

CHAPTER II

REVIEW OF LITERATURE

There have been several studies conducted on the various aspects of Bodo life. The studies on Bodo society, culture, religion, economy, and politics are a few to name. But the studies related to the traditional tools and technology of the Bodos are negligible. The purpose of the review here is to consolidate the various historical and interdisciplinary findings on the subject and identify the gaps in the linkages related to traditional tools and technology of the Bodos. A careful review of the existing literatures reveal that there is no thorough investigation on traditional tools and technology of the Bodos.

It may be mentioned that there are very few and brief literatures on traditional tools and technology of the Bodos. Some studies that have been done on the Bodos are reviewed below.

G. A. Grierson (1927)¹ observes about Bodo language, “Their language is a fairly rich one, and is remarkable for great base with which roots can be compounded together, so as to express the most complex idea in a single ‘portmanteau’ word. For instance, the sentence ‘go and take, see and observe carefully’ is indicated by a single word in Kachari. Of all languages of the group, it is most phonetically developed, and here and there shows signs of the commencement of that true inflexion which is strong to most agglutinative languages...”

G. A. Grierson (1967)² mentions that the linguistic survey of India makes it clear that the term Bodo in the sense of a generic name was first applied by Hodgson to the Sino-Tibetan languages. G. A. Grierson called them Bara, Bodo and plains Kachari after Endle’s grammar.

Charles Singer, E. J. Holmyard and A. R. Hall (1975)³ provides information about the history of technology from early times to fall of ancient Roman empires. This book

provides information about the uniqueness of human skill in relation to history of technology, origins of tool making, relation of society and technology, making of weapons and implements of stone, bone and wood for hunting, fishing, foraging and gathering, land transportation way before coming of wheels, roads and bridges.

Pramod Chandra Bhattacharya (1977)⁴ gives us information about the Boro language belonging to Sino-Tibetan speech Family including, Dimasa, Koch, Rabha, Lalung, Tipra, Chutiya, Garo, Hajong and number of allied tribes and sub-tribes. He further mentions about vast numbers of Boro literary works and states that the Boro culture in Assam has influenced the Assamese culture to some extent and vice versa. Religious life of the Bodos, their social structure, housing system and maintaining of homestead, weaving skill, foods, religious and seasonal festivals, dances and musical instruments are mentioned.

Raj Mohan Nath (1978)⁵ tells briefly about Bodos and their origin, the origin of term 'Bodo', their original home, migration and settlements. He also mentions about who were the *Kiratas*.

D. P. Barooah (1979)⁶ mentions about the housing system, building of fence, bamboo, thatch materials used in building houses, household articles made out of bamboos, wood, earth, etc. musical instruments, ornaments, *Bathou* religion, their seasonal and religious festivals. The Kacharis's *Kherai* dance, *Bagaroumba* dance, *maigainai* dance and *baisagu* dance, games and recreation, agricultural implements, construction of irrigation, fishing implements, weaving industry, sericulture, implements for pottery making, brass and bell metal industry, gold smithy, black smithy, cane and bamboo works, etc. of the people of Goalpara district are mentioned.

T. C. Sharma and D. N. Majumdar (1979)⁷ writes that "The communities of Assam can broadly be divided into two categories: (i) Communities living in the plains, i.e. in the valleys of the rivers Brahmaputra and Barak and (ii) Communities living in the hilly areas, i.e. in North Cachar Hills and Karbi Anglong districts". The Bodo speaking communities found all over the Brahmaputra valley are one of the subdivided communities living in the plains.

In K. S. Singh edited book (1982)⁸, D. P. Mukherjee and S. K. Mukherjee's paper entitled *Contemporary Cultural and Political Movements among the Bodos of Assam* says that the Bodo-Kacharis constitute the largest ethnic group among the tribal population of the present-day state of Assam and the term Bodo covers a number of tribal population ethnologically. According to the authors the Boro-Kacharis have retained their cultural traditions to a large extent and are inspired by the legends of their past history.

B. N. Bordoloi (1982)⁹ provides ample information about the death ceremonies observe by the Karbi tribe of Assam. All the rites, rituals and articles used in related to the death ceremony observed by the Karbis are mentioned in detail.

N. N. Acharya (1984)¹⁰ mentions about the Kacharis as the earliest known indigenous inhabitants of Assam. The Kacharis are identified as a section of Indo-Chinese race, whose original habitat was somewhere between the upper waters of the Yang-tse-Kiang and the Hoang-ho, and who gradually spread in successive waves of immigration over the greater part of the present province of Assam entering by way of Burma.

Dr. G. C. Sharma Thakur (1985)¹¹ speaks about the material culture of the Lalungs, like their agricultural implements, hunting and fishing implements, housing patterns, dress and ornaments, weaving, art and craft, weapons, stone and metal works, musical instruments etc.

Rabindra Nath Mosahary's (1986)¹² unpublished doctoral thesis submitted to North Eastern Hill University provides ample information of the Bodos, their origin, migration, settlement in Assam, their housing system, construction of dwelling houses, store house, cowshed, household goods, foods and drinks, dresses, economic structure, agriculture, trade, cottage industry, lumbering, hunting, fishing, traditional games and recreations, religion, laws and customs, finer aspects of life and about changing trends in Bodo society.

Frederick Engels (1986)¹³ speaks that, "Labour is the source of all wealth, the political economists assert. And it really is the source- next to nature, which supplies it with the material that it converts into wealth. But it is even infinitely more than this. It is

the prime basic condition for all human existence, and this to such an extent that, in a sense, we have to say that labour created man himself’.

B. N. Bordoloi, G. C. Sharma Thakur and M. C. Saikia’s (1987)¹⁴ mentions “The Boro-Kacharis of Assam as a branch of the Great Bodo Group of the Indo Mongoloid family falling within the Assam Burmese Linguistic section. Their identity is not uniform as an ethnic group. This book speaks about the Population of the Bodos and briefly about the dwellings and livelihood of the Bodos like construction of houses, construction of irrigation canals and earthwork embankments for diverting water from river beds into their rice-fields, language and literature and how modernization brought about trends of changes in the livelihood pattern and the way of life of the Boro-Kacharis.

Pratap Chandra Choudhury’s (1987)¹⁵ tells that the Bodo group includes the most numerous tribes, occupying not only the hills but also found spread over parts of the valley from Dhubri to Sadiya. They were once a very dominant people of the valley, and petty kingdoms like those of the Kacharis and the Chutias, were established by them even before the intrusion of the Ahom.” And he further mentions the Bodos have a close affinity with the Kiratas of ancient Indian literature. He also mentions about the agriculture and agricultural products, fishing, hunting and implements used. About weaving, sericulture or working in metal, ivory, wood, leather, clay, cane, bamboo works, etc., the author mentions carrying equal position and reputation with the craftsmen of other parts of contemporary India.

Medini Choudhury (1988)¹⁶ tells “It will not be incorrect to say that the ancient history of Assam is in fact the history of the Boro-Kacharis. Though Assam is called the melting pot of different cultural and ethnic groups, the influence of the Mongoloid has been the most dominant and sustaining. And as the Boro Kachari is the most ancient and numerous of all the Mongoloid groups, their story encompasses the widest and also the longest area of the history of this part of India viz. Assam”. This book provides brief information about the original homeland of the Bodos, their migrations and settlements in Assam, the housing system of the Bodos, construction of the dwelling houses, cattle shed, *Bathou* altar, looms, the beliefs and customs of the Boro-Kacharis, religious, seasonal and agricultural festivals, few musical instruments, hunting and gathering tools, agriculture and spinning.

B. N. Bordoloi and G. C. Sharmah Thakur (1988)¹⁷ tells about Hmar house construction, manufacturing of household equipment and tools, dress and ornaments and their musical instruments, Kukis dress and ornaments, household and agricultural implements, and their housing pattern, Rengma Nagas's ornaments and house structure are mentioned, they further mentions the Sonowal Kacharis house building and musical instruments, dresses and ornaments of the Zeme Nagas of N. C. Hills are also mentioned.

Nagendra Nath Vasu (1990)¹⁸ mentions that the Bodos who are also known as Kiratas, Asuras, Mlechchas, Danavas in the entire eastern and north-east Indian sub-continent have indeed a glorious past. The author further writes, "The Mlechcha dynasty ruled Pragyotisha for four thousand years".

The Director of Tourism, Govt. of Assam (1990)¹⁹ provides information on Bodo language, literature, dance, handloom, silk fabrics and bamboo and cane crafts in brief.

H. K. Barpujari (1990)²⁰ provides some ample information about Assam from the pre-historic times to the twelfth century A. D., he writes man as a tool-making animal as defined by the pre-historians. He writes about Paleolithic and the Neolithic Ages and also the period of transition between the two, when man began making microliths, called Mesolithic Age of Northeast India. The author mentioned few articles used by the ancient people of Assam, ornaments, construction of embankments for preventing the access of too much water into the agricultural field, using of thick rhinoceros skin in their plough instead of iron, fishing implements like *langi* (net) and *khoka* (trap) being Tibeto-Burman origin, metal, metal objects, wooden works, use of lotus fiber for making chowries, basket making, carpentry works, leather works, wine- making technology, use of bamboo for building fences, houses, utensils, beds, bridges, traps of hunting and fishing, silk manufacturing, etc.

Madhu Ram Baro (1990)²¹ mentions the Bodos are a race of Mongolian people, originally inhabitants of plain areas of yang-tse-kiang and Huang-ho Rivers in China based on their linguists opine. The author mentions about the well- spread of Boro speech community throughout the North Eastern states of India. He mentions the division of Boro language into written and spoken forms, with selection of language from the Kokrajhar area for writing or literary form by means of simplification system of spelling,

pronunciation, terminology and grammar. He speaks of the use of different scripts like Roman, Assamese, Bengali and Devanagari in the absence of their own script. He further mentions the opinions of different writers on the influence of Bodo language in Assam including in the development of Assamese language.

Sukumar Basumatary (1993)²² tells that Bodo civilization is called bamboo civilization as almost all the articles from fencing, housing to even cow tying article is made from bamboo. The author further says bamboo is used in part or whole in all the household, agriculture, fishing, hunting, construction of houses, making instruments for dance and music, etc. He also writes about the Bodo weaving skill, rites and rituals relating to birth and death, religious, agricultural, seasonal festivals, cultivation, ornaments, etc. in brief.

Srimati Bijaya Laxmi Brahma Choudhury (1993)²³ tells us that the Bodos are one of the earliest settlers of Assam. The writer speaks about the origin of Bodo race, their migrations and settlements, social life of the Bodos and their cultural life, rearing animals, their traditional foods and dresses, language, economy, land problems etc. She also speaks about rice cultivation, hunting, weaving, construction of houses, musical instruments, construction of irrigation canals, manufacturing of *eri-sadar* etc. She writes, “According to many eminent scholars India acquired the knowledge of rice cultivation, hunting, weaving, and construction of houses from the Bodo people”.

H. K. Barpujari (1993)²⁴ provides information of modern period from treaty of yandaboo to diarchy (1826-1919 A. D). Here he mentions about agricultural development, development of craft and industries and the survival of weaving practices despite foreign competitions.

H. K. Barpujari (1994)²⁵ provides information about medieval period of Assam from thirteenth century A. D. to the treaty of yandaboo (1826). The author writes about the agricultural implements such as plough, hoe, harrow, sickle, knife, dibbler etc. which were made of materials such as wood, bamboo, iron etc. The construction of embankments along the banks of rivers against inundations converting vast tracts of marshy wasteland into cultivable areas and construction of houses by bamboo find mentions. The author further mentions of furniture, baskets, fishing implements, building

materials, implements for agriculture, the *muga* rearing by the Ahoms, Chutiyas and Kacharis; their weaving loom, woodcraft, making of low stools, bed-steads, sedans, boats, etc. Pottery making by *kumars* and the *Hiras* in making cooking vessels, cups, small pots, jars, lamp, pipes, brick- making, knives, swords, sickles, axes, spades, ploughshares, arrow- tips, javelin points, etc. are found mentioned in his book.

S. K. Mukherjee (1996)²⁶ in his article under the title “*The Reorganization of Assam and the Bodo Movement*”, speaks in brief about the Bodos as one of the earliest settlers of Assam and numerically the largest tribal groups in North- East India. In this book the writer also speaks about the origin of Bodo race, their migrations and settlements and their language.

Thomas Pulloppillil and Jacob Aluckal (1997)²⁷ speaks about the Bodos and their settlements, migrations, the Kachari language as belonging to the Tibeto-Burman family of languages, Bodo clans, their population, their Culture, their traditions and social customs, including their agricultural occupation, worship of nature, *Bathou* religion, their beliefs in good and bad signs, their domestic life and their customs and laws.

Anil Boro (November 1999)²⁸ in his article “*The Boro-Kacharis of Assam: A Note on their language and literature*” speaks about the Bodos, their settlements, their physical features, their language and their literatures in brief.

Ambika Charan Choudhury (February 1999)²⁹ in her article “*Bodos-An Analytical Study*” speaks of the Bodos as the prehistoric people who came down through various hilly-passes (Dooars/doors) on somatic reasons, especially due to earthquakes, volcanoes, floods and draughts, mainly to southern regions namely Pragjyotishpur and subsequent Kamrupa region of Mahabharat fame.

Dr. Suniti Kr. Chatterji (November 16th 2000)³⁰ in his article “*Role of the great Bodos in the history and civilization of India*” tells us about the contribution of the Bodos in the development of history and civilization of India. He speaks in brief about the original homeland of the Bodos, their migrations and settlements.

Sobha Brahma (November 16th 2000)³¹ in his article “*The World of Bodo Creativity: In the Probing Eyes of Today*” tells us in brief about the architecture of the

traditional Bodo house, how the primitive times art of the Bodos were born out of necessity like plough, rice pounding wooden device etc. He speaks about the implements of the Bodos made of wood and bamboo including the musical instruments, their fishing implements, their traditional dresses etc.

Prof. Madhuram Boro (November 16th 2000)³² in his article “*A glimpse of the Rich Heritage of the Bodo people*” tells us about the settlements of the Bodos, their language, their rich culture, weaving, musical instruments, their dishes etc. briefly.

Shickna John Wary (November 16th 2000)³³ in his article “*Dokhna*” tells us that the *Dokhna* is the traditional dress of the Bodo women.

Dr. Liladhar Brahma (2003)³⁴ says that in pre-history, the Bodos were known as *Kiratas*, who were very powerful. He speaks about the origin of the Bodo race their religion, dances, their traditional musical instruments, dresses and the traditional ornaments of the dancers.

Dilip Ranjan Barthakur (2003)³⁵ says that the Bodos are of Mongolian race and one of the original inhabitants and the largest tribe of Assam with a population of 6, 10,595 based on census report of 1971. The author has mentioned the different names of the Bodos in different parts of Assam, their religious festivals, dances and their traditional musical instruments.

D. D. Kosambi (2003)³⁶ tries to trace back the main features of the Indian character into remote antiquity as the natural outgrowth of a historical process. The author tries to explain the process of changing from food gathering and pastoral life to agriculture and the development of tools and technology resulting into increase of productivity. He remarks, ‘the very formation of a village economy with the plough used on fixed plots of land implies a tremendous advance in the means of production’.

Dr. Anil Boro (2004)³⁷ speaks about the Bodos of Assam, their original homeland, their migrations and settlements, about the language and literature. The author speaks about the essence of the Bodo culture, the contribution of the Bodos to the Assamese society and culture, implements for fishing, bamboo culture in house building, fencing,

basket making, making musical instruments etc. The weaving of the Bodos, their rites, rituals and agricultural and seasonal festivals also find mentions.

D. D. Kosambi (2004)³⁸ provides the linkages between technological inputs and historical evolution in India. He presents history as a chronological order of changes in productive base and its impact on the superstructure on Indian subcontinent. In the first two chapters, he provides as a guide to anthropological practices and cults, giving an insight into the pre-class phase of Indian pre-history. He further writes about the foundation of Indus cities and changes in society, economy and culture in the subcontinent until the British imperialism, tribe and caste, Buddhism and mode of ownership in Indian feudalism.

B. K. Bhattacharjya *et al.* (2004)³⁹ tells about fishing craft and gear of the North Eastern India and various techniques of fishing used in this region. The techniques such as grappling, wounding gear, traps, nets etc. are mentioned.

D. N. Jha (2005)⁴⁰ highlights the major developments in India. He speaks how socially, economically and culturally India developed till the end of the ancient period and the beginning of the early Middle Ages. The author has paid special attention to the elements of change and continuity in society, economy and culture. He highlights social tensions, role of religion and superstitions in society.

Rev. Sidney Endle (2007)⁴¹ writes about the Bodos migration to the Brahmaputra valley from Tibet and China. The author has traced out the detail study on Social and domestic life, law and customs, religion, folklore traditions and superstitions of the Bodos. He lived and worked among the Bodos throughout his whole life and wrote a monograph. His detail study of the Bodo has been a mile stone for the social anthropologists and the ethnologists. In this book he has contributed in writing about the origin of the Kachari race, their migration and settlements, briefly about the construction of houses, furniture, implements and the utensils used by the Bodos, which they use in day to day life like agricultural implements, constructing of embankments, irrigation canals, fishing instruments, silk worm industry etc. He specially mentioned that the indigenous devices for preserving seeds and digging dongs and canals of the Bodos are

noticeable and they are the first introducer of the digging dongs to irrigate in the paddy field.

Premalata Devi (2007)⁴² mentions the Bodos as numerically and sociologically one of the most important tribes of North-East India. She speaks of the origin term 'Bodo', their migrations, settlements, their traditional rites and rituals of birth, death, agriculture etc., and how rapid changes in the Bodo cultural life have been brought about by modern scientific and technological advancements. She mentions in brief about the structure of the typical Boro-Kachari household with granary or the *Bakhri*, the cattle-shed that indicates the economic condition of the family, the art, craft and weaving skill, fishing implements, musical instruments etc. of traditional Boro-Kachari.

Shereen Ratnagar (2007)⁴³ speaks about tools and technology of early India related to agriculture, construction of houses, water supply techniques, transportation mechanism, stone, bronze and iron tools and weapons.

Dr. K. Brahma (2008)⁴⁴ writes about the origin of the Bodos, their homeland, the term 'Bodo', their migrations and settlements, their language, their habitat and identity. This book is an important document about the Bodos as he mentioned about the socio-religious aspects of the Bodos, the customs relating to birth, puberty, death, marriage, religious beliefs and practices, few musical instruments, weapons and domestic use items of the Bodos.

Dr. Binoy Kumar Brahma (2008)⁴⁵ tells us about historical background of the Bodos, Bodo language, their original home, migration, settlement and religion.

Sri Parameswer Brahma (September 2008)⁴⁶ in his article "*Basic Theme of Bathou Religion*" tells us about the basic instruments used in *Bathou* religion of the Bodos.

Dr. Anil Kumar Boro (September 2008),⁴⁷ in his article "*Bathou Religion: From Traditional Practice to Institutionalization*" mentions about the traditional religion of the Bodos, coming of Socio religious movement in the first decade of the 20th century, coming of new religious faiths, different types of *Bathou* faiths, basic principles of *Bathou* and moving of *Bathou* towards innovation and institutionalization.

Kabita Boro (2008)⁴⁸ in her doctoral thesis, submitted to Gauhati University tells about the social life of the Bodos, their religious life, economic life and agricultural activities.

N. K. Barpujari (2008)⁴⁹ speaks about traditional festivals of the Bodos, traditional crafts, cane and bamboo works in making household articles, weaving tools, fishing implements and musical instruments in brief.

W. Brian Arthur (2009)⁵⁰ gives three definitions of technology. In the first definition he says that the technology is a means to fulfill a human purpose, in the second he says it is an assemblage of practices and components and in the third he says it is the entire collection of devices and engineering practices available to a culture.

Dr. K. Brahma (2009)⁵¹ speaks about the term 'Bodo', the origin of the Bodo race, their main homeland, their migrations, settlements, language and literatures, constructions of houses, food habits, social structure, economy, marriage system, family life, seasonal and agricultural festivals, dress, ornaments and musical instruments.

Bakul Chandra Basumatary (2009)⁵² provides a reliable source of history of the Bodos and also provides information on similarities of Bodo religion with Vajrayana and Mahayana practices of Buddhism, language, the term 'Bodo' and migration.

G. P. Singh (2009)⁵³ speaks about the contribution of the Bodos along with other non-Aryan tribes of north-east India to various aspects of Indian lives, thoughts, beliefs and practices and their respective parts in gradual evolution of the composite culture of India.

Tulasi Diwasa and Abhi Subbedi (2009)⁵⁴ speaks about Meche, an important indigenous ethnic group of Nepal who are known as Bodo people in Assam. This book provides information on traditional, socio-cultural, traditional foods and beverages, dress and jewelry, means of farming, cottage industry, traditional tools, utensils, alcohol making technology, musical instruments, construction of dwelling houses, cowshed, animal pen, technology and craft, weaving, language etc. of Meches.

Sir Binay Kumar Brahma (2009)⁵⁵ speaks about the festivals, material culture, weaving, house making, art and architecture of the Bodos.

Danai Lunai.....The Weaving Dreams of the Bodos (2009)⁵⁶ is a booklet which depicts the weaving culture, mesmerizing colour combination and intricate design of the Bodos for mass awareness.

Tulasi Diwasa and Sarad Pradhan (2009)⁵⁷ speaks on the traditional rites and rituals of the Aathpahariyas, their religion, festivals, settlements, construction of houses, traditional skills and technology, weaving, making alcohol, household utensils, items made of bamboo, wood, stone, musical instruments, furniture, ornaments, etc.

C. Karthikeyan *et al.* (April 2009)⁵⁸ “*Traditional Tools in Agricultural Practices*” speaks about the traditional agricultural tools used by the dry land farmers of Tamil Nadu.

Tulasi Diwasa and Govinda Raj Bhattarai (2009)⁵⁹ speak about the traditional and socio-cultural life of the Tharus, their bamboo technology, construction of houses, furniture, ornaments, food and drinks, utensils, technology of making alcohol and musical instruments. They also speak about the items made of grass, *gun* (type of reed), leaves, bamboo, wood, metals, clay, cloth, straw etc.

Dr. K. Brahma (2010)⁶⁰ speak about the traditional tools used for music, agricultural and seasonal festivals, in religious ceremonies and instruments relating to birth, death and marriage of the Bodos.

Dr. Anil Boro (2010)⁶¹ mentions about the *Bathou* religion of the Bodos, their seasonal and agricultural festivals and few musical instruments of the Bodos and mythical tale narrating the origin of musical instruments of the Bodos. Myth narrating the origin of the Bodo flute, building of houses, weaving, agriculture practices, etc. According to the author, “the Bodos are well versed in using bamboo for different purposes like house building and handicraft and Bodo women can weave their dreams in the loom. The contribution of the Bodos to the art and culture of Assam is immense”.

Amalsh Chandra Banerjee and Sourabh Singha Roy (2010)⁶² speaks briefly about the Bodos, the term Bodo, their original inhabitants, migrations and settlements, development of Bodo language and literature and their physical features. The author further mentions about the Bodo handloom, cottage industries, festivals, religion, musical instruments and marriage.

Chanakya Brahma (2010)⁶³ speaks about the traditional games of the Bodos in detail.

Dr. Amrendra Kumer Thakur (2010)⁶⁴ in NEIHA: Proceedings, speaks about the ecology, technology and societies of Arunachal Pradesh and probing their influence on socio-cultural and economic life and conditions of people in pre-colonial period of Arunachal Pradesh.

Rajendra Kumar Basumatary (2010)⁶⁵ in his doctoral thesis, submitted to Gauhati University provides information about traditional musical instruments played while praying to *Bathou brai*. He also speaks of the religious festivals.

B. K. Barua (2011)⁶⁶ provides us some valuable information on cultural history of Assam from the early period to the coming of the Ahoms in the thirteenth century. He mentions that based on linguistic evidence the Bodo people extended over the whole of the present province west of Manipur and the Naga Hills and most of the river names in eastern Assam are of Bodo origin as they have built their colonies near about streams. The author writes about the weapons of the war, craft and industries, dress and ornaments, games and amusements, the fishing methods.

Satyendra Nath Mondal (2011)⁶⁷ tells about the origin and identity of the Bodos, their migrations and settlements and he writes briefly about the traditional musical instruments, ornaments, fishing implements, hunting implements and weaving implements of the Bodos. The information is important but insufficient.

Suniti Kumar Chatterji (2011)⁶⁸ mentions about the Bodos, "...as tribes linguistically connected with the Nagas, who spread over the whole of the Brahmaputra valley and North Bengal as well as East Bengal, forming a solid bloc in North-Eastern India, were most important Indo-Mongoloid people in Eastern India and they form one of the main bases of the present-day population of these tracts. Judging from the wide range of extension of their language, the Bodos appear first to have settled over the entire Brahmaputra Valley, and extended west into North Bengal". He mentions the strong movement among the Bodos of Assam Valley to establish their language as a language of literature and culture, and of instruction in schools and colleges. And he further

mentions that according to the census of 1961, the population of the Bodo speakers in India numbered 1,228,450 persons over one million population.

Sekhar Brahma (2011)⁶⁹ speaks about the Boros “... as one of the composite parts of the greater Assamese society forms a major tribe of Kokrajhar district”. The author writes about the term Boro, their settlements, their language and literature, the religious instruments, the typical Boro houses, their traditional dresses and ornaments, their foods and drinks, their trade and business, spinning and weaving, communication networks of the Bodos and the changing patterns in the Boro society as the result of Brahma Dharma movement in the first decade of 20th century. The author attempted to study the religious impact on the socio-economic and cultural life of the Boros and transition from traditional to modernity.

B. M. Das (2011)⁷⁰ in his paper under the sub-title *Ethnic Elements in North East India*, tells about the Boro tribe and language, their original home, their migrations and settlements and their physical appearance in brief.

Dr. Amrendra Kumer Thakur (2011)⁷¹ in project reports, speaks about hunting, fishing and foraging, agriculture, communication network, musical and other instruments of social use, items of domestic use etc. of the major tribes of Arunachal Pradesh.

Dr. Amendra Kumer Thakur (2011)⁷² in NEIHA: Proceedings speaks about the importance of the study of technology of northeast India. The author writes, “Technological inquiries in India have virtually remained confined to the micro level of inquiries. The studies have been mostly on the mainland of India and its dominant issues. The inquiries into the aspects of rural and agrarian technologies, technologies of the periphery and of the marginal and tribal areas are not very popular”.

W. W. Hunter (2012)⁷³ mentions the common opinion, supported by the authority of Mr. Hodgson and Dr. Latham regarding the Kochs that they are connected with the neighboring tribes of Mechs and Kacharis, and are of Mongolian or trans-Himalayan extraction. The author provides information about the construction of houses in Kuch Behar (Cooch Behar), their use of bamboos in constructing dwelling houses, platform for sleeping, sitting mats, wooden seats, use of brass or bell-metal cups, plates, and cooking utensils, materials used in birth ceremonies and articles used in funeral ceremonies. The

author mentions the agricultural implements and irrigation system used in the State and also about *eri* and *mekhla* cloth manufacture.

Dr. M. C. Arunkumer *et al.* (2012)⁷⁴ represents Bodos as an ethnic and linguistic community, who are the one of the earliest settlers of Assam in North-East India. Here we can find information about the term ‘Bodo’, their migration, their settlements, their culture, their traditional foods and costumes, their language and script, their traditional musical instruments and dance, their occupation etc. in brief.

Dr. M. C. Arunkumer *et al.* (2012)⁷⁵ gives information about the prominent Naga tribes such as Angami, Ao, Chakhesang, Chang, Khamniungan, Konyak, Lotha, Nocte, Phom, Pochury, Rengma, Sangtam, Sema, Tangsa, Tutsa, Wancho, Yimchunger and Zeliang, their respective festivals, religion, cultures, arts and crafts, weavings, basket making, construction of dwellings, wood carving, pottery, metal works, jewelry, bead work, spinning, metal works, dances and musical instruments, ornaments and bamboo works.

Ranan Chandra Muchahary (January 2012)⁷⁶ in his article “*Magw-Domasi: A seasonal festival*” speaks about *Magw-Domasi*, which is one of the major festivals of the Bodos and he also tells about the instruments used in this festival.

Ronchai Gwra Basumatary (February 2012)⁷⁷ in his article “*The Traditional Recreations and Games of Bodos*” speaks about the traditional games and recreations as expressive behavior which reflects the culture of the Bodos.

Protima Muchahary (February 2012)⁷⁸ in her article on “*Social custom and practices in the traditional Bodo Khathi Gasa festival in society*” mentions about the customs and practices on *Khathi Gasa* festival of the Bodos along with the instruments used in these festivals briefly.

Ranen Chandra Muchahary (February 2012)⁷⁹ in his article entitled “*Customs and practices in the religious festivals of the Bodos*” writes about the customs and practices in the *Kherai puja* and *Garja puja*.

Ranjen Basumatary (February 2012)⁸⁰ in his article “*The Bodo Community*” tells us about the Bodo community their origin, settlements, language, script, customs, food, fair and festivals and occupations in brief.

Binoy Kumer Brahma (2012)⁸¹ writes on cultural folk belief of greater Assam. He speaks about the beliefs relating to religion, agriculture, seasonal festivals, marriage, nature of worship, rites and rituals and mythical tales relating to the origin of musical instruments of the Bodos.

Sanjeeb Kakoty (2012)⁸² discusses the technology, mode of production in agriculture, system of administration and methods of warfare during the medieval Assam. The author speaks about the methods and techniques of harvesting and the post harvesting technology and also about the primitive agricultural implements. Fishing implements and Ahom technology of civil construction and policy of public works, extensive road and embankment building, excavation of massive tanks, building temples and tombs also finds mentions in his works.

Sir Edward Gait (2013)⁸³ represents Bodos (Kacharis) as the aboriginals or the earliest known inhabitants of the Brahmaputra Valley. The Bodos are known under different names in different places and ages throughout the north-eastern corner of Indian sub-continent. The author says that the Kacharies living in the Brahmaputra valley call themselves Bodo or Bodo *fisa* (sons of Bodo). The author further says that the Kacharis are close to the Koches. From the language point of view Kacharies are similar to the Chutiyas, Lalungs and Morans of the Brahmaputra Valley and to the Garos and Tipperas of the Southern hills. He further observed that a great Bodo kingdom existed in ancient Assam.

The Voice from the Pre-Historic Culture and Civilization (Mleccha: Kubasa Controversy) (2013)⁸⁴ by Dr. Binoy Kr. Brahma cites different opinions of eminent scholars connecting the Koches with the Bodos. The author says that according to G. A. Grierson the original Koches were same as the Bodos. ‘Koch’ and ‘Mech’ and ‘Bara’ or ‘Bodo’ are the same tribe. According to E. A. Gait, Koches were a Mongoloid race, very close to the Meches and Garos. According to W. C. Plowden, Koch is merely the tribe name of Kacharis (Mech) who have given up their native speech and adapted Bengali.

According to Baden-Powell, Mech, Koch and Kachari are branches of one tribe and the term Koch was coined to distinguish those Kacharis who adopted orthodox Hinduism.

R. Kumar, S. Ram (2013)⁸⁵ briefly speak about the Bodos, their original home, migrations and settlements, religion, language issue and how Devanagari script came to be accepted for the Bodo language. This book reports the Bodos as the first people to rear *endi* cocoons to weave cloths from it and the first people in Brahmaputra Valley to introduce irrigation in agriculture.

Dimbeswar Bordoloi (2013)⁸⁶ speaks about the original home, migration and settlements of the Tiwas, their language, social life, weavings, dress and ornaments, religious and economic life, agricultural tools, cane and bamboo works etc. in brief.

Rupnath Wary (2013)⁸⁷ in his article “*The Impact of Modernity on the Tribal of Assam (with special reference to the Bodo community of Assam)*” in an edited book speaks about the Bodos as one of the most important indigenous tribes of Assam, about the term ‘Bodo’, their original homeland, their migrations and settlements, their language, about Bodo dominating areas in Assam and neighboring states. Here we learn briefly about the Bodo society and impact of modernity on Bodo society, culture, socio- religious life, socio- political life, economic life, etc.

Dr. Binoy Kumer Brahma (2014)⁸⁸ writes about social changes in different aspects of the Bodo society like culture, religion, ethnicity, language, economic system, political system, race, history etc. since prehistoric time. The author brings out the affinities of the Bodos primarily to Indo-Aryan speaking people of India. He also speaks of the contribution of the Bodo people to the history and civilization of India.

William Robinson (2014)⁸⁹ highlights the industry of Assam as an unimproved state because of her long barbarism, her constant internal discords, prevalence of slavery, and thin population scattered over large tracts of territory, deplorable agricultural state, simple agricultural implements, irrigation system, earthen embankment, manufacture of cotton, silk and dyeing stuffs, fishing implements etc. The Kacharis habit of extensively irrigating their paddy fields from small stream, the musical instruments, simplicity of the houses, dress and furniture of the natives are also mentioned.

Hira Charan Narjinari (2014)⁹⁰ gives us information on Bodo language. According to the author Bodo language is one of the oldest languages of India. It predates the Aryan language, Indo- Aryan Bengali and Assamese languages. In the northern and eastern frontiers of Bengal Bodo speakers existed before the coming of Aryans to Bengal. Bengali scholars like Dr. R. C. Majumdar and Gopal Haldar acknowledged that before Bengali language and Bengali race was born the Bodos had already existed in Bengal. The author also speaks about the migrations and settlements of the Bodos.

A.S. Elzubeir (Feb 2014)⁹¹ in his paper entitled “*The Traditional Agricultural Tools and Implements used in Sudan*” provides information about the traditional agricultural hand and animal drawn tools and implements used in Sudan.

Baneswar Basumatary (January 2014)⁹² in his article “*A View on a Manual Bodo Handloom Patterns*” helps us in understanding how weaving is an essential part in developing Bodo culture.

Binaya Devi (2014)⁹³ in her doctoral thesis submitted to Gauhati University mentions about the expertness of Bodo women in spinning and weaving. She further writes on the typical Boro villages settled in plain area, near a river with sufficient cultivable and grazing land. The housing system, seasonal, agricultural and religious festivals also find mentions.

Sangeeta Roy (2014)⁹⁴ in her doctoral thesis submitted to Gauhati university mentions about the traditional ornaments and musical instruments of the Bodos.

Kamana Krishna Bhattacharjee (2014)⁹⁵ says the Bodos to be the most important Indo-Mongoloid people and the main bases of the present day population of Eastern India. The author mentioned the original homeland of the Bodos, their migration and settlements and how they formed a solid bloc in the North Eastern India covering the whole of Assam, the North Bengal as well as the East Bengal. The author further mentioned that the term Bodo as the generic name for the Kachari race was suggested by Brian Hodgson. It is mentioned that the Bodo race alone constitutes more than one third of the population of the Assam Valley.

Kanaklal Barua (2014)⁹⁶ writes about Kamrupa from the earliest times to the end of the 16th century. The author speaks about the cultural and material progress, perfect architectural works, temple construction etc. The author mentions the medieval architects of Assam, construction of bridges, degeneration of sculpture and architecture during the Ahom period, making of pottery, construction of tanks, making of royal boat craved with musical instruments, gold washing technology etc.

Paresh Bhyuan (2015)⁹⁷ writes about the cultural heritage of the Bodos. He provides information on the Bodo agricultural implements, traditional housing system, fishing implements, hunting and war tools, musical instruments, jewelry, household implements, religious utensils etc.

Bakul Chandra Basumatary (2015)⁹⁸ mentions Bodos as of Mongoloid origin, who are known with different names at different places and the Mongoloids from whom the Bodos are believed to have originated, are divided into two main groups, namely Chinese and Tibeto-Burman. The language of the Bodos falls under the category of Tibeto-Burman. The author further mentioned that the Bodo language is as old as Prakrit and Pali and has a close relation to Pali and Prakrit in terms of their tone and features. He mentions that there are hundred thousand words which are common in both Pali and Bodo, which strongly suggests the possibility of a common origin of those two languages. He further mentions the Bodo language has an affinity to Sanskrit, as Sanskrit owes its origin to Pali and as the Bodo language has a close affinity to pali, Bodo language is one of the oldest prakrit languages in India based on its phonology, etymology and grammatical rules.

Halfdan Siiger (2015)⁹⁹ in a book edited by Peter. B. Anderson and Santosh K. Soren, provides us introduction of the Bodos of Assam, their social structure, religion, culture, periods of the life of the Bodos and their few articles of material culture.

Susan R. Ward (2016)¹⁰⁰ speaks about Assam under the British rule. The author mentions about the agriculture and agricultural implements, spinning and weaving industries, weaving tools and ornaments of the Assamese people.

Amrendra Kumar Thakur (2016)¹⁰¹ mentions technology as a basic to human nature and its deep interaction with human society to produce an impact on the directions

and pace of social evolution. The author says that the study of technology and its social significance is one of the latest and most innovative methods in the field of social science and form a major object of scientific inquiry. He writes about the pre-colonial hunting, fishing and foraging tools and implements, agricultural tools, building of communication networks, tools and weapons, technology for producing handmade paper, defense technology of the various tribes of Arunachal Pradesh.

Anil Boro (2017)¹⁰² in his article in an edited book by Girin Phukon, under the title “*Folk Culture, Folk Artistry and the Indigenous Tribes of Northeast India*” writes about the textile tradition of the Bodos very highly. The author mentions the weaving skill of the Bodo women in particular and Assamese women in general, the ability to produce articles of cane and bamboo of the tribes and ethnic groups of North East India, wood carving of the folk artisans, their musical and weaving implements.

Amrendra Kumer Thakur (2017)¹⁰³ points out the importance of studying the rural and agrarian technologies, technologies of the periphery and that of the marginal and the tribal areas, as technological inquiries in India have remained confined to the macro level mainly because of the success of the Industrial Revolution in Europe and the consequent political supremacy that Europe attained. He wrote about the agricultural tools, hunting, fishing and foraging implements of the tribes of the Northeast. Art of making rice bear and cane and bamboo works of the tribes of Arunachal Pradesh are mentioned. Construction of communication networks, musical and other instruments of social use and domestic use, weaving and spinning tools, ornaments, indigenous paper making, defensive tools, construction of forts and temples, construction of houses of the tribes of Northeast India in general and Arunachal Pradesh in particular are mentioned.

Nijra Brahma and Dr. Luke Daimary (2017)¹⁰⁴ in their paper “*The Traditional Agricultural Tools and Technology used by the Bodos*” provides ample knowledge about the traditional agricultural tools and technology of the Bodos. It helps in identifying various traditional agricultural tools and technology which are economical in conditions of labour, money, time saving, both hand drawn and animal drawn agricultural tools and technology. Land preparation tools and technology, sowing tools and technology, water-lifting tools and technology, harvesting, post harvesting, measuring and transportation tools and technologies also find mentions.

Nijra Brahma (July 2017)¹⁰⁵ in her paper “*The Traditional Tools and Technology of the Bodos in preparing their Indigenous drink Jou or Jumai*” mentions *jou* or *jumai* as the traditional drink of the Bodos bearing great significance in their socio-cultural life. The author here mentions about the traditional *jou* or *jumai* making tools of the Bodos, as well as their traditional technology in preparing it.

Nijra Brahma (July 2017)¹⁰⁶ in her paper entitled “*The Traditional Musical Instruments of the Bodo*” writes about the Bodos as culturally distinct, lover of music and dance, who have a very rich musical heritage. The author here mentions about the traditional musical instruments and the traditional technology in making their traditional musical instruments.

Based on the review of literature, it can be said that the study of tools and technology of the Bodos is still not very popular subject of study for the scholars of this region. Several historians have made an attempt to write about political, social, religious, cultural and economic life of the Bodos. But no one so far has written about the tools and technology of the Bodos as a whole in real sense. Therefore there is an ample scope for a research on the topic entitled “Traditional Tools and Technology of the Bodos”.

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