2.1 Review of literature

No linguistic study on the Southern dialect of Bodo has been attempted by any linguist till date. But a lot of linguistic research works have already been completed on Bodo language as a whole. Our present review chapter is based on various published works done on Bodo language in general. We have mentioned below a list of selected works done on this language and also tried to point out the shortcomings of those works.

It is noteworthy to mention here that one of the earliest pioneer works on Bodo language is done by Rev. Sidney Endle in 1884. He worked on the Bodo language spoken in Darrang (now Udalguri) district of Assam. His noble work is known as ‘Outline Grammar of the Kachari (Bàrà) Language’ (1884). However, though this book is supposed to be the grammar of Bodo, the data given in this book does not belong to the standard variety of Bodo but may be some other variety of Bodo. Rev. Endle discussed here, about nouns (gender, number, Case), pronoun, adjective, verb, and syntax.

According to him, Nouns denoting inanimate objects have no formal distinction of gender as Oá, a bamboo, mai rice (paddy). In the case of animate objects, the gender of the noun is indicated by a separate qualifying word, placed usually after the noun, e.g.

(a) Hóa, man (male); Hingzhau, woman (female) used only of human beings.

(b) “Zálá,” zô used of birds, e.g. Dau zalá, a cock; dau zo, a hen.
According to him, plurality (there is no dual) is indicated by adding /fŭr/, /frá/ or /far/ to the singular as –

/masá/, ‘a tiger’ (musa)

/masá-fŭr (-frá or far)/, ‘tigers’ (p₅₄ur)

According to his data, Bodo has two plural suffixes i.e. /fŭr/, /frá/ or /far/ but Bodo has three plural suffixes as /-mun/, /-p₅₄ur/ and /-sur/. /-mun/ is used to indicate honorific human noun and kinship terms, /-p₅₄ur/ is used to indicate animate noun and inanimate things and objects, /-sur/ is used to denote second and third personal pronoun. He mentioned here /fŭr/ and /frá/ is different suffixes but /fŭr/, /frá/ is not different.

He mentioned that case ending which holds of nouns, pronouns and adjective.

Examples are given below:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>masa</td>
<td>a</td>
</tr>
<tr>
<td>Obj.</td>
<td>khó</td>
<td>a</td>
</tr>
<tr>
<td>Instru.</td>
<td>zang</td>
<td>by a</td>
</tr>
<tr>
<td>Dat.</td>
<td>nō</td>
<td>to a</td>
</tr>
<tr>
<td>Abl.</td>
<td>i-frai</td>
<td>from a</td>
</tr>
<tr>
<td>Poss.</td>
<td>ni</td>
<td>of a</td>
</tr>
<tr>
<td></td>
<td>” ”</td>
<td>” ”</td>
</tr>
<tr>
<td>Loc.</td>
<td>au (iau)</td>
<td>ni a</td>
</tr>
<tr>
<td>Voc.</td>
<td>Heloi</td>
<td>mosá … O</td>
</tr>
</tbody>
</table>

He mentioned that the possessive case has two signs, former (nī) being by far the more commonly used. Ablative case ending is a compound one, as its proper sign
(frai) preceded by that of the genitive, /ni/. The sense remark holds good sometimes with the locative case.

He mentioned that “many adjectives begin with the letter /g/, to which a very short vowel is attached so short indeed that in rapid speaking, the vowel of the first syllable may not be heard at all whilst in composition, this first syllable is sometimes omitted all together, as :

/mánsoia gahám ná? /Hám-go./

man good (is he?). Good (he) is.

In comparison the adjective usually, though not invariably, follows the noun it qualifies as:

/Dōima ga-súm./

(The) water black = (kálá pani).”

But this is not true in all the Bodo dialects. He also writes about comparison and said that “this is effected by appending the syllable /sari/ or /khri/ (= than) to the word with which comparison is made, this word being always in the dative case. The superlative degree is denoted much in the same way, the noun being preceded by some word signifying ‘all’ thus

/Bi áng-nō-khri (khru) gā-zau/

‘He (is) taller than I’ (comparative)

/Bi bōi-nā-sāri ga-zaú sin/

‘He is tallest of all’ (superlative)

In making these comparisons, the first syllable /ga/ of the adjective is often omitted: as:

/Nang áng nō-khri zaú (ga-zaú)/ i.e zau = (ga) zau, tall

you I than tall (are)

“You are taller than me”
Interestingly, during our field work, we have encountered this kind of data as far as Southern dialect of Bodo is concerned. Our collected data show that the comparative marker /khri/ mentioned by him is almost same except the vowel sound /i/, which is inserted between the consonants i.e., /kʰiri/ in this dialect.

Actually, he does not show the types of adjectives. According to his data, /khri/ is a comparative marker and /sin/ is superlative marker. But in my research work, /kʰiri/ (/kʰru/ in standard) is treated as comparative particle and /sin/ is comparative marker.

He write about numeral adjectives that the numerical system in this District (read Darrang district) is very defective, only seven digits i.e. /sè/, /nè/, /thám/, /brè (broi)/, /bâ/, /rå (då)/, /sni (sini)/, being generally used, though the remaining three, /skhó, zát zi (zu)/ are occasionally recognized. There is also a useful collective word /za-khai/ ‘four’, which when followed by two numerals is to be multiplied by the former whilst the latter is to be added to the product so obtained; thus

/zakhai thám sá thám/

Four. three + three = ‘fifteen’ (man)

/Burmá zakhai brè má nè/

Goats four. four + two = ‘18 goats’

According to him, “before the second numeral are always inserted certain monosyllables, which classify the noun referred to, e.g. as above, /sá/ (human beings) and /má/ (irrational animals). This classifying syllable always indicates the point at which the multiplication ends and the addition begins.” pp74

He further mentioned that “the personal pronouns which undergo no change of form to indicate gender are-

1. Áng ‘I.’ Záng-fur ‘we’
2. Nang ‘thou.’ Nang-sur ‘you’
3. Bi ‘he, she, it.’          Bi-sur (fur) ‘they’

The possessive pronoun is expressed simply by putting the personal pronoun in the possessive case, as -

/Bé áng ni nô/

‘this (is) my house’.

‘This me of house (is).’

To nouns expressing close family relationship, pronominal prefixes of possession are commonly added, e.g.:

<table>
<thead>
<tr>
<th></th>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>My ……</td>
<td>Áng-ni á-fá</td>
<td>Áng-ni á-i.</td>
</tr>
<tr>
<td>Your ……</td>
<td>Nang-ni nam-fá</td>
<td>Nang-ni nam-má</td>
</tr>
<tr>
<td>His ……</td>
<td>Bi-ni bî-fá</td>
<td>Bi-ni bî-má</td>
</tr>
</tbody>
</table>

Again, he mentioned that a very similar construction in Assamese may be compared with this, viz.:

Father

My……………… Mór bópai

Your……………… Tór baper

His……………… tár bāpek

Interrogative pronoun: He mentioned here about three interrogative pronouns, e.g:

/Sûr (sar)/ —— ‘who?’

/Má/ —— ‘what?’ plural ma fur.

/Bâ-bê/ —— ‘which (of two or more) ?’
He said that the above mentioned interrogative pronouns are used commonly. But in my present study, we have found that Southern dialect of Bodo has seven interrogative pronouns, i.e.

1. /sur/ (/suri/ in Standard Bodo) ‘who’
2. /bɔha/ ‘where are’
3. /ma/ ‘what’
4. /besan~bes/ ‘how many’
5. /mareha/ (/maburui~ mabrui/ in Standard Bodo) ‘how’
6. /mɔk̚ali/ (/mabla~ mala/ in Standard Bodo) ‘when’
7. /bɔbe~ ɔbe~ mɔbe/ ‘which’

He mentioned here under bracket to indicate plural /fûr/ is added with /ma/. If the plural suffix /fûr/ is added with interrogative pronoun in Darrang dialect, it is grammatically wrong. In Southern dialect of Bodo, every interrogative pronoun can be made plural by repetition i.e. /ma ma/ ‘who’ (pl), /bɔha bɔha/ ‘where’ (pl), /sur sur/ ‘who’ (pl) etc. /fur/ is added only with animate and inanimate noun.

In case of Demonstrative pronoun, he mentioned here that /be/ ‘this’ (near), /bɔi/ ‘that’ (far), /bi/ ‘that’ (remote distance). But in Southern dialect of Bodo, /be/ and /bi/ ‘this’ is used to indicate near distance, only difference is that /be/ is used to denote non-human and /bi/ is used to denote human noun.

According to him, Bodo has only five pronouns like personal pronoun, possessive pronoun, Demonstrative pronoun, Interrogative pronoun, and relative pronoun but my present study shows that Bodo has six pronoun e.g. Personal pronoun, Demonstrative pronoun, Reflexive pronoun, Relative pronoun, Interrogative pronoun and Indefinite pronoun. Possessive pronoun is not mentioned in our work as it is
formed simply by putting the personal pronoun followed by the genitive case marker /ni/. He did not mention Reflexive pronoun and Indefinite pronoun.

While discussing verb, he said that

1. The verb substantive is /dang-a/, ‘is’ /dang-man/, ‘was’ /zá-gan/ ‘will be’ this last being apparently formed from the root, /zá-nô/ ‘to become’. The negative forms are (1) /gŏi-ā/ (emphatic /gŏili-ā/) and /nung-a/ ‘it is not’. A very useful word is /náng -go/ (Assamese lá-ge), to express necessity, the negative form is /náng-ā/, ‘needless’, in emphasis, /náng-li-ā/ altogether needless. This root /náng/ is appended to nouns to form adjectives, as:

/Be budhi gnáng (or náng).
‘He is possessed of sense’

2. Conjugation

In Bodo, the verb undergoes no change to express number or person, which is indicated by the subject alone. But a slight trace of inflexion (euphonic) is perhaps found in the fact that when a verbal root ends in a vowel and the termination begins with one, a disagreeable hiatus is avoided by interesting the latter i between the two, thus:

/thang-ā/ ‘I go’

/nu-i-o/ ‘I see’

Taking the verb, /bu-nô/ ‘to beat’, as an illustration, the various tenses, moods etc, of the Kachari verb may be thus indicated:-

Present indefinite: /Áng bů - i- u/ ‘I beat’.

Present definite: /bů – dang/ ‘I am beating’.

Imperfect: /Áng bů-dang man/ ‘I was beating’.

Past: /bů-bai/ ‘I beat’ (did)
Pluperfect: /bú- dang man/ ‘I had beaten (some times ago)’

/bú – nai-sè/ ‘I had beaten (some times ago)’

Future: /bu – gan/ ‘I shall beat’

Future (early paulo post):

/bú-si gan/ ‘I shall beat (very soon)’

/bú – nu – soi/ ‘I shall beat (very soon)’

Subjunctive mood:

/Áng bú-bá/ ‘If I had beat’

/bú-blá/ ‘If I had beat’

Potential: /Áng bú - no há-gō/ ‘I may (or can) beat’

Imperative: 1. /Bú/ ‘beat thou’ 2. /Bú-tháng/ ‘let him beat.’

Participial forms:-

/Bú-ni/ ‘beating.’

/Bú-na-nôi/ ‘having beaten.’

/Bú-nai/ ‘beaten.’

/Bú-ôi/ ‘while (on) beating.’

Agent:-

/Bu-grá/

/Bu-nai-á/ ‘a beat-er.’

3. The passive voice is not very frequently used. Its tenses etc. are expressed by conjugating the verb /zá-no/ ‘to be’, with the past participle of verb, e.g.-

/ang bú nai zá-gan/ ‘I beaten be shall.’

4. The casual verb is formed in two ways. The more idiomatic method is to prefix the letter f (with any euphonic vowel) to the principal verb, e.g.-

/ang rang dang/ ‘understand’
/ang fâ-rang dang/ ‘I cause to understand, I teach’

/ang sî-gan/ ‘become wet’

/ang fi-sî-gan/ ‘I shall make wet, soak, immense.’

In the above, it will be observed that the casual force lies in the letter ƒ, its vowel (always a very short one) being drawn by attraction (euphonic) from that of the principal verb.

A second way of expressing causation is to combine the verb /ho - nô/ ‘to give’ with the infinitive mood of the principal verb, e.g.

/ang rang – ā/ ‘I learn’

/ang rang nô hô-i-ô/ ‘I cause to learn, teach.’

5. The distinctive vowel of negative verb is á, which in some cases gives place to i or e, probably for reason of euphony. Its chief forms of tense and mood &c., may be shown thus:-

Present, /bú-á/ ‘(I) am not bating’

Imperfect, /bú-á-khô-man/.

Fast:

/bú-á-man/

/bú-á-khôi-nô/

/bú-á-khôi-se/

Future, /bú-á/.

Imperative, 2 /dá bú/ ‘beat thou not’

3 /dá bú - thang/ ‘let him not beat’

Subjunctive, /bú-á bá/

/bú-á blá/

Potential: /bú-nô-hai-á/
Participial forms:-

Present: /bú - i/ ‘not beating’

Past: /bú-á lábá/ ‘not having beaten or without beating’

‘/bu-e/ ‘not beaten’

It seems that without mentioning clearly about the verb, he shows the tense marker. He mentioned /dang-á/ ‘is’, /dang-man/ ‘was’, /zá-gan/ ‘will be’, though he did not clearly mention whether it is present, past, or future, one can understand it by looking at the gloss provided by him. The words mentioned here like /za/, /dang/ is simple verb root. Generally, Southern dialect of Bodo has three markers i.e. /yu/ or /u/ present, /mun/ past and /gwn/ future used to indicate different tenses. Three tenses have separate markers added to the verb after other markers for the aspect, mood etc. The rules and processes are more or less same but the pronunciation, intonation etc. are different in different dialects.

Again, he mentioned about the Indeclinable words as: very little need be said on this part of the subject, because the work of qualifying words (adverbs etc.,) is very commonly done by means of infixes following the verbal stem which is in many cases, though not in all, monosyllabic. Thus the root hàm (be) will, become (1) an adjective by prefixing /gù/, /g̡ hàm/ ‘good’; and (2) an adverb, prefixing /ôi/ in a good manner. So, /hâm-á/ ‘bad’; /hâm-à-ôi/ ‘bad-ly’. Further the adjective thus formed may be duly conjugated as a verb by combining it with the different tenses, and etc., of the substantive verb, thus:-

/bi hàm-dang/ ‘he is good’

/bi hàm-á-dang/ ‘he is bad’

(he good-not-is)
/bi hàm-gan/ ‘he will be good’

/bi hàmá-gán/ ‘he will be bad’

According to him, the above mentioned same way the passive participle in /nai/ can be (1) declined as noun, or (2) used as an adjective, or (3) take the place of a relative pronoun; e.g.:-

1. /zang thoi-nai – kho fóp-bai/ ‘We (the) dead (man) buried-have’
2. /miá nu-nai gathai-á- thoi-bai/ ‘(the) yesterday-seen-girl, died-has’
3. /Tezpur-nã tháng-nai-au áng bi-kho nu-bai/ ‘Tezpur to going-in- I him see-did’

He said that “the great and characteristic feature of syntax of the Bodo language is the remarkable way in which verbal roots, mostly monosyllabic, are combined together to form a very large and useful class of compound verbs. In this way the use of conjunction etc. is very largely avoided, and the language becomes possessed of a vivid force and picturesqueness often wanting in more cultivated tongues. These compound verbs may perhaps be roughly classified under two groups, e.g.:-

Those in which each verbal root has a distinct meaning and may be used separately:-

(I) Those in which one or more of the verbal roots is never used separately but in combination only. As illustrations of class- I the following may be mentioned:-

1. /lai-nô/ ‘to bring’
   /tháng nô/ ‘to go’
   /Ât lai- tháng/
   Fire bring-go ‘do bring fire’

2. /há-nô/ ‘to cut (paddy, etc.)
   /zap- nô/ ‘finish’
/zang mai há – zap - bai/

We paddy cut-finished-have

3. /tham-nô/ ‘catch’

/lábo-nô/ ‘bring’

/Gorai –kho ham – labó/

those horses catch bring’ pp78

He mentioned that the compound verbs of Class II are very numerous and in frequent use. A few illustrations only can be given here, which may serve to show that the second and subsequent members of the agglutinative verb, while they have no independent existence, yet serve to enrich and expand the meaning of the primitive root in a very remarkable way.

1. /bai/ denotes continuous action.

/bi/ ‘to beg’

/bi- báí-nô/ ‘begging’

/bráp/ ‘to be angry’

/bráp-bai-nô/ ‘being angry’

/namai/ ‘to seek’

/namai- bai – nô/ ‘seeking’

2. /láng/ implies completion.

| /bát/ (jump) | Jump across |
| /udu/ (sleep) | heavily |
| /thoi/ (die) | /láng | Die outright |
| /bir/ (fly) | Fly away |
| /zá/ (eat) | Eat up |

31
3. /Su/ and /thrâ/ are intensives greatly strengthening the meaning of the first verbal root.

<table>
<thead>
<tr>
<th>/on/ (love)</th>
<th>Love much</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ukhui/ (hunger)</td>
<td>-Su- Hunger greatly</td>
</tr>
<tr>
<td>/mini/ (laugh)</td>
<td>Laugh heartily</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/gai/ (plant)</th>
<th>Plant completely</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ga-glai/ (fall)</td>
<td>-Thrâ- Fall heavily</td>
</tr>
<tr>
<td>/thoi/ (die)</td>
<td>Die outright</td>
</tr>
</tbody>
</table>

Not a few cases but several, sometimes as many as five or six, of these infixes are combined with the original verbal stem, each one materially contributing to enlarge and enrich its meaning. A few illustrations are here supplied.

1. /dáo-frá-bí-fr-láng-thrâ-bai/  
   ‘The birds flown completely away-have.’

2. /âng bi-kho bai-nái-thá-bai/  
   ‘I him continue-watching-did.’

3. /nu-zá-nái-sóí-lá-tháng/  
   See-become-watch-much-take-go, i.e. ‘go and see and take and observe carefully’ etc. etc.,

Endle did not mention the word order of Bodo language in his discussion on the Syntax. He neither shows the constituent of the sentences, nor the type of sentences in his Syntax portion. He put up only some verbal roots and illustrated by showing how particular root becomes adjectives as well as adverbs in his work. Though he mentioned
the agglutinative character of Bodo language very briefly, but it is enough to understand. He did not clearly mention about the tonal system of Bodo language. Therefore, we can say that the data provided by Endle in this book may be the genuine data of a particular dialect, i.e. Darrang dialect but it differs from Southern dialect of Bodo and Standard Bodo.

Secondly, the next works on Bodo language is the “Linguistic Survey of India” (1903), Vol. III, Part II, by G. A. Grierson. He mentioned the generic name “Bodo” which was first applied by Hodgson in his introduction chapter of the LSI, and also he used the term “The Bârâ or Bodo Group” to mention the cognate languages of Bodo which is comprises of the language spoken by the Bârâ-fîsā and the cognate languages spoken by the other tribes, i.e., True Bârâ (Kachâri and Mech), Râbhâ, Lâlung, Dimâ-sâ (or Hills Kachâri), Gârô (or Mânde), Tipurâ and Chutiya.

Interestingly he has taken the chart of mutual relationship of the languages forming the Bodo group from J.D. Anderson as the following:

<table>
<thead>
<tr>
<th>English</th>
<th>Bârâ</th>
<th>Râbhâ</th>
<th>Lâlung</th>
<th>Dimasâ</th>
<th>Hojai</th>
<th>Gârô</th>
<th>Tipurâ</th>
<th>Chutiyâ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Get</td>
<td>man</td>
<td>mân</td>
<td>mân</td>
<td>mai</td>
<td>mai</td>
<td>mân</td>
<td>mân</td>
<td>nim</td>
</tr>
<tr>
<td>Give</td>
<td>hû</td>
<td>ra</td>
<td>as</td>
<td>ri</td>
<td>ri</td>
<td>…….</td>
<td>ru</td>
<td>re</td>
</tr>
<tr>
<td>Seize</td>
<td>hom</td>
<td>rim</td>
<td>ram</td>
<td>rim</td>
<td>rem</td>
<td>…….</td>
<td>rom</td>
<td>…….</td>
</tr>
<tr>
<td>Cloth</td>
<td>hi</td>
<td>nem</td>
<td>re</td>
<td>ri</td>
<td>rei</td>
<td>…….</td>
<td>ri</td>
<td>…….</td>
</tr>
<tr>
<td>Far</td>
<td>gʻzân</td>
<td>…….</td>
<td>châla</td>
<td>Jain-bi</td>
<td>kejeng</td>
<td>chela</td>
<td>kʼchâl</td>
<td>…….</td>
</tr>
<tr>
<td>Go</td>
<td>thâng</td>
<td>reng</td>
<td>li</td>
<td>tung</td>
<td>thâng</td>
<td>…….</td>
<td>thâng</td>
<td>…….</td>
</tr>
<tr>
<td>Good</td>
<td>gʻhâm</td>
<td>nem</td>
<td>…….</td>
<td>hâm</td>
<td>…….</td>
<td>nâm</td>
<td>…….</td>
<td>…….</td>
</tr>
<tr>
<td>Do</td>
<td>…….</td>
<td>…….</td>
<td>khân</td>
<td>khlai</td>
<td>khâlai</td>
<td>…….</td>
<td>khâlai</td>
<td>…….</td>
</tr>
<tr>
<td>Become</td>
<td>zâ</td>
<td>chhâng</td>
<td>hâng</td>
<td>jâ</td>
<td>jâ</td>
<td>…….</td>
<td>châ</td>
<td>sâ</td>
</tr>
<tr>
<td>House</td>
<td>nā</td>
<td>nok</td>
<td>na</td>
<td>no</td>
<td>na</td>
<td>nok</td>
<td>no</td>
<td>......</td>
</tr>
<tr>
<td>-----------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>--------</td>
</tr>
<tr>
<td>How</td>
<td>bese</td>
<td>......</td>
<td>penchek</td>
<td>bishli</td>
<td>......</td>
<td>bāditā</td>
<td>buruk</td>
<td>......</td>
</tr>
<tr>
<td>many</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Swine</td>
<td>ó-mā</td>
<td>bak</td>
<td>o-a</td>
<td>hono</td>
<td>han</td>
<td>wak</td>
<td>wāk</td>
<td>......</td>
</tr>
<tr>
<td>Goat</td>
<td>burmā</td>
<td>prin</td>
<td>barun</td>
<td>burun</td>
<td>brin</td>
<td>......</td>
<td>purun</td>
<td>......</td>
</tr>
<tr>
<td>Eat</td>
<td>zā</td>
<td>sā</td>
<td>chā</td>
<td>ji</td>
<td>ji</td>
<td>chā</td>
<td>chā</td>
<td>hā</td>
</tr>
<tr>
<td>Hunger</td>
<td>ukhui</td>
<td>......</td>
<td>......</td>
<td>hukhri</td>
<td>hkhri</td>
<td>okhri</td>
<td>ukhu</td>
<td>......</td>
</tr>
<tr>
<td>Die</td>
<td>thoī</td>
<td>sī</td>
<td>thī</td>
<td>tī</td>
<td>thei</td>
<td>sī</td>
<td>thai</td>
<td>sī</td>
</tr>
<tr>
<td>See</td>
<td>nu/nai</td>
<td>nuk</td>
<td>nui</td>
<td>nai</td>
<td>nu</td>
<td>ni</td>
<td>nug</td>
<td>......</td>
</tr>
<tr>
<td>Kiss</td>
<td>khudum</td>
<td>khutam</td>
<td>......</td>
<td>kadom</td>
<td>kʰudum</td>
<td>......</td>
<td>Matām-su</td>
<td>......</td>
</tr>
<tr>
<td>Put on</td>
<td>gān</td>
<td>......</td>
<td>gān</td>
<td>gai</td>
<td>keng</td>
<td>gān</td>
<td>kān</td>
<td>......</td>
</tr>
<tr>
<td>cloth</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Again</td>
<td>fin</td>
<td>......</td>
<td>fensā</td>
<td>fini</td>
<td>......</td>
<td>......</td>
<td>fi</td>
<td>......</td>
</tr>
<tr>
<td>Breathe</td>
<td>thāng</td>
<td>kheng</td>
<td>thāng</td>
<td>tāng</td>
<td>......</td>
<td>......</td>
<td>.....</td>
<td>......</td>
</tr>
<tr>
<td>Lose</td>
<td>gʰmā</td>
<td>mā</td>
<td>kamai</td>
<td>gama</td>
<td>kamā</td>
<td>gimā</td>
<td>kamā</td>
<td>kimāng</td>
</tr>
<tr>
<td>Ask</td>
<td>sang</td>
<td>sing</td>
<td>sang</td>
<td>shing</td>
<td>sang</td>
<td>sing</td>
<td>sung</td>
<td>shi</td>
</tr>
</tbody>
</table>

Again in “Linguistic Survey of India” (1903), Vol. III, Part II, page-16, G.A. Grierson wrote the **BĀṘĀ SKELETON GRAMMAR**, which is based on Darrang dialect, discussed different aspects of Bodo grammar like, noun, pronoun, gender, case, adjective and verb.

He pointed out that the gender of animate nouns is denoted by suffixed words, e.g., in the case of human beings, /hōā/ ‘male’; /hingzhāu/ ‘female’; in the case of birds, /zʰlā/ ‘male’, /zū/ ‘female’; and so on.
He mentioned only one type of plural marker in Bodo, stated that the plural is formed by adding /-fûr/, /-far/ or /-frâ/, but Standard Bodo shows that there are as many as three types of plural markers in Bodo. These are: /-sur/, /-phûr/ and /-mun/.

According to him, Bodo has seven cases which are shown as:-

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>/mânsûi/ ‘a man’</td>
<td>/mânsûi-fûr/, /-far/, or /-frâ/</td>
</tr>
<tr>
<td>Acc.</td>
<td>/mânsûi-khô/ or /-/khaû/</td>
<td>/mânsûi- fûr- khô/, and so on.</td>
</tr>
<tr>
<td>Instr.</td>
<td>........... /-zang/</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>........... /-nû/</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>........... /-ni-fraî/</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>........... /-ni/ or /-hâ/</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>........... /-nî-au/ or /-āu/</td>
<td></td>
</tr>
</tbody>
</table>

Grierson mentioned that adjective is composed by suffixing /sâri/ or /khri/to the dative case of the word with which comparison is made and adding /sin/ to the adjective. He has given some examples as /bi āng- nû- khri gâzaû -sin/ ‘he is taller then I’, and /boi nû-sâri bi gazaû -sin/ ‘he is taller than all’ i.e., tallest.

He further mentioned about personal pronoun, relative pronoun, interrogative pronoun, demonstrative pronoun, pronominal pronoun. He mentioned here only three interrogative pronouns e.g: /sûr/ ‘who?’, /mâ/ ‘what?’, /bû-be/ ‘which?’ (of several) ?. But in my present study, we have found seven interrogative pronouns i.e. /sur/ ‘who’, /boha/ ‘where are’, /ma/ ‘what’, /bsebañ-bese/ ‘how many’, /mabûruui~ mabruui/ ‘how’, /mabla~ mala/ ‘when’, /bobe~ obe~ mobe/ ‘which’
He has mentioned that two demonstrative pronouns i.e. /be/ ‘this’ /boi/ or /boi-hā/ ‘that’ (remote). The plural is formed by /sūr/ or /fūr/ etc. /sūr/ is principally used for human beings. He mentioned /gāgai/ or /gaigai/ meaning ‘self’ which is not found in standard dialect and it is used like reflexive pronoun. According to him, /sūr/ or /fūr/ are same or alternative suffixes. But in my study, /sūr/ and /pūr/ are different plural suffixes.

Interestingly, he again mentioned that pronominal prefixes of possession are commonly added to nouns expressing relationship which is not mentioned in present study. It is shown in following table.

<table>
<thead>
<tr>
<th></th>
<th>Father</th>
<th>Mother</th>
<th>Elder son</th>
<th>Elder daughter</th>
</tr>
</thead>
<tbody>
<tr>
<td>You</td>
<td>/nang-ni- nam-fā or nam-fā/</td>
<td>/nang-ni- nam-mā/</td>
<td>/nang-ni nang-dā/</td>
<td>/nang-ni-nang-bā/</td>
</tr>
<tr>
<td>His</td>
<td>/bī-ni-bī-fā/</td>
<td>/bī-ni-bī-mā/</td>
<td>/bī-ni-bī-bā/</td>
<td>/bī-ni-bī-bā/</td>
</tr>
</tbody>
</table>

He mentioned that the verb substantive are /dang-a/ ‘is’ /dang man/ ‘was’. Thus negative forms are /gūiā/ and /nūngā/ ‘it is not’ /gūi-li-ā/ is more emphatic. /nāng-gō/, negative form /nāng-ā/ is ‘i’ is necessary’. /gnāng/ means ‘possessed of’, as in /be thākhā gnāng, ‘he owns money’. But my data do not have the word /dang-a/. If /dang/ (/duŋ/ in standard) means ‘is’ it is considered as present tense in my work. The negative forms /gūiā/ (/guīya/ in standard) is shown as negative copula and /nūngā/ (/noŋa/ in standard) ‘it is not’ is negative morpheme.

He mentioned that as in other Bodo languages, verbs do not change for number or person, both of which are indicated by the subject. The only sign of inflexion is that the letter /i/ is inserted between a root ending in a vowel and a termination commencing
with one. Thus /thāng-ū/ ‘go’ but /nu-i-ū/ ‘see’ present tense. The letter /i/ (/nu-yu/ in standard) is represented as aspect in present work.

Again he mentioned the following formation of the various tenses:-

<table>
<thead>
<tr>
<th>Tense</th>
<th>Formulation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>āng nu-i-ū ‘I see’ first person also āng nu-nī</td>
</tr>
<tr>
<td>Pres. def.</td>
<td>āng nu dang ‘I am seeing’</td>
</tr>
<tr>
<td>Imperfect.</td>
<td>āng nu bai ‘a saw’</td>
</tr>
<tr>
<td>Past perf.</td>
<td>āng nu-nai or nu-dang-man ‘I had seen’ I saw long time ago.</td>
</tr>
<tr>
<td>Sometimes</td>
<td>/nai-sè/ is used. As /nu-nai-sè/ ‘I saw (narrative’). /sè/ is same as /sūi/ lower down and has a completive force.</td>
</tr>
<tr>
<td>Future</td>
<td>āng nugan ‘I shall see’</td>
</tr>
<tr>
<td>Fut. immediate.</td>
<td>āng nu-sigan or nu nū sūi ‘I shall see son’</td>
</tr>
<tr>
<td>Imperative.</td>
<td>āng nu ‘see’ nu-thang ‘let him see’</td>
</tr>
<tr>
<td>Subjunctive.</td>
<td>āng nu bā or nulbā ‘if I see or had seen’</td>
</tr>
<tr>
<td>Infinitive</td>
<td>nu-nū ‘to see’</td>
</tr>
<tr>
<td>Participle</td>
<td>nu-nī ‘seeing’, nu-nā-nūi ‘having seen’ (termination something nai-nūi, as fai-nai nūi ‘having come’ nūi is sometimes written noi, as in the first specimen</td>
</tr>
<tr>
<td>Agent.</td>
<td>nu-grā or nu-nai ‘a seer’</td>
</tr>
</tbody>
</table>

Further he mentioned that causal verbs are formed by conjugating /hū-nū/ ‘to give’ with the infinitive of the principal verb. Thus /nu-nū hū-nū/ ‘to give or cause to see’ /āg nu-nū-hū-i-ū/ ‘I cause to see’. They are also made by the prefix ƒ, as in /dat-nū/ ‘to grow’; /ƒ dat-nū/ ‘to make big’. But in this present work, it is mentioned simply as
causative verb. In Bodo /-hɯ/ is added with root words to present cause, /nɯ/ (/nɯ/ in standard) dative case marker may or may not be added.

The passive is formed by conjugating zāa-nɯ ‘to be/become’ the past participle of the principal verb. Thus āng nu-nai zāa-i-ɯ, ‘I am seen’.

The negative verb is thus conjugated. Its typical syllable is ā:-

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>nu-ā</td>
</tr>
<tr>
<td>Imperfect</td>
<td>nu-ā khūi man</td>
</tr>
<tr>
<td>Past</td>
<td>nu ā khūi nù or nu-ā man.</td>
</tr>
<tr>
<td>Plup</td>
<td>nu a- khūi sè.</td>
</tr>
<tr>
<td>Future</td>
<td>nu-ā</td>
</tr>
<tr>
<td>Imperative</td>
<td>2, dā nu; 3 dā nu thang</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>nū-ā blā or blā</td>
</tr>
<tr>
<td>Part. pree.,</td>
<td>nu-ī ‘not seeing’</td>
</tr>
<tr>
<td>Past,</td>
<td>nuā labā, ‘not having seen’</td>
</tr>
<tr>
<td>Past,</td>
<td>nu-c ‘not seen’</td>
</tr>
</tbody>
</table>

While writing about the Bodo verb, it seems that Grierson was influenced by R. S. Endle’s book, it being the first and pioneer work of the Bodo language.

P.C Bhattacharya’s Ph. D. thesis entitled “A Descriptive Analysis of Boro Language” (1977) is an authentic work on the history and structure of the Bodo language which includes phonology, Morphology, Syntax and vocabulary. He mentioned that Bodo has three semi vowels including frictional glottal semi-vowel which is fricative glottal consonant phoneme.
According to him, Bodo has six are vowels i.e. /i, u, o, a/, sixteen consonant phonemes i.e. /pʰ, b, tʰ, d, kʰ, g, m, n, s, z, r, l/ and non-syllabics (semivowels) frictional /h/, frictional-palatal /y/, and frictional rounded velar /w/. He mentioned that the consonant phoneme /tʰ, d/ are dental-alveolar, /s, z/ are alveolar-palatal and /n/ is tremulant, but it seems that Dr. Bhattacharya made mistake by making the above statement as our data show that consonant phoneme /tʰ, d, s, z/ are alveolar, /h/ is glottal fricative and semi-vowel /w/ and /y/ are bilabial and palatal respectively.

He further mentioned that Bodo has four tones (accompanying syllables) high tone which is indicated by /1/ superscript before the syllable or /'/ over the vowel nucleus, mid tone which indicated by /2/ superscript before the syllable or /'/ over the vowel nucleus, low tone which indicated by /3/ superscript before the syllable or /'/ over the vowel nucleus and neutral tone which indicated by /0/ superscript before the syllable or nothing over the vowel nucleus in his book. But as far as our data is concerned, Bodo has only two tones i.e. high and low.

While discussing the morphology of Bodo, he divided particles into two groups i.e. noun or nominal groups which includes substantive or nouns, pronouns, numerals and verboids or verbal group which includes verbs, adjective and adverb, but in present work it is not shown in that division, it is shown simply like noun, pronoun, numeral, verb, adjective, and adverb etc.

He has mentioned that Bodo has four plural suffixes i.e. /-o/, /-mun/, /-suri/ and /-pʰuri/. The plural suffix /-mun/ is used to indicate second and third person honorific and proper noun, /-suri/ is used to indicate second and third personal non-honorific, /-pʰuri/ is used in common plural indicating suffix which has the widest range of distribution and /-o/ is added to the noun base quantitative words e.g. /mansi gōban/ ‘many men’.
He mentioned about 50 classifiers of Bodo’s like /sa- or kża/, /ma-/, /tbai-/, /gəŋ-
, /pəŋ-, /dui-, /tbo-, /tboŋ-, /suba- or t’ubal/, /muna/, /soŋ/, /goŋ-/, /duŋ-/, /daŋ-,
/beda-/, /mutb-a-/, /gaina-/, /atǐ-/i/, /dalab-/, /dor-/, /so-/, /zuli-/, /zora-/, /hali-/, /kboŋ-,
/kbor-/, /gor/ /tob-or-/, /barl/, /pboŋ-/i/, /gur-, /tbowŋ-/i/, /kbond-, /danl/, /sanl/, /dagla-/i/, /sor-,
/muŋ-/i/, /kbun-/i/, /dakba-/i/, /banl/, /phar-, /tputb-, /gal/, /kbaw-/, /son/, /kbobo-/, /gorod-,
/muga-/, /dokbl-a-/. But according to our data Bodo has 68 classifiers i.e. /sa-/, /gəŋ-,
/dor-/, /dui-/, /gor-/, /danl/, /duŋ-/i/, /kab-/i/, /banl-, /muzum-/, /kandi-/, /zora-, /kbaw-,
/muga-/, /gorod-, /kbaw-/i/, /subi-, /kbobo-/, /aowai-/, /daŋ-/i/, /pbor-, /kboŋ-/, /dokbr-or-,
/hanaza-, /duulu-, /ma-, /pbəŋ-/i/, /goŋ-/, /kbor-/, /mutb-a-/i/, /gur-, /zab-/, /beda- or /zab-
, /tputb-/i/, /kbon-/i/, /tbo-/i/, /barl-/i/, /plalur-/i/, /bho/or-, /tbowŋ-/i/, /pbor-/i/, /hordtŋ-/i/, /pbon-/i,
/hali-/i/, /zikblab-/i/, /butǐ-/i/, /zuli-or zora-/ or zuili/, /thukrawlera/, /bunda-/i/, /daŋgli-/, /gaina-,
/suba-, /lari- or sari-/i/, /kboŋ-/i/, /dagla-/i/, /dkba-/i/, /dkbl-a-/, /kbo-/i/, /haldinga-/i/, /sor-/,
/atbr-/i/, /gb-, /so-/, /mutbi-/i/, /dalab-/ which is used to indicate different shape and size.
Out of 68 classifiers, three are taken from loan words which are used in everyday life in
Bodo and these are /mutb-a/, /zora/ and /hali/which are borrowed from Assamese. He
did not mention the following classifiers which are found in the present work /kba-
, /muzum-/i/, /kbandi-/i/, /subi-/, /aowai-/, /pbor-/i/, /kboŋ-/i/, /dokbr-or-, /hanaza-, /duulu-, /zab-
, /plalur-/i/, /bho/or-/i/, /tbowŋ-/i/, /zikblab-/i/, /butǐ-/i/, /thukrawlera/, /bunda-/i/, /daŋgli-/, /lari- or sari-
, /kboŋ-/i/, /dagla-/i/, /dkba-/i/, /dkbl-a-/, /kbo-/i/, /haldinga-/i/, /sor-/i,
/atbr-/i/, /gb-, /so-/, /mutbi-/i/, /dalab-/ which is used to indicate same concept. He has also mentioned that the
classifiers /gəŋ/, /sob-, /goŋ-, /beda/, /mutb-a/, /gyna/, /atb-/i/, /sol/, /zora/, /zuli/, /hali/,
/san/, muga/ are derivable from free forms with similar or related to /mu/, as/, busuwr/, haphta/, hor/, makha/, /ana/, /hazar/, /ser/, /mon or mohon/ and the above mentioned
morphemes are free morphemes, numeral added directly to derive classifiers and indicated the quantity.

He mentioned that /-dray/ is comparative marker, /-sin/ is superlative marker, /-t^h^ar/ is used to indicate high degree of sense and /-sin t^h^ar/ is used to mean still stronger. But in the present work, we have shown that /sin/ is comparative marker, /t^h^ar/ is superlative marker. It is also shown that without adding superlative marker /t^h^ar/ to the adjective but by suffixing comparative marker /-sin/ to the adjective before adding /boinik^h^ruir/ or /gasuinin^h^ruir/, when referring to a group and comparative marker /-sin/ is added to the adjective. e.g. /Rahul -a gasui–ni-k^h^ruir ruuj-sin/ ‘Rahul is the most intelligent of all’ Superlative can also be formed without suffixing superlative marker /-t^h^ar/ but by suffixing comparative marker /-sin/ and superlative particle /madao/ or /gezerao/ meaning ‘among’ after genitive case marker /-ni/. Genitive case marker /-ni/ is added to noun and plural suffixes /mum, sur, p^h^ur/. /madao/ or /gezerao/ can be used instead of /boinik^h^ruir/ or /gasuinin^h^ruir/ when referring to a group. /golap -a bibar -ni madao somaaina -sin/ ‘Rose is the most beautiful among flower’. Superlative is also formed without comparison but by suffixing superlative marker /-t^h^ar/ with adjectives e.g. /bibar –a somaina -t^h^ar/ ‘The flower is the most beautiful’ which are not exhibited in Bhattacharya’s data. As Dr. Bhattacharya is not native speaker of the language, one can understand the problems faced by him while doing this work. However, being the first ever detailed descriptive analysis of the Bodo language from the point of view of descriptive linguistics, the above mentioned work is the best work produced by a non-native speaker of Bodo. Mistakes are bound to be committed by the non-native speakers.

Madhuram Boro in his book entitled “The Boro Structure: A Phonological and Grammatical analysis” (2001) has mentioned six vowels, sixteen consonants and he
also mentioned clearly the occurrences of phonemes, diphthongs and clusters. According to him, Bodo has seventeen diphthongs which are very surprising. The diphthongs mentioned by him are /iu, ia, iu, eu, ea, eo, ai, au, ao, oi, oa, ui, ua, ui, uuu, uua/, e.g. /ai/: /ai/ ‘mother’, / eo/: /eo/ ‘to fry’, /ou/: /ou/ ‘yes’, /au/: /bau/ ‘to offer’, /uai/: /h̩ui/ ‘suddenly’, /oi/: /goi/ ‘betel nut’, /ui/: /rui/ ‘to decay’, /ua/: /rua/ ‘axe’, /uai/ /duui/ ‘water’, /uuu/: /h̩uu/ ‘to be deep’. While the present research exhibits eight diphthongs which can occur in all the positions except /ei/. According to Madhuram Boro, the diphthongs can occur in all the positions in a word which is also supported by our data.


He further mentioned about two tones viz. (i) rising and (ii) falling tone. Rising tone is that which rise still higher than its original pitch registered in the syllable ending with the lengthened vowel was no glottal check follows it. The glottal check follows the rising tone of the monosyllabic word ending with vowels and the consonant /r, m, n, η/, while rising and falling tone depend on the vowel not on the consonant. (ii) falling
tone is that which falls still lower in the syllable ending with the lengthened vowels. He marked the rising tone with numeral 1 and falling tone with numeral 2. Examples:
/¹su/ ‘to wash’, /²su/ ‘to measure’, /¹sa/ ‘to twist’, /²sa/ ‘to ache’ etc.

He said that the sense of tense is derived from the tense suffixes viz: /wu/ is used in present habitual action, /bai/ for immediate past tense, /duŋ/ for continuous tense, /guu/ willingness present action, /gun/ immediate future tense, /nu/ interrogative present or future, /kʰwu/ for past interrogative statement, /do/ or /ro/ for polite order, /ni/ used with personal pronoun in present tense, /nʰun/ used with personal nominal to indicate permissive sense in present tense, /nʰo/ used in imperative present with second personal pronoun in a short time, /mun/ for common past tense, /stui/ for indicating purpose, /nai/ in polite order. But our data show that different suffixes are added to the verb to make a tense distinction.

While discussing about the adjective and adverb, he said that /drai/ and /nʰar/ are the two comparative markers and /sin/ is the superlative marker. Where as the present study showed /tar/ as the superlative marker and /sin/ as the comparative marker. He divided adverb into two parts, viz.: Regular and Irregular. Regular adverb is derived from poly-morphemic and irregular adverb is derived from mono-morphemic and other structures. But under the present work, regular and irregular adverbs have been divided into heads and semantic order.

Phukan Basumatary has discussed phonological and morphological structure of Bodo in his book entitled “An Introduction to the Boro Language” (2005). In phonology, he has mentioned six vowels, sixteen consonants, two tones, and eight
diphthongs. He also mentioned here about vowel clusters, geminates and syllables. Under vowel clusters, he mentioned that the Bodo has (i) two vowel clusters out of which only a few two vowel clusters are used to occur word initially and medially and the maximum number of two vowel clusters can be found in the final position and (ii) three vowel clusters, which are merely occur in word final position. i.e. /auː/ occur as in /baua/ ‘not to forget’, /aiu/ occur as in /baiu/ ‘buys’ etc.

In Morphology section, he mentioned that Bodo has three tenses and every tense has two aspects each, viz.-

Present tense:
(i) Habitual present tense: habitual tense is marked by suffix /ɯ/
(ii) Present progressive tense: this tense is realized by adding /-dɯ/

Past tense:
(i) Immediate past tense: it is realized by suffix /-bay/ 
(ii) Remote past tense: it is realized by adding suffix /-dɯmɯn/ 

Future tense:
(i) Definite future tense: this aspect is realized by adding suffix /-nuːsɯ/ 
(ii) Indefinite future tense: this aspect is realized by adding by suffix /-gɯn/ 
(iii) But according to the data we collected, every tense except future tense in Bodo has four aspects and has different aspect markers which indicate the time of action. But future tense has three aspects and they are progressive, perfect and indefinite which is proved by our authentic data collected from different native speakers of Bodo.
Swarna Prova Chainary (2006) in her book entitled “Boro Raok\textsuperscript{h}anti (Bodo Grammar)” which is written in Bodo has discussed the phonology, morphology and syntax. She has mentioned six vowels: /i, e, a, o, u, \textipa{ɯ}/ and sixteen consonantal phonemes, i.e., /b, d, g, \textipa{p\textsuperscript{h}}, \textipa{t\textsuperscript{h}}, \textipa{k\textsuperscript{h}}, s, z, h, m, n, \textipa{ŋ}, r, l, w, y/. Among these /ŋ, \textipa{ɯ}, y/ do not occur in the word initial position and all the consonants are occurring in all the positions except /g, \textipa{p\textsuperscript{h}}, \textipa{t\textsuperscript{h}}, \textipa{k\textsuperscript{h}}, s, h, l/ which does not occur in the final positions of the word but occurs only in loan words and she mentioned seven diphthongs which are: /iu, eu, a, o, \textipa{u}, \textipa{uu}/ but our collected data presents eight diphthongs i.e. /ui/ is not put by her and showed the consonants clusters used to occur in dialects only. Chainary mentioned the Bodo has two tones i.e., high (\textsuperscript{1}) and low (\textsuperscript{2}): /\textipa{kh\textsuperscript{1}}/ ‘pluck’, /\textipa{kh\textsuperscript{2}}/ ‘tie’; /\textipa{san\textsuperscript{1}}/ ‘count’, /\textipa{san\textsuperscript{2}}/ ‘sun’.

She mentioned clearly the morphological processes that include the basic and derived nouns, two numbers i.e., singular and plural number, gender, pronouns, case and case endings, numerals, quantifiers, verbs, tenses, adjectives, adverbs. She mentioned the masculine gender and feminine gender for human as well as animal only but she did not point out the common gender and neuter gender in her discussion. In her writing, she presents the pronouns like this: (i) personal pronoun, (ii) Demonstrative pronoun, (iii) interrogative pronoun, (iv) indefinite pronoun and (v) reflexive pronoun.

She further mentioned that the word order of the Bodo is SOV and discussed about the particles like negative particles, interrogative particles, exclamation and connective particles. According to her, negative particles are /da-, -a, -uii/; interrogative particles are: /ma, sur, and bobe/; exclamations are: /aj\textipa{ɔ}, habab, is, ah, si, haj haj, us/ and the connective particles are: /ar\textipa{u}, nathaj, \textipa{ɔbla}, eba, teub\textipa{u}/. But according to our
collected data, it shows that the /he/ in exclamation particle and /odebani, bobek ani, zebla/ in connective particles are found which were not mentioned by her. Chainary mentioned the three types of sentences, i.e., (i) simple, (ii) complex, and (iii) compound sentences.

Aleendra Brahma has recently written a book entitled as “Modern Bodo Grammar” (2013) where he discussed the phonology and morphology of the Bodo language. In phonology section, Brahma mentioned only vowels, consonants and tones. He discussed six vowels which are: /i, e, a, ɔ, u, ui/ and pointed out eight diphthongs, i.e., /ai, ɔi, ui, uai, ao, eu, uo/ and sixteen consonantal phonemes: /p, b, t, d, k, g, m, n, ɳ, s, z, r, l, w, j/. He mentioned two tones i.e., high and low tones.

In morphological section, Brahma mentioned the noun, pronoun, numerals, classifiers, nominal inflection like number, gender, case; and verbs, adjectives, adverbs, conjunctions, interjections, particles, onomatopoeia sounds, compounding, reduplication, contraction and versatile inflections in Bodo.

He classified and discussed noun in three different classes, i.e., (a) primary or basic noun (root), (b) derived noun (stem) and (c) compound noun (stem). He said that the pronoun of Bodo belongs into seven classes, which are namely, personal pronoun, demonstrative pronoun, interrogative pronoun, reflexive pronoun, reciprocal pronoun, relative pronoun and indefinite pronoun.

He has shown that the cardinals one to twenty like /se/ ‘one’, /nui/ ‘two’, /tʰam/ ‘three’, /bruui/ ‘four’, /ba/ ‘five’, /dɔ/ ‘six’, /sni/ ‘seven’, /daiyen/ ‘eight’, /gu/ ‘nine’, /zi/ ‘ten’, and so on upto /nuiizi/ ‘twenty’ and as many as thirteen classifiers are also explained as: /mun/ ‘for unclassified objects’, /ma/ ‘for all types of non-human
living’, /tʰai/ ‘for fruit, currency upto five rupees, stone, etc.’, /gɔŋ/ ‘for horn, furniture, utensil, house, weapon, etc.’, /pʰanʃ/ ‘for tree, sapling, etc.’, /dui/ ‘for egg’, /tʰɔ/ ‘for post, bamboo, log, etc.’, /gɔŋ/ ‘for leaf like object, cloth, paper, book, currency note’, /duŋ/ ‘for hair, rope, song, road, river, etc.’, /danʃ/ ‘for garland, cluster, bunch, etc.’ /dɔr/ ‘for piece of meat or fish, tuber, land, etc.’, /bar/ ‘for flower’, /sa/ ‘for human being’.

Brahma mentioned that the Bodo nouns are inflected for number, gender and case. He said that Bodo has two kinds of numbers, i.e., singular and plural number. According to him, plural is expressed by several different suffixes such as /-mɯn/, /-pʰur/ and /-sɯr/. The plural suffix /-mɯn/ is used to suffix to the proper names, second and third person honorific personal pronouns, like /ada-mɯn/ ‘my brother(s) and others’; /-pʰur/ is suffixed to material, common and collective nouns and, third person non- human pronouns, for example: /bizab-pʰur/ ‘books’, and the plural marker /-sɯr/ is used to suffix to second and third person non-honorific personal pronoun, for example /nɔŋ-sɯr/ ‘you (pl), /bi-sɯr/ ‘they’. Further, he showed that the plurality is expressed by using nouns of multitude like /gubanʃ/ ‘many’, /burza/ ‘many’, /pʰalu/ ‘herd, group’, /hanza/ ‘group’ etc. and he also discussed the reduplication by which plurality is expressed, i.e., /nɔ-nɔ/ ‘houses’, /gami-gami/ ‘villages’.

In gender, he explained about the masculine and feminine gender and clarified that there is no gender division of inanimate objects.
According to him, there are ten types of cases in Bodo, which are: nominative, accusative, instrumental, dative, ablative, genitive, locative, elative, illative, double case marking. Though, he mentioned all the case markers along with the examples, but our collected data shows that nominative and accusative case can be also expressed with $\phi$ ‘zero morpheme’ which Mr. Brahma failed to notice.

He classified the verbs into two major groups, i.e., auxiliary and main verbs. He sub-categorized the main verbs into three main groups, which are: (a) simple, (b) derived, and (c) compound verbs. He discussed the causative verbs, negative verbs, passive verbs, verb plus verb complex verbs, verb plus adverbial particle complex verbs in complex or derived verbs and in compound verbs, he explained the conjunct verbs, noun-verb conjunct verbs, light verbs, adjective–verb conjunct verbs.

Further, he mentioned the three types of tense; viz. present past and future tense. He pointed out that the past tense marker is $\{\text{m}unu\}$ and future tense marker is $\{\text{gu}nu\}$. He talked about three types of aspect in Bodo, namely, perfective, imperfective and perfect and four aspect suffixes, i.e. habitual aspect, progressive aspect, perfective aspect, and perfect aspect. After that, he explained different types of moods, voice, adverbial suffix, adjectivalizing suffix and particles along with examples.

Brahma mentioned that there are 48 derived adjectives from verbs and 5 denominal adjectives, which are: $\text{/ari/}$, $\text{/sran\tilde{\text{n}}/}$, $\text{/bran\tilde{\text{n}}/}$, $\text{/su/}$ and $\text{/k\text{\text{h}}\text{uur/}}$ and also he talked about the degree of adjectives, tense of adjectives, number of adjectives, and gender of adjectives.
While discussing the adverbs, he classified it into two main branches, i.e., basic and derived adverbs. In basic adverbs, he divided it into three categories, which are: (i) adverbial of time, (ii) adverbial of place and (iii) adverbial of manner and the other is derived adverbs mentioned as derived forms from verbs by using {-iui}, derived forms from adjectives by using {-iui}, derived forms from nouns by using {-iui} and derived forms from adverbs by using {-iui}.

He discussed the conjunctions of Bodo, showing its coordinating as: /arui/, /eba/, /nataj/, /benikhainu/, /bekhainu/ and /teubhainu/ and the other is subordinating conjunctions, which are /mauma/ ‘, /-bla/ , /dil/ , /zerau/, /zebla/, /onbla/ and /heubu/ ‘nevertheless’.

2.1 Scope of the Study:

The review and evaluation of the available literature on the Bodo language provided an adequate rationale for a further, more detailed study of the Bodo language in general and Southern Dialect of Bodo in particular. No research work has been undertaken on this dialect of Bodo as far as our knowledge goes. But quite a large number of research works are available on Bodo as we have mentioned above.

2.2 Methodology:

The data for the present study on Bodo is collected in the course of several trips of different places of Goalpara and Kokrajhar district of Assam between 2010 to 2013 and informants belonged to different age groups. The method of approach to the acquisition of data was direct all the time. The spoken communication, comprising of narratives, folk tales and stories, songs and natural conversations were taped for
repetition and close study. It was taped for phonological research and for a close examination at a later time.

2.3 Quantitative and Qualitative:

Quantitative research is based on the measurement of quality or amount. It is applicable to phenomenon that can be expressed in terms of quality. Qualitative research, on the other hand, is concerned with qualitative phenomenon, i.e., phenomena relating to or involving quality of kind. For instance, when we are interested in investigating the reasons for human behavior (i.e., why people think or do certain things), we quite often talk of ‘Motivation Research’, an important type of qualitative research. These types of research aims at discover the underlying motives and desires, using in depth interviews for the purpose. Other techniques of such research are word association tests, sentences completion tests, story completion tests and similar other projective techniques. Attitude or opinion research i.e., research designed to find out how people feel or what do they think about a particular subject or institution is also qualitative research. Qualitative research is especially important in the behavioral sciences where the aim is to discover the underlying motives of human behavior. Through such research we can analyze the various factors which motivate people to behave in a particular manner or which make people like or dislike a particular thing. It may be stated, however, that to apply qualitative research in practice is relatively a difficult job and therefore, while doing research, one should seek guidance from experimental psychologists. We tried to incorporate both the types wherever possible so that we can get the best clear picture about this particular dialect of Bodo.