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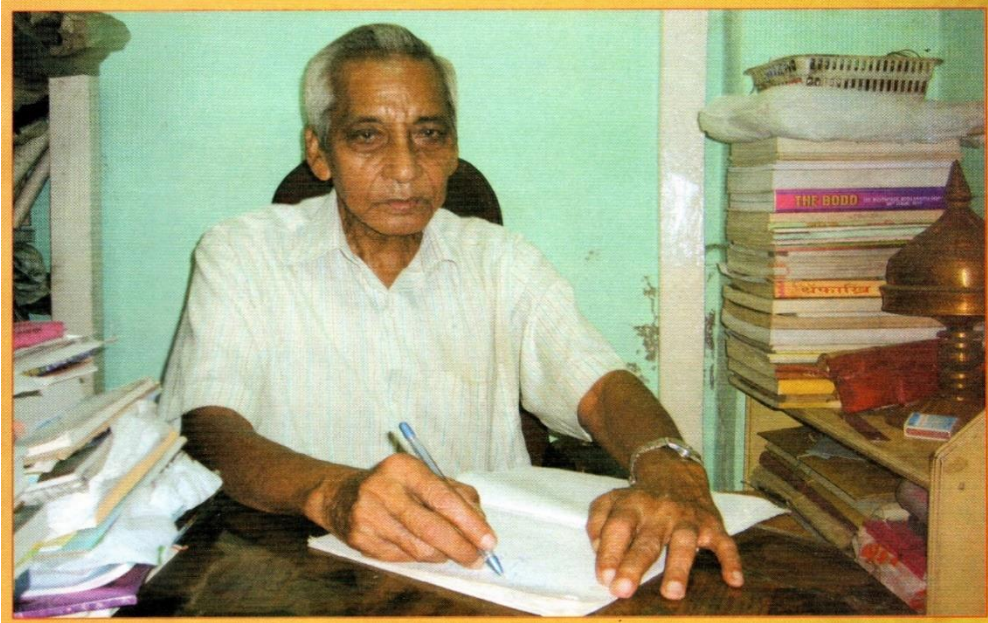
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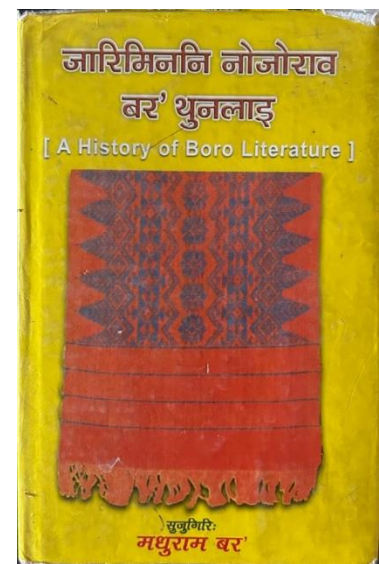
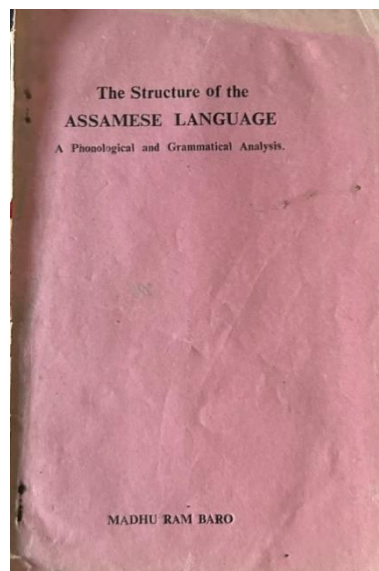
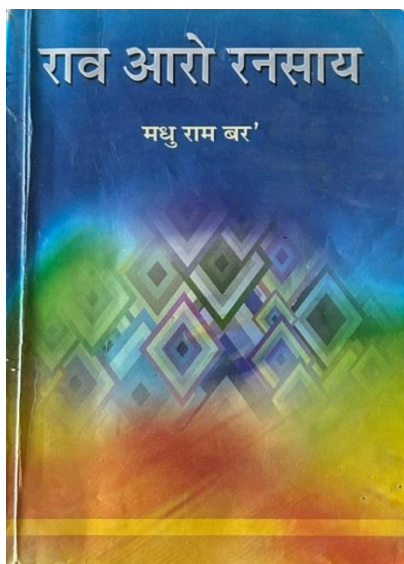
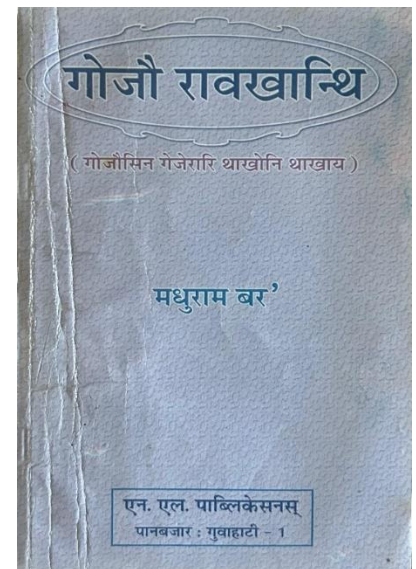
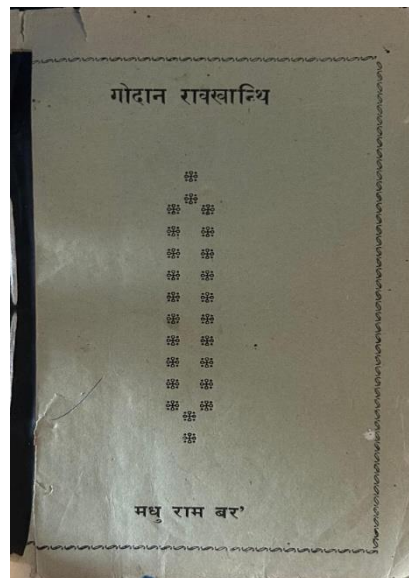
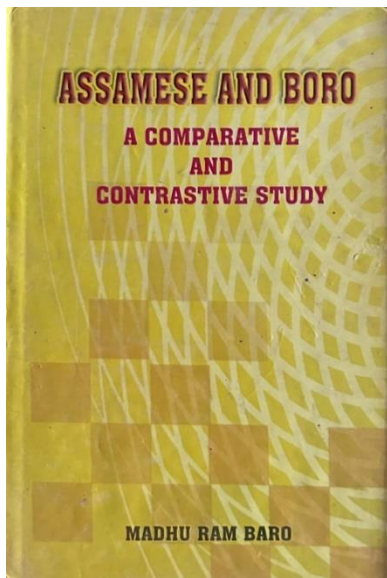
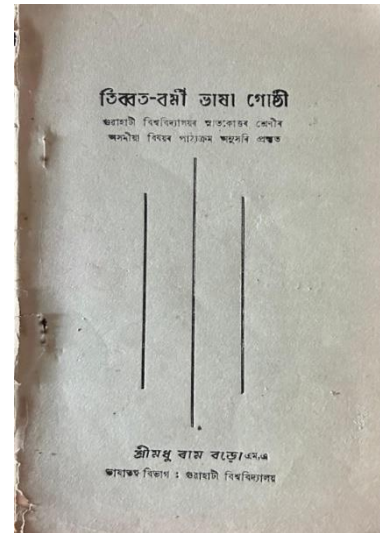
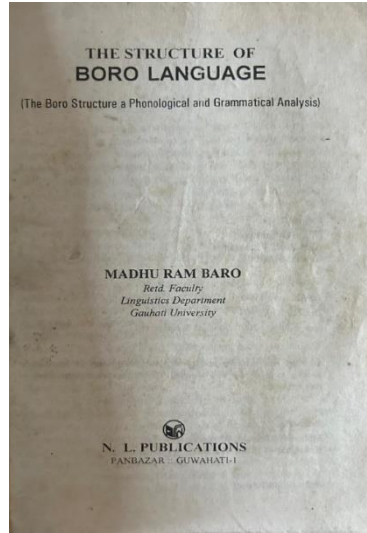
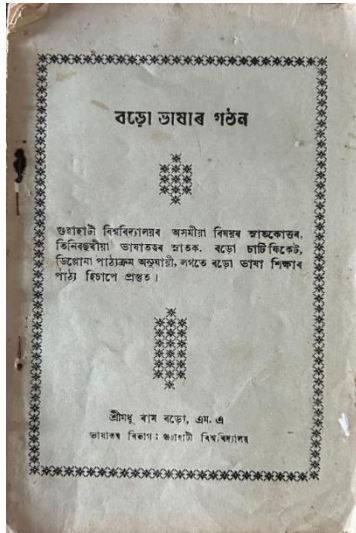
APPENDIX

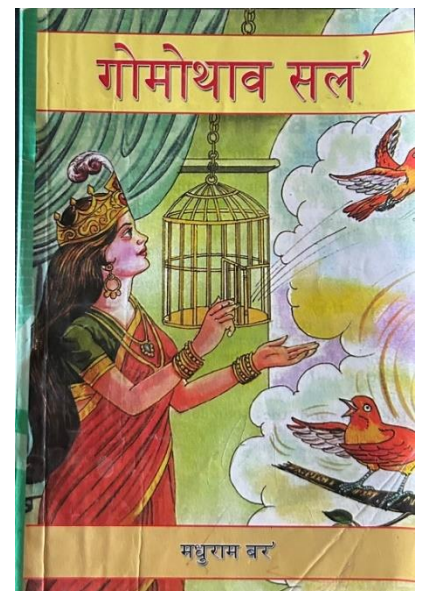
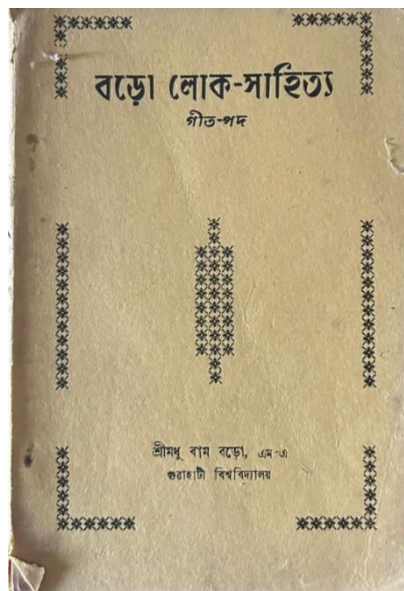
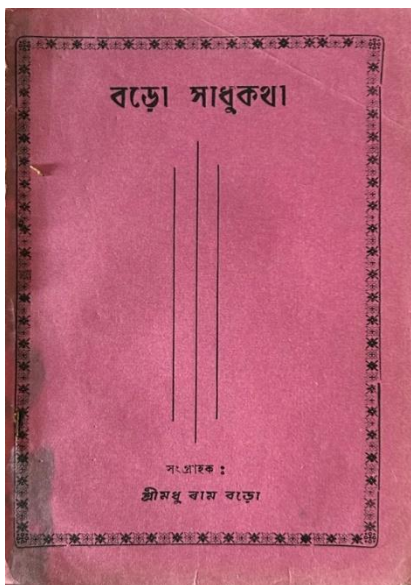
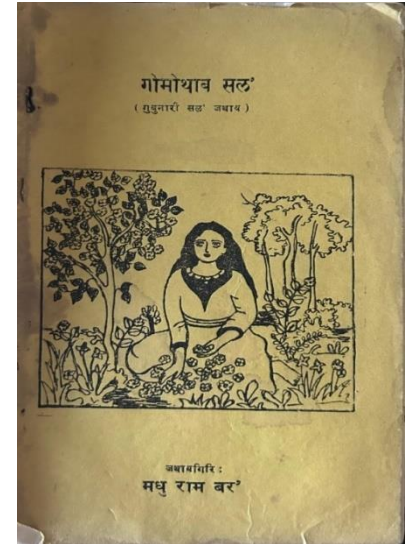
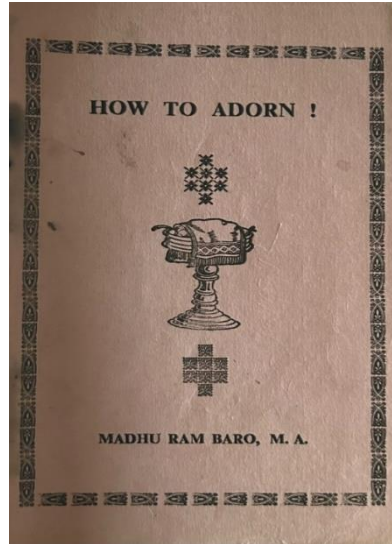
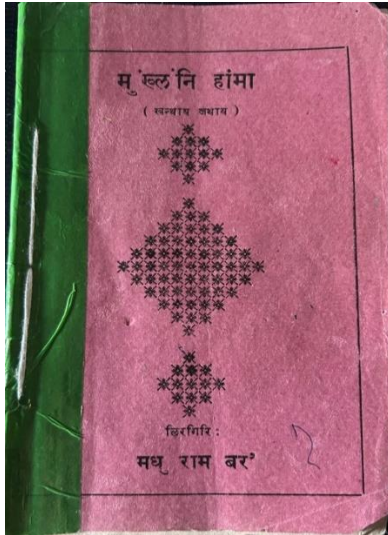
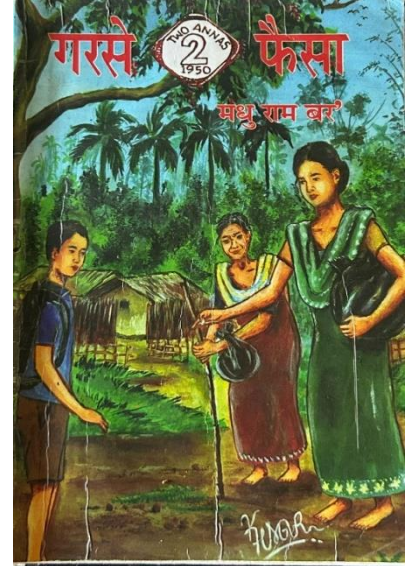
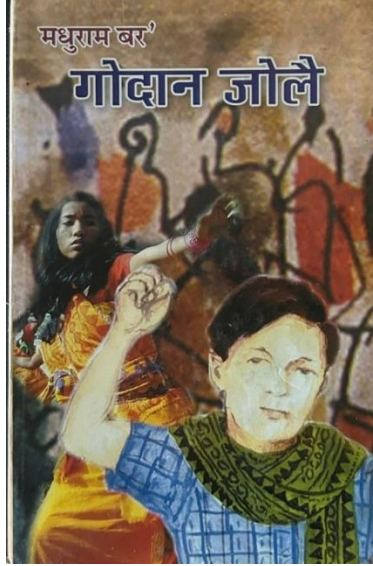
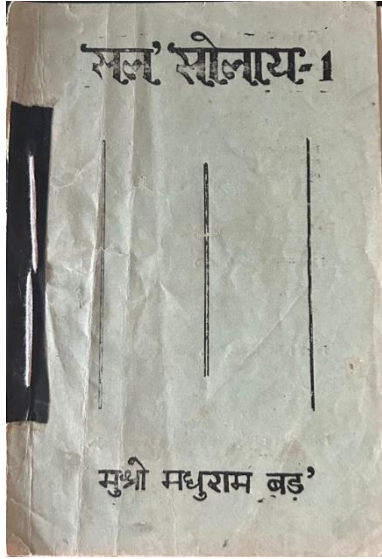
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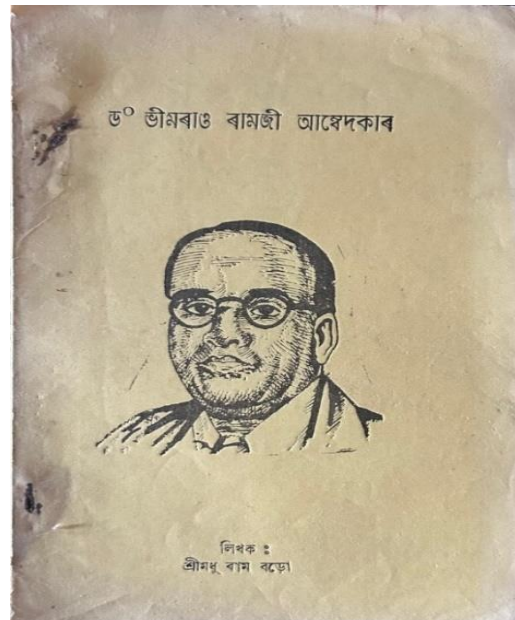
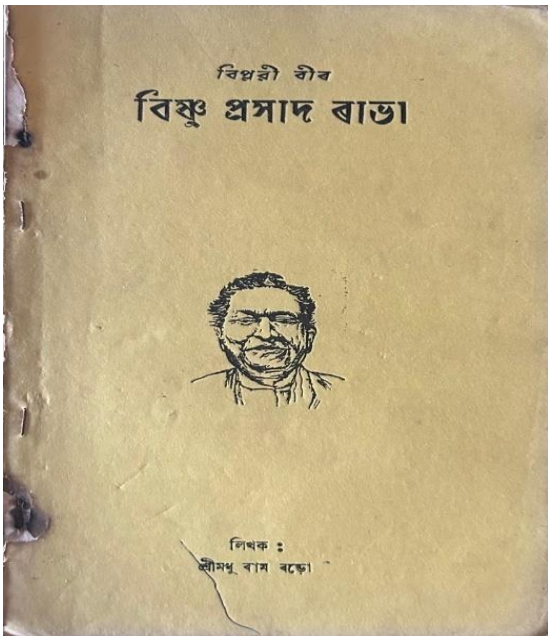
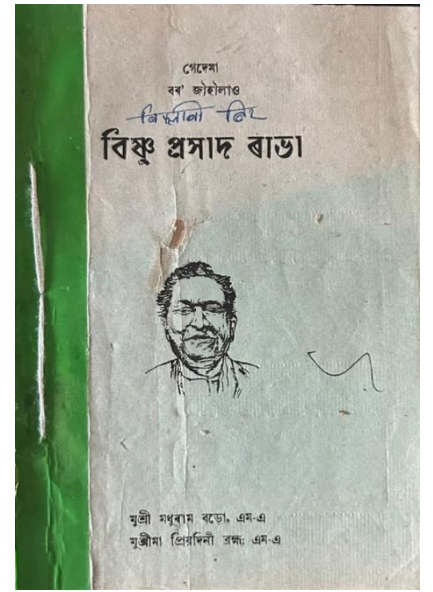
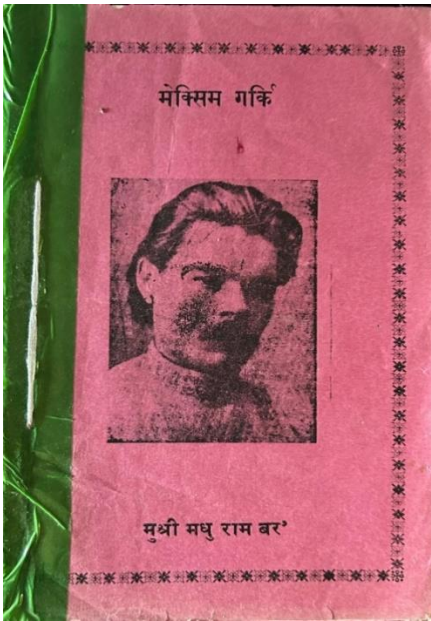
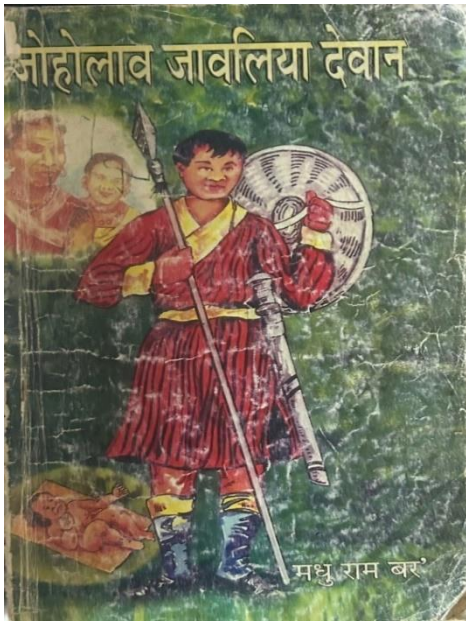
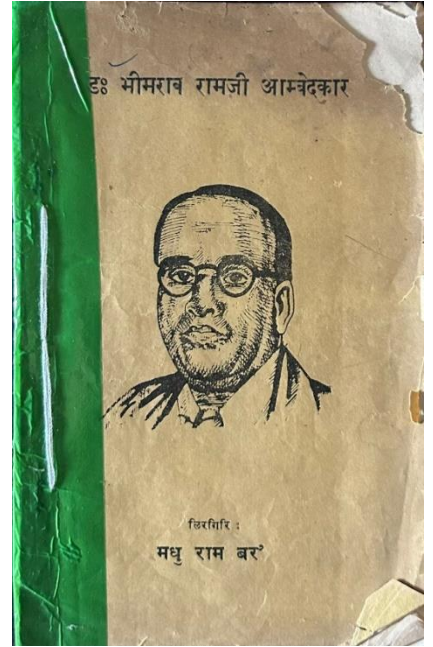
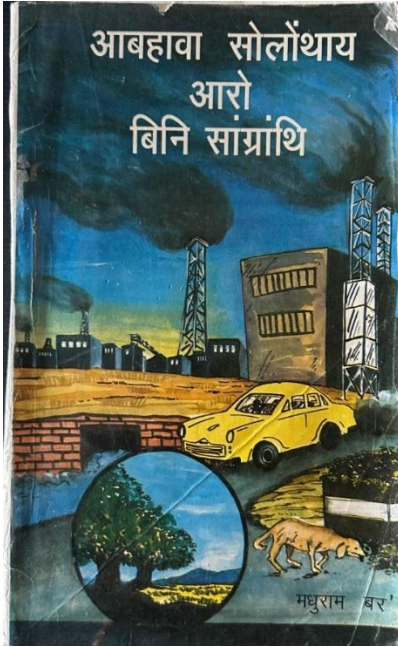
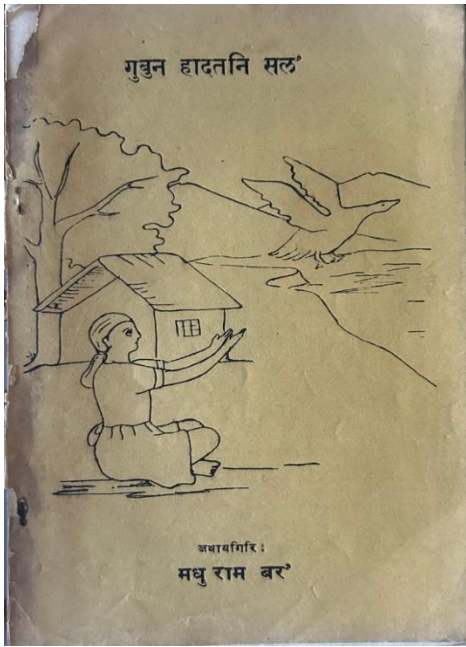




2. Book Cover of the Contribution of Madhu Ram Baro:







3. Photographs at the Home of Madhu Ram Baro during the data collection:



Journal Publications:

1. An Analytical Study on Bodo Folktales As Compiled by Madhu Ram Baro

Dogo Rangsang Research Journal
ISSN : 2347-7180

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AN ANALYTICAL STUDY ON BODO FOLKTALES AS COMPILED BY MADHU RAM BARO

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Abstract:

Folktales are passed down from generation to generation orally which means by word of mouth. It constitutes an important genre of Folklore. They are prose narratives or oral narratives which are composition of fiction and eventually published into books. Folktales tells us about moral lessons of culture and their beliefs, cautions as well as some foolish behavior. Bodo folktales are also stories that have unbelievable events. Herein it has seen the vast grid of the incredible men and women who built our great tribe through folktales. These folktales are based on exaggeration figuratively known as hyperbole. When they had their origins, the people were undergoing a difficult time back then and the settlers viewed their surroundings filled with unimaginable dangers that needed to be conquered. This paper will focus on Folktales as Compiled in the books of Madhu Ram Baro. Generally, Madhu Ram Baro is known as a *Linguist* and *Grammarian*. On the other hand, he is only one of the *Bhasha Samman Awardee* (2002) among the Boro people. Madhu Ram Baro has compiled fourth Bodo Folk tale books namely: *Boro Solobatha* (*Boro Sadhukotha* in Assamese Language), *Gwmwthao Solo* and *Gwmwthab Solo*, *Gubun Hadotni Solo*. In this study, Analytical method will be applied, and data will be taken from secondary sources.

Keywords: Bodo Folktales compiled by Madhu Ram Baro, Moral Lesson, Social reflection.

Introduction:

Historically it is said that the Boros are known to be the oldest inhabitants to occupy the Brahmaputra valley. They are known to have thrived and ruled these places gloriously. Historical relics and monuments of Dimapur, Khaspur and Maibong are witnesses to their glorious past. They belong to Tibeto-Burman language family and race of Indo-Mongoloid, whose abode is traced to the valley between Huang He and Yang-Tse Kiang River. They have their own rich socio-cultural heritage. But they didn't have any written records about their language, literature and culture before the entry of Christian Missionaries. By the passage of charter act of India 1813 CE, the Christian missionaries got permission to propagate their religion in India. In this way the missionaries entered among the Boro-Kacharis in the early years of nineteenth century CE and did some charitable works as well. The missionaries were the first to meet the Boro people in terms of literature. Among the missionaries Rev. Sidney Endle and J.D. Anderson took main role to preserve the language, literature and culture of the Boro-Kachari. Firstly, they published some books about the Boro Kacharis. Among their published books, "A Collection of Kachari Folk-Tales and Rhymes" 1895 by J.D. Anderson is one of the most famous Bodo folk tales book. After this some educated Boro people compiled some Bodo folk tales. These are Sukumar Basumatary's *Abwi Abwoni Solo* (1996), *Khwnaperwi Solo* (1972), *Solo Bathani Duli*, *Daori Sikla*, *Daoringgadaoni solo*. Mohini Mohon Brahma's *Daobo Raja*, *Boro Kacharini Solo*, *Raona Raonini Solo*. Alongwith these Madhu Ram Baro has compiled fourth Bodo Folk tale books namely:

1. *Boro Solobatha* (1998). *Boro Sadhukotha* (1998). in Assamese Language.
2. *Gwmwthao Solo* (1998).
3. *Gwmwthab Solo* (1998).
4. *Gubun Hadotni Solo* (1998).

The tales of *Gwmwthab Solo* and *Gubun Hadotni Solo* are compiled by collected from foreign source. But the tales of *Boro Solobatha* and *Gwmwthao Solo* are totally collected from the Boro community.

Objectives of the study:

- 1.) To highlight the folktales compiled by Madhu Ram Baro .
- 2.) To find out the moral lessons in the folktales compiled by Madhu Ram Baro.
- 3.) To focus the social reflection.

Methodology and Source of Data:

Since it will be a theoretical study the paper will have empirical approaches. Analytical method has been used in this paper and the study has followed secondary sources. As source data and information has been collected from books.

Boro Folktales compiled by Madhu Ram Baro:

Madhu Ram Baro was a professor of Gauhati University in Indian state of Assam in the Department of Linguistic and also, he was doing as a teacher in various schools. He is only the *Bhasha Samman* Awarded by *Sahitya Akademi* in 2002 among the Bodo Language and in the same year *Bharatiya Dalit Sahitya Akademi* awarded him the *Dr Ambedkar Literary Award*. Generally known him and very famous as a linguist. He published total 70 books in Bodo, Assamese and English languages. Among his published books the *Boro Solobatha (1998)* and *Gwmwthao Solo (1998)* are the most famous folktales of the Boro community and he has collected these folktales from the Boro society.

Boro Solobatha (Bodo Folktale):

Boro Solobatha is one of the most famous folktale book of the Boro society. In this book he compiled 39 Boro folktales.

The Folktales are viz:

1. *Alari Dambra.*
2. *Gwmbira Bir (Jwhwlao).*
3. *Dimashrwn.*
4. *Alsiashrwn Jwhwlao.*
5. *Maoriyashrwn Jwhwlao.*
6. *Maoriyashrwn (2).*
7. *Belmuthi Sikhla.*
8. *Bida Pongbai Sabrwini Solo.*
9. *Malbudangni Solo.*
10. *Buthua Arw Lathua.*
11. *Daubo Raja.*
12. *Bagbali Raikhos.*
13. *Maidangshree.*
14. *Baswr Bwniya.*
15. *Ambushrwn Jwhwlao.*
16. *Danek Raja.*
17. *Lapha Saikho Dau.*
18. *Hadwi Dogla Dauni Solo.*
19. *Daushri Khophathini Solo.*
20. *Ha Phisa Hwoa Dau.*
21. *Khwthiya Budang Sondromali.*
22. *Habani Bantha.*
23. *Lwkhishree Sikhla.*
24. *Swimani Solo.*
25. *Mwswo Janai.*
26. *Sase Bwiragi.*
27. *Bihanjw Nagirnai.*
28. *Maoji Arw Siyal.*
29. *Bwrai Khirphin (Khale).*

30. *Aphamaya Solo.*
31. *Siyalni Budi.*
32. *Bwrai Thadun Gainaini Solo.*
33. *Ganda Arw Ganda Thiphling Dau.*
34. *Maidangshreeni Solo.*
35. *Dau Ringaoni Solo.*
36. *Raona Raonini Solo.*
37. *Sase Sorda Borda Hwoani Solo.*
38. *Sase Abrani Solo.*
39. *Sisuni Jwnwm.*

Madhu Ram Baro has translated all these Bodo tales in Assamese language entitle “*Boro Sadhukotha*” in the same year 1998. Among these folktales the *Sase Abrani Solo* has already compiled by J. D. Anderson in the book of “*A Collection of Kachari Folk-Tales And Rhymes* in the name of “*Abra ni Khorang*”.

Gwmwthao Solo:

In this book Madhu Ram Baro has compiled 7 folktales. These folktales are:

1. *Phangse Gwmwthao Biphang.*
2. *Khaphalni Bwlw.*
3. *Sonani Akhtham.*
4. *Gongse Gwmwthao Bilwma.*
5. *Dugaini Phinsaja.*
6. *Gwsw Lwrbang Rajkhungri.*
7. *Gongse Birnai Phera.*

From the collection of his folktale society can learn a lot of knowledge. There are many moral lessons in every folktale and reflected social pictures, beliefs and customs of the Boro Community.

Story and Moral Lesson:

In the stories of “*Boro Solobatha*” folktales book by Madhu Ram Baro there was many important moral lessons. In the story of “*Dimashrwn*” the Dimashrwn and his mother was very genuine people they never do wrong. The Mother has been discriminated by the king which was her own husband and Dimashrwn was also discriminated by his six stepbrothers. But they both are very truthful people, never think bad for others and always had belief in god. In the last part of the story Dimashrwn has a grand success in his life and becomes the king of the country. Finally, Dimashrwn and his mother lived peacefully in the Country. This is a great moral lesson for every people. In the story of “*Alsiashrwn Jwhwlao*” there are seven brothers in a family. Among the seven brothers Alsiashrwn Jwhwlao is very lazy. In this regard the six brothers did not love him. Because he does not do any kind of works. He only eats and sleep on the bed. This is also an important moral lesson for everyone. That, lazy people do not get love and support from other but active people always get love and support from everyone. From the stories of “*Maoriyashrwn (2)*”, “*Bida Pongbai Sabrwini Solo*”, “*Malbudangni Solo*”, “*Maidangshree*”, “*Baswr Bwniya*”, general people can learn moral lesson that those who hate other and those who jealous other’s property they will become poor themselves. Many moral lessons can be learned from the folktales book “*Boro Solobatha*” and the Story, theme and plots of this book are very ancient.

On the other hand, the “*Gwmwthao Solo (Wonderful story)*” is also a folktales book compiled by Madhu Ram Baro. In this book total seven folktale stories have been compiled. In every story of this book moral lesson can be found.

Reflection of Social Picture of the Bodo:

In the folktales “*Boro Solo Batha*” and “*Gwmwthao Solo*” compiled by Madhu Ram Baro has find many situations that portray the social livelihood of the Bodo people. For instance, in “*Gwmbira Bir (Jwhwlao)*” it has seen the pictorial ploughing scene in the season of monsoon which is the major

time for their food items. As well as, this Scene have reflected in the stories “*Alsiashrwn Jwhwlao*”, “*Maoriyashrwn Jwhwlao*”, “*Maoriyashrwn*”, “*Ambushrwn Jwhwlao*”, “*Ha Phisa Hwoa Dau*” and “*Bwrai Thadun Gainaini Solo*”.

Further instances of social reflection can also be seen in “*Alsiashrwn Jwhwlao*” and “*Abra ni khorang*” where there are passages that show rearing animals like goats and cows. Rearing animals are a great part in the Boro farming procedure.

In the stories “*Alari dambra*”, “*Dimashrwn*”, “*Lapha Saikho Dau*”, “*Dau Ringaoni Solo*” and “*Maidangshreeni Solo*” there are reflected hunting systems of the Boro Community. As well as in “*Maidangshree*” and “*Hadwi Dogla Dauni Solo*” found the fishing picture of the Boro women. The hunting and fishing are old traditions of Boro community.

Traditionally the Boro women are known as very excellent in the weaving system. The picture of the weaving is reflected in the story “*Alari dambra*” through the act of *Ashagi* and *Bwisagi* two sisters.

Conclusion:

In the light of above-mentioned folktales compiled by Madhu Ram Baro there were lots of important moral lessons about the livelihood of the people and from these folktales people may learn many wits and tactics because the illiterate villagers of that times were living by use many wits and tactics. As a part of literature folktales also take very important role in the society. People used the folktales as entertainment, but it teaches us lots of basic knowledge, good behavior and humanity. But nowadays the use of folktale is reducing by influence of globalization. In this regard lots of Bodo folktales are being lost from the society which are not in the form of books. There are many folktales among the Boros but that are not in written form. So, it is time to preserve their own literature and cultural wealth in everything to be identified as community. Madhu Ram Baro preserved those folktales at a time when the native Boro people had lost their script and were not literate enough to write in other scripts and had been continuing only in an oral basis; so, by writing that book Anderson did a tremendous job in preserving those nearly lost folktales of the Boros.

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2. A study on Bodo fiction written by Madhu Ram Baro

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A STUDY ON BODO FICTION WRITTEN BY MADHU RAM BARO

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Abstract

Madhu Ram Baro was a faculty of Gauhati University in the Department of Linguistics. He is only the Bhasha Samman Awardee among the Bodos. He was awarded Bhasha Samman by Sahitya Akademi, Kolkata, in the year 2002. It is remarkable that in the same year 2002, he was awarded Dr. Ambedkar Literary Award by Bharatiya Dalit Sahitya Akademi. He is famous as the First Bodo linguist, who researched contrastive study of Bodo and Assamese language. Madhu Ram Baro has contributed to every aspect of Bodo literature, like language, literary criticism, novel, drama, poetry, folk literature, children's literature, stories, and biography. He has contributed the highest number of linguistics and literary works in the history of Bodo literature. Apart from these Madhu Ram Baro has also contributed to Assamese and English Literature. Altogether he published more than 70 books, in Bodo, Assamese, and English. His contribution to Bodo literature was continuing till his death. This paper tries to analyze Bodo fiction written by Madhu Ram Baro. The data for the study has been collected from both primary and secondary sources.

Keywords: Madhu Ram Baro, Bodo fiction, Drama, Novel, Story, and Poetry.

Introduction

Madhu Ram Baro was a faculty of Gauhati University in the Indian state of Assam in the Department of Linguistics. Apart from this, he was working as a teacher in various schools. He was born on 1st November 1938 at Hajo, district Kamrup, Guwahati, Assam, India in a family of the Bodo Community. He is only the Bhasha Samman Awardee among the Bodos. He was awarded Bhasha Samman by Sahitya Akademi, Kolkata, in the year 2002. In the same year, Bharatiya Dalit Sahitya Akademi Assam State Branch awarded him the Dr. Ambedkar Literary Award. He is mostly known as a linguist. Madhu Ram Baro was the first master's degree holder in linguistics among the Bodos as well as Assamese as a whole in Northeast India. He was the first Bodo to be appointed to Gauhati University when the Bodo language was introduced as a Modern Indian Language (M.I.L.) subject in post-graduate certificate course in 1996.

Madhu Ram Baro has contributed to every aspect of Bodo literature, like language, literary criticism, novel, drama, poetry, folk literature, children's literature, stories, biography, textbooks, grammar, and Syllabus related books. Along with Bodo language, literature, and society, Madhu Ram Baro has also contributed to Assamese and English Literature. Altogether he published more than 70 books, in Bodo, Assamese, and English. Most of his books are recognized as syllabus-related books from lower primary to post-graduate levels. His contribution to the Bodo literature was continuing till his death.

Methodology

To study on the topic '*A study on Bodo fiction written by Madhu Ram Baro*' analytical and descriptive methods have been applied.

1. Data Collection

Data for this study has been taken from both primary and secondary sources. The primary data has been collected by using focus group discussion and interview methods from his wife Mrs. Priyadini Brahma and two daughters Mrs. Chery Baro and Mrs. Daisy Baro and also from his written materials in the form of books. The secondary data has been collected from some magazines and Books etc.

2. Problem Statement

To study on the topic '*A study on Bodo fiction written by Madhu Ram Baro*' the main problem is the fiction literature of Madhu Ram Baro in Bodo Literature.

3. Aims and Objectives of the Study

The aims and objectives of the study are as follows:

1. To focus on the contribution of Madhu Ram Baro in Bodo Literature.
2. To analyze the fictional literature of Madhu Ram Baro.

Madhu Ram Baro's Fiction and Non-fiction Bodo Literature

Madhu Ram Baro is one of the famous Bodo writers as well as he is a renowned linguist of Assam. He wrote many genres of Literature in Bodo, Assamese, and English. Madhu Ram Baro desired the growth and development of Bodo language and literature. One of the facts of his curiosity about language and Literature is his promise to his teacher during his primary school days. He had promised his primary school teacher to write Bodo Grammar and Dictionary during his early school days. His quotation of curiosity on Bodo language and Literature is stated below:

'When one of my teachers in primary school called Boro language a Dowan which means a language without a Grammar and Dictionary. Then I promised to write Boro Grammar and Dictionary'. (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

To fulfill this promise, he tried and worked very hard and finally, he wrote Bodo Grammar and edited Dictionary. Namely:

1. Gejer Raokhanthi (Bodo Grammar for school level)
2. Gwjwo Raokhanthi (Bodo Grammar for H.S. level)

3. Bodo-English-Hindi Dictionary (Edited by Madhu Ram Baro)
4. Multilingual Dictionary including Bodo (Edited by Madhu Ram Baro)

It is also observed that on the need basis he had written Bodo books in due time to fulfill the need of the Boro Students. When he delivered his speech at Sahitya Akademi Awardees' meet (28th August 2003) he said that,

'I am basically a teacher and for the needs of the students I started writing in the true sense'. (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

He also added in his speech that, he started writing in class eight with poems and short stories in the Assamese language. The quotation of his speech is as follows:

'I started my writing from class eight itself when I was a school Student. I composed poems, short stories and articles first in Assamese and collected materials of Boro folk-literature like folk-tales, folk-songs etc'. (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

Regarding the writings of Madhu Ram Baro, Joykanta Sarma has stated in following lines:

'In Bodo Medium alone, 22 of his books are prescribed as text-books, including Social studies and Rapid Reading. (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

According to his Bio-data, *'Highest number of linguistic and literary contributor among the Boros, writer of more than 70 books particularly in Boro, also in English and Assamese languages, being most of them recognized as text books for lower level of education to Master Degree level, language readers beginning from lower level of education from class I to X in series including a few Social Studies and Rapid Readers in Boro. M. R. Baro's written Text books as language Readers for H.S. School besides collection of Essays and Short story books. Higher Boro Grammar and Boro Dramas and Essay books for degree level of education, writer of text and reference books for Boro Certificate, Diploma, Elective, Major and M.A. course in Boro, also in Folklore and Linguistics, for Degree Elective, Major and M.A. Course in Assamese; Probodh, Bisharad, and Nipun Course in Hindi Rastrabhasa'.* (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

Compositions or Writings of Madhu Ram Baro in Bodo literature are as follows:

1. Abouni Gami
2. Gorse Pwisa, 1996
3. Solo Swlai, 1990
4. Aji Ami Kon Bate
5. Mugani Thandwi, 2002
6. Gwdan Jwlwi, 2006
7. Mungkhlongni Hangma, 1996 (In Boro)
8. How to Adorn (In English)
9. Boro Solo Batha, 1998
10. Gwmwthao Solo, 1998
11. Gwmwthab Solo, 1998, (Foreign source)
12. Gubun Hadotni Solo, 1998 (Foreign Tales in Boro)

13. Boro Sadhukotha, 1998 (In Assamese)
14. Aitar Sisugram, 1996 (Child Literature)
15. Gedema Boro Jwhwlao Bishnu Prasad Rabha,
16. Dr. Bhimrao Ramji Ambedkar, 1998 (In Bodo)
17. Maxim Gorki, 1998 (In Bodo)
18. Jwhwlao Jaolia Dewan, 2002 (Biography)
19. Garbwnai Lamakhwo Naipinhornanwi (Autobiography)
20. Biplabi Bir Bishnuprasad Rabha, 1997
21. Dr. Bhimrao Ramji Ambedkar, 1998 (In Assamese)
22. Thunlai Arw Boro Thunlai (Literature and Boro Literature, Critical Aspects with Reference to Boro)
23. Boro Thunlaini Saorathayari Jarimin (Critical History of Boro Literature)
24. Boro Raithaini Lu (Criticism of Boro Prose Literature)
25. Boro Khonthaini Lu (Criticism of Boro Poetical Literature)
26. Jariminni Nwjwrao Boro Thunlai, 1988 (A History of Boro Literature)
27. The History of Boro Literature
28. Shipung Gungang (Boro Part)
29. Boro Rao Arw Harimu (In Boro)
30. Boro Loka Sahitya, 1995(Vol-I)
31. Boro Loka Sahitya (Vol-II)
32. Boro Loka Sahitya (Vol-III)
33. Boro Lokogit (In Assamese)
34. Rao Arw Ransai, 2000
35. Abhaao Swlwnghaiarw Bini Sanggrangthi, 1988

It is found that total of thirty-five (35) pieces of compositions was written by Madhu Ram Baro. Of which, five (5) are fictional and the others thirty (30) are non-fictional literature. Madhu Ram Baro had also written twelve (12) books relating to Bodo language and linguistics.

I. Bodo Fiction Literature

In the history of Bodo literature “BATHU NAM BWIKHAGUNI GIDU” is the first poetry book written in Bodo language. This book was published in 1920 by *Prasanna Kumar Boro Khakhlary*. It is a poetry book relating to the traditional religion Bathwo and the songs sung by Bodos during the time of Bwisagu festival. In the same year, “BIBAR” mouthpiece was published in the manuscript form under the editorship of *Satish Chandra Basumatary*. After that, “KHONTHAI METHAI” a poetry book was published in 1923 by the joint editorship of *Rupnath Brahma* and *Madaram Brahma*. *Madaram Brahma* also published a poetry book namely “BORONI GUDI SIBSAARW AROJ” in 1926. “ABARI” the first short story of the Bodos by *Ishan Muchahary* was published in “ALONGBAR” magazine in 1940.

In the modern age of Bodo literature, **Chittaranjan Muchahary** published their first novel “JUJAINI OR” (social novel) in 1962. It is also mentionable that **Chittaranjan Muchahary’s**

“PHWIMAL MIZING” is the first short story book in Bodo literature. It was published in 1970. (Lahary). After that, it is seen that Bodo writers were creating Bodo fiction literature parallelly.

(1) Bodo fiction literature written by Madhu Ram Baro

Madhu Ram Baro had written five books of Bodo fiction literature. Namely:

1. Mugani thandwi, 2002
2. Gwdan jwlwi, 2006
3. Abouni gami Gorse pwisa, 1996
4. Gorse pwisa, 1996
5. Mungkhlongni hangma, 1996

Among these, five (5) are fiction, two (2) are dramas, one (1) novel, one (1) short story, and another one (1) is poetry.

(2) Bodo drama written by Madhu Ram Baro

Madhu Ram Baro had written two Bodo dramas, namely: MUGANI THANDWI and GWDAN JWLWI.

MUGANI THANDWI and GWDAN JWLWI, both the dramas are full-length social dramas. The MUGANI THANDWI was published in 2002 and the meaning of MUGANI THANDWI is **representative of the age or era**, depicting the idea of a young enthusiastic promising student's hard struggle to advance the Bodo tribe in the field of a linguistic, literary, and cultural movement in rapid order during the complicated period of the inception of Bodo medium education in between 1963 and 1975. GWDAN JWLWI means **new generation**, depicting the idea of Bodo culture to protect it for self-identity and for the future generation.

(3) Bodo novel written by Madhu Ram Baro

Madhu Ram Baro contributed to Bodo novel by writing “ABOUNI GAMI”. The meaning of “ABOUNI GAMI” is **Grandfather's village**. It's a social Bodo novel that depicted the idea of how a fallen marshy place developed into an attractive ideal village due to the hard labour of an old man who could establish amity and harmony among the backward Bodo and non-Bodo society.

(4) Bodo short story written by Madhu Ram Baro

Madhu Ram Baro was writing a short story “GORSE PWISA” in 1996. This book is one of the famous short story books in the field of Bodo literature. It's an anthology of self-composed Bodo short stories. By composing this short story, he contributed to the stock of Bodo shorts stories as well as to the Bodo literature. The meaning of “GORSE PWISA” is **a piece of coin**. There are eight (8) short stories in this Book, Which are:

1. Gorse phwisa
2. Laokharphwrjwng dandipha
3. Lokhun bwrai
4. Angni College phorainainia gubi thangkhi
5. Adra jio khangnaini raha

6. Haorya gwswni hangma
7. Thangkhi
8. Nerswnthai

These, all stories are depicting the idea of social problems prevailing in the Bodo society, particularly among the distressed and poor women and children, and their struggle to get rid of them single-handedly. Along with this short story book, he translated a short story book from Assamese language to Bodo Language.

(5) Bodo Poetry written by Madhu Ram Baro

“MUNGKHLONGNI HANGMA” is only the Bodo poetry book written by Madhu Ram Baro published in 1996. The meaning of the title is **Martyr’s shy**, there are fifteenth (15) poetries in this book. These are:

1. Mungkhlongni hangma
2. Khwosethi
3. Sima benggiri
4. Mithingga
5. Da nwnng bobeyao
6. Khwndwse daha khonthai
7. Nwi buhum nwnng
8. Dukhuni nerswn
9. Wi okhwrang
10. Dwnngse bwidasi methai
11. Okhwrang Gwdan
12. Jathai solo
13. Nerswn
14. Abadari
15. Phwi khwose jani

Themes of these poetries are particularly tries to depict the idea of some burning problems prevailing in the present society, particularly among the Bodo community. He criticizes these problems as a social disease and also gives some suggestions to discard them through the poetries.

Finding and Conclusion:

From the above study, it is observed that Madu Ram Baro has contributed to every aspect of Bodo literature. The major findings of this study are as follows:

1. The study has founded total of thirty-five (35) books in Bodo fiction and non-fiction literature written by Madhu Ram Baro.
2. There are five (5) Bodo fictions book found written by Madhu Ram Baro. Among these two (2) are Bodo drama books, one (1) Bodo poetry book, one (1) Bodo novel book, and one (1) is Bodo short story book.

3. All the compositions of drama, poetry, novel, and short story are based on social themes, particularly the idea of some burning problems prevailing in the present society, Society like Bodo and other tribal communities, who lives in undeveloped rural areas.

From the above discussion, it is depicted that the writings of Madhu Ram Baro in Bodo fiction literature are very precious in Bodo literature. His fiction literature is full of real ideas and knowledge of human life. Readers and learners can learn many things from his compositions. But now a day, the written books of Madhu Ram Baro are not available in the markets. This is the time to share the knowledge of these books with students by including these books in the syllabus of various courses.

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Seminar presentation certificates:




Centre for Bodo Studies, Bodoland University


National Seminar on
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(December 10, 2021)

CERTIFICATE

As Paper Presenter

This is to certify that Sibisan Narzary
of Bodoland University, Assam, has presented
a paper entitled An ethnobotanical study on Laokharphwrijwng
Dandipha short story by Madhu Ram Baro
(Author(s): Sibisan Narzary and Laishri Mahilary) in
the National Seminar organized by the Centre for Bodo
Studies, Bodoland University held on 10th December,
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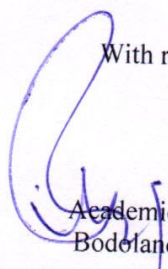
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