

## CHAPTER-5

### ORAL LITERATURE, ORIGINALITY AND NEGOTIATION

#### 5.1 Introduction

Oral literature is also called folk literature, verbal art, expressive literature, unwritten literature which is spoken, sung and voiced forms of traditional utterance. Folk means ‘people in general nation’ as ‘*English Guru Dictionary*’ (2007) says. Generally folk means non-literate or illiterate from the rural people. Alan Dundes define his ‘*Essays in Folkloristic*’ Folk means “a group of people whatsoever who share at least one common factor. It may be either a common occupation or language or religion”. According to R.M Dorson, folklore or folk life can be studied into mainly four broad sectors these are- Oral literature, Material culture, social folk customs and folk performing art form.

#### 5.2 Oral Literatures Related with Bathou Religion

The Bodo people is rich in folk literature like myths, legends, folk tales, folk songs, proverbs, riddles and charms which have been orally transmitted from generation to generation. Bodos have rich in folk songs related with worship like offering of sacrifice and other ceremonies. The rites and rituals are mostly related with the Bathou religion. Kherai and Garza are the most important festivals of the Bodo. They celebrate it seasonally and occasionally.

At the Kherai festivals many prayers and charms are sung during the kherai along with the dances and traditional musical instruments. Along with the Bwrai-Bathou many Gods and Goddesses are worship during kherai and Garza festivals. Doudini and Oza are the main part of Kherai festivals and during Garza worship Oza and Douri take the main role.

The Oza chants the mantra or charms at the time of worship for the well being of the people and the seasonal crops. The oral literature has been transmitted from generation to generation in the society since time immemorial. Now-a-day these oral literatures are preserved in a written form by the various writers of Bodo literature. Some oral literatures are discussed as follows.

### 5.2.1 Myth

Ancient Greek word myth means folk story from past times, especially one about Gods and men of courage. Myth is a folklore genre consisting of narratives that play an essential role in a society. It is a traditional story which concerning the early history of people, explanation of some natural event, cultural belief and practice involving supernatural beings and events. William Russell Bascom opinion is that “Myth is a prose narrative, in which a society are told and considered to be truthful story of what happened in the remote past.”<sup>1</sup>

The Bodo people is rich in myths. All myths of the Bodos are generally related with Bathou religion and other rites and rituals of the social activities. It is told us about the creation of the world, human beings and creation of the nature, Gods and Goddesses, how the Bathou is formed, about kherai, traditional musical instruments of the Bodo and so many. At the below given some myths of the Bodo.

#### 5.2.1.1 Creation of the Human

Bodo are in believed that they have been created by the God Ahum Guru on the earth. One day, Ahum Guru created two birds. One is male and another one is female. After some days female bird laid three eggs. Then Ahum Guru said from the heaven that these three eggs have three different lives. The female bird began to sit on the eggs very peacefully. But there is no any sign of birth of any life after passing of many years. Then female bird becomes very sad.

The female bird desires to break the eggs. Then she broke an egg. But she could not see any sign inside the egg. Suddenly another voice has come from the heaven that does not break other two eggs. If two eggs will broke then the univers will destroyed. The broken egg has spread here and there with the advised of Ahum Guru. The Bathou followers are belief that from these broken pieces of egg the evil spirits, ghost, insects, birds, animals and plants were born.

Mwn-Sin-Sin Bwrai and Mwn-Sin-Sin Burwi and Diba-Bwrai and Dibi-Burwi were born after many years. But after the born they were desired to go to the heavern. The Ahum Guru advised them to go to the heaven with warning. If any one of them looked back on the earth during the journey then he or she would fall down on the earth.

They were accepted the warning of Ahum Guru and started to go to the heaven with a golden ladder (jangkla). The all creatures made noise on the earth when they were reached at the mid-way with the golden ladder. By hearing the noise on the earth Diba-Bwrai and DiBi-Burwi forgot the warning of Ahum Guru and looked back on the earth. Then suddenly both of them were fell down on the earth with other creatures.

After some days all creatures were became very problems fortheir enough foods. Then they were requested the Ahum Guru for sufficient foods for them. Then the Aham Guru told –“the children’s of Mwn-sin-sin Bwrai and Burai are coming to live on the earth, and you will get worship and foods from them and you will be their savior.”<sup>2</sup> Bodos are belief that Mwn-Sin-Sin Bwrai and Mwn-Sin-Sin Burwi were the first human beings of the world created by the Ahum Guru. Bathou followers are belief that they are one of such group.

The creation of human beings has another myth among the Bodos. The Lord Anan Gosai was in formless state before creation the universe. One day Anan Gosai desired to take a form of a life. Then he takes a form and lead a life form by uttered loudly these fourth words. These are

*‘Laoba-lao-swm,*

*Khaoba- khaoswm,*

*Ada-gwswm, dwiao-barswm’<sup>3</sup>*

English Rendering

*‘With the five working organs*

*With the five principles of knowledge*

*One visible form, enter into the sea of social life’*

A great physical form was appeared with this uttered of Anan Gosai. This physical form is called ‘Si-brai’. ‘Si’ means ‘visible form’ and ‘brai’ means ‘oldest man’. The followers of Bathou are belief that Sibrai is the first visible form of god. After taking form of Sibrai earth, water, air, fire, sky, sun, moon, stars, plants, animals, insects were created from the mouth of Sibrai. After appeared physical form

he feil alone. So, he created Siburwi. Then Sibrai and Siburwi created Mwn-Sin-Sin. Bodos are belief that Mwn-Sin-Sin was the first man of the human beings.

There is another myth of creation of human being. From this myth it is become to know that human beings are come from the monkey. After creation of the earth, Bwrai-Bathou sent down Sibrai to look around his creatures. As direction of Bwrai-Bathou, Sibrai came on the earth. He noticed that some big size animals are trying to dominale over small animals. Like lion, tigers are attacking over monkey. Then Sibrai become got sympathy on monkey and Sibrai offer blessing to monkey that their front legs turn into hands and they can protect their life from the enemy. With the blessing of Sibrai monkey became capable of thinking and starts dominating over all animals. After some days that monkey transforming into man.

#### **5.2.1.2 Creation of the Earth**

Bodo have a myth of creation earth. The god Aham Guru felt problems after creation the creatures for their sufficient food and seltter. So, Aham Guru desired to create the earth. Then Aham Guru sent two old barbell fishes (na magur) to bring the earth from the soil. At that time there was no land only water and water surrounding the world. They are known as Magur-Maguri in Bodo myth. The Magur-Maguri went to the bottom of water and collects the soil. But Magur and Maguri death on the way because of punished by the gourd of water. Many years passed but they could not come alive. So, Aham Guru sent the other creatures to find out the old Magur and Maguri. After searching some days, a crow found the death body of Magur and Maguri. The crow informed the god Aham Guru about Magure and M aguri. Aham Guru collected small quantity of sticking soil from the death Magur and Maguri. From this small quantity of soil Aham Guru created the earth. So, they believed that the area of land is smaller than the area of water.

#### **5.2.1.3 Creation of the Bathou Religion**

One day the Bwrai-Bathou (God of Bodo) sent down two sisters namely Asagi and Bwsagi to look around his creation on universe. At the same time the Sibrai sat down in meditation in the form of Saint (Sadhu) for undercover work done by Asagi and Bwsagi as assigned to them. Seeing the Sadhu in deep meditation Asagi and Bwisagi tried to turn away his meditation in defferent way but could not avert his

mind. But Asagi and Bwsagi use to continue their attempt by means of sex appealing dance performance. Lastly Sadhu asked to Asagi and Bwsagi for what they like to accomplish? Asagi and Bwsagi expressed their willingness to have relationship with Sadhu. Instantly Sadhu got angry with their word. Suddenly he pick up a stone and curse them that they would give birth five eggs after ten months and ten days without marriage. After giving birth five eggs, both of you will become separate and Ashagi will go to southern side and Bwisagi will go to the northern side. From to-day God cult will give birth in ten months and ten days and human community will give birth in nine months and nine days. When your children will birth as you desired they will do for the betterment of human society with the preaching of Bathou and then only both of you will born in to human cult. After that you will get marriage only through following the true, wise knowledge and custom of true religion and then you can go to heaven. I have put this stone on this mother earth and your children can only lift this stone with the true religion.

As a result of curse given to Asagi and Bwisagi; Fwrse, Fwrtisai Bartsai got birth from Asagi and Golafwrsai, Ahiu got birth from Bwisagi. After several years, all the children of Asagi and Bwisagi came to know the story of their mother regarding curse given by Saint. They left home for searching religion to rescue their mother from the curse of the Saint. There are several events that happened during searching of true religion.

One day Sibrai wanted to test them and he (Sibrai) took rest under a tree in a disease infected condition of a women. After travelling long way, five brothers wanted to take rest under that tree and they came across an ugly women there. Seeing ugly condition of old women out of five, four brothers got disgust at the women. Old women asked them to carry her with them with the condition that she will tell them the existence of religion but except Ahiu all turn down the women`s request. But Ahiu agreed to carry her on his back. On the way the old women played some tricks with five brothers causing very uncomfortable to them. They walk together and the old women used to tell them regarding the existence of religion. After sometime, they reached at a hut where an old man was taking shelter. The old man was also infected by disease (leprosy). Seeing this situation the four brothers thought that the old women had brought them to take care her disease infected old husband. At that time the old man told them that if they could recover them from this disease they will be

given religion. Hearing old man's word Ahiu asked the old man to tell them how they should do for the recovery of disease.

The old man then gave them a bag and told them to bring five buds of plant in the name of old man and six buds in the name of old woman in full bag from the jungle. As early as possible Ahiu took the responsibility of taking care of couple and four brothers took the task of searching buds. Accordingly they did as per advice of the old man. The old man pick up some buds like kungka bud, Aaswi bud, Nwrsing bud, mwkwana bud, lafa saikho bud, dousrem bud and neem bud and told Ahiu to make mixer all the buds and to overlap the mixer in their whole body. Gradually the old man and woman became disease free in a month of Chaitra.

Ahiu asked the old man regarding the religion they wanted after recovery from disease. The old man expressed their happiness on the behavior of the five brothers and told them all the past story of their mother and confesses their real identity that they are none other than Si-Burai and Si-Burwi in a form of Kuria Bwrai and Kuria Burwi.

Si-Bwrai and Si-Burwi then gave them some plants like Sijou, zatrashi, Tulunshi plants and a ragam (stone) and told them to plant in the name of Bathou which will be your true religion. This myth on the creation of Bathou religion is popular in Bodo society.

#### **5.2.1.4 Creation of the Bodo Traditional Musical Instruments**

Bodo have many kinds of traditional musical instruments. Still they used their traditional musical instruments in every social activity. At the below given some myths of traditional musical instruments.

##### **5.2.1.4.1 Creation of the Siphung (Flute)**

There was a group of cowherds to keep watch cattle in the field. The group of cowherds used to spend their time by playing different games. After playing games they selected a leader (douri) from the group for worship gods and goddesses. They worshiped the gods and goddesses with sacrifices of grasshopper and charms. After playing the games they catch a grasshopper one by one every day.

One day the group of cow-herd selected a cowherd to catch the grasshopper. But the selected cowherd could not catch a grasshopper and he felt quality. Then the leader of group said the selected person that he should sacrificed himself instead of grasshopper. The leader of group cut his neck for the name of gods and goddesses with a piece of 'Birina' jokingly. Birina is a kind of sharp leaf. But unfortunately the neck of cowherd actually cut and he died on the worship place.

After the death of selected cowherd, suddenly appeared an old man before the group and joined with their worship. Then the old man asked to bring a piece of reed and a crap. Reed is a kind of tall grass growing in marshy lands. After bringing all the things the old man placed crap on the piece of reed. The crap makes five holes on the reed one side and old man made a hole on one side. The old man asked the leader of cowherd to blow the reed with his lips. When the leader of cowherd blows the reed with his lips a melodious sound came out of it. After that the old man disappeared from the worship place. From that reed 'Shipung' (flute) has come among the Bodos they belief.

#### **5.2.1.4.2 Creation of the Serza (fidde)**

Serza is a four stringed Bodo traditional musical instrument of the Bodo. It is made from the Sijou (euphorbia splendens) plant. The myth of creation of Serza among the Bodo is related with Sijou plant.

An old cultivator Khorra-Bwrai had two sons Mwnsing and Dwnsing. The old man heard a strange sound of cock in the early morning when he wanted to plough in the field. The old man heard the sound three times that 'one who eats my head he will be the king'. Then the old man wanted to prove it. The old man killed the cock and he kept it for some times. He instructed his wife to keep the toasted head, legs and wings for him separately. Then the old man goes to the paddy field to plough.

After playing his two sons Dwnsing and Mwnsing came back at home. The brother wants to eat something at the home. They show the toasted head, legs and wings of the cock. They eat all of it without asking their mother Dwnsing took the head and Mwnsing took the legs and wings.

After they consumed all the pieces, their mother come back to the home after fetch water from the stream. She became to know that her two sons already eaten the

toasted head, legs and wings of the cock which is kept for the father. Mother becomes angry because her husband was a very anger person. Then Mwnsing and Dwnsing fled away from the house as their mother advice.

After returning home the old man asked his wife to bring the toasted head, legs and wings. Then his wife told about the matter. Old man was become angry. He goes out for searching his two sons but he could not find them. Then he returned home and cut down his old wife neck with a sharp curved knife.

Dwnsing and Mwnsing could not come back at the home because of afraid of their father. They had passed seven days and night in the forest. They became very hungry, thirsty and tired. The elder brother Mwnsing went for search of water. He advised his brother to stay under a big tree. But his elder brother not came back after passed many days.

Mwnsing became to know about the lake which name is 'Bilw Budang' when he searching water for his brother Dwnsing. He went near the lake and shows that there was a big heron king having three heads was spreading his three heads with long necks towards the three lakes situated at the three different places. He also shows that a big elephant was lying just like a small hill between the lakes. When he went near the lakes to take water elephant said that he to ride his back then he gives him water for his younger brother.

Mwnsing ride on the back of the elephant and he wanted to take water from the lakes. But suddenly the elephant got up from the lakes and went away from the lake to other place. The elephant went 'Mwikhun Raja's place. 'Mwikhun Raja' was a king who had already dead at the previous night. So, the villagers were searched a new king of their place. Mwnsing was become a king of that place. What the cock said it is become truth. After becoming king Mwnsing forgot his younger brother Dwnsing.

Dwnsing dreamt in his dream that his brother Mwnsing became a king. Then he went to search his brother in the jungle. He comes to know about his elder brother's address with the help of heron king. When he went to search his elder brother on the way he met an elephant. Then Dwnsing became very happy and wanted



to ride on the back of the elephant. But the driver of elephant gets angry. Then he brings Dwnsing for punish before the king Mwnsing.

But Mwnsing could not recognize his brother. After analyzing king Mwnsing ordered his guard to give Dwnsing a shelter along with the cattle at the cattle shed. Then King also orders Dwnsing to look after all the cattle. Dwnsing was kept as a cowherd. Everyday Dwnsing was remembering his early life about his brother activities and start to cry.

He dreamt a dream one day when he rest at noon near the 'Sijou' plant. He seen that a Sijou plant advised him to cut down the Sijou plant and make an instrument of four strains. The Sijou plant also advised him that he should sing and can narrate his past life before the others. Then he could be relieved of his trouble life with the help of this instrument.

He dreamt this kind of dream for three times again and again. Sijou plant instructed him at his dream how to make the musical instrument. He learned how to play the serja, and turned into a melodious song and people came to know about his miracle creation.

One day, the king (Mwikhun Raja) also came to known about him. He called him to play the melodious tune. Then one day Dwnsing went to the king's court and played the Serza.

Dwnsing narrated about his tragic life history with the help of Serza. Then the king comes to know about his brother Dwnsing that he was none but his younger brother. He donated a half of his own kingdom to his younger brother Dwnsing. They lived happily and prosperously.

Hence Serza take a traditional musical instrument among the Bodo. They played it at the time of story telling time. This instrument is also related with the myth of 'Sandw Baodia'.

#### **5.2.1.5 Creation of the Kherai**

Once upon a time, there was an old man whose name was 'Jara' who had five sons. The old man managed his family very well from the starting. The old man felt some problems after the marriage of five sons. That is why he advised his sons to go

for searching some other land for cultivation. As advised of their father five sons were went in search of fertile land and started farming there leaving all spouse at home.

The old man stayed at home for looking after all his daughter-in-laws. The youngest daughter-in-laws (Mongli) was very beautiful and expert in domestic works. That is why the old man used to take special care on Mongli. So, other daughter-in-laws were become unhappy. for that reason, a rumour was roaming among the elder daughter-in-laws that their father-in-laws love Mongli. Rumour of such words Mongli became uncomfortable and embarrassment.

One day early morning, she fled away from home leaving all her family in dark. The old man became very embarrassment on the missing of his daughter-in-law. The old man also decided to go for searching his sister-in-laws.

The old man forgot to take care of his health, food and dress for searching his sister-in-law. People used to call him phagla (mad) for looking his condition. People used to call him Jara phagla. With tired one day Jara phagla sat under a tree and got asleep. Then he dreamt a dream that an old man advising him to perform Kherai festival with the help of musical instruments like Kham (drum), Serza (cerenda), Shipung (flute) and Zotha (cybal). Accordingly Jara phagla organized Kherai worship was performed and musical instruments were played.

Surprisingly during the kherai festival a woman was appeared and began to dance with the music. The followers are belief that the woman was none Mongli but in form of Doudini. She began to dance at the worship and afterward became 'Doudini'. Jara-phagla discovered his daughter-in-law in the course of Kherai worship. The advised of old man in the dream was Bwrai-Bathou.

#### **5.2.1.6 Creation of the Customary Laws (Bad Khanthi)**

There is a system in Bodos society by which the society was maintaining the purity and peaceful in their life. This 'Bad' system is tied up the society. It is belongs to generation to generation. 'Bad' means 'charges for social crime' (offence). In Bodo society guilty person is called 'Badua janai 'in Bodo.'<sup>4</sup> This Bad system is became among the Bodo society from the very beginning. There is a myth how this system is started among the Bodo society.

Earlier stage, there was a young Bodo youth known as 'Sandw Baodia'. He was a very great player of the 'Serza (fidde), just before the creation of the social control system. Serza is a Bodo traditional musical instrument.

There were two sisters. They were known Asagi and Bwisagi. One day Sandw Baodia was going at the forest with others people of the villagers to bring some firewood with the woodcutters. They were made a hut at the forest for shelter. Sandw Baodia stayed at the hut for cooking rice for them. At that time he always made a played Serza. One day Asagi and Baisagi went to his hut when he was absence. Asagi and Baisagi trapped and they could not escape from there, because Sandw Baodia trapped a trap to catch the thieves. Thus the Sandw Baodia has to touch Asagi and Bwisagi to open the trap and they felt at the great guilty.

There was a belief that nobody can touch unmarried girls at that time. Then the villagers arrange a meeting for taking immediate measures for this offence. A public meeting was arranged in the village to find out the quilt person, but nothing could be found out even after a long discussion.

The meeting was held for the one week still there was no any solution how to measure the offensive. Then they called the Mwn-Sin-Sin Bwrai. He was the oldest and wisest person and first createore by Sibrai ans Siburwi. Mwn-Sin-Sin Bwrai was come from the heaven with the golden ladder. He makes solution after the twelve years analysis about the offensive. After the long analyzed Mwn-Sin-Sin Bwrai suggested 'Bad' system among the Bodo. He introduces five 'Bad' systems- Agarbad, Phongslod bad, Daokhibad, khwolobad bad and Khaoali bad. These are the five main Bad systems by which Bodos are controlling peacefully.

#### **5.2.1.7 Myth of Human Being Became Mortal**

There is a beautiful myth among the Bodo how the human being became mortal. This myth is concerned about the life in general.

Anan- Gosai created the human being and the deities after the creation of univers. When Anan-Gosai started to give life with the help of immortal water from the pot of stone he could not give the immortal water to the human beings from the stone pot because of disturbed by the Satan. He compelled to give water with the leaves of arun for creatures but deities were able to drink the water with the pot of

stone. So, the Bathou followers are belief that gods or deities became immortal and human beings became mortal.

### **5.2.2 Folk Song Related with Bathou**

The folk song means ‘a song of popular traditional origin’ in ‘new eastern oxford dictionary’. The meaning of oral song or folk song is the ‘khuga methai’ or ‘subung methai’ in Bodo. The word khuga means ‘mouth’ and methai means ‘song’. The meaning of subung methai means folk songs or popular song, which are sung from generation to generation without any record and trainers. Folk songs are transmitted by the words of the mouth of the people.

There are huge folk songs or oral songs among the Bodo. This is sung by generation to generation without any guidance. Anil Boro opinion is that “Folk songs include those forms of traditional utterance or songs which show repetitive patterns and circulate by words of mouth.”<sup>5</sup>

Anil Boro classified the Bodo folk songs like these- “related with the seasonal or agricultural festivals, songs related with rites and rituals ceremonies, songs related with the worship, songs related with philosophical thought, charms, works songs, songs related with love, songs related with children, ballads”. Besides of these, songs here only religious related will be done.

#### **5.2.2.1 Songs Related with Worship**

We already mention that Bwrai-Bathou is the supreme God of Bathou religion. He is the createore of all human being and other creatures. There is a belief that he is the createore, protector and destroyer. It is called ‘rangrasi, mwithahaji and barigongtham’. Kherai and Garza festival is the most important worship of Bathou. During the worship they sung the ritual songs with the help of traditional musical instruments of kham, siphung and zotha (cymbal). Oja and Doudini and Douri are taking main part of the worship. Oza offers his prayer to the Bwrai-Bathou and other Gods and Goddesses in favors of the well being of all the people and the seasonal crops. These are the songs which are sung in the worship.

### 5.2.2.2 Mantras (Charms)

As oral literature of the Bodo, we can find many prayers and charms which are related with Bathou religion. These prayers and charms are coming from generation to generation without any guide. It is also a part of oral literature which is directly related with the Bathou religion. Charms are chanted by the Oza during worship. At the time of festivals and salami, Oza chanted the charms. Oza plays very important role in every religious rites and rituals. Oza acts as a mediator between Bwrai-Bathou and other Gods and Goddesses. Without any charms of Oza worship are like incomplete. These some charms and prayers are given bellow-

*“Aham zol khubir, dakha khubir.khala khubir*

*Nal khubir, dahala khubir*

*Nwngsra phisa okhra dong.phisa akhra dong*

*Biswrkhwo nwngswr aday baday khalam*

*Nwngswrnw goi phatwi hwgwn ang*

*Wngkham, dwi, phao puza hwgwn ang*

*Raina dekhra nwngswrnw cotha khinthabai ang*

*Dohaide nwngswr amukhikhwo mwzang khalamnggwn,*

*Oi aphapwr zolkhubir, dacha khubir,*

*Khala khubir, dahala khubir.*

*Dhakhwi amwkhia udwi sananwi*

*Aikhang baikhang zabai baibla*

*Bekhwo mwzang khalambla*

*Goi phatwi raina dekhra hwnw hwnnanwi*

*Phao puza hwnw hwnnanwi raithikhanaiya*

*Dinwi nwngswrnw hwnai zabai”<sup>6</sup>*

## English Rendering

*'Oh water khubir, curd khubir, black khubir*

*Barral khubir, dahala khuir*

*You have foolish sons and grandsons*

*You have to hold them.*

*I shall give you pair of betel-nut and betel-leaf*

*I shall worship you with this red hen*

*You have to be cured this girl's stomach-ache,*

*Oh father-mother, water khubir, curd khubir,*

*Black khubir, dahala khubir*

*If you cured this girl's stomach-ache,*

*Pair of betel-nut and betel-leaf and red hen will be*

*Sacrificed and beheaded for you.'*

This charm is chanted when a child cry acute stomach-ache. They believe that the Khuber has spread his evil influence on the child, then an Oza (a medicine man) chant this charm. After the end of the charm Oza puff of the breat is let out and promised red hen is to be sacrificed.

There is a 'bad' system in Bodo society. Bad is a social terms in Bodo of offence. If a person does offence in the society he is treated as a guilty person and obliged to perform penance with some social custom. This is call 'udrainai' in Bodo language. They follow some strict principle of the society which is directly related with the Bathou religion. There are five different 'bad' systems under which the offerings are purifyies. A charm is given bellow which is chanted at the time of 'udrainai'.

*"Aham Mohadeb, Moha Phwrbu*

*Arw swr dongbaow,*

*Ailong, Agrang, Khwila, Khaji*

*Rajphutur, Rajkhandu, Songraja, Songraniphwr dongbaow.*

*Burli buri, Ai Manashi, Ai Dibalimwn dong.*

*Ishingao dong Ai mainao*

*Maothanshrimwn dongbaow*

*Khwnasong Aiphwr Aphaphwr!*

*Nwngthangmwna danilo mwdai nonga*

*Orai dinni mwdai,*

*Amwkhajwng amwkhijwng dai nangdwngmwn*

*Dinwi bininw udrainai jahwibai,*

*Jerwi dai khalamdwngmwn biswrw*

*Be badinw sathi hwbai jwng.*

*Orjwng saobai, mansi khi, mwswokhi,*

*Oma khini dwilwngghwbai jwng biswrkhwo*

*Daini giria daikhalambai apha*

*Nimahani giria nwnghswr,*

*Mwidera gabw udal gudiao*

*Mansia gabw Mohadeb Mohapwrbuni khathiao*

*Nimaha hwdw aiphwr aphaphwr!*

*Dinwiniphrai daiphwr dahomswi*

*Naha mwiha thangbla daidong hwnnanwi*

*Nana rwkhwm maya jananwi*

*Sigi sogodakhalamswi,*

*Dohaide Aiphwr Aphapwr*

*Manni debothaya manao thananggwn*

*Gole gole khulumw jwng”<sup>7</sup>*

English Rendering

*‘Oh great God Mahadev Mahaphwr bhu*

*How else there,*

*Ailong, Agrang, Khwila, Khaji,*

*Rajphuthur, Rajkhandra, Songraja, Songrani are there.*

*Burli burwi, Ai Mwnasu Ai Dibaoli are there.*

*In the north-eastern corner of the house there are the  
Goddesses of Wealth*

*And Maothansri are there.*

*Listen please mother and fathers*

*You are not only the Gods of today,*

*You are the Gods of all over the time.*

*This man and women are found the guilty*

*For today their offence penance is performed.*

*They have been punished according to their offence.*

*We have set at fire on them; they have to compel to take the  
mixture of the human excreta, cow dung and the dropping of  
the pig dung.*

*The wrong doers do the wrong oh father*

*The authority of mercy should give mercy.*

*The elephant cry at the foot of odal tree*



*The human beings cry before you Mahadev Mahaphwrbu.*

*Forgive them, father and mother*

*May you not regard them as guilty for today?*

*If they go for fishing or hunting*

*Do not threaten them in disguise,*

*Please, mother and father.*

*The Gods should remain in the honorable position.*

*We pray you again and again'.*

### **5.2.2.3 Charms of the Garza Festivals**

In the Garza festivals Oza and Douri play important role. Oza chants this mantra in the Garza worship:

*“Khangkhla thudung sari sari*

*Adi gurua bungdwng mwisw mathaniali*

*Munusmaiya sanso haya nwngni maiya*

*Mulukkhwo mithiso haya de apha*

*Mwidera gabw udal gudiao*

*Munus maiya gabw nobag razani duaryao*

*Daokhayalai phurakhwi daoboyalai swmakhwi*

*Sagorni onthaiya guphungakhwi*

*Swithwao thanangwo de apha*

*Bonma thwiw bonsa rwdwmw*

*Gurua thwiw sisoya uziw*

*Phuzigasinv donglwi apha*

*Aphalwi nobag raza swrgw mwrthw phathalni*

*Rog biyadi nwngni akhaiyao*

*Swrgwni roghwo swrgwao phwzao nangwn*

*Phathalni roghwo phathalao phwzao nangwg*

*Sanzaha narkhe*

*Swnabha narkhe*

*Khwlaha narkhe*

*Saha narkhe rog biyadikhwo phwzwbngwn de apha de”<sup>8</sup>*

*English Rendering*

*“There are rows of khangkhla plant*

*Our first preceptor has said*

*Earth to be pathway*

*Human beings cannot understand your creation*

*Elephant has cry near the tree of udal*

*Human beings cry in front of you, nobag raza*

*Crows has not change in white*

*Heron has not change in black*

*Stone of sea are not muddy*

*You should stay in truth oh, mother*

*Trees are die but new ones is grown*

*One priest dies, another one is born*

*Still today we woeship you father*

*Oh, father nobag raza of heaven, earth, nether world*

*All diseases are on you hand*

*You have to finish all diseases*

*Push it north*

*Push it weast*

*Push it east*

*Oh, father you have to finish all kinds of diseases please”*

There is a ritual for the entry of new house, which is called ‘Habsa Hatharnai’. In this ceremony the Oza chant this charm.

*“Ehem de Bathou Bwrai Maharaza*

*Ozwnng swr swr dong,*

*Ailong, Khaji, Ablakhungur don.*

*Agrang, Khwila, Razphuthur, Razkhandra dong.*

*Sali Jwmwn dong, Bagh Raja dong, Siv Raja dong.*

*Arw dong Ai manasu, Ai Dibaoli, Khubir Maharaja,*

*Ondor moholao swr dong,*

*Maothanssri, Song Raja Song Rani dong, Buli burwi dong.*

*De ma khalam baoghwn aiphwr aphaphwr*

*Dinwi nwnghang mwnnw buli hwnai zadwnng*

*Nwnghang mwna khusi jananwi buli hwnaikhwo  
najaonangwn,*

*Khusi jananwi munusuni daikhwo nimaha hwdw,*

*Gotho gothai abra dong,*

*Nwnng thang mwna sannanwi nai nangwn,*

*Sukhbai sokh hwnangwn*

*Nwngthang mwna ajikhalini mwdai nonga*

*Orai dinni mwdai daodai*

*Dohai aiphwr aphaphwr*

*Be noao rog biadi*

*Habnw mwnnai nonga,*

*Dahalzathe tholar zathe khalamngwn*

*Dohai aiphwr aphaphwr nwngthangmwnkhwo*

*Gole gole bungnanwi khulumnai zabai”<sup>9</sup>*

#### English Rendering

*‘Oh, father Bwrai-Bathou Moharaja*

*Who are here on this side?*

*Ailong, khaji, Ablakhungur are there.*

*Agrang, Khwila, Rajphuthur, Rajkhandra are there.*

*Salizomwn, Bagraza and sibrai are here*

*And Aimanasu, Ai-Dibaoli, Khubir Maharaza*

*And here are mother Manashu, mother Dibaoli and khuber*

*Who are there in the inner house?*

*There are Mao thansri, Songraja and Sngrani and Bulli Buwi.*

*What shall I do, you father and mother*

*I have this day*

*Made offering to you.*

*Be pleased and forgive men their sins.*

*We have ignorant children*

*Show consideration and make them happy.*

*You are not deities of today,*

*You are eternal ones.*

*Mind fathers and mothers*

*You cannot send virulent disease*

*On this house mind ye well,*

*Rather, with your sword and shield,*

*Cut all dangers and diseases.*

*Oh father and mother*

*We shall pray always you Bwrai Bathou Maharaza.'*

#### **5.2.2.4 Prayers**

A prayer song is given below when the Bathou followers give a branch of Sijou plant for new plantation ritual in the Bodo society.

*“Aham, nwi khwnasong khwnasong lamadothani mugasong*

*Sanni giri sanja*

*Buhumni giri Raja*

*Apha swrjigiri obonglaori nwnghaphaya khwnasong,*

*Dinwi gwthar mongolbar/ bishthibar barai*

*Guru Bharai guru bwswn lananwi*

*Amwkha gothia amwkha gothinw dankhananwi*

*Gaoni bandhwba Bathouniphrai*

*Sijou dalaise hornai janaiswi,*

*Dohai apha amwkha gothini bisi phisakhwi*

*Sukhu gwjwn lakhinangwn nokhorkhwo*

*Gubunnw Sijou dalaise hornaini thakhai*

*Khalamnw mwnnai nonga jalai jakhai*

*Dohai apha swrjigiri obonglaori,*

*Diwi amwkha gothia Sijou langnaini mungao*

*Bandwbha Bathouni gejerao laijwo lai gwitharao*

*Tulushi bilai jora baona alari bathi saonanwi*

*Khulumnai najao apha swrjigiri”<sup>10</sup>*

#### English Rendering

*‘Lisent oh listen*

*The owner of the East*

*The owner of the earth*

*You are the creatore of the universe*

*Today is a holy Tuesday/Thursday*

*With the advised of the Gurus*

*There will be a new plantation of Sijou plant*

*At the Bathou Altar*

*Oh! Bwrai Bathou, for excuse everything wrong*

*You whould not make dangerous for them*

*Oh! God for the name of you*

*On the plaitain leave*

*Pair of basil lief, with a lighten earthen lamp*

*We pray before of you’.*

After the prayer song is finished the branch of Sijou plant will cut by the owner of the family and then sprinkle with holy water. The branch of the Sijou plant should keep with the plantain leaf on the winnowing pan. Then the female owner of new planter of Bathou should carry with lighted earthen pot to their house.

Morning Prayer song is given below

*“Apha bipa guru pwidw nwnng  
 Nwngni raoaonw phungni barya  
 Raizw phisanw bardwngswi khwlv khwlv  
 Sanalai jwobwgewo  
 Khwmsia thangbai swrang zabai  
 Daoma daosaya adhar nagerw  
 Phisa phiswokhwo phisinw jam jam birlangbai  
 Mwrod hwdw apha angw  
 Raijw phisani mwjang khalamw  
 Nwngnw bathou bathounw nwnng  
 Angni habakhwo naibai thadwng  
 Zadwng apha nwngni Gianni Bathou  
 Gian lananwi zakhang phwidw  
 Boikhwobw megon thaisewinw  
 Nainw ang hanai baidi”<sup>11</sup>*

English rendering

*Oh father supreme god comes  
 Has started blowing gentle breeze*

*Over your children at your word*  
*Soaring is the sun up now*  
*Gone is dark, dawn is on*  
*Out are the birds now in flocks*  
*To collect food for their little ones*  
*Gove me strength oh father mine*  
*To do good to the masses*  
*Thou art Bathou, Bathou is you*  
*Keeping you is your close watch over my deeds*  
*Let you and your wisdom down on me*  
*So that I can look upon all*  
*With equal eye”*

*Another song is given below-*

*“Bathou gudiao jonanwi*  
*Nwngkhwi phwigwn nongnanwi*  
*Lama naidwng apha joslongnanwi*  
*Nwng biphakwo nuakhwswi*  
*Apha nwng manw phwiaswi*  
*Phwi apha hwgwn ang sabsin muakhwonw*  
*Gwswni asa gswao phozonanwi*  
*Hwgwn ang apha dongnaimani phwi apha phwi*  
*Phwiabwla nwngni dorkhongaonw rangwn ang.*



*Ang nwnghwo hajase gabjri baiw*

*Rwjabwi ringdaowi*

*Bikha swowi swowi*

*Habab apha*

*Bongphang laiphang aodaoma daosayao*

*Nwng thangw benikhainw biswr rongjayw*

*Anan gosai binan gosai*

*Phwi apha phwi*

*Lingw ang akhai khobjobnanwi*

*Phwi nwng angni gswkhwo swrang hwphwi”<sup>12</sup>*

English rendering

*“Seated on the food of the Bathou*

*Hoping you would come*

*Though waiting half seated*

*I have not seen you,*

*Despite your promise, father, why*

*Have you not turned up?*

*Come father I shall offer you the best*

*Installing you on my heart throne*

*Come father dear*

*Go you to the flowers blooming?*

*Go you to plaints and birds*

*So they leap out enjoy*

*But than why you do not come to me*

*Oh anan gosai and binan gosai*

*Come father come with me*

*Come and make my hart cheerful”*

This prayer song is addressed to Bwrai-Bathou. Bwrai-Bathou also called Khuria-Bwrai.

Kherai and Garza are the most important religious festivals of the Bodo. At the Kherai festivals Doudini plays very important role. Doudini is a female shamanistic. She dances eighteen kinds of dance in Kherai festival with the beating of dram, flute and cymbals. They believed she is the mediator between the Gods and Goddesses and the worshipers. The worshippers are offered their prayers to the Gods and Goddesses with the help of the Doudini. Again the voice of gods and Goddesses resound through the female shaman. She imitated the natures of the Gods and Goddesses and tells about the fortune of the worshipers.

*“Gaci gici bilalatha icakhi*

*Bwiswmatha sakhi*

*Sanju curzu bay burundu khnasong aphaphwr*

*Bathou hwnw bandwba sijou hwnw gorongba*

*Boro Bwraini raoa phongba*

*Swithwni giri swithwao thanangwo*

*Manni giri manao thanangwo*

*Khwnasong aphaphwr nwnghangmwna*

*Wzwnng swrdong Bwrai bathou moharaza*

*Rangrasi Barigongtham, Mwitha hazi*

*Wzwnghai swr dong Ailong, Agrang, Khwila*

*Khazi, Razphuthur, Razkhandra, Alibura*

*Bagraza, Basumathi, Swodri*

*Dihing bwrai Dihing burwi, Ronswndi Rwnpagla*

*Dohai de aphaphwr aiphwr*

*Nwngthangmwna danilo debotha nonga*

*Orai dinni debotha*

*Ram thulunshi sonani asthma*

*Lahaidwng luhaidwng*

*Khansree zagra embu zagra*

*Khalai dwiphwn zagra*

*Dinwiniphrai nisthar zanangwo*

*Dohaide aphaphwr aiphwr*

*Dinwiniphraidai dwphwn homnw mwnnai ongla*

*Swithw dong dwhwrwm dongde aphaphwr aiohwr”<sup>13</sup>*

### *English Rendering*

*“Oh, universe*

*Sun, moon, air, water*

*Bathou has five rows of bamboo, sijou has five holes*

*The oldest Boro man has five morals*

*You must stay in truth*

*You must stay honour continue to be*

*Listen oh, mother you have to listen*

*Who may be in this side, Bwrai-Bathou Moharaza?*

*Rangrasi, barigotham, mwithahazi*

*Who may be in there side, Ailong, Agrang, khwila*

*Khazi, Razphuthur, Razkhandra, Alibura*

*Bagraza, Basumuthi, Swodri*

*Dihing Bwrai dihing Burwi, Ronswndri, Rwnphagli*

*Listen oh, father and mother*

*You are not only gods of today*

*You are timeless ones*

*With tulunshi, ring of gold*

*Mixed with water*

*Worm eater, frog eater*

*From today you have to purify them*

*Oh, father and mother*

*Forgive them and purify him today*

*Still today, there is truth and religion on universe*

*Oh, father and mother”*

This prayer song is sung for purify the villagers before observing kherai festivals.

#### **5.2.2.5 Salami Festival**

Salami is a very important worship of the Bathou followers. Salami means ceremony on the eve of worship. It is a part of preliminary worship. Before the celebration of Garza festival of the village, every family of the village should give this salami. It is a yearly festival of the Bathou followers. Before giving the hambai Garza every villagers give this festival within the month of ‘Bwisagu’. After that ‘salami’ worship is celebrate as a whole at the end of Bohag month or the first week of the zeth

month. Oza take very important role in salami festival. This is a purify prayer song of salami worship.

*“Nwi khwnasong aiphwr aphaphwr khwnasong*

*Dinwi amwtha gothia manithakhai*

*Haphaoni ha gwthar, dwigwthar lananwi*

*Lirsrang-susrang khalamnanwi*

*Nwnngswr bima biphani khathiao gsw gwtharwi*

*Gabkhonw sandwng khwnasong,*

*Bwswr gwjama thanglaibai*

*Gwdan bwswra swophwilaibai*

*Dinwi salami hwnnswi somao*

*Goi- phatwi jora, phrosad mutha baobai.*

*Daoshin daola jananwi dong jakhw*

*Na emphwo enla jananwi dong jakhw*

*Megonjwng nunw mwna, mwnthinw mwna jabai jwngw*

*Thwina thangblabw jwngni gsw gwrbaolo dongswi  
nwnngswrw*

*Theoblabw,*

*Bwswr gwdankhwo dohai hwnanwi*

*Laijwolai gwtharao nwnngsini mungao*

*Daomadaoshajwng nwnngsini mungao bujaibai*

*Gsw gwtharwi nwnngswrkhwo khulumdwngswi,*

*Najaodw Aiphwr Aphapwr,*

*(Amwkha) gothini phao phujinaikhwo*

*(Amwkha) gothini phisha phiswokhwo*

*Sukhu gwjwnwi lakhinangwn dohai*

*Ai Bima Bipa nwnswr*

*(Amwkha) gothini nokhorai*

*Simang-mwkhthang, sigi sogo, khwiphwd-aphwd*

*Maia-minthina khalamnw mwnnai nogade”<sup>14</sup>*

#### English Rendering

*‘Oh! Listen father and mother*

*For why today*

*With the pure soil and holy water*

*Cleancing the Bathou Altar*

*Listen you Gods and Goddesses*

*We pray to you*

*The old year has gone*

*New Year has come*

*Pair of betel-nut and betel-leaves is offers*

*Where are you in form of birds and insects?*

*We can’t see and heard you*

*But always inside our heart*

*Even then*

*For the name of New Year*

*On the top of plaintain leaves*

*Offers with the head of sacrifices chicken in the names of you*

*We pray you with holy mind*

*Accept our offers to you*

*Oh! Gods and Goddesses*

*And bless us as peacefull life’.*

After that the followers sacrifice the birds (hen and cock) and offer the blood of the birds on the plaitain leaf and sprinkling with the holy water. There are so many prayers and charms are there including the Bathou religion and their rites and ritualistics.

#### **5.2.2.6 Bwidasi songs**

These songs are directly not related with any rites, rituals and worship. But there is a philosophical view of the Bodo. These songs are replete with the philosophical and mysterious message of the God. At the bellow some baidachi songs are given.

*“Anghalai gang gwiya*

*Habab be raizw phwilaokhwo*

*Bobething ang birso hagwo*

*Apha nwnng nongabwla mabwrwi hanw anglai*

*Dwima gederkhwo sansriwi sansriwi*

*Gankhong rumaibai*

*Daphwna sabai*

*Apha nwnng angkho da garlangswi*

*Nimathi sikhiani dohai hwnaiaio*

*Alari dambrani dwima swrjinaiaio*

*Swima hengalini hadri sarphaonai*

*Angni megonkhwo danuhswi*

*Udangsara khalamdw angkhwo nwngr*

*Nwngrni dandwo hwgra durungjwng*

*Phwlaonanwi jwlwo jwthwo*

*Swograo swothao thabainanwi mengbai*

*Phusungdw durungkhwo*

*Hwsondw nwngrni gondrayao*

*Gwbaddw nwngrni bikhayao*

*Khudumdwa apha nwngr angkhwo”<sup>15</sup>*

English rendering

*I do not have wings*

*How can I fly, how can I fly*

*Over this universe vast*

*From which direction*

*How can I fly?*

*Without you are help*

*My are are tired*

*My hips are pain*

*Swimming in the great river*

*Do not leave me behind*

*Do not desert me oh father*

*In the name of nimaithi*

*In the miraculous of alari dambra*



*By the dust of swima hengali*

*Do not be dim my eyes*

*Do not put me to any more trouble*

*By tying me with your rope*

*I am wornout due to awkward walk*

*Drive me to your attachment*

*Take me to your heart*

*Kiss me oh father”*

### **5.3 Name of Gods and Goddesses**

‘Bwrai Bathou’ is the supreme God of the Bathou religion. The followers are belief that at the initial time God lived in formless existence. One day Bwrai-Bathou desired to in life form. He shaped himself into a lively human being and called himself ‘Si-Bwrai’. Si-Bwrai is another name of Bwrai-Bathou. Bwrai-Bathou is also known as Khoria-Bwrai, Bulli-Bwrai. He is the first living form of god.

The Bathou religion followers are believed that the word Bathou came from two representative word like ‘Ba’ and ‘thou’. Ba means ‘five’ and ‘thou’ means ‘deep’. Bathou have five elements of creatures they are Ailong-Bwrai, Agrang-Bwrai, Khoila-Bwrai, Sanja-Borali and Raj-khungri.

The eighteen pairs of posts of Bathou altar have different name. These are Ailong-Bwrai, Agrang-Bwrai, Bwrai-khaji, Bwrai-khwila (barmwdai), Abla-Khungur, Raj-khandra, Raj-Phutur, Ali-Bwrali, Sanja-Bwrali, Sarini-jwmwn (salijomon), Airmwnasu (dibaboli), Basumuthi-Mainao, Bwrai-sikh-raja, Bwrai-Bag-raja, Bwrai soudri, Basmuria, Song Raja and Song Rani and Mainao Goddesses. From all gods and goddesses Bwrai-Bathou is the supreme God of Bathou religion.

They believed that the wife of Bwrai-Bathou name is Mainao goddess. She is the supreme goddess of Bathou. She is also known as Khoria Burwi, Bulli Burwi and Si-Burwi. She is the Goddess of wealth, who is worshiped in ishing, in the north-easter corner of the main house. The Mainao Goddess is related with seasonal crops.

She is also known as Asu mainao, Sali mainao, kharma mainao, Bashmuthi mainao, Jwsa mainao, Damua mainao. She is the Goddesses of wealth and prosperity.

### **5.3.1 Princes Goddesses**

There are so many princes goddesses in Bathou religion. These are Alai khungri, Bilai khugri, Ish khungri, Bish khungri, Maya khungri, Shaya khungri, Dwisa khungri, Lwitho khungri etc. In Bodo khungri means princes.

### **5.3.2 Garza Gods (Mwdai)**

In Bathou religion there is a festival which name is Garza or Garza hwnai. Some are say that “puja is not Bodo word it is a Sanskrit word but hwnai or bhaonai is a Bodo word”<sup>16</sup>. Garza is a ritual ceremony of a villager. This rite is celebrated yearly in two types. These are the some names of Garza mwdai- Lakhi garza, Sew garza, Tulsing-mulsing garza, Daramaraj garza, Sindu garza, Daoang garza , Thong thongali garza, Thia garza, Batho garza, Soka garza, Ihew garza, Phew garza, Maya garza, Shaya garza, Dhan kuber garza, Borai raja garza, Dano garza, Gola kata garza. There are eighteen fairs of Garza festival.

### **5.3.3 Khuber Gods or Deities**

These are the some names of khuber- Ish Khuber, Bish Khuber, Akahala Khuber, Batana Khuber, Kal khuber, Shaya Khuber, Maya khuber, Hakona Khuber, Dhan Khuber, Lngthia Khuber etc. They believe that Dhan khuber make rich where he lives. Besides of the dhan khuber all deities are malevolent of human beings. All khuber are influenced from other religions.

Besides of these, there are many non- Bodo gods and goddesses or deities. It is influenced from other religion. They are Mahadeo, Sila rai, Rupa rai, Bera bhanga, Santha mara, dhanka mara, Mahamad, Nabab Badshah, thakure, moider (gonesh). Kameshwar Bramha said Ganesh god also known as Moider Akhanda, Maider Makhala, Moider Makhali and Anjor Mamu etc.

Vishahari Goddesses is also influenced from the Hinduism. The Bathou followers are also now-a-days worship the vishahari goddesses. It is also known as Monosha, Ai-khali, Shaya khali, Ai Barman etc.

Indramalati Narzaree writes in his '*Boro Harimu arw Thunlai Bijirnai*' (2005), "the Bodos are belived two types of deities."<sup>17</sup> These are deity of benevolent and deity of malevolent. In the benevolent the deities of kherai, Garza, newn hunai (rice coocked from new rice), absa (habsa hatarnai) and salami are formed. The malevolent deities are deity to float away, langamara deity related with Garza, marriage of the dolls (phuslihaba), deity of garden and orchards and deity of the world. Again he divided in four other groups. These are deity of cholera, deity of road, deity of wealth and deity of evil spirits. But from all deities mentioned above, Bwrai-Bathou is the supreme God of them. Bodos also believe in ghost and spirit.

#### 5.4 Some popular Verses

*"Mwidera gabw udal gudiao*

*Munus mayaya gabw*

*Bathou gudiao"*

English Rendering

*'The elephant cry at the trunk of the 'udal' tree*

*The human beings are cry*

*Before the Bwrai-Bathou'*

There was a folk tale how the elephant being related with the religious charm which is chant during the Kherai festival. Kameswr Brahma writes in his '*a study of socio religious beliefs practices and ceremonies of the Bodo*' (1992), that one day an old cultivator went to a nearby forest to collect 'odal' tree putting a turban on his head. The forest was full of different kinds of animals. Lion was the king of the forest. The elephant was an honorable animal from all the animals.

There was a general meeting held between the animals and the king informed that there was a 'kal munusu' nearby the forest who was very dangerous for them. So they decided to leave their place to another deep forest. But the elephant did not accept the decision and stayed in the forest alone. Elephant hear the sound when old

man started to cut the odal tree. The elephant asked about the kal munusu appearing with the old man. First time the old man had afraid to see the elephant. He never saw such like big animals. The elephant said the old man if he could not tell about the kal munusu then the elephant will kill him.

The old man told the elephant that he could tell about the kal munusu but you should wait for some times. Then the old man completed his collection of the odal tree and made a big rope with the odal fibre. The old man asked the elephant when he will follow his order or not. The elephant promised it three times that it would follow his orders. Then the old man tied his two front legs with the rope and ordered the elephant to sit down. At the first time the elephant did not wanted to obey his ordered then the old man reminded about its promises then the elephant sat down. Then the old man rides on the back of the elephant and commands it to stand up.

The old man put off the turban from his head and asked it to look to his head. When the elephant saw the head of the old man he said that he was the kal munusu himself. Then the elephant could realize its foolishness and got angry. But the old man reminded its promises. The elephant weep silently and obey his orders. Then the elephant was led to the house of the old man and was tamed by him.

There is another verse given bellow.

*“Thaigirni khonga khongba*

*Sijouni siria siriba*

*Shipungni gudongabw gudongba*

*Bathouni bandwabw bandwba*

*Boro Bwraini raoabw phongba”*

English Rendering

*‘The elephant fruit has five rinds,*

*Sijou plant has five rides,*

*Siphung (flute) also has five holes,*

*Bathou Alatar has five rows of bamboo*

*Bodos also has five moral preaching’.*

These are the famous verse among the Bodo.

### **5.5 Summing Up**

In this chapter, the studies about oral literature related with Bathou religion are done. Again, myths, folk songs related with Bathou are analyzed. Oral literature is a part of folk literature. It is an unwritten literature. As the study of myths creation of the human, creation of the earth, creation of the Bathou religion, creation of traditional musical instruments like siphung, serza and creation of kherai, creation of customary laws and myth of human being became mortal etc. are discussed. There are many folk songs related with Bathou religion which are discussions at the above.

Besides of these, name of the Gods and goddesses and some popular verses are discussed. There are many folk songs, like prayers, charms which are related with Bathou. There are slide differences between the charm and prayer songs. Bwidasi songs are replete with the philosophical and mysterious message of the god. From the above discussion it is come to know that the aspects of rites and rituals of Bathou religion is a wide topic. In this chapter, oral literatures related with Bathou religion is discussed charm and prayae songs, bwidasi song also included.

There are many different names of gods and goddesses including Bwrai Bathou. Bwrai-Bathou is the supreme god of the Bathou religion. All gods and goddesses have different roles in the religion. Bodos are observing all the rites and rituals traditionally. They also worship deity of benevolent and deity of malevolent. But from all deities Bwrai-Bathou is the supreme god of them. From above study it is clear to know that after the end of the charms followrs are sacrifices the birds for the name of Bwrai-Bathou and other gods and goddesses.

## Endnotes

1. Bascom, Russell, William, 1981, *Contribution of the Folkloristics*, Meerut, India: Folklore Institution: Archana Publicatios, p. 98.
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