

A Study
on
Garro Language



Conducted By

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PART-A

A Brief Account of the Socio Cultural Life of the Garos

INTRODUCTION

The Garos in retrospect and prospect:

Opinion differ regarding the nomenclature :

Garos and the Garos opine that the name has been assigned to the indigenous community by the non-Garos. It may be mentioned that the Garos themselves do not use the term which they believe does not represent the Community. Instead they introduce themselves as 'Achik', the literal meaning of 'Achik' is hill but when the word is in plural number viz. 'Achikarang', it represents the entire Garo Community. The people use the term 'Ajang' to refer to the non-Garos and prefer to call themselves as 'Achik Mande' i.e. hill people. Similarly the term 'Achik Achang' signifies land of the Garos and the term 'Achik Ku Chik' is used for Garo languages.

Another interpretation is that the term Garo¹ is derived from the Bodo word 'Gao' meaning to separate or 'Gar' meaning to love or abandon. The Bodos and the Dimasas believe that the Garos have been separated community from them with separate nomenclature as 'Gao' or 'Gaora'. The Bodos consider the Garos as their brothers.

According to Majumdar² the headquarter of the Garo Hills district Tura was known earlier as 'Dhura' and in due course the 'Dhura' became Garo. As such the inhabitants of the hilly areas of the South Goalpara came to be known as Garos.

According to a legend prevalent among the Garos, there was a very powerful leader among the Garos in the Hills whose name was 'Gara' and the Community was known as 'Garo'. The elderly Garos believe that the term Garo has been derived from a section of the Garos known as 'Gara Janching'. Major A. Playfair³ in his

ethnography - The Garos corroborates the above origin of the term Garo. "In the Southern part of the Hills there exists a division of the tribes who call themselves 'Gara' or 'Ganching' It is therefore not unlikely that the division of the tribe first received their appellation of 'Gara', that the name was extended to all the inhabitants of the Hills, and that in time it became corrupted from 'Gara' to 'Garo'.

Whatever may be the origin, majority of the researchers and Anthropologists are of the opinion that as the people are living in Garo Hills district, presently under the Meghalaya state, the people came to be known as Garos.

Migration :

As the legend prevalent among the Garos, the Garos had migrated from a place called Tarua, located in the land of Tibet under the leadership of the chiefs Jappa - Jalingpa and Sukpa Bongipa in two separate groups. One group came through the Himalayas and crossing the Nathu La Pass lying in the present day Indian State of Sikkim and Tibet Autonomous Region in China settled in the present day Cooch Behar. The king of Kochbehar did not like the presence of the Garos and began to oppress them. The Garos moved towards eastward and entered the plains of Assam after crossing the Manas river. They also encountered severe odds and had to fight with persecutors. The king of Kochbehar also took side with the persecutors. Being unable to two pronged attack, the Garos had no option but to cross the river Brahmaputra. They crossed the river on rafts made of plantain stems which they collected by giving the hand of a Garo maiden in marriage to the prince of the area who was charmed by the beauty of the Garo maiden. The Garos advanced further towards Guwahati which they called Salaram Mitechak or A Song Kamekha. Here they were joined by the other group mentioned above that came along the

course of the river Brahmaputra under the leadership of Dikgil Nongsting. From this place they moved westward and during the journey they were supposed to have broken up into several divisions. The groups visited numerous places until they came to a place near present day Krishnai where they experienced a peaceful and settled life. A Garo kingdom was established in the area with Abrasen as the reigning chief with his capital at Sambol A-Ding in the present pargana of Habraghat to which he is said to have given his name.

Although no written document exist to support this migration aspect of the Garos. There are instances of Garo villages all along the said migration routes. All the way from Cooch Behar in Northern West Bengal to the Bhutan Border and towards Assam, a sizeable number of Garo villages still exist to this day although acculturation and assimilation cannot be underestimated in their socio-cultural fabric. Again all along the banks of the river Brahmaputra from the border of Arunachal Pradesh there also exists a good number of Garo villages all the way down to the plains of Assam.

Dewan Singh S. Rangmuthu in his book *Apasang Agana* (first published in 1970), Mowel Sangma Gagra of Cheggni village narrates a different account of the migration of the Garos. According to his opinion a group of forefathers lived in a region what is now Myanmar whose former name Burma was derived from the Garo name *Burmagram* or land of tall trees. From this place they migrated to Cachar and Sylhet and later to Dhaka and Bhawal which are now known as Dhaka and Bhowal. Afterwards they moved northward and settled in a place called *Shambhuganj* under present day Mymensingh. The first chieftain to settle there was called *Monsingh* and the name *Shambhuganj* was derived from the *Chambugong* clan of the Garos. The place became

uninhabitable due to giant mosquitoes, the ruling chief Sana decided to migrate to what is now known as Garo Hills while the descendents of those who decided to stay back still reside in a place called Abima or Madhupur in Bangladesh.

There are various narrations of migrations of the Garos showing migration routes to Alaska, Western Canada and even Russia. Web writes "In their migration from Tibet and Southern China they have wandered all over the face of the earth and their language and culture have traces of Mandarin, Burmese, Bodo-Kacharis, Khmer, Hindi or Sanskrit, Persian etc. Needless to say that Mandis is a race are very adaptive to new situations, religious, cultures and environments". According to some theories they are Atharbascan, the same people as can be found in Alaska, Western Canada and the American Southwest known as the Dene, Apachi and Navajo tribes".

There is a reference in the book Apasong Agaha regarding the sojourn of the Garos in Israel. The narration by Sonaram Sangma Rongrok of Raja Simla, Goalpara district of Assam giving details of the Garo lineage. Ehera, a descendent of Benjamin, the youngest son of Isreal and his wife Behera who was a descendent of Judah, an elder son of Isreal Along with their servants came out of Samaria. They first pitched their tents at a place called Milit, later on they came to a place called Sirit. Ehera and Behera had two sons named Japan and Achik. According to this narration Sirit lies somewhere south of modern day Russia. From Sirit Ehera and Behera migrated to a place called Mojib probably located in the Eurasian Steppes. They migrated again to Mirit and from there to a place called Jin. Again they migrated to the mountain of Chemang. From Chemang guided by the God Saka Misi Saljong, Japan along with his followers proceeded towards East. From these rest of the tribe migrated southwards to a place called Naori Chiga Timbori.

In this way the Garos landed in the Tibetan plateau and at last reached their present day habitation.

Dr. Bimal Majumdar who conducted intensive research on the Garos gives a detailed description of the migration of the Garos which by and large, tallies with the above migration presented by various researchers. He dwells upon the legend prevalent among the Garos. The forefathers of the Garos came to Bhutan from Tibet under the leadership of Japfa Jalinfa and Sukhfa Bonggifa. They lived in Kalimpong for several years. Mahadev was reigning king of Bhutan in that time. Mahadev fell in love with a Garo girl and married her. In Kalimpong the Garos could not live long and they migrated to Kochbihar. They lived here for about four hundred years and became prosperous. Meanwhile the king Bihar extended welcome to the Garo fugitives. During the period of residence in Bihar the Garos learnt various skills in war weapons. Apprehending future onslaught of the Garos, the king of Bihar managed to drive away the Garos. After being dislodged from Bihar, the Garos had a nomadic life and at last they marched towards East of the river Brahmaputra. In order to cross the Brahmaputra, the Garos prayed for some boats to the ruler of Goalpara. The ruler wanted two Garo damsels in lieu of granting the 300 banana stems. The Garo had to comply with the demand of the ruler. They prepared rafts with these banana stems and crossing the river Brahmaputra arrived at Rangmati. Later on they advanced towards Kamrup. Later on they established villages at Habraghat of Goalpara. Here the Garos divided themselves into several groups and dispersed into various parts. The supreme leader of the main Garo group named Agrasen established the first kingdom. From Habraghat, a group of courageous Garo leaders proceeded towards 'Nokrek ' hill near Tura. The group was led by king Abang. They became the first group of Garo in Garo hill and in course of time the

Garos became the main ethnic group of Tura i.e. western part of Meghalaya. To summarise we may conclude in the light of Rev. Sidney Endle's opinion in respect of Garo migration. "The agros, a race obviously near the kin to the Kacharis, have a tradition that in the dim and the distant past their forefathers i.e. the nine headman, the offspring of the Hindu Fakir and the Tibetan women came down from the northern mountains and after a halt at Koch Bihar made their way to Jogighopa and thence across the Brahmaputra to Dolgoma and so finally into the Garo Hills⁴".

Origin of Jogighopa: Another legend which bears some historical truism narrates the bohemian characteristic of the Garos right from Tibet to Koch Bihar and then to Rangamati (in present day Bangladesh). Rangamati brought richness and glory to the Garos. This incurred the wrath and jealousy of the king of the place and on the pretext that the Garos did not observe any caste system the king pushed them out of his territory. Then they moved on to Dhubri which was ruled by king Dhobani. The king did not allow them to settle permanently at Dhubri. Thus they moved up the right bank of the Brahmaputra river until they reached the Mantis river. Here the local king was attracted by the beauty of the Garo maiden named Jugi Silche and attempted to carry her by force. To protect the maiden, the Garos hid her in a cave at a place called Jogighopa (Jugi = girl's name; Ghopa means burry) and hence the name of Jugighopa became popular even today. Eventually the Garos left the place and crossed the river Brahmaputra by means of rafts made of plantain stems. The king followed them and attacked them while they were taking midday meals at a place called Garo Mari in the Goalpara district of Assam.

Present day The Garos had tough time and being disgusted they

Garos of Goalpara : proceeded up the Brahmaputra river until they reached Kamakhya where they were oppressed by the king Lilasing. A neighbouring chief named Arambit having fallen in love with a Garo maiden married her and allowed the Garos to settle in his kingdom. But Arambit began to enslave them and the humiliated Garos changed their residence and came to Baghmela Pallas, a hill lying at a distance of 8 km East of Boko in the Kamrup district. The place was infested by tigers or demons and the Garos could not live here long and roamed in various places. On such place was Ola Olding Tebrareng Changsim which the Garos now identify as Tukesar hill near Krishnai under Goalpara district. They had a stable and peaceful life here. They established a kingdom and the first reigning king was Abra or Abrasen. The Garos now divided into groups and one leading group under the leadership of Abeing Noga and his queen Silme Doka entered into the hill which is now known as Garo hill. The group first settled at Nokrek hill and later on spread to different parts of the Garo hill.

It may be mentioned that some of the place names which are mentioned in the legend can be traced even at the present day. Thus Koch Bihar, Rangmati, Jogighopa, Garo Mari are historical names.

Internal warfares during pre-British days : The history of the Garos before the advent of the British is replete with series of raids on the plains. There were blood feuds among themselves. They constantly attacked the unarmed and unsuspecting villages in the plains and carried away the heads of the 'enemies' as trophies to their own villages. On return they eat and dance round the slain heads singing songs of triumph. There were also internal warfares among them.

Garos as : During the Moghul period, the rulers allowed land holders of

Choudries during Moghul period: Hindu or possibly of mixed Hindu and Garo blood to whom they gave the title of Choudry to run the administration as they pleased. The policy of non-interference encouraged some of the estate holders to conquer and annex the outlying Garo villages. This has led to chronic enmity between the Garos and the Zamindars.

Garoso Zamindars under Company rule: as The East India Company had been empowered to enjoy de facto authority in the then province of Bengal on August 12, 1765. The Company got the authority to enter into the domain of the traditional societies of North East Frontiers. As has been mentioned above the Garo Choudries ambushed plains villages very often and the Zamindars were not happy with the Garo raids. In 1775 the Zamindars of Mechpara and Koroibari invaded the Garo Hills bordering their estates and brought a large tract under their control. Even the great Garo chief named Rengta was brought under the control of Karoibari. Rengta then appealed to Elliot, Commissioner of Dacca to free him from the influence of Karoibari Zamindar by offering to become the Company's ryot. Elliot did not lose the opportunity to enter into the affairs of the Garos and in 1790 directed that Rengta should be made a Zamindar. The order, however, could not be materialized due to strict opposition of Koirabari Zamindar.

Racial Affinity: Linguistically and ethnologically the Garos belong to the Bodo group of the famous Mongolian stock. They are a section of the Tibeto Barman race of the Tibeto Chinese family whose cradle is said to have been the North Western China between the upper water of Yang-Tse-Kiang and Howangho.

Present Habitation: 'A Chik Mandé' the term preferred by the Garos to identify themselves are mainly concentrated in the western part of

Meghalaya named after the, as the Garo Hills and in the adjoining areas of Assam, Bangladesh and Tripura. There are three administrative divisions in the western part of Meghalaya viz. East Garo Hills, West Garo Hills and South Garo Hills. However, in 2012 two more districts were created in the Garo dominated areas. These are North Garo Hills and South West Garo Hills. The Garo hill is bounded on the North and West by the district of Goalpara in Assam, the Khasi Hills on the West and the Mymensing district of Bangladesh on the South, the Garo Hills lie to the South West of Assam 25°9' at 26°6' North latitude and between 89°49' and 91° East longitude.

Population: According to 2001 Census Meghalaya has a population of 23,06,069 spreading over seven districts {population of two recently(2012) created districts mentioned above have not been enumerated}. The seven districts are East Khasi Hills, West Khasi Hills, Jaintia Hills, Rivoi, East Garo Hills, West Garo Hills and South Garo Hills. The last three districts have been predominantly inhabited by the Garos.

TABLE-1

Showing names of the districts, headquarters of the districts, total district population and areas of the districts (in sq km) of Meghalaya. (Census 2001).

Name of District	Headquarter	Population	Area
1. East Khasi Hills	Shillong	6,60,994	2603
2. West Khasi Hills	Nongstein	2,99,116	5247
3. Jaintia Hills	Jowai	2,95,692	3819
4. Rivoi	Nongpo	1,92,795	2448
5. East Garo Hills	William Nagar	2,47,555	2603

6. West Garo Hills	Tura	5,15,813	3714
7. South Garo Hills	Baghmara	99,105	1850

The Grao Hill districts lie on the Western boundary of the Meghalaya and on the South West corner of Assam. Right from the British Rule in 1869, the Garo Hill was a part of undivided Assam. In pursuance of the creation of Meghalaya in 1971 the Garos preferred to stay in Meghalaya.

Besides Garo Hills, sizeable Garo pockets are located in Kamrup, Goalpara and Karbi Anglong districts of Assam. There are a few Garos in Khasi Hills and Nagaland state. Substantial Garo population are found in Mymensing district of Bangladesh (approx 2,00,000). The Garo inhabited areas of Mymensing are Tangial, Jamalpur, Sherpore, Netrokona and Mymensing. There are Garo population in capital Dhaka, Gazipur, Sirajpur, Rangpur, sunamganj and Maulavibazar districts of Bangladesh.

Physical
Features:

Both Garo men and women are short statured, averaging 5'2" and 4'10" respectively. Playfair observed the following features of Garo men and women, "I build they are rather lean and wiry than stoutly made and a fat man is quite a rarity. They does not exhibit the development of the lower limbs, that is such a feature of, for existence the Khasis, but an outdoor life and continual climbing up and down their rugged hills had made them hardy and capable of much endurance. The men rarely have hair on their faces, though some grow apologies for beards if a moustache is worn, it usually consists of a few hairs on either side of the upper lip, owing to the custom of pulling out the rest. The Garos have no distinctive manner of wearing the hair which is seldom cut. Men and women wear their hair alike, either simply kept up on the top of the head or

off the face by means of 'Pagri' or tied in a knot behind.

Over the century since the time of Playfair, there are metamorphic changes, particularly due to spread of education in the traditional pattern of Garo society. No longer present generation keep up with traditional hair style. The girls became beauty conscious. But the overall height and body hair, facial index, Mongolian features remain unchanged.

CHAPTER - I

MATERIAL CULTURE

Village

A typical Garo village is constructed in depression on the hill side close to the source of running water. Generally source of water is the primary concern in setting up a village. The Garo villages have plenty of trees which are fruit bearing. It is their custom to plant fruit trees, particularly jack fruit when a village is set up. There are open spaces called Atela or Sara which are common for all the houses in a village. Many community religious ceremonies are held in these open spaces. In the centre of the village at one end there may be the 'Nokpante' or bachelors' dormitory where young unmarried men sleep at night. Visitors are accompanied here. The Nokpante also forms the meeting place of the village elders.

In one corner of the village some smaller huts are constructed to store the grains. These are the village granaries of which each family possess one or more. The custom of building all the granaries in one place has its origin in the fact that the grain is less danger of fire than if the same is stored in living houses. The grains are stored in large bamboo basket which takes up nearly the whole floor space.

The above description of a Garo village, by and large, no longer holds good in the changing atmosphere of socio-cultural changes over the decades, particularly in the post Independence period and after the creation of Meghalaya state.

House

A traditional Garo house is built on piles and if the land permits on a steep inclines. Bamboos are used to construct the houses which are easily grown in the foothills. The walls are made of bamboo matting. Thatches are used for roofing. Cane roofing materials are also used but it is troublesome to put on. The houses are very long for the length rather narrow. The walls have no windows. Doors are put on both ends of the houses and inside is

quite dark.

There are three principal parts in a traditional Garo house. Passing the front door one enters a room which is not on platform. This is called Nokkra. This room provides the spaces for pestle and mortar for grinding paddy, a stack of dry firewood and miscellaneous household items. The platform portion contains the Nokganchi or public living room of the family and is sufficiently big. Here at the foot of the spirits where sacrifices are offered on specific occasions. This place is called 'Maljuri'. In one corner the rice beer pots are kept. There is located the hearth and over the hearth in the 'Ongal', a platform of bamboo making supported by four posts on which are kept the cooking pots. Beyond the fireplace there is an open place where meals are taken. The last room called Nokdring or Dun is the sleeping apartment of the owner of the house and his wife. When the daughter of the house is married, a space is partitioned for the couple in the main room. The typical Garo room thus provides places for sleeping, hearth, sanitary arrangements, kitchen, water storage, place for fermenting wine and place for the cattle shed. The space between earthen floor and raised platform is used for pig sty. The raised platform serves as hen coop as well as for keeping fowl and storing firewood.

Nokpante:

In the Garo habitation the house where unmarried male youths or bachelors live at night is called Nokpante. The literal meaning of Nokpante is the house of bachelors. Nokpantes are generally constructed in the front courtyard of the Nokma or Gaonbura (headman). Nokpantes provide facilities for training various arts and crafts, games, music and dance among the inmates. The senior boys and the elders impart training to the junior inmates.

Jamsirang: One can experience small huts in the rice field or orchards which are called Jamsirang. These huts could be used for storing fruits and grains. They are also used for sleeping by the young boys.

Jamadal: A miniature house built in the Jhum fields is called Jamadal. In some places where there is danger from wild animals, a small house with a ladder is constructed in the tree top. This is called Borang i.e. house on tree top.

Food: The staple cereal food of the Garos is rice. Along with rice, millets, maize, job's tears are taken. They eat almost any kind of animal food. They rear goats, pigs, fowls and ducks. Playfair writes that "they collect cattle from the plains people for they form the only division of the Bodo group that will eat beef. Besides these the hill Garos will readily eat dogs and cats and every kind of wild animals that they can kill, though they would draw the line at tiger's flesh." (Playfair - 50). The Garos have fascination for dried fish which they prepare locally as well as collect from local hats. Habit of taking milk is not observed.

The womenfolk collect herbs and roots from the fruits. Bamboo shoots for a delicacy. Alkaline made from dry stems of banana stems is used. Rice beer is an essential item not only in their daily life but also for the religious occasions which they prepare locally. It is the duty of the womenfolk to prepare the alcohol. Big earthen jars are used to store rice beer. Today due to availability of Aluminium utensils and steel items in the local huts, the richer section uses these. Tea habit is growing among the educated sections but rice beer is still considered as a prestigious item in their socio-religious occasions. Liquor making is done by the womenfolk of a household. They also prepare the 'Wanti' fermentation cake by collecting herbs and roots from the forests. The liquor which plays

an unavoidable part in the daily life of the people is always brewed and never distilled. It is prepared from millet, maize and job's tears. The method of preparation of rice beer is as follows:

Rice or other grains are boiled and the same is spread in a mat for cooking. A handful of 'Wanti' or yeast prepared previously, is sprinkled over the boiled rice. The mixture is then put into a Dika (big earthen jar) which is filled cold water. The container is covered with a cloth when only a small quantity is required, the mixture is kept in a dried gourd called 'Pachal'. Two or three small pieces of sugarcane are added and the decoction is left to brew for a week or so. When ready for use the mixture is strained by means of a basket. At the time of drinking some water is mixed with the liquor. Tea habit is growing among the educated sections of the Garos but rice beer is still considered as a prestigious item in the socio-religious occasions.

Dress:

The traditional Garo men's dress constitutes the Gand which is a strip of blue cotton cloth interwoven with lines of red. It is six inches wide and about 6 to 7 feet long white beads, made of conch shell. On his head a Garo wears a Pagri usually of dark blue cotton or sometimes white. The Nokma (Gaonbura or leader) wears a red Pagri and an Assamese cloth with ornamented fringe. During winter he wears a cotton cloth or a blanket. Today modern dresses are becoming popular due to easy market facilities nearby.

The dress of the Garo women consists of a piece of cloth eighteen inches long and broad enough to meet round the waist. This traditional garment known as Riking is popular except among the Christianised Garos who wear dresses similar to Assamese and Bengalis. On their shoulders the Garo women wear a shawl of white and blue colour. On festive occasion the women wear a special cloth called Marang Jaskre which is similar to clothes worn by the Khasis.

During dance both men and women wear on their circuits of bamboo or stiffened cloth ornamented with white beads to which are added feathers of cocks and Bhimraj birds.

Women also wear turbans called 'Odoreka' or 'Salchak' which consists of blue and red cotton cloth, two to three feet long. The Abeng women of North Western ranges wear a loose Pagri like that of the men.

Ornaments:	Both men and women wear various ornaments. They are:
Nodongbi or Sisa	- brass ring worn in the lobe of the ear.
Nadirong	- brass ring worn in the lobe of the ear.
Natapsi'	- string of beads worn in the upper part of the ear.
Jahsan	- bangles made of various metals.
Ripok	- necklace made of long barrel shaped beads of cornelian or red glass. Some are brass and silver and worn on special occasions.
Jaksil	- elbow ring worn by rich men on Gana ceremonies.
Penta	- small piece of ivory worn in upper part of the ear.
Seng-ki	- waist band consisting of several rows of conch shell worn by women during dances.

Weaving and Dyeing: The womenfolk weave a kind of cloth called Kancha in their looms. It is of cotton and usually a dark blue or red colour. It is made in three pieces of which two are plain blue or red sewn to a centre strip of white. The Garos of the plains to the North of Garo Hills prepare this cloth. The hill Garos wear this piece of cloth but

do not weave.

For dyeing their cloth in blue the Garos grow a species of indigo. For their requirement of other colours they depend upon markets. The indigo blue is obtained by boiling the leaves of indigo shrub and the yarn is soaked in the decoction.

For bedding and blankets the Garos prepare an article called Simpak out of the bark of trees. Although they purchase warm clothes from the market, there is a fascination of preparing the customary cloth which is handed over from generation to generation.

Basketry:

The Garos use different kinds of baskets for various purposes. Bamboos are used for making the baskets. Unlike the Khasis, the Garos make flat bottomed baskets. Baskets are made in such a way that helps in carrying on the back by means of a brow band. Sizes of baskets vary from place to place. Near Tura the size of carry basket is about 7' long and it is narrow while the villagers near Bajangdoba in the North the size is shorter and wider but still cylindrical. The Garos of the North Eastern part the size is narrow at the bottom. Mention may be made of a traditional umbrella type of article called 'Rejak' made of cane leaf. It folds up conveniently like a fan when not in use.

Musical
Instruments:

Garo musical instruments constitute a few drums, bamboo and horn wind instruments, metal gongs and cymbals.

Drums
('Dama'):

There are several varieties of drums and special uses are assigned to some of them. These instruments are locally prepared from a particular tree 'Gambil'. In both ends of drums cow hides are used. The most commonly used drum is 'Dama', a long narrow drum. The 'Kram' is a longer drum. It is larger at one end and

tappers away to a much smaller size at the other. The 'Dama' may be played at any time but the 'Kram' is used on solemn occasions such as funeral and some annual religious ceremonies. The 'Nadik' is a small wooden drum about 12 inches in diameter and 6 inches deep which serves an accompaniment for the 'Kran'. The 'Nagra' is a large drum consisting of an earthenware pot covered with skin. It is sounded in order to bring people to the Nokma's home when he gives an entertainment.

There are certain restrictions in respect of use of the drums. The 'Kran' should not be taken out of the owner's house except on the occasion of an important ceremony. The Nagra may not be taken out of the owner's house at all. Breaking of the rule may be misfortune to the user.

There are certain customary practices in making of the drums. The drum to be consecrated is laid upon plantain leaves, a fowl is sacrificed and small portion of blood is smeared on the drum. Some of the feathers of the slain bird are fixed on the drum.

There are taboos regarding the playing of 'Kran'. The owner or one of his relations must be the first to strike the drum and before that nobody should strike the drum. Same is the case for 'Nagra'. Besides these, there are some to be found in the Nokpantis for public use which are not consecrated.

Wind Instruments: The important wind instruments are trumpets and flutes. The 'Adil' is a small pipe made out of the top six inches of buffalo's horn, to which a bamboo mouth piece is attached. The 'Singa' is merely the whole of a buffalo's horn and is capable of making at most two or three notes.

Flute: The 'Mekra' is a big bamboo flute about a yard long and one inch in diameter with only two finger holes. The 'Ilongma' is

smaller with three stops while the 'Bangshi' is a still smaller flute also with three stops. The 'Imbingi' is of the nature of a flageolet which is constructed out of a short piece of thin bamboo.

The familiar Jew's herp is called 'Gonggine'. It is made up of thin slice of bamboo $\frac{1}{4}$ inch long and $\frac{1}{2}$ inch wide. In one end a short piece of string is fastened to the Jew's herp while the other end contains a bamboo handle.

- Gongs
(‘Rong’)
- There are a number of gongs played by the Garos. These are made of brass. The possessor of gongs in the Garo society is considered as men of social standing. A dead 'Nokma' is laid out on rows on these gongs ('Rong'). In settling a dispute the headman inflicts punishment in Rupees and many gongs. After a man's death it is the custom to break a hole in the bottom of one of the metal gongs of which he was the owner. The gong then is placed on the stick close to his 'Kima' i.e. memorial post.

CHAPTER - II

ECONOMIC LIFE

The Garo economy is, by and large, characterised by shifting cultivation of millet and rice. The most important crop grown in the Garo Hills is rice which is the product of slash and burn method. In the Northern Garo areas millet forms the important crop and is often planted on newly cleared land. In the Southern Garo areas and among the Abengs rice is grown as a major crop. Besides millet and rice other grains and vegetables such as maize, Job's tears, chillies, melons and pumpkins. They also grow limited quantities of yams, sweet potatoes, ginger and indigo. Orange trees are planted and Garo oranges are of better quality. Several attempts have been made to grow potatoes which succeed very well in Khasi Hills, but success story of yield is not very satisfactory.

Next to rice most important crop cultivated is cotton which fetches much economic value. Certain tribes like the Abengs, Ganchings and Duals do not plant cotton due to the belief that cotton crop brings misfortune. The cotton is sold in Tura and border districts. During the cold season it is sold unginning but in March/April the article is ginned. Much of the cotton is sold to the traders, mostly from Kolkata. Even sizeable quantity of cotton is exported to Germany.

Lac is a good source of income for the Garos. Mostly traders from Kolkata bring the lacs produced in the Garo Hills. Lacs are also sold in the local hats. Although this lucrative product is grown, many Garos have reservations because they feel lac reared anywhere near the neighbourhood might hamper the growth of rice.

In the post Independence period the above shifting cultivation has been slowed down. Besides the Missionaries the

Government of India and various NGOs entered into the domain of Garo society and in order to safeguard the environment the people have been encouraged to adopt other means of cultivation of cash crops like nuts, betel nuts, rubber etc. As well as other means of sustainable agricultural practices.

Changes took place due to creation of Meghalaya state in 1971. Various options of professions opened up like medicine, engineering and the meritorious Garo students have chosen these fields. Besides, vocational institutions have been established for less meritorious boys and girls who are trained in various avocations.

During the period from Independence to the nineties of the last century there was not much scope profession wise due to lack of information. But all that has changed during the nineties due to Globalization. Today good numbers of Garos have joined in Government and non-Government jobs. There are Garo men and women in teaching jobs in school, college, university and in other educational institutions. Trade and commerce activities have grown up in the Garo dominated areas. It is reported that about 30000 Garo young men are employed in Dhaka metropolitan city and most of them are working in beauty parlour, EPZ industries, housekeeping, security personal, driving, NGO private service, garment industries. There are also quite a good a good number of Civil Service cadres in Bangladesh. One can find large number of Garo youth in Dimapur of Nagaland state as labourer on daily wage earning basis.

The Garos in Kamrup, Goalpara depend upon wet paddy cultivation like those of the Rabhas. They are labourious and strong bodied and engage themselves in various traders and other private sector industries. The womenfolk contribute themselves in petty trade in local huts. They bring to the weekly bazaars their products, mostly vegetables produced in their homestead lands. They bring

crabs, dried fish, chillies, pumpkins, guards etc. To the hats thereby contributing to the family income.

CHAPTER - III

SOCIAL ORGANISATION

Garos Divisions: The Garo social structure is split into eleven sub-divisions according to geographical setting with tangible variations in dialects, customs and beliefs and practices. The sub-divisions are A-beng, A We Atong, Chibok, Chisak, Dual, Gar, A Ganching, Matabeng, Matchi, Megan and Ruga. The Garos belonging to Abeng are most numerous and wide spread division. They occupy a large part of the Garo Hills. They are predominant in the whole of the West Garo Hills as far as the Bogai river. A small pocket is located in the South Garo Hills starting from Halwa Abeng to the boundary of the Khasi Hills and parts of Bangladesh.

A Wes inhabit the whole of Northern parts of the Garo Hills and along the Assam Meghalaya border from Kamrup district in the East to the West of Jinari river.

The Atongs are spread into the Simsang valley and the hills in the vicinity form Rites of Passage in the Garo Oral Literature Nangalbibra extending all the way to Bangladesh border along the course of the Simsang river.

The East Garo Hills are the abode of the Chisaks. Their habitations are spread from the Southern border of the A Wes in the North to Simsang river in the South and from the Western border of West Khasi Hills in the East to about 48 kilometers Westward.

The district capital of Williamnagar lies in the Matachi area. Immediately East of the Abengs in the upper valley of the Bogai river and extending Eastward almost to the Nitai river are the abode of the Chiboks. There exists a small colony of Duals immediately South of the Chisaks who have their villages on the banks of the Simsang river, and the hills close to the South bank of

the river. A majority of the Duals are found in the Mymansingh district of Bangladesh.

The Garo Ganchings live in the areas South of the Durama Range which extends all the way from Tura peak towards Siju and extends from Nitai river to the Simsang river. The Matabengs are found mostly in the valley of Simsang river. By their language and geographical distribution they are found to be a mingling of Abeng and Match groups.

The Matchis inhabit the central valley of the river Simsang to the West of the Duals and South of the A Wes and Southwards to the Northern slope of the Durama river. The Megams are also a sub-division of the tribe with a somewhat confusing lineage. A major part of this sub-division resides in West Khasi Hills where they are known as Lyngam. According to Palyfair they represent a hybrid fusion of the Garo and the Khasi. Their appearance and customs resembling the Garos and their language being classified as Khasi.

Megams are Garos but their language is Khasi. This mixing up developed over time to aid in communication and commerce. This kind of mixing is not rare where a number of people with different languages / dialects have to co-exist. An example would be the language called Nagamese which is a pidginized form of Assamese. Chiboks live in a village called Rugapara on the banks of Bogai river.

Playfair mentions about two more divisions of the Garos viz Kochu and Atiagra. He writes "In the North Western hills to the West of the Jinari river, there is a small division of the tribe called Kochu. These must not be confounded with the Kochs or the Atongs who are also known as Kochu." Though the Kochus share similar clan divisions, they consider themselves to be separate from the Garos. While the majority of the Garos have adopted

Christianity, the majority of the Kochus are Hindus. Of the other division Playfair mentions this "The Atiagras from another small and unimportant section of the Garo tribe. They live to the South of the Kochus and bear the same relationship to the Abengs that the Kochus have with the Awes." It present no mention of the Atigra division can be found. They have probably been assimilated into the larger sub-division of the Abengs.

Origin of Division: Playfair narrates the origin of divisions of the Garos "After the arrival of the Garos in the hills, there arose a line of very powerful rulers who practically made slaves of their people. Those rulers appointed certain tasks to the subjects, which becoming hereditary separated the performers from the rest of their fellow countrymen and eventually resulted in the whole tribe being divided into different division. The Atongs, for instance were told off as pickers of cotton; the Garos to carve out pig troughs the Kochus to prepare dried fish; and the Chisaks to collect edible bamboo shoots."

Clan (Katchis): Apart from the geographical divisions, the Garos are further sub-divided into various exogamous sects. The main ones Sangma and Marak are distributed throughout the divisions, irrespective of their differences. Another sect which is mainly confined to the Awe is the Momin but now they have spread all over Garo Hills due to inter marriage and as office workers, business activities etc.

Two more minor clans that exist are Shira and Areng. Playfair mentioned another sect called Ebang who were originally Momin and have probably assimilated back to the mother clan. This could probably be the reason why it is now nonexistent today.

The last sub-division of the tribe is the Machong. In the

written form the Garos indicate as an initial before writing the surname Sangma or Marak etc. Since the exogamous sects are large, these clans further sub-divided into divisions of kinship. While Sangma and Marak have distinct clan names, Momins shares some clan names with both Sangma and Marak. All the clans of Areng are Sangma in some areas and Shira has only one clan i.e. Dalbot which are also Sangma in certain places giving rise to the theory that both the Areng and Shira sects are probably Sangma in origin and due to whatever circumstances became the clans, they are today.

The origin of the Machang in many cases is totemistic. In others it is found on a popular folk tale and in yet others the motherhood has adopted the name of a stream or hill where its members settled. Thus Rangsan machang of the Marak katchi has for totem the bear. The Naringra Dokru machang of the Marak katchi derives its name from the fact that grandmother of the clan as the Garo term. Their ancestress was a very rich old woman, who, for the sake of her wealth was carried off in a Kok or basket.

Property and Inheritance: There are two types of property - private and community. Homestead, personal dress and ornaments, cooking utensils, furniture, weapon, agricultural implements are included in the private category while agricultural land pasture, Jhum sites are included in the second category.

According to Garo customary rules of inheritance all private properties belong to the mother and those can be inherited by the daughters. The community property cannot be inherited which is common property of the Nokma (village headman). All the inhabitants of a village are entitled to cultivate land they require "Land is subject to the wife of the Nokma or headman of each village. The Nokma, however, is always thought of and

spoken of as proprietor. Land may be and frequently is, sold by a Nokma, of course, with the permission of his wife and her Machang in motherhood" (Playfair). "As the Garos are matrilineal and matriarchal, property once in a motherhood cannot pass out of it. A woman's children are all of her Machang and therefore it might appear that her son would satisfy the rule, but he must marry a girl of another clan and his children would be of their mother's sept so that, if he inherited his mother's property, it would pass of he Machang in the second generation. The daughter must therefore inherit and her daughter after her or failing issue, another woman of the clan is appointed by some of its members "(Playfair -71-72).

Family:

Family forms the basic, fundamental unit of the Garo society. Husband, wife and unmarried children generally constitute an average family. Married daughters with their husbands may live in mother's family. Most of the families are matrilocal i.e. after marriage the bride groom comes to reside in the house of bride's mother.

Though mother in the supreme command in a Garo family, the father also bears responsibility for providing subsistence of the family members. Division of labour is maintained in a Garo family. For procuring the source of subsistence, males are held responsible while the females engage themselves in duties like cooking, rearing of children, fetching drinking water, collection of firewood, caring of pigs, fowls etc., caring of the aged persons, preparation of liquor etc.

Village

Administration: Administration of village affair is rested with the village council known as Laskar. The elderly persons constitute the council. The council settles civil and criminal disputes in a meeting

called Mella. The council holds meeting in the house of the accused, the powers of the council do not exceed inflicting fines and awarding compensation to injured parties.

Formerly the council took recourse to ordeal. There were ordeal of two kinds viz. Ordeal of hot iron and ordeal of boiling water. In the first case a red hot iron piece is brought and the offender is asked to grasp the hot iron, If he is not burnt he is declared not guilty of the offence. In the second ordeal an egg is placed in a deep pot of boiling water and the person whose veracity is to be tested is asked to plunge his hand and pick up the egg. If the person is unharmed by the boiling water he is declared as unguilty.

Oath taking is also resorted to find out true or false of a statement allegedly charged for an offence. The suspected offender is tied in a tree in a deep jungle infested by tiger for the whole night and if he is not killed by tiger he is flawless. Biting of tiger's tooth is another method to find out veracity of a man's alleged crime.

Marriage:

Garó marriage is strictly exogamous i.e. the husband and wife must belong to different clans and motherhood. Thus a Sangma boy cannot marry a Sangma girl or a Momin boy cannot marry a Momin girl. Matrilocal marriage is the prevailing practice. Monogamy is commonly practical by polygamy is not ruled out. Polygamy is resorted to with wife's younger sisters. A man may marry as many wives as he likes but three is usually the maximum. He may marry two sisters but he must marry the elder first. Before taking a second wife it is customary for a man to obtain permission of the first wife. A breach of this rule entitles her compensation. The chief wife is called Jik Mamung or Jik Mangma. Other wives are called Jik Gite.

Proposal of marriage must always come from the woman. The woman takes the help of her fathers, uncle or brother to bring about the alliance.

Widow
Remarriage: Among the Garos widow remarriage is socially approved. When there is no 'Nokrom' for a widow to marry, she is governed by the law of 'Akim' which lays down that a widow or widower may not marry again without the permission of the family of the deceased husband or wife and only to their respective motherhood. When a man marries his uncle's widow she is always Jik Mamung even he may have married his daughters before her.

Garos marriage ceremony is a simple affair entering round of omens by the village priest to ascertain whether the couple will be happy and prosperous or reverse.

Do'sia
(Marriage): Among the Akawe clan the priest (Kamal) takes two fowls, a cock and a hen, and strikes them with a piece of wood in presence of the members of bride and groom. The dead fowls are then examined by the priest regarding the manner of dying position. If the heads of the birds lie with their beaks pointing towards each other, the omen is considered as good. But if they lie with beaks apart, the couple will not lead a happy life.

The Abeng clan members also resort to seeking omen of the couple with the help of fowl and hen but with some variations.

The Nokmas, who commands respect due to his position of the head of the village, performs a slightly different function for seeking luck and success of his future son-in-law. A goat is killed and gall bladder is taken out. Should the gall bladder be full of liquid it is believed that the couple will have a peaceful and successful life.

The Christian converts, however observe the marriage

ceremony in the local church and they avoid the traditional worship.

After the religious ceremony there follows usual feasting, drinking and dancing which marks the end of the marriage.

Bride Price:

Among the Garos there is no system of bride price which is traced among various tribes of Assam and North East. Perhaps matrilineal social system has much to do in this respect. However a man may receive from his parents a sword, shield and spear and a cow or bull. At a man's death, his widow is expected to return the parents of the man whatever he may have received from them. In addition the widow must give to the parents of her deceased husband a small present which is fixed by custom at two gongs, two cloths and a sword (Playfair, P. 69-70).

Today the educated sections of the Garo do not prefer to stick to the age old practice. The acculturation process is gaining ground. Besides the utility of the traditional items like gong, gourd etc. is diminishing and these items, by and large are becoming rare.

A widow may refuse to marry her husband's nephew and marries another man; the nephew may claim compensation from both of them.

Divorce:

In the Garo society divorce is rare but *divorcé*, if any case arises, may be adjudicated by the village council. The council at first makes an enquiry about the cause of separation. Formerly the council adopted the following method to give effect to divorce. The husband and wife were required to take some dust in their hands in presence of the village elders and to swear by *Mane*, the earth to have no dealings with nor to claim anything from each other in future. A priest is employed to supervise who strikes a

tree with a chopper and calls upon it (as a son of the earth) to act as witness to the oath. The above system is no more in vogue. Now a days the injured party seek redress in court or applies to the Laskar for compensation as well as dissolution of marriage. Generally divorce is allowed when the husband and wife either and separation is by mutual consent or whom either party is guilty of adultery or either the husband or the wife refuses to work for the support of the household.

Kinship: Garo kinship is mostly classificatory. Unlike the descriptive type and terms of reference. Thus a common term is used for father, father's brothers, mother's sister's husband, Father's sister's husband. Similarly the term applied to address mother is being used to address all the female relatives in the status of mother. Cousins of same sex have a common term both for term of address and term of reference.

Taknonymy: The Garos use technonymy to address and refer to an elderly person. According to this custom a parent takes the name of his or her child, with an affix meaning father or mother. A man is not usually called by his own name if he is the father of a child. Should there be only one child and should that child die, the parents would be known for a time as Memangpa and Memangma, the father and mother of a ghost.

The head of a village is looked upon as the father of the community and is spoken as Padot and his wife as Nadot.

Hunting: The Garos resort to occasional hunting especially in the agricultural off season. Occasional hunting is carried on with various traps of which pit fall and transfixing traps are common. Bow and arrows are also used in hunting.

Fishing:

Fishing by poisoning, by implements and also by traps (Nagil) is carried on by the Garos by both men and women. The fishing activity is restricted to rainy season when fields, streams, and beels are filled with water. Most fish are caught when the floods subside. The common fishing trap (Nagil) is made of bamboo. 'Chekwi' is another trap made of bamboo 6' to 7' long. They also catch fish with the help of nets. Generally nets are used in rivers when the current is not very swift. Spears made of bamboos are also used occasionally.

CHAPTER - IV

RELIGIOUS BELIEFS AND PRACTICES

Christianity and the Garos As early as 1847 the American Baptist Board entered into the domain of the Garos first by establishing a school at Goalpara where two of the first Garo converts Ramke Watre Momin and Omed Watre Momin were admitted. This was the beginning. The Catholic Mission expanded its activities and towards the sixties of the last century the Mission has 11 full fledged Mission stations and 9 convents spread over different areas of Garo Hills. The Mission maintains medical missionaries in Rajabala and Mandipathar. It maintains 60 private schools and 3 high schools. Making Tura, the headquarter of Garo Hills, the Mission it a Diocese in 1973 and spread of Christianity among the Garos reached to a new high 7 (Kar, PC 108, 109).

Revival of Animism and "Songsarek" Although Christianity spread into the Garo society in a big way, quite a good number of Garo villages have had been able to maintain their traditional animistic way of life. Today a revival process is going on to re-establish and safeguard the traditional beliefs and practices which the revivalist group Rishi Jilma terms as 'Songsarek'. In the year 2003 a group called Rishi Jilma took the responsibility of preserving the traditional religion under the banner Songsarek. The group is currently active in about five hundred villages in and around Garo Hills.

It is relevant here to present in a nutshell regarding the traditional practices of religious beliefs and practices of the Garos. They have a Catholic propensity in the belief of presence of malevolent and benevolent deities and spirit who control the destinies of a man from birth to death. In order to appease the deities and spirits the Garos perform various religious ceremonies.

Following are the spirits.

1. Tatara Rabuga is the creator at whose command the world was created by two lesser spirits named Nostu Napantu and Machi.
2. The Chorabudi is a benevolent spirit who protects crops.
3. Nostu Nopantu is the creator.
4. Saljong is the God of fertility.
5. Geora is prayed for health and illness after prolonged illness.
6. Kalkame keeps the villagers safe from forest and natural calamities.
7. Susima is the giver of riches.
8. Nawang is a malevolent deity who causes diseases.

Besides the individual ceremonies to appease the spirits, the Garos observe community worships like Asongtata once in a year. Sacrifice of goat is essential for this ceremony.

Offerings to the ancestor spirits: The Garos offer food items to the ancestors in their funeral observances. They carve out memorial post and erect temporary shrines for the temporary sculpture of the bones.

Asanang Wangala: The Christian converts scrupulously avoid such worshipping of spirits. Garo festivals are very much interrelated with agricultural operations. The most important festival is the Wangala celebrated in October or November. It is the thanksgiving occasion to Saljong the deity who provides with nature's bounty and ensures a happy and peaceful life. The main feature of the festival is Wangala Asanang held in Tura headquarter of West Garo Hills district in October and November where one hundred drums are played. All the villagers especially the younger ones gather at Asanang and celebrate Wangala with great enthusiasm. The girls known as Nomil and young man, Pante attend the festival wearing

their colourful dresses. The Pantes beat a kind of long drum called Dama in groups. Bamboo flutes are played to enhance the rhythm of dance. The Nomils dance to the tune of Dama in a circle while singing folk songs depicting Garo day to day life, God's blessings, beauty of nature, day to day struggles, romance and human aspirations. The songs, dances, drum beatings surcharge the whole atmosphere with joy.

Garo festivals are mostly dance centric although use of local alcohol cannot be ruled out. Playfair (P-54) observes, "If anything can be said to be the tribal amusement of the Garos, I think it must be dancing, for that accompanied by drinking appear to form very prominent feature of every social function as well as religious ceremony."

Dhaka - As already mentioned the Garos are spread as far as the
Wangala: Bangladesh and it is learnt that Dhaka, capital city of Bangladesh has as many as thirty thousand Garos in various professions. Like the Rongali Bihu (Bihu dances popularly called) becomes the pride of Assam, the Garos too consider the Wangala dance as a prestigious symbol of Garo nationality. Hence the Garos of Dhaka celebrate the Wangala festival every year as a thanksgiving to the creator. The Dhaka festival was first started in 1994 by the leadership of Fr. Commillus Rema, a professor of National Major Seminary. Nokma committee was formed and the first Kamal (priest) was Fr. Commillus Rema. The Committee included Albert Mankin, Tapan Marakm Premson Mrong and others. At least 15,000 Garos attended the first Dhaka Wangala. At present the Garos celebrate three Wangalas in Dhaka city in Botomly, Gulshan and Banani.

The Nokma of Wangala plays an important role who is elected every year for the celebration. He presides over the

Wangala feast. The Christian Garos are patronising this traditional dance festival in a big way. In 2014 the Dhaka Wangala was a grand affair where 15,000 Garos attended. The Christian and traditional mingle culture Wangala bring together all the Garos to a common platform for worship and thanksgiving of God. One hundred drums Wangala festival now becomes popular among the Garos of Ranikhang, Durgapur, Netrokona of Bangladesh.

The traditional cultures of the Garos are fast disappearing in some areas due to lack of practice. Due to expansion of education among the youths, they could not spare time for nurturing the traditional dance forms.

Christmas: When discussion is held regarding festivals of the Garos, the Christmas celebration of Tura cannot go unnoticed. Although Christmas is a religious celebration, the month of December is great season for celebration in Garo Hills. In the first week of December, the town of Tura and all other smaller towns are illuminated with electric lights. The celebration featured by worship, dance, merry making, grand fest goes on till 10th January. People from various religions and sections take part in Christmas celebration.

Annual Winter Festival - AHAIA In order to bring the Garo culture to the outside world this modern festival, conceptualised in 2008 aims to promote and brand the hitherto closed region as a tourist destination vis-a-vis giving an opportunity to the people to showcase their skill and expertise. In three day festival forms a gala event with carnival, cultural show, food festival, rock concert, wine festival, angling competition, ethnic war competition, children's fancy dress, DJ nite, exhibition, traditional games etc. The Tourist Department initiates this festival to create a resurgent Garo society.

It is relevant to mention some of the traditional dances and

religious festivals as experienced by Playfair who delved deep into the Garo culture centuries ago.

Grika Dance: The Garos had a glorious past in respect of hunting (which now of course is obsolete). The post hunting dance was resorted to by the men returning victorious. The men usually dance with sword and shield in their hands. During dance they make wild cries like 'Kai Kai'. The dancers recount their deeds of valour to the on lookers.

Genna Dance: This dancing occasion is restricted to Nokmas or headman and the headman's principal wife (Jik Mamung) which is observed when a Nokma assumes the elbow rings that marks the position he holds. The Kamal (priest) presides over the ceremony where Nokmas of neighbouring villages are invited to witness the occasion. After the formal elbow ring ceremony. Dancing starts where only Nokmas take part.

CHAPTER - V

POLITICAL LIFE

From Traditional Akhing Politics to Autonomous District Council of the Garos: The British authority, after annexation of Garo Hills, found the Garos divided into large number of mentally independent Akhings did not possess ownership, power and right of management because ownership was with the Maharis (consanguineous unit) a lineage group, yet in respect of ownership every household had usufructuary rights over Akhing resources. Females got the right of inheritance while the males were entrusted with right of administration and management. The principal female member of the seniormost household inherits the Akhing and her husband becomes the Chief of the Akhing and its custodian and administrator. The chief woman carries the inheritance on behalf of her 'Prahari' in which her 'Chra' (male matri relation) holds the focus of power. The Nokma is entrusted with managerial power as the husband of the female of the Akhing owning lineage. In this way the Garos maintained a centralising force in the institution of Nokma.

The whole Garo settlements of the hills were thus composed of a cluster of Akhing politics led by Nokmas under the centralising force of Akim. "An Akhing Nokma has always a reference to the seniormost household of the Akhing, a territorial base, a number of socio-religious privileges and preferences and to a leadership over an area. Nokmanship right be subjected to the lineage cleavage, but in an Akhing two lineage groups would be at least necessary to form the family, household and then a village or Akhing. In course of time all the households came to be inter connected by consanguinal and affinal relation. The principle of reciprocity and of 'Kim' also brought in habitual obedience to the Nokma authority." (Kar; 23-24), A crude type of democratic system was in

force, as the Garo polity was an Akim regulated Akhim policy.

Local Self Government under the British:

After annexation of Garo Hills by the British, the administration appointed a local officer with the designation of Garo Sarbakar to collect the tributes and revenues from the tribal chiefs. Another officer with designation of "Laskar" was also created for the settlement of disputes and maintenance of order among the warring clans of the Garos. For discharging their duties the officers received presents from the authority. In the plains areas the Laskars used to receive concession on the total collection of revenues. A Laskar was in charge of several Nokma. Akhings or clan chiefs. In 1885 the office of Zimmadar was created to replace the Laskar, who had the authority of a rural police, a collector as well as a Magistrate. Lt. W. J. Williamson, the first Deputy Commissioner changed the Zimmadari system and instead appointed two officers - Laskar as Magistrate and Collector of revenues and Sardar as rural police. In the plains are Gaonburas were appointed as arbitrator of disputes and as a rural police.

'Garo Hills District Fund' Committee:

The British Government in 1915 created the Garo Hills district Fund Committee with nine members - six ex-officio and three local appointed by the Deputy Commissioner. The Committee was in charge of creating a fund from surplus receipts from pounds, receipts from schools and hospitals and bazzars or hats, rent from buildings and other institutions. This was implemented in plains areas.

Tura Fund (Hills District Fund Committee):

In the hills a Tura Fund Committee was raised for municipal administration of Tura town and also for construction of roads, water supply etc. The above two Committees were constituted to provide some kind of local self Government for the people.

Post Independence Pattern and Sixth Schedule: The Garo tribal leaders were not happy with the British administration and they were further apprehensive of domination by plains leaders as well as land grabbing plains dwellers. The hill leaders were anxious to maintain a system of self governing institutions. The popular Government therefore constituted a sub-committee to study the demands of hill leaders under the chairmanship of Gopinath Bordoloi. On the recommendation of the sub-committee the founding fathers of the Constitution arranged certain measures of autonomy in the administration of hill areas accordingly provisions were made in the Sixth Schedule for protecting the people of hill areas from the alleged domination of the more advanced sections of plains. Thus a sort of regional autonomy has emerged to safeguard the ways of life of hill tribe so that these people can participate in the political system of the country as well as create an atmosphere to develop themselves according to their genius. In 1952 the administration of Garo Hills district (later became a part of Meghalaya State) came under the jurisdiction of Autonomous Council in respect of those subjects that had been earmarked for the Sixth Schedule areas.

Autonomous District Councils: The Autonomous District Council became a miniature state government having legislative, executive and judicial organs of its own. The Garo Hills district Council consists of 22 elected and 2 nominated members. But under the Assam Reorganisation (Meghalaya) Act 1969 the Garo Hills District Council have 30 members out of whom 4 shall be nominated by the Governor of Meghalaya. The District Council is both an administrative and legislative body and it has powers to legislate on subjects allotted under the Sixth Schedule. It has a Chairman and a Deputy Chairman. The District Council has such executive powers as are

necessary for good administration of the district except certain subjects like law and order, public health and hygiene and judicial coverage of certain spheres. Thus the aspirations of the Garos for a self rule has been ascertained which heralds a new lease of life from the traditional Akhing pattern to modern system of administration.

CHAPTER - VI

rites and rituals

Death and Disposal of Dead and Attendant Ceremonies: The Garos belief in the immediately of soul and life hereafter. They belief in spirits and after death the spirit goes to Mangru Mangram, the abode of the spirits. This Mangru Mangram is the gateway and after death all must pass through it.

Cremation is the rule but some cases like a person afflicted with leper and persons killed by wild animals are buried.

Dead bodies of both men and women are washed with undiluted liquor if the deceased is a Nokma or a rich person. The poor persons are washed with water. A rich man is placed upon rows of rangs and gangs, if he possesses such items while the dead bodies of poor man or woman is placed over a bamboo mat. A rupee is placed in each hand of the dead for the expenses of the journey which the spirits of the deceased is taking to Mangru Mangram. A chicken (cock for woman, hen for man) is tied to the big toe of either the right or left foot with a long rope so that it can move about on the floor. A small basket filled with uncooked rice is placed on the dead person's head. An egg and some cock's tail feathers are in the basket. A small basket with uncooked rice is also placed on the foot for the chicken to eat. A pot of liquor is placed behind the head of the corpse. Lastly cooked rice is placed near the head on a plantain leaf.

The dead person's valuable properties such as ornaments, clothes etc. Are then hung around the dead body. The body is kept in this position for two days and a night and is cremated on the second night. Before taking the dead body to cremation place a preparatory ceremony is performed. The relations of the dead go in procession from the house of the dead to that of his mother. A cotton rope is used to connect both the housed. The Abengs have

slight difference in this matter. The relatives having placed the dead body on pyre march in procession round it, the nearest relation holding a bunch of cock's feathers in his hand. They then march to the house of the deceased's mother and place the feathers on the 'Kima' or memorial post. The meaning of the ceremony is that the departed spirit will one day return to earth and if nothing is done to mark the home; it may lose its way.

As soon as the preparatory ceremony comes to an end, the dead body is taken out and placed upon a pyre called Ganchi. A bull is kept tethered to a post near the cremation ground and when the dead body is completely burned, the same is slaughtered, so that its spirit may accompany the dead person and be of service in the next world. When the cremation is completed the, bones that remains are carefully collected and kept at the Maljari post of the deceased's house. A daily offering of rice is made to the bones until the final ceremony has been performed.

After two months from the cremation a final ceremony is observed. Preparations are made much in advance as this is a gala affair with sumptuous feast and dancing. The bones of the deceased person are disposed during the occasion.

PART-B

Language , Dialect , Literature, Folklore and Education Among the Garos

CHAPTER - VII

GARO LANGUAGE

Mande Kushik The Garos call the language as 'Mande Kusik' i.e. language of
or Achik the men or 'Achik Kusik' i.e. language of the hill men. Garo is the
Kusik (Garo language of majority community of the Garo hill districts of
Language): Meghalaya and is one of the Bodo group of Sino-Tibetan languages.

This has been corroborated by the great linguist Grierson in his historic survey of the Assam Burma branch of the Tibeto Burma sub-family of India. Dr. Robina Burling observed, "Garo along with other Bod languages is related eventually to most of the Assamese hill languages and to Tibetan and Burmese languages and form a well defined group linguistically, with the possible exception of the rather obscure branch called Chutia, the Bodo languages can be readily classified under the headings, Garo, Koch and Bodo proper."

That the Garos and Bodo languages had close affinity in the distant past could be ascertained from the joint study of P. C. Bhattacharjya (whose study on the Bodo language is a trend setter) and R. Burling. The two languages were separated about two thousand years ago. The study further indicated that the language of Koch branched off from Garo and Bodo much before that period (Lexicon Statistic dating Bodo-Garo linguistic separation by Bhattacharjya and Burling, in *Glaimpse of Garo* by P. C. Kar, P 141).

The Boro-Garo branch of Tibeto-Burman has been clearly mentioned by in of Vol. III, No. II George Grierson's *Linguistic Survey of India* (1903 publication). This volume was devoted to the "Bodo, Naga, & Kachin" languages and it included a map, "Bodo Group," that is still the best map of these languages. Even the subgrouping within the Boro-Garo branch has also clearly shown.

The languages that are presumed to belong to the Boro-Garo group are related to one other.

Garo and Koch group of languages is believed to include the nearly extinct languages of Cooch Behar of Bengal, languages of Rabhas and different divisions of the Kochas of Garo hills. Dr. Burling further observes that the Koch group also includes 'Atong' which is spoken by a group of people of Garo hills generally reckoned by themselves and other Garos to be Garo but whose dialect is not mutually intelligible with Garo proper. Ruga is also another such divergent Garo dialect like Atong, but is under heavy influence of Garo proper." (P. C. Kar, P 142-143).

As early as 1903 Grierson included Garo / 'A'chikku' in the Bodo group consisting of Boro, Dimasa, Rabha, Koch Sonowal Kachari, Tiwa, Deori, Kokborok, Mech and others in his Linguistic Survey India. Reputed researchers on the Garos Chatterjee (1974), Benedict (1972), Robbins Burling (2007) and Van Driem (2007) have corroborated Grierson's survey.

The Linguistic Survey of India considered A-We as the standard variety of Garo language, A-beng, the variety of Garo spoken in Cooch Behar and Jalpaiguri, Atong variety in Kamrup and Ruga variety among various languages of Boro group. Playfair (1909) found eleven dialects prevalent among the Garos viz. A-We, Chisak, Abeng, Matabeng, Matchi, Dual, Gara-Ganching, Atong, Chibok, Ruga and Megam. The last one in this list i.e. Megam also called Lyngugam, in Khasi hills spoken on the borders between East Garo Hills and West Khasi Hills has much similarity with Khasi, although Garo is spoken as mixed language/

Bampfylde's Views of Garo Language: Bampfylde Fuller in his book the Garos observes, "The Garos are of /the stock known as the Tibeto Barman, which drifted into Eastern India and Burma across the plateau of Tibet. Their language still retains some similarity with Tibetan; and some of their ideas such as the sentimental value they attach to Garos, are identical with those prevailing in Tibetan villages. It is more curious still that their language in its construction and in a few survivals of vocabulary, should show traces of affinity with Turkish, supporting the theory that from some spots of Central Asia, a vast migration was impelled possibly by growing scarcity of rainfall and that from some of the wandering hordes are descended people which now occupy Burma and a great part of Assam".

Grierson;s view on Garo Language: In her book 'Influence of English on Garo Poetry' Caroline R. Marak ³¹ cited from G. A. Grierson's Linguistic Survey of India ³² thus; like many Tibeto Burman languages, Garo is a true agglutinative language that is simple; monosyllabic words are incorporated to form a compound word to express compound ideas. Prefixes, suffixes and infixes attached to the rest words denote the relationship of a word to others in a sentence and modify the meaning of words. Some of the affixes are capable of being used as words independent meaning. In some compound words such as micron (eye) the original component parts are becoming unrecognisable as individual words. Changes in pronunciation and in accuracies in spelling have been responsible for obscuring the component words."

Garos and Khasi Languages Intermixed: Dr. Grierson opined that besides the above mentioned ten Garo language speeches, there is a group called Megam found among the Garo Khasi border areas which he preferred to call as a branch of Khasi language as it is mostly unintelligible to the Garos,

the language being a fusion of Garo and Khasi language. According to B. R. Burling the Garo language speeches could be classified into two broad divisions viz. Abengs mostly spoken in the Western Garo Hills and Achiks spoken in the rest of the Garo inhabited areas except the areas inhabited by Atongs and Ruags. The Chisak and Awe are more extensive and in the later stage of written status they became the common language of Tura, the headquarter of Garo hills.

American Baptist Missionaries and Garo Language: The American Baptist Missionary was the fore runner of creating a written status of the Garo language. Details about their contribution to Garo written language would be draft and in subhead Garo literature.

The Missionary coming mainly for expanding Christianity accepted the prevalent education problem of the Garo hills during the last decades of the nineteenth century. They based the orthography upon the dialect of the North Eastern corner of the Garo hills. The North Eastern dialect on which the written language is based is called A-We. The dialect that covers the Western part of the Garo hills is known as Abeng or Ambeng. Matchi, Chisak and Dual dialect speakers are found in the central and Southern part of the district. It may be mentioned that the greater linguistic Garo society makes no difference leading to fragmentation and there is amity and good neighbourliness among different dialect speakers.

The American Baptist Missionary got full support from the Government as well as the Asiatic Society of Bengal. Rev. William Robinson, an education officer under the colonial government prepared a grammar of the Garo language, at least from grammatical point of views. This was no doubt a pathfinder on Garo language but much remained to be done on Garo linguistics. Efforts to give a status to the language, John Elliot published the

Garó vocabularies. Elliot was the Commissioner at Dacca during 1788-89 who came to Garó hills on deputation.

Another contributors towards Garó language were W. W. Hunter (A Comparative Dictionary of Languages of India and High Asia); Mr. Miles Bronson (Phrases in English and Garó, 1868); W. J. William (A Vocabulary of the Garó and Koch Dialects, 1869); Rev. T. T. Keith (Dictionary of Garó Languages, 1873); E. G. Phillips (Outline Grammar of the Garó Language); Robbins Burling (A Garó Grammar).

Among the early Missionaries, mention may be made of Francis Hamilton who published the "Account of the District of Zila of Rangpur" in 1800 A.D. In respect of contribution towards literature more will be dealt in the literature subhead.

Orthography
/ Glottal:

Originally the Missionaries published works on Garos in Bengali script. But they later on felt that Roman script would be more convenient for all aspects of writing, typing, printing and publishing. Hence during 1892-1902 the Missionaries opted for Roman script. Their first attempt was to introduce the Garó language materials among the A'chik people. Phonemic spelling adjusted well in the Achik language. Similarly glottal stop method was also well adjusted into the script. The representation of the glottal stop by a dot (.) was a modification made by the early Missionaries to adapt the Roman script to the needs demanded by the phonology of Garó. The symbol was given in reka 'hard' and it is known by the name even today. The problem of glottal stop arose during representation of Roman scripts into Garó language due to mispronunciation as the Missionaries were not familiar with the Garó language. In case of a name the Garos have had various terms like Biming and Bimung. The misspelling led to mispronunciation. On the other hand ring (boat) is spelt as ring retaining the vowel

sound without any change. The second person plural spelt as Na-Simang is mispronounced as Na-S-Mang although the syllables break up should have been Na-Sim-Ang. Thus the central high unsounded vowel became a problem. Besides phonemic spellings do not accommodate the tone of the language. There are glottal stops in the syllable in many words. Thus Bi'a meaning he/she/it and Bia (.) to ask or pray signifies phonemic carrying different meanings. Similarly words like Kang-a (to claim), Kanga (to construct) and Kang a (to bar the door) are phonemic.

Phonology:

The Roman orthography designed and implemented by the Missionaries brought tangible changes into the Garo language and literature. Burling (1961) wrote, "After a period of ethnographic fieldwork I wrote a somewhat amateurish grammar and in order to ease comparison with other publications I will stay close to the conventional spellings. Thus I write Ch and Ng where Z and N would be more conventional among linguists and I write P T K where Ph, Th and Kh would be more accurate phonetically. I even use the apostrophe rather than for glottal stop, because Garos themselves use either an apostrophe or raised dot when they write it. A glottal stop never occurs in the final syllable of a Garo word and whenever a glottal threatens to appear as work final, an echo vowel is inserted that protects it. The phonetic nature and phonological function of the different sounds of Awe can be divided into two major groups i.e. consonants and vowels. There are altogether 18 consonants phonetics including the two semi-vowel w & J. 6 vowels and few diphthongs. The glottal stop commonly known as 'Raka' in Garo plays a very important role. Words with some spellings will change their meaning if the glottal stop as added to a word - Chings - we, Ching'a - bright.

Morphology

Tibeto Burman languages have agglutinating features i.e.

words are bifurcated into separate segments with separate grammatical functions. Most of the morphemes of the Garo are mono-syllabic, but there are some words which appear to be two morphemes like milk-ron meaning eye ball; milk-chip meaning eye close; milk-chi meaning eye water; me-dik meaning rice pot etc. These may be characterised as compound words.

The Garo language has agglutinating as well as inflectional features. It has a large number of inflectional morphemes that express grammatical relationships such as number, tense case, but the morphemes in the words occur in a linear sequence and can be readily segmented into their constituent morpho. The morphology of the language is predominantly agglutinative; though there are features of inflection as well and the roots are mainly monosyllabic but there are some which appear to be two syllable morphemes.

Words in Garo can be partitioned into four general classes, as per the sorts of morphemes which shape them. These four classes can be labelled as:

1. Nouns or Noun phrases whose head word is a noun, which may take a characteristic set of suffixes.
2. Verbs or verb phrases....
3. Numerals consisting such as sak-sa - one person, rong-sa - one round thing.
4. Particles which are all words composed of single morphemes which cannot enter into any morphological constructions. They do not take any affixes.

The regular word order is S.O.V (Subject Object Verb) though sometimes they may be reversed. Tense and case can be identified by adding suffixes to the root word. It is also rich in numerals and classifiers. Unlike all its cognates, A'Chik appear to lack tone as a

contrastive lexical feature as stated by Robbins Burling, but an in-depth study of all the varieties of A'Chik language is needed in this regard.

Numerals in A'Chik can be generally divided into basic and derived. Basic numerals include terms one to ten. From eleven to 19 basic numerals are supplied to 'Chi' (- king is deleted) as chi sa, chigni, chi gittam etc. (eleven, twelve, thirteen).

Likewise numbers are counted by suffixing the basic numerals. From 100 to 999 the word 'ritchasa' occurs freely without any suffixation i.e. while counting the numbers follow it as ritchasa - sa, ritchasa - sotbri etc.

Derived numerals - Counting done in multiples of twenty based on basic numerals eubi - bits a root + root compound structure. Eg. Kolchanggni 'two times twenty' kol - changdoli -six times twenty'.

Classifiers - Nouns which can be counted must have a classifier thereby give implicit classification to all that can be counted. Classifiers in A'Chik are bound morphemes i.e. they are always followed by a quantifier as kok-sa one basket, teng'sa one piece and so on.

CHARACTERISTIC FEATURE OF GARO LANGUAGE

Articles: Any language for its recognition requires to possess the grammatical features. In the Garo language there are no articles.

Noun: Garo language has no grammatical gender. Sex is indicated by special words in the case of human beings and by adding words for male and female in the case of lower animals. For example -

Me-asa meaning man

Me-chik, woman

Do-Bipa, cock

Do-Bima, hen

The plural number is formed by addition of the suffixes like rang, drang, mang etc. To the singular number. It is almost similar like other Tibeto Burman languages. When an adjective follows a noun, suffixes are added to it and not to the noun.

For example Matchu - an ox, matchurang - oxen. When numeral adjectives accompany the nouns, the above mentioned plural ending words are omitted eg. Mande - Salbri i.e. four men. When other adjectives accompany a noun or when two or more nouns are in conjunction, the last word only takes the plural ending eg. Dala Matchurang - large cattle, Dobok Aro Matchurang - the goats and the cattle.

Adjective: Adjectives in the Garo language may precede or follow the nouns. If they precede the noun they take plural endings. If one or more follow the noun, the ending is placed on the last adjective and not on the nouns.

Comparative Degree: The comparative degree is denoted by affixing the word 'Bate' then to the dative case of the word with which comparison is made and adding the word Bata more to the adjective.

Superlative Degree: The superlative degree is expressed by pulling the word Pilak before the noun with which comparison is made.

Numerals: Cardinal numbers always follow the nouns. The numerals are:

1	Sa	6	Dok
2	Gui	7	Sui
3	Gitam	8	Chet
4	Bri	9	Sku
5	Bonga	10	Chikung

From eleven to nineteen the numbers are formed by adding the above numerals to the first syllable of the word. For example for 11 the word is Chisa, for twelve Chigui and so on. The remaining numerals up to one hundred are multiple of ten. The ordinals are formed by ending Gipa to the cardinal numbers.

Numeral Prefixes: While using numbers certain particles are always prefixed to them to classify the subjects referred to. For example Mande Sakbri - four men; Tanaka Gong Chet - eight rupees. Words expressing times are followed by a simple numeral eg. Sal Bri - four days.

Personal Pronouns: The personal pronouns are:

	<u>Singular</u>		<u>Plural</u>
Anga	- I	Singa Anching	- we
Naa	- you	Na Simang	- You
Ua	- he	Ua Mang	

Ua Rang - They

The reflexive pronouns

<u>Singular</u>		<u>Plural</u>	
Atangan	- myself	Atangtangan	- ourselves
	yourself		yourself
	himself	Atangmang	- themselves
	herself		
	itself		

Interrogative pronouns:

<u>Singular</u>		<u>Plural</u>	
Sr/Sawa	- Who?	Sarang	- Who?
Mai'	- What?	Mairang	- What?
Badia	- Which?	Badiarang	- Which?

Relative Pronoun: As a matter of fact the Garo language has no relative pronoun. But there are two words borrowed from Bengali. The are Je in singular and Jerang in plural.

Adjective Pronoun: Demonstrative pronoun:

	<u>Singular</u>		<u>Plural</u>	
Ia	- this	Iarang,	Iamang,	
		Indrang		- these
Ua	- that	Uarang,	Uamang,	
		Uadrang		- those

Indefinite Pronoun: The Garos have quite a good number of indefinite pronouns, such as:

Saoba - someone

Maiba	- something
O-Tisa	- a little
Banga	- much
Gipla	- another
Indita	- so much
Pilakam	- all

- Verbs: Verbs are substantive in Garo language. The word 'Dong' and 'Jnang' meaning to exist and 'Ogei' i.e. to be are used as verbs. The letter D may also be used as a copula. For example Scistred - it is good; Sok - a house, Sok d - it is a house. The principal word infact is treated as if it was a verbal root. Generally verbs do not change for number of persons. There is, hence, only same form for all numbers and persons of each tense. The various ideas are connected by mood and tense. In the present tense Ang Dok-d means I beat; present definite Dng-d, Dokossg, Dngd- dok Dong d i.e. I am beating; imperfect - Dngd-Dok-Sesg i.e I am beating; past tense, Dolt -A -Ad - I beat; past perfect - Della Dok - Ei - led i.e. I have beaten ; future - Dogil dok Gee - I shall beat; infinitive - Dok-nd - to beat; participle, conditional, Dok-a-de - if beating; verbal noun, active Dok-g-Poi - he who beats; passive - dok- gintio -who is beaten. The Garo languages possess passive verb, the intensive verb as well as negative verb.
- Mood - In the indicative mood the past tense has three ending words like Aha, Jak and Chim. These three words are used to signify indefinite past immediate past and remote past respectively. As regards future tense, the language has two different forms. The simple future ends in Gen and the immediate future ends with Nasia, Ginok and Gni.
- Indicative Mood:

Imperative Mood: The imperative mood the second person singular or plural is formed by the addition of partial Bo and the third person singular or plural by that of Chong to the root of verb. The interrogative much as Anga Ua Mandeko Okam – boma meaning (do you say to me) call that man? The participle Ne is added to the second person imperative possessing force of please as Re Angbone meaning please go away. Da added to the same from intensifies the command as Re Angboda meaning go away, I say.

Infinitive Mood: Infinitive mood ends in Na such as Dokna meaning to strike. The infinitive is sometime used as a first person imperative eg. Ango Dokna meaning let me strike. The past tense endings like Aha and Jek are added to the infinitive to denote purpose such Anga Doknaha meaning I have a mind to strike.

Verbal Noun: Verbal nouns are found in Garo language. These may also be used as adjectives. There are three endings for verbal nouns. For example Dokani – the striking, Dokgipa – the striker and Dokmin – that which has struck.

Negative Verbs: Negative verbs are formed by the addition of particle ja between the root and the tense ending. Similarly causal verbs are formed by inserting the particle at between the root and the tense ending.

Adverbs: There are adverbs of time, adverbs of place and adverbs of manner which has nothing about worthy for special notice Besides these, there exists a great many adverbial particles which are inserted between the stem and the endings of verbs and adjectives and are also used as affixes which modify the meaning of such words. Some of these are themselves verbal stems and the verbs

modified by them might perhaps be called compound verbs.

Prepositions: In the language the case endings take the place of prepositions. Prepositions are placed after the nouns.

Syntax: In a sentence there are three component parts i.e. subject, object and the verb. The verbs in the Garo language always comes last (playfair, P-150-154).

Compound Words: Like other Tibeto Burman languages, the Garo language too has compound words. For example Mik-Ron (Mik-gron) - eye ball i.e. the eye; Me-dik - rice pot, Mik-chi - eye water i.e. tear.

Robbins Burling in his article "The Stammbaum of Boro-Garo" has also mentioned some of the important characteristics of Boro-Garo languages , they are-

Syllable initial consonants It may be that no single linguistic feature is unique to Boro-Garo, but the overall assemblage of features does distinguish them from their more distantly related Tibeto-Burman kin. All the Boro-Garo languages have stops at the bilabial, apical and velar positions but at no others. Some have two manners of articulating stops (distinguished by voicing, or aspiration, or both), while others have three: voiceless aspirated, voiceless unaspirated, and voiced. All Boro-Garo languages have syllable initial *m* and *n* but unlike many T-B languages of the northeast, none has a third initial nasal. The Boro-Garo cognates of TB words with initial *n* usually have *n* instead. For example the PTB form for fish **s-nya* (Matisoff 2003: 606) is *na* in most Boro-Garo languages. Alternatively, the velar nasal may be maneuvered into syllable-final position, where it can escape the change to *n*. The root for the first

person singular pronoun in all Boro-Garo languages is *an*, whereas PTB had **na -y* (Matisoff 2003: 605). A selection from among *s, c, j, r, l, w, y, h* and several clusters usually complete the initials. The most common clusters are formed with *-r* or *-l*, but others *ilv.tur* sporadically as well.

Syllable final consonants Syllable final consonants are fewer in number than syllable initials in Boro-Garo languages, and they are generally limited to three unvoiced *ʃ*, and unreleased stops and three corresponding nasals, along with *r* or *l*. Only rarely do these languages have syllable final *s* except in a handful of borrowed words. Superficially, the Boro-Garo languages may seem to have rather complex medial clusters, but these can always be resolved into the final consonant of one syllable followed by the initial consonant cluster of the next. Garo *nikgrika* 'look at each other' for example, resolves to *nik-grik-a*, with the *-k* clearly belonging to the first syllable and the *gr-* to the second.

Vowels All Boro-Garo languages have the five vowels that are so common in the world's languages: *i, e, a, o, u*. Most also have a "sixth" vowel, which is always unrounded, but which varies from mid central to high back. This sixth vowel generally has a more restricted distribution than the other vowels. Sometimes it is found predominantly in open syllables, although, in Garo, it is found only in closed syllables. It occurs more often in non-final syllables than in the final syllable of a word. It may be weakly stressed and schwa-like, though in some languages, and in some circumstances, it can be very tense. In Dimasa, it is sometimes deleted completely, leaving behind quite complex clusters. In Garo, high-back unrounded vowels are in complementary distribution with high front unrounded *i*. Tiwa and Deuri do not have a sixth vowel at all. This sixth vowel has been variably transcribed as *a, au, or i* by

linguists. In local Romanization, it is sometimes written as *ii*. No known Boro-Garo language has more than six simple vowels, although a few diphthongs, most often *ai* and *au*, are found in all of them.

Tones

Most Boro-Garo languages for which we have reliable descriptions have a two-way tone contrast on monosyllables, but Dimasa appears to have more than two and Garo lacks tones entirely (Joseph and Burling 2008, 2009). Longer words sometimes have a two-way or three-way tone contrast, but each word, however long, usually has just one tone. This distinguishes Boro-Garo languages from many other Tibeto-Burman tone languages of the northeast and elsewhere, in which each syllable has its own tone. Garo is the only Boro-Garo language that is known to lack a tone contrast entirely, but Garo does have a contrast between a syllable final glottal stop and the absence of a glottal stop, which is cognate to the tone contrast of its sister languages. The highest tone in a language is generally characterized not only by high pitch, but also by glottal closure, and it is this high tone that is cognate to the Garo glottal stop.

CHAPTER-IX

GARO DIALECTS

Language spoken Areas: Following are Garo languages spoken areas of Meghalaya:

Name of Language	Areas where spoken
1 A-We	- Northern part of Garo Hills.
2 A-beng / Ambeng	- West Garo Hills.
3 Chibok	- Parts of West Garo and fringe areas of South Garo Hills.
4 Chisak	- East Garo Hills
5 Matchi	- East Garo Hills
6 Matabeng	- West Garo Hills
7 Atong	- South Garo Hills
8 Ruga	- South Garo Hills around Rangapara areas.
9 Gara-Ganching	- South Garo Hills
10 Dual	- Parts East, South and West Garo Hills.

Dialect Besides the above mentioned languages / dialects of the Garo hill districts, there are other language speakers like Koch, Hajong, Raht and Dalu which are cognate languages of the Garo. The West Garo Hills are also abode of Maon language of Tai / Thai origin. There are also quite a good number of Bengali, Nepali and Bihari language speakers in Garo hills mainly in the West Garo Hills district.

The most widespread type of dialectal differentiation is geographic. The speech of one area differs at last slightly from the other. Difference between neighbouring local dialect or varieties are usually small, but in travelling further in the same direction,

differences accumulate. The Garos living in different parts of the North Eastern region had a very little contact with each other in the early days. Due to difficult mountainous terrain, dense forest and rivers, the people could not keep in touch with each other. Therefore, though they belong to the same family, each group developed their own dialect. Each dialect bear strong resemblances to others except with slight variations in pronunciation, vocabulary, stress of intonation.

Some of the varieties of the Garo language are:

1. A-We - Spoken in the Northern parts of Garo hills and in the adjoining plains of Assam.
2. A-Beng & Mataneg in the Western parts of Garo hills.
3. Chibak is spoken in the West and fingers of South Garo Hills.
4. Matchi and Chisak in the East.
5. Atong - spoken in South Garo Hills.
6. Ruga - spoken in South Garo Hills.
7. Gara Ganching - is spoken in South Garo Hills.
8. Dual - spoken in parts of East, South and West Garo Hills.
9. Megan has been included as one of the varieties by Playfair (1909) in his book 'The Garos', but Grierson has clearly stated in his Linguistic Survey of India (1903) that linguistically they are more closer to the Khasis.

The Awe variety was first reduced to writing by the American Baptist Missionaries and till now this variety has been used for academic, official as well as religious purpose.

Chapter-X

FOLKLORE

Oral literature Traditionally, in all old cultures of the world, all the cultural material and traditions were transmitted orally from one generation to another. This oral transmission of cultural material is called oral tradition which includes folktales, sayings, ballads, songs or chants etc. Which is the verbal expression in societies where technologies of literacy, especially writing and print, are unfamiliar to most of the population.

Folklore: The lore of the people is as old as mankind. The term folklore was coined by William Thoms, a British antiquarian as early as 1846. Traditionally folklore is also known as folk literature. The myth, romantic stories, stories of migration novella, religious tale, folk tale, legend, joke, proverbs, folk songs chants are the major forms of the oral narratives genre which are transferred from generation to generation by words of mouth.

Story: Like other ethnic groups of the North Eastern part, the Garos too possess a wealth of folk literature. In each of the Garo socio-religious ceremonies appropriate song or story is recited bearing significance of the occasion. Mostly the priest recites the story rhythmically depicting the origin of the community, the acts of bravery of the leaders, moral stories representing natural objects, animals; stories of spirits both malevolent and benevolent etc. The stories in prose or songs in rhymes are usually in the spoken dialect. Some of the folk stories prevalent among the Garos are – Do'Kruni Kata (story of the dove); Dokua Ano Mesemi Kata (the story of the Bhimraj and the rat); Duramung Songdumung Dakrika (the fight between the Brahmaputra and the Tura hill); Matchaduni Katako Mesokani (the story of the Matchadus, the Matchadus used to visit the villages, having in the day time shapes

of man, but turning at night into tigers and killing cattle and goats); Do Maskimung Chini Ang Kemung Baksa Ripengkagrikani Kata (the story of the compact between the wagtail and the crab); Munini Kata (the story of the Muni plant).

Folk Songs:

The Garo songs sung in various occasions are shown below:

Kabe: This is a song of lamentation like the 'Uchemi' lamentation song of the Karbis sung the dead, during funeral and post funeral ceremonies.

Katta It is an epic poem about the two brothers Dikki and Bandi and their lady loves who are considered by the Garos as ideal man and woman or hero or heroine.

Doro: There are two types of Doros - sacred and secular. Secular Doros are sung in occasions like death of a respectable person's marriage ceremonies, social gathering or some such occasions while the sacred Doros are sung only during Wangala festivals. These songs are such in honour their like like Misi Saljong, the deity also provides the people with prosperity and wealth and Minima Kiri Rokkime, the God of paddy, fish etc.

Dani: This song, accompanied by dance to the tune of drums is sung immediately after the burning of incense at the headman's (Nokma) house by a small group of young men with their hands kept over one another's shoulders. The leader Dani Dokgipa sings the verse while the members of the group respond with 'Ho Ange'. The main theme of the song sung reveals the

origin of the great Wangala festival and how incense came to be offered to Misi Saljong for men's redemption.

Aje: It is sung during the leisure hours of the Wangala festival when relatives exchange pleasantries to each other. It is sung in rhythmic couplets to create fun or joke among the young men and women in a romantic mood.

The Garos living in Bangladesh belonging to Rugas, Chiboks, Duals, Atong and the Braks sing the folksong called 'Rere and Rarai' during the mangrva dance. The Rugas use a unique musical instrument, a long trumpet called Kal made of several pieces of bamboo tubes joined together. Atong, Ruga, Dual, Matchu, Chisak and Matabeng sing Chera and the epic poetry of Gangga and Rutha who are sisters called Jingjangmani - A song, the country of the mother of Jingjang.

The Chera folksong originated from the Gara-Gan-Ching. The dancers sing the Chera to the tune of Dimchrang, a flat musical instrument made of bamboo and cane. The Atongs sing Gonda and Serejing during Chougin. The group sings the songs to the tune of drum and trumpet made of buffalo horn and bells and cymbals.

Many myths about the Gods, origin of earth with man originated from the Chisaks namely Doro, Aje, Katta Sailing and Katta Doke, the epic poem of the brothers Dikki and

Bandi and their beloveds.

The Matabeng division of the Garos sing folksongs called Gogai, Gosai, Harara, Damik Ringa and Aho Hoia. In the songs drums, jew's harp, bells, cymbals, varieties of flutes and a stringed instrument called Sarenda Abeng are used. They also sing sacred and secular songs called Dani Doka Aanchaa during the Wangala dances. Aje songs are sung for entertainment.

Specimens of Secular Chants: The Garos used to utter chants in connection with house building.

<u>Garos</u>	<u>Meaning</u>
1. Munepani Songdongnagita	- As the father of Mune lived (in this house)
Sonepani a Chagita	- As the father of Sone (lived) by cultivation.
2. Aho a Cha Panaka	- I (also) cultivate land.
Songo Songodon Panaka	- I dwell at home in the villages.
3. Ang Kinte Nokapna	- For the site of my home
Ang Kinte Bipana	- For my own place.

Song Sung at the Wangala:

4. Donganiso Omg najok	- My wife will be watching for
Amasongba	ma, my mother.
By - Chami Sengso Ongna	- Her family will be looking for
Jok Donga Songbe	me.

5. Angni Senki Bidingo - The ears of rice are in the
Girl Mima Midongdrangde lines of beads of my Senki.
Chingni Gana Rikongo On the fringe of my petticoat
Nama Rengaidrangde are the pieces of Namas are
the pieces of Namak's flesh.

Chapter XI

SCRIPT USED IN GARO LANGUAGE

Change of Script from Bengali to Garo as Medium of Instruction: Messrs. M. C. Mason and E. G. Phillips studied only Garo and not Bengali like their predecessor Missionaries and they felt the Garos would be educated in their mother tongue "In harmony with the printed Gospel". Rev. E. G, Phillips revised the already published primers in 1887 which became the turning point towards Garo as medium of instruction and vehicle of teaching and preaching among the Garos. The first primer, published in 1887 was published in Garo entitled 'Skang Skiani - Bak Sa'. Students were introduced to rapid reading through several stories like 'Isosini Simin', 'Sisikakho Isal Anaha', 'Aa Thombeta', 'Lekha Parayana Naang Aa'. No books on History, Geography, Elementary Science, Social Studies, however were published in Garo. As a result the students had to study those in Bengali. There was confusion among the students (Kar - 153).

In 1893 a Triennial Conference was held at Tura (headquarter of Garo hills) passed a resolution "That in the opinion of the Conference, the Roman alphabet is the best for the hill tribes about Assam, that have no written language". ... "Resolved that in the opinion of the Conference, the Italian system of pronunciation of the Roman characters should be adhered to" (Kar- 156).

It may be mentioned that Roman script was used for Garo language earlier by Messrs. Mason and Phillips. Thus in 1892 first Garo primer was printed in Roman script. The books published in Roman script by Messrs. Mason and Phillips were the Life of Christ in a chronological order by Mason and the book on hymns by Phillips. The Missionaries had a tough time to adjust to the use of Roman script and Bengali script continued till 1892.

Dilemma The script change created some problems. The teachers already
After Script in service were trained in Bengali and Garo. Now they are required
Change: to teach in Roman language with English text books. Quantity of
teaching dwindled. Besides the new script could not cover all the
sound of the Garo language. There arose spelling problems of the
Garo words. The script change brought two sets of teachers.

One set of teachers was proficient in Bengali language while
the other set of teachers were able to teach in Roman script. The
Missionaries had to patronise printing of books in Bengali
simultaneously with Romanising the existing text books.

But since 1902 all books meant for Garo were printed in Roman
script. However propagonists of Roman script opined that it was
convenient to use 21 letters in Roman instead of 51 letters in
Bengali. They dropped Bangali as co-medium of instruction and
substituted it by Roman.

HAPTER -XII

GARO LITERATURE

Growth of Garo Literature - Pre Missionary Effort: The Garos in the past had no formal education in the pre Missionary days. But the chiefs of the Garo principalities might have had the tradition of reading and writing in a non Garo language as they had to maintain some socio political contact with the neighbouring chiefs of Kamrup and Bengal. The tradition of reading and writing in Garo language started with the advent of British colonial power and the Americal Baptist Missionaries in the Garo hills.

The Missionaries came into contact with the Awe population and initiated development of Garo dialect into a written language. In 1800 A.D. Francis Hamilton compiled the Garo words in his six volumes entitled 'Account of the District on Zila of Rangpur'. Hamilton's work, however, could not draw the attention of the reading public. Hamilton's efforts were further strengthened by a local officer of the colonial Government named Ramnath Chakvarty who was posted at Singimari. He was entrusted to look after the administration of Garo hills, then called Garrowana, under the overall supervision of W. J. Williamson, who was posted at Goalpara in the capacity of Assistant Commissioner (1865-1867). Chakravarty compiled the 'Vocabulary of the Garo Language: English, Bengali and Garo'. In 1868 Dr. Miles Bronson compiled 'Phrases in English and Garo'. W. J. Williamson publish 'A Vocabulary of the Garo and Koch dialects' in 1869 which was followed by T. J. Keith's publication entitled 'Dictionary of the Garo Languages - Garo, Bengali and English' in 1873. A local educationist Rev. Ramke Momin published one of the best dictionary entitled 'Bengali - Garo Dictionary' in 1887. The dictionaries contributed largely towards the translation of the

books from English / Bengali to Garo language. In fact these dictionaries formed the base work upon which Garo language superstructure was built.

The above translation work could not cater to the needs of the students as they needed primers for learning the language. In 1968 Rev. I. J. Stoddard prepared the first vision of Dr. Miles Bronson and with the cooperation of Rev., Ramke Momin. There was a gap of four years and during this period no text book was prepared. It was Rev. T. J. Keith who came to Goalpara to be in charge of Garo Mission who brought out a full fledged Garo Dictionary in 1875. In order to put the Garo language acceptable to the educationists, he published the first grammar in Garo language in 1874. Till then Garo text books were published in Bengali and it was found that all the pioneering Garo educationists like Omed Momin, Ramke Monin, Rangkhu, Fakira etc. Had their education in Bengali medium. Bengali script was continuously used for about forty five years.

Thrust on Theological Literature: It is well known that the Missionaries have had prime object of spreading Christianity. It is who admitted that side by side spreading Christianity. Missionaries devoted also take development of the education among the Garos. Their first aim being achieved i.e. to create primers and Garo grammar, they devoted themselves to translate the scriptures and Gospel of Christ. Rev. Keith alongwith Rev. Ramke Momin, Rongkhu Momin and Gongmen Momin brought out Bengali and Assamese versions of the Gospel. The first translation of the Gospels of Matthew, Luke, Mark and John in Bengali script was completed in 1876. Rev. M. C. Mason and Rev. E. G. Phillips took the responsibility of translation of the Gospel after departure of Rev. Keith form Goalpara. The Mission headquarters and the Normal School at Goalpara were

shifted from Goalpara to Tura. In 1885 the New Testament was published in Garo language. It was Mrs. Phillips who brought out the first part of Mental Arithmetic in Garo in 1888. Compared to the logical publication, printing of text books and rapid readers was very low. In the period from 1867 - 1902, 3 Garo primers, 2 Mental Arithmetic books, one primary Arithmetic book, one Bengali primer and 2 rapid readers in Garo language in Bangali were published (Kar P.C.).

Garo Literature after introduction of Roman script

During the period from 1892 - 1911 a good number of books were printed in Roman script. Mention may be made about following publications.

1. First Garo Primer.
2. Second and third Primers (combined).
3. Peep of Day (Sengbaa).
4. Garo Grammer.
5. Primary Arithmetic.
6. Mental Arithmetic.
7. The English Garo Pronouncing Dictionary.
8. Small Geography of Garo Hills (Achik Songni Aro Eastern Bengal Aro Assamni Geography).
9. Garo English Dictionary (first Geography in Garo language) by Khasi teacher Mr. A. Mao Donald.
10. Text Book of History and Geography of Assam (translated by Madhunath Momin).
11. Life of Queen Victoria by Toding Marak.
12. A Vocabulary for the English Royal Primer by Mrs. Mason, Rev. M. C. Mason translated Primer with additions.
13. Book of Genesis (Abachenga) with notes by Rev. Mason and Four Gospels.
14. Christ, the Lord by Rev. Phillips.

15. Fellowship with Christ and Cigarette Amoking by Rev. G. G. Crozier.
16. The Garo Hymn Book (Achikmi Ringani).
17. Old Testament (Chengani Manderang).
18. Joshua, Judges and Ruth (translated).
19. Psalms and Isaiah by Rev. Phillips.

It may be noted that almost all the books on Garo languages were translated versions. Only a few Garo text books were prepared compared with the theological literature. However two text books 'Bisarangna Achik Kuni; Grammar and English Grammar in Garo' were published by Fr. A. Ruccieri SDB in 1959. Before that a Garo primer by E, B, Pars was published in 1954. The Catholic Mission's publications are less in comparison with those of Baptist Mission. Mention may be made of Fr. Pianazzi who published Jisuna Rason (Katholic Torama Skini Aro Catholic Biani Kitap) in 1932. Fr. Pianazzi also wrote several books on the form of questions and answers. He completed the History of the Catholic Church Part I & II in 1949 and 1958.

Besides Fr. Pianazzi, Fr. George Stadler, Fr. G. Costa wrote books mainly of religious nature. Unlike the Baptist Mission, The Catholic Mission could produce only a few Garo writers. Mention may be made of Peter Shem Momin, Mrs. Patricia Marak, Mrs. Philomina Marak, Pabitra Gregory Momin, Santric Ch. Marak, Miss Gita Areng, Earnest K. Marak, Bro. Beniss Sangma.

The Baptist Mission, the fore runner, continued publishing Garo literature. Dr. F. W. Harding, Miss L. M. Holbrook, Miss Wetherbee, Rev. A F. Merrill prepared and printed a large number of books mainly on Christian theology.

Meanwhile the local educated Garo youths led by Jobang Marak took the responsibility of reforming the education policy. They reduced the dependence on the Mission's effort for educating

the Garos. The Government also came forward to take over the Mission school of Garo hills. Government patronised publishing vernacular text books and as a result for the first time series of vernacular text books were published by Miss E. C. Bond and Mr. Madhunath Momin. The books were published under the auspices of Christian Literature Society of London and DPJ Assam prescribed the books for Garo students. The books covered various subjects like Geography, History, Biology, Reflective and descriptive essays as well as poems.

Growth of Secular Literature: Thus two distinct types of literature prevailed viz. Theologic and secular. But the latter had not been given much preference by the Missionaries during 1868 - 1941. Meanwhile the Garo students of college standard felt the need of putting thrust on secular education. By now Garo literature came up to lead the collegians and Prof. Howards Dennison Momin started a Bi-monthly magazine entitled Achik Kurang and contributed there in poems, essays, satires, belels, translated short stories etc. Following the Schik Kurang various Journals such as Achikna Uiani (1945), Achik sangbad (1955), Pringprang (1957), Doamek (1965), Chadmbie (1966) boosted up the secular literature.

Emboldened by the published journals, Mr. Kandura W. Momin, who established himself as a translator and promising writer. His two books - The History of Assam (Assamni Katta) (1952) and Indiani Katta (1953) were acclaimed by all. Jobang D. Marak wrote two books with a common title Achik Searang, one was Chengni Agilsak (ancient world) and ancient man and the others is Odek Education. Harendra W. Marak translated as many as 103 poems of Rabindra N. Tagore's Gitanjali in 1966. Other garo writers who contributed largely were M. William. K. Marak, a retired DI of schools, Mr. Dingmin S. Nengminza, Mr. Evelyn R.

Marak, Mr. Jobang Marak and Mr. Simison D. Sangma, Mr. Dewansing Rongmuthu, Mrs. Prabinbala Momin Das. Mr. Samsong K. Sangma, Lavison N. D. Sangma, Llewlyn R. Marak et all. Among all these writers Wilson Marak contributed largely towards the growth and development of Garo literature.

Thus the educated Maraks expanded their scheme of studies from translation to creative literature including novel, poetry, general knowledge, recent history of the Garos to patriotic songs of the Garos. Mrs. Prabin Bala Momin's book 'General Knowledge' was widely read. Llewlyn R. Marak's 'Music and Garos' testifies the variety of subjects in Garo language and literature.

Drama:

Although quite a good numbers of literatures, contributed books, journals etc. Under secular literature, no one touched the drama aspect till Mr. Barendra S. Bangshall brought out two volumes of drama based on folk tales. But it was K. M. Momin who published the first ever drama in Garo entitled 'Nokdang' in 1961 (the family). He is followed by Mr. A. G. Momin of Tura College with his drama Kamni Bite (fruits of work), Mr. Karnesh Marak published Shakespeare's Macbeth, an abridged version in Garo (in 1970). Modern day drama, although few and far between i.e. One Act Play attracted the Garo writer Curtin R. Marak who published 'Sinkari' (winter season) in 1981.

The first published work on Drama in Garo was by Kenneth M. Momin, Principal of Tura Government College. He wrote and published this Drama entitled "Nokdang", 1969 of "Family". It is a short Drama that depicts the contemporary Garo social life.

The second book on Drama was written and published by Argison G. Momin who was then the Lecturer of Economics in the Tura Government College.

His Drama was entitled "Kamni Bite", 1969 or "Fruit of one's

action". The main theme of the Drama was the life of a man who left his home and returned home after a lapse of twenty years with his wife.

The third Drama was written by Kamesh R. Marak entitled "Machbeth". It was an adaptation from Shakespeare's "Machbeth", yet it was greatly appreciated by the litterateurs for his language. It was published in 1970.

Lately, a Drama entitled "Sin-kari" or "Winter" was published by Cartin R. Marak in 1981. Besides, there were other short Dramas published in some Garo Periodicals but they have not so far seen the light of day.

Biography: Sri Surendra S. Marak published the first biography entitled 'Bong Laskarni Janggi tangani' (life of Bang Laskar) in 1980. Rev. Karbeuson D. Sangma wrote a biography on two presidents of US viz. Eisenhaur and Kennedy.

Novel: The first Novel was written by Redin Momin under the title "Khalsin aro Sonatchi" and was published posthumously in 1972. In 1976 another Novel 'Sonabal Mechik' , the first translated novel in Garo language came from the pen of Simison R. Sangma which is a translation work of Tarak Nath Ganguli's Bengali drama "Swarnalata". It was published posthumously . During that period besides these two publications, there were other Novels published in Garo Periodicals.

Mr. Dengmin S. Nengminga rendered the English drama Helen of Troy into Garo. The story of Khalsin and Sonatchi come out from press in 1972 written by Redin Momin. Another novel based on social issues was published by Icylian R. Marak. Novel based on folk life and paranormal experiences was written by Kroshnil D.

Sangma. By far the most prolific writer is Sri Prabodh M. Sangma who produced at least ten novels. Besides he writes in English the Achik's world view and heritage.

Poetry:

Poetry among the Garos in by and large a product of late 19th century Ramke Momin, Madhunath G. Momin, Denison W. Momin, Evelyn R. Marak, Jonmani D. Shira were the Garo poets who composed poems on moral, social, political and gender issues. Besides Keneth M, Momin, Arjison G, Momin, D. S. Rangmuthu, Kroshnil Sangma, Mirthnarch K. Marak and Brusellish K. Sangma wrote poems on Garos on various socio political subjects.

There were good number of hymn writers among the Garos and mention may be made of Gongmen, Umarsing, Tochang, Nilchond, Tangkhan Sangma, Naran, Bakol, Tomal, Suddhindra K. Marak, Kandura W. Momin, Jengno Areng, Jackson S. Momin, Millikson K. Marak, M. C. Mason, E. G. Philips, Miss Mason and others.

Tuniram R. Marak was a versatile poet. His two poems 'Dokua' or 'Drongo' and 'Hagar' were widely acclaimed and recited. Another important poet, named Kosan G. Momin composed about ten poems which ensured him a respectable position among the literary community. His poems like 'Segrini Sinte'a' (widow's lamentation), Gangipa (farmer), Kamni Bite (fruits of labour) have been very popular among the Garos.

Among the poets of middle or late twentieth century, mention may be made of Rev.Gilberth Sangma, Kheong A. Sangma, Dewansing Rongmuthu, Jackson S. Momin, Harendra W. Marak, Evelyn R. Marak who enriched the Garo literary field with their contributions. Pranesh Kar, also published a book on poetry entitled 'Janggini Gil' (Psalma of life) in 1971. In 1973 Rev. Gilberth K. Marak published 'Ang Gisik Ku-Aming; consisting of 100 poems

based on socio - religious life of the Garos (Sangma 71-74). In his book "History of Garo Literature" by Milton S. Sangma has given a brief introduction of Garo Poetry as narrated below:

Regarding Garo Poetry Ramke W. Momin can be made mention of first, he wrote the greatest number of hymns and composed Poems some of which are included in the School Readers also .

Out of the myriad of hymn writers, mention may be made of Rev. Rangku W. Momin, nephew of Ramke, Gongman, Umorsing, Tochang, Nilchond, Modhunath Momin, Tangkhan Sangma, Naran, Bakal, Tomal, Suddhindra K. Marak, Kandura W. Momin, Jegno Areng, Jibonsing Areng, Jackson S. Momin, Millikson K. Marak, Kosan G. Momin, Upendra Marak and others. Among the American Baptist Missioneries, the prominent ones are - M. C. Mason, E. G. Phillips, Miss. E. Bond, F. W. Harding, W. C. Mason, A. F. Merrill, G. G. Crozier, Miss. S. Mason and others.

Among the Garo poets, Tuniram R. Marak comes next to Ramke in order of seniority, but as a poet, he was second to none. Only three of his poems have been discovered which were published in the Periodical "Phringphrang" in 1914. The two poems, "Do kua" or "Drongo" and "Hagar" are among the best so far composed.

Kosan G. Momin was another poet of high standing among the Garo poets. Some the poems are - Segrini Sintea or Widow's Lamentation; Gamgipa or the Farmer; Wachimiting or The Summer; Pring or Morning; Askirang or The Stars; kamni Bite or Fruit of Labour; Seng'wat or Firefly, etc.

Mrs. Phoebe W. Momin composed a number of poems of which only two have been published. One of them was "Rongtola Cholon, Mingnama Bimung" or "Noble Character and noble name".

Evelyn R. Marak composed a great number of poems of which twelve have been published. Some of them are "Ang Chame" or "My beloved"; "Ka'sakugen" or "I will still love"; "Nang'na" or "For You"; "Dora"; "Ang Song Tura" or "My Village Tura" etc. are poems. The best poem composed by him is "Golap Bibal" or "Rose" dedicated to Jonmoni D. Shira.

Jonmoni D. Shira is another poetess of high degree. Two of her poems are "Do kru" or "Dove" and "Daisy" published in March and April, 1941 Issues of A·chik Ku·rang.

Dewansing Rongmuthu was another composer of poems. He has about twenty poems to his credit, half of which were his original composition and the other half were translations from English and Bengali poems.

Karnesh R. Marak was also a composer of poems. Two of his poems namely, "Sigimin Ripengko Gisik Ra'ani" or "In Memory of a dead friend".

Another composer of poems was Mackenson Rongmity. Some of his poems like "Panteni Gisik Ra'ani" or "Recollection of a Bachelor"; "Randi Me'chikni Sintea" or "Wail of a Widow" and "Pante Bilsu Chichet" or "Young man of Eighteen" are excellent in diction and in poetry.

Koplane G. Momin is another poet who composed three poems, "Saksan" or "Alone"; "Miktoksi" or "Daisy" and "Na'an Nitoa" or "Thou art beautiful" which are nice little poems and thought provoking.

Barendra Bangshall composed poetry on a romantic traditional Garo girl named "Sonajing" which he published in two volumes.

Among the present generation. Rev. Gilbert K. Marak compiled a book entitled "Ang Gisik Ku'aning" or "Voice from my inner most depth".

Other poets who have had publications are Gandisore Sangma, Arabindra Sangma, Direction Marak, Harendra W. Marak and host of others.

Children Literature: In order to cater to the needs of children in the sphere of literature, the Baptist Mission, Miss Mason brought out a translation of the book 'Peep of Day' into Garo in 1888. It was a book of 32 lessons based on the Gospel. The Garo version was named 'Sengbaa' (Jisu Kristoni Gimin Bisarangna Katorang). This was followed by various moral stories translated from Easope's Fables, Fairy Tales, the Ramayana, the Treasures Chest and others. A Garo enthusiastic writer Madhunath took initiative in the task of compiling and translating. Miss C. A. Wright edited and published the books. The Baptist Mission brought out the book with illustrations. In 1932 Miss L. M. Halbhook published 'Scripture stories for Children' titled ;Bisarangna Sastroni Kata'. Three more children books namely 'Chongipa Jellibi Gangu, Sonuni Chongipa Bar' and Tombetgipa Jellibi have been treated a valuable children book even today.

Book on Songs: The children had no book on songs till Miss Ruth Chongipa Bisarangna Dalkalgi Parangna in 1942. Another Garo writer Sudhindra K. Marak, Mrs. E. S. Downs brought out books on songs. During 1960 to 1969 more children picture books were published. These are Sedhu Sundarsingh (1960), Josephni Galpa (1964), Agilsako Jokatgipa (1967), Ua Siako Ameha (1969), Jisuni Galpa. These are all translation works.

Dictionary: The Christian Missioneries had done the earlir developmental wok of Garo language including collection of vocabulary and

grammatical systemization of the Garo language. Some of the initial work on vocabulary were 'A Comparative Dictionary of the Languages of India and High Asia' by W. W. Hunter, 'Phrases in English and Garo' by Rev. Miles Bronson, 'A Vocabulary of the Garo and Konch Dialects' by W. J. Williamson, 'Dictionary of Garo Language' by Rev. T.J.Keith . Among the Indians Ramnath Chakravarty, a local officer of Garo frontiers was the first man to publish a vocabulary volume namely 'Comparative Vocabulary on English-Bengali and Garo Languages' in 1867 followed by 'Bengali-Garo Dictionary' by Rev. Ramke W. Momin etc. This dictionary of Rev. Momin was a monumental work having approximately thirty five thousand words. The best Garo dictionary is Kufbidik by H.W.Marak and it is a trilingual dictionary having Garo-English-Assamese.

Garo Literary Organization Among the Garos, there are only few Literary organizations who are working for the development of Garo language, among them the most active one is 'A-chik Literature Society' followed by Garo Sahitaya Sabha. The aims and objectives of these literary organization are to promote A-chik/ Garo language and literature, publication, research, preservation of A-chik culture and traditions, collection and preservation of records of historical importance, folklore materials, and cultural exchange with other communities. A-chik Literature Society also conducts seminars every year, publishes *A-chik Ku-rang*, conducts workshops, scrutinize the manuscripts, releases books, and has started publication of books.

'A-chik Literature Society', began with its first meeting at the house of Mr. Habison K. Marak, RC Road, on the 29th June, 1963. But the literary journal *A-chik Ku-rang*, which is published by the Society till today, was first published in September, 1940 from Guwahati, through the initiative of Howard Denison W. Momin. The Society

has now completed 50 years since its inception.

Some of the recent achievement of the Society are -:

1. Seminar on A·chik Language and Culture-cum-Book and Art Exhibition on 22-23/8/2008
2. Seminar on Folklore Genre Classification on 19-20/5/2009
3. It has reviewed all the textbooks of MBOSE, on A·chik words and spellings, contents, suitability of materials and illustrations. ,
4. Conducts workshop on *Indigenous Music for Livelihood Project*, from 11th May to 10th June, 2010 at Tura,
5. Seminar on A·chik folklorist D. S. Rongmuthu on 12/12/2012,.
6. A compilation of A·chik traditional oral literature, titled *Dakokni Sul* (The Music of Dakok).
7. Conducted a National Seminar on “Recent Trends in the tribal Literature in North East India” on 28th February and 1st March, 2017.

CHAPTER - XIII

IMPACT OF NEIGHBOURING LANGUAGES

Loan words The easiest way to know about the impact of language over the others is to find out the common vocabularies of both the languages . Out of these common vocabulary we can know the loan words , which ultimately shows the dominant or commonly used language. In case of Garos, as they shut themselves aloof into the jungles and lived isolated from external influences for a considerably long time most of the loan words in Garo are not very old in terms of human civilization. However, a distinct boundary line cannot be drawn between the old and new loans and authentic pronouncements cannot be made.

S. P. CHAINARY in his thesis *Boro And Garo: A Comparative Linguistic Analysis* has given the following analysis regarding the loan words of Garo language.

The Garos did not possess the writing system up to the first half of the 19th Century and therefore the words they might have borrowed centuries back and words they would have adopted only a few years before the writing system was introduced cannot be distinguished easily and sometimes not at all. Moreover the words that might have been dropped out of circulation under natural process cannot be reconstructed now. The historical facts prove that there was little intercourse between the Garos a few miles away in the interior and the people of the plain just on the threshold of the Garo Hills. The only meeting ground between the hills and the plains was the weekly hat. So it is natural that the words that might have found their way into the Garo vocabulary must have been commercial or those

that hover round the socio-cultural aspects of trade.

(1) Old loans that might have entered into Garo vocabulary prior to the introduction of writing system, which was round about the year 1860.

(2) After 1860, not only the writing system was introduced by the American Baptist Missionaries, but altogether a new religion and a new outlook of life were also injected into the animistic Garo way of life. As a result, the flood gates were opened for all kinds of new loans to be swept across the border.

The old loans:

The commercial intercourse of the Garos with the neighbouring communities mostly with the people from plains were done through their leaders who can understand a bit of the languages used in plains. Through these leaders words must have penetrated to Garo language. Sometimes a few words might have been adopted by the direct contact with the traders. However, the market "hat" was the only place through which words of other language were borrowed.

Likewise, in course of time during various types of conversation many words of every day use entered in Garo vocabulary. There were no words in Garo for the expression of a general sense of happiness and unhappiness and so 'suk' and 'duk' meaning 'happiness' and 'unhappiness' respectively were taken up. The other words are jenten (any how or other), jotenkabe (try), bewal (custom), kewa (boatman) etc. The names of agricultural products, such as Daba (Assamese and Bengali dab = coconut), Rasin and Rasing jipok (Beng / Assamese Rasun = Garlic), Baring (Bengali .Begun = Brinjal), Jinka (Assamese Jika), Chara (Bengali, Ohara = seedlings), Lebu (Beng# Lebu * Lemon)

were adopted in Garo language.

Some other miscellaneous loan-words taken into Garo for which no equivalent existed there, are listed below:

1. Aadala (darkness), (in Sanskrit / Assemese-Andhakara)
2. Andas (Guess), (Urdu- Andaz. Beng. Anda.i)
3. Anggal (Charcoal), (Bangali- Angar)
4. Aping (Opium), (Skt. Ahiphenam / Aphenam Beng. Aphim)
5. Boka (white), Bokata (Whitten), (Assamese Boga)
6. Chakkol (Servant), (Bengali Chakor)
7. Chi bana (flood), (in Garo chi means water+ban means flood in Assamese)
8. Chin (A sign), (Bengali / Assemese chin (sign) Chin daka (to mark)
9. Dak (spot), (Assemese/ Beng. Bag)
10. Dokta (A plenk), (Urdu thakta)
11. Jonja (twin), (skt. Yamaj Beng/ Ass- Jamaj)
12. Majal (fishing net), (Maithili Mahajal)
13. Milgi (Epilepsy), (Indie Mirgi)
14. Pilai (spleen), (Skt. Pliha)
15. Ranggol (monkey), (Skt. Langur)
16. Rasi (the sign of Zodiac), (Skt. Rashi)
17. Sorom (feeling of shame), (Urdu Sharm)
18. Sunduk (a big wooden trunk), (Hindi Sanduk)
19. Tama (copper), (Skt. Tamra)
20. Tik (alright), (Asemese thik, Urdu Phik)
21. Tonual (a sword), (Urdu Talwar)
22. Kolgrik (twenty), (Beng. Kuri)
23. Dokra (a bag), (Maithili Dhokra)
24. Kute (a point), (Indie Khuti)
25. Puja (worship), (Indie Puja)

26. Maduli (a charm), (Indie Maduli)
27. Montro dakigpa (a Magician) (Indie Mantra)
28. Nagra (a kind of drum), (Indie Nagara)
29. Oja (a physician), (Indie Ojha)
30. Panjina (to consult oracle), (Skt. Panjika)
31. Rakasi (a spirit (evil)), (skt. Rakshasi)
32. Tabisi (an amulet), (Urdu Tabiz)
32. Tengga (a walking stick), (Maithili Thenga)

Modern Loans:

Since advent of Christianity in to Grao hills the Garo language was exposed to new challenges of communication. Accordingly new new words were required for effective communication., so under such circumstance it had to adopt words from other languages used in the region.

Amen (Amen) : English, source - Bible

Beji and Beji a'kol (the eye of the needle) : Translation of the Bible. As there was no word for ' needle in Garo, Beji from Assamese was taken up.

Boli (sacrifice) : Indie: source - the Bible

Cholon (character) : (Assamese: Christianity introduced the concept of good/bad character).

Dol (congregation) : Assamese/Bengali

CHAPTER – XIV

CONTRIBUTION OF THE CHRISTIAN MISSIONARIES

The
American
Baptist
Missionar
ies

The American Baptist Missionaries to set foot on the soil of Garo Hills and they were the first one to set up Christian Mission in Garo Hills. As regards the roots of the American Baptist works, Adoneiam Judson and his wife were the first missionary couple from the Baptists of America to arrive in South Asia and Burma was their first mission field. Subsequently, the first group of American Baptist Missionaries reached Garo Hills. So, it was Rev. Miles Bronson, the missionary from Assam who made the first contact with the Garos and he played a vital role in bringing other missionaries and eventually establishment of the mission work in Garo Hills.

What the Baptist Christian Missionaries had done for the development of the Garo language can never be underestimated. It was the American Baptist missionaries who helped in preserving and developing the Garo language in its present form. In order to develop it they themselves had to first study and learn to speak the language. In initial stage they first attempted to represent the Garo language in the Bengali script but later on switched over to the Roma script by understanding the difficult task of translation by them. Indeed they are wholly instrumental for giving the Garo language a status of standard written language. Another contribution of the missionaries to the Garo language was the introduction of A'we dialect as the standard or the official Garo language.

Since the missionaries first came in contact with the Garos speaking A'we dialect, they were more familiar or comfortable with it.

One remarkable contribution made by the American Baptist missionaries to the Garo literature is the introduction of the 'raha' which

is the added guttural sign ‘.’ In the abrupt cutting off the sound at the close of the syllable after which it is placed

i.e.

naa – to rise

na’a – you

soa – decay

so’a – learn or cause to learn.

The missionaries have enriched the Garo vocabulary by means of introducing new words and adopting borrowed words into Garo language. While translating the Bible they faced shortage of words and did not get equivalent or appropriate words. So they had to coin new words which are still in use till today. Some Garo words which the missionaries took from English and introduced as Garo words are for example : mison (mission), praimari (primary), sehretari (secretary), riport and so on.

One of the contributions given by the missionaries is the introduction of Roman script, because it was Rev. Phillips and M. C. Mason after struggling for thirty years could adopt Roman script in 1902.

The Garo literature began with the compilation of Garo words and by comparing them with languages of cognate tribes. A survey of early stage of Garo literature shows that the British officials and American Baptist missionaries took the first steps towards compiling Garo vocabulary, which became the basis for the development of written literature. They were also instrumental in reducing the Garo language to writing.

The Garo language entered the world of written literature by the American Baptist missionaries.

Among the missionaries the first person to have produced the text books in Garo was Rev. Miles Bronson, an American missionary stationed at Nowgong. He published a Garo primer, a brief Outline of

Grammer, a small book of 60 pages and first catechism.

Next to follow was Dr. Issachar Joy Stoddard, the first American Baptist missionary designated for the Garos (1867). He prepared three manuscripts and a small catechism.

The second missionary designated to the Garos was Rev. Thomas J. Keith, who came on 15th Januray 1872. He immediately took over the literary work already set by Rev. Miles Bronson and Dr. I. J. Stoddard. He published Stoddard's works 'Outline Grammer' and a small 'Garo-Bengali - English Dictionary'.

The Garos are fortunate to have Rev. G. Phillips and Rev. M. C. Mason, who were the third batch of missionaries designated to the Garos, they were the two missionaries who actually initiated a holistic ministry to transform Garo society.

Rev. E. G. Phillips can be called the father and architect of the infant literature. He wrote and prepared the first school text book comprising readers, arithmetical, hygiene, morals and grammar and had several other contributions in Bible translations and other gospel literature with the collaborations like Ramke, Ruping, Bahal and others.

Phillips' book on 'Achik Grammer', the first book of its kind, came in 1900 which gave the knowledge of the foundation. In his book he proved that only 22 letters are enough to use in Garo language.

Phillips' books include Primary Arithmetic - 1897, Numerals - 1908, Primer I, II, III all these books for primary level, with simple and easily understandable examples.

Some of the religious books written by him were Dr. Broadus' Catechism of Scripture Teaching - 1895, the Gospel History of Jesus Christ, Christ the Lord and the Outline Study of the life of Christ by Stevens and Buston, 1895. He has written number of articles on different issues like drinking of beer.

Rev. M. C. Mason, Marcus Clasle Mason also had given a rich contribution in the field of Garo literature by writing number of books,

articles on religious as well as social issues on health. In 1905, he had prepared the English Garo Dictionary which was one of the reference books during that time. The primers like, Englishho Shichengani Bah – I (Introduction to English to Garo Pupil Part -I) in 1900, then Part-II in 1920, Garo Reader – I, 1926, Porai and Kitap – II & III in 1930.

Some religious books like 'Life of Christ' Sunday School Lessons on the Acts were prepared by him in 1912. He also introduced the science and its wonders the Garo in his translations, 'Science With Explanatory Notes' – 1893. Number of articles on religious issues and social issues were also written by him.

Rev. Trederic William Herdley, also one of the missionaries who had done a great deal for the Garos. Besides his regular missionary work many times he had to fight for the Garos with the Government. It was because of him the Garos were privileged to have a Government High School that time and regarding the Garo language also, had he not fought with William Shaw, the Garo language would have been nowhere.

His writings were more on religious writings like translations of 'Graded Bible Lessons' in 1924, A History of Early Church and Signs of a Christian in 1942. The book 'Baptist Manual' (a guide book) in 1944, and another notable book is 'Christ and the Hill Men' in 1947 which was his remarkable contribution for which was awarded the most prestigious medal.

KAISAR-E-HIND during the reign of George – V of England and it was presented to him by the Viceroy of India. In this book he narrated the life, Dr. Harding and Nellie, spent the Tura with the Garos. He had written a number of articles on different topics and about 50 tracts were written by him and about 28 hymns were translated by him.

Rev. Dr. E. S. Downs who alongwith his wife joined Tura Christian Hospital in 1927. It was they who started Orphanage. He also apart from healing, also worked for the expansion of Garo literature.

The book, 'Keeping A Body Healthy' in 1932 where he mentioned about number of health issues. Besides health topic he has written on St. Paul in 1977, on Dr. Grenfell in 1933.

Regarding the translation of the Bible, the first translation was started with Rev. T. J. Keith, who was the second missionary designated to the Garos, who arrived Guwahati on 15th January 1872. The Gospel of Matthew with two or three native brothers was undertaken by him but due to his ill health he had to leave in 1876. Rest of the translation of the bible was done during the time of Rev. E. G. Phillips and M. C. Mason. Among the lady missionaries the one who engaged mostly in translation was Miss E. C. Bond, who would almost daily with Dr. Mason and Madhunath Momin and other helpers. Thus in 1942, the whole Garo Bible was completed. Dr. Harding also dedicated much of his time to bible translation and revision.

The first ever monthly journal in Garo language 'A'chikni Repeng' was published in September 1879 under the initiative of Rev. E. G. Phillips and Rev. M. C. Mason. One of the greatest gifts the American Baptist missionaries had given to Garo is written literature.

Not only the male missionaries contributed but also the female missionaries had devoted their lives and talents for the Garos. Among them was Miss Ella Cecilia Bond, who not only dedicated her life to educate the girls but also had contributed in the field of literature. She had translated Garo Reader, hymns, books like 'The Art of Teaching' in 1908, Garo Primer - I & II in 1946, 1958. She also translated 'Agilsabni Itihashes Sandiani' from Steven's Outline of World History, 1895. Similarly Linnie M. Holbrook - 1924 -1940 had written the books like - 'Anchichi Bregimin' 1936, 'A Short Good Word' - 1933, Bible Words for Kids, 1936, Sastroni Kattarag - I, II, III, IV, V, VI -1939, The Golden Rules 1940, The Book Immanuel 1929.

Hazel Lucia Wetherbee had written Teachers' Manual for teachers and readers named after her Wetherbee Readers - I, II, II, 1934

Contributi
on of the
female
Missionar
y

(Edited by C. A. Wright) and the another Wetherbee Readers Book - I & II in 1932.

Miss C. A Wright came towards the end of 1919. She also had translated the book Nature Study in 1934 .

Mrs. Blakely a nurse in Tura Mission Hospital made a great contribution to Garo society by establishing an orphanage and Infirmary school for girls in 1931. She also had contributed for the growth of Garo literature by producing several books and articles. The books - courses of Sunday Schools, Sunday School lessons and lessons on the life of Christ, were mostly written for Sunday Schools. In her translated book, 'Angni Donchahani Nok', 'The Wonderful House I Live In' 1936, she referred human body as a house and all the parts of the body as its supports.

Another lady was Mrs. Marbel , had also written a number of articles concerning the virtues and duties of Christian women like, 'God's Plan for Women', life of a Christian women called Perpetua, in December 1909.

List of Books published by the American Baptist Mission in Garo up to 1900

1. Dr. Miles Bronson : Phrases in English and Garos, 1868
2. Dr. Miles Bronson : Garo Primer, 1868.
3. Dr. Miles Bronson : Brief Outline of Grammer, 1868.
4. Rev. T. J. Keith : Garo-Bengali-English Dictionary (P
5. Rev. T. J. Keith : Outline Grammer, (Pp.75), 1874.
6. MS. left by Dr. I. J. : Three Primers.
7. Stoddard and printed : A Reader (60 Pages).
8. by Rev. T. J. Keith : Catechism.
9. by Rev. T. J. Keith : A Book of Hymns.
10. Rev. E. G. Phillips : Sunday School Lessons on the Life
11. Rev. E. G. Phillips : Christ the Lord.
12. Rev. E. G. Phillips : Our Work, Notes for a week of Bibl

13. Rev. E. G. Phillips : Dr. Broadus' Catechism.
14. Rev. E. G. Phillips : Sunday School Lessons.
15. Rev. E. G. Phillips : Garo Grammer.
16. Rev. E. G. Phillips : Practical Arithmetic with Answers (221 Pages)
17. Rev. E. G. Phillips : Outline Grammer of the Garo Language (pp 30).
18. Mrs. E. G. Phillips : Mental Arithmetic, Part I (Pp.90).
19. Mrs. E. G. Phillips : Mental Arithmetic, Part II (Pp.221).
20. Rev. M. C. Mason : Life of Christ.
21. Rev. M. C. Mason : Commentary on Matthew.
22. Rev. M. C. Mason : Sunday School Lessons on the Acts.
23. Rev. M. C. Mason : The Ripe Mango (Translated).
24. Rev. M. C. Mason : Nobin Momin.
25. Rev. M. C. Mason : English-Garo Dictionary.
26. Rev. M. C. Mason : Introduction to English (Pp. 44).
27. Rev. M. C. Mason : English Royal School Primer (Translated).
28. Rev. M. C. Mason : A Chart of Old Testament History.
29. Rev. M. C. Mason : A Chart of Distances between places in Palestine.
30. Miss. Stella H. Mason : Peep of Day.
31. Rev. Thangkan Sangma : Life of Christ (Translated).
32. Rev. Thangkan Sangma : Mission Work.
33. Ramke W. Momin : Bengali-Garo Dictionary, 1887.
34. Rev. C. E. Burdette : Catechism I
35. Rev. C. E. Burdette : Catechism II
36. Mrs. Russell Burdette : Garo Priumer (Translated).
37. Modhunath Momin : The Mirror of the Heart (Translated).
38. W. C. Mason &. Crozier : Hymns (Pp. 295).
39. Mrs. Boggs : Tonic Solfa Tune Book (Pp.165).
40. Rupsing Sangma : Introduction to Bengali, 1900.
41. A. Macdonald : Garo-English Dictionary.

42. A. Macdonald : Geography of the Garo Hills.
43. Bakal Sangma : The Way to Health (Pp.78).
44. Dr. Crozier : Fellowship with Christ (Compiled).
45. Dr. Crozier : Cigarette Smoking (Pp. 16).
46. Rev. E. G. Phillips : New Print, Part I (Pp. 28).
47. Rev. E. G. Phillips : New Print, Part II (Pp. 39).
48. Rev. E. G. Phillips : New Print, Part III (Pp. 83).
49. Missionaries of the : Pastor's Handbook, 1891.
50. American Baptist : Skang Skiani Baksa (Primer) Part I, 1892.
Mission Union : Grammar, Part III (third edition), 1892.
51. American Baptist :
Mission Union : Toromko Skichengani or First Instruction on Religion, 1893.

APPENDIX B

List of Books published between 1900 and 1978.

1. Rev. E. G. Phillips : Our Duty, 1902.
2. Rev. E. G. Phillips : Primary Arithmetic.
3. Rev. E. G. Phillips : Arithmetic, Part II.
4. Rev. E. G. Phillips : The Numerals, 1906.
5. Rev. E. G. Phillips : Arithmetic Lessons on Currency.
6. Rev. E. G. Phillips : Jisu Kristoni Japang Kata, 1904.
7. Miss Ella C. Bond : The Art of Teaching, 1908.
8. Miss Ella C. Bond : Garo Primer, 1909.
9. Miss. Bond and Modhunath : Poraiani, Bak I, II, III and IV.
10. Rev. M. C. Mason : Mondoli Ong-chcnga, 1912.
11. Rev. M. C. Mason : Skichengani Bak II, 1920.
12. Miss. Verna Blakely : Course of Sunday Schools, 1907.
13. Modhunath Momin : History of Assam.
14. Modhunath Momin : Geography of Assam.

15. Toding Marak : Life of Queen Victoria, 1914.
16. Missionaries of American : Skichengani Primary Kitab, 1915.
17. Baptist Union : Teachers' Manual, 1916.
18. Baptist Union : Bisarangko Skie Tarisoani, 1916.
19. Baptist Union : Garo School Readers.
20. Baptist Union : Garo Hymnal.
21. Baptist Union : Rikki-Dikki, 1929.
22. Baptist Union : Suurini Rani, 1929.
23. Baptist Union : Daknanggijagipa Do·gep, 1929.
24. Baptist Union : Chongipa Milgipa Gangu.
25. Baptist Union : Tom·betgipa Jelabi.
26. Baptist Union : Poraiani Gitam, 1930.
27. Sashi Bhusan Basu : Arithmetic Primers, Part I and II.
28. Miss H. L. Wetherbee : Wetherbee Readers, 1931.
29. American Baptist : Immanuel, 1929.
30. Women Society : Miss. Bondko Gisik Ra·atani, 1932.
31. Women Society : Nama Katani Gimin Golporang, 1932.
32. Women Society : Bisarangna Sastroni Kata, 1932.
33. Women Society : Kandikgipa Nama Kata Bi·sarangna, 1933.
34. Jabong Marak and
Simison Sangma : A·chik Aganani Baksa, 1927.
35. Mrs. Phoebe Momin : Cookery Book, 1932.
36. Miss. C. A. Wright : Sonuni Chongipa Bari, 1932.
37. Modhunath Momin : Nature Study, 1934.
38. Modhunath, Phoebe,
Holbrook and Jakme
Shira : Itihasni Katarang.
39. American Baptist
Women Society : Sunday School Course, 1935.
40. Miss. Holbrook : An·chichi Bregimin, 1936.
41. Miss. Holbrook : Aesop's Fables, 1936.

42. Miss. Verna Blakely : The Wonderful House I live in, 1936.
43. Dr. F. W. Harding : Clayton's Graded Bible Lessons, 1927.
44. Dr. F. W. Harding : Mondoli Ma·mong aro Bipekrang maika
nangrimgrikanichi Mondoli-ko Bilakatroroan
Ong·gen.
45. Dr. F. W. Harding : Fifty Tracts and Pamphlets.
46. Dr. F. W. Harding : Baptismal Manual.
47. Dr. F. W. Harding : A History of early Church.
48. Kandura Momin and
others : Sunday School Courses, 1938.
49. Miss. Holbrook : Ibri Manderang, 1938.
50. Miss. Holbrook : Sastroni Katarang.
51. Rev. A. F. Merrill : Christian Beliefs and Practices.
52. Miss. Ruth Teasdale : A Song book for young boys and girls.
53. Rev. H. M. Randall &
Jackson Momin : A·chik Baptist Mondolirangni Pant
Me·trarangni Nangrimani Niam aro Daksoan
Kitap.
54. American Baptist Mission : A Guide Book for Sunday School Teachers, 1957.
55. Jobang Marak : Garo History, 1930.
56. Jobang Marak : Ancient Man and Ancient World, Book I, 1955.
57. Jobang Marak : Origin and the Beginning of Education and
Civilization, Book II, 1955.
58. Kandura Momin : History of Assam, 1952.
59. Kandura Momin : History of India, 1953.
60. Kandura Momin : Life of Reverend Ramkhe Momin.
61. Kandura Momin : English – Garo Dictionary, 1955.
62. Rangam Momin : Bi·sarangko Skie Tarisoani, 1918.
63. Rangam Momin : English Grammar and Composition, 1942.
64. Rangam Momin : English Grammar and Composition, 1957.
65. Rangam Momin : Warning about Seventh Day Adventist.

66. Dhoronsing K. Sangma : Garo Folklores, Part I, II and III.
67. Dewansing Rongmuthu : Apakho Gisik Ra-anio, 1949.
68. Dewansing Rongmuthu : Apasong Agana.
69. Samson K. Sangma : Geography of Assam and India, 1934.
70. Samson K. Sangma : A-chik Composition for Children.
71. Samson K. Sangma : General Knowledge for Children.
72. Samson K. Sangma : A-chik Porsiani, 1970.
73. Harendra W. Marak : A-chik Golporang, 1957.
74. Harendra W. Marak : A:chik Aganbewalrang, 1959.
75. Harendra W. Marak : Gitanjali.
76. Harendra W. Marak : Decimal Coinage, 1957.
77. Harendra W. Marak : Some Acts & Rules of Autonomous District Council, 1953.
78. Harendra W. Marak : Garo Hills Autonomous District Council Rules, 1953.
79. Harendra W. Marak : The Assam High Court Order, 1954.
80. Harendra W. Marak : Physical Activities, 1956.
81. Harendra W. Marak : Weights and Measures in Garo, 1960.
82. Harendra W. Marak : Gital English Translation, 1964.
83. Harendra W. Marak : Garo-English-Assamese Dictionary, 1976.
84. Wilson K. Marak : Songregipani Songreani, 1936.
85. Wilson K. Marak : The Origin and Movement of Scouts, 1942.
86. Wilson K. Marak : Rabindranath Tagoreni Basegimin Golporang aro Poedorang, 1962.
87. Wilson K. Marak : Sadhu Sundar Singh, 1967.
88. Wilson K. Marak : Rome Songinmako Wa'al Kama, 1966.
89. Wilson K. Marak : Kristo Re-bapilgen, 1966.
90. Wilson K. Marak : Ka-donge Baltigipa, 1970.
91. Wilson K. Marak : Arabian Walrang, 1970.
92. Wilson K. Marak : Shakespearni Golporang, 1971.
93. Karnesh R. Marak : Garo Primary Schoolo Skiani Niamrang aro Bewalrang.

94. Karnesh R. Marak : Macbeth.
95. Elvin R. Marak : Chimonggimin A·chik Ku·rang.
96. Mackenson Rongmuthu : Sinkarini Kata, 1963.
97. Mackenson Rongmuthu : Veniceni Badinggipa, 1964.
98. Dingmin Ncngminza : Garo-English Dictionary, 1940.
99. Dingmin Ncngminza : Primary Arithmetic, Part I, 1950.
100. Dingmin Ncngminza : Primary Arithmetic, Part II, 1952.
101. Dingmin Ncngminza : Primary Arithmetic Key.
102. Dingmin Ncngminza : English-Garo Dictionary, 1954.
103. Dingmin Ncngminza : Sixth Schedule of Constitution of India (Tr)
1955.
104. Dingmin Ncngminza : Easy method of Learning Hindi.
105. Dingmin Ncngminza : Primer of English Translation.
106. Dingmin Ncngminza : Second Book of English Grammar and
Translation.
107. Dingmin Ncngminza : Seokgimin Poetryrang, 1958.
108. Dingmin Ncngminza : Chimonggimin Golporang, 1972.
109. Dingmin Ncngminza : Troy Songjinmao Dakgrikani Katta, 1976.
110. Sudhindra Marak : A·chik Me·apa Gitchamni Agananirang.
111. Sudhindra Marak : A·chik Bi·sarangna Gitrang.
112. Sudhindra Marak : Sylsehni Katta Rongchu.
113. Levisond N. Sangma : Geography, 1957.
114. Levisond N. Sangma : Garo Reader I, II for Adults, 1960.
115. Levisond N. Sangma : Garo History, 1965.
116. Barendra Bangshall : Sonajing Part I and II.
117. Toding Marak : A·chik Ma·chongrang, 1960.
118. Keneth M. Momin : Nokdang, 1969.
119. Keneth M. Momin : A·chik Composition, 1970.
120. Keneth M. Momin : Ka·donggipa Matgrik.
121. Keneth M. Momin : Chasong Gital A·chik Poetry, 1973.
122. Keneth M. Momin : A·chik Chanchibewale Seanirang, 1972.

123. Rev. Gilberth Marak : Ang Gisik Ku·aning.
124. Rev. Gilberth Marak : Sastroni Mingsinggpa Ranirang.
125. Rev. Gilberth Marak : Ruth.
126. Lwellyn R. Marak : Rudiments of Music in Garo, 1968.
127. Mrs. Bimolin Momin : Mingsinggpa Golporang.
128. Norwin B. Sangma : Sinbadni Skanggipa Songreani, 1965.
129. Norwin B. Sangma : Kan·dikgipa Golporang, 1964.
130. Dr. D. N. Majumdar : Geometry in Garo.
131. Mrs. Probinbala Momin : General Knowledge in Garo.
132. Projengtton Momin : Indian History.
133. Dr. Pinsonath S. Momin : Commentary on St. Mattew.
134. Sharadan Brahma
Samaj, Calcutta : Garo Brahma Samaj aro Brahma Dharma, 1943.
135. Rev. Karbenson Sangma : Kristian Janggi Tangani Ge·etgimin Niamrang.
136. Rev. Karbenson Sangma : Chu·sokgipa Ong·na Poraiani Bewalrang.
137. Rev. Karbenson Sangma : A·chik Dalgipa Krimako A·bachengani.
138. Rev. Karbenson Sangma : Esienhower.
139. Rev. Karbenson Sangma : John F. Kennedy.
140. Rev. Karbenson Sangma : Bebe Ra·atangko U·iani, 1979.
141. Jackson S. Momin : Supreme Courtni Rai On·nani.
142. Jackson S. Momin : Pante Me·trangana Kandikgipa Gitrang.
143. P. K. Ghayan, (Tr. By
Grohonsing Marak) : Steps to Christ.
144. Kontinath Momin : Baptismal Manual, 1961.
145. L. N. G. White : Story of Redemption.
146. Argison G. Momin : Kamni Bite, 1969.
147. Redin Momin : Khalsin aro Sonatchi, 1972.
148. Simison R. Sangma : Sonabal Me·chik.
149. Kheong Sangma : A·chik Sulni Git, 1941.
150. Rev. Tilokchond Momin : A·chik Songkristan, 1968.
151. Dr. P. C. Kar : A·chik aro A·chik A·song, 1973.

152. Pranesh Kar : Jangini Git.
153. Dr. E. S. Downs : Be-enko An-senge Rakiani, 1978.
154. Mrs. T. Ingty : Olakiani Kitap.
155. A. B. Book Club, Tura : Isol aro Mandé.
156. A. B. Book Club, Tura : Love Your Neighbour.
157. Donald N. Sangma : Nambata Janggi Tanganina Skie Ra-anirang.
158. O. D. Shira, V. Ingty,
Carvel, etc. : Oxford Science Dictionary in Garo.
159. Lethinson Marak : Kríma No. IV ni Itíhas.
160. Narayan Marak : Bengaliko Nengrae Skiani, 1925.
161. Narayan Marak : Hindi-Bengali-Garo Altuae Skiani, 1925.
162. Compiled by Wilson
Marak : Garo Baptist Convention, 1973.
163. Published by Garo
Baptist Convention : A-chik Baptist Dalgipa Krimani Niam aro
Bewalrang.
164. J. R. Marak : Jallianwalla Baghi Kattarang, 1978.
165. Published by Christian : Isolni Aiao Inmangpi Kamrang, Bak I & II.
166. Literature Centre : Stewardship (Tr. By James Wood).
167. Literature Centre : Kristian Nokdangni Goltora, 1969.
168. Deigratia Sangma : Toramrangni Agansogimin Jisuchi Chusokaha, 1975.
169. Christnola D. Marak : Geography (Garo Medium) for Class VI, 1974.
170. Rev. Sorolsing W.
Momin : Satan ongbaani Papni bewal aro orto, Donbosco
Press, Tura, 1960.

APPENDIX C

List of Books published by Roman Catholic Mission

1. Rev. Fr. Pianazzi : Gitelna Ring-bo (Hymns in Garo).
2. Rev. Fr. Pianazzi : Jisuna Rasong, 1932.
3. Rev. Fr. Pianazzi : Catechism.

4. Rev. Fr. Pianazzi : Toromni gimin Sing-anirang.
5. Rev. Fr. Pianazzi : History of Catholic Church, 3 Vols.
6. Rev. Fr. Pianazzi : Sakramentrang ba Isolni Karsako Manani Cholrang, 1959.
7. Rev. Fr. Pianazzi : Pastor's Handbook, 1955.
8. Fr. Cauwenberg : Manibo, 1955.
9. Fr. George Stadler : Missani Gitrang.
10. Fr. George Stadler : Prayer for the Mass.
11. Fr. George Stadler : Rules for the Mass.
12. Fr. George Stadler : Kristan Nokdang.
13. Fr. George Stadler : Nokdangni gimin Skiani.
14. Fr. G. Costa : Sacraments of the Catholics, 1950.
15. Fr. Buccieri : Chongmotgipa Toromko Ui-bo.
16. Fr. Buccieri : Mother of Jesus, 1958.
17. Fr. Buccieri : Jisuko Ui-bo.
18. Fr. Buccieri : Garo Grammer.
19. Peter Sham Momin : Catechism of Christian Doctrine, 1947.
20. Catholic Mission : Dalbatsranggipa Gamjin.
21. Catholic Mission : Rongtalani Angni Gamjin.
22. Catholic Mission : Rongtalgipa Maria Goretti.
23. Catholic Mission : Isolko Mitelbo.
24. Catholic Mission : Rongtalgipa Dominic Savio.
25. Catholic Mission : Jringjrotona Songreani.
26. Catholic Mission : Mondolini Songreani.
27. Catholic Mission : Isolni Songnokni Itihas.
28. Catholic Mission : Isolni Katta, 1974.
29. Catholic Mission : Jisuni Katong.
30. Catholic Mission : Rongtalgipa Margareth Maria.
31. Fr. Vincent Gympad : Demitele Ringanirang, 1977.
32. Fr. Roger Dal Zovo : Jingwanni Chongmotgipa Mondoliko Am'e Manani, 1977.

33. Fr. Jerry : Chadamberangko Rabianni, 1978.
34. Fr. E. Bars : A Grammar of the Garo Language.
35. Fr. Busolini : Catechism.
36. Fr. Crespinus : Gitelko Kadimeatbo, 1977.
Rangsa
37. Fr. P. T. Thomas : Isol Pagipaona, 1974.
38. Garo Baptist and
Catholic Mission
(Joint Translation). : Niam Gital.

Books published by Christian Literature Centre.

39. Christian Literature Centre : Kristian Sawa.
40. Christian Literature Centre : Nama Uiani (Tr. By Grover Mara)
41. Christian Literature Centre : Jisuni Golpo.
42. Christian Literature Centre : Jisuko Uiibo.
43. Bible Society of India : The Bible-The New Testament.
44. Bible Society of India : The Bible-The Old and New Test

(Source: History of Garo Literature by Milton S. Sangma, Reprint - 2000)

CHAPTER - XV

GARO LANGUAGE AND EDUCATION AMONG THE GAROS

The first school for the Garo students was established at Singhimari in the year 1828 initiated by Mr. Fermie, a junior teacher of English and Geography of Hindu College, Calcutta which was continued till 1831. In the year 1847 the second Garo school was established at Goalpara under the guideship of Mr. Jenkin's . Initially , there were 12 Garo students , out of them two students namely Ramke and Rarnsing continued their studies in the Government school at Goalpara till completion. By 1867, number of Garo students in the school increased upto 15 . In that year the Government given a grant to the Missionaries for the preparation and printing of Garo books. During that time another schools at Rajasimla with Fokira Momin a Garo teacher as incharge. In 1976 the Mission centre was partly moved to Tura followed by shifting of the Goalpara school to Tura. Prior to that in 1874, with ten girls from the Christian village of Rajasimla a Girls' Boarding school at Goalpara Mission was established but due to lack of students and teachers the school couldn't be continued. However, the school was reopened and finally amalgamated with the boys school in 1998. In this new school five local teachers were also appointed besides the missionaries in charge of the school. From 1899 to 1905 M. C. Mason was the supervisor of the school. From this time the school become a huge success and consequently the Government class it as the Middle English School.

During that period the Government depended solely upon the missionaries for spread of education and for formulating an educational policy. During that time the Missionaries prepared the syllabus and identified the reading materials . Some of the books used in the Mission schools were –

the Garo Primers, Part - I, II, III.,

The Gospels In Garo,
The Sishu Sikshsha, Part- I, II, III,
Bodhoday, Bengali Grammar,
Geography and Arithmetic, in Bengali,
History of Bengal,
History of Hindusthan.
Garo Primers by Rev. Stoddard's and
Garo Grammar by Rev. Keith's

The rest of the lessons in Arithmetic, History and Geography used to be imparted through Bengali.

Before introduction of English as medium instruction , in Garo Hills both the Bengali and the Damra dialect of the Garo language were being used as medium of instruction in school. In 1893 Roman script started to be used in place of Bengali literature. Bengali, was dropped from the Lower-Primary course and made an elective subject in the advanced stage. Since 1903, Garo students were required to study only in their mother tongue, and English in the advanced stage. (Missionary Conference Report, 1903)

The substitution of Bengali medium by English required huge labour in transliterating, setting necessary questions, preparing the manuscripts and teaching the pupils during the period of transition.

In 1905, the entire system of education was reviewed by Sir Bamfield Fuller who for various reasons considered it undesirable to leave matters any longer, in the Missionary hands (Note on education in the Garo Hills by J. R. Cunningham, D. P. I. Assam, 1915). The Government also took up a policy of gradually taking over the schools originally established and developed by the Mission besides giving grants-in-aid to them in the initial stages. Consequently the Tura Middle English School so long managed by the American Baptist Mission was provincialized with effect from 1st April 1920. It was upgraded to

a full-fledged Government, High (English) school in the month of March, 1938, and finally, it was converted to a Government Multipurpose Higher Secondary School from 1st January 1958. Its medium of instruction is English in the higher secondary stages (Classes VII to Class XI), and Garo in the middle English stage (Classes IV to VI).

As regards medium of instruction the Government could not maintain any consistent policy. Bengali was adopted as a medium of teaching for un-avoidable reasons in 1864 and retained as such till around 1910 when English was imposed as a medium in practice even though the former had been replaced by Garo as medium of instruction earlier. Among Garo students there will many batches of matriculate students who passes it in a mix medium of Bengali, Garo and English.

However, after independence specially after creation of Meghalaya state Garo is introduced as a medium of instruction in several phases . Some of the Garo books lessons and chapters used as a part of the present syllabus is given below –

Categorization of Books/ Readers as per syllabus

- | | |
|---|-------|
| 1. <i>Garo Readers</i> from Book I - XII | ----- |
| class- I to class XII | |
| 2. <i>Hisap Ka-aniko Skie Ra-ani</i> | ----- |
| class- I to class- IV | |
| 3. <i>An-chingni A-gilsak: Samtangtango</i> | ----- |
| class- III to class- IV | |
| <i>Donggiparangni Gimin Skie Ra-ani</i> | |
| 4. <i>Garo Ki-tap- Dake aro Skie Ra-ani</i> | ----- |
| class- I to class- IV | |
| 5. <i>Gital Changa Sapani aro Daka</i> | ----- |
| class- I to class- IV | |

Rikaniko Skie Ra·ani

6. *AHPL – An·seng Baljoke aro Kamna Gisiko ----- class- I*
to class- IV *Nange Janggi Tangna Skie Ra·ani*
7. *Namota Mingani Ki·tap*

PORAIANI KI·TAP I : CLASS - I-

Peru Aro Drakka Bite, Chonchongipa Jaksirang, Matburingrang, Ang' Menggo, Kan·Churi, Sal Aro Jajong, Jajong Jarambong, Paroani Ripeng, Sundare, Me·A Bi·Sa Aro Saru Bi·Sa, Isolko Mitelna, Kakketgijagipa Ripeng

PORAIANI KI·TAP II : Class - II

Se·El Aro Mes Bi·Sa, Bi·Sani Mangsonga, Mikka, Do·O Bitip, Nokdang, Robol Kal·A, Noktango Ka·Saa Dongon, Menggo Manggni Aro Makkre, Bi·Sarangni Roama, Daud Aro Goliat, Ta·Rakgipa Balwa Balbaa, Sanme Maikai Chiko Jakkala

PORAIANI KI·TAP III : Class - III

Joan of Arc, Isol Nama, Mangona Ba Mangroa, Chong·Mot Katchaaniko, Chakchikgipa Me·Chik Bi·Sa, Aman' A·Song, Songtangko Rongtale Rakkiani, Ba·Rarangko krae Gana Chinani, do·rong, Ki·Tapko Chapa Ka·Chengani, A·chik A·Songo Kristian Toromni Ong·Bachenga., Ipeng Chong·Mot.

PORAIANI KI·TAP IV : CLASS IV

Karini chi·a, Bi·Sana Ka·Saa, Pitta Dotbonga Aro Na·Tok Manggni, Ramke, Pring, Balpakram, Ka·Saninggijagipa Bi·Sa, Balwao Songreani, Angni Ma·A, Goodnight Ma Goodbye ?, Meserangni Melaa

PORAIANI KI·TAP V : CLASS -V

A·chik Oikor, Ang' Song Atchiram Song, Nokpante, Miktoksirang, Skigipani Sal, Dal·Gipa Mandede, Janggitangko On·Chakgrike Dakchakgrikana Agre Amingba Dal·Bata Gri., Nokkol Me·Chik Bi·Sani Bebera·A, Kakketgipa Manderang

PORAIANI KI·TAP VI: CLASS VI

A·Chikrangni A·Chik A·Songona Re·Badobachengani, Chasong Damberango Disciplineni Gamchatani, Atchiram A·Songtang, Bebeni Ripok, Kana Sakdok Dikki Aro Bandi, On·Titi Aramoni Jimbegipa Mikka, Wachimiting, Nosari Bandari, Jaktangon Bil, Buring Bolgrimni Gamchatani, Askirang

PORAIANI KI·TAP VII: CLASS VII

Gangipa, Wangala, Dobaki Wa·Tre Momin, Chengo A·Chikrangde, A·Chikrangni Nokma Songa, Jagdish Chandra Bose, Mikbua, Pakmao Nikronggija Seani, Cholon Namgipa Aro Mikkim Gnanggipa Mandeko Dakani Cholrang, Hai Mo Chadamberang, Do·Kua

PORAIANI KI·TAP VIII: CLASS VIII

Pandit Jawaharlal Nehru, Bidan Chimik, Chi, Balwa Aro A·Ako Rongtalgija Ong·Atani., Chakat Chadamberang, Garo Hillso Jo·Ong Jilani Aro Uarangni Namgnirang , Chidimak, A·Chikrangni Gananirang, Ma·Ani Ka·Saa, Buring Bolgrimni Gamchatani, Miksongani

PORAIANI KI·TAP IX: CLASS IX

Sonaram r. Sangma, A·Chik A·Song, Ta·Sek Wari, Ku·Tangchi, A·Chikrangni kal·susaanirang, Wachimiting, lindrid d. Shirani janggi tangani, o! Nitoa, a·chikrangni Ganding Chinding Aro Gipin Patanirang, Somoi Aro Kam

CLASS IX: DURA BALIKINGNI MATGRIK MANDALGRENI

NOKMA

SANJA MANDA SANGMA

PORAIANI KI·TAP X: CLASS X

Rev. Thangkan k. Sangma, Ang' Chakki, Jatni Nisan, Git Aro Chin, Saljong Tasin' Me·Chik, Meghalayani Sambolrang Aro Do·O Matrang, A·Songtangna Sintea, Captain W. A. Sangma, Cha·Asia, Chadambeni Salrang, Da·al

CLASS X RAPID READER

PATCHISA BIBAL : SODINI G. MOMIN

A novel "The Basket of Flowers" written by Johann Christoph Von Schmid was translated into Garo by Sodini G. Momin and the same was serialized in "Nokdangni Ripeng", the magazine by the Mothers' Union, Tura.

GARO (ELECTIVE) : CLASS - XI

I **MANIANI BIDIK** : Mihir N. Sangma :

II. POETRY

CHASONG GITAL A·CHIK POEDORANG

(a) Pring : Okay

(b) Nokgipani Pattia :

(c) Ka·saa :

(d) Gisik Matgrik

(e) A·chik A·song:

III Grammar :

A·CHIK GRAMMAR – E.G. PHILLIPS (Bak I aro II).

GARO (MIL): CLASS XI

I PROSE

A·CHIKNI CHANCHIBEWALE SEANIRANG

1. Nikgijagipa Gam.

2. A·chik Jatni Ku·riting Agananirango Jajong aro Askirangni Gimin Aganani:

3. Japan Nokdang:

4. "Lekka-Pora Aro Gisik-Bimik" by Keneth M. Momin

5. "Bipana Krakra" by Bipinson S. Momin.

II. Poetry

Seokgimin Poetryrang:

GARO (ELECTIVE) : CLASS - XII

I. Prose

Chigitchakgreni Nokma - Icylian R. Marak

A·chikni Ku·andik – Aldrich Ch. Momin.

II. Dakmesokani :

Dak Ge·sao Dakmesokani – Viola Sonachi B. Sangma

(ii) Watanggimin Ripeng :

GARO (M.I.L.) : CLASS - XII

I. Prose :

A·chikni Chanchibewale Seanirang : Keneth M. Momin

II. Poetry :

Seokgimin Poetryrang: D.S. Nengminza.

IV. Agan Me·apa/ Ku·jikse –.

V. A·chik Kattarang by Winnish K. Sangma.

CHAPTER - XVI

JOURNALS AND PERIODICALS

Journals and Periodicals: The contribution of American Baptist Missionaries towards written literature is immense. As early as 1879 the Garo monthly journal entitled 'A'chikni Repeng' was published from Tura. It was a mimeographed copy. Originally it was in Bengali script but from January 1906 it was published in Roman script. The Journal contained news and views and Garo converts, writings on better living and Government bulletin.

'A Chikni Rebang' was followed by another journal entitled 'Phringgphrang' i.e. morning star in 1912. Madhunath Momin took the initiative but the journal had a premature death in 1914.

In 1933 the Roman Catholic Mission started a Magazine, 'Seng Baa' i.e. the Dawn. It was a journal of religious nature. But the journal published in 1940 named 'A'chik kurang' (voice of the Garos) by the educated Garos namely Prof. Howard Denison W. Momin and Evelyn R. Marak, Editor and Assistant Editor respectively. It contained poetry, essay, stories and day to day problems of the Garo spelling. The journal lasted for two years only. The journal was republished in 1949 under the editorship of Mackenson Rongmuthu. The first journal Achik Kurang also was republished in 1953.

Another journal entitled Chibisik (the source of water) edited by Sudhindra K. Marak. The journal 'A Chikna Uiani' was published in 1945 and lasted for five years only.

Newspaper:

It was the Christian Missionaries who felt first the need for a periodical to communicate through the contents in the journal with the Garos living in the far flung areas of the Garo Hills. Journals, Periodicals and weekly and daily newspapers had been contributing a lot for the growth of Garo Literature. Garo Literature had been developing with the journey through the following Journals, Periodicals and Weekly and Daily News Papers.

In 1953 Narayan M. Marak brought out the first newspaper entitled 'A'chik Songbad'. It was a weekly newspaper which contained news translated from various newspapers.

Another weekly was published in 1955 with a title 'Pring Prang' (morning star) which was sponsored by Garo Hills District Council. It also lasted for two years.

In the post Independence period quite a good number of Garo students enrolled themselves in the colleges of Guwahati and Shillong. The students started a journal entitled 'Kubarenga' (language and voice). Meanwhile the students gave birth to an organization known as 'A Chik Pante Metra-rangmi Kumongani' or Association of Garo young men and women. The Association brought out a periodical 'Kubarangba' in 1958.

Dr. D. N. Majumdar, who served as a B.D.O. in Selsella Development Block, published a journal entitled 'A Songni Songbad' (news of the country) in 1960-62. Dr. Majumdar also brought out a periodical known as 'Songmi Ripeng' (friend of the village) in September 1969.

In 1972 the Garos of Goalpara district of Assam started a magazine 'Kubalma; like some other publications this also could not thrive beyond the first issue.

A political weekly 'Chadambani Kurang' (voice of youth) came out from press and which is continuing.

Harendra W. Marak with Gritson Sangma started a weekly

'Kumindi' (assorted news) in 1978 which is continuing of course with irregular issues.

Next a bimonthly periodical having reading materials both secular and religious were published which is known as Singga (trumpet) in 1978. (Sangma, Milton P 81-90)

Although quite a good number of periodicals were published most of them were irregular due to various reasons. But it must be admitted that the young educated Garos have been continued to spread the education in Garo hills. Besides the District Council authorities have taken steps to enlighten the common people with the current events. It was Jobang D. Marak who was instrumental in removing the bulk of religious contents from the school syllabus. He wrote the first secular book in Garo literature. The 'Achik Kurang' became the turning point in Garo literature which encouraged and discovered latent talents of the young Garo students. The Garo writers had the distinction of importing into Garo language a few of the books which were not translated from the earlier publications of the Missionaries but were originally oriented.

The Gauhati University's introduction of Garo as a vernacular subject in the Three Year Degree Course emboldened the Garo writers to write books under individual initiatives. The Government came in a big way to boost the enthusiasm writes by providing Government grants or printing subsidies. No longer the Garo writers depended upon the Baptist Mission for grants and today Government patronisation for printing of Garo books contributed largely towards bringing out a glorious future of Garo language and literature.

The Garo publication of Garo Journal, periodicals, megazines and news papers are chronologically shown below

1. A CHIKNI RIPENG (Friends of the Garos): This is the first

monthly Garo Journal started in September, 1879 by the first two American Missionaries (Marcus Clark Mason and Elnathan Gooding Phillips) to be stationed at Tura. The main contents of journal were expositions of Christian doctrine, explanation of some problems connected with Christianity, letters and news of the missionaries, reports from educated Garo Christians, writings to arouse the spiritual consciousness among the people, writing on better living, health and hygiene, report of annual associational gathering, Government bulletins, other world news, etc.

2. PHRINGPHRANG (Morning Star): This, the second literary journal was started by Modhunath Momin, Jobang Marak and Macdonald in 1912. Even though this journal was short lived (1912-1914), it did much to arouse the literary consciousness of the Garos.
3. SENG-BAA (The Dawn): This is a monthly journal started by the Roman Catholic Mission at Tura in 1933. It was a religious journal published as a means of religious propaganda and to promote better understanding among the believers. Fr. Pianazzi was the first editor of this journal. This journal had discontinued for many years; but some interested people are trying to revive at present also.
4. A.CHIK KU-RANG (Voice of the Garos): The journal contributed the most for the development of Garo Literature. The first issue was published in September, 1940 while Howard Denison W. Momin and Evelyn R. Marak were the Editor and Asstt. Editor of this journal. At once it became very popular among all sections of the people. Various kinds of articles - poetry, essays, stories, problems of Garo spelling, etc. Came out of this journal. Poetries, essays and stories that came out of this journal were high class, which

are still competent as texts in Schools, Colleges and University. When Garo Literature Society has established in 1963, A'chikKu' rangowened to it until today and become the mouthpiece of its own.

5. CHIBISIK (The source of water): This literary journal came out between 1943 and 1995. It was edited and published by Sudhindra K. Marak and patronized by Wilson K. Marak. It was published thrice a year and was mainly devoted for the benefit of the lower primary school teachers.
6. A'CHIKNA U'IANI (Information for the Garos): This literary venture was been attempted by Rangam G. Momin in the years between 1945 and 1950. This bi-monthly journal served the people making information of government notifications, current news and views on socio-political conditions prevailing at that time, critical editorial comments and other serious articles.
7. A'CHIK SONGBAT (News in Garo): This weekly news was started by Narayan M. Marakin in 1953 at his own press at Tura. It contained local news as well as other world news translated from various newspapers. It is continuing till today by Dr. Semirie Alva B. Marak, daughter-in-law of Narayan Marak.
8. PRINGPRANG (Morning Star): This is the first political weekly in the Garo language published in 1955 with Mody K. Marak, the then Executive Member of the Garo Hills District Council and was used as a mouthpiece fro the promotion of tribal interests of Garo Hills , in particular and the tribal areas of Assam, in general.
9. KU'BA RANG BA (Language and Voice): By that time, more Garo youngman and woman have joined the colleges and other technical lines and there was a great feeling of need

among them for a periodical for mutual understanding and for promotion of their literature and culture. This feeling of need gave birth to an organization known as “A’chik Pante-Me’trrabgñiKu’mongani’ (an Association of Garo Youngman and Woman) in 1958.

10. A’SONGNI SONGBAT (News of the Country): This is a wholly government financed journal started by D. N. Majumdar, the then Block Development Officer of the Selsella Block, West Garo Hills. It was published during 1960-1963.
11. DO’AMEK: This is a weekly Garo Bulletin sponsored by the Government. It has published in 1964 from the office of the District Information and Public Office, Tura, Mrs. Heroine Bangsshall was the Public Relation Officer then and it was at her initiation that this bulletin has published under the title ‘Do’amek’. It continued till recent years by the same office. Its main features are Government notifications, news about government activities, government plans and policies.
12. CHADAMBE (the youth): With a view to preserve art and culture and to encourage studies and writings among the Garo youth, an Association named “The Garo Youth Club’ had formed in 1965. Among other activities, this Club also decided to start a monthly magazine entitled ‘Chadambe’. Argison G. Momin, the then lecturer in Economics of Tura Government College was the editor.
13. NOKDANGNI RIPENG (the friend of the family): ‘Mothers’ Union’ had started a magazine in 1966. It contained articles mainly on the improvement of their houses, role of mothers in building up a good family, short stories with moral lessons, family economy, art of cooking, backing etc. The first editor was Mrs. Verna WatreIngty followed by Cornelia

Tsikhano, Brucellish K. Sangma and Viola Sonachi B. Sangma. It is still coming out occasionally.

14. SONGNI RIPENG (Friend of the village): When D. N. Majumdar was working as Block development Officer at Baghmara started this periodical with wholly financed by the government.
15. PRINGPRANG (Morning star): Young members of Roman Catholic Church bring out this journal in 1969 with Louis Krenath Mominas as editor.
16. KU'BISIK (source of language): The Garos of Goalpara district of Assam has started this magazine in 1972.
17. CHADAMBENI KU'RANG (voice of the youth): This is a political periodical started in 1974 with Atul Ch. Marak as editor.
18. TURA WEEKLY: In 1976, Tribinson B. Sangma started weekly news at his own press at Dobasipara, Tura.
19. KU'MINDI (Assorted news: This is another weekly started and managed by Grithson Sangmain in 1978 with himself as editor.
20. SINGGA (trumpet): This is another bi-monthly periodical attempted by the Roman Catholic Church in Tura in December 1978 with Louis Krenath Momin as the Editor.
21. SALANTININ JANERA (daily mirror): This is currently the most popular daily news paper in Garo. It has started in 1992 with Sanjay Sarma as the editor and Lindrid D. Shira as co-editor.
22. CHIMIK (stream): Chimik, the renovated and modernized monthly magazine has started in October, 2002 by some few intellectuals under the leadership of Melkior Ch. Sangma. Melkior Sangma as its editor trying to cover all the important matters like Art, Culture, Tourism, Agriculture,

Horticulture, Political issue, Current issue, Fashion &
Designing, Modeling, Music etc.

CHAPTER - XVII

CONCLUSION

The Garos, one of the major tribal community of the state of Meghalaya prefer to call themselves as Achik Mande i.e. hill people. The people use the Ajang to refer to the non-Garos. Similarly the term 'Achik Achang' signifies land of the Garos and the term 'Achik Kuchik' is used to signify Garo language. The literal meaning of the term 'Achik' is hill but when the word is in plural number viz. 'Achikarang' it represents the entire Garo community.

As the legend prevalent among the Garos, the Garos had migrated from a place called 'Tarua' located in the land of Tibet under the leadership of the chiefs Jappa Jalingpa and Sukpa Bongipa in two separate groups. Although no written record exists to support the migration aspect of the Garos, there are instances of Garo villages all along the said migration routes. All the way from Cooch Behar in North West Bengal to the Bhutan border and towards Assam, a sizeable number of Garo villages still exist to this day. Again along the banks of river Brahmaputra from the border of Arunachal Pradesh there exists a good number of Garo villages all the way down to the plains of Assam.

Some place names like Baghmela Pallas, a hill lying at a distance of 8 km East of Boko, the Kamrup district. Ole Ulding Tebrong Changsim which the Garos now identify as Tukreswar hill near Krishnai river under Goalpara district, Nokrak hill, Koch Bihar, Rangamati, Jogighopa etc. testify the migration route from Tibet to present Garo hills.

A'chik Mande i.e. the Garos, are mainly concentrated in the Western part of Meghalaya state named after them as Garo hills, and in the neighbouring areas of Assam, Bangladesh and Tripura.

There are three administrative divisions in the Western part of Meghalaya viz. East Garo Hills, West Garo Hills and South Garo Hills. However in 2012 two more districts were created viz. Anorth Garo Hills and South West Garo Hills.

According to 2001 Census, East Garo Hills had a population of 2,47,555, West Garo Hills had 5,15,813 and South Garo Hills had 99,105. The population figure of the three districts of Garo hills of Meghalaya according to 2011 Census is shown below:

East Garo Hills	- 3,17,917
West Garo Hills	- 6,43,291
<u>South Garo Hills</u>	<u>- 1,43,334</u>
	11,03,542

The population record of the newly created two districts is not available as these districts were created only in 2012.

Besides Garo hills sizeable Garo populations are found in Kamrup, Goalpara and Karbi Anglong districts of Assam. There are a few Garos in Tripura and Nagaland state. Substantial Garo populations are found in great Mymansing district of Bangladesh.

A typical Garo village is constructed in depression on the hill side close to the source of running water. In the centre of the village there may be the Nokpante or bachelor's dormitory. The traditional Garo house is built on piles. Locally available materials like bamboo, wood and cane are used for construction of the houses. The staple cereal food of the Garoso is rice. Vegetables grown locally are taken. Dry fish is the delicacy. Meat is taken when available. For their meat supply they rear goats, pigs, fowls and ducks. They take locally prepared rice beer. Rice beer is an essential item for socio-religious occasions.

Garo economy is by and large, is characterised by shifting cultivation of millet and rice. Vegetables such as maize, job's tears,

chillies, melons and pumpkins are grown mainly for local consumption. Cotton is also produced as a cash crop.

The Garo social structure is split into eleven sub-divisions according to geographical setting with tangible variation in dialects, customs and beliefs and practices. Apart from geographical divisions the Garos are further sub-divided into six exogamous sects or clans like Sangma, Marak, Momin, Shira, Areng and Machong.

Matrilineal and Matrilocal systems are in vogue. Rights of inheritance of private properties belong to the mother and those can be inherited by the daughters. The community properties such as land cannot be inherited. The Nokma or village headman remains in charge of such property. Primary family is the characteristic feature of Garo family pattern. Married daughters with their husband may live in mother's family. Administration of village affair is rested with the village council known as Laskar. The elderly persons of a village constitute the council. The council settles disputes of civil and criminal nature in a meeting called Mella.

Clan exogamy is strictly resorted to in a marriage. Widow remarriage is socially approved. The Christian converts hold marriage in village church. There is no system of bride price among the Garos. Garo kinship is mostly classificatory. Practice of technonymy is prevalent among them.

Although Christianity spread into the Garo social life in a big way, quite a good number of Garo villages had been able to maintain the traditional way of life. Today a revival process to re-establish traditional way of life has been undergoing under the banner of 'Sans Sarek'.

Garos

The Garos call their language as 'Mande Kusik' i.e. language of

Language: the man is Achik Kusik i.e. language of the hill men. Garo is the language of the majority community of the Garo hill districts of Meghalaya. It is one of the Bodo group of Sino-Tibetan languages. It had close affinity in the distant past which was separated about two thousand years ago. The languages of Koch branched off from Garo and Bodo much before that period. Playfair (1909) found eleven dialects prevalent among the Garos like A-We, Chisak, Abeng, Matabeng, Matchi, Dual, Gara-Gonching, Atong, Chibok, Ruga and Megam (Lyngngam). Besides these, there are other language speakers like Koch, Hajong, Raht and Dalu which are cognate languages of the Garo. There are also a quite a good number of Nepali, Bengali, Bihari language speakers in the Garo hills mainly in the West Garo Hills district.

The American Baptist Missionary was the originator of written status of the Garo language. They based the Orthography upon the dialect of the North Eastern corner of Garo hills. The North Eastern dialect upon which the written language is based is called A-We. The dialect that covers the Western part of the Garo hills is known as Abeng or Ambeng. The greater linguistic Garo society makes no difference leading to fragmentation and there is amity as good neighbour liners among different dialect speakers.

Originally the Missionaries published works on Garos in Bengali script. But later on they felt that Roman script would be more convenient for all aspects of writing typing, printing and publishing. Thus Roman script was 1892. During the period from 1892-1911 a good number of books were printed in Roman script. Almost all the books on Garo language were translated versions. Compared to theological literature publication of Garo text books was few and far between. Two distinct types of Garo literature prevailed, one theologic and the other secular when the educated Garos took up writing secular literature. The educated garo

students expanded their scheme of studies from translation to creative literature including novel, poetry, biography, general knowledge, recent history of the Garos to patriotic songs of the Garos. There was practically no children literature in the theological writings except books on translation of Bible. The educated youths now started books on songs, children picture books. Thus from a stage of dialect the Garo literature grew to written literature. In the post Independence period enthusiastic Garo educated persons engaged themselves in publishing journals, weekly, newspapers. The Gauhati University's introduction of Garo as vernacular subject in the three year degree course emboldened the Garo writers to write books under individual initiatives. The Government came in a big way to boost the enthusiasm of Garo writers by providing Government grants or printing subsidies. In this respect the Autonomous District Council also played a significant role.

GARO VOCABULARY:

1. (A) Numerals in Garo Language (1to 100) :

SL. NO.	English	Garo	SL. NO.	English	Garo
1	One	Sa	51	Fifty one	Sotbonga-sa
2	Two	Gni	52	Fifty two	Sotbonga-gni
3	Three	Gittam	53	Fifty three	Sotbonga-gittam
4	Four	Bri	54	Fifty four	Sotbonga-bri
5	Five	Bonga	55	Fifty five	Sotbonga-bonga
6	Six	Dok	56	Fifty six	Sotbonga-dok
7	Seven	Sni	57	Fifty seven	Sotbonga-sni
8	Eight	Chet	58	Fifty eight	Sotbonga-chet
9	Nine	Sku	59	Fifty nine	Sotbonga-sku
10	Ten	Chikking	60	Sixty	Sotdok
11	Eleven	Chi.sa	61	Sixty one	Sotdok-sa
12	Twelve	Chi gni	62	Sixty two	Sotdok-gni
13	Thirteen	Chi gittam	63	Sixty three	Sotdok-gittam
14	Fourteen	Chi bri	64	Sixty four	Sotdok-bri
15	Fifteen	Chi bonga	65	Sixty five	Sotdok-bonga
16	Sixteen	Chi dok	66	Sixty six	Sotdok-dok
17	Seventeen	Chi sni	67	Sixty seven	Sotdok-sni
18	Eighteen	Chi chet	68	Sixty eight	Sotdok-chet

19	Nineteen	Chi sku	69	Sixty nine	Sotdok-sku
20	Twenty	Kolgrik	70	Seventy	-Sotsni
21	Twenty one	Kolgrik-sa	71	Seventy one	Sotsni-sa
22	Twenty two	Kolgrik-gni	72	Seventy two	Sotsni-gni
23	Twenty three	Kolgrik - gittam	73	Seventy three	Sotsni-gittam
24	Twenty four	Kolgrik-bri	74	Seventy four	Sotsni-bri
25	Twenty five	Kolgrik- bonga	75	Seventy five	Sotsni-bonga
26	Twenty six	Kolgrik-dok	76	Seventy six	Sotsni-dok
27	Twenty seven	Kolgrik-sni	77	Seventy seven	Sotsni-sni
28	Twenty eight	Kolgrik-chet	78	Seventy eight	Sotsni-chet
29	Twenty nine	Kolgrik-sku	79	Seventy nine	Sotsni-sku
30	Thirty	Kolatchi	80	Eighty	Sotchet
31	Thirty one	Kolatchi-sa	81	Eighty one	Sotchet-sa
32	Thirty two	Kolatchi-gni	82	Eighty two	Sotchet-gni
33	Thirty three	Kolatchi- gittam	83	Eighty three	Sotche-gittam
34	Thirty four	Kolatchi-bri	84	Eighty four	Sotchet-bri
35	Thirty five	Kolatchi- bonga	85	Eighty five	Sotchet-bonga
36	Thirty six	Kolatchi- dok	86	Eighty six	Sotchet-sa
37	Thirty seven	Kolatchi-sni	87	Eighty seven	Sotchet-sni

38	Thirty eight	Kolatchi- chet	88	Eighty eight	Sotchet-chet
39	Thirty nine	Kolatchi- sku	89	Eighty nine	Sotchet-sku
40	Forty	Sotbri	90	Ninety	Sotsku
41	Forty one	Sotbri-sa	91	Ninety one	Sotsku-sa
42	Forty two	Sotbri-gni	92	Ninety two	sotsku-gni
43	Forty three	Sotbri- gittam	93	Ninety three	Sotsku-gittam
44	Forty four	Sotbri-bri	94	Ninety four	sotsku-bri
45	Forty five	Sotbri- bonga	95	Ninety five	Sotsku-bonga
46	Forty six	Sotbri-dok	96	Ninety six	Sotsku-dok
47	Forty seven	Sotbri-sni	97	Ninety seven	Sotsku-sni
48	Forty eight	Sotbri-chet	98	Ninety eight	Sotsku-chet
49	Forty nine	Sotbri-sku	99	Ninety nine	Sotsku-sku
50	Fifty	Sotbonga	100	One hundred	Ritchasa

(B) Some higher Numerals in Garo Language:

SL. NO.	English	Garo
1	Five hundred (500)	Ritchabonga
2	One Thousand (1000)	Hajalsa
3	Ten Thousand(10,000)	Hajalchikking
4	One Lakh (100,000)	Lakhsa

5	One Crore (100,00,000)	Croresa
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2. Alphabet in Garo Language:

Vowels of Garo Language :

A	E	I	O	U
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Consonants of Garo Language:

B	C	D	G	H	J
K	L	M	N	P	R
S	T	W			

3. Days in a week in Garo Language:

Sl no	English	Garo
1.	Sunday	Chigitcho / Robibar
2.	Monday	Samitcho/Sombar
3.	Tuesday	Griso/Mongolbar
4.	Wednesday	Abiso/Budbar
5.	Thursday	Aiso/ Bristibar
6.	Friday	Mechabal/Sukrobar
7.	Saturday	Niringro/Sonibar

4. Months in a year in Garo Language:

Sl no	English	Garo
1.	January	Roro
2.	February	Dongro
3.	March	Galmak
4.	April	Mige
5.	May	Kilge
6.	June	Bandoni
7.	July	Wasosi
8.	August	Sampang
9.	September	Micha
10.	October	Wanma
11.	November	Jabilsa
12.	December	Silginchi

5. Kinship in Garo Language:

SL. NO.	English	In Garo Language
1.	Father	Baba/ Apa

2.	Mother	Ai/Ama
3.	Elder brother	Ada
4.	Younger brother	Jong/ Angjong
5.	Elder sister	Abi
6.	Younger sister	Nono/Ano
7.	Elder brother's wife	Bochi
8.	Elder sister's husband	Gumi/Gume
9.	Younger sister's husband	Chawari
10.	Husband	Segipa
11.	Wife	Jikgipa
12.	Son	Depante
13.	Daughter	Demechik
14.	Father's father	Atchu
15.	Father's mother	Ambi
16.	Father's elder brother	Pajong
17.	Father's younger brother	Awang
18.	Mother's mother	Ambi/Abo
19.	Mother's elder brother's wife	Mani
20.	Mother's younger brother's wife	Mani
21.	Mother's younger sister's husband	Awang
22.	Mother's elder sister's husband	Pajong
23.	Mother's elder brother	Mama
24.	Mother's elder sister	Ajong/Ma jong
25.	Mother's younger brother	Mama

26.	Mother's younger sister	Ade/Ma 'de
27.	Son's son	Su 'gipa
28.	Father-in-law	O.bite
29.	Mother-in-law	Niotang
30.	Son-in-law	Chawari
31.	Husband's father	O.bite
32.	Husband's mother	Niotang
33.	Grand father	Atchu
34.	Grand mother	Ambi
35.	Grand son	Su.gipa
36.	Grand daughter	Su.gipa

6. Human Body parts in Garo Language:

Sl no	In English	In Garo
1	Head	Sko
2	Arm	Jakpong
3	Back	Janggal
4	Waist	Kang.kare
5	Buttocks/ backside	Ki.sangte
6	Leg	Ja.a
7	Face	Mikkang
8	Chest	Chel
9	Stomach	Ok

10	Hand	Jak
11	Foot	Ja a
12	Eye	Mikron
13	Forehead	Mikskim
14	eyelid	miksram
15	eyebrow	miksmang/ miksmal
16	Nose	Gingting
17	Mouth	Ku.sik
18	Chin	Ku.dipe
19	Hair	Kni
20	Ear	Nachil
21	Lips	Ku.chil
22	Nail	Jakskil
23	Thumb	Jaksima
24	Finger	Jaksi
25	Wrist	Jakgitok
26	Palm	Jakpa
27	Shoulder	Pakkre
28	Elbow	Jaksku
29	Knee	Ja sku
30	Thigh	Ja ping
31	Shin	Ja.riking
32	Calf	
33	Heel	Ja paki.tik

34	Teeth	Wagam
35	Tooth	Wagam
36	Tongue	Sre
37	Brain	Taning
38	Throat/ Adams apple	Gitokbu
39	Toe	Ja.si
40	Lung	Ka.sop
41	Liver	Bika
42	Skull	SkoBikrok
43	Neck	Gitok
44	Skeleton	grengbikrok

7. Direction in Garos :

SL. NO.	English	Garos
1	North	Salgro
2	South	Salgipeng
3	East	Salaram
4	West	Saliram
5	Centre	Jatchi
6	Upwards	Kosak
7	Down	Ka ma
8	Right Side	Jakra
9	Left Side	Jakasi

8. Times of a day in Garo language:

SL. NO.	English	Garo
1	Early morning	Seng mitchi
2	Morning	Pring
3	Afternoon	Salpaksa
4	Evening	Attam
5	Night	Wal
6	Midnight	Waljatchi
7	Day	Sal
8	Hour	Konta
9	Minute	Minute
10	Second	Second

9. Food and drinks of the Garos:

SL. NO.	English	Garo
1.	Boiled rice	Mi
2.	Meat/Fish	Be.en / Na.tok
3.	Pork curry	Wakbijak
4.	Chicken curry	Do.obijak
5.	Mutton curry	Do.bokbijak
6.	Curry	Bijak
7.	Curry prepared with soda	Kalchi/karchibijak
8.	Fish curry	Na.tokbijak
9.	Venison curry	Matchok be.ennibijok

10.	Preparation of vegetables with soda	Kalchi/karitchi
11.	Millet	Misi
12.	Curd	Doi
13.	Butter	Butter
14.	Eel fish	Na.nil
15.	Tea	Cha
16.	Rice beer	Chubok/chubitchi
17.	Bamboo shoot's curry	Me.amesengbijak
18.	Dried fish	Na.kam
19.	Egg	Do.chi
20.	Rice powder curry	Purabijak
21.	Eatable mushroom	Me.gimu
22.	Beef	Matchu be.en
23.	Tapioca	Ta bolchu

10. Dress and ornaments of the Garos :

SL. NO.	English	Garo
1.	Shirt, blouse	Shirt, blouse
2.	Skirt	Skirt
3.	Below the waist covering of males	Lengti
4.	Cloth	Ba ra
5.	Cap, Hat	Topi/tupi
6.	Turban	Kotip

7.	Muffler	Gitokowenani
8.	Scarf	Gitokowenani
9.	Pocket	Jep
10.	Towel	Gamitcha
11.	Cloth for carrying baby	Debra/Ba sek
12.	Bed sheet	Bed Sheet
13.	Traditional wraparound for women	Dakmanda
14.	Bangle	Sanggong/ Jaksan
15.	Necklace	Rikgitok
16.	Ear ring	Nata psi/Naderong
17.	Lace	Lace
18.	Shoe	Juta / Ja.kop

11. Fruits in Garo Language :

SL. NO.	English	Garo
1.	Jackfruit	Te.brong
2.	Banana	Te.rik
3.	Mango	Te gatchu
4.	Guava	Komperam
5.	Orange	Narang

6.	Pineapple	Anaros
7.	Plum	Plam
8.	Tamarind	Cheng
9.	Sugarcane	Grit
10	Papaya	Modipol
11.	Shaddock (Citrus Maxima)	Me.rakku
12.	Amla (Phyllanthusemblica)	Ambaresegin
13.	Pomegranate	Dalim
14.	Black berry	Chambu
15.	Coconut	Narikel
16.	Litchi	Letchu
17.	Sweet potato	Ta milang

12. Birds in Garo Language :

SL. NO.	ENGLISH	GARO
1.	Kingfisher	Maslengga
2.	Parrot	Do.sik
3.	Pigeon	Do.kru / Paroa
4.	Hornbill	Renggok
5.	Cuckoo	Do.kanibimang gita dakgipado.o
6.	Vulture	Sogin
7.	Goose	Rajahas
8.	Crane	Alabok
9.	Crow	Do.ka

10.	Owl	Do.po
11.	Sparrow	Do.chok
12.	Bulbul	Do.bret
13.	Peacock	Do.de
14.	Eagle	Do.gamdot
15.	Kite	Do.reng
16.	Woodpecker	Do.tileng
17.	Duck	Do.gep
18.	Dove	Do.kru / Paroa
19.	Stork	Halgila

13. Animals in Garo Language :

SL. NO.	English	Garo
1.	Elephant	Mongma
2.	Horse	Gure
3.	Tiger	Matcha
4.	Fox	Peru
5.	Cat	Menggo
6.	Cow	Matchu
7.	Buffalo	Matma
8.	Goat	Do bok
9.	Pig	Wak
10.	Dog	Achak
11.	Deer	Matchok

12.	Monkey	Makkre
13.	Rhinoceros	Gondu
14.	Rat	Mese
15.	Mouse	Menggotchi
16.	Porcupine	Okgipu
17.	Squirrel	Mat / Gredong
18.	Sheep	Mes
19.	Hare	Sapau
20.	Camel	Ut
21.	Frog	Beng.blok
22.	Otter	Matram
23.	Crocodile	Gorial
24.	Porpoise	Susu
25.	Lion	Singho
26.	Leopard	Matchapeng
27.	Wild cat	Menggoburing
28.	Bear	Mapil

14. Hunting and agricultural implements

SL. NO.	English	Garó
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1.	Bow	Chri
2.	Arrow	Bra
3.	Sword	Tonual
4.	Trap	Ja.ga-saa
5.	Gun	Slai
6.	Catapult	Batul/Batdil
7.	Shield	Danil / Sepi
8.	Spear	Sel.u
9.	Spade	Godal / Gitchima
10.	Hoe	Gitchi
11.	Sickle	Atchili
12.	Axe	Rua
13.	Knife	Kettal

15. Household implements / utensils

SL. NO.	English	Garo
	Measuring basket	Ko ma
	Small close woven basket	Kokbi sa
	Winnowing tray	Ruan
	Sieve	Chanoli/gitchera
	Medium size basket to carry water from the stream/ vegetables from jhumfield/ to collect firewood -	Kokkrenng
	Kitchen Rake above the fireplace	Onggare

	Kitchen shelf to store water	Chidonra
	Pedal for pounding rice	Tengki
	Big type of bamboo basket	Kokbal
	Earthen pot	A nime 'dik
	Large spoon for distributing rice	Chamos
	Bamboo mat	Ampatchi
	Spoon	brak
	Spoon for cooking rice/ rice stick	Me 'gol/ me 'gon
	Loom	Loom
	A kind of reel for winding thread on	Kildingdol 'ani
	Fishing net	Majal
	Fishing implement made of bamboo stick	chempa
	Fish catching hook	Milsi
	Utensil made of gourd	Laupong (used for drinking water)
	Basket with narrow neck used for keeping fish or dried chilli	Koksi
	Vessel/ basket to keep husked rice	Kok
	Bamboo fan	Gijip
	Pitcher	Gimbe/basing
	Sleeping mate made of bamboo	Wa 'anipalang
	Pot for cooking	Me 'diksam 'dik

	Fireplace	Chankol/Wal tim
	Lamp	Chakki
	Tub	Soraia/Sorea
	Lime case	Chun tima
	Cotton gin	Kerka
	Water Filter	Chi chekani
	Fishing trap	Chekki
	Broom	Sel 'a/sal 'a
	Wooden dish for giving food to pig	Wakringkong
	Spinning wheel	Kildingrikani
	Granary	Jam nok
	Kitchen	Babils

16. Some nature related words in Garo Language :

SL. NO.	English	Garo
1.	Nature	Ong telaigipa/samtangtang
2.	Sun	Sal
3.	Moon	Jajong
4.	Earth	A.gilsak
5.	Sky	Salgi
6.	Air	Balwa
7.	Soil	A mang
8.	Water	Chi
9.	Vapour	Biba

10.	Cloud	Aram
11.	Rain	Mikka
12.	River	Chibima
13.	Forest	Buring
14.	Sea	Sagal
15.	Stream	Chiring
16.	Hill	A.bri
17.	Mountain	A.bri
18.	Earthquake	Banggria
19.	Flood	Chibana
20.	Cold	Sin 'a/Ka 'sina
21.	Hot	Ding 'a
22.	Rainy Season	Wa.chikari
23.	Winter season	Sin 'kari
24.	Storm	Balmikka
25.	Cyclone	Balminduri
26.	Fog	Guuri
27.	Dew	Ripamchi
28.	Snow	Suri
29.	Stone	Ro.ong

17. Some geographical and Political terms in Garo Language :

SL. NO.	English	Garo
1.	Country	A.song

2.	State-	State
3.	District	District
4.	Village	Song
5.	Continent	Continent
6.	Minister	Minister
7.	Prime minister	Prime minister
8.	Chief minister	Skotong minister
9.	Road	Rama
10.	Boundary	Sima-ari
11.	Boarder	Riking
12.	Place	Biap
13.	Length	Gro
14.	Breadth	Gipeng

18. Some of the colours in Garo Language :

SL. NO.	English	Garo
1.	Black	Gisim
2.	White	Gipok
3.	Red	Gitchak
4.	Green	Tangsik
5.	Brown	A mangrong
6.	Golden	Sonanirong
7.	Purple	Baringrong
8.	Yellow	Rimit

9.	Blue	Tangsim
10	Orange	Komilanirong

19. Some life related words in Garo Language :

SL. NO.	English	Garo
1.	Life	Janggi
2.	Love	Ka.saa
3.	Birth	Atchia
4.	Death	Sia
5.	Marriage	Do sia (traditional marriage), Bia-baru
6.	Anger	Ka.onanga/ka gapa
7.	Happiness	Kusi
8.	Smile	Ka dingsmita
9.	Diseases	Sabisirang
10.	Happiness	Kusi/katchaani
11.	Sorrow	Duk
12.	Emotion	Gisiknichanchiani
13.	Tension	Jajrenga
14.	New Born Baby (Boy)	Bagitchak (me.abisa)
15.	New Born Baby (Girl)	Bakgitchak (mechikbi sa)

16.	Kids	Bi 'sarang
17.	Young Boy	Pante
18.	Young Girl	Me 'tra/Nomil
19.	Old man	Budepa
20.	Old woman	Buchuma
21.	Youth	Chadambe
22.	Maturity	Brigimin
23.	Funeral	Mangona (traditional) mandegopa
24.	Society	Songsal/JinmaminDongrimani

20. Some important verbs in Garo Language :

SL. NO.	English	Garo
1.	Eat	Cha 'a
2.	Read	Poraia
3.	Run	Kata
4.	Write	Sea
5.	Play	Kal 'a/Kal 'grika
6.	Dance	Chroka
7.	Sleep	Tusia

8.	Fight	Dakgrika
9.	Laugh	Ka dinga

21. Some of the important words in Garo language

Sl no	English	Garo
1.	Drink	Ringa
2.	Jump	Bila
3.	Sing	Ring a
4.	Crab	Ang ke
5.	Snail	Gapchilek
6.	Worm	Jo ong
7.	Butterfly	Me plip
8.	Ant	Chibrim
9.	Caterpillar	Me plipni / Jo ong
10.	Fly	Tampi
11.	Mosquito	Ganggu
12.	Spider	Guang

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SOME OF THE VILLAGES VISITED FOR DATA COLLECTION DURING THE STUDY

Names of the Villages with District

1. Vill : Nisangram
Dist: Goalpara
Informant: Mr Laksman Momin

2. Vill : Nokmakundi
Dist: Goalpara
Informant: Mr Kudostar W. Momin

3. Vill : Tengasoth
Dist: Goalpara
Informant: Mr Dony Sangma

4. Vill : Bakrapur
Dist: Goalpara
Informant: Mr Jongran Marak

5. Vill : Bangsi A. Pal
Dist: North Garo Hills
Informant: Miss Eyaswee S. Sangma

6. Vill : Damas
Dist: North Garo Hills
Informant: Mr Chand Clever Sangma

7. Vill : Chimatcha
Dist: North Garo Hills

Informant: Mr Janet Marak

8. Vill : Nogol

Dist: Goalpara

Informant: Mr Plower Marak

9. Vill : Kalikapara

Dist: Goalpara

Informant: Mr Lambarth Momin

10. Vill : Kasumari

Dist: Goalpara

Informant: Mr Brejustine Marak

11. Vill : Laskarpara

Dist: Goalpara

Informant: Dr. Tharsus K. Sangma

12. Vill : Mendipathar

Dist: Goalpara

Informant: Mr Cliburn Sangma