb forms in all the three persons of the future tense are possible .But the reduplicated future form in the first is the most frequently used form in the language.

i . tumi            zam            zam            buliio            nɔgɔla  
 you                go - fut.1<sup>st</sup>      go-fut .1<sup>st</sup>      say-conj.emph.neg.go-past 2<sup>nd</sup>

‘Though you desired to go ,you did not turn up .

ii . korim      korim            bhabio            mor            kamto      kora      nɔhɔl  
 do-fut.1<sup>st</sup>      do-fut.1<sup>st</sup>            think-conj.emph. I-GEN,      work -det    to do      neg-be past

Though I desired to do the work,I could not do the work.

ii .Reduplication in Present tense:

Verbs belonging to the simple present tense are reduplicated in the first person only. Examples are cited below:

phɔlbor            dekhi            khao            khao            lagise  
 Fruits-plu      see-conj      eat-present 1<sup>st</sup>    eat-pre 1<sup>st</sup>            seem-pres.cont.3<sup>rd</sup>

Having seen the fruits I feel like eating .

ii. Reduplicated Non –Finite Verbs:

i .Reduplication of non finite verb is a widespread and definite phenomenon of Assamese.

Examples are cited below :

I Reduplicated Imperative Participle.

Puzat            bōhote    bōhote            deri            hoisil

Worship-loc .sit-imp.parti sit-imp.parti late be past pf 3<sup>rd</sup>

‘By the time (he) sat for worship ,it was quite late.

ii . tai            nasote                    nasote                    bhorit    dukh    pale.

She dance -impf .parti . dance impf.parti. leg-loc pain get past

‘She got hurt in her leg while dancing .

ii .Reduplicated Perfective Conjunctive :

i . xi            porhi                    porhi                    toponi            goise

he read conj read -conj sleep go – past.cont.3<sup>rd</sup>

He was sleeping while reading .

ii . xi            hahi                    hahi                    kotha            kōisil

He laugh-conj. laugh-conj talk say-past cont.3<sup>rd</sup>

He was laughing as he was talking

iii. Reduplicated verb roots with the suffixes ‘-u’, and ‘o’

Through the suffix ‘u’, ‘o’, some Assamese verb roots are reduplicated. These reduplicated structure be have like either nominal modifiers and or verbal modifiers. Examples are presented below:

i . tar            tetia    moro    moro            obōstha

he-gen then about to die condition.

At that time he was a almost dying.

#### 4.7. Reduplicated Numerals:

Assamese numerals being reduplicated may maintain their class or may change their class to verbal modifiers only. Assamese numerals are reduplicated to indicate the semantic feature 'Distributive Plurality'. Some examples are cited below:

i . eta eta    koi    xəkəlbor    ghər    bikri    hoise  
one    one    way    all-pl    house    sale    be -pres.pf.3<sup>rd</sup>

All the houses have been sold one by one .

ii . xo xo    bosor    par    hoi    goise  
hundred    hundred    year    pass    be    -conj.    go-pres.pf.3<sup>rd</sup>

'Hundreds of years have passed

#### 4.8. Reduplicated Interjections

Reduplication of Interjections falls under the semantic features of 'Degree of manifestation' which convey the measures of feelings, actions or processes. Some examples are cited below:

i . bah bah!    ki    xukhər    khəbər  
an exclamation of praise    what    peaceful    message

Oh! What a peaceful message

ii . hai hai!    ki    hol  
alas    alas    what be -past 3<sup>rd</sup>

Alas! What has happened!

#### 4.9. Reduplicated Idioms

Reduplicated idioms are mainly nouns form which are employed for idiomatic expressions only .These nouns form being reduplicated change their class to verbal modifiers. These are mainly the names of bodily organs and thus limited in number .Some examples are given below :

1 . xi     kane     kane     kotha     kOise

He ear -loc   ear-loc   talk     say-pres.cont.3<sup>rd</sup>

‘He is talking very secretly’

In the above sentence, the reduplicated structure ‘kane kane’ implies ‘intensity’ of secrecy which cannot be made public .Thus it is the semantic feature ‘Degree of manifestation’ that is expressed by this reduplicated structure.

2 . tar     pete     pete     onek     buddhi .

He-gen     abdomen -loc     abdomen-loc     lot     wishdom.

He has a lot of secret intelligence.

In this sentence, As a high degree of inherit intelligence is expressed by the reduplicated structure pete pete in the above construction ,it can be said that the semantic feature ‘Degree of manifestation’ is expressed here.

3 . mukhe     mukhe     kothabor     soudikhe     prasar     hOi     gOl Mouth-  
instr     mouth-instr     word-pl.     fourside-loc,     spread     be-conj     be-past 3<sup>rd</sup>

The talk has passed everywhere from one to another.

4.10

#### Morphological and lexical types :

In Assamese, The Morphological type of partially reduplicated expressive- which are reduplication in syllables and the lexical type of partially reduplicated expressive which are reduplication of some lexical items are cited below :

Morphological type :

1. tar ugul thugul lagsil

He-gen expressive of anxiety seem-past cont.3<sup>rd</sup>

He was blissfully anxious

Compare,

i. \* tar ugul lagsil

or

ii. \* tar thugul lagsil

Lexical Type :

i. xi tirij birij kōrisil.

he expressive of restlessness do-past cont 3<sup>rd</sup>

‘He suddenly jumped up’.

The base element of the above example viz, **tirij** ‘expressive of sudden restlessness’ of the partially **reduplicated expressive** ‘tirij ‘tirij ‘expressive of restlessness’ is a meaningful element in the language as evident in the above sentence. Thus this is a case of lexical type of partially reduplicated expressive.

Chapter V

Conclusion

The work presents the study of “Reduplication in Assamese Language”. An attempt has been made to study the constituent elements and examine the structural patterns of Reduplication. It can be inferred from the present study that in some of the reduplicated words thus found both elements have an independent meaning and that the cohesion of the elements gives a supplementary meaning .In some of the forms ,the first element can convey an independent meaning and the second serves as an additive ,intensifying the characteristics of the first element .Some of the forms are found to be context dependent and have varied meanings .This work is modest exploration and would hopefully incite further studies of Reduplication. .

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