

## Chapter: VII

### Conclusion

After having thorough investigation it may be concluded that the Bodo are one of the oldest tribe of Assam with powerful kingdom at *Dimapur* and then at *Maibong* and *Khaspore*. The ethnogenic history or origin of the Bodo is still murkiness and debatable. However, the Bodo linguistically and racially show a close affinity to South East Asian. The language speak by them belong to Tibeto-Burman sub-family of the Tibeto-Chinese (Sino-Tibetan) family of languages. It is noteworthy that the tribes of North-East India have been described as Kiratas in ancient Indian literatures and in the classical ancient Greek and Latin literatures. The Bodo are none but the Kacharis who were absolutely identical with the ancient Kiratas but they were outside the Hindu Varna fold. Majority of the scholars do agree with the fact that they are the progeny of ancient Kiratas. However, the Bodo of today neither designate themselves as Kiratas nor Kacharies but called themselves as Bodo or Boro or Boro- Phisa which denotes a race who speak Sino-Tibetan Bodo language.

The Bodo are designated in different names at different places. They are called Mech or Meche in North Bengal, Nepal and Bhutan. Between the Sonkos river and the Brahmaputra river they are known as Meches in early days and afterward Bodo. The name Kacharies is given to them on Kachari hills. In Dimapur they are called Dimasa, in Tripura as Tripuri or Kok Borok and so on.

They are mainly concentrated in four Districts of Bodoland Territorial Council of Assam. The districts are Baska, Chirang, Udalguri and Kokrajhar. In these four districts of Bodoland Territorial Council, total Bodo population in 1991 was 7.15 lakhs which was about 13.43 per cent of the total population of these districts. After a decade in 2001 the Bodo population increased to 8.42 lakhs, accounting for 13.73 per cent of the total population. By 2011 census, Bodo population has recorded around 16 lakh which was about 15 per cent of the total population. The Bodo language was included as one of the languages of the 8<sup>th</sup> schedule of Indian constitution on 22<sup>nd</sup> December, 2003.

The people of Sino-Tibetan speaking are believed to have their settlement in North-Western China between the head waters of Hoang-Ho and Yang-tze-Kiang river. They had began to moved from their original place of settlement to the south and west direction from pre-historic times. It is generally accepted that the Mongoloid tribes from Eastern and Southern Tibet particularly the sub-Himalayan regions penetrated to India including North-Eastern part of India in the repeated waves of the migration. In respect to the migration, they might have been taken the routes namely the routes of Bhutan and Tibet, Nepal, Brahmaputra, Chindwin, Irawaddy and mountain passes of India and Burma, Upper Barma and Yunan, Patkai to Upper Burma, Manipur up to Chindwin, Arakan up to Irrawaddy etc. It is also come to our notice that one group proceeded to North-East Bengal and Western Assam crossing the Valley of Thr, Tista, Dharla, Sankosh, & c. where they founded the powerful kingdom of Kamarupa and another section lead to Subansiri, Dibong and Dihong valleys of Eastern Assam from North and North-East routes. Donkin, Natu and Jilap were also other three routes through which human being moved in different direction. Mongoloid people from South-East Asia and China infiltrated into Assam through these routes. There is a reference to three important trade routes which connected Tibet, Assam and Bengal through Bhutan. They are a) the Manas river valley b) the Kariapara Duars and c) the Paro Valley. There existed well establish trade between India and Tibet with the Bhutanese who were collected dyes, *Endi* or *Eri* cloth and cocoons, areca nuts, tea, tobacco, etc. from Bengal and Assam. The Tibeto-Burman groups apparently made the way of their movement through the hills of Bhutan, Tibet and Nepal. The major route of the human movement was the West- the valley of the Ganges and the Brahmaputra. Passing this route the Aryan penetrated into the Pragjyotisha-Kamrupa, the present Assam. The extensive trade relation of India including North-East India with their neighboring countries leave no room for doubt because from very early times Assam was noted for her textiles and various valuable forest and mineral products. Many of those articles were not only exported to neighboring provinces but also found their way to Tibet, Burma and China, the foreign countries. The existence of this route is attested at an even earlier date which is evidence from the account of Pelliot.

Mongoloid tribes had been set in motion from their original homeland to south and west but it was most probably in the early part of the first Century BC. Most probably, the date of successive waves of migration from Tibet to Himalayan states took

placed between the first and seventh century AD. The Mongoloid group from the eastern and southern Tibet mainly the sub-Himalayan regions entered India by successive waves of migration in about second millennium BC.

Peopling in North-Eastern region was predominantly the immigrants with Mongoloid physical traits who came from the north and east. The tribes of this region speak either sub-families of the Siamese-Chinese or the Tibeto-Burman of the Sino-Tibetan linguistic family. We find linguistic affinities shared among these tribes and prove that they were migrated somewhere from South-East Asia regions or China. Here lies the validity of theory of migration. The term Indian origin or original and autochthonous applying to some of the tribes of North-East India by some scholars seems to finger point to their settlement in this part from the earliest time. Original and autochthonous, these words used by some scholars referring to the Bodo probably pointing to their myth signifying that the Bodo did evolve in the soil of Assam but it could be taken as an indication of the habitation of the Bodo, in Assam, since time immemorial or on or before historical period and hence appositely credited with such epithet. No denying fact is that human history is marked by the waves of human movement from one place to another place and region to region in different period since pre-historic time but the date of the arrival of the Bodo in Assam is still controversial and unsolved.

The Bodo follow patriarchal family. This form of family system is the foremost and socially recognized and commonly practiced among them. It is the customary of the Bodo to be used father's clan name. However, a woman loses her identity with her patriclan immediately after her marriage and takes her husband patriclan by adopting it as her clan name. In certain case, bridegroom goes to live permanently to the residence of bride by adopting parental clans of the bride but this is not a factor to determine patrilocal or matrilocal society or does not lead to describe matrilocal as it is exceptional case (rare case) and not practice in general. The Bodo prefer joint family. All members in the family are subordinate to the patriarch since father (head of the family) exercised full power over his subordinate family members- younger brothers and their wives, married sons and their wives and children born to them. He is in-charge of the family kinship relationship, worship and offering. Being head of the family, sole authority in the family management, he represented his family in any other social functions of the community.

Mother also being the first woman in the family plays a very important role over the management of family affairs by superintending and training younger members of the family in respect to household activities. She plays a decisive role in selection of bride or bridegroom. She also plays some important role in the religious activities in family as well as in community level of social function.

In early days, the Bodo village was a loose unit. Each and every family or household had a freedom to remain in the village as long as they desired. The Bodo had the tendency of migration and to settle to the new place by leaving their original settlement. It was a common phenomenon that whenever they faced any trouble or difficulty in their respective villages, they were free to leave the said village and migrated to another place or they were free to search a new settlement. The frequent migration and changing of settlement is known as *Hadan Nagirnai* even today. The Bodo word *Hadan Nagirnai* means searching of the new place for settlement.

The bond of unifying between the household in a village was very much unfastened. The member of the Bodo village owes strong allegiance to *Bahagi* (relative from father side) and *Kurma* (relatives from mother side) firstly and secondly to his village as the Bodo belief that their allegiance to the village was secondary one.

Each and every village has been governed by their traditional customary laws and managed by village council. The Bodo called the village council as *Gami Dwidan Afad* or *Gamini Samlai Afad*. Every Bodo village has independent unit with definite boundary and all the activities are confined to the village. The village administration contained the element of gerontocracy with democratic principle.

The traditional village administration formed a very important mechanism for the social control of the Bodo society which directly related to their socio-cultural and religious life. The traditional village council of the Bodo retained vast power to solve all types of cases, be it civil or criminal and settled the disputes under the rule of the customary laws.

The Bodo have their own unwritten constitution or customary laws since the ancient day which is popularly known as *Bad*. *Bad* or customary laws are composed orally and handed down from one generation to another generation. The polity was based on convention and nothing written laws belonged to ancient time. The primary objective of *Gami Dwidan Afad* or *Gamini Samlai Afad* was to maintain peace and order and

established harmony between the individuals, peaceful livelihood, justice, prosperity etc. in the village.

The traditional village council of the Bodo consisted of numbers of member to function the council effectively and properly. They are *Gami Bengiri*, *Lengyai Gami Bengiri*, *Gamini Dwori* and *Tandoi* or *Halmazi*. Village administrative system is based on gerontocracy as the village elders took important role.

In the customary laws of the Bodo the severest and highest form of punishment is *Gaminiprai Arkonai* (social boycott) of the concerned culprit who repeatedly committed the crime. Capital punishment is rare and almost absent as we do not find any information in this regard so far. Even after having well established laws of the country, the Bodo still followed their traditional customary laws in many cases. The village administration contained the element of gerontocracy with democratic principle. The village headman or *Gamini Bengiri* discharged his duty with the advice and assistance of his subordinates namely *Lengyai Gami Bengiri* (assistant village head), *Gamini Dwori* (village priest) and *Halmazi* or *Tandwi* (village messenger). On top of it, the village elders also take a very important role for smooth functioning of the council and for providing good administration of justice. Under the traditional village administrative system of the Bodo, all and sundry in the village is equal.

The kinship of the Bodo is bilateral. A person is related through father as well as mother. The kin through father is known as *Bahagi* in Bodo whereas the kin to mother is called *Kurma*. All the kinship relation i.e. consanguinal, collateral and affinal have their own sphere of influence as well as importance and plays a very crucial role in the daily life, rituals and ceremonies in the society of Bodo.

In the kinship system of the Bodo, elder person cannot be addressed by their personal name directly without a prefix. One has to add some prefix before calling an elder person by their personal name. The prefix *Ada* is used in addressing to person of speaker's elder brother's age or who is senior to speaker's age. Similarly, *Abo* prefix is used while addressing to a woman of speaker's elder sister's age. *Ayong* is used to address to the senior persons of both sexes of speaker's father's age. *Adwi* is used to address the person who is junior to speaker's father's age. *Madwi* is used to address a woman who is younger to speaker's mother's age. *Abwo* and *Abwi* are used respectively to address the person whose age is equivalent to speaker's grandfather and grandmother. *Pongbai* and *Binanao* are respectively used to address to the juniors of speaker.

*Nwngtang* and *Bitang* are the honourific terms. In the rules of avoidance of Bodos, one cannot utter the name of his or her mother-in-law, father-in-law and vice-versa which indicated that he treated the father-in-law and mother-in-law as own father and mother. The patterns of avoidance have been noticed in brother-sister, father-daughter and father-in-law and daughter-in-law relation. The relationship between a husband and elder sister of his wife and his younger brother's wife come under the category of avoidance. The Bodo also do observe joking relationship between a man and his wife's younger sister or between a woman and her husband's younger brother.

The Bodo society firmly accepted the patriarchal family system. They have been pursuing the line of father in matters of descent and male children alone become inheritor of fatherly property. As a result of which all the property of parent passes through male descendent only however, in some cases female members or daughters also became inheritor by receiving parental property.

The family property have been divided after the death of patriarch among his sons equally or as determined by father before his death. The closest one to the father or one who look after the aged father or parents may get lion share or more share. One interesting aspect of the law of inheritance of the Bodo is that any son do not have right to claim or inherit the property of the father during the life time of father. If a widow married to another person under *Dongkha Habnai Haba* (widow remarriage), the newly married husband is fixed the responsibility to look after her children of the deceased husband as well as property. After the death of remarried widow and her husband (second) without any successor (no child born from first and second husband) the property is automatically passed to her first husband family, not to second husband family. Customary law of the Bodo does not make any distinction between natural and adopted child.

The Bodo have their own traditional methods of production, preservation and processing of foods since ancient periods. They have good knowledge on food preservation. Flesh of animals, be it wild or domesticated, various type of fishes, fruits and vegetables etc. are main food items which are preserved for its later consumption. Many food items are preserved by applying and adopting old age traditional methods i.e. sun-drying, fermentation, smoking, burning, cooking etc. The preservation of food items is not only for consumption purpose but also has a close association with socio-cultural

life. Some preserved food items are made compulsory in certain rites, rituals, ceremonies and seasonal festivals.

The Bodo have their own traditional methods for plot selection and construction of house which inherited from their ancestors. They believed that the days which fall on *Okapwr Jahabnai* or *Okapwr Twinai* in Bodo (dying moon or dark fortnight) or Saturday or Tuesday are considered to be good day for the site selection of house construction. If *Okapwr Jahabnai* which is fallen on Saturday or Tuesday, it is regarded as the best day among the other days. A typical Bodo house consisted of four houses on four sides of a *Sila* (courtyard). *Noma No*, the main house is built on the northern side of the selected plot facing to south. Generally, the Bodo first build *Noma No. Bakri* (granary) is to the eastern side of *Noma No*. Guest house which is called *Chourano* is built on the western side of *Noma No* or near the gate of the house. They build *Goli* or cowshed in the south-east corner. *Noma No* has three rooms. The eastern most room is known as *Ishing*, the middle room is called *Okhong* and *Kopra* is the third one in the extreme west. Though, *Noma No* has three rooms but its door is only one at the front side of the house and all the rooms are interlinked with each other.

The individual life cycle of the Bodo is control through their own customs which associated numerous rites, rituals and ceremonies. Significant facets of the life cycle of the traditional Bodo society are dos and don'ts, child birth, taboo condition, introduction of child to family and society, marriage and death. As and when, pregnancy is verified many dos and don'ts are to be strictly observed by the pregnant woman and husband. The dos and don'ts are known as *Hama* in Bodo. An expectant mother is continuously advised by her grandmother, mother-in-law, own mother as well as by elderly women to observe taboos and restrictions relating to pregnancy strictly to avoid any kind of complicity. They believed that if the expected mother or father violates or fails to observe the taboos and restrictions, she (expectant mother) may face some serious consequences or troubles during the time of child delivery or it perhaps may affect the fetus also. The Bodo followed age old customs, traditions and methods at the time of child birth. However, nowadays the past practices are not adopted because of modern medical knowledge and facilities. However, some peoples who are living in remote areas where modern advanced knowledge and medical facilities are not reached, they still used to continue the past practices of child delivery.

The newly born child is considered as impure. So, purification ceremony known as *Gotosa Pwtarnai* is observed. The baby is purified by sprinkling with holy water by *Dwori* or person from *Narzari* group (*Narzari* group is regarded as priestly class) or by elderly person of the village who should not be a widow or widower and whose child is alive till the date. The ritual *Duari Hanai* is also performed to introduce the new baby to the Supreme God i.e. *Bathou Bwrai* and *Bathou Buri* and also to *Miainao* and *Songraja* who are also known as *Duari Buri* and *Duari Bwrai*. In this ritual, a chicken is sacrificed in front of the door of *Noma No*. After the completion of rituals and ceremonies relating to birth, a small party is arranged by family concern for midwives, *Dwori* or *Oja* including to those who are coming to greet the newly born baby. In this party only *Jumai* or *Jwo* offered to them. Generally on this occasion mother served rice-beer if she is in good health condition after child birth.

*Haba* means marriage in Bodo. It is the combination of two words- *Ha* (means Soil/Earth) + *Ba* (means to bear something on the back). So, *Haba* signifies to bear soil or responsibility of the earth on the back. The Bodo regarded marriage is one of the indispensable and unavoidable parts in social life. There are six ways for acquiring a mate which have been practiced since ancient days. They are *Swngnanwi Lainai Haba*, *Hinjao Bwnai Haba*, *Kharsonai Haba*, *Dwnkharnai Haba*, *Gwrjia Haba* and *Dongkha Habnai Haba*. Out of these *Swngnanwi Lainai Haba* is the most approved form of marriage.

*Hathasuni Haba* or *Hathasuni Kurnai* is the earliest traditional form of marriage among the Bodo which performed at the residence of bridegroom. To solemnize the marriage ceremony betel nuts, betel leafs and uncooked rice are offered to *Bathao Bwrai* and other deities. Afterward a pair of chicken (cock and hen) are offered in the name of supreme god, *Bathao Bwrai* in front of *Bathao* altar. In presence of new couple along with parents and villagers, *Oja* or *Dwori* chant mantras relating to marriage and sacrificed the pair of chicken. A traditional curry *Onla Wngkri* (*Onla Bugob*) is prepared by bride with rice powder and meat of the sacrificed pair of chicken without applying spice and turmeric. The bride used to serve the meal to bridegroom first before eating by other members who are present in marriage ceremony. As and when bridegroom finished the marriage meal, marriage is considered to be over.

Child marriage is not practiced and marriage generally takes place when girl attained at the age of puberty. Re-marriage of widow or widower has been sanctioned by

the society since ancient days. Widow re-marriage is known as *Dongkha Habnai Haba*. In *Dongkha Habnai Haba*, a man who may be widower or bachelor shall approach to a widow whom he falls in love or wants to have a family life with her by presenting a silver coin. This custom of presenting silver coin is known as *Gongkhon Hwnai*. If the widow accept the silver coin, it denotes that she agree to the proposal for re-marriage. Anyone who has undergone such type of marriage, he should to abandon his parental home and should be changed his original surname by adopting a new surname of the widow's family.

The Bodo society also permits re-marriage of widow with any one of younger brothers of her deceased husband. Likewise, a widower is also allowed to re-marry any one of younger sisters of his deceased wife but not with elder sister of deceased wife. From the early days, divorce which is known as *Fathwilai Bisinai* is very rare among the Bodo.

*Twina* signified death of a man. When a man is declared to be death, the family concerned inform about the death to relatives, villagers, his or her friends etc. to carry out the last rites and rituals of the deceased person. In Bodo custom, not only the family members but also all the villagers, friends and well wishers generally take part in funeral ceremony. No women and children are allowed to participate in funeral ceremony.

There was no graveyard in early days. In general, dead body was left for wild animals mainly in the forest which should be outside the village. However, at present they thrust aside the earlier practice of disposing dead body to jungle. They buried or cremated the dead body at graveyard or cremation ground. Dead body is carried on a bamboo bier or trellis called *Gwtai Bathi* which is made of a fresh single mature bamboo called *Woa Gubwi*. The size of *Gwtai Bathi* depends on the size of dead body. When the dead body is carried to graveyard for disposal, walls of the house where deceased breathed last are removed to enable the soul of deceased to depart the house.

*Gwtwi Bathi* is not allowed to place on the ground on the way till reaching graveyard or cremation ground. If the first group of the bearers of *Gwtwi Bathi* cannot complete the task of carrying due to long distance of graveyard or cremation ground, other persons may replace the earlier group. At any cost the bearer of *Gwtai Bathi* should not drop *Gwtwi Bathi* on the ground until reaching to the place of disposal. So, dropping of *Gwtwi Bathi* on the ground before reaching graveyard or cremation ground is totally prohibited.

The members who are participated in funeral ceremony are required to clean by way of performing purification ceremony. In the process of purification, a man of *Narzari* group is acted as *Oja* who guide the participants in course of purification. In the purification bathing and sprinkling holy water are to be done. It is mandatory to chew and throw away dried jute leaves called *Narzi Orgarnai*. The chewing and throwing away *Narzi Gwrn* marked final farewell to departed soul.

The Bodo performed *Daha Garnai* ceremony in which dresses, foods, wine and other articles which were very fond and like by deceased person during the life time are offered to the departed soul by family. This ceremony marked the end of mourning period. In this ceremony a grand feast is arranged by the family. The Bodo also have concept of rebirth or transmigration of soul.

Traditional religion of the Bodo is *Bathou* which base on the belief of supreme God called *Bathou Bwrai*. The term *Bathou* is the combination of two words 'Ba' and 'Thou'. 'Ba' means five (5) and 'Thou' means deep or profound principles. Thus, the word *Bathou* signified five-fold principles. *Bathou Bwrai* is worshiped in different names like *Bathou Raja*, *Song Raja*, *Kouria Borai* etc. *Sijou* tree is the symbol of *Bathou Bwrai* for which *Bathou Bwrai* is also known as *Sijou Borai*, *Sijou Gosai* etc. Polytheism is the character of traditional *Bathou Dhwrwm*. However, all gods and goddesses are regarded as subordinate to *Bathou Bwrai*.

A place is reserved for *Bathou* altar in the courtyard towards the east-south direction of *Noma No*. A *Dahab* is made in circle shape for worshipping *Bathou*. Diameter of *Dahab* is around 2 or 2.5 feet and height is around 1 feet. In the middle of the eastern part of *Dahab* a *Sijou* plant (*Euphorbia Splenden*) is planted by the house owner. Plantation of *Sijou* plant is must as it symbolized the existence of *Bathou Bwrai*.

When *Sijou* plant is reached its height above *Noma No*, a new *Sijou* plant is planted by removing earlier one. For cutting *Sijou* plant, house owner is arranged a ritual ceremony with the help of *Oja* for informing *Bathou Bwrai* that *Sijou* plant is required to cut as its height reached up to the height of *Noma No*.

*Bathou* is worshipped in two ways i.e. household or family worship and community or village level worship. In household or family worship *Bathou Bwrai* including other gods and goddesses are worshipped every day in morning and evening by concerned family.

Generally community worship is performed by villagers once in every year. For the purpose of community worship, temporary *Bathou* altar and altar for other gods and goddesses are made at a suitable place. In community worship, all the villagers are participated but in some *Pujas* like *Hambai Hwnai*, women are prohibited to take part. The presence of *Oja* is compulsory in community or village level worship.

A ceremony called *Udrainai* is required to perform before conducting any religious ceremony. There are two types of *Udrainai*. They are *Noaoni Udrainai* (family penance) and *Gamini Udrainai* (village penance). The two types of *Udrainai* are done at village road. However, *Noaoni Udrainai* is performed at the nearest road of household. *Dwori* (village priest) sprinkled the holy water in each and every house of the village including the persons of the village after *Udrainai* for the purpose of purification. In individual *Udraiinai*, only family concerned and house are purified by sprinkling holy water.

Among the religious ceremonies, *Hambai Hwnai* is performed first and other ceremonies are followed. *Hambai Hwnai* is celebrated by the village folk as a whole before starting agricultural activities.

The Bodo performed *Garja Hwnai* ceremony to drive away the unholy spirit and deities. There is no fixed date for *Garja Hwnai* and no fixed numbers of *Garja Hwnai* to be performed in a year. Both the date and numbers of *Garja Hwnai* in a year mainly depend on the intending villagers. *Garja Hwnai* is performed to encounter any severe problem or difficulty like epidemic, natural calamities, unwanted incidents etc.

*Kherai Hwnai* occupied top most position among the religious festivals of the Bodo. It is observed for well being of private life and public life. *Kherai Hwnai* is performed for over all development, peace, prosperity, security etc. of the community.

Bodo society is a multi-religious society at present. Some Bodo are converted to Hinduism, some to Christianity and other religion. However, a good number of Bodo are still retained their traditional religion following traditional religious beliefs and practices which practiced by their ancestors.

Agriculture is the backbone of economic life of the Bodo since ancient days. Two types of rice namely *Asu* and *Maisali* are grown by the Bodo since early days. Another rice known as *Baoa*, which fall under the category of *Maisali* has also been grown by the Bodo. Agricultural implements are made of bamboo and wood. However, some tools are

made of bamboo or wood with iron. Major agricultural implements are *Nangwl, Jungal, Suken, Mwi, Mwi Dangur, Hasini* etc.

Rearing of different domesticated animals is another important economic activity of the Bodo. They domesticate pig, chicken, goat, cow, duck, etc. but no buffalo. Domesticated animals have an important place in socio-economic life of the Bodo. In some religious ceremonies some domesticated animals are compulsory to sacrifice.

Bodo are fond of hunting. The term *Mwihur* denotes hunting and *Polan* is the word which refers to a person who engaged in hunting. In short hunter is called *Polan* in Bodo. Hunting is exclusively for man. Hunting implements of the Bodo are *Bwrla, Tir, Top, Jong, Je* etc.

Fish constitutes an important food item of the Bodo but fishing is not considered as an occupation. Numbers of fishing implements are being used for the purpose of fishing. The fishing implements are made of bamboo and cane. Both man and woman do fishing. *Jekai, Kobai, Sen, Koka* etc. are important fishing implements of the Bodo.

The Bodo are expert in the field of handicraft as their ancestors were skill craftsmen from whom they gain the knowledge of handicraft. The raw materials of the handicraft are collected from forest and different handicraft products are produced to meet the requirement of their day to day life. They produced various handicraft items like *Don, Duli, Sandang, Darha, Kada, Songrai, Sandri, Uwal, Gaihen, Janta, Laotai, Maldang* etc.

They are also very expert in the art of weaving. Their artistic skill and sensibility is reflected in their traditional dresses like *Dokhna, Gwmgra, Phali, Aronai, Indi* etc. Each and every house of the Bodo has their own handloom for producing different cloths. Spinning and weaving are exclusively for woman. Some of the indigenous handloom implements are *Tadh, Maku, Gonsa, Sewari, Musra, Gandwi, Gorka, Bwodangi, Salkunta, Jentwr, Swrki Pisa, Swrki Gidir* etc. They have good knowledge of dyeing. They produce different colours by using and mixing different natural ingredients like cochineal, morinda or indigo or madder.

In the ancient days, the Bodo were self sufficient and self dependent. The production was only for consumption purpose. Whatever they produced that were for their own. But now they started to produce goods for economic purposes.

In the field of economic life woman also play a very active role. It is true to said that all the facet of the economic activities rested in the hand of woman. They are engaging in various activities like household, agriculture, horticulture, animal husbandry etc.