

## **CHAPTER-II**

### **2.0 Introduction of Boro Language, Literature and Indo-Aryan Language Family**

#### **2.1 Introduction**

This chapter deals with a brief introduction of Boro language and literature and introduction of Indo-Aryan language family. The features of Boro language has been briefly discussed from linguistic levels i.e. Phonology, Morphology and lexis. Boro language is a scheduled language of Indian constitution. At present Boro language is an emerging language. By this language many literary genres have been created till today. The Assamese, Bengali and Hindi languages are the New Indo-Aryan languages which uses in Assam.

#### **2.2 Development of Boro Language and Literature**

At present Boro language is a developing language and the written literature of this language is flourishing in many spheres day by day. The Boro language is mostly scattered in Assam and different regions of North East India. Today Boro language is include in 8<sup>th</sup> scheduled of Indian constitution. Boro language was recognized as the associate official language of Assam since 1984. Boro language has been introduced as a medium of instruction in the primary level of education on 18<sup>th</sup> May in the year 1963. The Boro language is introduced as a subject i.e. MIL and Advance Bodo in higher secondary level and MIL, Elective and Major in under graduate course. Post Graduate course in Bodo is introduced in Gauhati University, Bodoland University, Dibrugarh University and Cotton University. At present CIIL (Central Institute of Indian Languages)- Mysore, Sahitya Akademi- New Delhi, NBT (National Book Trust)- New Delhi, CSTT (Scientific and Technical Terminology)- New Delhi are taking initiatives for the development of Boro language and literature. Presently Boro language is a language of print media and electronic media. A few Daily Boro newspapers are publishing into this language. A radio programme broadcasts by All India Radio, Guwahati in everyday and a programme of Boro language in television by North East

channel, Guwahati. Bodo Sahitya Sabha (BSS) was formed in Basugaon in the month of 16 November in the year 1952. Since then BSS has been doing for the development and enrichment of Boro language and literature as a whole.

The Boro language has some particular features in linguistic levels i.e. Phonology, Morphology and Lexis. The features occurred in case of phonology are- Boro language has six vowel phonemes, i.e. /i, e, a, o, u, uu/. These phonemes occur in all position i.e. initial, medial and final position of the words. The using of vowel phoneme /uu/ is one of the particular features of Boro language.

Boro language has sixteen consonant phonemes including two semi vowels i. e. / p<sup>h</sup>, b, t<sup>h</sup>, d, k<sup>h</sup>, g, m, n, ŋ, s, z, h, r, l, w, y/. w and y is the semi-vowels. The consonant phonemes ŋ, w and y have no occurrence in initial position of the Boro basic words. Except these three phonemes all the phonemes occurs in initial positions of the words. All the mentioned sixteen consonant phonemes of Boro language occurs in the medial position of the words. The consonant phonemes k<sup>h</sup>, s and h have no occurrence in final position of the Boro basic words. The rest of the phonemes except these three phonemes occur in final positions of the words are the Boro basic words. Based on P. Basumatary's *An Introduction to the Boro Language*, the chart of vowel and consonant phonemes is presented below:

Chart-I Vowel Phonemes <sup>1</sup>

	Front	Central	Back
High	i		uu      u
Mid	e		o
Low		a	

<sup>1</sup> Basumatary, P : An Introduction to Boro Language, P-16

Chart-II Consonant Phonemes<sup>2</sup>

	Bi-labial	Alveolar	Palatal	Velar	Glottal
Plosive	b p <sup>h</sup>	d t <sup>h</sup>		g k <sup>h</sup>	
Nasal	m	n		ŋ	
Fricative		s z			h
Thrill		r			
Lateral		l			
Semi-vowel	w		y		

Tone is occurred in Boro language and thus Boro language is a tonal language. *“When a syllable is associated with a particular pitch level such a high, mid, low etc, and the pitch distinguishes the meanings of words, then the pitch is called tone and the language which has tone is a tone language.”*<sup>3</sup> This language has two types of tonal systems i.e. low tone and high tone. The low and high tone is determined the meaning between the words. The using of syllables, diphthongs and clusters has been found in this language.

The features occur in case of morphology: *“Agglutinating is a most important linguistic feature in the structure of word formation where monosyllabic root is an important nucleus constituent.”*<sup>4</sup> Agglutinating is one of the special characters occurred in Boro language. The words are agglutinated by one word after another word or affix to make a large compound word. e.g.- p<sup>h</sup>ui + mar + t<sup>h</sup>ar > p<sup>h</sup>uimart<sup>h</sup>ar (must come). Here,

<sup>2</sup> Opcit., P-16

<sup>3</sup> Extracted from: Chainary, S.P. Boro Raokhanthi (Fifth Edition, April,2015), P-28

<sup>4</sup> Basumatary, P.C. & Chainary, S.P: Monograph of the Boros, P- 97

*p<sup>h</sup>uimart<sup>h</sup>ar* is a verb class word, which is formed by agglutinating two different monosyllabic words. In case of negation system the affix are adding before or after the verb base. The prefix {da-} is added before the words and the suffix {-a} is added after the words. For example- da (NP) - za (VB) > daza (do/does not eat), t<sup>h</sup>aŋ (VB) - a (NP) > t<sup>h</sup>aŋa (do/does not go).

The features occur in case of lexis: Boro language is a highly monosyllabic language. The Boro basic words are of monosyllabic in nature. A few words of Boro language may be of polysyllabic (more than one) in nature. Generally such kinds of words are made by agglutinating character.

At present creation of various genres of literature like poetry, short story, novel, drama, prose, various articles, children literature, travelogue etc. has been published in Boro language which is enriched the field of Boro written literature. Besides this creations reference books, dictionaries, general knowledge books, grammar etc are published in Boro language.

Boro had a rich oral literature which is traditionally transmitted in society before written literature was emerged. The written literature of Boro language was began to emerge with the publications of valuable book *Boroni Phisa O Ayen* (1915) by Gangacharan Kachari. In this book discussed the customary laws of Boros specially Northern Bank of old Goalpara district. And another poetry book *Bathu Nam Bwikhaguni Gidu* (1920) was written by Prasanna Kumar Boro Khakhlary. In this book the author described how to pray Bathou (Supreme God of Boros) and the songs of Bwisagu (seasonal festival of the Boros). These two books were written in Goalpara dialect of Boro language and the script was Bengali. *Bibar* was the first magazine in Boro written literature edited by Satish Chandra Basumatary. The first publication year of this magazine was 1920 (in manuscript form) and later it was published in 1924 (in printed form). This magazine was published in three languages i.e. Boro, Assamese and Bengali by using Assamese and Bengali scripts. This magazine was inspired many young generations to create the literature. A lot of poetry was published in this magazine. Many noted Boro poets like Satish Chandra Basumatary, Khitish Brahma, Jaladhar Brahma, Parsuram Brahma, Rupnath Brahma, Madaram Brahma, Judhisthir Hazowary and many others were composed containing different themes of poetry. After

the publication of magazine *Bibar*, the *Zenthokha* was published in the year 1926 edited by Satish Ch. Basumatary. The magazines like *Hathorkhi Hala* (1930), *Bithorai* (1932), *Musri arw Sansri* (1937), *Olongbar* (1938) were published under the editorship of Pramod Ch. Brahma. In 1923 Rupnath Brahma and Madaram Brahma compiled a poetry book *Khonthai Methai*. This poetry book contains a collection of poems and songs. Most of the theme of the poetry is inspiration towards society. This is a valuable creation in Boro literature. After this poetry book another valuable poetry book *Boroni Gudi Sibsa Arw Aroj* was published by Madaram Brahma in the year 1926. This book basically contains a collection of prayer songs to Bathou and the philosophy of Bathou. In the history of Boro written literature Ishan Chandra Mushahary is considered as the greatest romantic poet. The poetry books *Sonani Mala* and *Phami* are the evergreen creations by Mushahary. Many talented poets wrote the poems by using individual and traditional or public symbols to express the diverse theme of poetry. Many poets of modern Boro poetry like Brajendra Kumar Brahma, Manoranjan Lahary, Samar Brahma Choudhury, Dharanidhar Wary, Nandeswar Boro, Baneswar Basumatary, Surath Narzary, Mangal Singh Hazowary and many more brings new trends in this field. The most prolific and influential poet of modern Boro poetry, Brajendra Kumar Brahma has contributed a lot in modern poetry of Boro literature. The poetry book *Okhrang Gongse Nanggwu* (1975) written by Brahma is one of the best creations and the first poetry book. The principal theme of this book is equal rights and in search of a freedom. Marxism theory is reflected through some poems. Brajendra kumar Brahma was written another poetry book entitled *Baidi Dengkhw Baidi Gab* (2012). *Mablaba* (1977) was written by Manoranjan Lahary. Many poems of this book are written based on love theme. Besides the romantic poem he wrote the theme of philosophy of life and different themes. “Most of his poems are lyrical in style and romantic in idea. Like Wordsworth he also is a lover of natural beauties and many a time he expresses his intention to mix with the natural phenomena.”<sup>5</sup> The famous poetry book *Radab* (1978) was written by Samar Brahma Choudhury. This book is the best creation of the author. Most of the theme of poem is love. Dharanidhar Wary wrote the poetry book *Mwdwi* (1971). *Gwswni Barhungkha* (1976) and *Subungni Raha* (1984) were written by Nandeswar Baro who is the father of Boro limerick. The poetry book *Zagni Ban* (1977)

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<sup>5</sup> Extracted from: Lahary, M. Boro Thunlaini Zarimin, P-144

was written by Baneswar Basumatary. Mangal Singh Hazowary wrote the poetry books- *Thizwng Lirnai Dwnge Khonthai* (2002), *Ziuni Mwkthang Bisombi Arw Aroj* (2003). He is the first Sahitya Akademi awardees in Boro literature. At present modern poets like Anju, Aurobindo Uzir, Bijoy Baglary, Anil Boro, Urkhao Gwra Brahma, Phukan Ch. Basumatary, Premananda Mosahary, Deepmoni Boro, Dhanshri swargiary and so many poets have given contribution in modern Boro poetry. Anju (Anjali Narzary) wrote various poetry books- *Nwngni Ziu: Angni Bibungthi* (1982), *Phasini Dwulengao Okhaphwr* (1995), *Gwrwni Radab* (2002), *Gwrwni Khonthai* (2005), *Ang Mabwrwi Dong Daswng*. Many of her poems are full of imagery, symbol, metaphor and simile. She depicts contemporary picture of the society through her poems. Aurobindo Uzir has also been contributed in Boro literature by writing of valuable poetry books. His creations are- *Mwndangthini Rwzabthai* (1995) and *Swdwbni Swler* (2008). The poet used symbols, imagery and simile through his poems. The complexity of humans depicts in his many poems. Bijoy Baglary is one of the modern poets of Boro literature who has published *Angni Anjalia Mwsaphakhri* in the year 2001. In the domain of Boro modern poetry Anil Boro has contributed a lot by publication of poetry books- *Angni Gamiyao Dwijlang* and *Delphini Onthai Mwdai Arw Gubun Gubun Khonthai* (2010). Urkhao Gwra Brahma as a modern poet has given contribution in Boro literature. His poetry book is *Udangnifrai Gidingfinnanwi*. Phukan Chandra Basumatary wrote a poetry book *Akhai Athumniphrai*. Premananda Mosahari was written the poetry book *Okhafwrni Dwima*.

*Abari* is the first short story in the history of Boro literature. This short story was written by Ishan Chandra Mushahary and published in Boro magazine *Hathorkhi Hala* (1930) edited by Pramod Chandra Brahma. In this short story the writer depicts the social picture of Boro society. He portrays unhappiness feelings of Abari who is the principal character of the story. Chittaranjan Mushahari's *Phwimal Mizing* (1970) is the first collection of short story book in the history of Boro literature. This is the short story book containing only three stories i.e. *phwimal mizing*, *gwmanai dayeri* and *phangwi nalengkhor biphang*. Nilkamal Brahma is known as the emperor of Boro short story in Boro literature. He has contributed a good numbers of short stories to Boro literature. He wrote various short story books viz. *Hagra Guduni Mwi* (1972), *Silingkhar* (1985), *Sirinai Mandar* (1985), *Sakhondra* (1987), *Mem Daodwi* (1995).

Besides the above fiction writer Haribhusan Brahma, Manoranjan Lahary, Dharanidhar Wary, Janil Kumar Brahma, Nandeswar Daimary, Nabin Malla Boro, Katindra Swargiary, Indramalati Narzary, Sunil Phukan Basumatary, Jwishri Boro, Rani Helen Wary, Uttara Bwiswmuthiary, Dipali Kherkatary, Mina Kherkatary, Rwirub Brahma and many other famous fiction writers have contributed in the field of Boro short story. Manoranjan Lahary wrote story books viz. *Solo Bidang* (1978), *Bajwi* (1994), *Gaodang* (1996). Dharonidhar wary wrote a famous story book *Gandu Singni Laizam Gangse* (1980). After long back of the publication of this book the author has been published another short story book entitled *Gwthenai Lamayao Gwdan Agan* in the year 2017. Haribhusan Brahma has contributed a lot in Boro literature by writing short story books viz. *Shrimuti Durlai* (1985) and *Rwnao Phagla* (1985). Brahma portrays the current social picture of Boros through his fictions. Janil Kumar Brahma is an eminent fiction writer in Boro literature. He wrote the story book *Dumphaoni Phitha* in the year 2005. The author depicts the social and economic pictures through his fiction. Nandeswar Daimary wrote the book *Boxing* in the year 1993. Katindra Swargiary has also been contributed a lot in Boro literature by writing precious story book *Hongla Pondit* in the year 1995. Nabin Malla Boro wrote the *Hadan* in the year 2003. Bhupen Narzaree wrote the story book *Angni Mwjang mwnnaini Diary* in the year 1995. Narzaree wrote another story book *Gaodang* in the year 2003 by nickname Indramalati Narzaree. Jwishri Boro is an eminent female fiction writer who wrote the story book *Jeu Saharani Beduin* (2009). Rani Helen was written the story book *Khes Barini Buhut* (1994). Uttara Bwiswmuthiary was written the story book *Raikhos Phisa* in the year 2006. Dipali Kherkatary wrote a story book *Oma khaji* (2017). Mina Kherkatary, first female Boro novelist who wrote the story book *Bendwng* in the year 2018.

*Zuzaini Or*, a social novel based on love theme is the first novel composed by Chittaranjan Muchahary and published in the year 1962. This is the first novel in Boro literature. In this novel he depicts the love story of Ajoy and Alaishri who played the main role in the novel. Alaishri, a simple girl deeply falls in love with Ajoy but finally Ajoy married to Aloka. He is the pioneer of Boro novel. Mushahary has contributed a lot in the field of Boro novel by writing many novels. Many of his novels are based on love theme. Some of his novels are- *Bikhaya gaow Khugaya Geoa* (1972), *Girls Hostel* (1981), *Phulmuti* (1983), *Sarmila* (1985), *Call Girl* (1985), *Suzata* (1986), *Daokhani*

*Baha* (1987), *Undaha* (1987), *Bilwng* (1992), *Bari Khonani Bibar* (1995), *khithir* (1993), *Nwng Angni Ang Nwngni* (1996), *Ang Nilimamwn* (1998), *Jethw* (1999), *Jwngnai Seregani Gahaiao* (2000), *Khaphalni Riphinai* (2004) etc. Renowned fiction writers like Manoranjan Lahary, Dharanidhar Wary, Nandeswar Daimary has become popularity for their peculiar creations. *Kharlung* (1976) is the first novel by Manoranjan Lahary. In this novel writer depicts unsteady character of Gohel as well as migratory character of Boro people. Besides this novel he wrote some of the famous novels namely *Hainamuli* (1985), *Rebeka* (1999), *Alaishri* (2003), *Daini* (2005), *Jom* (2006) and *Phami* (2008). Dharanidhar Wary has also achieved popularity for his regional novel *Mwihur* (1980). In this field Nandeswar Daimary has also achieved his renowned for his creations of *Manju Bala Devi* (1980). Aron Raza wrote the social novel *Horwi Maruao* in the year 1990. Katindra Swargiary has contributed a lot in the domain of Boro novel with his three social novels. His novel *Jarouli* was published in the year 1999. The novel *Khwmsinifrai Swrangthing* was written by him in 2002. He wrote the novel *San Mwkhangari Lamazwng* and published in the year 2002. *Bigrai Arw Dwisrai* is a social novel written by Tiren Boro and published in the year 1992. Bidyasagar Narzary wrote the historical novel *Birgwsrini Thungri* (2004). Mina Kherkatary is the first female Boro novelist and she wrote the novel *Gwrbwni Radab*. Maniram Mochary, Kanteswar Brahma, Dwisa Daimary, Diganta Lawary and many others are the modern novelists in Boro literature. Today many Boro novels are publishing.

In the history of Boro literature *Nalabuha* (one act play, 1919) is the first Drama by Satish Chandra Basumatary. Satish Chandra Basumatary, Dwarendra Nath Basumatary, Madaram Brahma and Maniram Islary were the famous dramatists of the early period of twentieth century. They bring new trend of Boro drama in early period. The famous dramatist Satish Chandra Basumatary wrote some dramas viz. *Dorson Zhwlwao*, *Rani Laimuthi* (1928), *Naiphin Zaywi*, *Bikhani Or* and *Nalabuha*. Dwarendra Nath Basumatary wrote the dramas viz. *Raza Nilambar* (1993), *Sukharu-Dukharu*, *Bima Bathul*, *Zuli-Bizuli*, *Chitrang Goda*, *Ranggalu Zhwlwao*, *Sonani Maibang* etc. In this field Madaram Brahma has also contributed a lot. His valuable creations are- *Raimali* (1926), *Dimaphur Nwngwr Bainai*, *Sodang Bwiragi*. Maniram Islary was also written some drama viz. *Hamphe Phala*, *Bima Bathul*, *Razpuza*,



*Mewar kumari* etc. In the modern period of Boro literature Kamal Kumar Brahma, Manoranjan Lahary, Surath Narzary, Mangal Sing Hazowary, Aniram Basumatary, Madhuram Baro, Katindra Swargiary has contributed through their creations. In the history of modern Boro literature Kamal Kumar Brahma brings a new trend. He created the drama based on the theme of social as well as historical. His best creations are- *Gwdan Phwisali* (1959), *Raza Iragdao* (1978), *Horbadi Khwmsi* (1968), *Mingmangni Simang* (1995). Manoranjan Lahary was also composed drama viz. *Anari* (1993), *Maoriasrwn* etc. Surath Narzary wrote a mythological drama titled *Sandw Baodia* (1988). Mangal Sing Hazoary wrote some Historical dramas viz. *Swmdwn* (1984), *Zhwlwao Dwimalu* (1991), *Zaolia Dewan* (1991). Aniram Basumatary wrote historical drama *Gambari Sikhla*. Madhuram Baro has also contributed by his creations of drama *Mugani Thandwi*. As a modern dramatist Katindra Swargiary wrote a social drama *Hadanao Bwisagw* (1998).

In the early period of Boro literature two renowned writers Promod Chandra Brahma and Anandaram Mushahary were contributed a lot in prose literature. The prose *Bwisagu* and *Jhwlwao Dwimalu* were written by Promod Chandra Brahma and published in *Hathorkhi Hala* (1930) magazine. Anandaram Mushahary's prose writings are *Boroni Rao*, *Aglani Bathra* and *Noni Maidang*. Maniram Sompramnari, Mahini Mahan Brahma, Bishnu Rabha and many others writer have contributed to Boro literature by their own writings. In modern period of Boro literature so many writers have contributed to Boro literature by writing valuable prose and publishing books. The modern prose writers of Boro literature are-Rupnath Brahma, Charan Narzary, Manoranjan Lahary, Mangal Sing Hazowary, Madhuram Baro, Binoy Kumar Brahma, Baneswar Basumatary, Kameswar Brahma, Kamal Kumar Brahma, Lokheswar Brahma, Birendra Giri Basumatary, Bakul Basumatary, Guneswar Mushahary, Uthrisar Khungur Basumatary, Urkhao Gwra Brahma and many other. Kalicharan Brahma (Undwi-Junior) has been contributed in Boro prose literature by writing two books viz. *Boroni jolongga* (1952) and *Mithi hwnai khwurang* (1952). In the first book the author wrote about the folk medicine and traditional chants of Boros. Lokheswar Brahma wrote a popular prose book *Bwisagu Arw Harimu* in the year 1976. In this book the author narrates about the famous seasonal festival 'Bwisagu' of the Boro community and also deeply discusses about the Boro culture. The book *Boro Harimuni Mohor Mushri*

(1994) is written by Birindra Giri Basumatary. All the articles in the book are related to Boro culture. The author discusses about the greatest religious festival 'Kherai' of Boros, Bwisagu, marriage, religion, traditional game, beliefs and folk medicine etc. Mangal Sing Hazowary has been contributed in Boro literature by writing a prose book titled *Harimu Arw Swdwmshri* (1992). In this book the author has also included his own poetries. The author discusses about the Boro culture and civilization.

The pioneer work on biography in Boro literature has been done by Kalicharan Brahma (Undwi-Junior), disciple of Gurudev Kalicharan Brahma. He wrote *Gurudev Kalicharan Brahmani jiu Khwurang* (1966). After his work biography book titled *Boroni Manek* (1970) was written by Mahendra Narzary. Besides these, different biography books found in Boro literature are- *Jwhwlao Bishnu Prasad Rabha* (1973) by Girindra Daimary, *Harini Jiu Rabi Chandra Kachari* (1973) by Dhuparam Basumatary, *Dwarendra Nath Basumataryni Jiukhwurang* (1973) by Lalmohon Brahma and Matilal Brahma, *Mengnw Rwnghi Maothi Jwhwlao Satish Chandra Basumatary* (1977) by Dimbeswar Narzary, *Srimat Gurudev Kalicharan Brahma* (1986) by Kameswar Brahma, *Mahari Sibisula Rupnath Brahma* (1987) by Mongkorlal Boro, *Boroni Hathorkhiphwr* (1971) by Bidyasagar Narzary, *Padmashri Madaram Brahma* (1992) by Mangal Sing Hazowary and many more.

The first work on travelogue in Boro literature was done by Mohini Mohan Brahma. He wrote two books by experience of his journey in China and America namely *Sin Hadwrao Dandise* (1994) and *Amerikayao Daobaihwinai* (1981). Nabin Malla Boro has also contributed to Boro literature by writing three books namely *Somnath Darokani Mwzwmse Bisombi* (1996), *Chitrakutniphrai Mount Abu* (1998) and *CIII Yao Sannwisw* (2010). Urkhao Gwra Brahma wrote a valuable book *Helvesiani Genevayao Zise San*. Uthrisar Khungur Basumatary wrote a book *Budhani Hadorao Dandise* by experience of his journey. Jogesh Dewry has also contributed by his creation titled *Sinani Hao Arw Siye Siye* (2007). He wrote this book based on his journey to China. In this book he describes briefly about the location of China, their language and culture, customs etc. Satish Boro (Borkochary) wrote a book titled *Dilli Daobainaini Khourang* (2016) by his experience of journey to Delhi. In this book he narrates about some historical places of Delhi. Besides this above mentioned book a few

number of articles have been written in Boro language by a few writers by their experiences of journey.

The literary genres like children literature and translation are not found abundantly in Boro literature. Yet these creations help for the development of Boro literature. A few numbers of translation literatures is found in Boro literature. In the domain of Boro children literature it has found that folk elements are either collected from different sources or translation from other languages. These are mentioned here- ***Boro-Kochari Solo*** (First published, 1972) was compiled by Mohini Mohan Brahma and edited by Prafulla Dutta Goswami and published by N.L. Publication, Guwahati. This book contains collection of folk tales from Boro-Kachari. Madhu Ram Boro has compiled the book ***Gwmwthao Solo*** (First impression, 1998) where he collected various folk tales from foreign sources. Liladhar Brahma has also contributed in Boro children literature through his edited book ***Boro Sikhiri Solo*** (First impression- Nov, 2014) which contains of Boro folk tales. Dhirendra Nath Boro has translated the folk tales' book ***Burwi Abwini Solo*** (First edition, 2000) from Assamese ***Burhi Aair Sadhu*** which was compiled by eminent Assamese author and poet Lakshminath Bezbaruah. Kaushalya Brahma has also contributed in this field through her composed book ***Gothosaphwrni Rao*** (First impression- Sept, 2011) which contains of Boro short poems for children. She has won Sahitya Akademi award for this book. Rabin Narzary has translated the book ***Mulugni Milouhab Solobatha*** (First edition, 2013). Baburam Brahma and Jatindra Swargiary have translated the folk tales' book ***Abwi Burwini Solo*** (First edition, 2014) from Assamese origin ***Burhi Aair Sadhu*** which was compiled by Lakshminath Bezbaruah. ***Gotho Gothaini Solo*** (First edition, 2015) was compiled by Sitaram Basumatary. This book contains of different folk tales. Jatindra Nath Swargiary has translated the book ***Tibbatni Solobatha*** (First published, 2018) from the Assamese origin ***Tibbatar Shadhu***, a folk tales book composed by Mukuta Bora.

The Boros had traditionally no script of their own. But according to Bishnu Prasad Rabha Boros had its own scripts 'Deodhai' in the ancient time when Boro king was ruled in Dimaphur. About this 'Deodhai' scripts Promod Chandra Bhattacharya said-

*“Bishnu Prasad Rabha, the famous artist of Assam, told me that in ancient times there was a kind of Deodhai scripts among the Kacharis (Boros and Dimasas). Rabha represented in writing the Deodhai alphabet as gathered from an informant of Dimaphur area which was noted for the Kachari reign and remains representing the art and architecture.”<sup>6</sup>*

In the early period they used Roman, Bengali as well as Assamese scripts for the purpose of literary creations of Boro language. The Christian missionaries came to Assam and collected many elements of folk-literature and published books. In this field two renowned Christian missionaries like Rev. Sidney Endle and J.D. Anderson were mostly contributed towards Boro literature. Besides them many enthusiastic scholars were also worked in this field. The missionaries were used Roman script for their writings in Boro language. In the beginning of twentieth century Boro writers were also used Bengali as well as Assamese scripts for their writings in Boro. The Assamese script has been used in convenient by many Boro writers for their writings. M. R. Lahary stated that-

*“The Boro community had been struggled for the demanding of Roman script since 1974 of 12<sup>th</sup> December to 1975 of 13<sup>th</sup> February.”<sup>7</sup>*

This script movement has been guided by central Bodo Sahitya Sabha (BSS) and along with Kokrajhar district BSS. Finally they got recognize Devanagiri script instead of Roman script in the year 1975. Since that time Devanagiri script has been used and today it is popularly used by the whole Boro community.

### **2.3 Introduction of Indo-Aryan language family**

Indo-Aryan language family has been originated from Indo-European language family. Indo-Iranian language family is the major language family under the great Indo-European language family. The languages of Indo-Iranian family generally speak in India, Iran, Afghanistan, Pakistan, Bangladesh, Sri Lanka etc. The languages of this

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<sup>6</sup> Bhattacharya, P. Ch: A Descriptive Analysis of the Boro Language, P-14

<sup>7</sup> Lahary, M.R: Boro Thunlaini Zarimin, P-14

family basically speak in India and Iran. The languages speak in Iran known as Iranian language family and the languages speak in India is known as Indo-Aryan language family.

Indo-Aryan language family is the major section of Indo-Iranian language family. Linguistically, Indo-Aryan language family has been found into three major divisions. These are-

1. Old Indo-Aryan Language
2. Middle Indo-Aryan Language
3. New Indo-Aryan Language

Old Indo-Aryan language includes the Sanskrit language of Vedic period. *“Sanskrit itself is the language which was used in the classical period throughout the northern Indian states by the Aryan people. It came out from the Indo-European family through its different stages of development in different periods.”*<sup>8</sup> Middle Indo-Aryan language includes the Pali, Prakrit and Apabhraṅsa. The languages include in New Indo-Aryan language are- Punjabi, Sindhi, Gujrathi, Hindi, Marathi, Bengali, Assamese Uriya etc. Madhu Ram Baro a renowned linguist of Assam remarks the Assamese language as-

*“Assamese is an Indo-Aryan language spoken by the Assamese people in general. It is the link languages for the people living in Assam and adjoining states of Arunachal Pradesh, Meghalaya, Nagaland etc. The Mongoloid people living in the state of Assam also speak this language in the bilingual situation for their communication with the Aryan Assamese people.”*<sup>9</sup>

## **2.4. Conclusion**

Boro language has six vowel phonemes and sixteen consonant phonemes. Boro language is a tonal language and this tone may change the meaning of the words. Agglutinating is the most important feature occurs in Boro language. In Boro language

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<sup>8</sup> Baro, M: Assamese and Boro: A Comparative and Contrastive Study, P-3

<sup>9</sup> Ibid., P-3

monosyllabic and polysyllabic words are found and these words are made by agglutinating character. The literature of Boro language has been proliferated in various genres of literature like poetry, short story, novel, drama, translation, travelogue, children literature, reference books etc. Linguistically, Indo-Aryan language family is three major divisions. Assamese, Bengali and Hindi are the new Indo-Aryan languages. Sanskrit is the Old Indo-Aryan language of Vedic period.