

CHAPTER- 4

IDENTITY, ETHNICITY AND REPRESENTATION IN EXPRESSIVE FORM OF THE BODOS

Different cultural- linguistic communities want to retain their tradition and relative prestige while desiring to improve their social, economic and political status, all these issues involve competition, conflict and power struggle. Ethnicity is harnessed as an ideology as well as a device to wrest greater consciousness and share in the institutions of power and authority. Ethnic movements involve assertion of identity.

The term expressive genres refers to a range of procession in which human creativity is at work, dealing with issues in social life and producing domains of aesthetically appealing communication between people. Genres can be seen as product of ongoing human agency and social behaviour. It is like vehicles through which changes are brought in to being ends of redirecting people's attention or reformulating their sense of their own identity. It is most often related to social order and change.

In the expressive domains the genre of Bodos song both traditional and contemporary are taken as a form that is constantly strived to meet the historical requirement of a unified discourse by accommodating and glorying cultural subtexts in an attempt to forge a greater Bodo nation. The various expressive genres can be categorized as oral, performance, material and customary. Oral tradition includes stories, legends, jokes and songs, but songs can also be grouped with performance tradition as can instrumental music and dance. Material tradition includes crafts, customs, food and vernacular (or traditional) architecture. Expression in the form of songs plays a very crucial role in the propagation of the ideologies of nationalism, sub nationalism, regionalism and ethnicity. The struggle to fore a separate state has generated a variety of songs.

4.1 Songs

In this chapter, songs have been studied where the love for the Bodos for their motherland has been portrayed and well expressed. The younger generation is seen more active in this field. There are many bands formed by this younger generation, and the names of the band

are found these days with their composition about the rich cultural heritage of the Bodos. The songs by individual composers as well as songs composed by the younger generation bands. The songs has been collected from secondary sources, from the available digital formats and as well as from the field.

It is seen that the younger generation are more familiar with the songs with nationalist fervor. They are found to listen them. And these songs arouse the feeling of nationalism among them.

For a nation who has seen great heights in political power, songs associated with martial valour and patriotism plays important part in the oral repertoire. These songs celebrate and record certain important history and are an important source of sustaining historical link with the past. Short in lyrics they are not specific to certain occasions but are a part of the various community events and festivities. Sentiments of love and patriotism are expressed in the following songs,

(1)

Source: Brahma, M.M. 1960

Oh dear motherland, you are

(Ayo angw hadwd

Rich in murmuring streams;

Dwima dwisa ayo ziri ziri

Rows of trees and plants

Bongphan laifam ayo sari sari

Give satisfaction to the eyes;

Gwmw nangthou, naibai thathou thao

How was it that you were shaped by the almighty creator!

Swrjigiri swrjinaya

Oh dear Motherland!

Ayo angw hadwd

You do not wake up mother

Siri mwndiya bima dabwnw

You become groggy in deep slumber,

Undu langdw manw gwdw gwdw

Arise wake up, rouse the sleeping nation.

Sikhandw siri mwndw

Gwdw nai hari khou dikhan langdw

Hador khou fwsab langdw

Ayo angw hadwd)

(2)

Source: Brahma. M.M, 1960

“Our lovely Assam

(Jwngni Assam furi

O’ mother, our birthplace

Aiwi jwngni, jwnwm bima

With rows of trees

Goi, kxanthal, ouwa thajjou sari sari

Betel nut bamboo

Sakhathi fakhato dwima dwisa jiri jiri

Jackfruit and mango

Jeraobw nuhurjwbw hajwni mala

And the beautiful fountains.

Nidan gwiya thwinai gwiya

There are rows of hills

Jwngni raijw ao)

Till your vision goes

There is no scarcity,

Fear in our land.”

Songs about legendary heroes like Basiram and Daoharam are still popular among the Bodos. The continuous border skirmishes with the bordering bhutiyas of Bhutan forms many folksongs that eulogize the valour and strength of the Bodo heroes.

(3)

Source: Brahma, M.M. 1960

O’ brave brother Basiram

(Ada Basiram jwhwlao

Steed your horse fast,

Nwnglai goraiya dabrai langdw

Chase the enemy

Akhra bungdaonanwi nwn gw hsw langdw

Look, thither comes your enemy	<i>Naihor honwi naihor dushman fwralai</i>
In hordes they come	<i>Hailaidw huilaidw fwilaigou</i>
There will be fights	<i>Nanga nanglaigou hajw gufayao</i>
In the caves in the mountain,	<i>Thwiya thwilaigwn dusmona</i>
The enemy soldiers will die	<i>Derhalaigwn jwng Borofwra</i>
In numbers,	<i>Dagi ada Basiram jwhwlao dagi nwnng</i>
The Bodos shall triumph	<i>Jwhwlao ni fisa birni fisa nwnglai uthrihagwn</i>
O' brave brother Basiram	<i>Ada Daoharam jwhwlao nwngbw daolangdw</i>
Don't be afraid,	<i>Nwngbw mwiderjwng lamayao bengso hwidw)</i>
And block the road (of the enemy)	
You are born of heroic lions	
You'll be triumphant	
O' brave brother Daoharam	
You too march ahead	
With the elephant"	

(4)

Source: Brahma, M.M.1960

O' dear Basiram	<i>(Danhang suhang ada Basiram san mwkhang</i>
Get onto the saddle,	<i>Akhra barini akhra bugdao dao</i>
With legs in the stirrups,	<i>Akhra bugdao</i>
Spur the horse, O' brave Basiram	<i>Hajw khoro ao daoha nangnw</i>

And march forward *Goraiya mabar jwgdao*

The Bhutiya soldiers are coming in hordes; *Danhang suhang ada*

Whip the horse and pull the bridle *Basiram san mwkhang*

The Bhutiyas are coming in hordes *Thana thanglaigou hajw koro ao*

Let the Bhutiya soldiers die, *Thwiya thwilaigwn hajw khoroni gongar subhafwr*

That's no concern of mine. *Danhang suhang ada Basiram san mwkhang)*

Get on the horseback

Advance and climb the hill”

(5) *Source: Brahma, M.M. 1960*

We are the sons of heroes, sons of heroes, *(Jwhwlao jalia gothofwr jwng*

We know no fear, we know no fear *Jwhwlao jalia gothofwr jwng*

The shield and the sword *Jwng lai raokhoubw giya giya*

Are our play things-our toys *Dahal thungri anw jwngni gelegra mua mua*

Should any enemy invade our place *Jwhwlao..... giya giya*

He will be cut to pieces and be killed *Swrba suthura gadob fwiba jwngni raijwao*

We have no fear and we do not pause. *Danwn sugwn gaogwn*

Jwnglai raokhoubw giya giya)

Bodo women took great interest in battles, and their songs were a constant source of encouragement for their men- folk. They took part in the battles and in the following song they exhort their heroes to lead them to the battlefield,

(6)

Source: Brahma, M.M. 1960

Come, O Sons of the Bodos! come you all, *(Fwi ui boro fisafwr nwngrswrw fwi*
Let us go to the battle front *Daoha nangnw thangdini*
Sheids and swords in hand, courage in the heart, *Dahal thungri lananwi bikha*
fwrnan nanwi
Let us go to drive away the enemy. *Dushmon fwrkhon hwsd dini*
Brother Bashiram, you hero, *Ada Basiram jwhwlo*
Mount your horse and give chase, *Nwngrlai goraiya dabrai langdw*
Look, the enemy advances with menacing bravado *Akhra bugdao nanwi nono hwsdlangdw*
Let the battles be in the hilly caves if so *Naihor honwi naihor dushmon fwra lai*
Let the enemy soldier die if so *Hailadw huiladw fwilaigou*
For victory shall belong to the Bodos *Nana nana nanglaigwn hajw gufayao*
Fear not, Bashiram fear not *Thwiya thwilaigwn dushmon fwra*
Born of heroes victory shall be yours *Derha laigwn jwng boro fwra*
Brother Daoharam! Sword in hand, *Dagi ada Basiram dagi nwngr*
Mount the elephant *Jwhwlo ni fisa, birni fisa nwngrlai uthri hagwn*
Ada Daoharam jwhwlo nwngrbw
daoga langdwNwngrbw lamayao bengso hwidw)

The tradition of composing oral songs celebrating heroic deeds continues well in contemporary times. Many Bodos had to sacrifice in police firing in 1974 at a place called Barpeta Road, Assam when they were demanding the Roman Script for the Bodo language.

The following songs numbering from 7 to 16 are recorded in 1992, in an audio cassette named, *Nwng Dagabswi Aiyw*. It was produced by the National Democratic Front of Bodoland. The songs are basically based on the struggle of the outfit and the work done by them to attend a separate state for the Bodos,

(7)	Source: <i>Nwng Dagabswi Aiywi</i> Audio cassette
Tell me you Bodo Society	<i>(Bung nwng boroni swdwmsri</i>
What are you sorry about today	<i>Nwng ha dinwi mani daaha</i>
What else are you sad about	<i>Manithw dukhu dong baoyw</i>
Although you have reached the last stage of Progression	<i>Daoga naini jwbthhikhiniyao sohwi nanwi bw</i>
Unknown sufferings in Gohpur and Darrang	<i>Gohpur Darrang mwnthifungkhi</i>
Seeing all the troublesome incidence	<i>Khasri bisri jathaikhou nunanwi</i>
Oh mother, are you not being able to bear	<i>Bima nwng sohai nw hayakswi nama</i>
While leaving Gohpur	<i>Gophur najar blai rwja rwja</i>
Thousands of Bodos have been killed	<i>Bodo fisa fwr danthar janai khou</i>
Are you not being able to forget it still	<i>Nunanwi baoyakhwi nama</i>
Are you not being able to forget it still	<i>Nwng dabw baoyakhwi nama</i>
Tell me you Bodo Society	<i>Nalbari, Barpeta hadwr bodo subungya</i>
In the land of Nalbari and Barpeta	<i>Gaojwng gao danthar lainaikhou</i>
Memories of Bodo people killing each other	<i>Bima nwng sohai nw hayakswi nama</i>
Oh mother, are you not being able to bear	<i>Mwnthai ni swmao saryari bodo fisa</i>
About Bodo people fighting for human rights	<i>Fwrkhou jwbthesali ao jwbna dwnnaikhou</i>

Whipped, tortured and kept in the jail	<i>Bima nwnng sohai nw hayakswi nama</i>
Oh mother, are you not being able to bear	<i>Nwnng dabw baoyakhwi nama)</i>
(8)	Source: <i>Nwnng Dagabswi Aiywi</i> Audio cassette
Young boys and girls of Brahmaputra	<i>(Burlungbuthur ni sengwra sikhwla</i>
Wake up; wake up, our time has come	<i>Sikhardw sikhardw jwngha soma sobai</i>
The time for living in the wide world	<i>Mulug bikhayao thangananwi thanaini</i>
It's time for morning to get started	<i>Swrang jajennaini soma sobai</i>
In the dream of last night	<i>Dwnwi horni simangao</i>
The miserable mother of Bodo	<i>Dukhuthiya Bodo bimaya</i>
Taking in her eyes, the drops of	<i>Megonao sona phithor baidi</i>
Tears like pieces of gold	<i>Megon mwdwi lananwi</i>
Patting on my head, wake me up	<i>Angni khoroyao bilirdwnanwi, angkhow fwjafwibai</i>
Wake up my son...	<i>Sikhardw fisa.....</i>
Look in the east, the sun is rising,	<i>Honwi sanjaha sana nujabwbai</i>
Listening to your miserable voice	<i>Nwnngni dukhuni, gabnai denkhwyao</i>
My heart opened up passionately	<i>Angni bikhaya ther-bether gaolang jwbbai</i>
Surjit Narzary... the loving mother had borne you	<i>Sujit Narzary... Nwnghkhow Onsuli bimaya</i>
Offering you the deep sense of affection	<i>Gwrwbwni Onnaikhow gothainanwi</i>
	<i>jwnwm hwdwngmwn</i>
But no, the birds had to sing	<i>Nathai gwiya, nwnngni gwrbwao orai somni thakhai</i>

The tragic songs for you forever more *Dukhu hangman daofra gabbai*

Today you have left written with your heart's blood *Nwng dwnnwi bikhani*

gwja thwijwng lirdnanwi dinfinlangbai

The matter that has to happen for all Bodo people *Dularai Bodo maharini Raijwao*

Mijing dongomwn, thangkhi dongomwn

Being a hero and well-built the Bodo family- *Jwhwlao khalamnanwi sonani nokhor danaini*

We had aim... *Simang dongomwn....*

Oh Brahmaputra, you yourself knew it *Owi Burlungbuthur, nwngnwtho mwnthigow*

Have you forgotten those things? *Nwng bwi bathrakhaw baonanwi thangbai?*

Have you forgotten the history of the Bodos? *Nwng Bodoni jariminkhow baobai?*

Show it; reveal it *Dihunnanwi hw.*

Otherwise, we will dirty your holy clean water *Nongabla nwngni gwthar gwjwng dwikhow*

By pouring our red blood into it *Jwngni gwja thwijwng gubungle khalamgnw*

You liar, you untrusted *Thogaisula nwng, fwthai khebso*

You do not have love, useless heart *Onnai gwiya nwngha, onthai bikha*

Oh high mountains, even you also knew *Owi gojow hajw, nwngbwtho mwnthigow*

From when did the Bodo people *Bei Bodo mahariya mablanifrai*

Continued living in this land *Be hadwtao raijw jabwymwn*

I'm sure that you'll never forget the truth *Nwng dwnwi hoi patra khow baonai nonga*

During those period, the young boys and girls *Bwi mugayaonw Bodo sengra sikhlafwra*

Playing music with drum, flute, cymbals and violin *Kham, sifung, jotha, serja damnanwi*

Surrounding you how they have been dancing, *Nwngni ser-ser, besedi rongjabwdwng*

Playing and merry-making,	<i>Mwsabwdwng, gelebwdwng</i>
How beautiful they made you look	<i>Nwngni mohor musrikhow bese somaisinhw bwdwngmwn</i>
Have you forgotten all these?	<i>Nwng bekhaw baonanwi thangbai?</i>
Open your eyes open it for sure	<i>Nwngni megona bekheo, bekheo tharwinw</i>
Today there is for sure, in every Bodo girls custume	<i>Dwinwi tharwinw dongo, safrwm Bodo sikhiani mwdwmao</i>
The nature of yours is depicted	<i>Nwngni mohor musriya berkhangnanwi</i>
Like the motifs of mountains trees and birds	<i>Hajw agor, dongfang-laifangni agor, daoma-daosani mohor musriya</i>
Haven't you seen all these?	<i>Nwng bekhaw nwnanwi mwnakhwi?</i>
Show it and reveal our history.	<i>Dihunnanwi hw jwngni jariminkhow</i>
Otherwise, your beautiful evergreen scenery	<i>Nongabla, nwngni swmkhwr somaina mohorkhow</i>
Will be colored by our red bloodmad untidy	<i>Jwngni bikhani gwja thwijwng, swmkhe mohor khalamnanwi hwgwn</i>
Can't escape	<i>Gonai nonga</i>
The enemies can never escape	<i>Inai Udang hariya nwibe angni janjini thungri jwng</i>
from the sword that is in my waist	<i>Hadwtinifrai raobw sasebw bargonai nonga</i>
Not a single enemy can escape	<i>Gonai nonga</i>
I'm hero	<i>Ang jwhwlao</i>

Proved Sikhwna Jwhwlao	<i>Bir fwrman ang Sikhna Jwhwlao</i>
I need a peaceful shelter for letting	<i>Nangow angnw onsuli bimani</i>
	<i>thangnwi thanaini gwjwn thili</i>
My loving mother live	<i>Labwgwn ang, labwthargwn</i>
I'll bring it; I'll surely bring	<i>Nangow angnw onsuli bimani thangnwi</i>
I'm a hero	<i>Thanaini gwjwn thili Ang jwhwlao)</i>

(9) Source: *Nwng Dagabswi Aiywi*. Audio cassette

None of you should say now that I'm defeated	<i>(Dabungtho nwnswr raobw,</i>
	<i>ang jenbai hwnnanwi</i>
None of you should say now that I'm tired	<i>Dabungtho nwnswr raobw, ang</i>
	<i>mengbai hwnnanwi</i>
Long miles are still left to reach the destination	<i>Dongbaoyw gwlaolama,</i>
	<i>sohwinangow thangkhisim</i>
If tired, take rest but do not stop going further	<i>Mengbwla jiraiho, da</i>
	<i>nagar sigangnaikhow</i>
If obstacles are there, bear it	<i>Nidan jaywbwla, gws homthanangwn</i>
Have to play even with deaths	<i>Thwinai jwngbw gele nangwn</i>
Now it's not the time for turning back	<i>Unfin naini be som nongliya</i>
Now it's not the season for fear	<i>Ginaini be bwthwr nongliya</i>
This is the time for your final promise	<i>Benw nwngni jwbtha somai thiranai</i>
Promise of proceeding ahead	<i>Daoga langnaini</i>

None of you should say now that I'm tired	<i>Dabungtho nwngrswr raobw, ang mengbai hwnnanwi</i>
None of you should say now that I'm defeated	<i>Dabungtho nwngrswr raobw, ang jenbai hwnnanwi</i>
Today we are in need of unity among The members of the community To step our foot through the same path	<i>Dinwi nangow jwngnw, harini khowsethi Dwngse lamajwngnw agan surlangnw Dongo nama buhumao, bibdi bidinthe?</i>
Is there anything in the world that is impossible?	<i>Atom missile jwng fwjwbsrang hanai</i>
Anything that can be destroyed by atom and missile	<i>Un hanjayao dongbaoyw</i>
Our next generation/group is yet to come Large number of youths to come	<i>Gwbang jwhwla)</i>

(10)

Source: *Nwng Dagabswi Aiywi*. Audio cassette

You warrior knotting a garland of songs for you	<i>(Daoharu....nwibe methaifwrhow mala sujunanwi</i>
Adore it, accept it and be pleased with it	<i>Jwng baohornaikhow, ansaidw, ajaodw, gwjwndw</i>
Forget the sadness and tiredness	<i>Dukhu, mengnaifwrkhow baogarlangdw</i>
We do not have words to honor you	<i>Rao gwiya jwnggha bakhnai hordnw</i>
We do not have wealth to reward you	<i>Dhwn gwiya jwnggha besen hwnw</i>
This song is our garland for you	<i>Nwibe methaiyanw jwngni mala</i>
This tone of voice is our reward for you	<i>Nwibe dengkhwyaww jwngni bantha</i>

Adore it, accept it and be pleased with it	<i>Ansaidw, ajaodw, gwjwndw</i>
Forget the sadness and tiredness	<i>Dukhu, mengnaifwrkhow baogarlangdw</i>
The mother of Dukhusri was sad	<i>Dukhusri bimaha dukhu nangbai</i>
Because she sacrificed her loving child	<i>Onsula fisakhow baohor nangbai</i>
Don't worry mother, do not be sad	<i>Jinga daja bima, dukhu daja</i>
The fighter youth is not physically weak	<i>Daoharu sengraya gejeng nonga</i>
Shower thy blessing upon the hero	<i>Sarsridw bwrkhow jwhwlaonw</i>
Forget all the worries and pain	<i>Hangma- hangsha fwrkhow baogarlangdw)</i>

(11)	Source: <i>Nwng Dagabswi Aiywi</i> . Audio cassette
A new family of the creation of Bodoland	<i>(Gongse gwdan nokhor, Bodoland swrjini</i>
Came forward many groups of workers	<i>Sigangbwbai grid grid, maothi hanja</i>
With the arrival time, came out a number	<i>Somni sorjennaiyao,</i>
Of groups carrying arms in their hands	<i>Akhaiyao hathiyar homnanwi, hanja hanja</i>
A number of groups carrying arms in their hands	<i>Hathiyar homnanwi, hanja hanja</i>
Those without carrying arms are	<i>Gwsw jananiwi hathiyar homakhwi,</i>
Being taught by enemies	<i>Suthur fwrasw thindwng</i>
Be smart enough, carry arms, we have	<i>De bigraiari,</i>
to stand against	<i>hathiyarkhow homdw, jwng gosongthanw</i>
To kick out the doors of enemies	<i>Suthur ni dorkhow thubla jwkharnw</i>
To stand against the enemies	<i>Inaini hengthaywi gosong thanw</i>
To defend life of the Bodos	<i>Bengiri Bodo ni jiu rwikhani</i>

They are our group of workers *Maothi hanja biswr jwngni*

Of our Bodo community *Jwngni Bodo harini*

We are not fighting for name-sake *Daohani mungao daoha nangakhwi*

After the fight, obtaining everlasting *Daohalo fwjwbnanwi orai*

Peaceful life is our aim *Gwjwn thalangnaiyasw jwngni khamani*

An achievement to receive with the hour's revivalism *Mwnthaini be*
bigraikhangnaiyao, mugani be jangkhrikhangnaiyao
Fwidw jwng boibw khowse jananwi

Through the voice of the mother Bodo, *Mwnselo swdwb jwng, gwrwbflailang hwnanwi-*
 Single word and *Udangsri ni methai rwjabdini)*

And in unity sing the song of independence

(12) Source: *Nwng Dagabswi Aiywi*. Audio cassette

Come up and wake up Bodo people *(Jakhandw Sikhangdw Bodo mahari*
 Be developed and be advanced *Daogadwdw sigangdw hirimba hari*
 Popular in history of Mech Kachari, *Jariminni mungdangkha Mech Kachari, Kirat Hari*

Recall about the ancient Bodo community *Gwswkhang gwdowni Bodo hari khow*

There were thousands of people, *Raijw-Raija, Maharaja*
 Kings and heroes in Bodo community, *Bir Jwhwlao Bodo ao rwja rwja mwn*
 Language, community and culture *Rao, hari, harimu harini nerswn*

Are the sign of the community *Gumdangum gumdangum kham ni*

Gumdangum gumdangum, the sound of the drum *Thoririrot thoririrot sifungni*
Thoririrot thoririrot, the sound of the flute *Ting tho-tho ting tho-tho, gogilingo jotha, serja*

<i>Ting tho-tho ting tho-tho, gogilingo,</i>	<i>Danai-lunai, akhai-agor bese abung mwn</i>
The sounds of cymbals and violin	<i>Jakhandw Sikhangdw Bodo mahari</i>
Weaving and hand-made motifs,	<i>Dinwi dani Bodo hari, jakhang boibw fari fari</i>
How artistic were they	<i>Harimu gwiya bwla muluga sinaiya, jwnglai bobe mahari</i>
Come up and wake up Bodo people	<i>Thunlai jougayabla mithiya, jwngdi Bodo mahari</i>
Today's present Bodo community,	<i>Harini swdwmsri jougahwnanwi</i>
Come up everybody, one after the other	<i>Fwja khangdw, fwsaodw harini ugangsri</i>
If there is no culture,	<i>Jariminni mungdangkha Mech Kachari, Kirat Hari</i>
The world will not recognize who we are	<i>Jakhandw Sikhangdw Bodo mahari</i>
If the literature is not developed	<i>Daogadwdw sigangdw hirimba hari</i>
We will not be known as Bodo people	<i>Jariminni mungdangkha Mech Kachari, Kirat Hari</i>
By developing the society	<i>Jakhandw Sikhangdw Bodo mahari)</i>

(13) Source: *Nwng Dagabswi Aiywi*. Audio cassette

Some young men sacrificed their life	<i>(Makhase jwhwlao jiu garbai</i>
Some young women sacrificed their life	<i>Makhase jwhwlaojw jiu garbai</i>
More than valuing life,	<i>Jiu ni besen nikhrwi</i>
Valuing the community has been taught	<i>Hariya derdsin fwrwnglangbai</i>
Valuing the nation has been taught	<i>Hadwra derdsin fwrwnglangbai</i>
By hurting the Mother	<i>Bimani bikhakhow ther-bether khalamnanwi</i>
And by sacrificing oneself for the sake of nation	<i>Hadwrni thakhai gaoni jiu</i>
	<i>khou gothainanwi</i>
Young men and young women	<i>Jwhwlao Jwhwlaojw</i>

They have been remembered	<i>Biswrw mung mwnbai</i>
Their hearts' blood that they left	<i>Biswrni galangnai bikhani thwiya</i>
Their courage to face life struggles	<i>Biswrni jiuni ginwrwngwi gwhwya</i>
Have gave a new strength in my life	<i>Gwdan bwlw hwlambangai angni gwswyao</i>
And have gave an encouragement among us	<i>Gwdan thulunga hwlambangai jwngni gejerao</i>
Being in unity, today the Bodos are searching for light	<i>Khowse jananwi, Bodo ya</i> <i>dinwi swrang nagirw</i>
Being in unity, today the Bodos ar demanding a new land	<i>Khowse jananwi, Bodo ya</i> <i>dinwi biyw gwdan raijw</i>
This is people's demand	<i>Beyw subungni dabi</i>
Our demand	<i>Jwngni dabi</i>
Time's demand	<i>Somni dabi</i>
Bodos' demand	<i>Bodo ni dabi</i>
This demand is our demand	<i>Jwngni dabi be dabi ya</i>
There's an aim of developing society	<i>Harini jouga ni simang dong</i>
This demand has more value than life	<i>Be dabi ya jiuni khrwi bw dersin</i>
I'll also sacrifice my life for this demand	<i>Be dabi ni thakhwi jiu hwgwn angbw)</i>

(14)

Look martyrat heaven or earth
 We only know that you had to lost
 Your life being gun down by police

Source: *Nwng Dagabswi Aiywi*. Audio cassette
(Nwi mungkhlongfwr.... Swrgwao na phathalao
Minthigowlo nwnswrkhaw,
Police ni guliyaoy jiu garnanangbai

We only know that you had to lost *Minthigowlo nwngrswrkhow,*

Your life in the hands of enemies *Suthur ni akhaiyao jiu gwmanangbai*

Left so much of grief in our hearts *Gwswao besebangba daha galangbai*

Look martyr... *Nwi mungkhlongfwr*

To bury you, there were some pieces of land *Abwi-abow ajow, ai-afa swrjikhana*

Already created by grand parents and parents *Ha dongmwn khorlobse nwngrswrkhow fobnw*

With devoid of love, *Ona khana garfwi jabai*

You were thrown away to the river Brahmaputra *Burlungbuthur dwimayao*

Today you had to become the foods *Janangbai nwngrswr dinwi na, khaseo, gwler ni adar*

Of fishes, tortoises and crocodiles *Nwi mungkhlongfwr....*

You grew up with lots of care by the creator *Dangnai-bilirdnai khangbwdwng*
mwn jwnwngiri ya

With immeasurable love and affection *Alw-alw derbwdwngmwn onnaiaonw*
bima-bifani

Of mother and father *Besebangba mijing dongmwn*

Every hopes and aspirations *Feleng jabai sannai mani bima-bifani*

Of your parents went unfulfilled *Sun, Ohafwr, dwima-dwisa, hajw, bifang-laifang*

It was a failure for them *Sakhi dongo dabw nwngrswrni thakhai*

The sun, the clouds, the rivers *Be ujiyao baolangbai jiukhow nwngrswr*

The mountains and the trees *Bima jwnwm hadwr ni thakhai*

Still has the witness with them *Fwrwnlangbai nwngrswr jwngkhaw*

You have sacrificed your life for the motherland in this living *Hari arw hadwr sabinai*

You have taught us how to respect and serve the nation *Minthigowlo nwngrswrkhow,*
police ni guliyao jiu garmanangbai

We only know that you had to lost *Minthigowlo nwngrswrkhow,*

Your life being gun gown by police *Suthur ni akhaiyao jiu gwmanangbai*

Left so much of grief in our hearts	<i>Gwsawo besebangba daha galangbai)</i>
(15)	Source: <i>Nwng Dagabswi Aiywi</i> . Audio cassette
Tell me you Bodo Society	<i>(Bung nwng boroni swdwmsri</i>
What are you sorry about today	<i>Nwng ha dinwi mani daaha</i>
What else are you sad about	<i>Manithw dukhu dong baoyw</i>
Although you have reached the last stage of your Progression	<i>Daoga naini</i>
	<i>jwbtha thikhiniyao sohwi nanwi bw</i>
Unknown sufferings in Gohpur and Darrang	<i>Gohpur Darrang mwnthifungkhi</i>
Seeing all the troublesome incidence	<i>Khasri bisri jathaikhou nunanwi</i>
Oh mother, are you not being able to bear	<i>Bima nwng sohai nw hayakswi nama</i>
While leaving Gohpur	<i>Gophur najar blai rwja rwja</i>
Thousands of Bodos have been killed	<i>Bodo fisa fwr danthar janai khou</i>
Are you not being able to forget it still	<i>Nunanwi baoyakhwi nama</i>
Are you not being able to forget it still	<i>Nwng dabw baoyakhwi nama</i>
Tell me you Bodo Society	<i>Nalbari, Barpeta hadwr bodo subungya</i>
In the land of Nalbari and Barpeta	<i>Gaojwng gao danthar lainaikhou</i>
Memories of Bodo people killing each other	<i>Bima nwng sohai nw hayakswi nama</i>
Oh mother, are you not being able to bear	<i>Mwnthai ni swmao saryari bodo fisa</i>
About Bodo people fighting for human rights	<i>Fwrkhou jwbthesali ao jwbna dwannaikhou</i>
Whipped, tortured and kept in the jail	<i>Bima nwng sohai nw hayakswi nama</i>
Oh mother, are you not being able to bear	<i>Nwng dabw baoyakhwi nama)</i>

(16)	Source: <i>Nwng Dagabswi Aiywi</i> . Audio cassette
One who waits for independence and go forward to battle	<i>(Udangsri hasthaigra, daohayai sigangra</i>
Hot blooded youths	<i>Dungbru thwigwnang jhwlaofwr</i>
Sailor of the boat of nation	<i>Hari ni dingani jaoarifwr</i>
Sailing in the river of blood, heading the boat steadily	<i>Thwini lwithw gejer gejer, dinga jaona lerler</i>
You are moving on the oar	<i>Dongo nwngswr bwitha buywi</i>
You are going on rowing	<i>Dongo nwngswr lwrgi buywi</i>
Will have to forward both left and right side	<i>Aggi-agda swlerjwng daogalangnangwn</i>
Will have to pass through rubbish and garbage	<i>Jengna-jabwr gejerjwng ursilangnangwn</i>
To create a land of independence	<i>Udang hadan swrjinw</i>
To hoist the flag out of victory	<i>Derhasar firfila uraihwnw</i>
The boat which is for transportation	<i>Jai dingaya thangnai-fwinaini</i>
The boat which is for a pleasant dream	<i>Jai dingaya gwjwn simangni</i>
Be ware young men	<i>Khobordar jhwlaofwr</i>
Hot blooded young warriors	<i>Dungbrut thwigwnang daoharufwr</i>
Will have to ignore the awful habits, rules and regulations	<i>Gijra asar, akhol, khanthi neosijwbnangwn</i>
New thoughts and ideas should be created	<i>Gwdan sansri-musrini mohor hwnangwn</i>
Then only the sky will shine bright	<i>Oblasw jwngsri okhranga, swrang jagwn</i>
In the morning to start the day	<i>Fungni fanja fwisaliyao, sudem bara</i>
There will be a soft breeze of air	<i>Khwlw khwlw barfwigwn</i>
One who waits for independence and go forward	<i>Udangsri hasthaigra, daohayai sigangra)</i>

Another song in continuation to the sacrifice of the Bodo leader Upendra Nath Brahma, who has been given the title of father of the Bodos, remembering his ideology, in the following song,

(17) Source: *Sonani Bodoland*, MP3, released in 2002
O Bodofa, dear child of the Bodos (Aao nwnɡ Bodofa, agwma Bodo fisa
You are one of the loved child of dear loving Bodo mother *Nsuli Bodo bima ni fisa*
Your whole body is for the Bodos *Nwnɡni gsw hara melan*
Your thoughts are only for the Bodos *Sannai maonai a boroni*
You are our true leader *Nwnɡ gwthar jwnɡni dwidengiri*
Live and let live, survival and prosperity *Upendra nath Brahma nwnɡ derhasat*
It is your ideology; you have boldly said *Live and let aru unity survival and prosperity*
We want Bodoland *Thang arw thangnw hw arw khowsethi*
We will not rest until we achieve Bodoland *Thangnai arw jougakhangnai*
Do for Bodoland Die for Bodoland *Beyw nwnɡni ideology beyw nwnɡni santhou*
He urged the Bodos of the world to unite *Nwnɡ bikha fwrđannanwi bunglangdwng*
Together for the cause of Bodoland *Jwnɡnw boroland nangou*
He has appealed the Bodos to be aware *Bodoland mwnaba jwnɡ jiraya*

And urged to participate in the struggle to create a Bodoland *Do for Bodoland,*

die for Bodoland

On the northern bank of the river Brahmaputra *Do or die, Bodoland swrjigwn*

And for the division of Assam into 50-50	<i>Buhumni boro fwr khouse ja</i>
Long live bodo community	<i>Jwi Boro harini jwi</i>
You are our true leader	<i>Nwng gwthar jwngni dwidengiri</i>
You had a dream of building a nation	<i>Nwngni khugayao Bodoland ni gwdwi swdwb for</i>
The Bodos. You have spread the message	<i>Khungiri mahari danaini simang</i>
Of Building a bodo nation	<i>Nwng sa sa gesrem rao</i>
Your motivation and appealed	<i>Harikou hangkhraidwng</i>
Helped a lot in bringing the bodos forward	<i>Hari ni khona khonla jeraobw boro hari</i>
In the move for stiving a land	<i>Jangkrikhangnai khaourang bilaidwng</i>
On the northern bank of the river	<i>Burlungbuthur ni saha Assam khou 50-50</i>
Brahmaputra, a land only for the bodos	<i>Alada hadwr Bodoland swrjinw swmao sardwng</i>
You have worked tirelessly	<i>Dularai hari nangwi lwihwr lwihwr ungkhar bwdung</i>
Victory to you, dear	<i>Gangnai ukhwinai mithinai gwiya</i>
You have very stongly led the movement	<i>Swmao sarnai ao bahagw ladwng</i>
The AGP government then	<i>Upendra Nath Brahma nwng derhasat</i>
Did not pay attention to the appeal	<i>Mwntchaini thakhai gono tontro aadab jwng</i>
The police lathicharge on the protestors	<i>Swmao sarnai khou nwngw gwaywi dwidendung</i>
And making many captives	<i>Megon gwsa AGP, Assam khungiri aa hwbthadwng</i>
And many losing their lives	<i>Police aa boro fwrkhou bukrubdwng</i>
The women being raped	<i>Jwbthesaliao jwbdwng dai gwiywi subung fwrkhou</i>
But all these did not hamper the movement	<i>Naigar naigar gaothardwng suthur a ona khana</i>
You kept the struggle going on	<i>Santhro haywi boro fisa fwr mungkhlong jadwng</i>

Despite all the hindrances *Jina hari khalamdwnng gibing aijw fwrkhou*

You are a true hero *Theobw fasoe a khwi aagan sebw*

Nwngni bithuwn khou maan hwdwnng)

The following song is another kind of the above category in honour of Upendra Nath Brahma, who was a great leader of the bodos,

(18)

Source: Prabhu, Udalguri

Bodofa- Father of the Bodos *(Bodofa nwng boroni bifa*

You are a true son of the Bodos *Jariminari bodoni angw*

You are born in the village of *Borakgari gamiyao jwnwm mwnnai*

Borakgari to a bodo mother *Jat bodo bimani gwrbw nifrai*

You have proved yourself worthy *Hara ywi melem ywi arw gwsywi*

To be a Bodo, fighting for the community *Nwngdi ose bodo fisa*

Even though you were born in a very poor family *Nikhourai nokhorao jwnwm mwnnanwibw*

You could attend higher education *Jougasar swlungthai lanw hadwnng mwn nwng*

You could have build your own family *Haywmwn swrjinw gaoni no gongse gwjwn dera*

But you took up the noble task *Nathai gwglwi swna thanai hari fwrkhou*

Of uplifting the Bodo community *Bwkhangnw nwng nwngni*

You have taught how to fight for one's own right *Gaoni rwngouthini gejer jwng*

How does a community exist in the world *Ginthei langbai mabwrwi jujinanwi*

You worked tirelessly *Thangna thanangou hari aa buhumao*

Without giving time to your personal life *Dandise bw jirainai gwiya*

You were a active worker	<i>Khobose ungham janw som gwiya</i>
You could appeal the whole community	<i>Nwng barhungkha baidi</i>
And make the community aware of the	<i>Fwinanwi maonanwi dinthilangbai</i>
Of its existence in the world	<i>Fwrwnglangbai eyun jwlwinw</i>
It is just because of you that the community	<i>Bodoland swrjinw bodo harinw</i>
Is in the state as it is now	<i>Dinwi nonga ba sinaithi gmwn</i>
But your sudden demise	<i>Hariya gw dw unduhabna thabaimwn andaina</i>
Created a hollow in our hearts	<i>Jangkhrikhangnaini lama gejerao</i>
But the works you have done	<i>Obothira nwngni jew gwmanaiya</i>
Has given us inspiration to move ahead	<i>Jwngni gwr bw ao</i>
	<i>Jwbnw rwngwi dukhu galangbai</i>
	<i>Thalangbai nwngni munga</i>
	<i>Olongbar jananwi</i>
	<i>Dandise saya maya mwdai mohorwi</i>
	<i>Hwlangbai nwng jwngni</i>
	<i>gsw gwr bw ao gw bang thulunga)</i>

The following song is about creating a peaceful bodo nation. This is an inspirational song to arouse the people.

(19)	Source: Olongbar Brahma, Udalguri
We will create awakening song	<i>(Swrjigwn jwng fwjakhang methai</i>
For everybody	<i>Thansalini boinibw</i>

We will move together to create	<i>Aagan surgwn khowse jwng</i>
Our new Boroland	<i>Danw gwdan jwngni Bodoland</i>
We will serve our mother tongue	<i>Sibigwn jwng bima ni rao bima hadwd</i>
Our mother land	<i>Simang nuyw jwng gwdan buhum</i>
We dream for a new world, full of peace	<i>Jeraobw bibarbari</i>
We will preserve our history	<i>Jarimin khow lakhi gwn jwng</i>
We are the heroes of Bodo mother	<i>Jjwhwlao boro bimani</i>
Truth is our strength	<i>Swithw aa jwngni gwhw gwra</i>
Aim is our peaceful nation	<i>Thangkhi aa jwngni gwjwn hari</i>
We will move through the path of truth	<i>Jwnwm ladwng bima ni gwrbwao</i>
Our flag will fly freely in the open skys birds do	<i>Thabaigwn swithw ni raha yao</i> <i>udang bwthwrao birbaiyw daosen daola</i> <i>udang bwthwrao birbaiyw jwngni firfilla)</i>

The following songs call for unity among the people.

(20)

Source: Kamala kanta Boro, Udalguri

This is the time for spreading love	<i>(Bae bwthwra onlainai ni</i>
This is the time for understanding	<i>Bae bwthwra gwrwblainai ni</i>
This is the time for unity	<i>Bae bwthwra khousehini</i>
This is not the time for misunderstanding	<i>Bwthwr nonga bae gaosranaini</i>
How can we bring peace	<i>Bwthwr nonga beyw gaojwng gao dusi naini</i>

If we do not have unity among ourselves	<i>Gaoni ose khoum alai sannanwi</i>
If we do not have the feelings of brotherhood	<i>Gaoni angw khou jwgarnanwi</i>
How will we be able to say	<i>Bwrwi gwjwn danw hanw</i>
That we are a peaceful community	<i>Gwjwn hari hunna bwrai bungnw</i>
Come brother come forward	<i>Bida fongbai gwrw gwrw</i>
You just need to be a Bodo	<i>Hindu, Christian, dhwrwm adhwrwm ungkharbw</i>
Though you may follow a different religion	<i>Nwng boro lo ja, baidi afat arw baidi sa</i>
This is the time to come forward	<i>Ungkhar fwinanwi sangrang mohorwi</i>
And participate in the move to achieve Bodoland	<i>Hanjasurfinnaini bwthwr</i>
	<i>Ungkharbw nwng Borolo ja)</i>

The song below is about the beauty, culture tradion and society of the Bodos

(21) Source: Jwngsar Kh. Narzari, Udalguri

That view of the land near the hill is our Bodo village (*Rwmwi rwmwi nuhurnai bwi*

hajw serni boro gami

The surrounding is full of beautiful things *Somaina mithinga jwng bungfobnai jwngni*

boro gami

Our ancestors have been staying there from time immemorial *Gwrw gwrw ronja baja*

raijw jadwng alw gwjung

Its full of natural beauty, trees, rivers, birds *Swrgiding mwjang mwjangbungfobnai*

jwng boro gami

There is abundance of wheat and paddy *Gwdw gwdai ni frai nw raijw jabwdwng*

jwngni abwi abow

Trees like betel nuts, jackfruit are available in the land *Swrgiding jeraobw mai mairong*

Our cultural values are also been inherited in our land *Jeraobw naiyw beyao nw nuyw*

goi kxanthal sari sari

Our land is heavenly abode *Bwthwrjwng lwgw se ronja fadwng sengra sikhla*

Boys and girls are seen to be merry making *Mwsadwng khaam sifung ni dengkhw*

They are seen dancing to the tune of *Gwsw hwhab hwhab boibw mwsadwng ronja baja*

Khaam and sifung *Gwdw gwdw geledwng amai jumai gotho fwra*

Children are seen playing amai jumai *Mwsou gumdwng laokhar fwra dubli gejerao*

Cow boys can be seen rearing cattles *Ringkhangbw dwng sifung ni milouhab dengkhw*

It is very solem and peaceful *Rwmwi rwmwi, bese gwjwn bese sudem*

It is full of heavenly abode *Bae songsara, somaina romaina daosen daola*

We are a community rich full of culture *Bahang birhang sikhri shikla, ronja baja*

And our culture gets reflected in various *Gwdw gwdai ni frai nw dong*

Art form like- motifs in our attires *Jwngnao usifaonai harimu*

Its very colourful and attractive *Berkhangw jeblabw danai lunai*

God has given us all these *Jwngthi mathi aronai aagor aernai gwja gwthang*

The land in which we live is like paradise *Aanand gosai ni hwnai jwngni be hayen*

And in the evenings we can see *Swrgw baidi nuyw jwngni be boro gami*

Lights in the altar shining in every house *Rwi rub belasi gwthar somao*

Bodo boys and girls are seen to be enjoying *Nuyw jwngnai alari bathi*
 And dancing to the rhythm of nature's beauty *Boro jwhwlao jwhwlao jw fwrni ronjasali*
 It is very peaceful and blissfull *Baidemlai sudemlai musayw boro mahari*
 The beautiful birds and butterflies *Dinthiyw mehergwnang bagurumba ni swdwmsri*
 Also enjoy the nature's beauty *Bese gwjwn bese sudem, be songsara*
somaina romaina daosen daola
bahang birhang birbayw sikhri sikhla gaja gwmja)

The song below is regarding the culture and tradition of the Bodos. It tells us about the incidents where the bodos forced to live their village by the Muslims in 2008. It cries for security for the people.

(22)

Source: Youtube. Published on 30 Nov, 2012

We are the children of Bodo mother *(Jwng boro bimani fisafwr*
 We have our own language *Jwnggha gaoni rao dong*
 Our own tradition and culture *Harimu dong swdwmsri dong*
 We have our own land; we have our *Jwnggha gaoni ha dong*
 Right over this land *Be hani sayao dong jwnggha mwnthai*
 And the land belongs to us *Arw be haya jwngni nw kha*
 See friends' *Naihor lwgwfwr*
 In spite of having everything *Jwnggha gaibw thase thananwi*
 How come we are helpless and tossed about *Jakhw jwng manw gwdao swrao*
 Look, the enemies are chasing as like armies *Honwi suthurfwra hwsb bwdwng jwngkhou*

They have left our huts burning in flames	<i>Jo jo hanja hanja jwnni thagra dera</i>
They have cut in to pieces our beloved brothers	<i>Dera fwrkhou saonanwi hwjwb langbai</i>
Parents and sisters	<i>Jwgni angw bida fonbai</i>
Alas! Alas! Bodo children	<i>Bima bifai, bibo binanao</i>
Is there no one to protect	<i>Fwrkhou danso langbai</i>
The true children of mother Bodo	<i>Ayo ayo boro fisafwr</i>
In their time of despair,	<i>Gwiliya nama jwngkhou rwikhati hwnw</i>
Is there no one to wipe away her tears	<i>Khifwd nidan ni somao jwngni boro bimani</i> <i>thar gubwifisa</i>
It will not do, not,	<i>Boro aini thorthingse mwdwi fugarnw janai nonga</i>
It will not do to simply sit and wait	<i>Nena thananwi janai nonga</i>
Come out all young boys and girls	<i>Jwngni sengra sikhla fwr ungkhar bwdw</i>
Fasten your belts, take a step forward	<i>Sari sari janji khafradw</i>
We ourselves will have to save our mother	<i>Aagan surdw jwngni boro bimakhaw</i>
We ourselves will have to keep our history alive	<i>Jwng gaonw basainangwn</i>
We ourselves will have to show the world	<i>Jwnni jarimin khow jwngnw</i>
<i>Dwnnangwn</i> our beautiful tradition and culture	<i>Fwthangnanwi</i>
Long may our language live	<i>Jwngni swdwmsri khow buhumao</i>
Victory to mother boro victory	<i>Sinaithi hunangwn</i>
This land is ours, and has always been ours	<i>Boro rao geolangthwng</i>
To live in peace is all we desire	<i>Jwi boro bimani jwi be haya jwngni sw)</i>

The Bodos are being deprived of their rights, they have been dominated by the other communities in their own land are expressed in the song below

(23)

Source: S. Basumatary, Udalguri

There is still the dark layer of cloud above the Bodo

(Boroni okhwrangao

dabwnw busrangkhwi

There is always dominance over the Bodos

Jwmwi dakha, daokha bidwi

We do not find any kind of fulfillment

Orai soma dabw nw nakreb janai

Of the dreams of the Bodos

Orai soma dabw nw nasoi janai

There is no one to satisfy

Orai soma dabw nw gadob janai

The hunger and thirst of the Bodos

Sanja swanabha saha khwlaha

The happiness and sorrows are also left unattended

Gwiya dabw boroni thwjase simang

We will have to strive to validate our wishes and goals

Gangnai ukhwinai gabnai mininai

We will have to show our existence

Gwiya dabw dinwi boro aa nascounw hanai

By showing our rich culture

Naja baonangwn jwng boroni thungrijwn

By virtue of our tradition and beliefs

Juji baonangwn boroni daohajwng

We will have to bring our language forward

Naja baonangwn jwng harimu ni daohajwng

Come all, come together,

Juji baonangwn jwng bima ni rao thunlaijwng

We belong to the same family

Jwng khouse ja, jwng hanja se ja, jwng nokhorse kha

Freedom is waiting for us

Abung udangsri aa nenanwi dong dabw jwngkhow

Its (freedom) being captive

Enai ni fanjariyao jwbthe jananwi

We the bodo community has been

Hari ni ana ane thogai janai

Deprived of our land

Mwnnangou gonse raijw a sona furi

We want freedom to exercise our rights	<i>Boro hari boinibw nokhor ni thakhai</i>
To make every family free from the domination	<i>Gaoni gwhw jwng nw thakhai</i>
We want political rights	<i>Jwngnw nangou udangsri</i>
We want educational rights	<i>Jwngnw nangou gwhw ni mwnthai</i>
We want the authority to safeguard our Boro community	<i>Jwngnw nangou harini mwnthai</i> <i>jwngnw nangou nokhor ni mwnthai</i> <i>jwngnw nangou swlungthai mwnthai.)</i>

The following song appeal the Bodos to stay alert and fight for their rights, stive to attain Bodoland.

(24) Source: R. Narzary, Udalguri

Wake up the people nation	<i>(Undunanwi dathaswi borohari</i>
Its time to keep the nation alive	<i>Harikhou fwthangnaini soma jabai</i>
Come let's move forward	<i>Fwi jwng boibw aogaidwni</i>
Let's take the Bodo community ahead	<i>Bodo hari khou fwjoulangangnw</i>
Let's create a free Bodoland	<i>Udang bodoland swrjidini</i>
With the power of togetherness	<i>Khowsethini bwlwjwng</i>
We want a free Bodoland	<i>Jwngnw nangou udang bodoland</i>
Bodoland is our legitimate right	<i>Bodoland a' jwngni mwnthai</i>
Do not try to dominate us	<i>Rajkhanthini bwlwjwng</i>
By the political powers	<i>Gadobnanwi dwnnw dasan</i>
Come all, let's join hands	<i>Fwidw boibw hanja hanja</i>

In creating a new history of Bodoland	<i>Swrjidini bodoland ni gwdan jarimin</i>
Try to recognize the enemies	<i>Suthur khou Sinai dw boro hari</i>
Try to finish the hatred amongst yourselves	<i>Gaojwng gao hinsa hinsi nagar laidw</i>
Stop killing among yourself	<i>Dakhalaiswi gaojwng gao thwini bana</i>
We can only overcome when we are united	<i>Ekhwtha jabwla jubsrang langwn</i>
So let's come out unitedly to strive	<i>Udang boroland swrjidini khousehini bwlwkwng</i>
To create a new Bodoland	<i>Khousehi jabwla kwng derhagwn</i>
Bodoland is our right	<i>Bodoharo a jwi kwng</i> <i>Boroland a kwngni mwntai)</i>

The following song urges the Bodo youths to come out together and show their skills and talents, and ask them to preserve their culture, tradition and heritage.

(25)	Source: Jwngsar Kh. Narzari, Udalguri
O the warriors of bodo mother	<i>(Aai boro bimani daoharu fisa</i>
Lets come forward to show our skills	<i>Jenna nwi thanga khwi kwng gwhw melem kwng</i>
Lets move together to safeguard the community	<i>Fwidw kwng sufung dini aini nershwn</i>
We are not inferior to other communities	<i>Gejen nonga kwng gubun harini</i>
We will always stay united	<i>Thagwn kwng khousehini bandw kwng</i>
We will bring consciousness	<i>Swmao sargwn khousehini gwhw kwng</i>
We will keep our culture alive	<i>Harimu khou faligwn kwng jeblaibw</i>
Our civilization will flourish	<i>Thangna thagwn orai kwngni swdwmsri</i>
This is our land, our birthplace	<i>Kwngni hayen kwngni hadod</i>

We will strive; we will overcome	<i>Jwng najagwn jwng derhagwn</i>
We will make the Bodos strong and united	<i>Gaison langwn geremsa boro hari</i>
There will be a peaceful place	<i>Suju langwn somaina gwjwn thasari</i>
For the Bodos	<i>Daogabw khouse boro laimwn</i>
Come forward, you youths	<i>Eyunari fwr gwdan mugani</i>
You are the ones	<i>Sanso haywi onnaikhou ai bimanw</i>
To make the dreams of the Bodos come true	<i>Baohordw onjima gwiwiywi thulunga khou</i>
	<i>Simang ni agor berkhanghwdw)</i>

(26)

Source: Jwngsar Kh. Narzari, Udalguri

We vow to keep the Bodo language	<i>(Swjwgwn bimani rao khou</i>
And literature alive	<i>Lakhi gwn jwng bodo thunlai khou</i>
We will take our literature to great heights	<i>Jousar hwgwn jwng bodo thunlai khou</i>
Like the stars in the sky	<i>Bwi okhrang ni gwjwng hathorkhi baidi</i>
We will the world know of our rich language	<i>Geolangsar hwgwn be buhumao</i>
And culture	<i>Angw boro thunlai khou</i>
Long may our language live	<i>Bodo thunlai geolangthung</i>
We will keep our language alive	<i>Bodo thunlai thannanwi thathwng</i>
Let the Bodo language spread all over the world	<i>Sedo jido November</i>
Victory to you dear mother	<i>Gwthar san boro thunlai ni</i>
It is the literature which is regarded as the backbone	<i>Bodo rao a buhumao gwsarthwng</i>

As the backbone of the community	<i>Bodo rao a buhumao geosarthung</i>
It reflects the community	<i>Jwi bodo bimani jwi</i>
It is true literature that	<i>Thunlai anw hari ni singsri</i>
That the culture and tradition	<i>Thunlai gwiya bwla sinsithi gwiya</i>
Of the community gets recognition	<i>Sinaithi hwgwn thunlai aasw</i>
And expression	<i>Maharini gasibw dongnai manikhou</i>
	<i>FwrmaiYW thunlai aanw</i>
	<i>Orai buhumao harini un sigang khou)</i>

The above song is about the Bodo language. It talks about language as a medium of expression of the community's hope and aspiration. The song below is an urge to join hands and stay unitedly. It ask god to give peace and strength so that they can form a peaceful nation.

(27)	Source: P. Khakhary, Udalguri
Come let's dance together	<i>(Fwi boibw mwsani khouse jana</i>
Let's join together	<i>Fwi boibw mwsani bwdwr baoli</i>
Leaving behind our pains and sorrows	<i>Dukhu daha gasib khou bw</i>
Let's enjoy	<i>Baogarnanwi ronjadini</i>
By leaving behind the bad feelings amongst	<i>Ana ani sanlainaikhou</i>
Ourselves	<i>Nagar nanwi mwsa glangni</i>
And let's move together unitedly	<i>Khousehini lama jwng agan surni</i>

And keep the Bodo community	<i>Harini maan khou fwjou dini</i>
We are not going to get anything	<i>Hengtha hengthi jwng jebw jaya</i>
By hatred and jealousy	<i>Danlai sulai jwngbw jebw mwna</i>
It will only lead to	<i>Gwdw langwn sw harini maan</i>
Domination by others	<i>Gadob jagwn jwng gubun hari jwng</i>
Unity is the strength	<i>Khousethi anw harini ghw</i>
We can only move forward	<i>Gwhw thayw blanw jouga hayw</i>
When we have unity amongst ourselves	<i>Hari, harimu khou fwthang dini</i>
Dear god gives us blessings	<i>Jouganaini lamayao agan surni</i>
So that we can be united	<i>Hey afa bwrnan hordw</i>
And move forward	<i>Ui afa khousethini</i>
To form a new land for us	<i>Thansali ao aroj gabgwn</i>
We will pray in temples	<i>Mondir masjid ao bw khulum hwigwn</i>
We will sing songs of unity	<i>Khousethini jwng methai khongwn</i>
We will ask god to give us strength	<i>Khousethini jwng ghw bigwn</i>
We will even pray in churches	<i>Sijou gudi ao jwng khulum hwigwn</i>
So that we we get the strength	<i>Afa Jisu nao bw aroj gabgwn</i>
To be united and have peace	<i>Gwjwn bikha jwng khulum hwigwn</i>
Which will help us to move together	<i>Khousethini jwng bwrnan bigwn</i>
O god please look down on us	<i>Hey afa megon kheudw</i>
	<i>Ui afa bwrnan hordw)</i>

The following song is about Bodoland. It describes Bodoland as the dwelling and birthplace of the Bodos,

(28)

Source: B.Thirangsa, Udalguri

Bodoland is our birthplace

(Bodoland nwnng jwnngni bima hadwd

Bodoland is our own land

Bodoland nwnng jwnngni agwma hadwd

You are full of beautiful mountains,

Nwnng ni bar ha dwi okhwrangao

Green landscape, trees and rivers

Swmkhwr somaina hajw hayeng

The river dilao also flow over you

Baidi dwima dwisa bifang laifangjwnng bungfobnai

It describes the land of the bodos

Bwhwidwng dilao dwimaya nwnngni bikhajwnng

And the bodos hwve been living there from

Fwrmaidwng bodo hadwd

arwni thamwnthakhou

Long, and expresses the history of the bodo people

Dinthidwng Bodo hadwd

arwni jariminkhou

Even the sound of birds and insects

Daosen daolani dengkhwjwnng

Brings adds the beauty of the land

Bese sudem bese gwjwn

The beautiful environment makes us happy

Nwnngni hainari mithingaya

And makes us cry out of joy to

Gwrwbw gabkhangw ronjakhangw

Serve and preserve our dear land

Nwnngkhau jwnng sabinw onsainw)

(29)

Source: R. Basumatary, Udalguri

The bodos are one of the communities

(Sa sanja bharatni

Of North East India who have their	<i>Swdwmsri gwnang hari</i>
Own cultue and tradition	<i>Bodo, rabha, garo, tripuri</i>
We the bodo, rabha, garo, tripuri	<i>Jariminari jwng bodo hari</i>
Belong to the same racial stock	<i>Gadob nai nasoinai khou</i>
We will stand unitedly to overcome	<i>Fwjwb srangwn jwng</i>
The domination by the others	<i>Khouseni mwnthwrjwng</i>
We will form our own nation	<i>Hari dagwn jwng</i>
And show the world tha twe are also	<i>Fwrmailangwn jwngbwdi</i>
One of the civilized community	<i>Buhumni geremsa hari</i>
We have still remains of our kingdom	<i>Nershwn dongo jwnggha</i>
In Dimapur and Maibang	<i>Dinwibw dabwnw</i>
These are signs of having kingdoms,	<i>Dimapur Maibong ao</i>
Having ruled over the land.	<i>Udang wi raijw khungnaini</i>
We are not inferior to the other communities	<i>Gejen nonga jwngw</i>
In all respects	<i>Jeraopbw jethingbw</i>
We still have the strength and power	<i>Gwhw dongo jwnggha</i>
To move ahead!	<i>Dabwnw daoga hanaini)</i>

The above songs tell us that the Bodos are one of the known communities of North East India who have its own culture and tradition.it tells about the historical remains of Bodo Kingdom at Dimapur and Maibang.

The song below is about staying unitedly and fighting against the enemies jointly.

(30)

Source: R.Daimari, Udalguri

Why is the war for?	<i>(Maani daoha mani or</i>
And bloodshed everywhere	<i>Arw mani gwja thwi</i>
And tears rolling down	<i>Mani daoha mani mwdwi</i>
Why is there deads?	<i>Arw mani gwithwi soho</i>
Vultures and crows flying over	<i>Sigun sila sial, daokha fwrabw</i>
And around us, to eat us,	<i>Jwngni sakhathiyao swfwi swfwi</i>
They are hovering around us	<i>Jwngkhou soukhonanwi janaini swlw.</i>
So we its time for us to be	<i>Jwngkhou naseonanwi janaini swlw</i>
Careful and alert, it is showing us	<i>Jwngkhou feseonanwi janaini swlw</i>
Signs of enemies around us	<i>Sangrang jatharnangwn boro mahari fwr</i>
So we should be united and join hands	<i>Khouse jatharnangwn harikhou lakhinw</i>
To fight back the enemies	<i>Gwnwkhw mugayao ana ani</i>
We can only then achieve our goal,	<i>Khousethiya swmkhe jayw</i>
Reach for the crown	<i>Fwigwn somaina songsara swrni jagwn</i>
Why is there no safety even though	<i>Gwjou thikhiniyao thanai</i>
There is security,	<i>Bodoland ni mukut khou swr hwgwn</i>
Why are we forced to leave	<i>Bengkonthai thaseao nw</i>
Behind our village	<i>Mani alai silai</i>
We don't have other place to live	<i>Bodo gami khou bw nagar nangbai</i>

Other than our own village	<i>Gwiya arw jwnggha gubun jaiga</i>
So we should increase our will power	<i>Bodo gami khou nagarna thangnaini</i>
And develop the power of unity	<i>Beao nw gwhw fwranganwi thanaini</i>
Amongst ourselves	<i>Jwngni mohora bodo jwngni thwiya bodoni</i>
Our language is bodo	<i>Rao dinwi jwngni bodo</i>
Our life is also bodo	<i>Jew jwngni dinwi bodo</i>
Born out of a bodo mother	<i>Jwnwm hwdwng onsuli bimaya)</i>

The following song is about attaining freedom for the Bodos. It is about building a peaceful place for the Bodos

(31) Source: B.Thirangsa, Udalguri

We are not against peace	<i>(Jwng gwjwn ni berekha nonga</i>
We are not against anyone	<i>Jwng raoni bw hengtha nonga</i>
We only want to stay peacefully	<i>Aangw jwnwmni hasar gwnang hayaonw</i>
In our birthplace, with own distinct	<i>Aoni rao harimu swdwmsri jwng lubwiyw</i>
Culture, Tradition and	<i>Thangna thanw gwrwbthijwng</i>
We wish to fulfill our dreams, by building	<i>Jwngni mwnthai khou sufungnw</i>
A quiet dwelling place for us	<i>Gongse gwjwn ni okhrang danw</i>
We need to come forward	<i>Boibw khouse janangwn</i>
And Move together, remove the feeling	<i>Raha lama songnangwn</i>
Of hatred amongst ourselves	<i>Gaojwng gao ana ani jwng dajaswi</i>
Please do not break the line of togetherness	<i>Khousehini bandw da fososwi</i>

Freedom.....	<i>Udangsrini</i>
You are in the hearts of all of us	<i>Boinibw mwikhunao basa labaibwla</i>
Come let us all join hands	<i>Fwidw fwi jwng bekhou</i>
To bring it to reality	<i>Mwgthangao berkhang hwdini</i>
Put our soul together and sing	<i>Gwsw mwdwm jew hwna</i>
The song of freedom	<i>Sanja swnab sa khwla</i>
	<i>Jeraobw jerwibw</i>
	<i>Udangsrini methai rwjabdini.)</i>

It tells that all the Bodos are followers of the same path. The Bodos were once a ruling community, so they should get recognition.

(32)

Source: D. Moshahari, Udalguri

We are the traveler of the same route	<i>(Daobaiari jwng dwngse lamani</i>
We are one of the conscious community	<i>Gwnwkhw mugani sagrid hari jwng</i>
We will preserve our language and culture	<i>Rao harimu sibigwn jwng</i>
We will try to reform the political boundings our society	<i>Raj kxanthi arw somaj kxanthi</i>
And look after the society	<i>Fwsab langwn fari fari</i>
The bodos are one of the original	<i>Sa sanja bharat hadwdni</i>
Inhabitants of North East India	<i>Thagibi bodo mahari</i>
Who have been living there	<i>Raijw jadwng fari fari</i>
With unity since a long time	<i>Khouseni bandw jwng lari lari</i>
Along with The sonuwals, kochari	<i>Sonowal kochari rabha karbi</i>

Kochari, rabha, karbi, Tiwa, lalung etc

Tiwa lalung baidi baidi

We are also a great community

Jwngbws w mayw geded hari

The rivers are flowing over the land

Dwima dwisaya bwhwilangdwng

The hills and mountains also express

Hajw halaya dabw fwrmaidwng

The ruined kingdoms of the bodos are still there

Baikhnda nwgwr a dabw gwmayakhwi

There are still signs of our history

Gwdw ni nerswn a dabw gwmayakhwi

There are evidences of warrior,

Rwkha rwkha bodo ni jarimin

And of ruling the kingdom

Bir jwhwlaoni raijw khunnai

So why should we be looked down upon

Jwng lai manw neosijanw.)

(33)

Source: P. Khakhlary, Udalguri

If we have understood the meaning of unity

(Khousehini unghikou bujibaibwla

If we have come to know what is freedom

Udangsrini unghi khou mithibaibwla

Why will we fight amongst ourselves

Jwnglai manwthw andaibaonw

Why will we shed blood

Jwnglai manw twilai baonw gao jwng gao

There needs to be love and faith

Onnai fwthai nai gwiya bwla

Peace among us.

Jwngni gejerao, gwjwn thangkhi gwiwabwla

All these are necessary to build

Jwngni lamayao

A peaceful place for us to live

Mabwrwi swrjigwn gwjwn dera

Time has asked us to stand unitedly

Soma jwngkhou hangkhrai horbai

So that we can stay live

Khouseni lamayao gosongthanw

In peace and harmony *Khouseywi thangna thanaini jujilangnw.)*

Both the song given above and below is about staying in unity and peace,

(34) Source: B.Thirangsa, Udalguri

If we want to stay in peace in this world	<i>(Buhumao gwjwn danwbla</i>
If we one to stand as one stong community	<i>Hadorao khouse janw bwla</i>
So should stop hatred amongst ourselves	<i>Nagarnangwn jwng angarnangwn</i>
We should build a peaceful atmosphere	<i>Gao jwn gao, hari jwng hari hadwr jwng hadwr</i>
And stay unitedly	<i>Swbkhonai, nasoinai gaglwbnaï fwrkhou</i>
We should rule our land	<i>Raijw khungnangwn alw gwjwn</i>
With our own language, culture	<i>Gao ba gao rao harimu swdwmsri jwng</i>
We must have understanding and faith	<i>Gaoni jwnwm ni dokhor se hayaonw</i>
Among ourselves	<i>Bujinangwn jwng fwthai nangwn</i>
We all want to live freely	<i>Jwngdi safrumbw udangwi</i>
We should not be cruel	<i>Thangna thanw gsw jayw</i>
We should also learn to respect others	<i>Utkhari akhujwng gaokhoulo</i>
We must leave and avoid	<i>Fwthangnai thangkhi fwrkhou</i>
The disasters which harmed humans,	<i>Nagarnangwn jwng neosinangwn</i>
The bitter incidents of	<i>Gsw khangnangwn jwng mwgwinangwn</i>
Hiroshima and Nagasaki	<i>Subungthi heb khalamnai bwi</i>
	<i>Nagasaki arw Hiroshima ni</i>
	<i>Gwgkha jarimin khou.)</i>

(35)

Source: R. Daimari Udalguri

The following song is describing the land where the Bodos live; they live amidst the greenery of the nature. It tries to say that the land where they now live is the land where their ancestors live. In a way the Bodos are the aboriginal people of the land. The beauty of Bodo language and culture is also being pointed out,

The land at the foothills of Himalaya	<i>(Himalay hajw ni ser ser</i>
Is a plain surface	<i>Fwilao unswlao swrang</i>
Full of greenery, rivers and streams	<i>Swmkhwr mithinga, dwima dwisa</i>
The sight looks beautiful	<i>Nijwra nijiri, besedi somaina</i>
The melodius music of various fok instruments	<i>Khaam, sifung, serja, jotha ringkhangw</i>
Cand also be heard	<i>Milou dw dengkhw, danai lunai</i>
This is our land where the beauty	<i>Gainai funai jwng hailalai huilalai</i>
Of the the colourful clothes we wear	<i>Ayo, abungthi gwnang be furiya</i>
Adds beauty to the land	<i>Benw jwngni jwnwm furi</i>
In these land itself our fore- fathers	<i>Undunanwi dongo abwi abou ajou mwnha</i>
Are sleeping peacefully,	<i>Bwisumuthi khou alw alw gwbananwi</i>
Embracing the mother earth	<i>Be hayaonw jwngbw ujidwng,</i>
We born here and will die here	<i>Gwmwr langfingwn sanse jwngbw</i>
And sleep like our ancestors by	<i>Ai bima bwisumuthi khou gwbananwi</i>
Embracing dear mother earth.	<i>Somaidw, beherdw, fuargwn aini rao</i>
We will spread our language and culture	<i>Khoulai harimu jwngni swdwmsri</i>

We will try to make it beautiful

Fugargwn jwng aini mwdwi khou

We are always prepared to protest and

Dukhu somao thiyari oraibw jwngbw

Defend our land in need.

Ai bima furini nidan somao)

4.2 Dances

Other than songs some of the dances also show the rich culture and heritage of the Bodos. The convergence of the community in modern dance demonstrates the critical role that the social identities are playing in the movement of Bodo nationalism. Modern dancers found in dance the medium through which they could explore what set them apart from the greater nation. The dancers exposed the physical and social dimensions of nationalist's beliefs in Bodo society. Based on field experience, some of the dances has been analysed below which can be considered as identity markers in the realm of Bodo movement. The dance forms are documented in the Bhairubkunda festival held at Bhairabkunda in Udalguri district of Assam.

The first kind of dance is the representation of one of the traditional practice of the Bodos that is fishing. The Bodos are very fond of fishing and they have a variety of dishes pertaining to fish. The dancers use the *jekhai* and *khobai* in the dance form which is normally the fishing implement that is used in the time of fishing. The song around the dance goes as come friends lets go together for fishing at the *beel*, we will catch fishes and crabs and prepare *onla* curry (curry made of rice powder) out of it, we will dry some of them and prepare *napham* out of it. This particular dance form showcases the rich and diverse culture relating to food habits of the Bodos as documented in Cultural festival.

Another dance form of the song sung by one of the popular singer of the region Jubeen Garg also urges the community to live with peace and harmony by giving the examples of birds flying together in the sky and also about butterflies sitting together in the flower shows the ways of staying together with love. It says that as the sun rises in the East and you Bodo people also should get recognition as that of the sun since you people have a rich culture and

identity. The dress that the dancer wore is the *gamsa*, and as a symbol of Bodos being an agriculturist people the dancers uses the spade and shows him as working in the field.

Other than these dances relating to the cry for separate state can also be found. The establishment of various dance school has made the task of implementing the nationalist songs in dance form. As the quest for a separate state has travelled a long way numerous dances and songs are seen pertaining to this particular context. One of its kinds is shown in the link below-

The outfits in this particular dance of the girls are no doubt traditional but the boys and the dance form are fitted with the contemporary. This particular dance form calls for unity among the Bodos for building a peaceful Bodoland. It goes as “Let’s forget the bad feelings and dance together with joy for building the Bodo nation and follow the path of oneness. We are not going to gain anything by fighting among ourselves, it will only lower the self respect of the community. Togetherness is our strength. It also asks the almighty to shower blessings in their noble venture.”

Another dance form which was performed in ABSU Annual conference has portrayed the Bodos struggle for separate state in a very systematic way. It has been taken from youtube published on January 18, 2015. Starting with musical instrument and culture of the Bodos, it continued with dancing with sword in hand and showed signs of going on a horseback to defend the community. It showed procession taken by the Bodos with the map of proposed Bodoland, with photo of Mahatma Gandhi and Upendra Nath Brahma and various slogans of the ABSU used in the demand for a separate Bodoland. It also showed many people who were gunned down by police in the procession and then, the sad mother crying for her child who became martyr. At the end these several incidents made the young people come out with swords in their hands and takings vows of safeguarding the Bodo people.

4.3 Documentaries

The culture and heritage of the Bodos have been well expressed through the documentaries made on the community. The following are documentaries which are available based on the Bodos.

'Basiram Jwhwlao' is a documentary based on the life and deeds of Basiram. The story of Basiram and Daoharam was narrated by an old man to some of the Christian Missionaries. Basiram was born in a village in the foothills of Bhutan. Since his childhood days he had seen the Bhutiyas of the neighbouring Bhutan coming down from the mountains and torturing the people of his village and collecting revenues. His father also became victim in the hands of the Bhutiyas. He saw his father being cut to pieces while returning home from working in his land. The village governing system has also been shown in the film. The death of his father made them move away from that village and then they settled to the nearby village which was far away from the borders of Bhutan.

But in that village too the Bhutiyas used to come to collect revenue timely, revenues were in the form of grains, vegetables, cocks and even pigs. Mainao, a widow who happens to be Basiram's aunt encourages and motivates him to fight against the bhutiyas. Mainao was newly married when his husband, Anaru, as being suggested by the villagers was forced to go along with the Bhutiyas to carry the revenues to the hills. He worked there as slave for few days and then while trying to escape he was killed by the Bhutiyas and his body was found floating in the river near the village. Mainao was very grieved but she could overcome her pains and she found out the caliber in Basiram and Daoharam to fight for the village. Thus the youths of the village gathered together to protect and save the village from the Bhutiyas.

Thus the youths under the leadership of Basiram and Daoharam were able to prevent the Bhutiyas from entering the village. The villagers were delighted with the acts of Basiram and the other youths of the village. Life returned to normalcy as the fear of the Bhutiyas moved away from the minds of the people. But there was a man in the village who was a friend of the Bhutiyas, he informed them about Basiram and Daoharam and they made a plan to attack the villagers and once again instill fear in the hearts of the people.

It happened when the villagers were busy in the kherai puja, one night the Bhutiyas came and killed many villagers: even Basiram's mother was also found dead near the road. As the villagers were busy at the Kherai Puja, the sound of dance and music being high, people did not come to know about the Bhutiyas coming to the village and attacking the people. It was shown that Basiram while returning back from the puja found a number of people lying

dead. This resulted in the villagers cursing Basiram from forbidding them to pay revenue. The saddened people said that it was better for them to pay the revenues instead of losing their young ones. At this time, Mainao came to the rescue of Basiram, she made the villagers realize that Basiram had done all those for the good of the village and that the whole village should join hands in the move to protect and safeguard the village. She motivated both Basiram and Daoharam to bring an end to the present situation of Bodos being killed by the Bhutiyas.

A wakening took place in the village as the whole village gathered taking vows to protect the Bodo people from the enemies. They joined together in preparing defensive instrument as well as in weaving clothes for the warriors. The whole villagers pray together in front of the Sijou tree and seek blessings from the the Almighty. At the end of the film they attacked and killed many of the Bhutiyas who were in the foothills and threatened them that if in future they again trouble the Bodos they will never spare them.

'The Bodo and their heritage' is another documentary on the Bodos. The documentary focuses on the situations faced by this community. The documentary follows as "Indigenous people's capacity to develop as individuals and as people is based on a social order that is determined by the people themselves. If and when this social order is destroyed their capacity and continuity as people are threatened. A crisis ensues, for the Bodo people the current situation is one of persistent crisis as they continue to fall victim of socio-economic suppression, oppression, exploitation and political domination."

Since time immemorial, the Bodos have ruled not only the entire Brahmaputra and Barak valley, but also some parts of West Bengal, Bihar, Nepal and Bangladesh. In different places and times, the Bodos were known by different names. Since historically untraced ages, the Bodos had exercised highly developed political, legal and socio-cultural entities. Historical monuments and remains at Dimapur, in Nagaland, Khaspur in Maibang in Assam, Tripura Castle in Agartala, are mute witnesses to heights of Bodo Civilizations.

Today the majority of the Bodos live in the foothills of the mighty Brahmaputra or Dilou river. When a Bodo works on a piece of land, he establishes a spiritual and legal bond with it. His community facilitates such bonding. He does this in loyal interest of his community. The reciprocity develops various institutions to give the capacity to progress as individuals

and as a people. It is such social order that ensures the identity, continuity, cultural and intellectual development of the Bodos.

The Bodos have their own Tibeto-Burmese language; they have their own religion, laws and customs. The *Sijou* tree, five leafed is an abysmal worship. Central to Bodo ethos, is the concept of harmony, harmony with nature and harmony with community. This is well expressed through the ideas of cosmos, Bodo cosmology is reflected in Bathou, the five elements- earth, water, fire, wind and sky. The Kherai is the classical bodo rite of birth, the main performers of the ritual is the *ojha* and *doudini* or dancing oracle, their chanting and dancing convey, truths of life, being and becoming.

The altar of worship is around the *Sijou* tree, *Euphobia splendens*, it is fenced in with a round bamboo. There is no priestly caste or caste system. Usually man of age of social respect is chosen to have spiritual responsibilities; such a Bodo is known as *deori*. Sometimes a kherai is special and so it is large scale, the *doudini*, a woman possessed with divine spirit dances keeping time with music made out of *khaam*, *siphung* and *jotha*. It is an all night event.

The *ojha* chants continually, the *doudini* dances circling the sacred altar. Finally the divine spirit in the *doudini* leaves a high beyond the realm of space far into infinity. A *kherai* is more than just a rite participatory in nature. It provides myths of human origin, the origin of the world, the individuals' ideal relations to land and community, processes of conflict resolution, moral values designed for all aspects of living and developing in Bodo society.

In the early part of the 20th century, a social religious movement was launched by Guru Kalicharan Brahma. Mainly in reaction to the continuous conversion of the Bodo people in alien forms. The religious movement called the Brahma movement was instrumental in the development of educational, cultural and political consciousness among the Bodo people. About the same time, Christianity has its impact in the Bodo society. The first Christian missionary Rev. Sydney Endle came to preach as early as in 1864. His eloquent in Bodo language, Rev. Sydney Endle established many village schools. In 1875, he built the Bodo Christian Church at Bengbari in Harisinga, Udalguri. He is known as father of Bodo Literature- published a book titled Outline in Kachari Grammar and a monograph *The Kacharis*.

Cradled in lush valleys by majestic green hills, nurtured by teeming rivulets enchanting flora and fauna, the lives in its basic social structure, the village houses are built with bamboos, straw thatch with a courtyard in between. Agriculture is the prime occupation, Rice is the staple food and major portion of Bodo diet is related to cultivation and production. In a land criss - crossed by fast flowing rivers, rain swollen rivulets and soft tainting streams, fish is plentiful. Bodo women enjoy fishing both for pleasure and food. Fish traps are known as jekhais and khobais. They are made of bamboo fastened as cane. Dried fish is ground with special medicinal herbs to be preserved and fermented in airtight bamboo cylinder to form a very special delicacy, the *napham*. Except the beef the Bodos eat a wide variety of food, fish, crab, snail meat, silk pupa, rice cakes, porks, exotic herbs and bamboo shoots are favourite cuisine.

Areca nut and betel leaves are favourite Bodo crops. Each and every courtyard has these trees. Visitors and guests are warmly welcomed by these betel nuts. Another flourishing industry is sericulture. Each Bodo family rich or poor usually keeps one or more hand operated looms. The products are noted for their various colourful design, warmth, softness and durability. The colourful piece of cloth which they wear is called the *Dokhona*.

With songs on their lips and rhythm on their feet, music and dance form an integral part of Bodo cultural life, with blowing movement and butterfly like strokes, the Bodo *Bagurumba* is the most popular dance. The Bodos weave harmony and beauty in the hearts of this culture. Spring brings a new Bodo year. *Bwisagu* is the expression of joy, it is the greatest celebration, rice beer or *jau* refreshes. Love song repairs spirits, dancing renews and reunites. The *Bwisagu* is the triumph of colour, warmth and life.

The Bodos and their land were left alone for a long until changing land condition lured them and land was ruled differently. The impact of western civilization were felt in the last decade of the 19th century and resulted in consequent decline and extinction of Bodo kingdom. The colonialist seized Bodo land and rich natural resources, rapid rates industrialization in the west. Bodo people used the collected waste of forests products, worked as cheap slave labour in tea plantations.

Along with the colonial government, came traders, adventurers and poor peasants and labourers from Bangladesh, Nepal and Indian Plains. Even after India's Independence, both

Government and Capitalists grabbed the land of the Bodo people for industrializations, tea plantations, and militarization and even for research projects. The Bodos of course resisted such incursions, forest that are bounded with their land have now become exploited under massive consumerist pressure. Other than the Bodo people, the outsiders have been poaching in the forests creating tremendous ecological problems.

Enforced polity has not only forced the Bodos into a daily wage earner at own, but has also forced him to migrate to alien land as labourers. More than fifty thousand labourers have been forced to work in Coal mines of Jayantia Hills in Meghalaya in dangerous and unhealthy conditions. In alien land their social structure has completely broken down, while the evil design of modern society have moulded their lives. The Kok-Bodo known also known as Tripuri have ruled the smallest North East Indian State, Tripura till the early part of the 20th Century. The Britishers had always referred to the state as independent hill Tripura, surprisingly just after joining the Indian Union in 1949, the Kok -Bodos who are the owners and constituted more than 90% of the total population of hill Tripura prior to 1947 Partition have reduced to a microscopic minority.

Rich in cultures, the Rabhas and the Tiwas are also facing the same fate in post-independence India. The systematic submersion of indigenous and political institutions and the imposition of alien institutions have force most Bodos to accept the new order of living. Nevertheless, despite the on start of the colonizers and the politically dominant society, indigenous social and political institutions are not completely lost. Enough of the old social order was preserved and remembered to spark out a new and promote the Bodo to reclaim their identity and dignity as people. Now a difficult struggle has just begun to restore the lost heritage.

'Swmaosarnaini Renga', 2012 (A Bodoland Movement Documentary Film) produced by Sachindra Basumatari of Udalguri, Assam. This particular documentary is about the various steps taken by the All Bodo Student's Union. It is dominated by songs. It has also footage of the rallies organized by ABSU at various places of the Bodo dominated areas and at the state headquarters as well as at the country's capital. The documentary begins with the cycle rally which was conducted in 2011, which covered various villages of BTAD areas. It gives a pictorial view of the journey of the Bodo Movement during the time of Upendra Nath

Brahma. The ideologies get expressed by the agenda of the leaders. It shows the people were injured in several protests, and also who became victims of the enemies' gun. Many had to part with their lives, many hurt losing their limbs, becoming handicapped. It shows the inspirational speech given by several leaders of Bodo Movement, people participating in thousands with slogans in their mouth. It calls out the Bodos to join the move to create a Bodoland.

The ABSU has well expressed their demands by the following Slogans

- Bodoland is the Birth of the Bodos, Don't Deprive us from our Legitimate Rights
- Create Bodoland for Peace, Integrity and Development of the Nation
- Why Article 2,3 & 4 are not Applicable in the Case of Bodos
- Create New State for Equal Development of all the Communities in India
- Create Bodoland to Protect the Identity and the Culture of the Bodos
- No- Violence, No-Killings, No Social Tension create Bodoland
- Give Birth Right to the Aboriginal Bodo People by Creating Bodoland
- Bodoland will save the Bodos from Exploitation, Discrimination and Negligence of the Govt. of Assam
- Implement Article 2, 3 & 4 for the Bodos
- Support the Cause of Bodoland for Peace, Unity and Integrity
- If Telengana why not Bodoland
- Divide Assam 50/50
- No Bodoland No Peace
- No Bodoland No Rest
- Do or Die for Bodoland
- We want Bodoland
- We want Justice
- Bodoland is our Birth
- We Want Political Right
- Do or Die for Separate State Bodoland
- Create Bodoland Without Bloodshed
- We Want Land Rights

It is also seen that one of the armed rebellion of the Bodos, the NDFB, has also produced a short film based on their outfit, where their noble aim of safeguarding the community and bringing freedom to the Bodos have been portrayed. As it is felt that the Bodos have been dominated by the other communities ‘*Udangsrini Ser Ser*’, a long march beneath, is also a documentary produced by the National Democratic Front of Bodoland in the year 2014. This set of video is devoted to the martyrs who sacrificed their unswerving lives during the struggle for the cause of Bodo people. This short documentary is also dominated by songs. It basically focuses on the activities of the organizations. It thoroughly shows how the organization is functioning, the daily routine in the designated camps, and its dedication to the service of the Bodo community. It renders protection and security to the Bodo people. It deals with the hardships and pains met by them in the struggle to create a separate state for the Bodos. It shows how the organization is working for the community to get recognition in the outside world.

‘The Boro fight for identity’ is a documentary directed by Anamika Basumatary and Nishant Balgovind is awaiting its release in October 2105. In an interview, Anamika Basumatary, one of the director said “that it is an extensive research work and a journey of two and a half years. The Bodo fight for identity, the name itself says the motive behind the making of the documentary movie on the Bodo community of Assam. As we all know that Bodo is a Tribal community of Assam but the identity of Bodo people have changed in past few decades. People of the world know this community as a militant organization or a militant body. The reason behind the Bodo community being known as Bodo or boro militant organization is because the media has projected this community that way and because of the negligence of the Government.

The main stream media and the local media; be it print or electronic, like Aajtak, NDTV, Times Now, ABP News, Hindustan Times, Times of India, Assam Tribune, News Time, there are numbers of them, everyone has projected this community as a Bodo militant.

The mission behind the making of the documentary movie is to make people of the world aware of this beautiful and peaceful community. A community who loves its nature, culture,

language, tradition, values and a community who feels proud of their glorious history, a community who is colourful, a community who wants to live in peace with the nature and its gifts.

The documentary also focuses on the shifting of crisis, now the Bodo community is having the existence crisis. Previously the identity was maligned by the media now the existence of this community is on stake because of the negligence of the Government.

It has been divided into four parts: historical background reveals the secrets of the glorious past of the kachari community, from pre Vedic period, although it can be a mythological perspective but there are written and solid evidences of the kirata people.

Culture and tradition of the Bodos is unique in itself, the different types of dances, the traditional instruments used to play music, the traditional sports, the ethnic food, and the religious practices, everything that makes them different from others.

When tribal lands were grabbed and distributed among the non-tribal, illegally, then different people at different time with different ideology formed different-different organizations, some were religious, some were political organization, some were social organization, some were student organization and some were militant organizations, the motive was only one, to save the identity and existence

The Political part says how BAC and BTC failed to solve the problems of the Bodos. It is to be noted that sometime even Bodo people did not think of Bodo people, the power of politics was the only target; the best example was BTC Accord, an Accord made under the provision of amended 6th Schedule of the Indian Constitution.

And finally the resolution part says the future of the Bodo community, if the condition remains the same. This documentary is a journey of the Bodo people's struggle of fight for identity. It is being made to preserve the history and struggle of the Bodo community for the struggle that they did and are still doing to preserve their identity and existence".

Other than these, nowadays VCDs on the various elements of culture such as Religion like kherai, habitual food habits of the Bodos, *bwisagu* (rituals associated with *bwisagu*) and about marriage system are found to be in circulation.

End Notes

Jekhai and khobai- are handmade traditional instruments made out of bamboo to catch fishes.

Beel- low lying water body.

Napham-is a unique dish in Bodo cuisine.

Gamsa-traditional dress of Bodo man worn in the waist.

Basiram- He is regarded as one of the heroes of the Bodos as he had defended the Bodos many a times from the Bhutiyas

Daoharam- He was a friend of Basiram. The both fought together against the Bhutiyas.

Dimapur- is a place in Nagaland, which was one of the Kingdoms of the Bodos.

Maibang- is also regarded as one of the ancient place of the Bodos