



‘INDECLINABLES IN ASSAMESE AND BODO: A CONTRASTIVE STUDY’

Dr. Juri Priya Devi

Assamese Department

Abstract:

In the group of prevailing language families’ Indo-European language family is the largest. A notable Indo-Aryan language included in this family Assamese is originated and evolved through various settlements and social and religious civilization. As a New Indo-Aryan language Assamese is rich with its own separate characteristics. On the basis of theories of origin, evolution and abundance proposed by former linguist Banikanta Kakoti, Kaliram Medhi, Dimbeswar Neog etc., Upendra Nath Goswami has partitioned Assamese language from 7th century to 10th century as Old Assamese, Middle Assamese and Modern Assamese depending on their evolution which reflects the image of development of the language from days after days. (Upendra Nath Goswami, “*Axomiya Bhaxar Udbhab, Xomriddhi Aru Bikax*”, P.1, 1991). The paper includes a contrastive study on Indeclinable Assamese and Bodo language.

Key words: Indeclinable, Preposition, Post-position, Adjectival, Adverbial, Nominal, Verbal.

Introduction:

Social need is closely associated with the origin and development of a language. Mass emotion, tradition, literature, culture, sacrifice and glory of a nation can be expressed through language. Language enhances the cooperation and enriches the life with new thinking and concepts. Which strengthen the social bond. Unity and mutual understanding increase the expressive power of a language. In the second phase of 20th century linguist Noam Chomsky termed language as ‘Mirror

to Mind' and focused on the cognitive side of a language. (Noam Chomsky, '*Reflection of Language*', P.4, 1976)

In 5th century Inscriptions of Umachal and Nagjori Khanikar village mentioned about the presence of Sanskrit language and Assamese language, but in 7th century traveler Hiuen Tsang gave a clear hint that amalgamation of Vedic, non-Vedic, Magadhi and local languages on the Kamrupi base provided a new direction to Assamese language. (Pramod Chandra Bhattachary, '*Pratinidhi Bhaxa Nibaddha*', P.40, 1998).

Assam and North-East India has been a habitat for tribal people mostly Mongolian for long time and the place is affected by religious and cultural practice of Chinese and Tibetans. Bodo, Dimasa, Tiwa, Rabha, Garo, Tirap, Karbi, Naga, Mar, Kuki etc are included in Chino-Tibet language family. History of blending of these Mongolians with other tribes can be found. As a result cohabitation and exchange of emotions between various tribes' Assamese language and art and culture is originated. Like other Mongolian tribes Bodo people also contributed to the Assamese art and culture a lot.

Bodo people included in Mongolian tribe are the true son of the land. (Prafulla Kumar Nath, '*Axomor Janagosthiya Oitijyo*', Editorial page, 2009). Linguist like Gorge Abraham Grierson, Sydne Andle, Suniti Kumar Chatterjee discussed Bodo people as Mongolian. (G.A. Grierson, '*Linguistic Survey of India*', Vol-III, Part-II, P-61, 1903-1928; Sydne Andle, '*The Kacharies*', P.61, 1991); Suniti Kumar Chatterjee, '*Kirat Janakriti*', P.43, 45, 1974). Rulers of Kamrup Barman, Xalostambha, Pal, Koch, Tai-Ahom were also Mongolian. Chino-Tibetans or Tibetans were known as Kirat in Old India and Pragjyotish-Kamrup. Present day Assam, Arunachal, Nagaland, Manipur, Tripura, Meghalay, Cooch Behar of West Bengal, Jalpaiguri and Bangladesh were included in Pragjyotish-Kamrup. (Suniti Kumar Chatterjee, '*Kirat Janakriti*', P.45, 46, 1974).

Contribution of tribal people towards the formation of Assamese art-culture is remarkable. Tribal people were living in Assam before Aryan people started living in the place. Bodo people occupied most of the numbers among them. These Mongolian groups also came in contact with other tribes. (Suniti Kumar Chatterjee, '*Kirat Janakriti*', P.45, 46, 1974).

0.1 Study Content:

We have chosen 'Indeclinable of Assamese and Bodo language' as our discussion content for the paper. Study range for Assamese and Bodo language is widespread. We will also discuss the word derivation in Aryan and other languages.

0.2 Field of study and People:

As a part of our field study for the research paper we have considered the North-eastern state of India, Assam. Assam is located in between 24°N to 28°N latitude and 90°E to 97°E longitude. People from different tribes live in the area. According to the 2001 census population of Assam is 2,66,55,528. Data of 2001 shows that there are 1,30,10,478 Assamese speaking people in Assam. Bodo, Rabha, Karbi, Mising, Tiwa and Bangla, Hindi, Oriya speaking people are also found. Most of the places of North bank of Brahmaputra and South Arunachal and Kokrajhar district to Sonitpur district are occupied by Bodo speaking people. Moreover in the plain lands and Karbi Anglong Bodo language is used. According to the 2001 census Assam has 12,96,162 Bodo speaking people.

0.3 Importance of study:

Different languages have been originated or used by different people to express their emotions or thinking in this huge world. Observing their nature linguists divided those languages into some language families. Out of those families, four families are being used in India preferably. In case of Assamese language of Assam cooperation and mutual exchange of cultural and social aspects can be seen. Apart from all the language based studies, there are a lot of works to be done. This paper aims to discuss the derivation of Indeclinable in Bodo language with the help of Assamese. With the help of this research one can acquire knowledge regarding the similarities and dissimilarities of Indeclinable both in Assamese and English.

0.4 Methodology and Resources:

'Indeclinable in Assamese and Bodo: a contrastive study' titled research paper is mainly comparative. Since two languages are studied therefore morphological, theological and semantic differences can be observed. Assamese indeclinable are discussed first. In that context derivation of Bodo indeclinable is studied. Dissimilarities are given more preferences than that of similarities.

Since Assamese and Bodo have differences in their origin therefore word formation of Bodo is also different from Assamese.

For preparing the research work helps from different language related books of intellectuals are being taken. In this context George Abraham Grierson's '*Linguistic Survey of India*', Suniti Kumar Chattopadhyaya's '*Kirat Jana-Kriti*', Banikanta Kakoti's '*Axomiya Bhaxar Gothon Aru Bikash*', Pramod Chandra Bhattachajya's '*A Descriptive Analysis of the Bodo Language*', are chosen as resource. Help from other content related books written in English, Bodo-Assamese, Assamese and help from different magazines are being taken. 'Anthropology Department', 'Krishnakanta Handique Library', 'Bodo Sahitya Sabha Library', 'Darang District Sahitya Sabha Library', 'C.I.I.L Mussoorie Library' also helped in the study. For field study data are collected from various institutions and elderly person. 'Axomiya Bhaxar Byakoron', 'Bohol Byakoron' and for words and syntax 'Hemkox Abhidhan', 'Adhunik Axomiya Abhidhan' and 'Tinita Bhaxar Orthojukto Abhidhan' are being used as resource books. Language of the paper is English. In the research paper apart from Assamese, words used by Bodo people are also present. In case of Bodo language study words are written in Assamese but with Bodo pronunciation.

1.1 Indeclinable in Assamese Language:

Indeclinable is an important component of Assamese morphology. Words having no numbers and gender affix or affix, but for some cases affix are added just to emphasize the words are known as Indeclinable.¹ There are numerous examples of Indeclinable in Assamese. They are-

'Moi aru tumi jam'

'Eitu tumar karoney anisu'

-Here 'aru' and 'karoney' are used as Assamese indeclinable.

A list of indeclinable in Assamese is mentioned below.

Indeclinable:

Assamese- Some widely used Assamese indeclinable are- *aru, kintu, karoney, era, kiyonu, etekey, ki, jodi, ish, cih, xoitey, hotuwai, dwara, o, athasa, gotikey, kelei, teneholey, ba, naiba, tothapi, hai, hai, biney, bina, uh, baru, bhal, akou, dore/nisina, hey, proti, ney, na, hero, heri, dey* etc.

Indeclinable do not change its forms with affix, gender, numbers and causatives. Thus words that do not change its forms or have no inflected forms or do not decline its form with different situations are called Indeclinable.

1.2 Types of Indeclinable in Assamese:

Indeclinable used in Assamese are mainly divided in seven groups on the basis of meaning.

Some also showed eight divisions.

- a) Conjunction
- b) Disjunctive
- c) Suspective
- d) Interjection
- e) Relative
- f) Solutionary
- g) Interrogative
- h) Preposition or Contextual

1.2.1 Conjunction:

Indeclinable those are being used in between two words or two sentences and connect them are known as Conjunction. Example-

- a) Tumi aru moi jam.
- b) Moi tewok matisilu tothapi tew nahil.

Aru, tohapi, kintu connect two sentences. Thus *aru, tohapi, kintu* are conjunction.

1.2.2 Disjunctive:

Indeclinable those are being used in between two words or two sentences and separate them are called Disjunctive. Disjunctive includes *ba, noholey, kintu, tothapi, notuba, naiba* etc. Example-

- a) Tumi noholey moi jam.
- b) Giryek ba ghoiniek ahibo.

1.2.3 Suspective:

Words that express a feeling of suspect or uncertainty are called susceptible. Example-

- a) Jodi boroxun diye furiboloi najaw.
- b) Janosa xi ahey.

Jodi, janosa in the above sentences express a feeling of hope, doubt or uncertainty. All these three are Indeclinable. Moreover *jano, sagoi, hobola* etc are also included in this category.

1.2.4 Interjection:

Happiness, joy, shyness, fear, sorrow, hate, amaze expressive words are called Interjection. Example-

- a) Bah ki xundor.
- b) Hai hai loratu okalotey dhukal.

Bah, hai hai, in the above examples express the feeling of joy, amaze, sorrow. From this angle these are Interjection. Other interjection of Assamese are- *uh, ish, aai oi, oi dehi, hari hari, ram ram, Sri Bishnu* etc.

1.2.5 Relative:

Indeclinable used to address others are called Relative. Some relative words are-

O Naren, oi Lora, hey Hari, Hera bondhu, Pitai ou, hoye jetuki etc.

Some other words *o Hari, hey Ram, o Pitai, o Maa* etc.

1.2.6 Solutionary:

Solutionary indeclinable are one of the type that are used as an answer or response to a question.

Example-

- a) Tumi aji classoloi jaba ney?

O, jam.

- b) Tumi jabaney?

Oho, najaw.

O, oho are solutionary indeclinable. Moreover *era, baru, bhal, pase, bes, thik thik* etc are also included in this category.

1.2.7 Interrogative:

Words used to ask questions are called Interrogative. *Koloi, heno, hoi, jano* etc. Example-

- a) Xi koloi golgoi?
- b) Tew aji ketia ahibo?

Koloi, heno express a feeling of doubt and interrogative in nature.

1.2.8 Preposition or Contextual:

Words that are being added to noun, pronoun or verb and express different meanings are called contextual indeclinable. Special affix are used after the compound word. This indeclinable establish a relation with the affixed word and thus known as contextual.

This indeclinable can be divided to two types on the basis of their use.

- a) Preposition
- b) Post-position

These groups are discussed below.

Preposition:

These words are similar to English preposition functionally. But in Assamese they are lesser in number. All prefix used in Assamese are preposition. They are closely attached to nominal terms and sits before them.. These indeclinable are called Preposition. Along with the twenty preposition of Sanskrit like –*pra, pora, apa, xama* Assamese language also have some prepositions. Example-

- a) Amar, akamila, axomoi.
- b) Aomaran, Aobaat, Aohatiya, Aopurani
- c) Ana Axomiya, Anahok.

A, Ao, Ana mentioned above are included in preposition.

Post-position:

Post-position are called suffix in Assamese. Words that are added after nominal term or verb are called post-position. They are used with verb or noun.

On the basis of application post-position are divided in two groups-

- a) Nominal Post Positions.
- b) Verbal Post Positions.

Nominal Post Positions: Post positions used after noun or pronoun are called nominal post positions. Before the addition of these post positions, *-ra*, *-ae*, *-rey*, affix are added to the noun or pronoun. In some cases *-ka*, *-ta* affixes are also added. In case of unaffixed noun and pronoun also post positions are added. Sometimes after the post position also affix *-ae* or *-ta* is added. Some post position added to noun and pronoun are- *orthey*, *uparat*, *karoney*, *dorey*, *dwara*, *nimittey*, *nisina*, *motey*, *pora*, *pisot*, *piney*, *prati*, *babey*, *bahirey*, *bixoye*, *vyarat*, *majot*, *logot*, *xombondhey*, *hokey*, *hotuwai*, *di*, *dekhun*, *no*, *ba holey*, *xoitey*, *aadi kori*, *koi* etc.

- Assamese-
- a) *tomar bajey/bahirey*
 - b) *tomar xoitey/tomar*
 - c) *karoney/nimittey/hetu/hetukhey* etc.

It is notable that in Assamese different indeclinable are used in different way,

Verbal Post Positions: This is another type of post position used in Assamese. This is also known as Pleonastic Suffix. These suffixes are added to words as a contextual indeclinable and emphasize the meaning of the word or express a sense of uncertainty, doubt, hope, humble. Uses of these words in different context are shown below-

-hi: Shows arrival; example- *Hari ghar ahi palehi*

-goi: Shows departure; example- *Rita office palegoi*

Moreover *sagoi*, *hobola*, *jano* etc are used to express the confuse state of mind and also used after some verbs. *-nu* is used to emphasize a feeling and *-neki* is always used after a verbal term to express uncertainty. Example-

Xi ketia jabonu?

Xi ketianu ahil?

Nahai neki?

They are also used to express hope, uncertainty, doubt, question. Example-

- a) *Sagoi* : xi ahibo sagoi
- b) *Hobola* : Tumi puja saboloi jaba hobola.
- c) *Jano* : Rax saboloi jaba jano?

1.3 Indeclinable in Bodo Language:

As in Assamese Indeclinable are considered as an important part of speech in Bodo language also. Words used in a sentence that do not change its form or words those are not inflected are called as Indeclinable in Bodo language. That is words that are not associated with affix are called indeclinable. List of Bodo indeclinable are shown below-

Bodo language

aarou

bobeykhani, nathai

thakhaj

nangthou

manouna

thingoi

na

noi

dey

Assamese language

aaru

kintu

karoney

era

kiyonu

proti

ney, na

hero, heri

dey

Indeclinable are used in sentences as shown below.

Noun aarou aang thungan. (Tumi aru moi jam)

Bi eba noun foi. (Xi naiba tumi ahiba)

Ou aang thungni. (o, moi jaw)

Noun thungnou nama? (tumi jaba neki?)

1.4 Types of Indeclinable in Bodo language:

In Bodo language also there are different types of indeclinable. Pramod Chandra Bhattacharjee has mainly divided the indeclinable in three types in his research book.

a) Adjectival and Adverbial

b) Conjunctive

c) Interjectional

i) Exclamative

ii) Imitative

Types of indeclinable are discussed below.

1.4.1 Adjectival and Adverbial:

One of the types of indeclinable in Bodo is Adjectival and Adverbial. These words express the meaning of adjectives and verbs. Most of the words are imitative or rhythmic. When the words are included in nominal, pronoun and quantitative class they are known as Adjectival and when they are included in verb, adjective and adverb class they are known as Adverbial indeclinable. Example-

Adjectival:

a) *Khri khri ganthi. (Khirkharia gathi)*

b) *Fri fri okha. (Kinkiniya boroxun)*

Adverbial:

a) *Noun lasoi lasoi thabai. (Tumi lahey lahey khuikarha)*

b) *Aura nasiwang ramoi ramoi jouna donmoun. (Juikhini ghartur vitarat umi umi joli asil)*

1.4.2 Conjunctive Indeclinable:

Indeclinable those are being used in between two words or two sentences and connect them are known as Conjunction. Example-

- a) Noun aarou aang thungoun. (Tumi aru moi jam)
- b) Aung bikhoun linghardoungmoun theuba biyou foiakhoisoi.
(Moi tewok matisilu tothapi tew nahil)

Other conjunctions in Bodo language are *aarou(aru)*, *manouna(karoney)*, *obla(tetia, swatteo)*, *oblabou(tetiao)*, *nathai(kintu)*, *blabou(jodio)*, *theubou(othosa, tothapi)*, *ba(ba)* etc.

1.4.3 Disjunctive:

Indeclinable those are being used in between two words or two sentences and separate them are called Disjunctive. Some disjunctive in Bodo are- *ba(ba)*, *nangbla(noholey)*, *nathai(kintu)*, *thengbou(tothapi)*, *eba(naiba)* etc. Example-

- a) Noun nongangbla aang thungoun. (Tumi noholey moi jam)
- b) Houwa ba hinjajw foigan. (Giriyek ba Ghoiniyek ahibo)

1.4.4 Conditional Indeclinable:

There is no suspensive indeclinable in Bodo. Conditional indeclinable are included instead. To express the meaning of a sentence that is dependent on the other Conditional indeclinable are used. Example-

- a) Judi bi foiyoi anng thungoun. (Jodi xi ahey moi jam)
- b) Biyou thungoubla aangbou thungoun. (Xi goley moyo jam)

1.4.5 Interjectional:

Happiness, joy, shyness, fear, sorrow, hate, amaze expressive words are called Interjection. Interjectional words are divided in two types in Bodo language. One is exclamative and the other is imitative. Uses of exclamative words are found in Bodo language. Example-

- a) *Habab hababh nounge ma maokhou?*
(hai hai tumi ki korila?)
- b) *Hababh ma jakhou?*
(Hai ki hol?)
- c) *Q aangie anjalu gathah.*
(O' my sweet one (baby))

Imitative or Duplicated words:

As in Assamese language, Bodo language also has imitative words. Sometime to express mass, connection, probability, depth and to imitate animal sound, words are used twice. Example-

Bodo

ra ra (xo xo)

rou rou (ho ho nijara(brook))

adou adou (sound of calling a dog)

hou hou(sound to make a cow stop)

soi soi(sound to send a dog away)

Assamese

xo xo botah

ho ho (pani)

gum gum (botor)

hum hum(megh/botah)

sei sei

1.4.6 Relative Indeclinable:

Words that are being used to address someone. It has uses in Bodo language also. Some of the relative words are-

Bodo

oi gotho

oi mansi

oi Hari

Assamese

hera lora

hera manuh

o Hari

1.4.7 Interrogative Indeclinable:

Words used to ask question to someone are called interrogative. Interrogative words are also present in Bodo language.. In Bodo there are mainly three indeclinable suffixes are present. {-da}, {-na} and {-thou}. First two are used explain 'yes' or 'no' in internal change and the last one is used in case of interrogative words or sentences. Example-

- a) *Noungthanga gaboun foigounda/ foigounna?* (tumi ahakali ahibane?)(will you come tomorrow?)
- b) *Beyoi aanina/aangnida?* (eitu morney?) (Is it mine?)
- c) *Noung thungnou nama?* (tumi jaba neki?)

1.4.8 Solutionary:

Words that are used as answer or response to a question are called solutionary indeclinable. Example-

- a) *Nounggou, thungbay.* (hoi, gol)
- b) *Ou, roungou.* (era, janu)
- c) *Noungou, biyoi aangni.* (hoi, eitu mor)

1.4.9 Comparative Indeclinable:

Other type of indeclinable is comparative. Words that are used to compare two words are called comparative indeclinable. Example-

- a) *Jeroi fifa eroi fifa.* (Jeney pita teney putra/pitar dorey putra)

1.4.10 Contextual Indeclinable:

Words that are being added to noun, pronoun or verb and express different meanings are called contextual indeclinable. Special affix are used after the compound word. This indeclinable establish a relation with the affixed word and thus known as contextual.

This indeclinable can be divided to two types on the basis of their use.

- a) Preposition
- b) Post-position

In Bodo language Preposition is not found. Only Post position is present.

Post Position:

Post position is known as suffix in Assam. Post position has two divisions but in Bodo language such divisions are not found. Post positions used after noun or pronoun are called nominal post positions. Before the addition of these post positions, *-ra*, *-ae*, *-rey*, affix are added to the noun or pronoun. In some cases *-ka*, *-ta* affixes are also added. In case of unaffixed noun and pronoun also post positions are added. Sometimes after the post position also affix *-ae* or *-ta* is added. Some post position added to noun and pronoun are- *orthey*, *uparat*, *karoney*, *dorey*, *dwara*, *nimittey*, *nisina*, *motey*, *pora*, *vitarat*, *majot*, *di*, *no*, *xoitey* etc. Bodo form of the words are given below-

<u>Bodo</u>	<u>Assamese</u>
<i>nOUNgni bahera/ ongaoi (without you)</i>	<i>tomat baje/bahire(besides you)</i>
<i>nOUNgni thakhya/hakh</i>	<i>tomar xoitey/tomar karoney/nimittey/hetu/hetulkey etc.</i>
<i>boi badiyoi</i>	<i>xei anuxori</i>
<i>nOUNg den</i>	<i>tumi jen</i>
<i>nOUNgni badi</i>	<i>tomar nisina ba dorey</i>

In Bodo use of post position is limited.

As in Assamese verbal post position, different post positions are found in Bodo language. But they are termed as 'unbaseb' or suffix rather than verbal post position. These suffixes show the meaning of 'thaija' (verb) or 'soudoubama' (term). Example- To show the response of agreeing 'dey/di'; to show the meaning of order or request 'dou'; to express uncertainty 'khouma'; in interrogative sense 'da'; to emphasize 'nou'; to express doubt 'daang'; to so special meaning 'nathai'; to express doubt 'hagou'; to express reason 'khai'; to express the sense of this happened 'sou' etc. are used.

nou: *aangnou thaangnunggoun. (moio jabo lagibo)*

daang: *foibaya daang. (Bodhkoru ahil)*

nathai: *nOUNg thanga nathai foinaanggoun.*

Similarities:

In word derivation of Assamese and Bodo some similarities are observed. Some of them are listed below.

- a) Inflection of indeclinable is an important process of word derivation both in Assamese and Bodo language.
- b) On the basis of meaning indeclinable are divided in various groups in Assamese and Bodo.
- c) Both in Assamese and Bodo there is enough use of indeclinable.
- d) Among Prepositions and Post Positions, use of post positions are found both in Assamese and Bodo.
- e) Verbal Post positions are present both in Assamese and Bodo.

Dissimilarities :

Like similarities, dissimilarities are also present in case of Indeclinable in Assamese and Bodo. Some of the differences are listed below.

- a) There are different divisions of indeclinable in Assamese and Bodo but Adjectival and Adverbial are not found in Assamese.
- b) Suspectives are not found in Bodo language.
- c) In case of indeclinable of Bodo language, Conditional indeclinable are not found in Assamese.
- d) In case of Contextual indeclinable, Prepositions and Post Positions present in Assamese are not found in Bodo. Instead of Post positions are present in Bodo.
- e) There are a few Conjunctional indeclinable are found in Bodo in comparison to Assamese.
- f) Like in Assamese, near and far pronouns are not found in Bodo.

Conclusion:

From the above discussion it can be seen that from morphological point of view indeclinable are very important part of a language. For both Assamese and Bodo inflection of indeclinable are significant part. There are various classifications in both the language. This gives a clear hint of application indeclinable in language.

Footnote

- 1) Upendra Nath Goswami, “*Axomiya Bhaxar Udbhab, Xomriddhi Aru Bikax*”, P.1, 1991.
- 2) Noam Chomsky, ‘*Reflection of Language*’, P.4, 1976.
- 3) Pramod Chandra Bhattachary, ‘*Pratinidhi Bhaxa Nibaddha*’, P.40, 1998.
- 4) Prafulla Kumar Nath, ‘*Axomor Janagosthiya Oitijyo*’, Editorial page, 2009.
- 5) G.A. Grierson, ‘*Linguistic Survey of India*’, Vol-III, Part-II, P-61, 1903-1928; Sydne Andle, ‘*The Kacharies*’, P.61, 1991; Suniti Kumar Chatterjee, ‘*Kirat Janakriti*’, P.43, 45, 1974.
- 6) Pramod Chandra Bhattachary, ‘*Pratinidhi Bhaxa Nibaddha*’, P.110, 1998.
- 7) Suniti Kumar Chatterjee, ‘*Kirat Janakriti*’, P.45, 46, 1974.

Resource Books

- Kakoti, Banikanta : *Axomiya Bhaxar Gathon aru Bikax*, Translated- Bisweswar Hazarika, Banikanta Kakoti Jonmo Satabarsiki Udjapan Xamiti, 1996.
- Kalita, Ranjan(edited) : *Bhaxa Xahitya aru Sanskriti*, Tezpur University, Tezpur, 2015
- Konwar, Arpana : *Bhaxa Xahityar Adhyan*, Banalat, Dibrugarh, 1995
- Goswami, Upendra Nath : *Bhaxa Bigyan*, New Book Stall, Guwahati, 1964
- : ‘*Axomiya Bhaxar Udbhab, Xomriddhi aru Bikax*’, Baruah Agency, Dighalipukhuri Par, Guwahati, 1991
- : *Axomiya Bhaxar Ruprekha*, Manimanik Prakash, Guwahati, 1999
- : *Axomiya Bhaxar Byakaran*, Manimanik Prakash, Panbazaar, Guwahati, 1993
- Goswami, GolakChandra: *Axomiya Byakaranar Maulik Bisar*, New edition, Bina Library, Guwahati, 1990
- : *Axomiya Byakaran Prabex*, Bina Library, Guwahati, 1990
- : *Dhwani Bigyanar Bhumika*, Bani Prakash, Pathsala, 1977

: *Axomiya Barna Prakax*, Bina Library, Guwahati, 1990

Chettarjee, Suniti Kumar : *Kirat-Janakriti*, 1975

Thakur, Nagen : *Bharatia Bhaxar Parichay*, Bharati Book Stall, Golaghat, 1983

: *Prithivir Bivinaa Bhaxa*, Jyoti Parakashan, Jorhat, 1984

: *Pali-Prakrit-Apabhranxa Bhaxa aru Xahitya*, K.M. Publishing, Panbazaar, Guwahati, 1994

: *Bhaxa aru Bhaxa-sinta*, K.M. Publishing, Panbazaar, Guwahati, 2003

Thakur, Nagen/ : *Bhaxa-Sinta-Bisitra*, Puberun Prakashan, Guwahati.

Deka, Khagesh Sen 1st edition, 2000.

(Edited)

Deka, Khagesh Sen : *Byakaran Prachaya aru Pachayatya*, Puberun Prakashan, Guwahati, 2001

Borah Saikia, Lilawati : *Axomiya Bhaxar Ruptattwa*, Bonolota, Panbazar, Guwahati, 2011

Dutta Baruah, P. N. : *Adhunik Bhaxa Bigyan Parichay*, Bani Prakash, Panbazar, Guwahati, 1990

: *Bhaxa Aru Bhaxa Sikhyar Swarup*, Rivers Book Stall, Guwahati, 1980

: *Prayog Bhaxa Bigyanor Ruprekha*, Bonolota, Panbazar, Guwahati, 2006

Dutta Baruah, P. N. : *A Contrastive Analysis Of the Morphological aspects of Assamese and Oriya*, Published by Uday Narayan Singh, CIIL, Mysore, 2007

Dutta Baruah, P. N.(Edt.) : *Languages of the North East*, Published by the Director, CIIL, Mysore, 1997

Neog, Maheshwar : *Axomiya Sahityar Ruprekha*, Chandra Prakashan, Panbazar, Guwahati, 1995

Borah Saikia, Lilawati : *Axomiya Bhaxar Ruptattwa*, Bonolota, Panbazar, Guwahati, 2011