

CHAPTER – II

BODO FOLK SONGS AND DIFFERENT TYPES OF BODO FOLK SONGS

2. DIFFERENT TYPES OF BODO FOLK SONGS

The term oral literature suggests the literature which is transmitted orally or verbally from generation to generation. As such, oral literature is rightly included into the domain of the tradition. The oral tradition and the oral literature are not same. The scope of the oral tradition is wider than that of the oral literature. The term oral tradition may suggest three separate meanings in common use which have distinguished: (i) an inherited accumulation of materials, (ii) the process of inheritance, cultivation and transmission, there of, and (iii) the technical means employed.

Oral literature is a kind of inherited accumulation of materials. It is a process through which subsequent generations can inherit orally the knowledge of their fore-fathers. The literature which is handed down orally is called oral literature.

Oral literature is also known as folk literature. The term ‘folk-literature’ is a combination of two words, e.g.; ‘folk’ and ‘literature’. The meaning of the term ‘literature’ is not very difficult to understand but the term ‘folk’ seems to be confusing and misleading. According to scholars the term folk suggests peasant, non-literate or illiterate or rural people or lower stratum of the society. This interpretation of the term ‘folk’ is less convincing. In the actual practice, folk is nothing but complete way of life of the community and it concerns every stratum of the community. Alan Dundes tries to define the term folk as “a group of people whatsoever who share at least one common factor. The linking factor is either a common occupation or language or religion. But what is important is that a group formed for whatever reason will have tradition which it calls its own”.¹

The folk literature which is tradition bounded and transmitted orally from generation to generation can rightly be termed as folk literature. Folk-literature is always impersonal, since the

writer of this genre of folklore is always unknown. The medium of expression of the folk-literature of a particular region is the spoken word of the folk of that region.

Regarding folk songs or folk music R. M. Dorson says in Folk lore and folk life an introduction. “The term folk music is often loosely applied you cover all traditional or orally transmits music, music that is passed on by ear and performed by memory rather than by the written or printed musical score”.² Folk songs are the mirror of a society. Folk songs transmitted from one generation to another generation orally. In Bodo society the folk songs were in oral forms but after being educated it is started to write in their own script and the oral form of folk songs are transformed to literal forms. So, in respect of Bodo society that the folk songs are documents of Bodo social history.

As the Bodo Kochari people are the speaker of Bodo language and the inhabitant of this region have lots of traditional folk songs. Through these traditional folk songs many tradition and cultural reflection are found which lead to a particular way to their next generation. The Bodo folk songs and characteristics of the Bodo folk songs of Goalpara district so far collected from field works for the convenience is analysed systematically about the Bodo Folk Songs and these are classified into following sub-divisions.

- 2.1 Folk songs related to Religion
- 2.2 Folk songs related to Boisagu
- 2.3 Folk songs related to Cultivation
- 2.4 Folk songs related to Marriage
- 2.5 Folk songs related to Vegetable Collection
- 2.6 Folk songs related to Weaving
- 2.7 Folk songs related to Nature
- 2.8 Folk songs related to Game and Joy
- 2.9 Folk songs related to Wood Cutter
- 2.10 Folk songs related to Cowherd
- 2.11 Folk songs related to Bodo History
- 2.12 Folk songs related to Heroes
- 2.13 Folk songs related to Works
- 2.14 Folk songs related to Hunting

- 2.15 Folk songs related to Mythology
- 2.16 Lullaby
- 2.17 Miscellaneous Bodo Folk Songs.

2.1 FOLK SONGS RELATED TO RELIGION

The word religion has been interpreted etymologically in two ways. It is said to be derived from religere, i.e., to bind together, signifying that religion is essentially a bound of piety. These interpretations refer to the two fold aspect of religion. On the objective side it involves a recurring performance of certain activities; on the subjective side it indicates the hidden experience of psychic life.³ whatever might be the meaning of religion from different epistemological spectrums it may be described as a system of beliefs and practices adhered to and followed by different type of societies. It is a human phenomenon representing the transcendental concern of man and constantly interacting with the social aspects of life. Therefore, it is growing through an evolutionary process from primitive to modern civilization as well as affecting the social changes of human life. Emil Durkheim, the founding father of sociology, defined religion, a 'as integral system of beliefs and practices referring to sacred thing, things that are separated, prohibited; of beliefs and practices which unit into a moral community called the church all those who participate in them'.⁴

The principal religion of Bodo community is Bathou religion. It is worshiped the Bathou Brai under Sijou tree. Bathou represents the five basic elements of creation. He is also known as Sibrai. Sibrai with his wife Siburi, created this universe and the first man Monsingsing or Mwnsingsing. So, it is the oldest religion of Bodo community as religious practises are seen among the Bodo Kachari peoples. The folk songs are singing during the religious activities and the worshiping of Bathou, these folk songs are related to religion. Such type of folk songs are given below-

- 2.1.1** Sonani Khamale, mohatho dongmunthe ?
Maretho munlaykho ?
Khuilakhu hajuao samafang dongmon-lay
Daomoina soflongnay.

Surtho thangnani, surtho nunani
Bikho labudong dannani ?
Alakhiya thangnani, bathuniyao binani
Bikhou labudong dannani, ayoi
Maretho danlaykho ?
Maretho saylaykho ?
Maretho gabkhangkho ?
Biswakorma saydongnu dhoromni gunadong,
Beyaonu gabkhangdong, ayoi.
Sonani Sifungale bebaotho dongmunthe ?
Maretho monlaykho bekhohou ?
Merugiri hajowao thare bangkhukho
Bhomora soflongnay, ayoi,
Sortho thangnani, sortho nunani ?
Labodong dannani (ayoi)
Adi-onadiyano-holangdong Borono
Bikhono Boroa damdong (Ayo)⁵

English Rendering

Where it was?
How it has been found?
In khoilakhu hill, there was a samafang
Hollowed by bird moina
Who has gone and who has bring it by cutting
Alakhi has going to praying before bathou
By cutting down it has been brought.
How has been cut?
How has been weared?
How has been sounded?
God Viswakorma has been weared

With the cord/ wear of religion
Thus it was sounded on.
Where from golden fluit?
Where from it has been found?
In merugiri hill
The thare bangkhu has been hollowed by black bee.
Who went to see that?
Who bring by cutting it?
Adi-onadi has given it to Boro
Boros has played it.

2.1.2

Guru Khungurigun bungnani
Faydong faynobala biyo dongmon jebala
Jhalay fidingno haya jagon
Hathay ojjobbala
Baoleyamon nong baogardong mano
Mogon andala
Khukhuni nindu faygon
Mogon misibbala
Hagarnani khatfalang owani dhola
Hanglano baogarbala
Rongja - rongja thangyu bija sanggra sayao
Bankhangbala ongagon nongkho faria ala
Khanaya lingbala
Modomni sir maogabla
Panchotattyao mili langgon agu sungbala
Fafu foinyani thagon bisar, mithigon abala
Noroko sosombala
Godoi-gokhoi-gakha janay khugangyo otthubbala,
Monnay nongya thong bibou hangar jabala
Uno jagon hathofla

Seowi funnwi joblanggon gothoisu barrio golebala,
Hani deha, ha jalanggon
Uno sin gomudbala
Biyo thangno sobala.⁶

English Rendering

Coming assuring to worship the preceptor
You have come in time of coming
When you were there
Could not move the touge
When you closed the two series of teeth
Left to worship why you forget
You dim eyes
Peace sleep will captured you
When you closed your eyes
Leaving everything will run on bamboo bed
When you forget to breath
Cheerfully go there on the bamboo bed
When lifted every response will finished
You would hear nothing
If the nurve will stop to move
When termination of life arrives
It will assimilate with five elements (panchabhuta)
There will be judgement for sin and secret or holly
Would learned than you have been emmersioned in hell.

2.1.3 He afa jhungni gibi gosay
Ose jhongni bathou baray
Fujiu dhini nongkhaw jhung
Gothar gosowi

Alari bathi saonani sijou godiao
Nojafoido afa fothang foido
Dhini jhongni be khoifod nidanni somao.
Bor sarsrido afa sorang sarfaido,
Dhini jhongni be khomsi
Alaori gosoao,
Mithisohaya ang nuhorsowa
Besongsarao nongni gelenaykhow
Nongno sorjigiri be songsarni
Nimaha hudo jhungkhou inayni thakhay.⁷

English Rendering

O father you are the first God
Our own bathou baray
We do, worshiped you today
With the holly mind or spirit
With lighting the Alari bathi
Near by Sijuo plant.
Accept us you father save us
Today in this dark night
The disregard mind
I know nothing see nothing,
In this earth what your game is?
You are the creator of this earth
Be pardon for our every misdome.

2.1.4 He bhogoban nongninu akhriyao
Nongninu onnayao
Gahame lakhihe nidanao
Nongninu sayna jogodni jona

Jhinit thuguni khumud modumni
Dongthabu nangnani nungni rup hunnani
Nungninu raha nungnuhe bhogoban
Ang mohamurkho sinaya nungkho,
Makhonu bhokti mabema stoti,
Ongaja guno hem dakho mono
Oggyan borokho on he bhogoban
Gahame lakhihe bhogoban.
Nungnu buray Bathou dhormokhormo
Nirakar sakkar xoitto guru omkar
Bifa bima bar ot doima
Jiuni jiuma nungnuhe bhogoban
Gahame lakhi he nidano.⁸

English Rendering

Oh lord in your blessing
In your every care
Keep us fine in our dangerous days
Every human is your shadow
We are like dart like soft hair,
Staying abruptly depicting only your image
Your love assuming you as our only supreme God
I am ignorant I can not understand you
What is pray, what is worships
Beloved for quality, give retification our mind
Takecare the nonsense Boros Oh: God.

2.1.5 Joy guru surjigiri bathouninu joy jathung
Jungou rongja-baja raiju munjathong.
Jijungkhi mogon fiding

Nungkhonu nuyou giding-giding,
Nayi naysono haya
Naynobu ohaya thangsandi nungkho
Jhungyou khulumno munthong.
Gao - bun guya nungha
Boynobu jahodong oha-ohha
Nongni onnay jungni rongjanay-
Khala khulumni nungkho jiuwa gather jathung.⁹

English Rendering

Victory to the creator God Bathou
We should have got joyful lives
If we look around
See you only all around
There is no end of watching you
No disgusted to see you in life
We should have to got to salute
No form of body you have
Provided food available to all
Your kindness is our joy
We salute you in due time
To make our lives pure one.

2.1.6 Khangkhla thudung sari sari
Furga onni ali
Makhna bibara
Ayni gunthungni nagbali,
Mainao khamaikhya khundori

Barunsa khundori
Burliburi aya
Bor bansanigiri.
Merugirini ragam-ragam lonthay
Loithua bubunay munasuni doi
Jo khalambay,
Sereng sereng gothay laijam bobay
Gufur jongthi gojong
Or fojongbay
He Afa Bathou Baray
Fuja jafay.¹⁰

English Rendering

Khangkhla has been staked on the ground in a line
Whitened rice powder altar
Makhna flower is the nagbali on mother's nose
Maynao khamakhya princes
Boronsa khungguri the princes
And mother burliburi are the
Goddess of blessing
Rough rocks of Merugiri
Flowing water of manasu towards the sea
Have get togetherd
The leaves have placed parallel
Whitened bright light has been fired
O: father Bathou
Come and accept our offerings.

2.1.7 Thaigri khongya khongba

Bathou fangni siriba
Raijou janay asarni giri
Jong Boro hari.
Aidouni hari jong
Gohoni giri jong Boro hari.
Bathou jongni gibi gosai
Mainao jongni bima gahay
Ailong, Agrang, Burliburi
Khaji, Brali, Khoila, Khungri nong
Baowu jong khari khari
Mulugni giri jong Boro hari.¹¹

English Rendering

The flake of a chalita is five
The five spines of Bathou or Sijou plant
We Boros are the sole authority of the customary rituals
We are the oldest race
We the honour of strength Boro race
Bathou is our supreme God
Ailong, Agrang, Bulliburi,
Khaji Brali Khoila Khungguri you
All of you
We worship line by line
Honour of the world we Boro race.

2.1.8 Boroni maday ose
Bathou Baray
Ailong, Agrang, Khoila Khungguri,
Khaji, Brali, Jomuna-hathay,
Luithu gahay maday

Khulayao baow Bagraja, Bageswari
Sanjayo baow boi Burliburi.
Sahayao baow guthoi soho,
Alasi gahay Sila Fakhara,
Khanjanay maday goilayasi ebenifaray.¹²

English Rendering

Only beloved God of Bodos` is
Old Bathou,
Ailong Agrang, Khoila Khungguri
Khaji Brali Jamuna-Hathay,
Loithou gahay maday,
Bagraja, Bageswari is worshiped in south,
Burliburi is worshiped in east,
Dead body in north
Chief guest Sila Fakhara
No more countable God from those.

2.1.9 Bagurumba, hai bagurumba,
Jat nongyabala kul nongyabala,
Thaburum homnani - bamnani lagomonkha (hai)
Sen Sena Sen daosen
Junglagua dajen
Gusu hussar hussar rongjade
Bagurum - bagurum mwsade (hai).
Doi jiri-jiri samo-khinghiri
Sonani jinjiri - hai jinjiri - hai jinjiri.¹³

English Rendering

Bagurumba hai bagurumba
If you are not belong to same caste
Will have caught to hold surely
Sen Sena Sen bird Sen
Our party will not defeated
Lets enjoy giving much attention
Lets dance bagurum bagurum
Water flowing gently
The periwinkle there on
The golden chain hai chain.

2.2 FOLK SONGS RELATED TO BOISAGU

The Bihu festival is the most important and popular seasonal festival of the Assamese people. The word Bihu is believed to have originated from the Sanskrit word Visuvat (the equinox). It is observed during the spring season and for which it is also called the spring time festival. The Assamese people observe the spring time festival during the first week of the Assamese month of Bohag. So, it is also known a Bohag Bihu. During this season the people become joyful and gay. Because, they are free from any heavy work during this period. So, the festival they observe is also called Rangali Bihu or the festival of joy. It is a major festival of the Assamese people. They observe this festival by dancing, singing and merry-making, besides the connected ceremonial items like cattle rites, husharis, etc.

Besides Rangali Bihu there are two more seasonal festivals which are observed by the non-Bodo Assamese people. They are the Kati Bihu or Kangali Bihu and the Magh Bihu or Bhagali Bihu. Kati Bihu is observed during the Assamese month Kati. During this period there is no scope of enjoyment. So, this festival is called as Kangali Bihu, or the festival of scarcity.

Another major seasonal festival is Magh Bihu or Bhagali Bihu. As it is observed during the Assamese month of Magh, it is known a Magh Bihu. It is also called Bhagali Bihu because it is observed at the time of harvesting season, and the people enjoy this Bihu festival by eating different type of cakes which the Assamese people call Pithas. This festival is observed with merriment. Every Assamese family prepares different types of cakes or Pithas and invites

relatives and friends to share the cakes. The fire - rites is an important part of this festival. Thus the non-Bodo Assamese people observe the Bihu festival mainly on three occasions as discussed above throughout the whole year.

The Bodos have festivals akin to the three main Bihu festivals of the Assamese people which have already been discussed in the above.

The Bodo observed several major and minor festivals and ceremonies throughout the whole year. The festivals and ceremonies can be classified as follows –

- (a) Religious
- (b) Seasonal and
- (c) Agricultural

In fact all the major festivals and ceremonies, including the religious and seasonal festivals are closely connected with agriculture.

Among the major religious festivals the Kherai puja and the Garja Puja festivals are the most important ones.

Boisagu: The Bodos of Goalpara area call their most popular seasonal festival as Boisagu, which means the start of the New Year. According to Ostad Kamini Kr. Narzari.¹⁴ Boisagu is a Bodo word which has origin in the word baisesw, means year or age and ag means start. Hence, baisesw or baisesw + ag means start. Hence, Baisesw or Baisesw + Ag Boisagu or Boisagu or the starting of the year or age.

On the otherhand, this spring time festival is observed at the starting part of the Assamese month Bohag, which they call Baisakh. It is stated that it is observed at the very early part of the first month of the year, it is called year, it is called as Baisakh + Ag Boisagu. The Bodos are called this Boisagu as Bihu like their neighbouring non- Bodo Assamese people. According to Dhupa Ram Basumatari² the word Bihu is a Bodo word. Bi means to beg something like alms and Ha mean to give or to donate. Thus Bihu mean to give what is Bgged. (Bi + hu Bihu).

During the Boisagu festival, the young boys and girl beg alm from door to door singing and dancing in tune of some traditional musical instruments. It is believed by the Bodos that the begging boys and girls should not be refused by any house holder. The young boys and girls

arrange feasts with the goods they get as alms like rice, eggs, chickens, etc. from the house holders at the end of the Boisagu festival.

Bodo Kachari people are the worshiper of nature. Boisagu festival is gorgeously celebrated in spring season and every new season of Bengali calendar. These three types of Boisagu among, which the spring season is called Rongjali Boisagu. It is the main festival of Bodo Kachari people and is completely related with their day to day livelihood. As in this spring season the nature is grow newly and the Bodo Kachari people also inspired by the nature to do their agricultural works dedicatedly. So, the folk songs singing during the Boisagu festival are known as the Boisagu related folk songs. The following mentioned folk songs are placed under such type of folk songs so far collected in the Goalpara district of Habraghat area.

2.2.1 Oroi oroi oroi -

Kham damnadong frew frew

Sifung damnadong riu riu

Jotha damnadong thing-thing

Jhung makhani giding giding

Ayoi habab-

Khamni raowa gomkhangdong-

Sifungni raowa ringsardong

Baidi-baidi serengja damnadong.

Jotha, thorkha, gonggona

Rayju khulay makhadong

Foiru lugu foi makhani.

Gadan bothora sofaydong

Boybu gadan jajubdong

Be songsarabu rongjakhangdong - minikhangdong.¹⁵

English Rendering

Oroi oroi oroi -

Dram is beating grom grom

Playing the flute riu riu
Cymbal beating thing thing
We are dancing in circling
Hurrah ...
The sound of Kham is echoing
The tune of flute is echoing scatterly
Playing different kinds of Serja
Playing Jotha thorkha and gongona
All people are dancing
Let every body come and dance.
New season has come every thing is becomes new
The whole world is dancing with joy.

2.2.2 Bothorni domasi Boisagu gahay
Janay, longnay, rongjanay, goso jakhangnay
Iya oi iyo- iyo oroi-
Oroi - oroi, oroi - hha.
Fitha-Laru Saoray
Dama-dami jayo-
Maybrani joudong fedla-fedli feyou
Iya oi iyo - iyo oroi-
Oroi oroi, oroi hha.
Gami-gami Kham damu bese gomkhangu
Troli-lulit Sifungni raowa rongja hukhangu
Iya oi iyo iyo oroi -
Oroi oroi oroi hha.¹⁶

English Rendering

The conjunctions of the season Boisagu is the main
Eating, drinking, enjoying, cheering in the mind

Iya oi iyo, iyo-oroi
Oroi, oroi, oroi haa...
Eating Fitha Laru Saoray in huge quantity
Wine of adhesive rice highly toxified
Iya oi iyo oroi, oroi oroi haa.
Beating the kham village to village
How echo the sound is
Troli-lolit the tune of flute made how cheerful
Iya oi iyo, oroi-oroi-oroi haa.

2.2.3 Boisaguni bar kholo kholo barnaya
Hunoi logo bardoi sikhla
Mini sofaylaydong
Bothor gadanni okha gadanao
Bar kholo kholo barnaya
Hunoi logo bongfang laifang
Rodom khangdong, rodome khangdong.
Rongjahang minihang hunoi logo
Be songsara
Fayro logo fay
Jongbo logo fay hay
Bagurum bagurum makhani fay
Bagurum bagurum makhani fay.¹⁷

English Rendering

The Spring season's wind is blowing gently
Look there Bardoishikhila have reached
Laughing presently
At the new rain of new season
The gentle wind blowing

Look friends
Plants are growing new shoot
Laughing joyously
This earth is being joyful
Lets friends come we everybody come
Lets to dance with joy bagurum bagurum.

2.3 FOLK SONGS RELATED TO CULTIVATION

More than ninety percent (90%) of Bodo Kachari people dependent on agriculture. Although each and every Bodo Kachari people are directly not related to agriculture yet in collective farming system they become related with agriculture indirectly. Because in Bodo society there are prevails a system of collective farming and community free service rendering processes to extend help to some people during the need for others help. So, during such type of collective working system they used to sing some songs among themselves to overcome the tiredness and mental fatigue for their relaxation expressing about their work. Such types of folk songs are placed under this category of folk songs. These are given below -

- 2.3.1** Ayo doijslang bothorni khamani gahaya
Raijo janay maonay dangnaya
Raha khorjinay bothor gibiya
Sofaydong honoi doi bar lananoi
Gaynay maonayni
Raha khorjinay bothor gahaya
De logofor de
Jhonglai khotiya funi de
Ha fomondong adamona
May gayni fay khari janani
Maya gayfay agoi maya gayfay
Sandung dongnaydong
Doiyaso ranjoblangbay agoi

Doiyaso ranjoblangbay.¹⁸

English Rendering

Main work of summer season
Are to maintain social lives and doing hard works
Exploration of means of living means the main season
Have reached the growing working season
It has come taking water and air with
Explore the means of living
Friends let we do pull out the seedling
Elder brothers are making ready the paddy field
Let's come to grow the seedling in lines
Come sisters grow the seedlings
The paddy field is going to be dry with
That's heat of rising sun.

2.4 FOLK SONGS RELATED TO MARRIAGE

Marriage is a process of reproduction of generation systematically in the society. The reproduction without the marriage is not allowed in Bodo society. It is a great customary offence in Bodo society. So, the social marriage system is prevailing in Bodo society since ancient time. In Goalpara District, a system of explaining the complete activities of a marriage from beginning to the end of the marriage process by a group of women who are called as 'Podawali' or 'Podavali' or "Podali". They are explained about the marriage in the means of songs, such types of songs are not recently created but it has been transmitting generation to generation since time immemorial. It was in oral form in previous days but it is in written form at present. Through the songs Podali narrated about the status of the marriage. It is continuing from generation to generation in Goalpara district which are not found in other region among the Bodo Kachari people. Such type of folk songs can be verified as the folk songs related to marriage. The folk songs collected so far are given below -

2.4.1 Goy la,
Fathi la de,
Randonide,
Raijufur khari - khari,
Goy gesao
Fathoi gesao
Basinanoi ja,
Hama damon de
Raijufur -
Randonide,
Raijufur khari, khari.
De lugu
Rajab makha jungfuru
Goy ranni de,
Lanani khonani Khurundi
Goy khandi-khandi
Minibala janani
Goy ranni de.¹⁹

English Rendering

Take nut
Take betel
Will distribute
One to all line by line
Rotten nut
Rotten betel
Eat watching well
Do not worry
Dear peoples

Will distribute dear people
One to all line by line
Lets friends with singing and dancing
Let's distribute the nut taking
Golden plate of areca - nut being loughly
Will distribute the areca - nut.

2.4.2 O nokhabri - nokhabri
O nokhabri - nokhabri,
Jung marehe habgun oi
Khanay hono khoinakho ?
Gokhroi dorjakho khengna ho
Gabao jagon
Nama gajan
Khan habgon jagonbu hor
Khengna ho dor.
Hadan hakhrini mesta
Jung labudong moilam jotha
Khonani khurundi
Hugun goy khandi-khandi.²⁰

English Rendering

O moon o moon
How will we entered to comb the bride
Open the door quickly
It will be late
Road is far way
Sun will set became night
Let the door open
Mesta of newly cultivated land

We have brought moilam jotha
The plate of gold will offer pieces of nut.

2.4.3 Dagab khoina dagab
Khuri khuri tha
Khama nayi hogon khona
Orkhi or - salai gojong khona
O gonthong fahi buhebjase
Gan nakharkhalay.
Khama dobjase
Sakhi mala,
O gonthongao nagbali
Nokhaburi halala.
Bikha bujabnay harkho gan
Godo budang - dang
O sonani khonthohar gan
Bikha fangdang-dang
Godo bungjase lu gan
Gajale-gumule
O mudumsunay thao hu
Daosri dele-let.
Khoru khubnay hugun hi
Jum daduri sador.
Hakhayao jab-jab
Asan finjabjab.
O hathingyao joru-joru
Gan molkharu.
O lendray-dray
Hasi monfromkhoubu fan.²¹

English Rendering

Do not cry bride do not cry
Be silence
Ornament will be given as per ear
As flame as ember bride gold
Nakhar khalay on nose
Do not cry bride do not cry
Be silence
Ornament will given as per ear sise
As like flame ember bride gold
O (ayo) upto bending the nose leave (pahi)
You wear the nagharkhalay
Upto the bending
O nagbali on nose
Nokhabori hala (like moon shape)
Chest touching neckless
Large size of neck
Wear gold konthohar
Well developed of chest
Wear full neck chain
Red and yellow
Give oil to be beautiful
Will give cloth to covered
Wear cotton made should
There is a file of bracelet roll on hand
O joru joru on legs wear molkharus
O huge sizes roll every finger

2.4.4 Dhini logoni haba,

Logoni haba
Jung rongjafa-rongjafa.
Molom dobani gangjema
Bor-giri lagani Sifung damnaya
Gothay jemma.
Barikhonani laham laham
Borgiriariya / khoinagiriariya
Gobor garnosu gaham
Baray-mokhouni hara, hara,
Bor giri arini gonthongya khengkhra-khra.²²

English Rendering

Today is marriage of friend
Friend's marriage
We are so joyfull
Water bettle of molan doba
The playing flute of groom party
Is too damp
Laham of corner of the garden
The bride party
Is useful to through out way the coudung
Bone of old cattle
The nose of bride party/groom party are bend.

2.4.5 Fay fay jalaofur
Rongjani jhungfur
Dong jesang jalao jothum
Barayfurkho khulum khulum
Guruni hikhokhutkho lananggon jhongfur,
Baray burikho nayhot ija

Gandong bese gumu gaja
Mokhang sum-sum thayu mano
Boro jalaofur.²³

English Rendering

Come come youth friends
We shall enjoy
Has so-ever youth be gathered
We follow the suggestions of teacher (guru)
Look here the old men women.
They wear how yellow and reddish
Why you stay with sadness black face
You all Boro youth.

2.4.6 Oi ayfur
Khoiakhou hagarnani hodo
Khan habsi,
Hor jasi
Hagadna hudo khoina
Khonani khorondiyao hubay
Goy khandi khandi.
Jungga junggi ganhubay
Khonani khona,
Rufani rufa
O: ayfur
O, fisa henjaokho hagarna hudo
Henjao gadankho hagarna hudode.²⁴

English Rendering

Oi mothers
Released the bride
The sun is going to set
Night is coming soon
Please release the bride
Khurundi on behalf of bride have been offered
Along with split betelnut
Ornaments of bride has been
Worned looks bright
Gold of gold,
Silvers of silver
Oh mothers,
Release your girl
Release the bride.

2.4.7 Bifaya thalaybay
Thum khunthagurio jonani
O, bimaya gablaybay
Nomanosinyao jonanoi
Ayo fisa
Dhinini dinao
Mare hodlaygun?
De ay de
Iswara lakhithong majang majang.
Ma labudung ?
Ma ganhudung ?
Angni fisano
Ma ganhukhu ? ²⁵

English Rendering

Father has stayed
Sitting near by the post without any movement
O mother is crying in inner room of main house
Ayo (o) daughter
In this very day
How we reliese you
Let daughter go
Mighty God might keep you good
What has wore
Oh my child
What has wore

2.4.8 Ayo, nungni fisaya
Futhukhiri na mun
O, dhinifray ebe bilunifray
Boi biluao badlangsigun
Bongsarni niyom mansi ujinayni,
Khafalni lirnay jura
Bikhoudi sefaynu raobu haya
Julini didung banduwa bunani langyou
Jurani biluao.²⁶

English Rendering

Ayo your child was
Your child was a
Small flat fish
From today she will
Jump over from this pond to that pond
The law of society

Born as man

The pairs rope pulled everybody towards the
Pond of pairs (marriage)

2.4.9

Dagab ayoi dagab

Daokha Rajani fisa mayma gaja,

Maynao khungri fisa deo-ali gaja

Dagab ayoi dagab.

Khonani khanjung,

Khonani khurundi

Hufaygun nungno

Dagab ayoi dagab.

Daokha habnay nowao

Sima habnay nowao horakhay

May bakhri thanay

Mukhou gohali thanay nowaokho hodung.

Dagab fisa dagab

Harsa, Banggal, Garo, Gonggarno horakhay

Boro huwano hodung

Salay homthana,

Hathing gajjobna

Songsarkho gahamoi jado ayoi jado.²⁷

English Rendering

Do not cry child do not cry

Son of Daokha Raja like red mayma

Princes of Lakshmi deo ali gaja

Do not cry (ayoi) do not cry

Golden comb

Golden khorondi (betel nut serving plate)

Will bring to you
Do not cry ayoi do not cry
You are not send to crow entering house
You have send only to
Having granary store
Having cowshed
Do not cry child do not cry
You have not sent to Assamese,
Muslim and Garo and Bhutanese,
Send only to Boro Male (groom)
Control your touge
Stepping untrubbled step
Only well maintain your family.

2.4.10

De afafur
Goy bankhou lado
De ayfur
Alari bathikhou lado
De, miloudo Sifungkhon damdo
Khoina langdoni jhung
Sikhirisikhla dong boraynani
Thu ayfur
Thu afafur
Khoina bima maynaoburikhon
Aogaynani lado thu.
Surgiding fidingnani la thu.²⁸

English Rendering

Lets male peoples (fathers)
Take your betel nut
On shoulder responsibility

Lets female peoples (mothers)
Take alari bathi
Let's play melodious flute
Lets we carry the bright
The general peoples are ready to welcome
Let's go female peoples
Mother bride goddess
Proceed ahead
Let's go moving all around.

2.4.11 O maynao
Thudo maynao thudo
No singni isingao,
Raiju janayni sukhuao
Thanayni raha nayna thudo,
Bima thudo thu
No singao.
Khoilakhu hajouni manasu doikhorni doi habab
O, bima nung labu banani
Sufungdo jungni futhar bakhuro doi
Sonani maynao jungni bhandarao
Nokha khurumja khurumja,
Batha bilayni serengja
Buri bama doi ja
Fangle dukhi dhuni ja
Nokha haru-haru
Dunggimara namayru.²⁹

English Rendering

O maynao (wealth goddess)

Lets go wealth goddess proceed
Lets go to look after the means of staying and
Family maintaining peacefully
Inner room of the main house
O goddess you go in to the house
Water of Manas River
Coming from Kailash hill
O mother goddess you bring
Carrying on back
Fill with water our paddy field
Fill our granary with golden grain
Rain is going to be thunder
Serenja of batha leaves
Fill with water our high and low lands
Fangle poor became rich
Rain is raining
Looking for a hut.

2.4.12 Jungni Boroni nioma
No singao bor khulumnay
Digim dagam or
Mundun - mundan
Gonggasenu khulumnanggou
Gotho gathay soman he
Khulumjubbay ay - maokhou
Ising khonao sur?
Nosa thala singo habsulangu
Khulum nanga beoyfur.
Habani ath dino athimonggol sifayno
Ling ling, lang lang lu
Badu kharang fitha

Namani mansiya khungu
Henjaona huwa?
Henjaobu nonga, huwabu nonga
Badong kharang fitha.³⁰

English Rendering

Rites of our Boros'
Are saluting grooms in house
Dazziling light around
Unclear view
Have to salute
Equal to child and adults in one bow
Salute each and every women who are in inner room
One who are hiding in small rooms
No need to salute elder sister-in-law
In eight days of marriage
Break athimonggol
Long hanging garnand
Carrying kharang fitha
People of road asked
Whether girl or boy baby?
Neither boy nor girl baby
Carrying kharang fitha.

2.4.13 O maynao khoina
Maynao khoina
Khoina gadana dhinifray
Jungni gamini
Maynao jabay
Mokha khurumja-khurumja

Batha bilayni serengja
Buri bama doi ja
Faleng dukhi dhuni ja
Ha-nokha- ha
Nokha-haru haru-ru
Dunggimara namayru.³¹

English Rendering

O goddess bride
O goddess bride
The new bride is our villager
From today
Goddess become ours'
Rain is thundering
Serenja of batha leave
High land filled with water.
Failure grieve become rich
Let it be rain
Rain is raining
Be searching for a hut.

2.4.14 Lakhor-ban labobay
Goy-ban sofaybay
Dhuliya faynani dambay dhul.
Sanni giri- sanja,
Bhumni giri- raja,
Jonomni giri bima-fifa kul.
Sur dhuliya dhul damo
Gotho-gathay thenthoo langyou
Mohanifara faykho nungsor

Buthuwa dhuliyafor.
Janani-nay, janay-hu
Tharsaya bungyou ran ran
Khuriya bungyou dhuliya beldang,
Sanaiya gusingrani sur.³²

English Rendering

Cowherd ban have been brought
Betelnut carriage has reached
Player has started
Playing the drum
The honour of sun is in east
The honour of earth is the king
The honour of birth is father mother caste
Who drum player is playing drum
The children are feeling asleep
Where from you have come
You blunt drum player
Give to eat taste
Tharsa says distribute distribute
Bell says you dumpy drum player
Chenai says the tune of cricket.

2.4.15 Khoinakho lingnani hakhayo homnani
Hobay dhini dhorom-korom
Nongnonu gothaynani.
Hakhaykho bufayu, hathingkho bufayu
Nongnino dhorom khulaybu jagon
Nungninu hani.
Malayno hathod bimano khona fithod

Gothaybay nongno, dhorom korom nungni.
Bhokti guiya, giyan guiya,
Danay lunay guiya, thibu langyoubala
Dhorom-korom nungni.³³

English Rendering

Calling bride catching hand
As per customary law handover to you
You beaten up to break the hand
Break the leg
You will be responsible for all
It will be your lost / harm
Only a clod of soil for others
Piece of gold for mother
Handed over
All responsibility is your
No devotion no knowledge
No weaving-spining practices
Yet you want to take away
All responsibility is your.

2.4.16 Bimakhono godo homnani,
Gab khoina gunmoni he.
Fifakhono godo homnani
Gab khoina gunmoni he.
Dhinifara nonglaya nong ay
Angni odhinkari.
Bidakhono godo homnani
Gab khoina gunmoni he.
Dhinifara nonglaya nong

Angni odhinkari.
Befongkhono godo homnani
Gab khoina gunmoni he
Dhinifara nongleya nong
Angni odhinkari.
Bibokhono godo homnani
Gab khoina gun moni he,
Dhinifara nongleya nong
Angni odhinkari.
Aboikhono godo homnani
Gab khoina gunmoni he,
Mudoiyonu fanjabay aboi nungkho
Dhon jano luboinani.
Aboukhono godo homnani
Gab khoina gunmoni he
Dhinifara jabay aboi nung
Fikhayni odhinkari.³⁴

English Rendering

Catching in mother neck
Cry you quality holder bride
Catching in father's neck
Cry you quality holder bride from today
You are not under my care
Catching elder brother's neck
You cry quality holder bride from today
You are not under to me
Catching grand mother's neck
Cry bride quality holder
You have should in minor age

Hoping to get wealth
Catching grand father's neck
You cry bride quality holder from today
You have gone under your husband

2.4.17 Dagab fisa dagab
Goy jokhayseaonu
Fathoi jokhayseaonu
Fanjabay fisa nungkhau
Dagab fisa dagab.
Malayno hudung gidir gidir durlang durling sona
Nungno hudung hathayninu timikelni sona
Dagab fisa dagab.
Bari khonani olodod, oma hakhrani bedod,
Udi bunga bunga jabay
Fanjabay fisa nungkhau
Dagab fisa dagab.
Nephal howano horakhay,
Harsa howano horakhay,
Boro howano rayju
Janosu hordung ayoi hordong,
Dagab fisa dagab.³⁵

English Rendering

Don't cry my child
You have been sold
Only with areca nut of a unit of four
And betel nut of a unit of four
Don't cry my child
Others have been decorated with larger and larger golds

But you have decorated with timicals (non gold metal) only.

Don't cry my child

The arum of home stead corner

Pork of teeth bearing pig

Have eaten with full stomach

You have been sold daughter

Do not cry child do not cry

You have not send to Nepali youth

Not send to Assamese youth

You have send to Boro youth only

To maintain social lives only.

Do not cry child do not cry.

2.4.18 Thudo hay buini thudo thu,

Lama lenjray lado thu.

Henjaoni juli,

Maynaoni juli,

Noni giri

Thudo boini thudo thu.

Fifa bimaya, Boro maharia

Fanbay hay nungkho

Dagab buini dagab thu

Lama lenjray lado-thu.³⁶

English Rendering

Let go sister take the away in line

Race of women

Race of wealth

Honour of household

Lets go sister lets go

Father and mother Boro community
Have sold you
Do not cry sister let go
Take the away in line lets go.

2.5 FOLK SONGS RELATED TO VEGETABLE COLLECTION

Food habit is the one of important significant of Bodo community. As Bodo Kachari people are the nature lover community. They like to live in nearby the forest and hills. And they also like to eat vegetable which are found in the jungle. So, as related to their food habit they go to jungle to collect vegetables which are found in season. Various age group of Bodo Kachari people go for collection of those vegetables collectively. So, during these activities they have to face with various problems and situation. In this occasion they used the proper songs to expresses their feelings and emotions. Such types of song in relation to collection of vegetables are called the folk songs related to vegetable collection (moigong khanay methay). Such types of folk songs are given below –

2.5.1 Fay boibo fay jum jum thangni fay khari janani
Soykhuri sikhola megong khano thangni
Thou boibu Moilam Dabuthing
Milmila hajuaogakhohoini jhong
Mojang nayi khagon de jhong
Boi mefray dembayli bohatho dong meseng galia
Honi be mesenggalia, noibe mefray dembayli
Fay jhong khana lanosoi.³⁷

English Rendering

Come everybody come we go togetherly in a line
Do (sixth) khuri girl will go to collect wild vegetable
Going ahead every body in direction to moilamdabu

We shall climb the milmila hillock
We shall collect selecting the best one
That mefray dembayli,
Where there is the mesenggalia
That one is mesenggalia, these one is mefray dembayli
Come on every body to collect these all.

2.6 FOLK SONGS RELATED TO WEAVING

It is well known to all that Bodo women are famous in handloom and textile designing. There is an evident in relation to weaving that in 3rd (third) century A.D. the famous historian writes in the book Background of Assamese Culture as-“ In Art they were expert in songs and dances and music and fond of bronze-gongs, cymbals and big drums they reared silk cocoons and spun fine yarn out of them and made lustrous cloth dyed with blue, red, and yellow pigments the Bodo word Halali means lustre emitting and the Chinese traveller to Assam in the seventh Century A.D. Hiuen Tsang prized very much Halali coat made with Bodo Silk and presented to him by the then king of Assam.”³³ When, Huen Tsang visited to India during the Bodo Kachari King Kumar Vaskar Barman. He (Huen Tsung) was felicitated with iri or indi cloth with flower designed by Bodo Kachari girls. It is life evidence that the Bodo women deal with weaving. So, as the Bodo women were dealing with handloom and textile and weaving collectively here. They sing some songs expressing their feelings and emotion among themselves and enjoyed such type of songs they had sung are presently known as weaving related folk songs in Bodo society. Such songs are given below –

2.6.1 De logo khundong loni jhung
Raha-binu, boibu bung,
Neothay jenther lado fay,
Gaja, gumu, gusom khatham
Jebo jayo bilay bifang.
Jungnudi hagou fay rongja fay
Bathou jungni anan-gosay

Maynao buri bima gahay
Fari-fari forongdong jungno
Lunay danay ful bulobiyo maofa fay
Labu thab biyo maofa fay
Fay boybu lugu-jung sulungni.³⁸

English Rendering

Lets friends we spin thread
Everybody say it is our living means
Take the reel
Spin red, yellow, black, brown,
It becomes leaves, trees
We can do this, come and enjoy
Bathou is our supreme God
Maynao buri is our mother
Tought us one by one
Spinning, weaving only flower is then come and do.
Being here and do here
Come friends come and learn.

2.6.2 Heo heo heo
Jentherni mathu (rao)
Khundungkho gonsi rehon jongno
Gaja gomu golanoi
Hi gadan dananoi
Nanggou jhong rajjoukhou ganhono
Haimou gandi hisan
Makhu rakhu samfergon
Uga surkhi khundung fanno
Makhuni mukhura sano.³⁹

English Rendering

Heo heo heo....
Voice of spinning wheel
Taking yarn in spool
Mixing it red, yellow
Will weave snow cloths to you
To put on the people
O, my handloom
Suttle, reed, samfer
Uga, surkhi, winding the thread
To make the spool for suttle.
Any kind of leaf of plant
We can do come and enjoy
Bathou is our supreme God
Mainaoburi is the supreme Goddess
They teaches us serially
Spinning, weaving, and designing
Bring everybody compulsorily and work here
Let's come everybody we have learned.

2.7 FOLK SONGS RELATED TO NATURE

It is mentioned earlier that Bodo people are the worshiper of nature. They like to assimilate with nature in various occasions. As in Boisagu or spring season, they like to sing and dance following the nature such as trees and bamboos, song of the birds, the sound of the water and sound of thunder and storm, are reflected in their day to day life in the means of songs and dance. Such type of nature related folk songs are given below-

2.7.1 Ayolay marehay

Mase majang bardong bibar
Hanoi bagsamasi nay.
O luguri tho gukhuri
Thuru thuru thurulay
Khathio thangni fay
Ma bibara mare manamu
Manamsuni fay,
De luguri kha gukhuri
Kharu kharu kharulay
Majang majang nayi,
Doba sufui lani bibar
Thobfa mungfa nayi
Gaja gusum gufut gumu
Khanjulu rumundonghay
Mojang bibar rohaynay
Mudumfru fru haduri gofobkhangdong
Mohray jase lay.
Thobba thobbi bhongkha bhongkhi
Beddung bibar nay,
Dobjase thanay
Beret sukhuri bungfobfaydong
Bikha gakharnay.⁴⁰

English Rendering

Ayolay, how is it
How beautiful flower is blooming
Look there in the garden
O, friends go soon
Let's go, let's go, let's go
Come nearby which one smells how

Will smelled come on friends picked quickly
Pick, pick, picked looking best one
Filling duba will take flowers
Looking piece by piece
Red, black, white, yellow
The rising sun reflecting red
Beautiful flowers to be dried
To widered way
The full of dust making scented
Captured the area
Fully bloomed flowers are so attractive
It is so colourful to see
The branches being band
It is full of bees and butterfly
At the chest of the flower.

2.7.2 Sila hali hali halidong
Khugun hali hali halidong
Alok alok sayao oi
Alok alok sayao
Gang fowaroi oi
Gangkhong helayoi
O oi, O oi.
Gogere go
Habab hunoi daojla rao
Bese majang
Godo falaoyoi
Thor thoraynay rao (oi)
Thor thoraynay rao.
O oi, o oi.
Dalay bilayabo araybo makhadong

Bongfangni daowabo geedu rajabdong
O oi, o oi.⁴¹

English Rendering

The kites are leaning in pairs
Vulture are leaning in pairs
Separate separate in too high
Spreading open the feathers
Leaning the feathers
O oi, o oi
Gogere-go
What a strong voice of a cock,
How sweet
Spreading the neck,
Thor-thoraynay voice (sound)
O oi, o oi
Branch and leaves of trees are dancing
He birds of the tree are also singing
O oi, o oi.

2.8 FOLK SONGS RELATED TO GAMES AND RECREATIONS

Games are one of the unavoidable parts of human life. Through the games everybody maintain their physical conditions, mental development, social relationships etc. So, every men and children have to play game and sports regularly for their physical, mental and emotional development. The Bodo Kachari peoples have many traditional games and play in their society. And apart from that there are also many folk songs in relation to that games and recreations. So, there are available of popular folk songs found in Goalpara district area. These are given below

—

2.8.1 Reo-reo-reo- re

Abou aboini noa ma bebo?

Bathabario.⁴²

English Rendering

Reo, reo, reo, reo -

Where your grand-mother, grand-father home is ?

In Bathabari village.

2.8.2 Nokha hadong je je

Borma lanjay gomadong mele le.⁴³

English Rendering

It is raining je je

Goat has lost its tail mele le.

2.8.3 Thaigni bibar alambar

Adaloi Sombar.⁴⁴

English Rendering

The chalita flower is the Venus

Oh ! brother you Sombar.

2.8.4 Daokha-lang, sila-lang (jhulaynay somao rajabo)

Abouni () omukha geded jalang.⁴⁵

English Rendering

You keep crow you keep kites
Amukha () of grand father become biger.

- 2.8.5** Dhodolong dhodolong
Angbo joukhay-jumla jomdong.⁴⁶

English Rendering

Stork stork
I am too waiting for the stale wine.

- 2.8.6** Aijungma aijungma
Landou gurio ma dong
Masa dong mufur dong
Ayu-ayu
Breng breng, bring breng.⁴⁷

English Rendering

Aijungma aijungma
What is there near by well
There is tiger, there is bear
Ayo alas ! ayo bring bring

2.9 FOLK SONGS RELATED TO COWHERD

According to Banikanta Kakoti “Amongst the Tibeto Burman people the Bodos were the most powerful they built up strong kingdoms and with varying fortune and under various names, they held away over or another part of North-Eastern Indian during different historical times.”⁴⁴ They were also the oldest dweller with cow or bullocks in purpose of agriculture. So, as the oldest dwellers they had adopted the cattle in purpose of agriculture. They got the system of

adoption of cowherd in almost all the family of Bodo Kachari people. So, there is also songs in relation to cowherd, such songs are mention below -

2.9.1 Gajangbay gulumbay
Or suna hu
Leora mukhou gumlaya ang
Bihi labuna hu⁴⁸

English Rendering

Feel the cold feel the hot
Set the fire
I shall not look after the
Let's bring me wife.

2.10 FOLK SONGS RELATED TO WOOD CUTTER

The Bodo Kachari people are dweller in the forest area, wood is a part and partial in their livelihood or any purposes. They like to live nearby the forest and jungle area. The wood cutting was one of the occupations of Bodo people since then. A portion of Bodo people involves themselves with the trade of cutting and selling of wood for their livelihood. For such purposes if Bodo youth goes out in the forest then the Bodo girls pointing to that wood cutters expressing their loves and feelings. Such types of songs are extent among the Bodo people. These songs are called as the folk song related to wood cutters in present day. These type of folk songs are found in Goalpara region which are given below -

2.10.1 Male: Naowa jao naowa jao
Bongfang badari
Porbot jora raijuwao bongfang danhino.
Female: Forbot jora raijuawo
Bongfang danno thangbala
Sal jora, maghu jora,

Labu labu ada laru bandaru,
 Ful ganang fali hugun
 Nungni namaonu.
 Male: De labugun agoi
 Gambari maynao
 Jou bidoi lakhikhado sona maynao.
 M+ F: Junglay jadong baro badari
 Faykho baykho
 Mabla monbaogun jhunglay
 Hajou khorokho.
 Male: Bongfangkho dano junglay
 Thao-athao, thao-thao
 Narji-nafam jayu junglay gathao-gathao.⁴⁹

English Rendering

Male: Drive your boat drive your boat
 Wood cutter to cut wood
 In Porbod jora land
 Female: If you go to porbot jora land
 To cutting the wood
 A pair of handloom
 Pair of saddle
 You bring laru Bandaru
 Will give a flourish fali/surni
 In your name
 Male: Ok, I shall bring
 My dear gambari
 You keep ready the jow/jao bidui my dear
 M+F: We are the all round wood cutter

The way is too zigzag
When we would reached
The top of the hill
Male: We cut the wood
Thao athao thao thao
We eat narji nafam very taste taste.

2.11 FOLK SONGS RELATED TO BODO HISTORY

There was a Capital in Dimapur as in which the Bodo Kachari Kingdom a clear sculpture is seen till date. So, taking the very inscription of their lost Kingdom Bodo people had expressed their greif in society describing their history of lost kingdom and their destroyed capital. Such types of folk songs are also available in Goalpara area. So far have collected these types of folk songs during the field study are given below-

2.11.1 Dimapur –

Nogorao dongmon doima Dhansiri
Haimou jhongni Boro hari.
Khugang dongmon sayao khona
Itani mondir
Bukhlai busi langbay honoi malay hariya
Haimou jhongni Boro hari.
Satso hajar satso fukhri
Jalangbay hagrabari
Fakhabno hayakhisoi jhongni Boro hariya.
Bekhou nayi gabo jhongo
Bikha souyoi souyoi.
Haimou jhongni Boro hari.⁵⁰

English Rendering

There was river Dhanshri
Near the city of Dimapur
Oh ! our Boro race
There was a temple of brick
Gold on the top
Other caste has taken it by pulling down
Oh! our Boro race
There was seven hundred thousand seven thousand pond
Became jungle
Could not repaired it is Boro race
Looking it we cry heating on chest
Oh ! our Boro race.

2.12 FOLK SONGS RELATED TO HEROS

As mentioned earlier Bodo Kachari community had their own kingdom, they were well experienced about the war culture. Every Bodo people were got ready to go in the field only after worshiping the Bathou Brai at their specific Bathou temple. In that time there was a tradition of getting farewell to the Heros of their society offering Aronai preparing in a night which is popularly known as “Roikhakhobos or Thapsi”. Such type of Bodo folk songs are given below –

2.12.1 Jhong dhawayao thangni
Jhong dhawayao thangni
Jholao jaliya
Jhong dhawayao thangni.
He guru Bathou nong jongni
Nongkhono khulumu jhong dhini
He maynao bima nong jhongni
Bulli Buri aya bor bansanigiri.
Thudohe logo jong dhawayao thangdoni
Ronggo ronggo jong dinoi

Female - Irung jira khobay howa baraya
Bedod gathang baraya.⁵²

English Rendering

Male - Crane crane thin craness
Thin crane thin
Thin thin thin

Female - Gaojeng old man oho hay
I no need your jekhay and khobay

Male - Jukhoni old woman
I am not eating your fishing

Female - Without making bamboo string
Nor making the fishing cage
You unworking old man

2.14 FOLK SONGS RELATED TO MYTHOLOGY

There is lots of published and non published tales related to Bodo Kachari people. There is some folk tales which are narrated in the form of folk song only which have no literal form till date. One of such type of popular folk tale is found yet in Goalpara district. The folk song is popularly known as “Daokha Rajani Jan” which is related to Goddess of blessing Burliburi. The song is given below –

2.14.1 O bida bebo dong ?
Ma jagarbaikho angni khafalale
Nayhot do oi o bida angkho
Angni bajoi sanoiya
Thukhuini bungnani doimayao langnani
Bongfang gesaoyao
Khakhrob jhukhrob bhasaihordong oi

O bida angkho
Bhasay bhasay thangyino thangyino
Khalahalagoi
Daokha Rajani janokho oi,
Thapthadong o bida
Rajaya nunani bandi hamgon bungnani
Gajang gesao hodong
Khalay jahonanoi gotho babay hodong angkho
O bida naydo⁵³

English Rendering

O elder brother you where
What has happened in my fortune
Look o! Elder brother
My two sister-in-laws
Bring me saying to bath me in the river
In a rotten piece of wood
Tited me and sailed
O elder brother look me
Floating downward
Remain stuck at the dam of Daokha Raja King
Seeing me the king bring me
To make me bonded maid
Allow me to eat cool and rotten rice
Allow me to eat left over food
Given me to rear the child
O elder brother look me.

2.14.2 Q - Sonani khamale, mohatho dongmunthe
Maretho munlaykho ?

- A - Khuilakhu hajuao samafang dongmon lay
Dao moina soflongnay
- Q - Surtho thangnani, surtho nunani
Bikho labudong dannani ?
- A - Alakhiya thangnani, bathuniyao binani
Bikhou labudong dannani (ayoi)
- Q - Maretho danlaykho ?
Maretho saylaykho ?
Maretho gabkhangkho ?
- A - Biswakorma saydongnu dhoromni gunadong,
Beyaonu gabkhangdong (ayo).
- Q - Sonani Sifungale bebaotho dongmunthe ?
Maretho monlaykho bekhou ?
- A - Merugiri hajuwao thare bangkhukho
Bhomora soflongnay, ayoi,
- Q - Sortho thangnani, sortho nunani?
Labodong dannani, ayoi
- A - Adi onadiyanu holangdong Borono
Bikhonu Boroa damdong (ayoi) ⁵⁴

English Rendering

- Q - From where the golden kham has found ?
Where it was ?
How it has been found ?
- A - In khoilakhu hill, there was a samafang
Hollowed by bird moina
- Q - Who has gone and who has bring it by cutting
- A - Alokhi has going to praying before bathou
By cutting down it has been brought.
- Q - How has been cut?

- How has been weared?
 How has been sounded?
- A - God Viswakorma has been weared
 with the cord / wear of Religion.
 Thus it was sounded on.
- Q - Where from golden fluit?
 Where from it has been found?
- A - In Merugiri hill
 The thare bangkhu has been hollowed by black bee.
- Q - Who went to see that?
 Who bring by cutting it?
- A - Adi-onadi has given it to Boro
 Boros has played it.

2.15 FOLK SONGS RELATED TO HUNTING

Hunting and fishing are the traditional culture of the Bodo society. They like to live nearby forest. Bodo Kachari people have the habit of consuming non-vegetarian food. So, hunting was the unavoidable activities of Bodo Kachari people in their livelihood. They are very excellent in hunting and fishing activities. Bodo Kachari people have folk songs in relation to hunting and fishing, these are mentioned below –

- 2.15.1** Adaloi agoiloi
 Daoray gaono thangni loi
 Gamon lagi thangbala
 Barao barao uraigon.⁵⁵

English Rendering

Elder brother, brother
 Let's go to hunt peacock

They will fly out very first
If we go tomorrow.

2.16 LULLABY

The nursery rhyme in folklore is also known as lullaby. Bodo people were belonging to a civilized social institution. As the belief of the Bodo peoples each and every children have the equal rights and status in the society. So, for nursing their children they arranged some maid servant to look after the child, when mother is busy in various household work of the family. They have to go out from home for various purposes leaving their children at home. In that time when child began to cry, the maid servant or other family members of the family try to cazzle the crying child using various means and even they also try to cazzle the child by singing various kind of songs, such type of cazzling songs is known as lullaby of Bodo society or nursery songs (gotho burkhaynay methay), such folk songs or lullaby are given below -

2.16.1 Reo-reo-reo- re
Abou aboini nowa ma bebo ?
Bathabario.⁵⁶

English Rendering

Reo, reo, reo, re-
Where your grand-mother, grand-father home is ?
In Bathabari village.

2.16.2 Nokha hadong je-je
Borma lanjay gomadong mele le.⁵⁷

English Rendering

It is raining je, je,

Goat has lost its tail mele le.

- 2.16.3** Thaigri bibar alambar
 Adaloi Sombar.⁵⁸

English Rendering

The chalita flower is the Venus
Oh! Brother you sombar.

- 2.16.4** Dhodolong dhodolong
 Angbo joukhay-jumla jomdong.⁵⁹

English Rendering

Stork, stork,
I am too waiting for the stale wine.

- 2.16.5** Hanoi maba dao
 Gangga sila dao
 Numa numfa thoibala
 Ang faygunde dao dao
 Hanoi maba dao
 Gangga sila dao
 Khardoi gabab lungbala
 Thoigun de dao dao⁶⁰

English Rendering

What bird is that
A fish hawk

If your father mother will die
I shall come bird.
If your father mother will die
I shall come bird
What bird is that
A fish hawk
If you drink hard alkali
You will die bird

- 2.16.6** Sanggrema sanggrema os os
Sanggrengni bima daorayma
Sanggrema gabo nama nama.⁶¹

English Rendering

Glowarm glowarm come come
Mother of glowarm mother peacock
Glowarm cry on the road.

- 2.16.7** Nokhabri nokhabri hada-da,
Jumai gelemda.⁶²

English Rendering

Moon moon you stay looking fixed stable
Cloud will healing on you

- 2.16.8** Doibeso doikho
Doitham doido
Doise ma jakho
Mukho gakhrobdo.⁶³

English Rendering

Howmany eggs have layed
Three eggs have layed
What happen to one egg?
Cow broke into by step.

- 2.16.9** Oi du du phay phay
Oi du du phay
Nong phayabala thalir thayse hor
Thalir thayse horabala thalir thaynoi hor
Oi du du phay phay.
Phay du du phay phay phay
Agoijung geleni phai.⁶⁴

English Rendering

Oi du du
Oi du du come come
If you do not give a banana give two banana
Oi du du comes come come
Come to play with our little sister
There is a sesame seed come we will eat by dividing it.

- 2.16.10** Phay phay badoni phay
Da khangkhray lano thanggon
Abowa daja, da phaygon khangkhray khaogon,
Bedor khaodong,
Labu labu gukhroi labu gabkhraobay mayno,
Labubay, labubay, no gukhroi jado,

Na bedor monbay khuroi thado.⁶⁵

English Rendering

Come come carry you on back
Letter will go to bring crabs
Elder sister do not eat will letter and burn the crabs
Will burn the meat
Bring bring quickly our beloved has cried
Brought brought take and it quickly
Be silence you have got the meat fish

2.16.11 Dao khunthulu-khunthulu,
Bongfang murani thiya
Alay bilay gabbalabu
Raibu bamkhangnay guiya,
Jogrob-jogrob makhablabo,
Raibo naynay guiya.⁶⁶

English Rendering

Bird khunthulu bird khunthulu
Parrot of a trunk
Although you cry with uncared
Nobodies is there
Carry on you
Although you dance by shank or high
Nobody there to see you.

2.16.12 Sanggrema os- os os- os os

Nokhabri os-os os-os os
Dambrong gotho bana
Gotho burkhayni oi
Gotho burkhayni
Jou lungyi lungyi
Laothay thekhang thekhang
Malay houwadung bagrumdong
Hay bagrumdung
Khan Habbay hor jabay
Fayno rongliya
Hathing budru-budru
Thafli budru-budru
Malay howadong rajabdong
Hay bagrumdong.⁶⁷

English Rendering

Glowarm os os os
Moon os os os
Carrying shy child on back (dambrong)
Rearing the child oi
Rearing the child oi
Drinking coine
Lifting the laothai
Dancing with other male
Sun is set being light
Does not know to come (return)
Pulling legs hunch
Singing with other male
dancing with other men

2.17 MISCELLANEOUS BODO FOLK SONGS

Folk songs are mirror of a society where the social activities of previous generation of a community are reflected. In Bodo society also there are many kinds of folk songs which can not placed under the above mention types of Bodo folk songs. Such type of songs reflected various kinds of activities but not only single activity. In these types of folk songs various suggestion are found in various ways of livelihood. Although these type of folk songs are very important to next generation to follow it. Such type of folk songs have collected so far during the fields are given below-

- 2.17.1** Khobodar gona - gotha raobu datha
Khuthung-khathang jhathra-fathra
Burtheng burtha hathu hatha
Omkhar namkho xheno malaya
Homdong hatha-fatha.
Buddhi Baddha langkhogun dololot
Naynani thananggon bheltha-tha, bheltha-tha,
Sothong-bothong sulung bulung
Bhotok-bhatak alung-jalung
Gulung-gujung ba raobu datha,
Omkar namkho hamkhrograb
Gosongkhang khulaybu khumtha-tha.⁶⁸

English Rendering

Be careful nobody stay in confused,
Do not stay in deranged,
Do not drag quarrels
Somebody are trying to snatch
Our own Omkar (God) to pull about
Using well equipped techniques to taken away easily

We shall have to see only with gazed,
Do not stay carelessly, not be immovable with non attentively,
Do not stay only in topgy-turvy
Stand-up everybody with strenghtly

2.17.2 Honoi nokhrangao jumay faiddung
Jagalay, sumgalay nokha sumdong
Honoi khunasong nokhrang gaojase jumay sumdong
Sanhabni jumay khubdong, dhib-dhib nokha hadong
Honoi habri doimayao boisagni gadan
Nokhayo jebu-jebu na daodung.
Mar-mar ali kha, doi thathung
Honoi jamfoi bungna doi thathung
Doi the ha-ruithung hali eow may gay
Doijlang gadan bothor sodung
Gusu nangna hali mao.
Mungun jano lungno
Iswara songsarao le-le khu-khu monja huthung.
Gaokho mudoi san
Onsula ja boikhobu on
Dhorom husu, no gumna-ja
Nanga nong no hagarno,
Dhoroma noyono dong.⁶⁹

English Rendering

Look there dark cloud comes in the sky,
The cloud arises in reddish and blackish
Hear the cloud is rumbling loud in full sky
The cloud of west covered densely is raining heavily
Look, the new season rain water flowing at Habri river

Various kinds of fishes are coming upward,
Make the embankment heavy and quickly
To block the water in paddy field
Try to save the full canal water
Block well the water to soften the soil to plough,
Plant rice, new season of summer arrives,
Cultivate attentively, to be eaten,
Mighty God may provide everything available to eat for all
Think yourself be a little one, be kindness, and
Love everybody,
Follow religion,
Maintain household,
Do not leave your household all means at your home.

2.17.3 Samali Samali aroba makhali
Maba din maba khalo hakhay hominanggun khafalo
Janay lungnay haba mathu
Jathuni jathu-jathu bima bifani khalo
Dhorom khorom, bidya gayna
Sekhay guruni kholo
Baogarbala bhulao hamnanggun khafalao
Badingga geledung khaseowa khaguro
Gun didungni buluo
Baylanggun lurgi-boitha jogun gunna thobkhro
Bohikhatgun doini dharo hamnanggun khafalo
Doiyo na gagurumnani
Didung khoro khaya ganthi
Halingga khuyu nayo
Heno ma bibuddhi, bulu dong goiya sandi
Janay xomo noyu engkham gajja layao
Khaona na jano axa

Haduri sukha hokha khugangyo lagun layo
Batkhanggon maoji bonda
Thokhon nangya goiya usunda,
Madong hangkhaygon maoji
Jahigon nosa khalao nungni.⁷⁰

English Rendering

Control, control the very day may be come
In which day, in which moment have to touch the forehead
Fooding is varied in custody of father, mother
For your spiritual knowledges
Learn under the care of Guru (teacher)
If forget, you should have to touch forehead
Playing the tiny both game on unattainable sea
With the help of only a single cord
The bamboo pole, oar will broke to pull the both and
The single cord will tears
Both have drown away with the current have to touch the forehead
Catching fish in water
Without having a node in the rope wreath the fish
Such ignorant have strength no feelings
In time of lunch there search there is only rice
Without curry on the leave (plate)
Hope to eat fish by burning
Cleaning the dust with blow take on leave in front
The male cat jump across the leave stick
But no half burn fuel nearby
How will the cat be driven off
Its will eatten up on the roof of your home.

- 2.17.4** Male: O loi bajoi khanasong
 Gotho gathay banglangbay
 Simabadi kheng-kheng khung-khung
 Ang juda jasigon.
- Female: Gakha gukhoi munjajubgun
 Jebla banggri geder faymargun
 Bekhalisu sangun nung
 Hay hay gosay thuisigun
- Mal : Gotho gotho bujlaygun
 Bimayasu suthur jagon
 Moikhu gidi nayhorgon
 Masa gidi sugumgon
- Female : Dolong khano thakha goiya
 Ouwa khuntha gaysonggon
 Bosorseni unaonu
 Khunthayao raykhun jakhanggun
- Male : Bihi fikhay khanijong
 Khoroj khom khalamgon
 Na mase monbalabu
 Fanjlou bathon jalaygon
- Female : Khoifod afod sofaygon
 Doktor layno nanglaygon
 Bekhalikho mithigon
 Aada bajoi gabjrigon.⁷¹

English Rendering

- Male : Oloi sister-in-law be attention
 Children are increased
 Kheng-kheng, khung-khung like the puppyies
 I shall be separate

Female : Should be taste the bitter and sour
If the great quake comes
In that very day you can feel
Oh God I am dying.

Male : Children will fight among
Mothers will be the enemy
Will looks like the buffalo
Will roared like the tiger

Female : No money to build the bridge
Bamboo posts will be put
Only with in a year
The posts will be eaten up by white ant

Male : Both husband and wife will
Sheap the expenditure
Both will eat a single with chilli paste.

Female : Disaster will come
Doctor have to called
In that very day will understand and
Call the elder brother and sister-in-law for help.

2.17.5 He iswar maba khalo afud maba din
Maday hunay kheraynay joy jahunay
Jingsing fugarnay aro khumundu fudnay
Boroni asar deodhani hungkhar
Kham sifung jabay khuri,
Sidkhilangbay thorkhabari
Goilaya sethlayao hafao hani sin
Bathouni maniba dhorom
Jotha-foitha- khorom,
Nokhong-nisung goya sin,
Horibol, nam, mridonggo-khowang-dhul,

Boroa jabay bebhul.
Bisani khoman bifaya muna man
Khoroyo mudumnai thao
Khumun jabay dangoria deo,
Akha Boro guilia sin,
Fafu-foinnyani guilia sin,
Harmoni behela dhuluk tabola,
Monjira, tal, khawang, mridonggo dhul,
Boroa jabai bebhul
Akha, Boro guilaya sin.⁷²

English Rendering

O! God, how the days are being too worst
O! God, how the days going to ne worst too worst,
Worshipping the God, offering kheray for getting with joy everything
Pulling out the zingsing (bamboo top) is converting the relationship
The custom of Boro is only the roaring (prediction) of soothsayer,
Kham siphung become sailent
Thorkha is scattering out
There is nothing prove of overlapping
With white ant mud in the courtyard
Forgotten what bathou was means
Shoes, sandals, wooden slipper
There no barrier of outdoor and inner room
Orating horibol, name playing mridonggo, khowang, dhull,
Boros are becoming indiscipline
No difference is seen between Boro and Assamese.

2.17.6 Bala bariaolay gabdong

Daothi Daothu

Lanjay lolet lolet mano gabdong?
Na nungbu junggidi
Mansini juli jano sandung.
Daono hodong daoni juli
Mansino hudu mansini juli
Simangao fisa nubaybay
Mukthangao danggrumbayu,
Na nungbu junggidi
Mansini juli jano sandung.⁷³

English Rendering

In sandy ground there crying
A cute dove
Why are you crying by moving yours tail
Are you like us
Want to marry like a human being
Birds have been given
Birds couple,
Human have human couple
See babies in dreams
But grope in reality
Are you like us
Want to marry like human.

2.17.7 Laji goiya Odhikhari
Baogarlebaylo,
Baogarlebaylo mono,
Baogarlebaylo
Naykhegar-gar ekhat janai
Dikhar jabailo

Suwa jasi dangjabsi
Mogoilo-lo-lo
Khonayo khamflay khatkhri janay
Mono goiyalo.
Lotha gosumo doi longnaya
Mogoikhangyalo,
Nama jingyo ekham hojanai
Laji khangyalo.⁷⁴

English Rendering

(You) Shameless gentleman
You just forgotten
Why just forgotten
Just you forgotten
Your peeping, disengage,
Just you realised,
Behaviour use on me of untouchable, so as hateble,
Allowing to seat only in the corner of the yard
Allowed to drink water only with darkfull vessels
How hateful that was -
Rice allowed to eaten only in road side corner
Have not been shame now.

2.17.8 May souru souru souru fagli
Nongjamadiya fayno namaydong
Jou thayse se songru
Jouwa boro nam he lokhay
Jouwa boro nam
Khorbor hunani jou munabala
Ma bundani nam he lokhay
Ma bundani nam.

Jouwa boro nisa he lokhay
Jouwa boro nisa
Jou lungnani thot gamabala
Oray khathayabu misa he lokhay
Oray khathayabu misa
Ajikhaliniba nongya he jouwa
Sinthamoni suradevi
Mithaphukhurini gongya he lokhay
Mithaphukhurini gongya.
Bihiya jogayu engkham okhali
Bihiya jogayu engkham
Engkham janani felem nangdung
Ongkhardung ermoni nam
Khuthuni buriya nudung bikho
Lewa loihuri foisab boirab
Bikhounu ermo soudung.
Binu desuao bangdung ajikhali
Binu desuao bangdung
Khoithuni dinao maday baokhanda
Bikhounu mansiya lungdung
Joukho madu songohay lokhay
Khuthuni buriya mithiyu
Lewa lohory fosab fosab
Bikhonu sou ermo he lokhay.⁷⁵

English Rendering

Milled the rice milled my dear mad
Son-in-law has inform to come
Prepared atleast one wine
Wine is the only symbol of respect dear,

Wine is most respectful
Coming the guest with pre-information
Have not been received with wine
What type of relatives these are.
Wine is very toxic dear
Wine is very toxic
If become senseless with over drinks
Every word is false, dear
Every word is meaning less.
Wine is not of these days only
The sweet pond of sintamoni suradevi
Is the source of it
People sweet pond is the source
Wife made ready the rice on that day
Wife made ready the rice
Eating rice feel toxic
The name of yeast is admired
Khuthuniburi (old woman) have seen it
Cleaning the creeper grinded it
It have been increase in these days
Among the people of the world.
During the days of sotya
The access after offering
Have been drunked by the people.

2.17.9 O geded geded na
Sengni haba siyan jala
Thotha bajoikho habayao
Mano lingdaya.⁷⁶

English Rendering

O big big fish
Marriage of seng
The clever of all,
Why not calling the thotha sister-in-law.

2.17.10 Dung- dung dongga
Nafam dongga,
Ma behao monlaykho
Silay khongga.⁷⁷

English Rendering

Dung dung dungga
Nafam dongga
What kind of father-in- law found
He is arm handicap.

2.17.11 Ma hunani songdong joukho
Mase majang nisa,
Jou lungyi geded jayou
Hathi bayno thakha khanu
Jou gabala makhang sum-sum,
Nokha naybla baogaru.
Jou lungyi jara jayou
Nama jingyo golenani thayou
Police babu nubala.
Khebgun khama munni,
Botholseya munbu jaya,
Botholniya mogono jrum,
Botholthama thabayno gasa

Botholbriya raja.⁷⁸

English Rendering

How the wine has prepared
How high toxic
Drinking wine become great man
Count money to buy elephant
If de-toxify to normal
The face become dark-dark
Forget everything next day
Drinking wine become mad
Felt down nearby road
If policeman show will pinch both ear.
One bottle is nothing
Two bottle toxify enough on eyes
Three bottle is hard to walk
Four bottle is the king.

2.17.12 Guruni asar, Boroni bisar,
Jubbay dini khuli dino,
Hay hay gami fara fara hadunggara
Binu giyathi fakhabgara.
Asar gaylaya hadunggaraya,
Om bathouni nam lalaya,
Fisaya mithiya fifani man,
Jonay thabaynay khoman khoman,
Janay lungnay khogang khogang,
Domasioo khuluma fifa bima,
Gojanao thangyoi khulumu behao
Bimani khoroyo jithu khadong,

Thao thobse goiya jhinid jadong,
Bihino hufaydong modomnay thao
Daosri deled jadung naythao-thao.⁷⁹

English Rendering

The custom, the tradition of preceptor
Have finished in this kuli age
Alas ! Every part of village has got hadunggara
He is the reformer of each giathi
Hadunggara has lost their tradition
Have not taken the name of 'Om Bathou'
Sons does not know father's respect
Eating walking in a same line
Advance in eating drinking
Does not salute father mother in domasi
Salute father-in-law going far distance
Head of mother become interlaced
Not a single drop of oil in mother's head become dart
Giving scented oil to wife
Become beautiful to look.
Advance in eating drinking,

2.17.13 Onnayni onnaykhou mithiyo
Onnayni onnaya ekhe jiu
Onnayni onnaya nongkhay
Habab guiya jathi kul
Onnaydung onnaya deuli fandong
Onnaydung onnaya maya bonding
Onnaydong onnaya nongkhay
Habab bimani bikhani fisa.

Ugha makhuni awa khundung
Landouni thingkhili godo didung
Khada khebkhvani raidung
Habab khada khebkhvani raidung
Sukhu dukhuni ali
Baylanggon makhali
Khungbala khinthano rongya
Habab khungbala khinthano rongya,
Ebe songsaro xarthoni loithuo
Raonibu raobu nongya⁸⁰

English Rendering

Love knows the kindness
The life of love and kindness is same
Love of kindness is wrong
Alas ! there is no caste and creed
Love and kindness made illusion
Love with connection is wrong
Alas ! mother's hearth's child
Un-boiled yarn of spool and suttle
Water lifter pot of well rope on neck,
Ala ! cane rope of khada, khebkhra
The dam of joy and sorrow
Will broke when
If asked can't reply
Alas ! if ask cannot reply
In this earth sea of selfishness
Nobody is anybody's own.

2.17.14 Raohabo thuiyajase ayon nongya,

Khomani khafalao kholayni
Sukhuyoi din thangya.
Deddong laodong jonom lananoi
Bima bifaya khangyoi bayoi
Athol amol forongdong
Gaoni khorang rongjase mojangyoi
Dinoile gabonle baraylanggon
Khorokhanai fudlanggon
Khogani hathay golanggon
Lasoi lasoi ayou sungyi
Ebe dehani ranlangyoi
Songsarao jesang dong boybu thoilanggon.
Suwa jagon bungnani sanggra sayao bannani
Bakhur bariyo garhodgon
No soknifara khayoi juyoi langyoi
Aghad bighad malamgon - khugun, siayala rongjagon
Fasla gandi thugu
Bukhrang-busi gele-gele seolangyi
Bikhayao badkhangyi jokhanggon
Odkhlab odis odkhlabgon
Khebkhlab khebsi khebkhlabgon
Duru-duru budrubaygon
Bakhur gongnang sejlay-bujlay odkhangyi
Jagang-jagang fudkhanggon
Thukhra-thukhri jolanggon
Farthing-farthang sithur-sina
Rodthing-rodthang ha jagon funlangy.⁸¹

English Rendering

Nobody has immortal life

In everybodies fortune
Does not spent the joyful days
We have grown after born
Father mother rearing us
With affection teaches us
Till we can assumed about ourselves
Will be grown old day by day
Hair of head become grey or white
Teeth of mouth will fall down
Slowly age will be shorten
This body will dried
Everybody has in this earth will die
Feeling it will become untouchable or left out
Lifting on bamboo bed
Will throw in waste land
Tiedting and packing from homestead
Unbearable smelled

2.17.15 Boroa sifung damu
Munba gorongdung
Habakhou khungyou
Munbalo barayao,
Gohena ganu munbalo gathunao.
Hadan hakhirini mesta
O: jhung labudung moilam jotha.
O: doima gededni khamo khingkhiri,
Jhung thangdoni lana lama linjiri,
Thudo de thudo
Lama linjirikhou ladode
Jakha mairongni engkham,
Mitha fukhurini doi

Bedodni juna khora,
Munjagun thu
Jaoyasu gudanni nowao.⁸²

English Rendering

Boros play flute
With five holes
Marriage have been hold
Only in five days
Weared ornaments only on wharf quay
Mesta of new garden
We have brought the moilam jotha
Bend small of a big river
Lets we go taking the road in line
Go ahead take the way of line
Rice prepared of jakha grain
Water of mitha fukhuri
Meare meat curry
Will get to eat
In new son-in-lasws house.

2.17.16 Saibe laduri
O, latha engkhari munjanayao
Da khuduri, da khuduri,
Bedor thabala khugang- khugang
Engkham songgara.
Ondla engkharibala
Udoi sagara-
Janjay sagara.
Gagay janani

Gagay lungnani
Engkham songgara⁸³

English Rendering

Saibe (you) fatty woman
Do not be worry
Do not be worry
When you get to eat
The thick curry
When meat is there
You advance in cooking
When the onla curry
You have suffered abdomant pain
Waist pain
Eating self
Drinking self only
Go to cooked.

2.17.17 O maynao
Thudo maynao thudo
No singni isingao,
Raiju janayni sukhuao
Thanayni raha nayna thudo,
Bima thudo thu
No singao.
Khoilakhu hajouni manasu doikhorni doi habab
O, bima nung labu banana.
Sufungdo jungni futhar bakhuro doi
Sonani maynao jungni bhandarao
Nokha khurumja - khurumja,

Batha bilayni serengja
Buri bama doi ja
Fangle dukhi dhuni ja
Nokha haru-haru
Dunggimara namayru.⁸⁴

English Rendering

O maynao (wealth goddess)
Lets go wealth goddess proceed
Lets go to look after the means of staying and
Family maintaining peacefully
Inner room of the main house
O goddess you go in to the house
Water of Manas River
Coming from kailash hill
O mother goddess you bring
Carrying on back
Fill with water our paddy field
Fill our granary with golden grain
Rain is going to be thunder
Serenja of batha leaves
Fill with water our high and low lands
Fangle poor became rich
Rain is raining
Looking for a hut.

2.17.18 Fay fay jalaofur
Rongjani jhungfur
Dong jesang jalao jothum
Barayfurkho khulum khulum

Guruni hingkhutkho lananggon jhongfur,
Baray burikho nayhot ija
Gandong bese gumu gaja
Mokhang sum-sum thayu mano
Boro jalaofur.⁸⁵

English Rendering

Come come youth friends
We shall enjoy
Has so-ever youth be gathered
We follow the suggestions of teacher (guru)
Look here the old men women
They wear how yellow and reddish
Why you stay with sadness black face
You all Boro youth.

2.17.19 Thaoba-dathao
Ebe jouwa
Ma ese guthao.
Oi ayfur
Oi afafur
Lungdo de-lungdo
Laothay laothay,
Dingiri-dingiri
Mitha fukhurini
Doikhou lungdo.
Thaokhri jengga-herengga
Oi rayjufur
Lungfaydo jou
Maybra- mathani

Bor khulumnayni
Khoina khanay honayni.
Gakhlolong-gakhlolong,
Ebe mani doikholong,
Mitha-fukhurini
Doikho lungdo
Hathing merayjase lungdo.⁸⁶

English Rendering

Be taste or untaste
This wine is
How sweet it is?
Oi mothers (people)
Oi fathers (people)
Lets drink laothay laothay
Dinggri dinggri
Drink the water of mitha fukhuri
Spinal jenga not smooth
Oi people come and drink the wine
Maibra mathani on the occasion of groom salutation
Combing hair of bride
Repeatedly stepping with bend feet
Which from this water
Water of mithafukhuri (sweet wine pond)
Lets drink till the leg be reed.

2.17.20 Ebeni nama ma nam?
Jonggani nama holonggara
Bebo fanjraygun?
Merenday sindaykho labu.

Jongga singo ma dong
Jenggay raja dong.
O, mitha fukhurini doikho
Bebo sidgun
Kandu hirani dukho labu.
Bebao lunggun?
Thoblo garakho labu
Hadinggara faydung-
Bino bebo hugun?
Khuri gededkho labu.⁸⁷

English Rendering

What is the name of this one?
The name of wine pot is holonggara
Where it be replace
Bring the round sinday
What is that in the (under) pitcher
There is king jenggay
O mitha fukhuri
Where will stock the water of mitha fukhuri
Bring the pitcher of Kandu Hira
Where will drink
Bring thoblogara
Hadunggara have come
Where will give him
Bring the greatest bowl one.

2.17.21 Jouni fukhuri
Engkhamni ali
Bedodni juna khora

Guduni khatha jhungni
Thangkhu moha?
Akha gabdong ga-ga,
Gudloi-galam dongbala
Lungnani la.
Jungni khathayanu
Guduni khatha
Khananani la
Ebenu guduni khathaya.⁸⁸

English Rendering

Pond of wine
Line of rice
Mere meat fry
Ancient traditional proverbs
Where gone ?
Crow is crying ga- ga
If there is unripe wine
Let's drink
Our voice is ancient proverb
Listen this is the ancient proverb

2.17.22 Be songsaro raobo raonibu nongya
Khafalao litnaykho raobu khumudno haya.
Bohoinadong honoi doimani doiya,
Ro-ro bungbalabu bi gosong khaya,
Urjidongbala thoigunkho raobo gino goiya.
Makho bunggun angni-angni
Jebu muma sorjigirini,
Jiuwa thanggun badgona, hani deha-

Thalangun goglayna.⁸⁹

English Rendering

In this earth nobody is anybody's own
Nobody can erase the fortune
Water of rivers are flowing
It does not stand for a while
If you call him for wait too
Anybody born is not free from death
Which will you say it is mine mine
Everything is belongs to creators only
Soul will go out from your body
Body will remain falling on ground.

2.17.23 Bang bagur gur bagur bani
Nani girithani hay hay
Kharon habu mano noni nonema
Giding gadangi.
Henjaoni fisajo jonum misa
Malayni singyo khoro hay hay,
Bandi boinani khonani deha roigo langou
Khaluk goiya ebe songsaro
Sorkho bungdong moho khanadong fikhaya khoroni satha
Khanay khofa jaybrong jaythong
Khanay gonani khoro laothok-thok.
Surtho bungdung moho khunadong
Fikhaya maday, fikhaya gosay
Fikhaya onadi guru,
Nokha hajanay khandong lakhinay
Fikhaya jadong khoroni sathalay⁹⁰

English Rendering

Repeating bagur-gur,
The house keeper stay in crisis
Run out and in you house keeper lizard
Moving here and there
You as female child everything is false
Go out on others custody only haye-haye
Working like bonded maid your golden health become tired
No exemption in this society
Who says, where heard husband is the umbrella of your head
Knot of hair become uncomb
Removing hair head become hairless
Who says, where heard
Husband is God and Lord,
Husband only endless preceptor
Bearing the rain fall bearing the sunlight
Husband is the umbrella of your head.

2.17.24 Ang henjaoni fisa
Jonomanu misa
No forialni neosa
Ang neosa.
Fifaya jadong jibou donda
Bimaya ganggasila,
Bida-fongbay suthur angni
Benanaoya mogonni bala
Bandi buyoi Khalukh goiya
Nongay nongkhay raynay
Khugangaodi geded nuyou

Jasabnaykhon mogon sayou,
Barini goy fathoi munnani khuriyou
Seonani khuriyou thara
Bargolangyou bagsayo bibar
Sermaylangyou bethay
Goy gesao fathoi gesao
Jano mondong majang majang
Fisahouwaya mudani khuntha
Ang jabay jaogarnay jujayni bala
Malayni singo bandi boinani
Ruigolangyou deha
Fisa huwaya mayrong khoro,
Ang jadong jujay
Sima maojiya noni ose
Ang jabay malay
Noni nonema kharnani goyou
Ukhum besani singyao
Henjaoni fisa khoro isunay
Malayni nowao.⁹¹

English Rendering

I am child of woman
Birth is wrong
Neglected person of family
I am neglected
Father is snake donda
Mother is fish hawk
Brothers are my enemy
Sister is the sand of eye
Working maid servant I am restless

Unnecessarily rebuke
Infront looks great
Malicious when eating something
Betel nut of the garden
Drop down by ripe
Rotting bough
Fall down the blooming flower of the garden
The flutes be rotted
Rotten nut rotten areca
Have got to eat the best one
The male sons are post of centre (main)
I am the only thrown hawk
Serving maid under other people
Will be tired
Sons are the head of rice
I am the hust
The dogs and cats are own of family
I have belongs to others
The house lizard save running in to joint of roof
Child of female keeping head inside of other family.

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88. Khakhalary, Ramakanta; Age (62), Sex (male), Vill. Awuimari, P.O. Dhanubhanga, Goalpara, Assam. Occupation: Renowned Artist. Date of interview/ 03-05-2015
89. Khakhalary, Ramakanta; Age (62), Sex (male), Vill: Awuimari, P.O. Dhanubhanga, Dist. Goalpara, Assam. Occupation: Artist. Date of interview/ 03-05-2015
90. Khakhalary, Jatin: Harimud Sibiyari Ananda Brahmani Methai Bidangsri, 1984, p.17
91. Khakhalary, Ramakanta; Age (62), Sex (male), Vill: Awuimari, P.O.Dhanubhanga, Dist. Goalpara, Assam. Occupation: Artist. Date of interview/ 03-05-2015