

CHAPTER - VI

CONCLUSION AND FINDINGS

6.1 CONCLUSION

In the preceding chapters an attempt has been made to analyse the Bodo folk songs prevailing among the Bodo Kachari people of Goalpara civil district area. The data for the present study were collected in between December, 2013 to December, 2019. The field data were collected 100 villages under the district area of Goalpara, Assam. All the study villages are predominantly inhabited by the traditionally rich Bodo community. The Bodos are one of the nine scheduled tribes in the plains district of Assam. They are widely scattered but mostly concentrated in the undivided district of Goalpara, Kamrup and Darang district of Assam. They are now largely concentrated in Kokrajhar district.

The Bodo Kachari society is primarily monogamous. There is no clan distinction among the Bodo Kachari people. There is no disparity of status of women is seen in the Bodo Society. Women folk are solely responsible for the entire management of the household works and help the male people in various activities in the family as well as in the society. The majority of the Bodo children of age group between six year to fourteen years go to school for their study. The boy children try to assist their parent and girl children also assist their mother and elders in their household works. This is the traditional system of Bodos in Goalpara district area which is still prevailing in the society.

The majority of the Bodo Kachari people are dependent on agriculture in the village. They undertake mainly the sali paddy. There are a few number of service holders among the Bodos in various Govt. offices. Almost 3-5% peoples are only the serviceholder and out of that serviceholder maximum are the teachers of school in rural areas Bodo medium schools.

The social custom of the Bodos are blessed by such virtue like honesty, truthfulness, straight forwardness and a general trustworthiness.

The Bodo Kachari society of Goalpara district is governed by some local laws on the basis of customs and traditions as prevailing in the society. Those local laws are known as the

“Boroni Asar Bikhanthi” the customary laws of the Bodos. According to the customary laws it is traced that the father is supposed to be the head of the family.

The clan structure of the Bodo Kacharies essentially reminds about their traditional division of labour in present day context, such divisions are no longer recognised. A clan is known by them as “Ari”. Out of 23 clans in the Bodo community, there is only 12 clans (Aries) found in the Bodo community in present Goalpara district.

The religious philosophy of the Bodo Kachari tribes centre round the super power of Bathou Brai.

The most important occasion of marry making in the social life of the Bodo Kacharis in Goalpara district is the celebration of Boisagu, the spring festival in the month of April in relation to new season of the year of Bengali calendar.

In creating a festive mood of much gaiety and merriment, the Kherai, Boisagu and Bagurumba dance has a special attraction of the Bodo Kachari girls.

The Bodo Kachari society has been found to be strictly following the rule of clan exogamy in their marital relationship till date.

In regards to the birth, the traditional Bodo Kacharis have no sacramentary rites to perform unlike the orthodox Hindus. The rites and rituals performed are associated with beliefs, customs and taboos connected with birth and pregnancy etc. reflected clearly the cultural norms and pattern of the Bodos.

The custom of adoption of children is prevalent among the Bodos of the area. Barrenness is the primary factor which leads to the adoption of a child.

The Bodo Kacharis practice both the cremation and burials. But cremation has followed to be the normal practice in these days. In a normal death, the death body is bathed with water and dressed with new garments after bathed. But in an unnatural death the death body is however buried and not burnt. It is the customary laws for all society that after attending in the funeral activity they have to take bath in their returning at home.

In the folk song such as 2.17.1 (khobordar gona-gotha raobu datha) the Bodo Kachari people of Goalpara district are basically religious worshiper. They perform various rituals and ceremonies in connection with their religion and social activities. In these ceremonies the Bodo people perform specific dramatic activities explaining their real experiences they got in their day to day life. There are also some folk songs which are sung by the village

folk as their traditional marry making items. The researcher collected more than 200 (two hundred) such songs out of which 87 songs can be placed as folk songs of such type as per the folkloristic view point. These folk songs are taken for researchable work and the researcher tried to analyse all folk songs classifying under various sub-heads for convenies of study which is done in Chapter - II.

In Chapter - III all the folk songs have analysed under various sub-heads depending upon their nature and characteristics and variation. So, it is found that in maximum number of folk songs the moral and social education has been imparted to the next generation. Some common customary laws are also found in their folk songs. The customary laws are contains how to run the families in a better way and maintain social responsibility. It is also learnt how and when be carefull in the society from the folk song no. 2.17.1. It is said that -

“Khobodar gona- gotha raobu datha
Khuthung- khathang jhathra-fathra
..... Khulaybu khumtha-tha.”¹

English Rendering

“Be careful ! nobody stay in confused,
Do not stay in deranged
..... Everybody with strenghtly”

In above mentioned folk song, the literal value is depth and noteworthy. Because, the terms and words used in these very songs are too hard and high standard which has deep meaning to express the feelings and concept of the song. So, the social pictures of the Goalpara district are reflected very clearly. The new generation of Bodo community were given some directions or educations how to live carefully and alert in the life next to come. The folk songs are also depicted about the religion thought. It is nothing but the “Bathou Religion” is clearly mentioned. In such type of folk songs, there is description of the God and Goddesses as mentioned in Bathou philosophy. The place and position of worship are also mentioned vividly. Thus the folk songs as follows -

- (a) “Boroni maday ose
Bathou Baray.....
..... Goilayasi ebenifray.”²

English Rendering

“Only beloved God of Bodos’ is
Old Bathou.
..... no more from those.”

- (b) “Thaigri khongya khongba.....
..... jhong Boro hari.”³

English Rendering

“ The flake of a chalita is five
..... We Boro race.”

In the above mentioned folk songs a few descriptions have been given about the principles and philosophy of “Bathou Religion.” The principles of five elements are reflected very clearly in the folk song.

Different sub-divisions of folk songs, the folk songs related to marriage are found among the folk songs of Bodo community in Goalpara region which are very much uncommon and peculiar. Because, the folk songs related to marriage found in my study area are nothing but only narrating about the Bodo marriage system of Bodo community as mentioned in the customary laws written in the book “*Boroni Fisa O Ayen*” 1915 (2nd edition) edited by Gangacharan Patgiri and “*Boroni Asar Bikhanthi*” 2004 (6th edition) edited by Editorial Board, produced by Goalpara Zilla Boro Barodol. These types of folk songs only narrate the process of the marriage. The song also mentioned about the bride and the grooms are to be done during the time of marriage. There is description of marriage activities and proceeding to be followed by the people present in the

marriage ceremony. The song sung by a group of women folk of the society which group is called the “Podali or Namati”, means the beginner of the marriage process or activities and pre-teller of the marriage activities and custom. The dignity of labours has also reflected in the folk songs. So, some varieties of folk songs like folk songs related to weaving, folk songs related to wood cutter, folk songs related to cowhard are separately sub-divided because there are lots of folk songs in relations to those subjects. There are also many folk songs relating to vegetable collection which are not similar to weaving related folk song. And there is many folk songs relating to hunting, fishing and cowhard similar with the folk songs related to cultivation. The reflection of customary laws in Bodo folk songs are elaborately discussed in the chapter - IV. There are also lots of Bodo folk songs which reflected the performing arts of the Bodo society is discussed separately in Chapter - V.

In this research work it is found that, there are 192 nos. Bodo villages in the Goalpara district area and 20,236 nos. household having 82,232 nos. of population. Although there is much more Bodo folk songs in those Bodo villages, the researcher did collect more than 200 (two hundred) popular Bodo folk songs of the Bodo community in the study area. Here in this research work the researcher has highlighted only the 87 nos. of folk songs which have the clear characteristics of folk songs. In this study it is also learned that the Bodo folk songs of Goalpara district area is sub-divided in to seventeen varieties, observing its character and subject matter only.

6.2 FINDINGS

In the Bodo folk songs the social status and environment of previous days are clearly reflected. Although the Bodo dialect of Goalpara district is not the standard dialect of Bodos, all the folk songs discussed in this research work are predominantly found the local Bodo dialect of Goalpara district area only are seen in large number. The customary laws depicted in the “*Boroni Fisa O Ayen*” (the ever first Bodo printed book) are reflected in the folk songs. The traditional musical instruments are also occupied the major part in folk songs. The work culture and the food habits of Bodo community are reflected very clearly in the folk songs. As the Bodo peoples belong to the warrior society, it is very clearly reflected in the war related folk songs. How the Bodo women and girls learn to loom and colours the thread and also designed them during

weaving are reflected in the weaving related folk songs. In the same time the ornaments traditionally used by Bodo women are also reflected in the marriage related folk songs.

The traditional system of vegetable collection in the nearby river bank and forest of the villagers are clearly reflected. The material culture using the bamboo materials like jekhay (a bamboo-made net used for catching fish), khobay (a bamboo-made fishing storage), sen (a kind of bamboo-made fishtrap), khokha (a bamboo-made fishing trap) etc. are reflected in the folk songs related to hunting and fishing. The using of traditional earthen utensils is also reflected in the miscellaneous folk songs. The belief on their supreme God “Bathou Brai” is reflected very clearly in the folk songs related to religion. The Bodo community is traditionally the agricultural based community. These systems can be learnt from their folk songs only. They cultivate mainly the kharif paddy in the summer season. So, their cultivation is depending on nature only. There is many cultivation related folk songs in connection with rain in the society. The researcher has found from the research work that there is the system of community farming which are reflected in some folk songs, the folk songs are given below –

“Ayo doijlang bothorni khamani gahaya
Raijo janay maonay dangnaya
..... ranjoblangbay.”⁴

English Rendering

“ Main work of summer season
Are to maintain social lives and doing hard works.....
.....going to be dry with”

In the above mentioned folk song the preposition used are of plural number, the male singer used the term “ours” and the female singers were also used the term “we” only. Again, during the field work it is also found that the public works are farming together, which is called the “Saori System.” If a family has to complete many works in a day, he calls for a community free labour service for any kinds of work. The villager co-operate to that family especially during marriage ceremony and in the time of death of a person during funeral.

One of the most popular and favourite festival of Bodo community of the area is the celebration of Boisagu festival. Boisagu is celebrated in the month of April for a week starting from first Boisag of Bengali calendar in the eve of coming of monsoon the “Bardoisikhla” the “Goddess of air and water” as believed by Bodo people of the study area. The practices of preparing and using the rice beer made of addeshive rice is very popularly reflected in the Bodo folk songs related to Boisagu song. The folk songs related to Bodo history are one of the evidence that there was a kingdom of Bodo society in earlier. But these are ruined one after another in the tide of time and matter. These are reflected in the folk songs related to Bodo History.

6.3 SCOPE OF FURTHER STUDY

Through the research work the researcher have cleared that in his study area there are still huge researchable field works. The researcher`s study area is traditionally rich in culture. Still the folk music and folk literature does not give sufficient importance. So, still it is remaining as a form of valueless. So, the researcher have requested to the scholars those who are intending to do these research works on folk music, folk song, performing arts and folk literature should must give proper interest on the matter of endeavour to preserve them through proper care by adopting them as the property of our nation.

There are lots of scope for further study, because there is many more folk songs in these area which are not explore yet which are in oral form but not getting the literal form. Again, in this research only the different types and meaning of Bodo folk songs of Goalpara district area is tried to analyse. But these composes of original music, tunes, performing arts, dialect and proverb used in the folk songs are yet to research through modern technology.

End notes

1. Hazowary, Bilad; Age (58), Sex (Male), Vill. Ghagra, P.O. Kahibari, Dist. Goalpara, Assam, Occupation : Cultivation, Folk Singer (Sung of Ananda Brahma Songs, Date of interview, 03-05-2018 (Informant)
2. Daimary, Rukmini; Age (62), Sex (Female), Vill. Bangalpara, P.O. Daranggiri, Dist. Goalpara, Assam, Occupation : Folk singer, Date of Interview -18-12-2014 (Informant)
3. Basumatary, Ashwini; Age (58), Sex (Male), Vill. Bakhurpara, P.O. Dhupdhara, Dist. Goalpara, Occupation : Service, Folk Singer, AIR, Guwahati, Assam, 03-05-2015 (Informant)
4. Khakhalary, Kunjalata; Age (58), Sex (Female), Vill. Sialmari, P.O. Dudhnoi, Dist. Goalpara, Assam, Occupation : Service, Date of interview-12-12-2014 (Informant)