

An
Introduction
to the
Boro
Language

Phukan Basumatary

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The book deals with a structural analysis of the Boro language. The analysis is done based on different linguistic levels, viz., phonology, morphology and vocabulary. In this book emphasis is given on a synchronic analysis.

The study is of a highly academic value besides its sociological importance. It is assumed that such a study will help the readers to know sufficiently about the formation and background of the concerned language. Also it is hoped that the linguistic materials incorporated in this book will surely help both the interested readers and the researchers of language and linguistics as a whole.

Rs. 250

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PHUKAN BASUMATARY



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1

INTRODUCTION

1.1 Ethnic Identity of the Boros

Assam is a multiethnic and a multicultural state of north-eastern India. As per 1991 census report of Assam, the total populations of the Boro speakers are estimated 1184569. There are four different language families viz: Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian. Genetically the Boros of Assam belong to the Tibeto-Burman sub-family within the Sino-Tibetan family of languages. The linguistic community has some interesting features at all levels of folk-culture and language system. Most of the scholars have some valuable opinion about the origin of the Boros. Among them Rev. Sidney Endle remarked, "*The origin of the Kachari 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, in feature and general appearance, they approximate very closely to the Mongolian type and this would seem to point to Tibet and China as the original home of the race.*"¹

The generic term *Bodo* was first used by Hodgson to this group of languages.² Dr. G.A. Grierson had also designated them as *Bārā* or *Bodo*. The Bodo group comprises (as stated in the Linguistic Survey of India, vol.-I, Part-I) the following tribes: Kachari or Bodo, Lalung (now called Tiwa), Dimasa, Garo, Rabha, Tripuri (Kakborok), Koch, Chutiya (Deuri) and Moran. Grierson once said, "*The group of tribes known as Bodo or Bārā forms the most numerous and important section*

of the non-Aryan tribes of the provinces of Assam.³ It is supposed that the generic term Bodo or Boro had been configured from the name of Tibet. The inhabitants of the Tibet country have more affinities in cultural traits with the Boro-Garo (P.K. Benedict and Dr. D. Moral used the term in case of Bodo used by G.A. Grierson) group of people.

The Boros are known by different names in some regions of Assam and its few adjacent areas. In the Brahmaputra valley, the Boro native speakers identify themselves as Boro while the Hindu Asamiya speakers and speakers of other linguistic communities address them as Kachari or Boro-Kachari. Edward Tuite Dalton has mentioned as Kachari or Bodo. Gait and Rev. Sidney Endle also referred to them as Kachari. In North Bengal, they are also known as *Mese* or *Mech*.⁴ Edward Tuite Dalton once remarked about the Meches and the Kacharis, "*All the authorities agree in considering the Mech and Kachari as the same people or at least of common origin*"⁵ He added that the Meches of the Goalpara district have been converted to Hinduism by repudiation of their ethnic origin and called themselves Rajbongshis. They have become to a great extent Hinduised by the process of proselytism. In this regard, Grierson also opined, "*The Bārā folk who lived to the west of the Kamrup district are called Mech by their Hindu neighbours. This word is probably a corruption of the Sanskrit 'Mlechcha' which corresponds to the original meaning of our word 'Welsh' i.e. foreigner, stranger. Those of the Bārā who lives in and to the East of the district of Kamrup are called Kacharies, pronounced Kosari by Hindus*".⁶ As it were, the Boros were the aborigines of the Brahmaputra valley. So J.D. Anderson rightly said, "*The river names of the whole Brahmaputra Valley are Bodo names, and it is demonstrable that the Bodos were the aborigines of the Valley*".⁷ In comparison to other Boro-Garo group of languages, they spread throughout the length and breadth of the Brahmaputra valley in Assam, besides Meghalaya, and North Bengal.

1.2 Aim and Area of the Study

The aim of this study is to analyse the linguistic structure of Boro language. It is worth mentioning here that till date no convincing structural analysis has been attempted by anybody. In this context, of course, it can be said that

Dr. P.C. Bhattacharya and Boro linguist Madhuram Boro have been also attempted to analyse the structural features of language.

The Boros are fairly spread in the Brahmaputra valley in Assam. The major portion of the Boro community is found in the districts of Dhubri, Goalpara, Kokrajhar, Chirang, Baga, Odalguri, Kamrup (including the northern and the southern part of the Brahmaputra valley) and Darrang district respectively. For analysis, linguistic materials are collected from the standard form of Boro language i.e. *Western Boro dialect* (WBD); because the WBD is recognized as the standard form or the literary form of the Boros.

The present study incorporates linguistic elements for illustration and critical analysis. The analysis of linguistic features have been shown at different levels i.e. phonology and morphology. In this work, emphasis is given on a synchronic analysis.

1.3 Importance of the Study

The proposed study demands highly an academic value besides its sociological importance. Broadly speaking, such type of study will help us to know sufficiently about the formation and background of the concerned language. Besides, the study will also highlight the process of acculturation and diffusion in the linguistic levels of the concerned community.

1.4 Methodology

As in any other social science research, interview and observation methods are applied in this study to collect the linguistic data from the native speakers. For documentation of linguistic data tape recording is applied to determine properly the articulation of the phonetic data. As secondary sources, all kinds of existing published materials available in the form of journals, books, and articles etc. have been collected.

1.5 A Brief Sketch on the Written Literature of Boro

The Boro has a rich tradition in respect to the folk-literature. In the folk-society, songs of the folk, tales, legends, charms related to various religious festivals and performances, various myths, riddles, idioms and sayings are also still

prevailing as relic of the folk-knowledge. More information is found if analysis is done based on the text, texture and contextual point of view.

While considering the written trends of Boro literature, it is necessary to notice the beginning of 1900 A.D. The Boro written literature was flourishing towards the beginning of twentieth century with the publication of several outstanding magazines, souvenirs and books on prayer songs etc. Now a brief note on the Boro literature is described below:

The written Boro literature was emerged with the publication of books "*Bathu Nam Bwikhaguni Gidu*" (/bat^hunam bwik^haguni gidu/-Songs of the Bat^hwu and Bwisagu festival) and "*Boroni phisa O Ayen*" (/boroni p^hisa o ayen/-Son of the Boros and its Customary Laws). The second one was the first book in Boro written in prose form by Ganga Charan Kachari and published in 1915. On the other hand, the first one was compiled by Prasannalal Khakhlyar in 1925.⁸ This book contains two parts: (i) Bathwu Song and (ii) Bwisagu Song. Bathwu song reflects the philosophy of the Bathwu religion, which is the very ancient religion of the Boros. Thus Bwisagu song reveals the pangs of love and youthful exuberance. It is worth mentioning here that some of the songs are collected from the village folk and some of the songs are self-composition by the poet. The book has opened the gateway of written tradition of the Boro literature. No doubt, it is the earmark to the Boro written literature.

In 1924, the first Boro magazine "*Bibar*" (/bibar/-flower) was published being edited by late Satish Chandra Basumatary. A good number of poetry was published in this magazine containing the theme of religion, culture, ethics, morality and advice to the Boro community for the social upliftment. Among them noted poets were namely Satish Chandra Basumatary, Jaladhar Brahma, Parsuram Brahma, Rupnath Brahma, Madaram Brahma, Judhisthir Hajugsumary and others. Most of the poetry books of that preliminary stage were written in rhyming couplets. Poems were written just to bring social reform among the Boros. In 1923, a poetry book "*Khonthai Methai*" (/k^hont^hai met^hai/-Poems and Songs) was jointly compiled by Rupnath Brahma and Madaram Brahma. This poetry book contains the topic mainly on national spirit as regards religion, culture and so

on. Poems and songs were composed in rhyming couplets. Another poetry book "*Boroni Gudi Sibsa Arw Aroz*" (/boroni gudi sibsa arw aroz/-1926). meaning first devotion and prayer of the Boros. was written by Padmashree Madaram Brahma. This book is a collection of prayer songs composed in verse form. During this period, two poets composed some romantic poems. They were- Ishan Chandra Mushahary and Pramod Chandra Brahma. They wrote mainly on beauty of nature and love theme. Figurative dictions were also used in their poems based on poetic aestheticism. Most of the poems were published in the magazine "*Hathorkhi Hala*" (/hat^hork^hi hala/-1930) meaning constellation edited by Pramod Chandra Brahma.

Ishan Chandra Mushahary is entitled as the greatest romantic poet in the history of the Boro literature. "*Sonani Mala*" (/sonani mala/-Chain of Gold) and "*Phami*" (/p^hami-Lotus) both of the poetry books were self-composition by Mushahary. On the other hand, most of the poems written by Pramod Chandra Brahma were published in the book "*Sonakhi Bizab*" (/sonak^hi bizab/-Golden book) edited by him. They represent the nature as the anchor of their spirit and source of all inspirations. Kali Kumar Lahary, who was contemporary to Pramod Chandra Brahma and Ishan Chandra Mushahary, also wrote a good number of poems containing classicism, romanticism and satirical ideas. Poems written by Lahary were published in the magazine "*Hathorkhi Hala*". Lahary wrote a poetry book "*Khonthai Bizab*" (/k^hont^hai bizab/-Poetry book, 1951). Contemporarily Nileswar Brahma also published a poetry book "*Balabganwi*" (/balabganwi/-Two episodes, 1952) which was properly a collection of songs sung by the poet. It is mentionable that poems of Lahary and Brahma were published before the inception of the Bodo Sahitya Sabha (1952, 16th November). As it were, Boro critics like Madhu Ram Boro and Brajendra Kumar Brahma have opined that first part of the twentieth century is the remarkable age of renaissance of Boro poetry. After the inception of the Bodo Sahitya Sabha, many promising and talented poets have made a mark in the field of poetry. Poems were written in free verse and poetic prose depending upon various current social problems and crisis. Both traditional and individual symbols are used to represent aesthetic feelings of the poets. Brajendra Kumar Brahma, Manoranjan

Lahary, Samar Brahma Choudhury, Jagdish Brahma, Guneswar Mushahary, Dharanidhar Wary, Banerwar Basumatary, Nandeswar Boro, Ranjit Kumar Bargayary, Barun Boro, Surath Narzary and many others have made a mark in the field of Boro modern poetry. At present, some young poets like Anju, Katindra Swargiary, Aurobindo Uzir, Bijoy Baglary, Anil Boro, Romakanta Basumatary and so many promising poets are taking leading part in the field of Boro modern poetry. It is obvious that since the very beginning of written tradition of the Boro literature, poetry has an influential role in the history of Boro literature even till date.

Before the inception of the Bodo Sahitya Sabha, a few literary genres like short story, Drama, poems and only objective articles were came into existence. The first name of the Boro short story was "Abari" (/abari/-a name of a girl) written by Ishan Chandra Mushahary, which was published in the magazine "Hathorkhi Hala".⁹ Besides, a few short stories were published in various magazines during this period. But these were not standard one. Short stories published in "The Bodo" (a mouthpiece of the Bodo Sahitya Sabha) are considered as specimen of modern and standard short story to some extent. Another magazine "Bithorai" (/bit^horai/-bud) edited by Samar Brahma Choudhury encouraged many writers by publishing their short stories. Chittaranjan Mushahary's "Phwimal Mizing" (/p^hwimal mizing /, 1970) meaning viewless vision is the first published short story collection in Boro. His second short story collection book is "Thalim" (/t^halim/, 1974) meaning rehearsal. Some Boro critics like Madhu Ram Boro and Manoranjan Lahary have opined that late Nilkamal Brahma is the first grade short story writer in Boro. Nilkamal Brahma notably contributed a lot of standard short stories to the Boro literature. Short story books written by Nilkamal Brahma are as follows: "Hagra Guduni Mwi" (/hagra guduni mwi/, 1972) meaning deer of the deep forest, "Siling khar" (/siling k^har/, 1985) meaning devastation, "Sirinai Mandar" (/sirinai mandar/, 1985) meaning off shoot mandar flower and "Mem Daudwi" (/mem daudwi/-The Egg Lady). At present, the fiction writers like Manoranjan Lahary, Dharanidhar Wary, Janil Kumar Brahma, Hareswar Basumatary, Nandeswar Daimary, Katindra Swargiary and Nabin Malla Boro are busy in writing modern short story.

It may be mentioned here that Boro Drama came into publication in 1919. "*Nalabuha*" (/nalabuha/, One-act-play) written by Satish Chandra Basumatary is the first written Boro Drama.¹⁰ Before the inception of Bodo Sahitya Sabha (BSS) so many Dramas were written or translated into Boro from other languages. Well known Dramatists of that period were Dwarendra Nath Basumatary, Satish Chandra Basumatary and Mada Ram Brahma. All of them had taken a remarkable role to create Dramatic movement in Boro society. In the early age of twentieth century Satish Chandra Basumatary wrote some Dramas viz: *Nalabuha*, *Rani Laimuthi*, *Dorson Zwhwlaio* etc., Dwarendra Nath Basumatary wrote some Dramas viz: *Ranggalu Zwhwlaio*, *Nilambar*, *Chitrang gada*, *Sonani Maibang* etc., Mada Ram Brahma wrote *Raimali*, *Dimaphur Nwgrw Bainai*, *Sodang Bwiragi* etc. After inception of the BSS, Kamal Kumar Brahma, Manoranjan Lahary, Surath Narzary, Mangal Singh Hazowary, Aniram Basumatary and many others wrote Dramas. Kamal Kumar Brahma wrote "*Raza Iragdao*" (a historical Drama), "*Gwdan Phwisali*" (/gwdan p^hwisali/, a social Drama) and "*Horbadi Khwmsi*" (/horbadi k^hwmsi/, a social Drama). Manoranjan Lahary wrote a social Drama "*Anari*" (/anari/-a name of a girl). Mangal Singh Hazowary wrote a few historical and social Dramas viz. "*Swmdwn*" (/swmdwn/, a historical Drama), "*Zwhwlaio Dwimalu*" (/zwhwlaio dwimalu/, a historical Drama), "*Zaolia Deoan*" (/zaolia deoan/, a historical Drama) etc. Besides, he wrote a few one act plays in Boro. During this period mythological Drama "*Sandw Baodia*" (/sandw baodia/) was also written by Surath Narzary.

Boro novel came into publication in 1962. Chittaranjan Mushahary is the pioneer in this field. His "*Zuzaini Or*" (/zuzaini or/, 1962, a social novel) meaning fire of husk, is the first novel in Boro.¹¹ Mr. Mushahary has written about twenty-five novels till date. Famous fiction writers like Manoranjan Lahary and Dharanidhar Wary has fame for their distinctive creations. Mr. Lahary has achieved fame for his novel "*Kharlung*" (/k^harlung /, meaning unsettled man) and "*Hainamuli*" (/hainamuli/, meaning a kind of enchanting medicine) which depict social habits, customs and various social pictures of the Boros as a whole. Mr. Wary has also achieved fame for his novel "*Mwihur*" (/mwihur/, meaning

hunting) which purviews the hunter side, out look and habits of the Boro society. At present, so many novels come into publication in Boro. Novelist like Nandeswar Daimary and Katindra Swargary are very famous among the new generation of novelists.

Literary genres like children literature, biography, travelogue etc. are started very lately in Boro. Kalicharan Brahmachary (junior) did the pioneer work on biography. He wrote "*Sarnai Gurudebni Bwswn*" (/sarnai gurudebni bwswn/, preaching of Gurudev). This book was written based on his Guru Kalicharan Bramha's life. After this biography book, a good number of biographies were written based on life and activities of the great personalities of the Boros and also that of the great personalities of India, like Mahatma Gandhi, Jawaharlal Nehru, Bhimrao Ambedkar and others.

Travelogue was also written very lately in Boro. Mohini Mohan Bramha did the pioneer work in this discipline. He wrote two books of travelogue based on his experience of journey in China and America. His "*Amerikayao Daobayhwinay*" (/amerikayao daobayhwinay/, Travel in America) and "*Chin Hadorao Dandise*" (/sin hadwrao dandise/, A Few moments in China) are best examples of travelogue in Boro. Another two books based on his travel experience were written by Nabin malla Boro. These two travelogues are "*Somnath Darokani Mwzwmse Bisombi*" (/somnat^h darokani mwzwmse bisombi/, a few memories of Somnath and Dwarka, 1996) and "*Chitrakutniphrai Mountabu*" (/sitrakutnip^hrai mauntabu/, from Chitrakut to Mountabu). It is assumed that the tradition of travelogue writing is in a very infant stage till now.

The number of children literature is also not very abundantly found in Boro. In Boro literature, the themes of children literature are folk songs, tales, adventures, legendary heroes or heroines, moral lessons and the great personalities from different fields. These are either collections from different sources or abridge version or translation from other languages. Innovative creative creations suitable to children mentality are very rarely found in Boro literature.

1.6 Present Status of the Boro Language

The Boros are distinct linguistic community in the north-

east region. They have a traditional culture, religion and language of its own. Linguistically as belong to the TB group of languages, they have acquired some common linguistic features from the TB root. On the other hand, in the present heterogeneous cultural and linguistic sphere of the north-east, the Boro linguistic community has developed their language by the influence of other Indo-Aryan cultural and linguistic elements. Therefore, the Boro has acquired and adapted various loan elements from other language families living in the north-east India. Effect of acculturation and assimilation processes are occurring to the deeper level of linguistic and cultural area.

The Boro language has been introduced as medium of instruction. For the first time, the Boro language was introduced in the primary level of education in 1963 in the district of Kokrajhar and at present the Boro medium schools (from primary level to high school standard) have been widely established in different Boro majority areas of Assam. Now the Boro language is introduced as a subject in the Higher Secondary level and in Bachelor degree as MIL and Elective subject (having 5 papers). Besides these, there is a Certificate Course and Post-Graduate degree course in Boro, which is presently running under the department of MIL of Gauhati University. PG degree course was introduced in this department in the year 1995. Major course in Boro is yet to be introduced in the bachelor degree course. The Boro language was also introduced as one of the Modern Indian Languages under the Dibrugarh University and the North-Eastern Hills University, Shillong. Boro language was also introduced as the Associate official language of Assam since 1984 to be used in Kokrajhar district and Odalguri subdivision as a first phase (before formation of the new Odalguri district). For enrichment of knowledge of the student community, text books, books on science, history, geography, grammar and dictionaries have also been written in recent times. Reference books and history of literature were also composed for the benefit of the students and the readers. Literary genres like poetry, short story, Drama, novel, prose and various articles, children literature, biography, travelogue etc. are also flourishing in the field of Boro written literature. Now the Boro is one of the scheduled languages of India. It is also recognised by the Sahitya Akademi. So right now it is

mostly necessary for a scientific analysis of the Boro language. It is expected that the analysis will help both the readers and the scholars of language and linguistics as a whole.

1.6 Uses of Script

Traditionally Boro has no script of its own. In the beginning of the 20th century when the written tradition was initiated as part of its standardization process, most of the writers of both the languages used Roman or Bengali script for writing. In the last decade of the 19th century, the Christian missionaries like Rev. Sidney Endle, J.D. Anderson and many other enthusiastic personalities collected Boro folk literature and published all these materials in the printed form. The Missionaries adopted the Roman script for writing in Boro. In the beginning of the 20th century, Boro writers also used Bengali as well as the Asamiya script. Most of the Boro writers used the Asamiya script. This tradition continued upto 1974-75. During this year, Asamiya script was replaced by the Devanagari script. As a result of the script movement, an agreement was adopted by the Central Government of India and the Bodo Sahitya Sabha, where it was decided to accept the Devanagari script as the standardized script. At present Devanagari script is recognised and popularly used by the entire Boro community.

1.7 The Dialect Groups of Boro

Dialects are regionally or socially distinctive variety of a language which is formed with a larger number of speakers. Many of the dialects of a language are either mutually intelligible among them or mutually unintelligible to each other. In case of Boro, such problems are not quite found though they have many dialects with distinctive set of words and phonological and grammatical variations. Boro has three major regional dialects while Rabha has chiefly three clan dialects. The Boro dialect is further sub-divided as follows:

- (A) The Western Boro Dialect (WBD)
- (B) The Eastern Boro Dialect (EBD)
- (C) The Southern Boro Dialect (SBD)

The indigenous western Boro dialect group comprises the districts of Kokrajhar, Dhubri and Chirang. The Eastern Boro dialect group comprises the districts of Baga, Kamrup (Northern part of the Brahmaputra valley and mainly

Odalguri district respectively. On the other hand, the Southern Boro dialect group comprises the district of Goalpara (partially from Krishnai-Agia to Dudhnoi Sub-division) and particularly partial part of the kamrup district (from Boko-Chaygaon to Rani Area). These dialect groups are divided based on a number of variations among such dialect groups in the areas mentioned above. The variations are found chiefly in the phonological, lexical and partially in morphological levels.

1.8 A Brief Note on Linguistic Studies of Boro

In this language, linguistic study had been initiated primarily by some enthusiastic Christian Missionaries towards the last few years of the 19th Century. While discussing about the linguistic studies in Boro, it has to notice to the pioneer work "*Outline Grammar of the Kachari (Bārā) Language*" (1884) which was written by Rev. Sidney Endle. This Grammar was written based on the dialect as spoken in the district of Darrang. The second was "*A short Grammar of the Mech or Boro Language*" (1889) written by Rev. L. Skrefsrud. This grammar was written based on the dialect as spoken in the district of Goalpara. Skrefsrud tried to analyse a few topics like Boro phonology and grammar. Dr. G.A. Grierson also worked on Boro philology and he incorporated the materials in LSI, Vol-III, Part-II. Dr. Pramod Chandra Bhattacharya has also made a remarkable research work on Boro Language. Dr. Bhattacharya has a keen observation in the field of Boro phonemics and morphology. Dr. Bhattacharya's "*A Descriptive Analysis of the Boro Language*" (1977) is an authentic work on the history and structure of the Boro language. This is a thesis for the Ph.D degree from the Gauhati University in 1965 and published in 1977. Topics incorporated in this thesis are mainly phonology, morphology, syntax and vocabulary. It is written in English with a detail introduction dealing with aim and scope, sources, method and approach, introduction of Boro speech community, population, area and dialects, race, script and literature, elements of culture and importance of the study etc.

Next to Dr. Bhattacharya, late Bhaben Narzy was a pioneer and a noted person in the field of Boro language and culture. He worked as the chief informant to Dr. Bhattacharya and acquired adequate experience and knowledge in the field

of linguistics and research work. As a result, he wrote a Boro grammar namely "*Boro Bhasa*" (Boro Language, 1990) in Assamese which is a distinct contribution in this field.

Towards the last few years of twentieth century, two enthusiastic personalities of Boro namely Kamal Kumar Bramha and Madhuram Boro dedicated their best of knowledge and talent for linguistic studies particularly in the field of Boro philology. Kamal Kumar Bramha has written Boro grammar. "*Boro Raokhanthi*" (/Boro rao k^hant^hi/- Boro Grammar) is a remarkable work written in Boro in this line. Madhuram Boro has formal training on linguistics and he obtained his M.A. degree in linguistics from Deccan College, Poona in 1965. He has done a lot of works on Boro philology. His "*The Boro Structure*" (1990), "*The Historical development of the Boro Language*" (1990), "*Assamese and Boro: A Comparative and Contrastive Study*" (1990) are valuable contribution in this regard. He has also written Boro grammar in Boro.

Dr. D.N.S. Bhat has also compiled a "*Boro Vocabulary*", and it was published by Deccan College. It is also an important contribution to this field.

The tradition of compilation of Boro dictionaries started since the last sixties of the twentieth century. The pioneer work in this field was done by Rajendra Lal Narzary. This was a bilingual dictionary namely "*Boro-Asamiya Abhidhan*" (1962). In 1968, the Boro Literature Board (Shillong) published "*Boro-English Dictionary*" and compiled by Halvorsrud and Maguram Moshahari. In the year 1973, one more dictionary namely "*Hindi-Bodo Dictionary*" was published from Gauhati and compiled by Dr. Dharmadutt Tiwari. "*Bodo-Asamiya Sabdakosh*" (Boro-Assamese Dictionary, 1983) was published by NELSO, B. Barooah College, Gauhati. In 1985, "*Bodo-English Dictionary*" was published from Mawprem, Shillong. It was compiled by Maniram Mochari. Under the joint compilation of Heramba Narzary and Nil Kamal Bramha one more dictionary book namely "*Anglo-Boro Dictionary*" (1986) was published from Bina Library, Kokrajhar. Late Pramod Chandra Bramha compiled the "*Bodo-English-Hindi Dictionary*" during the middle part of the last twentieth century and this dictionary was published later on with a radical change in 1996, by the

Bodo Sahitya Sabha. In foreword, informations have been mentioned in details on the present publication. *"In the sense, the present dictionary is a radical change from the original manuscript. The present dictionary contains 10,000 head words, 2,100 suffixes and some thousands of explanatory words which have not been occurred as headwords unfortunately. In fine, the present dictionary happens to carry more than thirty thousand Bodo words."*¹² It is worth mentioning that at present a few Assamese scholars and linguists are also busy in active research works on Boro phonology as well as on Boro-Garo group of languages of the North-eastern region. Among them a few important names of the linguists are as follows: Dr. Pramod Chandra Bhattacharya, Dr. Dipankar Moral, Dr. Upen Rabha Hakasam, Dr. Bhimkanta Baruah, Dr. Satyendra Nath Goswami and so on. Besides them a few Boro personalities namely Madhuram Boro, Kamal Kumar Brahma, Swarna Prabha Chainary and a few research scholars are also busy in synchronic study of the Boro language.

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