

CHAPTER: VI

CONCLUSION

The Bodo tribe is one of the prominent and oldest tribal groups in North East India who are believed to be one of the earliest inhabitants in Assam with powerful kingdom at Dimapur, Maibong and Khashpur. They have their home in different parts of North East India mainly in Assam with their typical cultural and linguistic traits. They are known as *Meches* in the region between the Sonkos River and the Brahmaputra River, Kacharis in the Cachari hills, Dimasa in Dimapur, Tripuri or Kok Borok in Tripura and so on.

The Bodos have been maintaining their distinctive cultural traditions, customs, belief, social system, dresses, ornaments, songs, music, etc. since the ancient days. Having no literate forefathers, they could not keep any record of their history. But their history may be reconstructed on the basis of their oral history, folk tales, folk songs, etc. as they have rich folktales, myths, legends, songs, proverbs, culture and tradition. They also have well established social and cultural system.

In upper Assam, the Bodos are known as Sonowal or Thengal Kachari. But, in North Cachar Hill they are familiar as Dimasas. The Ahoms called Dimasa as Timasa which is clearly a corruption of Dimasa. Therefore, the name must have been allotted to them when they ruled over the Dhansiri Valley. The Bodos are popularly known as Bodo or Boro Kachari in the lower Assam. In North Bengal and in the lower ranges of the Himalaya, they are known as *Meches*. The Bodos who are living to the west of the present Kamrup district or in and around Kamrup and Goalpara district of Assam are

known as Boro. Whatever name they may be called by their neighbours, wherever they live, they are the same people and everywhere they speak the same language with few local peculiarities. The Koc, the Kachari, the Lalung, the Dimacha, the Garo, the Rabha, the Tipra, the Chutiya, the Maran and other tribes of the Mongoloid features are regarded as the sub-tribe of the Bodos.

The Bodos maintained the tradition of conservative knowledge of the mythical, folklores and folktales to supply a little hint on the origin of man in their beliefs and thought. The Bodo's beliefs and thought highlighted on the role of the birds, egg and fish for the evolution of man. From the belief, it can be understood that how the unicellular cell progressed through different multi cellular junctures to Homo sapiens to which the modern man belong. The scientific perspective behind the folktales and folklores of the Bodos can be interpreted as there was long evolutionary process of life leading to man, which clearly alludes to the ecological concept of the Bodos in ancient days.

The Bodos are the race of the Mongoloid people who were known to be the inhabitants of a country to the north of the Himalaya, China and Tibet. This land is known as Bod which is supposed to mean a homeland. As a result, the term Bodo/Bodho/Boddo/Boro is supposed to be creating from the name Bod. The Bod country may be identified with the Bodo-Ficha or Bodocha or Bodosa which means children of the Bodo country.

History says that the Indo-Mongoloid people who lived in the Eastern and North Eastern India during the epic age of Ramayana and Mahabharata were known as Kirata. The Tibeto-Burman Mongoloid people who are inhabited in the southern slopes of Eastern Himalayas in Eastern India are identified with the Kiratas of ancient India. The present Bodo-Kachari tribes of Assam, the Nagas, the Kukis and the Meiteis of the eastern hills are also believed to be the descendent of the Kiratas.

From the information of the ancient Hindu writers, it is known that Kiratas were Mongoloid community. Ancient Indian literature shows about the similarity of the Bodo with the Kiratas. The identification of the Bodos with the Kiratas has been supported by

the many of the scholars. It has been agreed that the generic word Kirata indicates the people belonging to Mongoloid origin who are inhabited in the Indian sub-continent. So, the Bodos who belonged to Mongoloid stock are considered to be one of the sub-sections of the greater Kirata. It is stated that the Bodos and other cognate tribes who are living within and outside Assam are considered to be the Tibeto-Burman linguistic group and great stock of Mongoloid race. They are identical with the Kirata of the epic era. Majority of the scholar agreed that the Bodos are the offspring of the Kirata of ancient India.

The word Kirata is found in the Sukla-Yajurveda and Atharvaveda. They are described as the people who were dwelling in the cave and mountains of Eastern Himalayan regions and of low status who were not within the Aryan fold in ancient time. The Ramayana, Puranas and Samhitas are also provided information that the home of the Kiratas was in the Hills of Eastern India which signified that the Indo-Mongoloid groups of North East India who have been identified as the Kiratas of ancient India inhabited in the Eastern India since the ancient days.

In the context of migration of the Mongoloid people of North East India, it is affirmed that the original home of the Bodos was probably the upper Hoang-Ho region of China from where they had been preceded to the Eastern parts of India where they made their homeland in the remote past.

The language of the present Bodos speak Tibeto-Burman language of the western branch of basic division of the Sino-Tibetan family. The Bodo language is included in eight scheduled of the constitution of India in 2003 A.D.

The Bodos have their own traditional dresses which are indeed very rich and varied. *Dokhna* is the traditional dress of Bodo women which wear from chest to the ankle. It is about ten feet long, four and half feet wide. There are many designs of *Dokhna*. They are *Daothugod* (dove's neck), *Pharwo Megon* (pigeon's eye), *Pahar Agor* (hill's scenery), *Mwider Agan* (elephant's foot print), etc. A wrapper called *Jwmgra* of two metre long and a half metre wide is used to cover the upper body of Bodo women. *Gamsa* is the traditional dress of Bodo male.

The staple food of Bodos is rice. Traditionally, the Bodos are non-vegetarian in character but certain meats are not consumed by them because of social and religious restriction. They are very fond of the meats like pork, chicken, mutton, duck, pigeon, etc. Fish, tortoise, *Eri* worm, etc. are also important food items for them. *Napam*, the fermentation preserved fish is generally consumed by the Bodos. Many vegetables and plants like *Sibru* (a kind of thorny plants), *Lapa Saikho* (a sour taste plant), *Jwglauri* (a scanted plant), *Raidwng* (cane tree), *Dwosrem* (a kind of small creeper of sour taste), etc. are also loving by them. They also eat special items such as *Pitha* (cake made of powder rice putting some sugar, coconut, lit, etc.), *Maibra Enthab* (pan cake made of sticky rice powder), *Chourai* (flattered rice), *Laru* (lumpish made of rice powder) which are made from different rice. *Jwo* is a special item of alcoholic beverage which is mainly used in the traditional gathering or religious functions of the Bodos.

The life cycle of the Bodos initiates with the conception or pregnancy. The Bodos had followed traditional techniques to confirm the pregnancy of a woman when and where there was no modern hospital and doctor. They observed the period of stoppage of menstruation, tendency of vomiting, avoiding foods, growth and changes of the breast and abdomen to confirm the pregnancy. In Bodo society, pregnant woman is advised not to engage any hard work in order to avoid any kind of miscarriage or trouble to the fetus however she is permitted to do the light household activities as an exercise.

Hama is the Bodo word which denotes certain rules and regulations in connection with the pregnancy. The pregnant woman along with her husband has to observe certain proscribes like looking and touching corpse, visiting to the place of disposal of dead body or graveyard or cremation ground, sitting on double tools, talking on the subject matters like evil spirits and devils, etc. during the pregnancy.

When the child is born, *Uthumwi Hanai* i.e. cutting of umbilical cord is conducted by the Bodos. For cutting the umbilical cord, the cord is tied five times in case of male child and six or seven times in case of female baby with muga-silk thread or cotton at an appropriate place. The widows are not authorized to sever. The Bodos purified a newly born baby with the ritual of purification in which the baby is given bath by mother and

then holy water is sprinkling on the child. Generally the placenta is buried in front of the *Noma No* (main house) by the father or any male member of the family if the father is absent. A ritual known *Dwi Sarnai* is performed by the family after two or three months from birth of the child in which a grand feast is organized to serve those people who rendered their service during the time of delivery. In this ceremony, maternal grant-father and grant-mother are invited to present.

Marriage is the very important institution in the Bodo society. Marriage is called *Haba* in Bodo. *Haba* is one of the essential and unavoidable parts in social life of the Bodos. It permits man and woman to family life and to have children by involving the right of sexual relationship. *Hathasuni Kurnai* is the traditional form of marriage of the Bodos. In this ceremony, betel nuts, betel leaves and uncooked rice is offered to *Bathou Bwrai* and other deities as well as a pair of chicken (cock and hen) are offered to *Bathou Bwrai* in front of *Bathou* altar. *Onla Wngkri*, a traditional curry of the Bodos is prepared by bride with rice powder and meat of the sacrificed pair of chicken without applying spice and turmeric. *Onla Wngkri* is first offered to bridegroom. There are six types of marriage in Bodo society. These are *Swngnanwi Lainai Haha* (arranged marriage), *Hinjao Bwnai Haba* (marriage by capture), *Kharsonai Haba* (the girls flee away to the boy's house), *Dwnkharnai Haba* (marriage by elopement), *Gwrjia Haba* (matrilocal Marriage where bridegroom used to stay at the house of bride) and *Dongkha Habnai Haba* (widow re-marriage). Out of these *Dongkha Habnai Haba* i.e. widow re-marriage is one of the sixth types of the Bodo marriage. In this marriage, the expected bridegroom makes a proposal to the widow by offering a silver coin. The person who is undergoing *Dongkha Habnai Haba* has to leave his own family and has to adopt the surname of the widow's family.

When a man is died, the body of the deceased person is either buried or cremated in the Bodo society in early days. There was no fixed place for the disposal of death. So, the dead body was left to the forest or outside the village for wild animals. But nowadays, the Bodos maintained a proper place for the disposal of death i.e. cremation or graveyard. They totally stopped the old mode of the disposal of death i.e. throwing to the forest for

the wild animals. Before taking the dead body to graveyard or cremation ground, *Gwthwi Bathi* is kept towards north-south direction in the courtyard by cleaning with water and placed the dead body on the *Gwthwi Bathi*. The head of the deceased is directed to the south while keeping on *Gwthwi Bathi*. Foods like boiled chicken curry without applying oil, turmeric and salt, a small quantity of rice, water for drinking and rice-beer are prepared for last feeding to the deceased and these food items are placed near the head of the deceased. Then feeding is started by family members followed by relatives and friends with their left hands. After the completion of last feeding, the *Gwthwi Bathi* is carried by four men including deceased son on their shoulder to the cremation ground or graveyard. It is forbidden to place the *Gwthwi Bathi* on the ground before reaching to the place of disposal but the carrier can be changed without dropping the *Gwthwi Bathi* on the ground. Pieces of the white thread are spread by a man starting from the house upto the graveyard while carrying the deceased body.

For cremation or buried of the deceased body, it is the custom of the Bodos to purchase a portion of land by throwing some coins at the place of disposal. After the purchase of the land, the *Gwthwi Bathi* is dropped on the ground with the head of the deceased to the south direction. Then the dead body is offered water by using the leaves of pipal tree. After that, the *Gwthwi Bathi* is made five times round for male or seven times round for female in anti-clockwise direction. If the dead body is buried, the son of the deceased is started filling the graveyard with the soil which followed by relatives and others. In case of cremation, the eldest son of the deceased is compulsory to start burning the corpse and completed by relatives and villagers. In another word, funeral pyre is first carried out by the eldest son who is followed by the relatives and villagers.

A ritual called *Narzi Orgarnai* is executed by the members who take part in the funeral ceremony after the completion of cremation or buried of the deceased body in which the members chew a little amount of dry jute leaves and throw it away as a mark of breach of all kind of relationship with the deceased. The members who take part in the funeral ceremony are regarded as impure for which *Phwtharnai* (purification) ritual is

performed at their respective home by sprinkling holy water on them to enter their respective houses.

The main occupation of the Bodos is agriculture. They cultivate varieties of the rice like *Bawa Mai*, *Ashu Mai*, *Maisali Mai* in between the *Bwisag* and *Badra* months of Bangla Calendar. For this purpose of cultivation of rice, the head of the family is selected an auspicious day and an elderly woman of the family is lighted an *Alari Bathi* (an earthen pot for illumination) at the *Bathou* altar and offered the items like *Thalir Bilai* (banana leaf) *Thulsi Bilai* (basil leaf), *Thalir Phithai* (banana fruit), *Mairong* (rice), *Gaiker* (milk), *Goi* (areca nuts), *Phathwi* (betel leaves), *Dhup* (incense stick), etc. in the name of the *Mainao* for the better harvest.

Mainao Lainai is the pre-harvesting ritual which is performed by an elderly woman or a woman of the family to bring the goddess of wealth to the house. With the completion of this ritual, the actual work of harvesting i.e. cutting of the matured paddy is started. As and when the rice is separated with the help of the two or more bullock and they are stored in the *Bakri* (granary) or *Duli* (bamboo rice container). Not only the agricultural work, Bodos also engaged other economic activities such as hunting-gathering, animal husbandry, handicrafts etc. in early days.

The Bodos observed traditional festivals like *Bwisagu*, *Domashi*, *Kathi Gasa Saonai*, *Amthisua*, *Phuthuli Haba*, *Kherai* festival and *Garja Hwnai*. *Bwisagu* is the New Year of the Bodos which is the most important and popular seasonal festival among them. It is celebrated during the time of spring season i.e. from the 1st to 7th *Bwisak* of Bangla Calendar. *Bwisagu* is a combination of two words i.e. *Bwisa* and *Agu*. *Bwisa* means year and *Agu* means beginning. On the first day of *Bwisagu*, they worship *Bathou Bwrai* with offering the items like *Thalir Bilai* (banana leaf), *Thulsi Bilai* (basil leaf), *Thalir Phithai* (banana fruit), *Alari Bathi* (an earthen pot for illumination), *Mairong* (rice), *Gaiker* (milk), *Goi* (areca nuts), *Phathwi* (betel leaves), *Dhup* (incense stick), *Kundung Aowa* (white cotton thread), *Thao Gubwi* (mustard oil), etc. All the villagers irrespective of sex worshiped *Bwrai Bathou* and other traditional gods and goddesses with the help of *Oja*

for welcoming of New Year. While offering is made all the members present are sitting in the position of kneel down and recited mantras with *Dwori* or *Oja*.

In the morning of the *Sangkranthi*, the cattles are decorated with garlands which are made of slices or raw gourd and brinjals. Their bodies are also spotted with the black mixture colour prepared with mustered oil and black substance of cooking pot with the stem of the *Eri* tree. The horns and hoops are smeared with muster oil mixed with turmeric and the powder of pulses. Then, they are taken to a nearby river or tank for their ritual bath.

As and when the worship is over, the villagers bow to the *Dowri* or *Oja* as symbol of respect. Elderly persons as well as parents are also paid respect by young boys and girls for their better life in coming New Year. Replacing of old *Khobos* (amulet) with the new one is also act upon with the help of *Oja*. Married women pay respect to their father-in-laws, mother-in-laws and elderly relative members to take blessing from them. After that, the villagers consume *Saha* (tea) and *Muri* (fried rice) altogether in the name of *Bwisagu*. Then, preparation is made to beg alms from each and every house of the village with the traditional musical instruments like *Kham*, *Siphung*, *Serja*, *Jotha* and *Gongona*. Whatever they receive alms like rice, eggs, vegetables etc. from households are cooked on the last day of the *Bwisagu* and consumed together.

During the *Domashi* festival, the Bodos prepared various kinds of *Pitha* (cake) *Sithao* (ruti made of rice powder) *Laru*, etc. and offer to *Bathou Bwrai* and *Mainao Buri*. Relatives, friends, villagers, etc. are also invited to the respective houses for eating *Pitha*, *Sithao* and to drink *Jwo Gisi* (rice-beer). The young boys and girls dance with their traditional instruments and visit each and every house to collect *Pitha*, *Sithao*, *Laru*, etc. as for alms. In between the last day of *Push* and the first day of *Magh* of Bangla Calendar i.e. in the mid night, they burn *Belagur* (elevated heaps of the paddy straw) after taking bath which they have already made for the purpose. The Bodos consider the setting of fire, the *Belagur* as a special function of the boys.

Kathi Gasa Saonai i.e. lightening lamp ceremony is conducted with the aim to harvest more crops. It is acted upon in each and every family of the Bodos by elderly married women with the items like *Thaigir Phithai* (elephant apple), *Sewari* (bamboo branches), *Thulsi* (basil), *Thaigir Bikhong* (part of elephant apple), *Alari Bathi* (an earthen pot for illumination), *Mairong* (uncooked rice), *Aowa Khundung* (white thread), *Thao Gubwi* (mustard oil), etc.

In Bodo society, *Kherai* festival is the most important religious festivals of the Bodos. This festival is celebrated once or twice in a year with the objective of more agricultural production. The main purpose of *Kherai* festival is to take blessing from the *Bwrai Bathou* (Supreme God) and *Mainao Buri* (goddess of wealth) for the welfare of the villagers, for producing more crops and to make prosperity. There are two purposes of the *Kherai Hwnai*- one is *Noaoni Kherai Hwnai* (family *Kherai*) and another one is *Gamini Kherai Hwnai* (community *Kherai*). For the performance of *Kherai Hwnai* there is no fixed day and no fixed place is required.

Garja Hwnai is performed to expel the evil spirit with the aim not to harm and not to give any trouble to all the creatures. It is believed by the Bodos that the evil spirits create problems to the living beings by way of by epidemic, disease, other natural calamities etc. So, the Bodo perform *Garja Hwnai* for the expulsion of the evil spirit.

Bathou is the traditional religion of the Bodos. *Bathou* is a combination of two words i.e. *Ba* and *Thou*. *Ba* means five (5) and *Thou* denote deep or propounded principles. Thus, the *Bathou* word signifies five-fold principles. The Bodos worshiped Supreme God, *Bathou Bwrai* in various names like *Bura Bathou*, *Song Raja*, *Khuria* or *Khoriya Bwrai*, *Mohadeo*, etc. The symbol of the *Bathou Bwrai* is *Sijou* tree. So the *Bathou Bwrai* is also known as *Sijou Bwrai*, *Sijou Gosai*, *Sijou Raja*, *Si Bwrai*, etc. For the construction of the *Bathou* altar, a place is selected in the courtyard towards east-south direction of *Noma No*. Before starting the construction of the *Bathou* altar, a *Dahab* (an altar made with soil for worshipping god) is made for worshipping *Bathou* in the circle shape which is about 2 or 2.5 feet in diameter and 1 foot in height. A hole is made in the

eastern part of *Dahab* for the plantation of *Sijou* tree. Some stones and pair of coins are placed in the hole.

A ceremony called *Gwthwi Gwthang Baonai* (offering to departed souls) is performed by the family members with the help of *Oja* before final construction of *Bathou* altar. Main items of the ceremony are fowl, areca nut, betel leaves, rice, *Dhub* (incense sticks) etc. The fencing of the *Bathou* altar is done with a mature bamboo which is known as *Owa Gubwi* in Bodo. The bamboos like *Mwnda Owa*, *Owa Burka*, *Owa Tere* (a kind of tiny or small bamboo) etc. are not allowed to use for construction of fencing of the *Bathou* altar. If the fencing is not completed in a day, a new bamboo is to be cut for the purpose of fencing because the previous bamboo is prohibited to re-use for the construction. It shows that only a fresh cut bamboo is used for the fencing of *Bathou* altar and fencing should be completed on the same day of the cutting of the bamboo.

The first fencing ring of the *Bathou* altar starts from the bottom of the post of *Mwsa Raja* (Bag Raja) a little above from the ground. The second ring of the fencing starts from *Basumuri* post. The first fencing ring should go in anticlockwise direction three times. The second ring also should be done in same way as the first. The third one should start moving from *Agrang* to *Chwoudury* in anticlockwise direction then from *Chwoudury* to *Agrang* in clockwise direction and lastly *Agrang* to *Chwinichiri* in anticlockwise direction. In the same way of third one, the fourth and fifth fencing rings are also prepared.

Bathou is worshiped in two ways, i.e. household and village worship. In household worship, *Bathou Bwrai* and other deities are worshipped by the concerned family every day either in the morning and evening but evening worship is very common. When the *Sijou* tree reached high above the *Noma No*, it is removed and the new *Sijou* tree is being planted. In such case, a ceremony is organized by the head of the family for informing to *Bathou Bwrai* for cutting the *Sijou* tree as it height reached above the *Noma No*.

Udrainai (purification) is carry out before conducting any religious ceremony by the Bodos. For the performance of successful religious rites, rituals and ceremonies, purification is mandatory to each and every person in Bodo society. *Udrainai* is of two types. They are *Noaoni Udrainai* (family penance) and *Gamini Udrainai* (community penance). Both *Udrainai* are performed at the road of village. *Noaoni Udrainai* is conducted at the nearest road of household. Sometimes, it is performed on the river bank.

Bodo society is a multi-religious society at present. Some Bodos have converted into Hinduism, some are to Christianity and some to other religion. The main reason behind the conversion of the Bodos to other religion was to escape from the racial derogation inflicted by the non Bodos or Hindus. Because the Bodos were regarded as *Asuras*, *Dasas*, *Mlecchas*, untouchable, dirty etc. by the high class people and the process of Sanskritization or Hinduisation was also continued without any disruption throughout the tracts inhabited by the Bodos.

S. Shisalla and John Subrael were the first Christian missionaries who came to Assam for the propagation of Christianity in 1626 A.D. The Roman Catholic missionary started the preaching of Christianity in the Bondashill area in 1790 A.D. The first converted Bodo to the Christianity was Apinta Kachari from Jhargaon village of North Kamrup in 1849 A.D. He was baptized at the Gauhati Church. There was slow and steady in the propagation of Christianity among the Bodos. It is to be noted that the Bodos were deeply influenced by Hinduism before the advent of Christianity.

Some significant changes in the field of socio-economic and religious life of the Bodos had been brought by the Christianity. It was because of the activities of Christian missionary, a Bodo Christian society had come up within the traditional society of the Bodo in which some of old beliefs, practices, customs and traditions, rites and rituals had abandoned by the Bodos who had converted into Christianity.

Brahma Dharma was started among the Bodos in the early 20th century by Kalicharan Mech who also popularly known as Gurudev Kalicharan Brahma. On or before the Brahma Dharma movement, the Bodo society was ruined by evil, disorder,

superstition, backwardness etc. which led the Bodos into degradation and deterioration in their socio-economic life. The excessive use of liquor and consuming of meat in the name of religion and festival demoralized the common Bodo people. Sometimes, chaos and confusion took place in the traditional religion. As a result, some of the Bodos are converted into Christianity, some had become Saraniya by adopting Ek Saran Nam Dharam of Srimat Sankardaev.

Gurudev Kalicharan Brahma was determined to teach the Bodo people with the teachings of Brahma Dharma. For the first time, in 1906 A.D., Phani Bhusan Chatterjee was brought from Calcutta by Kalicharan Brahma as a *Purahit* and *Hum Yajna* was performed in the Bwinyaguri village. It is stated that thousands of the Bodos were participated in the *Yajnahuti*. Gurudev Kalicharan Brahma preached the Brahma Dharma not only in Parbatjhora area but also other villages like Adabari, Auabari, Banargaon, Khashibari Roumari, Khagrabari, Bamungaon, Dangaigaon, etc. In later period his preaching covered almost Bodo inhabited areas of Assam and Bengal.

There were three Boro Mahasanmilans consecutively. The aim of these Maha Sanmilanies were to reform social evil practices which plagued the Bodo society since long past by spreading Brahma Dharma. The first Boro Mahasanmilan was held in 1921 A.D. at Bhawraguri village of present Gossaigaon sub-division of Kokrajhar district under the chairperson of Jadav Chandra Khakhlary who was belonged to Kachari Pathar village of Dibrugarh. In 1925 A.D., the second Boro Mahasanmilan was organized at Rangia of the present Kamrup district after the gap of four years under the president chief of Jadunath Khakhlary. Under the president chief of Jadav Chandra Khakhlary, the third Boro Mahasanmilan was conducted at Roumari village near Bongaigaon district in 1929 A.D. The resolutions like total banned of *Jwo* or *Jumai* (liquor) were discussed. A volunteer group called Brahma volunteers took the responsibility for watching and vigilance for the preparation of *Jwo* or *Jumai*. The volunteers were also entrusted to destroy the tools for making the *Jwo* or *Jumai* in each and every Bodo villages. It was also resolved to use of clean dresses in public places. Total banned of animal sacrifice in the name of religion was also adopted in the resolution.

The introduction of Brahma Dharma by Gurudev Kalicharan Brahma gained a momentum in the field of social reforms among the Bodos as well as in the development of Bodo society. As a result, a number of educated Bodo youths had increased which lead the Bodo society in a high position.

The principles of Brahma Dharma are very simple. Everybody can practice all the principles of Brahma Dharma as they are free from all pomp and superstitions. Brahma Dharma believed in only one Brahma, the Supreme Being of the universe who is also called Param Brahma, the formless and ageless. He is the creator, protector, preserver of all the living being. He is regarded as light and knowledge.

The Bodo people were more and more attracted the Brahma Dharma and many of the Bodos became the upholder of Brahma Dharma. The credit for following the Brahma Dharma by the Bodo people goes to Gurudev Kalicharan Brahma who took painstaking effort to preach Brahma Dharma among the Bodo with the aim of eradication of the evil practices that cope among the Bodos before the advent of the Brahma Dharma.

Although, a good number of the Bodos converted into other religions like Christianity, Brahma dharma and other Hindu sects which brought a tremendous change in the traditional Bodo society. And most of the followers of those cults adopted many new customs, traditions, behaviour, rituals, norms, ideas and values, etc. which greatly affected the core of their culture to some extent. The process of conversion of Bodos into different religions and their assimilation to other societies and cultures led to disintegrate the age old social fabric existent of the Bodos. However, those Bodos who converted to the Brahma Dharma or other sect of the Hindu are not discarded totally the traditional beliefs and practices of the Bodos. For example, they also observed ceremonies like birth, marriage, death, etc. in the same way as the traditional followers act upon. But only the converted Christianity are kept away the traditional beliefs and practices of Bodos.