CHAPTER 6

6.0 CONCLUSION

This thesis contains basically two major areas i.e cultural and linguistic affinities of the Boros and the Rabhas. This is not an extensive survey and investigation; but undoubtedly an empirical study on the concerned areas. It is worth mentioning here that cultural and linguistic similarities of both the communities are striking features as a whole. Racially as belonging to the great Mongoloid stock, they have developed certain common cultural features. On the other hand, they have also developed common elements in the field of language. Besides they have adapted different cultural and linguistic elements from other sources i.e the Indo-Aryan and the Austric elements to some extent. But all these areas are not taken into account in this analysis. Only comparative analysis on the concerned areas is recorded in this thesis.

The chapter-1 reveals the information of the origin and ethnic identity as well as the affinity of the Boros and the Rabhas. As the Boros and the Rabhas are genetically related, they share certain similarities in the cultural and the linguistic sphere. However ethnic affinity establishes them to be members of the same stock.

In this chapter, a brief introduction is recorded on the written literature of the Boros and the Rabhas. The Boro written literature came into existence since 1915 with the publication of a book on the Boro customary law i.e ‘Boroni phisa o Ayen’ (the son of the Boros and its law). Similarly the written literature of the Rabhas was also emerged in the beginning of twentieth century with the publication of a religious book i.e ‘Markni Nimai Saikai’ (1909). It was a translation into Rangdani dialect from ‘The Gospel of Mark’ of the holy Bible. It is said that the written tradition of literature was emerged in both the languages since the first part of the twentieth century. So to speak, the ages of the written literature of both the languages were
almost contemporary. However, this chapter covers an introduction on the trends of the written literature of the Boros and the Rabhas.

A brief note on the linguistic studies in Boro and Rabha is also recorded along with some informations about the uses of script in writing Boro and Rabha languages.

The chapter-2 explores the cultural affinity of the Boros and the Rabhas. A few areas like the oral narratives, the proverbial sayings, the material culture and customs related to folk ceremonies as well as worships are described in this chapter. Analysis is done from the folkloristic point of view depending upon the context and the text.

The oral narratives of both the communities are basically verbal form of art, which have sociological and cultural value in the context of the society. These are the proper way of folklore and folklife studies. The major areas of the oral narratives of the Boros and the Rabhas are the prose and the verse narratives, which are prevalent since time immemorial in the social context of both the societies. Though oral narratives are documented into printed form yet these are recited or told among the villagers during the religious and the ritualistic ceremonies as part of the folk tradition.

The verse narratives of both the languages are major areas of the oral narratives. The Boros and the Rabhas are very rich in the field of verse narratives. Verse narratives of different contents and aspects of both the languages are generally aesthetic one in nature. The verse narratives contains the songs associated with the worship, love and yearning, work songs, lullabies, game songs, songs devoted to fishing, ballads etc. The verse narratives current among the Boros and the Rabhas are mostly entertaining having sociological function in the context of the society. So, all these items of the oral narratives are taken into consideration as the proper way of folk-culture and folklife studies. There is a striking point to note here that most of the
songs of both the languages are recited or sung in the same cultural context. Indeed the texts of
the songs are also analogous to each other.

Mythical tales of both the languages are associated with the origin of the earth, musical
instruments, worships etc. Most of the striking motifs are analogous to each other. As characters
of the myth the supreme God and Goddess, animals, birds, crabs, fishes, pigs, tortoises, earth-
worms and sometimes natural phenomenon play a major role in the story of the mythical tales.
The myth is regarded as sacred as the God is the principal character and plays a pivot role in the
tale.

The Boros and the Rabhas possess various kinds of legends which describe the name of
places, heroes and heroines of historical background or facts etc. However, legends current
among the Boros and Rabhas are considered as folk history which have historical basis. For
example, the tale of Zawlia Dewan, Basiram Zwywlaw, Gambari, Birgwtri sikhla all are Boro
legendary tales of historical basis while the tale of Dadan-Marukshetri and Bogezary are also
Rabha legendary tales. A few legendary tales are associated with the origin of the place name.
Such kinds of tales are available in both the languages. There are a few folk-tales of similar
motifs which current among the Boros and the Rabhas. In this tales, animals are the principal
character where man plays a role as associate character. Animal tales of both the languages are
generally simple and entertaining. They have or have not a moral lession or teaching in the
context of the folk-society. As hero of the tale, animal can speak, think and tricks other animals
like a man. Here, human qualities are attributed in the role of animal. As example of the animal
tales, here two tales are only analysed containing the tale of the frog and the old man and the
tiger. Different tales like jokes and humorous tales, trickster tales, wonderous tales etc. are not
taken into consideration in this analysis.
Proverbs of both the languages are didactic and generally used for imparting education to children and illiterate folk of the society. It is worth mentioning that proverbs extant among the Boros and the Rabhas share certain similarities in regards to the text. No doubt, it validates the cultural and the social attitudes of both the societies besides its moral function.

The material culture is an important sub-genre of the Boro and the Rabha folklore. It covers different kinds of physical products which are created or inherited by the community through the process of socialisation as a whole. So, the material culture as well as the folklore of both the societies is not individual product; it is really a communal product with distinctive quality.

The material culture of both the communities is comparatively analogous to each other. The uses of implements associated with household business, tools associated with agriculture, food habits and recipes, costumes and textiles, crafts and different arts, settlement structure and housing etc are common cultural elements in their day-to-day life. Truly speaking, both the ethnic communities share certain similarities in the field of the material culture.

The chapter-3 highlights the comparative phonology of the Boro and the Rabha languages. In Boro and Rabha, there are similar sets of vowel phonemes. These are /i u e o a/.

On the other hand, the Boro has a total 16 (sixteen) consonant phonemes i.e the bilabial plosives / p b /, the alveolar plosives / t d /, the velar plosives / k g /, the bilabial nasal / m /, the alveolar nasal / n /, the velar nasal / n /, the alveolar fricatives / s z /, the glottal fricative / h /, the alveolar trill / r /, the alveolar lateral / l /, the bilabial semi-vowel / w / and the palatal semi-vowel / y /; while 20 (twenty) consonant phonemes are postulated for the Rabha language. The consonant phonemes are: the bilabial plosives / p p b /, the alveolar plosives / t t d /, the palatal plosive / ch /, the velar plosives / k k g /, the bilabial nasal / m /, the alveolar nasal / n /,
the velar nasal /\eta/, the alveolar fricatives /s z/, the glottal fricative /h/, the alveolar trill /r/, the alveolar lateral /l/, the bilabial semi-vowel /w/ and the palatal semi-vowel /y/. The plosives /b\textsuperscript{b} d\textsuperscript{b} g\textsuperscript{b}/ are irregularly occurred in different positions of words. They could not claim a distinctive position to be phoneme as these are used in loan words adapted from the Sanskrit languages. Following are the better specimen in this regard:

Rb. /b\textsuperscript{b}og/ < As. /b\textsuperscript{b}og/ (offering)
Rb. /goray\textsuperscript{~}g\textsuperscript{b}oray/ < As. /g\textsuperscript{b}ora/ (horse)
Rb. /d\textsuperscript{b}on/ < As. /d\textsuperscript{b}on/ (wealth)
Rb. /dormo\textsuperscript{~}d\textsuperscript{b}ormo/ < As. /d\textsuperscript{b}ormo\textsuperscript{~}d\textsuperscript{b}ormo/ (religion) etc.

From this point of view, the three phonemes are not taken into consideration in this analysis.

In case of the vowel phonemes, all the phonemes are occurred in all positions of words. The high back un-rounded vowel phoneme /\upsilon/ is a peculiar kind of phoneme in both the languages. Change in the meaning of words by variations of tone is a striking feature in these languages. All these features are elaborately discussed. The syllable system and the diphthong in the two languages have also discussed from a linguistic point of view.

In the chapter-4, morphological features of both the languages are elaborately analyzed from a structural point of view. This chapter highlights certain similarities in morphological elements among the Boros and the Rabhas. Basically the structure of the Boro and the Rabha language is almost similar to great extent. It is observed in all levels of the grammatical categories.

\footnote{For typological convenience /\upsilon/ is used for the high back unrounded vowel phoneme.}
Monosyllabic root and the agglutinating characters are most striking features of them. Linguistic similarities are found in the class and category of words, number and gender systems, numeral classifiers, pronouns, adjectives and its sub-divisions, adverbs the verb structure, tense and aspects and case and case-endings etc. All these areas are minutely observed in this analysis. Besides, similarities are also noticed in case of inflectional and derivational process of words, prefixation and suffixation system etc.

The chapter-5 explores common lexical features of the Boros and the Rabhas. All these lexis are comparable to the Tibeto-Burman (TB) group of languages. Basically this chapter aims at showing the lexical affinity of the Boro and the Rabha language. Though Boro and the Rabha generally belonging to the TB stock; it has still borrowed a few linguistic features from the non-TB languages like Asamiya, Bangla, Hindi, English, Arabic, Austric and Thai elements to some extent.

Finally all these areas included in this thesis are emperical survey and analysis of the genetically related two ethnic communities. Such a primary attempt in the field of comparative culture and philology of the two cognate languages of the 'Bodo-Garo' group of languages under the TB sub-family of the ST language family has undoubtedly an academic and sociological importance in present day context.

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