

Formation of kinship terms in Bodo language

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Abstract

Bodo is a member of Sino-Tibetan language family, spoken mainly in the northern parts of the State of Assam in India. The Language is a recognized sixth scheduled language in India. Linguistic development in Bodo is relatively new, and richness in terms of literature is comparatively poor in terms of other scheduled languages. Comprehensive and structured grammatical studies in Bodo language is in the evolutionary state and lots of researchers are engaged for the linguistic development of this language. We focus here in this paper an important linguistic aspect, the kinship terms in Bodo. We include here the details on the kinship term formation morphology in Bodo. Examples are given to illustrate the morphologies specific to the language. The discussions play important role in the building of Bodo Wordnet which is being developed from Hindi Wordnet.

Introduction:

Kinship term is one of the important parts of morphology which is different in Bodo language than the other Indian languages. Like other languages the kinship terms are also common in the Bodo language. Bodo language has its own distinctive features in formation of kinship terms. It is necessary to discuss about the kinship term formation process with the relevance of Wordnet synset building through a given concept. So, in the foregoing sections we are going to briefly discuss some ideas regarding the formation of kinship term in this language.

Formation of kinship terms in Bodo Language:

The kinship terms of Bodo language is formed with affixes. With personal pronominal prefixes the kinship terms are formed in Bodo language. These prefixes are added to bound bases of human relationship. The bound base /a- ~ am- Φ / are used as the first personal pronoun relation indicator; /n \ddot{o} m- n \ddot{o} \eta, n \ddot{o} Φ ,~/ are as second personal pronoun relation indicator, and /bi-, bi η a, ~ $^{\circ}$ p h i/ are as third personal pronoun relationship indicator. A few examples of this kinship term formation in bodo language are given below:

/ap^ha/ (आफा) “my father” (-pha as bound noun base “father”)

/Nôm^ha/ (नोमफा) “your father”

/bip^ha/ (बिफा) “his father”

/ai / (आय) “my mother”

/nôm^a~nôm^a/ (नोमा) “your mother”

/bi^{ma} / (बिमा) “his mother” (-ma ~ -i “mother” as bound base)

/a^{mai} / (आमाय) “my maternal uncle”

/nôm^{ay} / (नोमाय) “your maternal uncle”

/bi^{mai} / (बिमाय) “his/her maternal uncle”

/ada/ (आदा) “my elder brother”

/Nôm^{da} / (नोदा) “your elder brother”

/Bida/ (बिदा) “his elder brother”

/Madôy/ (मादै) “my aunt”

In this way we may analyze the whole sets of noun of relationships in bodo which are socially and literally recognized and used. From the above examples and a few other examples are given below:

/adôy-dadôy/ (आदै) “my paternal uncle”

/Nôm^{thôy} / (नोमथै) “your paternal uncle”

/bib^{thôy} / (बिबथै) “his paternal uncle”

/bazôy / (बाजै) “my elder brother’s wife”

/Nôm^{bazôy} / (नोमबाजै) “your elder brother’s wife”

/bibazôy/ (बिबाजै) “his/her elder brother’s wife’

/bibô / (बिब) “his /her elder sister’

/abô/ (आब) “my elder sister”

Thus we can arrive at a series of personal pronominal prefixes to noun bases of the relationship, /(a- ~am- ~Φ) (nôŋ- ~nôm—nô- ~ 0-), (bi-°phi— Φ -)

First personal prefixes morpheme may be described as: a-, am~ Φ; these allomorphs are prefixed to bound and free noun bases denoting human social relationship.

/a- / : It is used to bound noun bases with consonantal initial (onset);

ap^ha (आफा): “my father”;

ada (आदा): “my elder brother”:etc. (-p^ha,-da are bound noun bases).

/aŋ- / : to bound noun bases with vowel onset;

amay/amay (आमाय): “my maternal uncle”

(-ay -may as bound noun bases).

/Φ - /(zero) : Zero morph is used to free noun bases denoting relationship and itself it occurs as free base. A few examples are given below:

(aŋni) gumôy (गुमै): (my “elder sister’s husband” ;

(aŋni) bazôy (बाजै): (my) “elder brother’s wife” etc.

Here the gumôy and bazôy are free noun bases. There are other complex and derived noun bases which do not take either a- or am-; these may be interpreted to have Φ - (as first personal pronominal prefix) consideration the distribution of first personal context (after present or implied aŋni “my”).

Second personal pronominal prefixal morpheme can be represented by nôŋ, nôm, nô , Φ- allomorphs according to the context of its term. A few examples are given below:

/nôŋ-/ (नौ) : to bound bases with consonantal initials others than labials(/ph b m/)

and denotio -alveolar /th/ nôŋda “your elder brother ; nôŋgôy “your

brother (loving in address)"/ sister (beloved).

/nôm-/ (नोम) : to bound noun bases with aspirates /ph th/ and vowel initials:

nômayôŋ(नोमायं):,"your father's elder brother/sister";

nômpha(नोमफा): "your father";

nômphôŋ (नोमफं): "your younger brother"

nômbô, (नोमब): your elder sister;

nômayôŋ, (नोमायं): "your maternal aunt";

nômthôy (नोमथै): "your paternal uncle";

nômbôu (नोमबौ): "your grand father".

/nô- / (नो) : to bound to noun bases with /m/ initial; no varies with nôm; nôma

/nôma "your mother"/ ; nômadôy ' your pronominal context paternal

Aunt (cf.2nômdôy/adô y "my paternal aunt") nôn1ni) bisi (your

wife.

/Φ -/(zero) : to be all other free noun bases that occur in the second personal

pronominal context (nôŋni) bisi , (your) wife.

Bodo language has third personal kinship terms also. These terms are formed with the third personal pronominal prefixes. These pronominal prefixes are allomorphs. These allomorphs are: bi-(bima-) ~ °phi- ~ Φ -

/ bi- / (बि) : It is used to all bound bases in definite or particular context (bini-

his/her) with consonantal initial;

bima (बिमा): "his/her mother";

bida (बिदा) :his/her elder brother,

bigôy (बिगै): (his/her younger brother, lovingly/sister);

bibô "(बिब): his/her elder sister"

/biŋa-/ (बिमा) : to all bound bases in definite or particular context with

vowel initials (sometimes assimilated as bim),

bimadôy (बिमादै): "his paternal uncle

adôy/madôy (आदै): my paternal uncle

bimanôy (बिमानै): "his maternal aunt"

anôy (आनै): "my maternal/paternal aunt"),

bimayôŋ (बिमायं): "his father's elder brother/sister" (cf. ayôŋ 'my father's

elder brother/sister) etc. bim- is partly replaced by bib- sometimes before

bound noun base with /th/ initial : bibthôy (बिबथै): "his/her paternal uncle"

nômthôy (नोमथै) "your paternal uncle")

/°phi- / (फि) : to a limited number of bound bases with unvoiced aspirate or spirant

onset in indefinite or general context ; °p^hip^ha "one's father"; °p^hisa "one's

child; °p^hisai "one's husband/her husband"; (cf. contrary bip^haa his/her

father, °p^hisa "his/her child"; these may be due to morpho-phonemic

alternation with semantic variations).

/Φ - / (Zero) : Zero morph is used to all free noun bases which occurs in the third

personal pronominal context. A few examples are given below:

(bini, बिनि) lôgô (लोगो): his/her friend

(bini, बिनि) hinzaôw (हिनजाव): his wife;

(bini, बिनि) hôwa, (हौवा) : her/one's husband

(bini, बिनि) bibônaᅇ(बिबोनां); his/her wife's or husband's small
sister/brother

Conclusion:

Formation and Process of kinship terms in bodo language have been discussed in the paper. It is seen that the pronominal prefixes play a major role in formation of the kinship terms in Bodo Language. The study is done as a part of the Wordnet development in Bodo language. The Wordnet in Bodo is being developed taking the Hindi Wordnet as the base. The concepts related to the Kinship terms in Hindi Wordnet have been tried to map to the corresponding Bodo concepts. In most of the cases direct translation of the concepts in Hindi against Kinship terms does not yield meaningful and feasible concepts in Bodo. This has resulted to deviate significantly in one to one mapping of the concepts. It is observed that the Kinship terms in Bodo follow its own hierarchy and formation procedures.

Reference:

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