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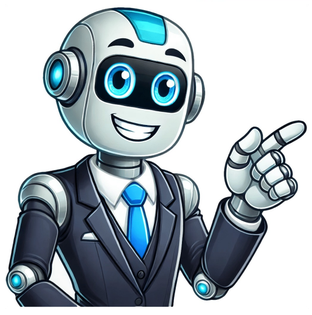

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You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. 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Our main dictionary products Note: If you have questions regarding the downloading issues, please visit theFAQpage. Help us to spread ! Share Us ! Dialect of AssameseThis article is about the modern dialect group of Assamese. For the historical language spoken in Kamarupa, see Kamarupi Prakrit.KamrupiPronunciation/kmrupi/[1]NativetoIndiaRegionKamrup regionEthnicityKamrupi peopleLanguage familyIndo-EuropeanIndo-IranianIndo-AryanEasternBengali-AssameseAssameseKamrupiDialectsBarpetia dialect Nalbariya dialect Palasbaria dialectWriting systemAssamese alphabetLanguage codesISO 639-3GlottologNoneDistribution of Kamrupi dialects in pink.Part of a series onIndo-European topicsLanguagesList of Indo-European languagesExtantAlbanoidAlbanianArmenianBalto-SlavicBalticSlavicCelticGermanicHellenicGreekIndo-IranianIndo-AryanIranianNuristaniItalicRomanceExtinctAnatolianTocharianPaleo-BalkanDacianIllyrianLiburnianMessapicMysianPaeonianPhrygianThracianReconstructedProto-Indo-European languagePhonology: Sound laws, Accent, AblautHypotheticalBalkanicDaco-ThracianGraeco-AlbanianGraeco-ArmenianGraeco-AryanGraeco-PhrygianIndo-HittiteItalo-CelticThraco-IllyrianGrammarVocabularyRootVerbsNounsPronounsNumeralsParticlesOtherProto-AlbanianProto-AnatolianProto-ArmenianProto-Germanic (Proto-Norse)Proto-Italo-Celtic (Proto-Celtic Proto-Italic)Proto-GreekProto-Balto-Slavic (Proto-Slavic Proto-Baltic)Proto-Indo-Iranian (Proto-Indo-Aryan, Proto-Iranian, Proto-Nuristani)PhilologyHittite inscriptionsHieroglyphic LuwianLinear BRigvedaAvestaHomerBehistunGreek epigraphyPhrygian epigraphyMessapic epigraphyLatin epigraphyGaulish epigraphyRunic epigraphyOghamGothic BibleBible translations into ArmenianTocharian scriptOld Irish glossesAlbanian KanunOriginsHomelandProto-Indo-EuropeansSocietyReligionMainstreamKurgan hypothesisIndo-European migrationsEurasian nomadsAlternative and fringeAnatolian hypothesisArmenian hypothesisBeech argumentIndigenous AryanismBaltic homelandPaleolithic continuity theoryArchaeologyChalcolithic (Copper Age)Pontic SteppeDomestication of the horseKurganKurgan stelaeKurgan cultureSteppe culturesBugDniesterSredny StogDnieperDonetsSamaraKhvalynskYamnayaMykhailivka cultureNovotitarovskaya cultureCaucasusMaykopEast AsiaAfanasievoEastern EuropeUsatoveCernavodCucuteniNorthern EuropeCorded wareBadenMiddle DnieperBronze AgePontic SteppeChariotYamnayaCatacombMulti-cordoned warePoltavkaSrubnayaNorthern/Eastern SteppeAbashevo cultureAndronovoSintashtaEuropeGlobular AmphoraCorded wareBell BeakerrticeTrzciniecNordic Bronze AgeTerramareTumulusUrnfieldProto-VillanovanLusatianEsteSouth AsiaBishkentVakhshBMACOchre Coloured PotteryCopper HoardCemetery HGandhara graveIron AgeSteppeChernolesEuropeThraco-CimmerianHallstattLatialJastorfCaucasusColchianCentral AsiaYazIndiaPainted Grey WareNorthern Black Polished WarePeoples and societiesBronze AgeAnatolian peoples (Hittites)ArmeniansMycenaean GreeksIndo-IraniansIron AgeIndo-AryansIndo-AryansIraniansIraniansNuristanisNuristanisEast AsiaWusunYuezhiEuropeCeltsGaulsCeltiberiansInsular CeltsCimmeriansHellenic peoplesItalic peoplesGermanic peoplesPaleo-Balkan/AnatoliaThraciansDaciansIllyriansPaeoniansPhrygiansScythiansMiddle AgesEast AsiaTochariansEuropeAlbaniansBaltsSlavsNorsemen/Medieval ScandinaviansMiddle AgesIndo-AryanMedieval IndiaIranianGreater IranReligion and mythologyReconstructedProto-Indo-European mythologyProto-Indo-Iranian religionHistorical Vedic religionAncient Iranian religionHistoricalHittiteIndo-AryanVedicHinduismBuddhismJainismSikhismIranianPersianZoroastrianismKurdishYazidismYarsanismScythianOssetianOthersArmenianEuropeanPaleo-Balkan (Albanian Illyrian Thracian Dacian)GreekRomanCelticIrishScottishBretonWelshCornishGermanicAnglo-SaxonContinentalNorseBalticLatvianLithuanianSlavicPracticesFire ritualsHorse sacrificeSatiWinter solstice/YuleIndo-European studiesScholarsMarija GimbutasJ. P. MalloryInstitutesCopenhagen Studies in Indo-EuropeanPublicationsEncyclopedia of Indo-European CultureThe Horse, the Wheel, and LanguageJournal of Indo-European StudiesIndogermanisches etymologisches WrterbuchIndo-European Etymological Dictionary CategoryvteKamrupi dialects are a group of regional dialects of Assamese,[2] spoken in the Kamrup region. It formerly enjoyed prestige status.[3] It is one of two western dialect groups of the Assamese language, the other being Goalpariya.[4] Kamrupi is heterogeneous with three subdialects Barpetia dialect, Nalbariya dialect and Palasbaria dialect.[5]In medieval times, Kamrupi was used in the Brahmaputra Valley and its adjoining areas for literary purposes in parallel with Sanskrit, both for prose and poetry. This went against the practices of literary figures of mid India like Vidyapati who used Sanskrit for prose and Maithili for poetry.[6] In more recent times, the South Kamrupi dialect has been used in the works of author Indira Goswami. Poet and nationalist Ambikagiri Raichoudhury also used Kamrupi in his works to great extent.[7] In 2018, the Kamrupi film Village Rockstars became the first from the region to be selected for India's official entry to the 91st Academy Awards.[8] In 1996, another Kamrupi dialect film named Adajya directed by Santwana Bardoloi based on a novel by Indira Goswami titled Dontal Haatir Uiye Khuwa Haoda won the Indian National award as the Best Regional Film (Assamese) and Jury's special award.VowelsFrontCentralBackIPAROMScriptIPAROMScriptIPAROMScriptCloseii/uu/Near-closeClose-mideOpen-mideoOpenaaThe Kamrupi dialects have seven phonemes in contrast to the eight in standard Assamese dialect. The phoneme that is missing in the Kamrupi dialects is the close-mid back rounded vowel /o/ (). In the Kamrupi dialects, this vowel is replaced by another vowel, a diphthong or a different form.Replaced byEarly AssameseStandard AssameseKamrupibhoilo/hol//hl/huibe/ob//b/akola/kola//kala/u/bol//bul/goilo/ol//l/, koito, kohito/kot//kt/i, , , rohilo, rohileko, rohila, rohilonto, /ol/, /ol/, /il/, /ilak/The treatment of ks as kh which is a notable feature in Early Assamese and the Kamrupi dialect has been found in Kamarupa inscriptions, such as inscriptions of Ratna Pala where ksitimatha>khimatha was used.[9][10]One of the most prominent features of Kamrupi is the use of initial stress, as opposed to penultimate stress in the eastern dialects, which effectively shortens the word[11] (komora, Eastern dialect; kumra, Kamrupi dialect[12]). Though standard Assamese follows the pan-Indian system of penultimate, Kamrupi shares the initial stress, with some difference, with the Bengali,[13] where the initial stress system established itself as the dominant feature in the 16th century.[14] In Kamrupi dialect too, the initial stress is a later development which is a result of contact with some linguistic group.[15]Medial vowels are thus rarely pronounced or largely slurred over.In standard Assamese if a word has two /a/ sounds side-by-side, the first /a/ turns into an // or //, a feature that became prominent in writings of Hema Saraswati, Harivara Vipra, Kaviratna Saraswati etc.[16] In Kamrupi, two consecutive /a/ are tolerated (star: /taa/ (Kamrupi), /ta/ (Standard)).[17] The early Assamese used pan Indian system of tolerance of both the parallel /a/.[18] In disyllabic words, the second // becomes an /a/ (hot: /gam/, Kamrupi; /gm/, St. Assamese).[19]Epenthetic vowels are the rule in Kamrupi dialects, with even diphthongs and triphthongs appearing in initial syllables (haula Kam; haluwa St) (keuila Kam; kewaliya St), and a complete absence of diphthongs in the final syllables.[20]High vowels are feature of Kamrupi, in contrast to predominance of medial vowels in Standard Assamese. Kapur, tule, mul, tamul and khalu in eastern Assamese as against Kapor (cloth), tole (raises), mol (worth), tamol (betel-nut) and khalo (I have eaten) in Kamrupi.[20]The east Assamese favours de-aspiration as against aspiration of Kamrupi in same phonological context./x/ does not occurs finally in Kamrupi, it does sometimes in eastern Assamese. In non-initial position Old Indo-Aryan sibilants become /kh/ and sometimes /h/, whereas in eastern Assamese it becomes /x/, e.g. Akha (Kamrupi) and Axa (Standard Assamese).Western Assamese shares morphological peculiarities with North Bengali. The plural suffixes in Western Assamese -hamra and -gila have parallel forms in North Bengali -amrah, the remote demonstrative plural and -gila, -gla.[1] The plural suffixes of Kamrupi are very different from the eastern Assamese (Kamrupi: -gila, -gilak; Standard: -br, -bilak). Kamrupi plural suffixes has continuity from ancient times, as opposed to late medieval appearance of br and bilak in Eastern Assam.Standard uses -loi in the dative case ending, Kamrupi uses the dative-accusative case ending -k or the locative -t (Kamrupi: ghorot/ghorok za; Standard ghoroloi za).[21]The instrumental sense -di in Kamrupi is increasingly accepted in the Standard now (Kamrupi:hatedi; Standard: hatere).Kamrupi has large variety of adverbial formations such as - ita, - ethen, - enke and - kahai, which are quite different in Eastern Assamese.Pleonastic suffixes of East Assamese are distinct from those of Kamrupi like - ni, - na, - holi.The enclitic definites are separate in both the languages.In the Eastern variety - heten is used for past conditional, as against Kamrupi - hoi.Formation of verbs from nouns and participles are more common in Kamrupi than Eastern Assamese.Kamrupi has - lak and - ilak for third personal affix while East Assamese uses - le and - ile for the same (Kamrupi: xi khalak; Standard: xi khale).According to Upendranath Goswami, differences between Kamrupi and east Assamese is not insignificant, they ranged over whole field of phonology, morphology and vocabulary.[22]Its unique features distinguishes it from Eastern Assamese, there may some commonalitiescase endings, conjugational affixes, pronominal roots, derivatives and vocabularythat underscore a fundamental unity,[23] nonetheless, Kamrupi dialect, with a long history of its own differs greatly from the eastern variety of Assamese.[24]Dr. Nirmalendu Bhowmik, while discussing similarity of Kamrupi with Eastern Assamese, observes that despite some similarity in morphology, there is absolutely no similarity in terms of phonology, though both languages shares few common words.[25]Eastern Indo-Aryan languages share a common phonological structure.KamrupiSylhetiStandard AssameseTranslationXi ghorot/ghorok gesiHe Goro geseXi Ghoroloi/Ghorot goiseHe has gone home.Tai Ghorot gesiTai Goro geseTai Ghoroloi/Ghorot goiseShe has gone home.Eta Kamot aihlu/aisuExta xamo aisiEta Kamot Ahil/AhisI have come for some work.Deksa na?Dexso ni?Dekhisa ne?Have you seen it?Zaba na tumi?Zaibay ni tumi?Zaba ne tumi?Will you leave?There is differences in vocables of Kamrupi and Eastern Assamese, such that even common objects are denoted by different words. In eastern variety there are no generic terms to such English words like brothers and sisters, Kamrupi do have, such as bhak and bainak. Kamrupi also uses /soli/ for both boys and girls collectively for children, East Assamese lacks such forms.[26]KamrupiSylhetiStandard AssameseTranslationKhamXauaimuKhamI will Feed (Someone)KumraKumaKmraGourdMekur/MeukriMekur/BilaiMekuriCatHosaHasaXosa/HosaTruthDhlulDhlDrumNunNunLnSaltSanaAulad/Sao/HurutaynPali/SonaOffspringDimaim/Ena/BoidaKoni/DimEgg-gila/-gilak-guin-bilakPlural suffixPani[27]FaniPaniWaterTaka, TokaTexTokaMoneyBazarBazrBozarMarketSouk, Tiniali/SairaliSoukTiniali/SarialiTown squareManhuManu/Manu/MainManuhPeopleKamrupi retained many Old Indo-Aryan words.KamrupiEast AssameseSylhetiO.I.ATranslationThengThengTengTangaLegPekBkaFexPankaMudPhenPhenFen/FenaPhenaFoamBorBorDamand/BorVaraBridegroomBariBariUtn/Bar/BargrVatikaEnclosed ground with plantationSoli(Lra-sali)Sabal/SaoChalliOffspringBoniBhoniBoni/BoinBhaginiSisterDimaDimDimDimbaEggKakeKakoiXaxoiKanikattikaCombNiarNiorNiorNiharaFogKurma(Mitir)(Kutum)/GushtiKutumbakaRelativeMain article: Kamrup regionKamrupi dialect speaking region in AssamThe Kamrup between Manas and Barnadi rivers,[28] where Kamrupi is spoken, formed the capital area of two of three dynasties of the ancient Kamarupa kingdom (4th12th century), with Pragjyotishpura (Guwahati)[29] and Durjaya (North Guwahati).[30] Kingdom existed as parallel to Davaka of central Assam.[31] Absorption of Davaka by Kamrup marks eastward expansion of latter,[32] which ultimately covered area from the Karatoya in the west to the temple of Dikkaravasini at Sadiya in the east, Bhutan in north and Northern Bangladesh in south.[33][34]Mughals established four sarkars (administrative units): Bangalbhum, Dhekeri, Dakkhinkul and Kamrup; placing Kamrup in "Sarkar Kamrup".[35]The Kamrupi is currently prevalent in Mughal Sarkar of Kamrup.[36] In late medieval times, Kamrupi literary style passed to eastern Assam.[37]The examples of medieval Assamese or middle Kamrupi are obtained from the 14th century from North Bengal, Western Assam and fewer in central Assam, and this was followed by a deluge of literary activity in the 16th century that accompanied the growth of Srimanta Sankardeva's Vaishnavite movement. The literary activities occurred throughout Assam and North Bengal, and influence of Kamrupi remain strong throughout.Some features of Early and Middle Assamese which are still present in some dialects of Kamrupi Assamese and Central Assamese but absent in current Eastern Assamese (in italics):"manusya sahasrar madhyato kono janase punyabase gyanak lagi yatna kare .....emane durlabh jnano tumat krpaya kaho". (Katha Gita, 15931597)"ke uni lakminryane ghilk khedi hil. bale khibk napi gaar bhitarate ukhi mare...thnr mukhat; hnr sange[38][clarification needed] (Kamrupar Buranji, 17th century)barphukane maharajat janova rup kari sihatar manuhak maharajar thaik anai...sidikir par[39][clarification needed] (Tripura Buranji, 18th century)Kamrup passed to the British in 1824, and the colonial district, largely congruous to the Kamapitha and Mughal Sarkar became the Undivided Kamrup district in the post-colonial period.Form spoken in Eastern Assam, come to notice due to translation of Bible in 1838 by American Baptist Missions, as part of conversion process. British adopted Eastern Assamese as the standard official language in 1873, due to recommendations of Christian missionaries.[40][41] Whereas the Kamrupi was non-uniform, the eastern dialect was uniform over a large territory in eastern Assam.[42][43] Nevertheless, Kamrupi pandits like Shyamal Choudhury, Amrit Bhushan Adhikary and Kaliram Medhi objected the imposition of eastern Assamese as official language of entire valley, especially in Kamrup due to distinctness and antiquity of Kamrupi language.Since the center of literary activity has moved back to Guwahati in Kamrup, the standard based on eastern dialects has started acquiring Kamrupi dialectal elements in recent decades. For example, the instrumental case is -di in Kamrupi (hatedi, "with hand") and -re in eastern Assamese (hatere),[44] and the Kamrupi form is increasingly common in the Standard. These dialects are now spoken in the present districts of Kamrup Rural, western part of Kamrup Metropolitan, Nalbari, Barpeta, Darrang, and parts of Goalpara, Udalguri and Chirang. The name is derived from the colonial Kamrup district, from Kamarupa kingdom.[45][46]Magadhi Prakrit, keeping north of the Ganga river, gave rise to the Kamarupa Apabhramsa dialects of Assam and North Bengal. Suniti Kumar Chatterji divides Magadhan dialects regionwise as Radha, Varendra, Kamarupa[47] and Vanga[48][43][49]Sukumar Sen referring to ancientness of Kamrupi, wrote, "Assamese, or more appropriately the old Kamarupi dialect entered into Kamrup or western Assam, where this speech was first characterized as Assamese."[50]Upendranath Goswami wrote, "The Assamese language, coming from the west was first characterized in Kamrup or Western Assam whose boundary comprised in early times the whole of North-Bengal, including Cooch-Behar, Rangpur and Jalpaiguri districts of Bengal".[51] CharyapadaThe early examples of Kamrupi writings and literature are copper plate seals of Kamrupi kings, issued in different parts of eastern and Northern India and the Charyapada, which is a collection of 8th-12th century Vajrayana Buddhist caryagiti, or mystical poems. Being caryagiti (songs of realization), the Charyapada were intended to be sung. These songs of realization were spontaneously composed verses, that expressed a practitioner's experience of the enlightened state. A manuscript of this anthology was discovered in the early 20th century, by Hariprasad Shastri in Nepal. It provides the examples of the Kamrupi and other eastern Indo-Aryan languages.The writers of the Charyapada, the Mahasiddhas or Siddhacharyas, belonged to the various regions of Kamrup (Assam), Gauda (Bengal), Kalinga (Orissa) and Mithila (Bihar). A Tibetan translation of the Charyapada was also preserved in the Tibetan Buddhist canon.[52]The notable medieval Kamrupi literary figures are Rama Saraswati, Ananta Kandali, Sridhara Kandali, Sarvabhauma Bhattacharya, Kalapachandra Dvija and Bhattadeva, the father of Assamese prose.[3]Hema Saraswati and Haribara Vipra are two other well known Kamrupi poets. Hema Saraswati composed the "Prahlad Charitra" based on the Vamana Purana, while Haribara Vipra translated the Aswamedha Parva of the Mahabharata. Kaviratna was the author of the "Jayadratha Vadha". His home was at Sila, a village within the Barpeta district. The writings of all these three poets are still extant. To a somewhat later period belonged Madhava Kandali and Rudra Kandali. The former versified portions of the Ramayana and the latter composed, in Kamrupi verse, portions of the Mahabharata.Sankara Deva who was born in 1449 A.D., refers to Madhava Kandali as one of the reputed poets belonging to an earlier age. It may therefore place both Madhava Kandali and Rudra Kandali towards the end of the fourteenth century. In his Ramayana, Madhava Kandali himself states that his other name was Kaviraj-Kandali and that though he could easily compose verses in Sanskrit he composed the Ramayana in Assamese verse for the benefit of the people at large. Madhava Kandali wrote also another poem entitled "Devajit." Sixteenth century, witnessed a great development of the vernacular literature of Kamarupa. The Yogini Tantra, a well-known Sanskrit work which gives the boundaries of the kingdom of Kamarupa, as it existed during the rule of the Pala kings, probably written in Kamarupa during the first pact of the sixteenth century. To this period it must also assign the compilation of the Behula Upakhyana by Durgabar Kayastha, a native of Kamakhya.[53]Kamrup (disambiguation)Kamrupi (disambiguation)^ a b Goswami 1970.^ Kamrupi is defined as a dialect of Assamese in the title of the seminal workGoswami 1970, A Study on Kamrupi: A dialect of Assamese^ a b (Goswami 1970:4)^ (Kakati 1941, p.16)^ Goswami 1970, p.28: "The sub-dialectical varieties of Kamrupi may be grouped mainly into three divisions western, central and southern. The variety spoken in the area comprising Barpeta, Sundardiya, Patbausi, Bhabani- pur etc. is western, that of Nalbari and its surrounding areas is central."^ Medhi, Kaliram (1988). Assamese grammar and origin of the Assamese language. Prose had also been used by the Maithili poets, Vidyapati, Harsanatha and others,--in their dramas. But whereas the Maithili poets prose was in Sanskrit and their songs alone in Maithili Sankara Deva's prose and songs were both in Kamrupi.^ Sahitya Akademi, Indian literature: Volume 30, 1987 Ambikagiri set a new trend in Assamese by his abundant use of Kamrupi language in his writings.^ "'Village Rockstars, Film On Guitar-Playing Girl, Is India's Oscar Entry'". Retrieved 11 October 2018.^ (Goswami 1970:3)^ The Assam Academy Review - Issue 1. Assam Academy for Cultural Relations. p.47.^ "The word stress in the Kamrupi dialect is uniformly and dominantly initial as opposed to the penultimate stress of the standard colloquial." (Kakati 1941, pp.1617)^ (Goswami 1970, p.19)^ "Assamese follows the pan Indian system of penultimate stress and bengali has an initial stress. Even in that respect Bengali differs from Kamrupi dialect which also has an initial stress." (Kakati 1941, p.7)^ "...the initial stress had the victory ultimately and by the end of the Middle Bengali period [c1500 CE, p132] it is very likely that it was active in west central Bengali and most Bengali dialects thus giving to modern Bengali their typical form (ODBL 282) (Southworth 2005, p.141)^ "In Western Assam perhaps in contact with some people speaking a language with a strong initial stress the penultimate stress of the primitive language got shifted to the initial syllable. In Eastern Assam the original penultimate stress persisted." (Kakati 1941, p.84)^ "In all these writers, the Assamese idiom seem to have been fully individualized...So is an anterior shortened before a following ." (Kakati 1941, p.12)^ (Goswami 1970, p.15)^ Goswami 1970, p.96: "In early Assamese we find such forms: dayaluka rama tumi bolaya sansare"^ (Goswami 1970, p.16)^ a b (Kakati 1941, p.17)^ (Goswami 1970, pp.2021)^ Goswami 1970, p.9.^ (Kakati 1941, p.18)^ Sukumar Sen; Ramesh Nigam (1975). Grammatical Sketches of Indian Languages with Comparative Vocabulary and Texts. Controller of Publications. p.36. This Kamrupi dialect, with a long history of its own differs greatly from the eastern variety of Assamese.^ Barm, Sukhabilsa (2004). Bhwiy: Ethnomusicological Study. Global Vision Publishing House. p.104. ISBN8182200709.^ Goswami 1970, p.xvii.^ (Goswami 1970, p.80)^ Deba Brat Sharma (1995), Changing Cultural Mosaic of a Village in Assam, Page 10, an end the kingdom of Kamarupa and since then the area between the rivers the Manas on the west and the Barnadi on the east came to be known as Kamrup^ T. Raatan (2006), History, Religion and Culture of North East India - Page 70 Known in the ancient lore as the kingdom of Pragjyotisha and Kamrupa, the capital having been Pragjyotishpura situated in or near Guwahati^ Chandra Dhar Tripathi, Indian Institute of Advanced Study (2002), Aspects of the medieval history of Assam, Page 17 Ratnapala founded a new city called Sri Durjaya and shifted his capital there. It has been identified with the ruins at modern North Gauhati^ Suresh Kant Sharma, Usha Sharma (2005), Discovery of North-East India: Geography, History, Culture, ..., Davaka (Nowgong) and Kamarupa as separate and submissive friendly kingdoms^ Kanak Lal Barua (1966), Early history of Kmarupa, Page 31 in the sixth or the seventh century this kingdom of Davaka was absorbed by Kamarupa^ S. P. Sinha (2007), Lost Opportunities: 50 Years of Insurgency in the North-east Kamrup included the whole of Brahmaputra Valley, Bhutan, Rangpur district (Bangladesh), Cooch Behar, part of Mymensingh district of Bangladesh and Garo^ ...the temple of the goddess Tameshwari (Dikkaravasini) is now located at modern Sadiya about 100 miles to the northeast of Sibsagar" (Sircar 1990, pp.6364).^ (Gogoi 2002, p.99) The Sarkar of Kamrup was between the Manas and the Barnadi rivers on the north bank, and was bounded in the east by the Asurar Ali^ "Uttorkol or Dhenkiri north of the Brohmoputro, Dokhyinkul south of the same, Bangalbhumi west of the Brohmoputro, and Kamrup proper, called so as containing Gohati, the most ancient capital of the country." (Martin 1838, p.417)^ (Goswami 1970, p.10)^ Goswami, Upendranath (1978). An introduction to Assamese. Mani-Manik Prakash. p.14. ke uni lakminryane ghilk khedi hil. bale khibk napi gaar bhitarate ukhi mare...thnr mukhat; hnr sange^ Goswami, Upendranath (1978). An introduction to Assamese. Mani-Manik Prakash. p.14. barphukane maharajat janova rup kari sihatar manuhak maharajar thaik anai...sidikir par^ Garg, Gag Rm (1992). Encyclopaedia of the Hindu world: Volume 3. With the publication of the translation of the Bible (1838) done by Nathan Brown of the American Baptist Mission Group, modern period of Assamese language began.^ George, K. M. Modern Indian literature, an anthology: Volume 3. In the restoration of the language (Eastern Assamese), American Baptist missionaries played a very significant role.^ (Goswami 1970, p.11)^ a b (Chatterji 1970, p.140)^ (Goswami 1970, p.21)^ Robert Montgomery Martin, Puraniya, Ronggopoor and Assam, 1838 The ancient Hindu territory of Kamrup, which extends east from the Korotoya, where it joined the kingdom of Motsyo, to Dikkorbasini.^ Great Britain. India Office, The India list and India Office list, 1819 The earliest authentic traditions attest the existence of a Hindu kingdom of Kamrup, with its capital at Gauhati.^ Suniti Kumar Chatterji (1926), The origin and development of the Bengali language, Volume 1 One would expect one and identical language to have been current in North Central Bengal (Pundra-vardhana) and North Bengal and West Assam (Kamarupa) in the 7th century, since these tracts, and other parts of Bengal, had almost the same speech^ Monsur Musa (1999). "History of the Study of the Dialect of Sylhet: Some Problems". In Sharif Uddin Ahmed (ed.). Sylhet: History and Heritage. Bangladesh Itihas Samiti. p.591. ISBN984-31-0478-1. Suniti Kumar Chatterjee in his Origin and Development of Bangla Language (ODBL) divided the Bangla dialect into four groups in accordance with the name of the regions such as Rada, Pundra or Barindra, Banga and Kamrupi^ Suniti Kumar Chatterji, The origin and development of the Bengali language, Volume 1 Eastern Magadhi Prakrita and Apabhramsa has four dialect groups (1) Radha-the language of West Bengal and Orissa (2) Varendra-dialect of North Central Bengal (3)Kamarupa-dialect of Northern Bengal and Assam and (4) Vanga-dialect of East Bengal.^ Sukumar Sen, Grammatical sketches of Indian languages with comparative vocabulary and texts, Volume 1, 1975, P 31, Assamese, or more appropriately the old Kamarupi dialect entered into Kamrup or western Assam, where this speech was first characterized as Assamese.^ Goswami 1970, p.4.^ (Goswami 1970) "They cannot furnish the grammatical structure of Kamrupl or Assamese for which we are to turn our attention to the songs of the Buddhist Siddhacaryas, known as Caryas, composed in between 8th to 12th centuries A.D.^ Shashi, S. S. (1996). Encyclopaedia Indica: India, Pakistan, Bangladesh: Volume 100. Anmol Publications. ISBN8170418593.Chatterji, Suniti Kumar (1970). The Origin and Development of the Bengali Language: Introduction, phonology. Allen & Unwin. ISBN978-0-04-491007-7.Gogoi, Jahnabi (2002), Agrarian System Of Medieval Assam, New Delhi: Concept Publishing CompanyGoswami, Upendranath (1970). A study on Kmrp: a dialect of Assamese. Dept. of Historical Antiquarian Studies, Assam.Goswami, Upendranath (1957). Onomatopoetic and echo-words in Kamrupi.Goswami, Upendranath (1957). O. I. A. sibilants in Kmrupi.Goswami, Upendranath (1978). An introduction to Assamese. Mani-Manik Prakash. p.126.Medhi, Kaliram (1936). Assamese Grammar and Origin of the Assamese Language. Sri Gouranga press. p.547.Chatterji, Suniti Kumar (1926). Origin and Development of Bengali. Calcutta university press.Kakati, Banikanta (1941). Assamese: Its Formation and Development. Gauhati: Department of Historical and Antiquarian Studies.Sharma, Mukunda Madhava (1978). Inscriptions of Ancient Assam. Guwahati, Assam: Gauhati University.Southworth, Franklin C. (2005). Linguistic Archaeology of South Asia. London/New York: RoutledgeCurzon. ISBN9780203412916.Goswami, Upendranath (1958). A study on Kmrp: a dialect of Assamese (Thesis). Gauhati University. hdl:10603/67922. Retrieved 8 February 2018.Martin, Robert Montgomery (1838). Puraniya, Ronggopoor and Assam. W.H. Allen and Company.Sircar, D C (1990), "Pragjyotisha-Kamarupa", in Barpujari, H K (ed.), The Comprehensive History of Assam, vol.I, Guwahati: Publication Board, Assam, pp.5978Retrieved from " No exact match translations found for 'agree' in assamese. , , are the top translations of "agree" into Assamese. The most popular queries list:1K,~2K,~3K,~4K,~5K,~5-10K,~10-20K,~20-50K,~50-100K,~100k-200K,~200-500K,~1M GlosbeProudly made with in Poland

**Agreement meaning in assamese. Under meaning in assamese. Maihang meaning in assamese. Agree in assamese. Definition meaning in assamese. Strongly agree meaning in assamese. How to agree.**