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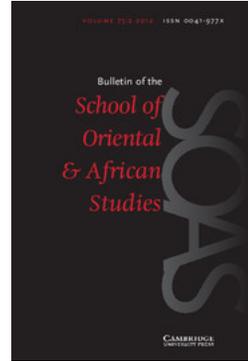
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**D. N. Shankara Bhat: *Boro vocabulary (with a grammatical sketch)*. (Deccan College Building Centenary and Silver Jubilee Series, 59.) xi, 177 pp. Poona: Deccan College Postgraduate and Research Institute, 1968. Rs. 15.**

R. K. Sprigg

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editors or even from as yet unrealized cataloguing projects.

The 'rules of access' reproduced vary from the brief and welcoming to those in which bureaucratic regulation has attained a rich elaboracy. Those of Kerala say only: 'Permission to allow access to the records for bona fide research is granted by the government' (266). The Jammu and Kashmir state archives appear generous: 'All pre-1925 records are open to bona fide research students other than certain records declared to be privileged' (263). A less optimistic note is struck by the statement of the Madras archives that the papers of the Vellore mutiny, which occurred in 1806, are no longer restricted (278); and by those of Orissa which state that in general only records before 1857 are available for research (299). Other 'rules of access' depict more clearly the shape of obstacles: '... Applications from aliens must be accompanied additionally by a certificate of authenticity from the Indian diplomatic or consular representatives in their country of origin . . .' and so on through a long paragraph concluding with a reference to the 'complete rules' in GAD 5 RHR (294). Many 'rules of access' allude to the notorious censorship of notes (which 'must be legible'—loc. cit.) by government officials. This censorship has given rise among scholars to many ribald anecdotes: it is to be hoped that the governments concerned will in time adopt a more liberal attitude which would lay them less open to ridicule. The rules as printed here give no indication of the actual treatment which scholars may expect when they arrive at the institutions. Doubtless, as in the United Kingdom, much depends on the temperament of individual librarians and archivists, and a practical vade-mecum, if it could be written without transgressing the laws of libel, would be invaluable to the scholar with limited finances and limited time at his disposal.

Though this volume is well printed and bound, its publication sans footnotes, bibliography, glossary, and index is no credit to the Press of an ancient university.

SIMON DIGBY

D. N. SHANKARA BHAT: *Boro vocabulary (with a grammatical sketch)*. (Deccan College Building Centenary and Silver Jubilee Series, 59.) xi, 177 pp. Poona: Deccan College Postgraduate and Research Institute, 1968. Rs. 15.

To the Boro-English vocabulary, which forms the bulk of the book (pp. 37-176), Dr. Bhat has added a 'grammatical sketch' (pp. 1-36), which includes brief sections on

'phonology' (pp. 1-7) and 'morphophonemics' (pp. 8-10), and a preface (pp. vii-viii) giving the number of Boro-speakers and the districts of Assam in which the language is spoken. A 'select bibliography' (p. 177) lists 12 other works that deal, at least in part, with Boro.

As far as the vocabulary itself is concerned, there are two criticisms that the Tibeto-Burman comparatist, for whom, no doubt, the vocabulary is largely intended, might make. The lesser of these is that it would have been an advantage to have had the loan element in the vocabulary distinguished in some way from the Tibeto-Burman. 'dozon, twelve, dozen (quantifier)', for example, would seem to be a good candidate for classification as a loan from English; 'soy "six", kad "seven", at "eight"' and higher numerals the author distinguishes as 'borrowings from Assamese' in the grammatical sketch (p. 33) but not in the vocabulary itself; 'gehū, clarified butter', 'goray, horse', and possibly 'hatáy, market' may well also belong to this class. Some indication of both the author's and his informant's view of their status would have been welcome.

A more serious criticism is that the vocabulary is Boro-English only, and that in consequence the comparatist will be obliged to make quite a search for the items that he is interested in, and may well be in doubt whether or not they have been included until he has read the vocabulary from start to finish. Was it, perhaps, the extra expense that deterred the author from adding an English-Boro section? He has, however, done something to reduce the comparatist's difficulty by grouping some compounds under head words. Under 'há, land, earth', for example, are grouped 37 compounds, in each of which há (or, rather, as a result of tone change, ha) is the first lexical item.

The mode of analysis that Dr. Bhat has adopted has the effect of making tone change very common. He distinguishes two tones, the phonetic realization of one of which, 'high tone', marked by the acute accent, is described as 'high-falling', and of the other as 'mid-falling'. The frequent change of tone that I have referred to results from the fact that 'when a monosyllabic word in a high tone becomes the initial syllable of a polysyllabic word, it loses its high tone. And the following syllable, if in [sic] itself is not already in a high tone, gets a high tone.

zadəŋ "eats"      zá "to eat"  
kudəŋ "hits"      ku "to hit" . . .

When a polysyllabic word with high tone in the second syllable takes a prefix (monosyllabic), the tone gets transferred to the first syllable (i.e. to the second syllable of the derived base).

**bazóy** "elder brother's wife"  
**bibázoy** "his elder brother's wife"

(pp. 9-10).

The sole exception to this pattern of tonal behaviour appears later: 'The prefix **bi** is used to derive nouns from certain verbal bases. **biki** "excrement of fish" **ki** "to go to stool" **bita** "site (of a house)" **tá** "to live" . . . In all the above cases, roots drop their high tone while forming the nominal bases' (p. 23). I have, however, noticed a few words in the text that seem not to obey these rules, which would require the second syllable of such compounds of 'há, land, earth', for example, as 'hator, lump of earth' and 'hapow, mound', and half a dozen others (p. 169) to be high-tone (and therefore marked with the acute accent), and certain of the compounds of 'akáy, arm, hand' (p. 38) similarly. Words such as these must be either exceptions to the author's rules or misprints.

In the English text misprints are common enough to make one fear for the accuracy of the Boro forms, where a misprint could hardly be detected by the uninstructed; but the proof-reading of these has, as far as I can judge, been more rigorous. Even so, 'brə "four"' (p. 29), for example, is clearly inconsistent with 'kabrəy mansəy "four men"', on the same page, and with four instances of 'brəy' and '-brəy' on p. 125, and therefore probably to be regarded as a misprint; and the tone-marking where it does not seem to conform to the author's rules, as in the examples to which I drew attention in the preceding paragraph, also gives rise to anxiety. The word for 'female dwarf' provides an actual example of inconsistency: the second syllable is shown as having the low tone on p. 24 (**tempri**) but the high on p. 85 (**tempri**).

In his preface Dr. Bhat remarks that Boro has already attracted a number of studies, but that even so he considers that there is room for his vocabulary, especially when combined with his grammatical sketch. The fact that the language numbers more than a third of a million speakers, among whom a number of dialects can, no doubt, be distinguished, powerfully supports his opinion; and both the vocabulary and the grammatical sketch, without which the tonal and other morphophonemic alternations that appear in the vocabulary would be something of a puzzle, are therefore a welcome addition to the existing material on Boro.

R. K. SPRIGG

C. W. CASSINELLI and ROBERT B. EKVALL: *A Tibetan principality: the political system of Sa sKya*. xxi, 425 pp., 5 plates. Ithaca, N.Y.:

Cornell University Press, 1969. \$15.  
 (English agents: IBEG Ltd. £7 3s.)

The fame and prosperity of Sakya (Sa sKya) the oldest of the great Tibetan monasteries, founded in 1073, were due to the choice of its hierarch by the Mongol Yuan dynasty as their vicegerent for Tibet. When the Mongols lost power so did Sakya; but by avoiding further competition for political pre-eminence and by acting often as mediator, it was able to preserve the aura of past glory, much of its material possessions, and a large degree of autonomy.

Members of one of the princely families from which the hierarch was latterly chosen now live in Seattle and their memories have provided a full description of political, social, and economic conditions in Sakya. The authors, Professor Cassinelli of the Political Science Dept. of the University of Washington and Mr. R. B. Ekvall who worked as a missionary on the China-Tibet border and who speaks Tibetan, compiled the information during extended discussions.

Nothing on such a scale has been attempted before and the detailed record of facts, many new to this reviewer, about the monastic principality is a good example of what can be done to tap the special knowledge of the many Tibetan refugees. The well-arranged information is supported by appendixes full of specialist detail on genealogy, revenue lists, prices of commodities, etc.

The book will be the starting-point for similar studies of other parts of the Tibetan scene. Indeed, it makes such studies necessary; for Sakya is presented almost in isolation and on its own terms. Wider references are usually to the work of Carrasco who, necessarily, used secondary material while Mr. Ekvall's comments on his own experience relate to a not strictly comparable region, beyond the writ of a Tibetan government. Sakya needs to be seen as part of the whole and, particularly, in comparison with conditions and practice in central Tibet.

In discussing its 'independence' the authors might have quoted more fully the opinions of Desideri and of Tucci (a rather harsh critic of what he saw there in 1939) of which selections are given on p. 44. While it is clear that Sakya had a very special status, it was under the supreme dominion of Lhasa and talk of its relations with other governments (p. 52) has an unreal air; and in connexion with its internal affairs the reviewer recalls hearing at Lhasa that the riot in which a Sakya noble was killed (p. 359) was followed by the deposition of the hierarch which suggests more than a 'theoretical' (p. 43) control by Lhasa in a crisis. There was so much variety and pragmatic flexibility in the Tibetan world that it