

of one thousand pages each. Its object, as described by Borooah in a prospectus which was circulated among his friends, and lovers and promoters of Sanskrit culture—"was to simplify the rules of grammar as far as possible, to examine their historical growth, and illustrate them fully from the existing literature, both ancient and modern, and to offer a complete commentary on all the Vedas." The first volume of the series, which was on Sanskrit Prosody, came out in 1882 under the somewhat eccentric title of Volume X. The next volume was on Letters and their changes, *Nanartha Samgraha*, which came out in 1884 as Volume III of the series. The learned world was startled at the encyclopædic character of Borooah's great undertaking. Professor Max Muller wrote to Borooah from Oxford, "I confess I felt almost overwhelmed by the grandeur of it, but if only you carry out some portion of it, you will have done a very useful work. . . . It is a great undertaking and will require for its completion a long life, a long purse and long patience."

Borooah did not live to complete this great literary project. The remaining years of his life were spent in publishing scholarly editions of *Saraswatikanthabharanam*, Amara's *Namalinganusasanam* with the commentary of Khiraswami, *Dhatukosha* and *Dhatuvrittisara*.

Besides these Sanskrit works, Borooah had arranged to compile a Dialectal Dictionary of the Bengali language, and had for this purpose negotiated with the Government of Bengal for its help and co-operation.

Borooah was a Sanskrit poet of no mean order. In his edition of *Mahaviracharitam* he had added towards the end of each Act a few autobiographical verses in Sanskrit. These scattered lines, and his *Invocation* to the Sanskrit Muse prefixed to the second volume of his Dictionary show how this eminent Indian Sanskritist had assimilated the rhythm and melody of the language of his forefathers.

Conclusion: Borooah's useful career was cut short by his untimely death; but his indefatigable exertions on behalf of Sanskrit learning will always be an example to the rising generations of India. His earnestness of purpose is best manifested in his confirmed bachelorhood. As a member of the Indian Civil Service, enjoying the highest emoluments and honour open to an Indian, Borooah could have lived a life of ease and comfort. But Borooah, whose love of Sanskrit did not allow him to share his heart with any earthly object preferred to remain a bachelor; and when he was pressed by any friend to marry he would simply point to the vast array of books in his magnificent library and say,—“This is the darling of my life demanding from me my best energy and attention.”

To Borooah, “Sanskrit is dearer than any other language. Its music has charms which no words can express. Its capability of representing every form of human thought in most appropriate language is probably not rivalled, certainly not surpassed by any other language.” Borooah always regretted that “Sanskrit research seemed yet to attract very few scholars”, and he hoped “that the day is not distant when our countrymen will care more for our home literature than they do now for Shakespeare and Bacon, for Addison and Johnson”.

Borooah's broader outlook, his intense love of Sanskrit, and his realisation of the glorious past and the present decadence of the *Deva Bhasha* led him to neglect the more immediate demand of his own mother language and literature, viz. Assamese, which could not well afford to spare a man of genius of Sri Borooah's calibre from its service; but on the other hand, it freed him from the provincial patriotism which sometime forces people to lose sight of the greater demands of our common mother India. Borooah used to say when any of his zealous countrymen tried to impress upon his mind the necessity of diverting his literary activities towards the cause of Assamese language and literature,—“whatever I do for our common mother India will be