

**MORPHOLOGICAL COMPONENTS OF NON-ARYAN LANGUAGES****IN ASSAMESE: A LINGUISTIC STUDY**Mr. Dipak Boruah<sup>1</sup>DOI: <https://doi-ds.org/doi/10.2025-89387438/ADEDJ/V2/I2/DB>**Review: 05/07/2025****Acceptance: 08/07/2025****Publication: 06/08/2025****Abstract:**

Assamese is one of the Indian Aryan languages. Therefore, there is no doubt that the elements and influence of the Indian Aryan languages have been preserved in the formation and development of the Assamese language. However, the Assamese language has some characteristics which are not found in the distantly related Neo-Indian Aryan languages like Punjabi, Hindi, Gujarati etc., nor even in the languages of the same root like Bengali, Oriya, Maithili etc. The Neo-Indian Aryan languages Assamese, Bengali, Oriya, Maithili, Bhojpuri, Maghahi are languages that developed from Maghadi Prakrit. Where did the distinctive features present in Assamese languages that are not present in other Neo-Indian Aryan languages come from? The answer to this question requires a discussion of the influence of the non-Aryan languages scattered around Assam on the Assamese language. The Assamese language developed among these linguistic groups, including the Kol, Munda, Mankhame, Boro, Garo, Deuri, etc., long before the development of the Aryan languages in Assam. Morphology is of great importance in the formation of a language. Our main objective is to study the morphological influence of non-Aryan languages on Assamese..

**Keywords :** Morphology, Aryan, Non-Aryan, Assamese, Austric, Tibetan-Burmese.**Introduction :**

Assamese is one of the Indian Aryan languages. Assamese, like other Indian Aryan languages, evolved from the ancient Indian Aryan languages and developed from the Maghadi Prakrit dialect around the 10th and 11th centuries. The Maghadi Prakrit dialect gave rise to the Assamese language as well as the Neo-Indian Aryan languages of Bengali, Oriya, Maithili, Bhojpuri and Maghahi, which are now spoken in Eastern India.

The Assamese language is originally an Aryan language. Therefore, there is no doubt that the elements and influence of the Indian Aryan languages have been preserved in the formation and development of the Assamese language. However, 'Assamese has some distinctive features which are not found in distantly related Neo-Indian Aryan languages like Punjabi, Hindi, Gujarati, etc., nor even in Neo-Indian Aryan languages derived from the same root, the Maghadi Prakrit dialect. Therefore, it is important to understand the importance of these characteristics in the development of the Assamese language. Therefore, it is important to understand the importance of these characteristics in the development of the Assamese language. Assam was inhabited by various linguistic groups of Austrian, Tibetan and Burmese with their own languages and cultures before the arrival of Aryan speakers. All anthropologists believe that the Austrians were the original inhabitants of Assam. The second linguistic tribe or group that migrated to Assam is the Tibetan Burmese of Mongolian descent. It was only after this that the Aryan-speaking peoples of the Caucasian and Alpine or Nadic species arrived in Assam and with this there was harmony and exchange of ideas between the linguistic groups for various reasons. Since this exchange is both linguistic and cultural it effects each other.

The Assamese language is of Aryan origin and therefore elements of the Indian Aryan language have been preserved in addition, many elements, of non-Aryan languages are also found in Assamese. These linguistic elements have been visible in the Assamese language since the emergence of the Assamese language. There are many reasons why the Assamese language developed among the non-Aryan linguistic groups in Assam. There are two main language groups that are not Aryan. These two are: Austrian and Sino-Tibetan.

The Austrian language group was the original inhabitant of Assam but is now the North Eastern Region. Meghalaya is home to the Monkhemi language of the Austro-Asian branch of Austric. The Khasi language also belongs to the Austro-Asiatic branch of Austria, but they are ethnically Mongolian. Khasi is spoken to a greater or lesser extent in Meghalaya as well as in northern Kachar and Kamrup districts of Assam. The Austric languages of Assam, such as Kol, Munda, Chaotali, etc., entered Assam as tea plantation laborers only during the British period. These people were kept away from the Assamese speaking people by the British for a long time. Therefore, the Assamese language is not influenced by these migrant linguistic tribes. However, scholars have acknowledged the influence of the Austrian language that lived in Assam in the early days, although it does not exist today. The influence of Khasi, Kol,

<sup>1</sup> Mr. Dipak Boruah,, Asstt. Prof. Dpt. of Assamese, Kherajkhata College, Deotola, Lakhimpur, Phone No. 9365537351

Munda and Malay languages on the vocabulary of the Assamese language is mentioned by Dr. Banikant Kakati in his research book 'Assamese, Its Formation and Development'

The Sino-Tibetan is the second oldest linguistic group inhabiting Assam after the Austrians. They are the most widely spoken languages in Assam. The languages of this language family are mainly divided into two main branches. One is Tibetan Burmese and the other is Shyam Chinese or Thai Chinese. There are two other dialects of the Tibetan-Burmese branch spoken in Assam. They are North Assam and Assam Burmese. The main languages of the North Assam branch are Aka, Nichi, Adi, Miching and Tsingfao. Apart from Miching, several languages of this branch are currently spoken in Arunachal Pradesh. The languages of the Assamese-Burmese branch are mainly divided into three broad categories: Boro, Naga and Kukichin. The languages of the Boro branch are now scattered in various parts of Assam. The languages of the Boro branch in Assam are Boro (Kachari), Dimacha Garo, Rabha, Deuri Tiwa, Hajong, Tipra and Karbi. Several languages of the Shyam or Thai branch of the Shyam Chinese or Thai-Chinese language are still spoken in Assam. The Shyam or Thai Chinese speaking communities living in Assam are also known as the Tai group. These linguistic groups migrated to Assam from the early thirteenth century. Assam is currently home to six Tai-based linguistic groups. They are the Ahom or Tai Ahom, Tai Khamati, Tai Fake, Tai Aitan, Tai-Tukong and Tai-Khamyang. Among these, a tribe of the Tai Ahoms crossed the Patkai Mountains from Burma in 1228 and entered southern Assam. The Ahom first entered Assam with the Tai language and writing style but later adopted the Assamese language. The Ahom language and other Tai-based languages, which ruled Assam for 600 years, certainly fell into the Assamese language.

The Assamese language developed among the above-mentioned non-Aryan languages.

There are many elements in the morphology of the Assamese language that are similar to those of the non-Aryan languages, including the use of plural forms, gender forms, use of inflection, definite suffixes, masculine definite suffixes, and negative verb formation. The main purpose of my study is to examine the extent to which the Assamese language has been influenced by the influence of non-Aryan languages in these morphological aspects.

#### **REVIEW OF LITERATURE:**

The influence of non -Aryan Language, especially those from the Tibeto-Burmese family, on Assamese Morphology has been extensively documented by several scholars. Banikant kakoti's(1995), Birinchi kumer Boruah(2001) seminal works highlighted the impact of the Bodo and Austric Language on Assamese Morphology. Bhimkanta Boruah in his book "Asomor Bhasha"(1997) highlighted the integration of Morphological elements from Tai and Tibeto-Burmese language into Assamese. Further, the Assamese Morphological works of Upendra nath Goswami(1997) provide empirical and theoretical support for the idea of negative verb formation, masculine definite suffixes in Assamese as being influenced by language like Bodo and Deuri.

#### **OBJECTIVES:**

- ❖ To identify and categorize the Morphological elements in Assamese that deviate from traditional Indo -Aryan Morphological norms
- ❖ To trace the origins of these deviations and link them to specific non -Aryan Linguistics influences
- ❖ To analyze the nature and extent of Tibeto-Burmese influence on Assamese Morphology through comparative linguistic analysis.

#### **SIGNIFICANCE OF THE STUDY :**

This study is significant in the field of historical linguistics and morphology as it provides an empirical basis for understanding the non -Aryan substratum in Assamese language. The analysis contributes to broader discussions on language contact, Morphological borrowing, and linguistic influence. It also helps in clarifying Assamese's position among the Indo-Aryan language and underlines the importance of substrate influence in the evolution of regional Languages

#### **METHODOLOGY :**

The study employs a qualitative descriptive approach, supported by comparative Morphological analysis. The Methodology includes:

- ❖ Collection and analysis of Morphological data from standard Assamese and its dialects (kamrupi, Goalpariya)
- ❖ Examination of Morphological structures in Tibeto- Burmese language spoken in Assam such as Bodo ,Deori, Goro, Mising, Rabha and Austric
- ❖ Review of secondary sources including Morphological, phonetics studies and language histories.

#### **FINDING AND DISCUSSION:**

The following findings have emerged from the study as follows: the study reveals that

Like various phonetic elements, Assamese has some morphological features that are not found in other Aryan languages. Therefore, it is important to understand the characteristics of the Assamese language.

The following is a discussion of the morphological elements of non-Aryan Austric and Tibetan-Burmese languages in Assamese. There are many scholars who have mentioned the elements of non-Aryan languages.

Bore and Bilak - These two plural suffixes are widely used in modern Assamese language is used. Scholars believe that these two are of Tibetan-Burmese origin. The suffix bilak is influenced by the Garo suffix 'philak' and the suffix 'bor' by the Boro suffix bhor. Kaliram Medhi (2019) suggests that the plural suffix 'bilak' comes from the Michimi word 'ka flak' Medhi also mentions that Garo 'philak' and Michimi 'ka-flak' are the same word. In Boro-Kachari, 'for is a plural suffix, such as mansifor (people), nofor (houses), bijapfor (books). There are many uses of the verbal suffix 'bhor' in the Kathaguru Charit. In the historical language, both the forms bore and dawn were used. For example, Ivore Iboreu, etc. Thus, from the Boro language 'for it is used as bhor and later as bo in modern standard Assamese.

The suffix 'bilak' was first used by the missionaries in Assamese. They may have been introduced to the word 'filak' while preaching Christianity in the Garo Hills and in Assam they use 'bilak' instead of 'filak' when writing in Assamese.

The gender of the Assamese language is also influenced by non-Aryan languages. There are three ways in which gender is usually used in Assamese. One of them is by using free forms denoting masculine and feminine with the gender-neutral forms, e.g. This rule of gender determination is also found in Tibetan languages. For example, in Deuri language-Mukand le' paidur (male goat) Michind le'paidur (female) goat, in Karbi language Methan al (male dog) Methan api (female dog), in Miching language Milang ami (male man), Milang tani (female man). cat). Therefore, the Tibetan languages certainly fall under the influence of this rule of gender determination of the Assamese language.

In Assamese, the noun is usually feminine but the adjective is not feminine, eg, good boy, good girl. Kaliram Medhi (2019) mentions the influence of the Tibetan language.

There is no fifth inflection in Assamese. The prefix 'para' is used after the sixth inflection 'Ra' to express the meaning of the element in Assamese, for example, the mango fell from the tree on the left( Gochar para Amtu parile). This feature is attributed to the influence of the Tibetan language.

Some Tibetan languages have such characteristics as 'in Dimasa', 'ancha' means lo'ra(boy) 'anchani' means lorar(boy's )and 'anchan prang' means lo'rara(boy)In Boro language, 'no' means house, 'noni' means of house's 'noni fry' means from home.

The use of specific suffixes is another characteristic of the Assamese language. In Assamese, suffixes are added after nouns, adjectives and pronouns to describe an object specifically and to indicate the shape and nature of that object. They are the specific suffixes in Assamese. For example, the house, the boy, the man, the book, the salt, the banana, the good, the bad, this, that, and so on. These suffixes are added after certain words, although there are no special rules. Most of the roots of these suffixes used in Assamese come from Sanskrit but such suffixes are not used in Sanskrit. This morphological feature of Assamese is the result of the influence of Tibetan Burmese.

Such suffixes are used in Deuri, Boro, Dimasa, Karbi, Garo etc. such as Pemchu Hach (a pan), Gui Tita (a coconut) in Deuri, Chemkhaicha (salt), Chini Khaicha (sugar grain), Gobaibazar (coconut bunch) in Garo (a book), Goppo Mingcha (a story), Kaibe (the man) in Rabha, Panbe (the tree) This feature is seen in Tai, eg Chang-di-tu (four elephants), Nuk tu (the bird). Like Assamese, Boro uses similar specific suffixes; In short, the ideal of using specific suffixes in Assamese is the result of the influence of the Tibetan language.

The use of relational words is another feature of the Assamese language. In Assamese, different words are used to express clear aspects of relationships according to age, such as uncle-brother, brother-sister, sister-in-law. This is a characteristic of the Austric language. There are also relational words such as ata abu, ai, bau, amai, tabai which are not of Sanskrit origin. Dr. Banikant Kakati mentions these words as of Austrian origin.

The use of masculine specific suffixes is one of the characteristics of the Assamese language. Some suffixes are added to the masculine gender of the conjunctive word. Relationships are usually determined by adding eber-era, ra, ek, etc. after masculine relational nouns; For example, my mother (mur ma), your mother(tumar mara), his mother(tar mak), Like my father(mur deuta), your father(tumar deutara), his or her father ( teu BA tar bapek) and so on. Dr. Banikant Kakati (1995) mentions this feature of Assamese as an Austric influence (A.F.D-P 289), Dr. Kakati also mentions that in Tibetan languages such suffixes precede the root relative word, but after in Austric Language. e.g. A-fa (my father), Namai-fa (your father) Bi-fa his father and so on. However, Assamese uses masculine suffixes (first person a/i/e, second person noun - era / ba, er / r in contempt, third person ek / a) in Assamese as in Austrian-based languages.



Another feature of Assamese language is the formation of negative verbs. In Assamese, the 'n' is added before the verb root to express the negative sense and this 'n' is equated according to the first vowel sound of the verb, e.g. karim(do)-nakorim(do not do), kinim( buy)-nikinim(do not buy)kham(eat(-nakham(do not eat), xum(sleep)-nuxum(do not sleep etc.

This characteristic of the Assamese language is entirely influenced by the Tibetan-Burmese language. The characteristics of languages such as Boro, Garo, Rava, Deuri, Tai etc. can be mentioned. In Boro, the permissive negative form is 'da', e.g., da-yang (don't go). There are also permissive negative forms of 'da' in Garo, Dimasa and Deuri, eg da-stu (do not spit) in Garo, da-khang (do not spit), dadang (do not eat) in Dimasa, daha (do not eat) in Deuri. In Rabha, the permissive negative form is ta, such as ta yar (don't do it). In the Ahom language, which belongs to the Tai branch of Sino-Tibetan origin, the negative form used before the verb changes according to the first vowel of the verb. The negative suffix 'ma' in Tai Ahom language is 'ma' eg ma-tang> matang (I don't understand), ma-kin mikin, ma-luk muluk (I don't get up) etc. Therefore, the formation of these negative verbs in Assamese can be said to have been influenced by the Ahom language.

Another feature of the Assamese language is the formation and use of counter-words. These include rice, tea, fish, sugar, pen, water, and so on. Tibetan-Burmese languages may also have an influence on this characteristic. There are rules for the use of such resonant words in Deuri, Karbi, Boro, etc., such as sing-ping (rule-chimkh), jhibi kibi (light-chati) in Deuri, ak-ak (fish-tas) in Karbi, chak-chak (rice-chan). The words are such hinjar-sinjar (female bicycle). Makar-chakar (cow-chak) and so on."

Dr. Banikant Kakati in his research book 'Assamese, Its' Formation and Development (1995) mentions that the roots of many verbs used in Assamese come from non-Aryan languages. Dr. Kakati mentions that the structural suffixes 'ma' and 'cha' used in Assamese are of Boro origin, such as Lothoma, Luruma, Dhepecha, etc.

Some of the verbal verbs used in Assamese are of Boro origin, such as gabamar, khambandh, birdi, thalamuri mar, etc.

#### **CONCLUSION :**

Assamese, as the main Aryan language of the North East, has several elements of Indian Aryan language, but other linguistic features are certain to have come from non-Aryan languages. The main reason for this is that the Assamese language developed among non-Aryan languages and many non-Aryan linguistic groups used Assamese as a medium of communication and this resulted in the influence of indigenous languages on the morphology of Assamese. The Assamese language emerged from Maghadi Prakrit around the 10th century AD at the same time as other Neo-Indian Aryans. However, elements of non-Aryan languages were incorporated into the Assamese language long before this. There are some important elements in morphology in Assamese. These include plural suffixes, gender forms, use of inflection, use of definite suffixes, formation of negative forms of verbs, etc. The Assamese language is clearly influenced by non-Aryan languages and this distinguishes it from other Neo-Indian Aryan languages.

#### **REFERENCES :**

- ❖ Baruah, Bhimkanta (1997) : Asomor Bhasha, Dibrugarh, Banalata, Assam.
- ❖ Boruah, Birinchi Kumar (2001) : Asomiya Bhasha aru Sanskriti, 9<sup>th</sup> Edition, Journal Ampariyam, Nalbari, Assam.
- ❖ Goswami, Upendranath (1994): Asomiya Bhasar Udhav, Samridhi aru Bikash, 2<sup>nd</sup> Edition, Boruah Agency, Guwahati, Assam.
- ❖ Goswami, Goluck Chandra (1982) : Structure of Assamese, University of Gauhati, Guwahati, Assam.
- ❖ Goswami Upendranath (1993) : Bhasha Bigyan, 7<sup>th</sup> Edition, Moni Manik Prakash, Guwahati, Assam.
- ❖ Kakoti, Banikanta (1995) : Assamese, Its Formation and Development, 5<sup>th</sup> Edition, LBS Publication, Guwahati, Assam.
- ❖ Medhi, Kaliram (2019) : Asamiya Byakaran Aru Bhasatattwa, 5<sup>th</sup> Edition, Layers Publication, Guwahati, Assam