**CHAPTER - II**

**Classification Folk Songs of the Bodos**

**In this Chapter the discussion will be base on the Bodos Folk Songs on the research analysis found in the Areas of Chirring District.**

**2.0** **Religious Songs:** The main religion of the Bodos is Bathou. From the time the Bodos constituted a society and were able to adapt themselves, they had a faith in Bathou and worshipped. Since time immemorial the Bodos have embraced Bathou religion and followed its customs and traditions. The origin of the Bodos language, culture, beliefs, and identity, in the world as one community as a sole mirage is Bathou religion. As linked to Bahtou religion, some of the festivals are Kherai, Garza, and Magw. When the people are in distress and in need, in order to overcome those dangers invokes the blessing of Bathou by kneeling down before him. Anil Kumar Boro in his book. Folk Literature of the Boros: A Descriptive and Analytical Study Research. Has written. “*These philosophical Songs known as Baidasi Methay or Baidasi Carinay Methay according to N.C Sarma have resemblance with the Vedanta philosophy to some extent. These songs like the songs of Kherai festival and the Garza worship embody religious and philosophical world view of the Boro. of course, the songs are not directly related to the rites, rituals, magic and worship of the Boros, as the former songs are.”[[1]](#footnote-1)* Everything that can be seen in the universe is created by god. God the father is considering as the way to solve all the problems and source of all knowledge. The people generations God by kneeling before the Bathou seeking blessing to solve all the problems and difficulties in their lives.

In Boro: “Jiuyao swrang hwpwidw apha

Apha abonglawri bwray Bathou

Khoroni jekhau bwsrangphwi apha

Swrjigiri bwrai Bathou.

Thup dhuna sawnanai

Jeoyari pwjwngnanwi

Nwngninw swrjinai bibar bawnanai

Khulumw jwng orai bwrai Bathou.

Sonani songsar nangya jwngnw

Gwhw hordw de apha

Gwjwn raijw janaini

Dukhuthiya nikhaori

Jethwkhau nwng bwsrangphwi

Ai phwi apha phwi

Khoroni jekhau bwsrangphwi.”[[2]](#footnote-2)

In English: “Bring light in life father

God the father bwrai Bathou

Remove the net of head

Creator God the father

Lighting incense stick

Illuminating earthen lamp

Offering the flowers of your creation

We worship you always go the father (bwrai bathou)

We don’t want golden world

Give us strength father

To live in peace

Poorest of the poor

You wipe away the hurdles

Come mother come father

Swipe away the hurdles.”



**Fig No-1**

Everything that is in this world, none, plants and animals are confronted with pleasant and unpleasant situations. As Darkness is followed by light, there is also happiness offer sorrow. The test of life is a mixture of good and bad, joys sadness are of the heart and mind. In a glimpse of time like a lighting, cravings’ and attachment of to materialistic things the desire for happiness out of selfish hence nature brings faith sorrows in life. To find that happiness in life man always fined solace is god. Therefore, the prayers and hymns are chanted to in make the blessings of god for a peaceful life.

In Bodo: “O mulugni gudi bwray bathou

Gwsw hwna khulumdwng o apha

Bwr sasri hordw o apha jwngkhau.

Nwng nwngni gaswi swrjikhau

Oray som alw gwjwn

Jwi jwi, mwi mwi, suku gwjwn lakhidw apha

Swrjigiri bwray bathou.”[[3]](#footnote-3)

In English: “Oh base of the world god the father (bathou)

With heart and soul worshipping you o father

Shower your blessings upon us

Your creations and creatures

Always keep in peace

behold in joy and happiness o father

Creator God the father.”

There are Brahma Dharma follower and Rupamoni Bathou follower also in Chiring District for peaceful Family life, the Rupamoni Bathou Followers reveres Lord Shiva, Ma Durga, Swarasoti Goddess as the source of all knowledge they offers flowers, Prasad, lights the earthen lamp and sing in hymns-

In Bodo: “He apha siv mohadev

Nwngnw swrji horbai

Mansi mohorwi jwngkhwo

Mwnthisohaya apha nwgni gelehwnaikhau nunw mwna jwngy nwngkhau.

Pura kalamdw apha

Giyanni nihirjwng jioni

Gwrlwi dubri sayao.”[[4]](#footnote-4)

In English- “Hey father shiv mahadev

You have created

As image of man to us

It cannot be known your mysteries

We cannot see you

Complete us o father

With dewdrops of knowledge lives

Upon the tenderness of dup grass.”

Goddess Durga is revere as the source of all the strength and stronghold of knowledge and worshipped. In order to get love from her prays to her-

In Bodo: “Nwi ai bima durga

Pujiyw baibw nwngkhaunw

Jaiga jaiga.

Nidanao khaipwdyao hangkhraiywbwla

Thanw haya nwng bimaya pwiyabwla.

Singhoni bikhungyao gakhananwi

Songsarkhau gidingyw

Thrisul thungri lananwi.”[[5]](#footnote-5)

In English: “Mother Goddess durga

Everyone worships you

Place to place

In times of difficulties and dangers when invoked you cannot stay without coming.

Riding on the lions back

goes around the world

Taking trident and shord.”

From the very beginning goddess Laksmi is considering as the goddess of wealth and prosperity. Goddess Lakshmi (Lwkhi) is worshipped by offering cercals (Paddy & rice grains) with great faith and hope. So that the Goddess will protect the Family from any sorth from thirst and hunger. The people sought the blessing of Goddess Lakshmi (Lwkhi) by keeling down near the Bathou.

In Boro: “Nwi ansuli bima bainibw

Ai bima lwkhi

Nwngni annaiyao jayw

baibw Jwngw sukhi

Sikhon sakhon bahaigra

Jaini nokhorao

Hwoya hinjao khulumw pujiyw

Thapayw nwngyw bijwng kathiao.

Thaka phwisa mwsou mwsa

Mairong dwirongni bigwma

Khulumw pujiyw jwng

Ai lwkhi nwngkhau kathiyao mwnw.”[[6]](#footnote-6)

In English: “Oh loving mother of all

Mama mother lakshmi

In your love we all

Become happy

Cleanliness in and out

Whose family

Man and woman worships

You stay close to them

Money, and reared animals

Goddess of wealth and domestic life

Owner of grains and wheat

We honour and worship you

Mother Lakshmi to have you near us.”

Again it can be seen that goddess Saraswathi is considered as the goddess of all wisdom and knowledge, goddess of music and songs and is revered, at the same her blessings are sought.

In Bodo: “Nwi ai bima Saraswathi

Phangba Brohma raoni

Phadum phulni gejerao jonanwi

Layw nwng akhaiyao bingyi

Phwrwngyw jwngkhau onanwi

Bidani giri bima nwng giyanni giri.”[[7]](#footnote-7)

In English: “Oh mother Saraswathi

Five Brahma words

Sitting in the middle of lotus flower

Taking sitar at hand

You teach us with love

Source of all knowledge and wisdom.”

**2.0.1 Kherai:** Kherai festival is one of the related Festivals with the Bathou Puja of the Bodos. It is celebrated once in a year by Bathou followers for the welfare of the Village and its people. While some do it for the well-being of the family members to seck love and peace. Folk songs are a prominent figure and have an important role in the Kherai Puja. The puja is incomplete without the Doudhini and priest (ojha). The Doudhini chants the related hymns of Kherai Puja and performs the Puja. All the hymns are importantly related with the deepest worship of Gods and goddess. The Bodos believe the Bathou God to be the greatest God of all the Gods. In the opinion of Dr. Anil Boro has said about the Kherai Puja is - “The Bodo have some ethic terms to denote the songs associated with prayer, ritual, and worship. They have the Kherai songs sung and chanted during the Kherai worship.” The prayers are chanted by the priest in the Kherai worship-

In Bodo: “O bipha guru

Anan gosai binan gosai nwng

Ondw ondw nwngni ogiyan

Boro phisapwrkhau ondw nwng

Ywi swrjigiri nwngnw

Nwngnikhurwi dersin lawsin rawbw gwiliya

bathouya bandwba, sijouni siriya siriba

Siphungni gudungyabw gudungba

Boro bwraini raoyabw pongba.”[[8]](#footnote-8)

In English: “Oh father teacher

Almighty god the father

Pour your love on unfaithful

Bodo children love us

Hey creator you are

Above you no one is greater

Bathou is five, cactus line is five

The hole of flute is five

The words of the Bodo old man is also five.”

In the Kherai Puja when the priest (ojha) chants the prayers, the Doudhini sings the songs of the Puja and dances. With the dance the belief of worshiping the gods are in due.

In Bodo: “Ba mani bathou

Si Mani sijou

Sijouyao sijou”[[9]](#footnote-9)

In English: “Five depth of thought (Bathou)

Si means Sijou (cactus)

Cactus is true cactus.”

Likewise in Doudhini “Kheejwma Phanai” religious instrument is played and the songs are sung-

In Bodo: “Orlwi orlwi or

Kheejwma orbai orbailwi

Hugardw mabar hugardw.”

In English: “Bite bite

Red ant has bitten

Wipe it, wipe off fast.”

In the Kherai Puja the Doudini showcases the act by disguise to be Jarapagla in a dance form in search of daughter in law Manggli. The Doudini dresses up her with a scarf on the head and carries a small bag and goes around singing and dancing.

In Bodo: - “Ywi bihamjw manggli

Boha tangkw nwngyw rato aywi rato

Aywi bihamjw manggli

Dubri bariyao agan nudwngmwn

Balabariao gwmabai

Thwri bariyao agan nudwngmwn

Oma gondrayao thangkhu thimi baobwnaiya

Angni aipwr angmwn.”[[10]](#footnote-10)

In English: “Hey daughter in law Manggli

Where have you gone wait wait

Where have you gone wait wait

Hey daughter in law Manggli

Have seen footprints on the glossy grass

Diminish in the sands

Have seen footprints in the reeds

The tobacco container in the piggery

Is mine daughter in law.”

In the Bathou Puja of the Bodos, the Doudhini by performing dance completes the Kherai Puja.

**2.0.2 Garza Puja:** Garza is also closely related to the Bathou Puja. The Garza Puja is performed by all the Villagers as a community festival. It is celebrated in order to erase all the impure and unhealthy things that may be the village. To perform this Garza Puja all the Bathou believer villages have a particular Thansali (Mandir). And it is called as Garzasali (secret place of worship). In the Garza Puja the vicious devil is chased away. The word Garza has originated from *“garo”* word *Garza or garzanai*.[[11]](#footnote-11) The Garza goddess protects and safeguards the people of the village. The Garza Puja is performed once in a year after, the completion of the Bwisagu (bihu) festival. Durring the Bwisagu Festival the people celebrate in happy mood enjoying with food and drinks. Therefore in order to Sanctify and also to eliminate the impure things of the village the Puja is performed. In this Puja the priest (ojha) chants the prayers and invokes upon the god-

In Bodo: - “Dahai aiphwr apha phwr

Sukhu gwjwnwi lakhinangwn

Phisa phishwu mwjangyw lakhinangwn.

Hinjaophwra Naha mwia thangwn

Beohai sigi sago

khalamnw mwnai nongya

Hwoyaphwra hagra bongra tangwn

Beohai mwsa mupur jananwi

Khaipwdyao kholwinw mwnnai nongya.”

In English: “Mercy Gods and goddess

Keep us in joy and happiness

Keep the little children and grandchildren

In joy and peace

Women will go far and wide

There should not be any insecurity

Men will go to forest land

There in tigers and bears

should not trouble in dangers.”

At the same the priest (ojha) in order to keep away all the disease and malady from the Village people chants the prayers and invoke blessing by reciting the songs-

In Bodo: “Aiphwr aphaphwr

Shahani rogo biyadphwrkhau saha hogar hor

Sanjani rogo biyadpwrkhau sanjaha hogar hor

Kholani rogo biyadpwrkhau kholaha hogar hor

Swnabni rogo biyadpwrkhau swnabha hogar hor

Dohai dohai dohai

Bathabari gamikhau

Mwjangywi jwi jwi, mwi mwi lakhinangwn.”[[12]](#footnote-12)

In English: “Gods and Goddess

The leprosy of the north sent it northwards

The leprosy of the south sent it southwards

The leprosy of the east sent it eastwards

The leprosy of the west sent it westwards

Mercy mercy mercy

Keep the Bathabari village

safe save and protect us.”

It is beliefs that the holy prayers chant by the priest (ojha) has supreme power to cast away evil spirit for the welfare of the people.

**2.0.3 Magw:** The Magw festival is also one of the important occasions of the Bodos. This festival is celebrated by the Bodos since time immemorial. In the Chirang District as well the Magw festival is celebrated by the people but in some Villagers it is not celebrated. However some of the families have adapted their own Magw rituals at their households. The Bodos are seen celebrating the Magw from the last day of pus month till the 2nd or 3rd day of the Mag Month. The Bodos women prepare grinded rice flour at the last day of the Pus Month for the Magw festival and for the preparation of the Pitha, Sithao (edibles made out of rice flour). The Bodos have a belief; they tied all the fruit bearing plants with a straw and acrid plant. Doing so which will make the plants bear more fruits. The men folk of the Village will wake up early at early dawn and lights fire of the Belangur (many small heaps of straw). Before lighting the fire of the Belangur, the priest (ojha) chants the prayer seeking his blessing-

In Bodo: “Nwi apha swrjigiri

Dinthi hordw, khinthi hordw Swrang lama mwjang raha. Gwswyao raisongbai Gwrbwyao gaisonbai

Nwng hornai mwjwmse swrang lama.”[[13]](#footnote-13)

In English: “Oh father the creator

Show us, tell us

The light the good way

Say to the heart

Build in the soul

Your handful of bright ways.”

In this way the priest kneels down and prays to the Gods for the welfare of the people and sought the blessings of God.

While the Belangur is being lighted the cowboys of the Village prays for the welfare of the people in loud voices.

In Bodo: “Jwi hwbai, jwi hwbai

Jwngni lagwya maiywi dwiywi

Jwi jwi mwi mwi jathwng

Jwngni lagwni mwswoya

Ganda Pisa badi shakhalo bhokhalo

Geder bwlw gwra jathwng.”[[14]](#footnote-14)

In English: “It’s given, it’s given

Our village in abundance of food and water

In bountiful let it be

Let the Cows of our

village like the hefty

baby rhinoceros

Big and powerful let it be.”

In this way the Magw festival ends with lots of joy and celebrations.

**2.1** **Bwisagu Methai (Bwisagu Song)**: Bwisagu is one of the greatest festivals of the Bodos. It is celebrated once in a year with great joy and excitement. During the festival the Bodos visit. Different families of the village in sharing the happiness of the festival by singing many Bwisagu related folk Songs. Ramdas Boro is of the opinion that Bwisagu means “*The new year celebration is the new year- Bwswrgw, Bwisagw, Bwisagu, and Bohag Bihu.”*[[15]](#footnote-15) Through the Bwisagu Songs the lifestyle of the people, likes and dislike, cultivation of Crops- Songs and dance, Sorrows and desires and economic status are highlighted. The Bwisagu Song also projects the various phenomenons of the Bodos like living style, Marriage system, Farming rearing of live stock (chicken and pigs) Food habits design of clothes and dress culture.

The Bwisagu festival is celebrated is two categories by the Bodos, one is Mwsou Bwisagu and the other one is mansi Bwisagu. In the last day of the Swithro Month the Mwsou Bwisagu is celebrated. At the first day of the Bwisag Month the Mansi Bwisagu is observed. The Bodos farmers at the last day of the Swithro Month offer cow Puja. All the cows of the cowshed are applied master oil. A past of oil and charcoal is also applied on the body of the cowherds in strips. The cows are garlanded with a garland of gourd and brinjal.

In Bodo: “Lao ja panthao ja

Bwswr bwswr arbai tha

Jwngni mwswoya phakra shikra

Da ujithwng mwsa paglani khugayaw.”[[16]](#footnote-16)

In English: “Consume water gourd, consume brinjal Year after year increase in number

Our cows in spotted colours

Should not be at the mad tiger’s mouth.”

**Fig. No.2**

The little children, boys and girls, man and woman, aged persons, each and everyone is happy and excited during the baisagu festival. They celebrate by forgetting all the sorrows and sadness of life once in a year. All the relations mother, father, brother and sister are being forgotten for a moment and without any shyness the song is sung and dances-

In Bodo: “Dinwilai bwsaugu bwisagu

Rongjanai din lwgw mwsanaini din

Bima bipha dangblabw

Jwnglai laji rwngya.

Lekha rwngya jwnglai para rwngya

Hor soseyaonw mai swonai

Okha naiblanw na gurnai.”[[17]](#footnote-17)

In English: “Today is bwisagu bwisagu

Day of celebration friend, dancing day

Even though parents are there

We don’t feel shy

We are illiterate and know nothing

Grinding rice at midnight

In the morning goes for fishing.”

When the Bwisagu festival is about to end, the people do not want to let it go and then sings a song-

In Bodo: “Sandungbw dungdwng okhabw hadwng

Dwmwilu dwmilu ma ese mwjang

Bra bra thangtarnwswi bwisagu bwtwralai

Phwipindw phwipindw bwisagu bwtwralai.”[[18]](#footnote-18)

In English: Sun is shining rain is pouring

Cool and calm how nice

Is today’s weather

Wayward it will leave Bwisagu festival

Come back come back Bwisagu festival.”



**Fig. no.3**

In the Bwisagu festival many love songs finds its place. The boys and girls express their heartfelt thoughts and feelings through various songs. The girls pointing at their beloved sings songs-

In Bodo: “Daoya bibar badi sona labw ada

Mandar bibar badi alon labw

Ada gami nuhornaini sayaram

Mandar bibar ada.

Nwngni namwinw bwisagu bwtwryao Songnanwi dwnkhadwng maibra baokhani jwo bidwi ada.”

In English: “Like the wild jackfruit flower take the earring brother like the autumn flower take the veil brother

Brother Sayaram from the nearest village

autumn flower oh brother

In your name, for Bwisagu festival

Have already prepared sticky

rice Liquid wine brother.” [[19]](#footnote-19)

The boy pointing at his beloved tells her not to feel shy even if she had to touch his parent’s feet and stay in his family sings a song-

In Bodo: “Bari khanani nijali agwi nilaji

Gwswjwng gwsw jamardwngbla

Ai aphani aithing homnanwi

Phwinanwi thanw dalaji agwi

Khanthal gurini swmjwrw baleng nwng.”[[20]](#footnote-20)

In English:

“Gardens corner Nilaji beloved Nijali

If you are in love secretly

Touch the feet of my parents

Come and stay, don’t be shy

From Khanthalguri village, brown skin and slim figure.”

The boys during the Bwisagu festival enjoying with the Village friends sings the songs by pointing at their own beloved lovers-

In Bodo: “Hajw khoroni hololokha

Agwi nwngjwng raijw jagwna anglokha

Bwisagu bwthwrni abhong abhong ambu bongla

Habab agwi ang naibwla janji jangwla.”[[21]](#footnote-21)

In English: “Girl of foothills hololokha

The person who will marry is me oh beloved

Spring seasons frog croaking

O beloved when I see you.”

William Shakesphere has said- “The true course of love never run smooth.”[[22]](#footnote-22) In the Bwisagu songs many thoughts are being deeply connected can be seen. The life way also does not go on a smooth way. There are always obstacles and hurdles in one’s life. If it is not handled carefully, one is sure to fall. That is why cautioning the beloved and singing-

In Bodo:“Gwjanni hajwkhau soman dasan agwi

Gwmw gwthangni sona dasan Ukhauyalosinw lugwinanwi jaywbla

Dose gabnangwn

Agwi mijingyabw phwimal jagwn.”[[23]](#footnote-23)

In English: “Don’t think the distant mountain to be plain beloved Yellow and green do not think it gold

If you eat without hunger

by greed you will be crying for a while

Beloved your wish will also remain unfulfilled.”

In the Bwisagu festival the teasing songs also takes place. The loafers’ characteristic of the boys is being observed by the girls. The boys just go around and do not know how to plough and they are teased by singing the song:

In Bodo: “Habab adaya khomsiyao lekha lirnai

Hanthuse habruyao bol jwnai

Jwngni gamini lai ramwnda dugamara.

Ayo adani biri lanaikhaunw

Kheelwm lanaibadi nulailangbai.

Habab ada akhaiyao khori aithingyao jutha gannanwi

Lama Dothayao jonanwi

Makhau jinga sidwng

Ayo adaya lekhayaoba ma rwngdwng.”[[24]](#footnote-24)

In Englsih: “Oh brother you are writing in the dark Playing football in the mud till the knee from our village, browny proudi

Oh brother your cigarette seems to be

Like you are holding a pen

Oh brother, watch on your wrist

By wearing shoes in the feet

Sitting beside the road

Why do you worry?

Oh brother what have you written on the book.”

The boys also by seeing the girl’s tying their hair up in the market, without any shyness sing a song to tease them-

In Bodo:“Ballamguri hathaiyao

Khundung bainw thangbwla

Asan bainw thangbwla

Harsa hwoyajwng

Asan swjanaiya

Bese lajithau sona bese lajithau.”[[25]](#footnote-25)

In English: “In the Ballamguri market

When you go to buy thread

When you go to buy bangles

With the harsa boys

The harsa boys making you wear the bangles

How shameful it is, how shameful it is.”

In this way the Bwisagu festival is surrounded with the folk songs of excitement, romance, and environmental exaltation image is being imprinted.

**2.2. Gatho Burkhainai Methai (Lullaby Songs):** Since the olden times the lullabies are prominent in the criteria of hearsay or oral transfer. The lullaby songs are prominent amongst the Bodos of Chirang district as well. Before the start of history the lullaby songs are being prominent and it has been handed down by the forefathers. The lullaby also makes one of the folksong a great relevant aspect of the folk literature. In each and every culture the lullabies have greatly contributed towards the folk literature. From the lullaby and its practice as well the cultural aspect can be traced so far.

Since time immemorial the Bodos have been residing near the rivers and streams, hilly areas, and near the woods peacefully. The main source of their livelihood is cultivation. In the cultivation of crops all the men and women take part in ploughing, planting the paddy, uprooting the paddy siblings. Despite of going here and there the Bodos women are taking good care of their children as well. When the mother goes somewhere in search of something, the maid or the grandparents will take care of the child. When the child cries out very often when the mother is away from home in order to make the child quite the song is being sung.

In Bodo: “Adi diga bologna

Thamphwi danggwra

Gwmwn gwmwn jalangbai

Gwthang gwthang jalangbai.

Hale le minilangbai

Aiya thangdwng mai gainw agwi

Aphaya thangdwng hal aounw.”[[26]](#footnote-26)

In English: “Adi diga bolonga

Maggot fly

Ripe ones are eaten away

Unripe ones are eaten away

Smiling away in grin

Mother has gone to plant paddy

Father has gone to plough the field.”

How to make the child quite from crying the grandparents knew it from olden days. In the absence of the mother, when the child searchers for mother and cries; the grandparents point finger at the moon and sings a song.

In Bodo: “Wi Okhapwr, wi Okhapwr

Phwi phwi

Nwng phwiyabwla Thalir thaise hor

Thalir thaise horabwla

Thalir thainwi hor.

Thalir thaisebw gwiliya

Dangsemani daokhaya jalangbai.”

In English: “Hey moon, hey moon

Come come

If you don’t come send one banana

If not one banana

Give two bananas

There is not even one banana

The crow has eaten away a bunch of bananas.”

**2.3 Gelenai Methai (Play Songs):** Play is an important aspect of bodos society. Various folk songs related to traditional and indigenous games and sports can be found in bodo society. The lineage of bodos society can be traced in the folk songs. The children use the natural materials at hand while playing games. “ASINI BISINI” is a folk game where children team up together spreading out their hands on the ground and touching one after another. The sung is song.

In Bodo: “Asini bisini dab bisini

Nao bari sila bari

Gogonde gogonde rajani koroya jolangbai

Hal hal halilung mala.”[[27]](#footnote-27)

In English: “Asini bisini dab bisini

Boats and eagles

It will get released the king’s head has broken

Hal hal halilung mala.”

The Village children become very expert as to how to swim in the rivers. At the time of bathing together the children play Aithong Maithong. In the game there should be one person to chase. The children usually don’t want be a person who chase. Therefore they sing a song to take turn to chase. In whom will the song end while singing that person has to chase other children in the game.

In Bodo: “Aithong maithong

Swimani gonthong

Swrba sala khipidwng

Hob hab mwnamdwng.”[[28]](#footnote-28)

In English: “Aithong maithong

The dog’s nose

Some jerk has farted

Igniting unpleasant odour.”

In the olden days the Bodos used to go for and wide in the forest for hunting. The skill of hunting is played and showcase by the children in the Village. In a playful way the children join hands together and surround one person. The person who is surrounded asks one by one by singing a song tries to come out.

In Bodo: “Be ma je?

Mwsani je

Be ma je?

Mwini je

Be ma je?

Mwkhrani je.”

In English: “What is this net?

Tigers net

What is this net?

Deer’s net

What is this net?

Monkey’s net.”



**Fig No. 4**

By saying those words the child in the middle who is being surrounded by his strength comes out. The children surrounding tries to chase the child and if that child is being touch by anyone; than the child get eliminated from the game.

**2.4 Khamani Methai (work songs):** The Bodos are agrarian since time immemorial. The people are expert in every works. Most of the people in Chirang district are also living their lives by cultivating crops. By cultivating various crops they have also composed many related songs. The characteristic future of agriculture and cultivation depict the day to day lifestyle of the Bodos people. This also connects the cultural aspects of the Bodos community.

In fact the Bodos people reside in the Village Areas and depend on agricultural source for the livelihood. The main source of livelihood of the Bodos is agriculture. Keeping in view the weather and season different crops are being cultivated. The Maisali is the main crops of the Bodos. In due course of time, the seasonal crops are being cultivated by withstand the difficulties of heat and rain. At that time in order to feel lighten from the workload and hardships of tiredness, by singing folk song they relief themselves. At the crow of the cock the cultivators go to plough their fields. In the earlier times, all the farmers were illiterate and therefore did not have any relation with watch. The women also go to the field before the sunrise, taking a bowl planting paddy. When the farmers receive their breakfast with delay, they get angry. Their aggression can be noticed in the song.

In Bodo:

Dahwna (Male servant)-“San jwrang jwrang wngkham labwbla agwi

Udwiya ukhaiyw agwi gwswya raya jayw

Nwngkhau khathiyao mwnblasw

Gwswkhau mwjang mwnw .”

Ruyathi (Maid servant)- “Sithla sibwi sibwi

Gwbwr garwi garwi

Sanjwoyw ada

Theubw labwbai

Nwngnw khangkhrai bathwn dena

Bejwngnw jadw khusi Jana.”[[29]](#footnote-29)

In English:

Dahwna (Male servant)-“When you bring the breakfast at forenoon

Stomach feels hungry, oh dear the heart gets angry

But when I get you near me

My heart leaps up in joy.”

Ruyathi (Maid servant)-“By cleaning the courtyard

By throwing away the cow dung

It becomes late

But still I have brought

Crab chutney for you

Eat happily with that.”

The Bodos have been working hard since the ancient time to maintain their livelihood, despite the natural hurdles that came their way. But still their crops are not sufficient (enough) for the entire year. This can be seen though the folk songs.

In Bodo: “Sandungkhau Sandung hwna

akhakhau akha hwna

Gayw jwng phuyw jwng

Theublabw jwng mwnjwrwngya

Hai haire khapal.”[[30]](#footnote-30)

In English: “In the scorching heat

Amidst heavy downpour of rain

We plant, we uproot the siblings

Still than we are left insufficient

Hey what fate it is.”



**Fig No. 5**

When the farmers go for ploughing in the field at the break of the down, they sing a sweet song in the name of their beloved.

In Bodo: “Aka naisi naisi

Perenga gabbwlanw agwi

Hwlangthargwn anglai hal aounw

Nwngbw gaidwlwi agwi

Angbw gaigwn

Ulthanglai palthanglai

Jwsa maibra.”[[31]](#footnote-31)

In English: “At the break of the dawn

When the cuckoo sings

I will definitely go to plough

You also plant oh dear

I will also plant

Forward and backward

Scented and sticky rice.”

If the farmer’s not themselves with the ploughing and cultivation activities, they are not able to get enough and sufficient food. Therefore, to fulfill their hunger and needs, they have to cultivate and engage themselves to various manual activities. In order to relief themselves from the tiresome work and to soothe the pain, they sign a song.

In Boro: “Jwnglai haluya

Jwnglai maogwra

Jwng haluya, jwng haluya

Maogwra danggwra jwng

Bwisw mathayao hal aonanwi

Baidi abad maoyw

Raha gwiya orai jioyao

Jayabwla abad maonanwi.”[[32]](#footnote-32)

In English : “we are farmers

We are workers

We are farmers, we are farmers

We are hardworking people

By ploughing at the right time

Varieties of crops are cultivated

There is no way in life

If we do not survive without cultivating.”



**Fig No. 6**

**2.4.1 Ji Dhanai Methai (weaving songs):** One of the most not worthy characteristics features of the Bodos community is weaving. Weaving upholds the culture and traditional identity of the Bodos. It highlights traditional attire and culture essence of the Bodos people. The women of Chirang district are also very much expert in weaving. The folk songs related to weaving have been composed since the earlier times. The Bodos women weave their dress at their households. Some of them help in the development of the families. There has been a belief regarding weaving that a girl who do not have the skill of weaving was not wedded by any Bodo boy. Weaving is very closely related to the Bodos culture. “*The kochari women are healthy and very handsome. They are good weavers, the Kochari women usually weave lovely flowers on the boarders of their cloths.”[[33]](#footnote-33)* Dakhona Thausi, Hajw Agor (Hill Design), Daurai Mwkhreb (pickcock winkle), Pharwu Megon (pigeon eye), Daothu Bikha (dove heart), Thaigir Bibar, Dingkhiya Bibar (fern flower) are being entrapped in the clothes with beautiful and mesmerising colours of yellow, Green, Red, White etc.

In such situation, Sweden’s Lady Haidary with her husband Sir Akbary Haidary when they had gone to visit Goalpara they had appreciated the weaving - “This exhibits which I have seen to-day are the best special I have ever seen in India and abroad.” The weaving of the Bodos women is a very deep relation. Therefore the thinking of the Bodos women are very deep and thoughtful, it has been seen through the folk songs of weaving.

In Bodo:- “Thang khalthang sal gabnai

Habab ada

Nwngkhau gwsw khangnanwi

Agor arnaiyasw khana nangbai.”[[34]](#footnote-34)

In English : “Thang khalthang sound of the weaving machine

Alas oh brother

In remembering you

Have made a mistake in weaving the cloth design.”

The Bodos woman in the earlier times used to rear silkworms, extracting endi thread from it they used to weave cloths out of and help their families economically. Sitting under the shade of a tree extracting Endi thread by a Thaokhri, they used to sing a song.

In Bodo: “swrgiding thaokhri swrgiding

Habab manw gidingya nwnglai thaokhri

Jaibw phisai bibw

Mel meetingjwng din thangyw

Angha endi thawkhrijwngnw din thangyw”.

In English : “Go Round and round thawkri

Oh why don’t you go round thaokhri

One who is husband

Is busy in meeting all day

I spend my day with endi and thawkhri.”

Since the time immemorial from the forefather the Bodos women are very expert in weaving. No one can defeat the Bodos women in weaving. Weaving is one of the identity cultural essences of the Bodos. The present day women are very much concerned as to how the grandparents had woven their beautiful design in the cloths and want to learn. This act can be seen through the song-

In Bodo:- “Thuhai lwgw

Abwiniprai dhanai lunai swlwngdini

Bibarao sikhri birnaikhau

Akhrangyao dao birnaikhau

Bwrwi arnangwo swlwngdini.”[[35]](#footnote-35)

In English:- “Let us go friends

To learn the art of weaving from grandmother

Flying of butterfly on the flowers

Flying of birds in the sky

Let us learn how to make designs.”



**Fig No.7**

**2.4.2 Mwigong Khanayao Khonnai Methai (Plucking vegetables song):** The people of Chirang District have gone in search of vegetables in the woods and sings related songs. Since civilization the Bodos resided near the rivers and streams, near the Woods, Hills and Mountains. The country folk went in search of wild vegetables for their food. Accompanying the son- in- law to search wild vegetables in the dense forest, the mother in law singing a song can be seen.

In Bodo: - “Jauywisw bimol jahahar bariyao

Sibhru mwigong khanw dwnlang hai

Jauywisw khanw dwnlang

Lama gejerau hagra bariyao

Mwider palw ganda palw

Lwgw mwnbla arai arai

Labwgwn jauywi.”[[36]](#footnote-36)

In English:- “Son in law Bimol in the dense forest

To collect Sibru vegetable accompany me

Son in law do accompany me

In the middle of the forest road

Herds of elephent and rhino ceros

If we meet

Bring me safe.”

The Bodos people knew how to cook the wild vegetables from the forest. The women folk of the Village all together go in search of vegetables in the Village field and sing a song.

In Bodo: - “Phwi hai lwgwpwr

Thu hai lwgwpwr

Jwhwlao pwtharau

Dingkhiya mwigong khanw thangnw.”[[37]](#footnote-37)

In English:- “Come dear friends

Let’s go dear friends

In the Jhwhwlao feild

To pluck fern vegetable.”

Likewise in the same way the Bodos woman while going in search of vegetables in the Woods located near their houses they sing a song.

In Bodo: “phwihai lwgwpwr

Jwngha sikhonajhar hajwyao

Olodor, kheradapini, sibhru mwigong

Khanw thangnw.”[[38]](#footnote-38)

In English : “Come dear friends

In the Sikhonajhar mountain

Olodor, Kheradapini, Sibhru vegetables

Let’s go to collect.”

With The plucking vegetables songs, the food culture of the Bodos society is project.

**2.4.3 Na Gurnai Methai (Fishing Song):** The Bodos people are very much expert in fishing since the ancient times. They had the knowledge of catch fish with the traditional tools like Sen, Khokha, Khobai, Jekhai and Khobai etc. The Bodos people usually reside beside the river banks. In order to consume, the people go for fishing nearby rivers and paddy fields. The fishing culture or fishing habits of bodos can be noticed through fishing folk songs. The bodos maidans express their rever in expressible feeling while fishing. They express by singing along with their friends.

In Bodo: “Thu hai lwgwpwr

Phwihai lwgwpwr

Sonai dwisayao na gurnw

Sal Bari Bari rindao rinsi

Dauthu gabdwng lwgw

Jwngni gwswyabw goli langdwng

Malai dahwna mwjangyabw

Golang jwbbai

Sandwngmwn anglai

Bekhaunw juli lanw

Malai arailangbai.”[[39]](#footnote-39)

In English: “Let’s go friends

Come dear friends

Amidst the Sal woods in high pitch

The dove is chirping dear friend

Our heart is also melting away

The handsome servants

All of them are gone

I was thinking to marry him

To marry him

He went away.”

In the rainy season the Bodos woman by taking Jekhai and Khobai, they go for fishing in the nearby paddy fields and sing the song.

In Bodo: “Phwi hai lwgwpwr

Thu hai lwgwpwr

Dubli khonayao

Jugurub jugurub na gurnw.”[[40]](#footnote-40)

In English: “Come on friends

Let’s go friends

At the corner of the paddy field

Jugurub jugurub lets go fishing.”

**2.4.4 Hadan Siphainai Methai (Newly climate song) -**The Bodos from the ancient days have migrated from one place to another in search of a new land leaving behind their earlier lands. After a tiresome work of clearing the forest land and making a suitable place to stay, they sing a song related to erase their pain and relief themselves.

In Bodo: “Thuhai lwgwpwr

Phamu jahwini

Ha gwdan nubwdwng ang jahar bariyao.”

In English: “Let’s go friends

To make a farmhouse

Had seen a new land in the dense forest.”

**2.5 Haba Methai (Marriage Song):** Marriage is one of the social processes for the Bodos community. A person uniting with another person in sacred union through the social rituals is termed as Marriage. Marriage is on of the inevitable natural or a part of human beings. It is a legal right of a boy and a girl to Unity in Marriage and lives together for the larger interest of the society. In the Rig Veda Marriage has been cited as- “*The Marriage had two objectives namely to enable an individual to perform sacrifices for gods and to have children.”[[41]](#footnote-41)* In the Bodo word ‘*Haba’* (Marriage) there is a deep rooted meaning. The word *‘Ha’* refers of taking up the world’s responsibility and the word *‘Ba’* refer to accept the responsibility and abide it. In the book not and Queries (1951) marriage is stated as *“A union between a man and a woman such that children from to the woman are recognized legitimate offspring of both partners.”*

Many folk songs are sung in the Bodos Marriage ceremony. However in the present it has lost its relevance. In the Bodos Marriage life are projected with the folk songs. In the Bodo Marriage system the Bwirathi plays a pivotal role. Without the Bwirathi the Bodos Marriage does not take place. When the Bwirathi distributes areca nut and betel leaf to the gathered audience in the Marriage ceremony, they are teased by singing songs like-

In Bodo: “Wi bwirathi loliya

Khaonw babangsin goi khawnaikhau

Jwnglai jaliya. ”

In English: “Hey bwirathi loliya

Snithing of areca nut in laziness

We will not eat.”

**Fig No. 8**

In the Marriage songs, many teasing song also gets a place. In the Marriage song the party of the groom with a teasing tone sings a song for the bride. The songs goes-

In Bodo: “Bari khonani olodor

Hwuya mwjangni habani

Oma bedor, oma bedor

Bari khonani owya meoyai

Hinjao mwjangni habani

Jwuyalai melema melema.”[[42]](#footnote-42)

In English: “The garden corners potato

Marriage of a good boy

Pork meat, pork meat

The Garden corner most bamboo shoot

Marriage of a good maiden

The wine is greasy greasy.”

In the earlier times the Bodos marriage lasted for a week and there was abundance of food with meat and fish. But now a day it can be seen that the Bodos Marriage has gone through many abastic changes with time and lasts for only one to two days. By taking the food habits of the Marriage folk songs are sung.

In Bodo: “Aouyani khanjong khanai khakho

Gwdwni dina bwjwng thangkhw

Bedorni akhai jwuni phukhri

Gwiliyalwi bajwi gwiliya”[[43]](#footnote-43)

In English: “Comb of bamboo, hair clipped high

Where has old times gone

Meat in plentiful and pond of wine

It has perished sister in law, it has perished.”

In the present day the thought of rice like a barrier of a paddy field on the plate, a bowl full of meat, wine like a pond in the Marriage ceremony has become very difficult. Today’s present age has become insufficient. In some of the places only one meal is being serve can be seen in the Marriage ceremony.

At the end of the Marriage ceremony the bride weeps a lot, when she bids farewell to her birthplace, relatives and to her parents. At that very moment the elders advices the bride and sings a folk song.

In Bodo : “Harsa hwuyanw horakhai

Mephal hwuyanw horakhai

Gongar hwoyanw horakhai

Dagab sona dagab

Boro hwuyanwsw songsar janwsw

Hordwng ayo hordwng.”[[44]](#footnote-44)

In English : “You are not given to Harsa boy

You are not given to Mepal boy

Neither to a Bhutanese boy

Don’t cry dear, don’t cry

You are given to a Bodo boy to make family

You have been given, given.”

Again at the time of biding the bride goodbye her girlfriends sings a song. After marriage the responsibility of the girl is at the hands of the groom, therefore by targeting at the groom as to how to treat the bride they sing a song.

In bodo:- “Khainakhau lingnanwi akhaiywo homnanwi

Hwbai dinwi dwhwrwm khwrwm nwngnw gothainanwi Akhaikhau bupai aithingkhau bupai nwngni dwrwm

Baiba jagwn nwngninw hani

Malaini hathor bimani sonapithor

Gothaibai nwngnw.”[[45]](#footnote-45)

In English: “Call the maiden holding by the hand

Have given to you in the name of religion and tradition

Break the hand, break the leg your karma

If it breaks it will be your loss

For many it maybe mud pie but for mother she is gold coin

To you we give her.”

After bringing the bride at the house of the groom, the people celebrate the joy of the Marriage ceremony. At the time of welcoming the bride from the entrance of the house a song is sung.

In Bodo:- “De aiphwr de

Ase aithingni phau

Ase akhaini phau

Khinthadw de khinthadw de

Hailalai huilalai mwsadw de.

Esing khonani dau jwkhlikhau homnanwi

Labwbai jwng

De ase rongjadw dose aithingni akhaini

Phau khinthadw de .”

In English: “Come on daughter in law come on

Show your footsteps

Show your hands steps

Show us show us

Dance in rhythmic steps

From the corner of kitchen maiden chicken

We have brought you

Be happy and show us your dance steps

Show your dance steps.”

In the Marriage ceremony the related mother in laws and aged women of the Village sing a song by teasing the groom.

In Bodo: “Hajw khoroni aiyo dwi rwo rwo

Jwngha jauywiya gusthi jarwo rwo.”

In English: “The waterfall of the foothills

Our son in law has pinkish lips.”[[46]](#footnote-46)

In the Marriage system of the Bodos, since the beginning both the parties of the bride and the groom from the time of taking the bride till the time of reaching the house of the groom the people rejoices and celebrates by teasing the opposite parties respectively.

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