

Impact of Modernity in Transition of Traditional Bodo Culture and society of Northeast India

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Abstract

For ages, the Bodo tribe of Northeast India particularly of Assam, has a fascinating cultural legacy of showing love through their unique handicrafts, designs and weaving method. Habitually, they are very skilled in producing pretty handicrafts for using in their ways of life, and other decorative items for their domestic or community life. The ideas and concepts they acquire to make those items is very admirable. For instance, they have a tradition of constructing houses of thatches with bamboos and reeds collected from nearby forests after carefully examining the homestead site through their traditional knowledge system, so that bad omens do not occur in future, which seems to be equivalent to other caste of Assam. But now a days, this tradition has slightly been changed that a section of well-to-do Bodo family sometimes takes help from other castes in constructing a house or making other items. **Keywords:** Handicrafts, Culture, Change, Bodo Society, BTR, Northeast.

Introduction

Handicrafts of each tribe in northeast India depict the legacy of their rich culture. Besides, it also showcases the legacy of customary crafts and creative skills of the people. In general, handicrafts may be defined as the activity of making different types of domestic or other decorative things by hand. It is actually a skilled activity but in traditional way for it is being made by the hands or using simple tools rather being manufactured by using machines in an industry or a factory. According to Cambridge dictionary, 'handicraft' is a skilled activity in which something is made in a traditional way with the hands rather than being produced by machines in a factory or an object made by such an activity. The two words, 'hand' and 'crafts' generally lead to the formation of 'handicraft' where 'hand' means any items made either by hand or using simple tools, and then the craft is basically a unique expression signifying a culture, tradition and heritage. It can be said that it is a creative work where items are made of using natural materials by traditional techniques. This activity is considered as one of the oldest traditions of the world civilizations. Since the dawn of civilization, the people of Northeast India have also experienced the art of making different types of domestics or decorative items by hands or using simple tools either for using in their homes or commercial purpose in order to generate a small income in family. Many tribes inhabiting in Northeast India have been making different styles of decorative and domestic items by using their hands and sold them in their local markets from long past. In Assam of Northeast India, there are many tribes, such as Bodos, Garos, Lalungs, Rabha, Meches, Sonowals, Missings and others who have practiced their traditional cultural activities since long past. As per census report of 2001, the tribal population consists of 12.4% of the total population of Assam while it increased to 12.44 % in 2011 census. So to say, all the tribes are traditionally very experts in the art of making different objects by hands or using simple tools. Amongst these tribes, the Bodos, also popularly known as the Boro are the largest ethnolinguistic and

indigenous tribes in the state of Assam. They have practiced their various cultural heritage and traditions since ages. The Bodos are most primitive tribes of Assam, and are now largely scattered on the norther bank of Brahmaputra River that extended from the Sonkosh River in the west under the northern foothills of Bhutan to the east of Arunachal Pradesh. They had different types of techniques for their survival since the civilizations from where they have learnt something for their meaningful life. The art of activities for domestic use were known to them. The necessity of different handicrafts for domestic use are generally made of bamboos and woods as the Bodo tribes are very expert in the art of making bamboo, wooden and *raidwng* (cane) handicrafts.

Historical background

The Bodos are once most powerful and earliest tribes of Assam and historically, they had maintained the most powerful kingdom which was extended from Sonkosh river in the west and river Dhansiri in the east. Originally, they are Mongoloid race and their language specifically belonged to branches of Tibeto-Burman speaking tribes mainly descended from the Mongolian stock. The famous historian, S. K. Chatterjee mentioned about the early formation of the Mongoloids as settled population of Assam, referring to their arrival within the orbit of Indian civilizations at a fairly early age, and also presently formation of the part of Indian body-politic. The Bodos as being the most important group of Indo-Mongoloid tribes of Northeastern India are regarded as the largest indigenous and ethnic tribes in the state of Assam. They are now widely scattered over the northeast India, in some parts of West Bengal and other parts of India and neighboring foreign countries such as, Nepal, Bangladesh and Bhutan. Majority of them are at present found in the recently formed sixth schedule administrative areas under the Govt. of Bodoland Territorial Council (BTC) which was formed in 2003. This agreement was again renamed as Bodoland Territorial Region in 2020 with more legislative and executive powers in accordance with the agreement signed between the Govt. of India and other Bodo organizations. The Bodos are the most hard-working people having their own traditional religion, customs and beautiful cultures. Frankly speaking, they are very expert in the art of making different objects or items which are generally useful either for their domestic purpose or for sale in the local markets as well as for exchange among themselves. Interestingly, the development of the handicrafts industry or factory among the Bodo villagers was not new one and its origin cannot be traced out but it is clearly evident that since ages, they have performed the traditions of making different types of items and other decorative things for their domestic use. In India, handicrafts industry so far flourished during medieval period but the coming of Britishers in India caused to the deterioration of the Indian villages industry. It also greatly affected on the cottage industry of villagers in the Northeast India, particularly of Assam. The people of Assam, particularly the tribes so called Bodos got much trouble in keeping face in comparison of price and quality with the foreign made goods i.e., the British goods whose price were very cheaper than the Bodo village products. So, the village products cannot be compared with the foreign goods which shape was very polished and its cheap price was very cheap. The people were more attracted towards the foreign made goods than the other indigenous products which reduced the uses of indigenous products. This was not only the case of Bodo tribes it was the case of the entire India's villagers who used to make various domestic handicrafts in their village industry for ages. Despite, the culture of making decorative handicrafts have not been completely wiped out from their society and still more or less, the Bodo tribes uses various handicrafts for different purpose made by their hands or using simple tools. But it is seen that in recent times, many items or things whatever they use for domestic purpose are basically made from the machine in factory. Thus, the trends in using the machine-

made goods have already penetrated in their society from long years ago. This generally brings about various changes in the culture of arts and crafts of the Bodo society.

Materials and Methods

This research paper write up is mainly based on primary and secondary sources of data. It is mainly descriptive, historical and analytical research. The primary data is generally collected from the personal interviews usually taken from the elderly or knowledgeable persons of the villages or areas. The secondary data consists of published /unpublished books, journals, magazines and web sources, etc.

HANDICRAFTS OF THE BODOS

The handicrafts of the Bodos have occupied an important place in the history of the Bodo society and culture. The Bodos are popularly known to all over northeast India as very expert in the art of handicrafts which are specially made of bamboos, reeds and woods. The making of different handicrafts is closely related to the cultural activities of the Bodo community. As per their use for the domestic and commercial purpose, the Bodo tribes earlier made different types of tools and instruments which played an important role in the various religious and cultural activities. Accordingly, the handicrafts of the Bodos can be broadly divided in the following categories.

Traditional Farming Tools

From the dawn of civilization, the main occupation of the Bodo tribes was farming. Their livelihood was fully depended on agriculture. For ages, they liked to live together in villages, forming as a society where agriculture production was made extensively. Not only this, they were very fond of the residing nearby forests where they could easily collect fire woods, thatch, reeds and some wild vegetables for their consumption as well as for sale in the local markets. To make more production on agriculture, the different types of agricultural implements was used. It is clearly stated that the Bodo tribes are popularly known as very expert in the making of different types of farming tools at home. The farming tools of the Bodos includes, *Nangwl (Plough)*, *Jungal (Yoke)*, *Mwi (harrow)*, *Hukhen*, *Baokha (paddy carrier tool)*, *Hulabari (paddy carrier tool)*, *Dhumsw*, *Maili thumgra*, *Mwidangkur*, *Mwi lengra*, *Khopri (rain protector)*, *Muphur Khopri (rounded rain protector)*, *Mwsoukho (mask of cow)* *Chili*, *Khodal*, *Huken (grain separator)*, *beda*, *Lawthi (Stick)*, *Khada (Basket)*, etc. These farming implements are specially called in Bodo. All these tools are basically made of bamboos and woods by them at their home. There is a saying that if any villagers do not know as how to make the agricultural tools, then such men in society are generally called as *adua* meaning foolish.

Fishing Implements

The Bodos are also a fishing community. They are fond of fishing in rivers, lakes and ponds. Since the Bodos community used to live nearby jungles, they liked to go for fishing in the various rivers of jungle. Sometimes, people use to go for fishing individually in the nearby rivers and ponds. However, there was a tradition for fishing in the nearby forest's rivers which are called '*Naha thangnai*' in Bodo wherein all the villagers irrespective of male and females participated. During the months of August, September and October of every month after having the end of paddy plantation, there was earlier a tradition of going in fishing in the rivers, channels, lakes of the nearby forests. For instances, Manas is a national park where many fringe villagers belong to Bodo community. Sometimes, earlier the Bodos irrespective of boys and

girls, old man and female all used to visit to jungles in the name of fishing in the rivers of locally named Chandmari and Hotropha of the Manas national park. Besides, many small rivers in forests are called by them as their deem suit. This was very interesting and joyful for them. But when the Bodoland Territorial Council (BTC) Govt. came up to restore and protect the park, this tradition has been slightly changed in the recent past due to the initiative taken especially by the BTC authority. For the purpose of fishing, various objects whatever they make by their hands to catch the fish are very astonishing. These tools generally include *Jekhai* (Jakai in Assamese), *Khobai*, *Pholo*, *Chen*, *Khokha*, *Suli*, etc. These fishing tools are generally made of bamboos and small iron tips. In every Bodo village, many bamboos are largely noticed in each Bodo family. There is a saying that a Bodo man who has no basic knowledge of making fishing tools are generally given less importance in the society. Hence, every Bodo people are very expert in making fishing equipment and they learnt this crafts from their young age in society.

Weaving Tools

As already stated, the Bodos are very expert in the art of weaving. Weaving of dress by both male and female at their home was their primitive tradition and culture. The Bodo dress code shows the own identity of their society, community, religion and culture. They have different types of weaving tools, like spanning, *ishan*, *gonsa*, *makhu*, *salkhuntha*, *gandwi*, *swrkhi*, etc. These tools are specially made of bamboos and woods. The Bodo women weave different types of artistic designs of cloths for their home use as well as for commercial purpose. It can clearly be said that the Bodo tribe's identity rests in the Bodos' women dress called *Dokhna*. This is a specific traditional dress of the Bodo women. It has different styles and forms with highly artistic designs having different beautiful colours. Besides *Dokhna*, they have various types and styles of dress, such as *Aronai*, *Sima-ji*, *Gamosa*, *Endi-ji* (Silk). All these dress and cloths are made in the weaving tools made by hands or using simple tools. *Aronai* is small scarf-muffler especially used by both man and female in society. It is stated that in ancient times, the Bodo warriors used *aronai* as a belt to tight the waists to fight in the battlefield. At present, weaving dress or cloths at their traditional tools has been lessened as many cloths are being made in the factory by using machine. On the other hand, earlier there was a tradition in Bodos society that if a girl had not learnt weaving technique, and not be fitted to weave dress or cloth for their family use then the girl became very difficult to get into marriage. The girls or women who did not know the art of weaving are called *akhuji* in Bodo. The Bodo dress has many artistic designs called *agor* in Bodo. These *agors* include *Mwider agan* (elephant footprint), *Parou megon* (pigeon eyes), *Mander bibar* (*mander* tree's flower), etc. Earlier, all these *agors* emblazoned on the dress or cloths, were knitted beautifully by Bodo women with their hands. Yet more or less, Bodo women still weave dress in the modern weaving tools. The fact is that with the passage of time, all women have become busy with their daily activities, such as schooling of child, doing job in Government institutes and private companies. There is also a lot of evidences that many women use to go in Bombay, Pune, Goa and Kerala for doing some jobs in private companies and factories for earning income to meet the expenses of their family. It is known that earlier, when a trade relation was existed in between India and China via Bhutan and Tibet, the exported cloths include *endi-ji* (silk cloth), cotton cloth and other items, etc. These cloths which had once occupied most important place in the history of Indo-China trade relations, were specially woven by the Bodo women of Assam, who specially carried out at their traditional handlooms. So, the Bodo tribes who inhabited in the foothills of Bhutan at that time, also got much opportunities to carry out boarder trade relation with Bhutan and Tibet, and thereby, it considerably helped them in the growth of economy.

Grinding Tools

Since ages, the Bodo people have practiced agriculture in their arable field. Rice is the staple food of the Bodos. Though earlier the Bodos made shifting cultivation yet the plantation of paddy was made abundantly. Agriculture is the main source of income of the Bodo people. Side by side, domestication of animals, birds and beasts are known to them for the purpose of generating a small family income. However, in production of rice there are many processes where handmade tools are used extensively. These tools include *dinkhi* (grinder), *songrai* (winnowing), *sandri* (small hole sieve), *sandandga* (large hole sieve) which are generally made of woods and bamboos in their villages. Besides, there are also other tools for grinding rice in each Bodo family. These are called as *uwal* and *gaihen* in Bodo wherein the rice is grinded by hands or using simple tools. They usually make *bakhri* (granary) for storing the large quantity of rice and *duli* (bamboo's ampule) for a little quantity.

In cocking, sometimes they use *takhri* and *tobchi* for making mixture of curry and medley respectively. *Tobchi* is also used in various activities, like grinding of species, making of pickle, etc. Besides, to separate cocked rice inside vessel and also to bring out the cocked rice from the vessel in the open container they use *khado* specially made of woods. And also, there are other tools used in the family, which are generally made of bamboos, include *dawni khow* and *jou chikhigra*.

Musical Instruments

Each music has its own cultural and community identity which is specially mirrored in songs. The Bodo tribes are very fond of music and songs and then they have traditions of performing various cultural events and activities amongst their society. They like to play music while celebrating festivals in respect of religion, marriage and social functions. The musical instruments are traditionally made of bamboos and woods, which indicate that the Bodos are the best artisans and musicians. Their musical tools or equipment include *Kham* (drum), *Siphung* (flute), *Jotha* (cymbal), *Serza* (violin), *Donthra*, *Gorkha* (bamboo clapper), *Gangona* (jews harp) and *Jabkhring* (tambourine), etc. *Kham*, *Serja* and *Donthra* are generally made of woods while others, like *Siphung* and *Gorkha* are made of bamboos. The *Kham* is made of *mander* tree (a kind of tree called *mander* in Bodo). All these musical instruments are used not only in social functions but also in religious festivity. While the Bodos use to worship *Bathou Bwrai*, the almighty God of the traditional *Bathou* religion, the shaman women so-called *Doudini* in Bodo performs *Kherai* dances with the rhythm of the traditional musical instruments, like *kham*, *siphung*, *jotha*, and *serja*. These musical instruments are deeply related to the *Kherai* worship without which *Kherai* festivals cannot be performed. Besides this, the Bodos have different types of traditional dance styles and patterns. Each dance has own specific meaning. For instance, *Doudini*, female shaman performs eighteen types of dances in devotion to *Bathou Bwrai*, almighty God of *Bathou dharma* while the *Bathou Kherai* are performed by its adherents. Each dance has won specific denotation to please God. Beside this, the Bodo traditional dances also include *bagurumba mwsanai*, *sikri sikla mwsanai*, *mwsaglangnai mwsanai* and *daosri delai mwsanai*, etc.

Seating Tools

The Bodos are very expert in the art of making handicrafts. As per the necessity, they use to make different types of tools for seat, such as *kamplai* (pira in Assamese), chair, bench, small seat tools, etc. The *kamplai* and small seating tools are generally made of woods. But chairs and small seating tools are also made either from *raidwng* (reeds) and bamboos or from woods. Reeds are found available in their homestead and nearby forests where the Bodo tribes liked to reside for ages. *Khamplai* made of *gambari* tree is called

as *gambari khamplai* in Bodo which plays an important role in the social and religious functions. In traditional Bodo marriage so-called *hathasuni khurnai*, the groom seats on the *gambari khamplai* while first meal is served by the bride in front of the villagers. Thereafter, marriage sacrament is performed in accordance with the traditional *Bathou dharma*. Besides this, any gifts or agreement whatever the bride party receives and makes in honour of marriage contract offered by the groom's marriage party is primarily served through the *gambari khamplai*. Earlier when the Bodo tribes used to make an offering prayer to gods and goddesses, they lighted *alaribati* (earthen light) on banana leaf especially placed on the *gambari khamplai* in front of the *Bathou* altar. Interestingly, the significance of *gambari khamplai* not only for the seats but also for social and marriage events is very remarkable without which traditional Bodo marriage so-called *hathasuni khurnai* is meaningless. In earlier days, many carts were used to carry goods, such as paddy, rice, jute, cow dung, etc. but the carts were usually made of irons, bamboos and woods. The carts are generally dragged by a pair of oxen and buffalos. These were also used in farmland where from the rice were carried to the granary of the house. Now a days, bullock and buffalo carts became extinct from the society. The granary is also made of bamboos and woods, and it is usually placed in the eastern corner of the homestead where the Bodo people used to store paddy rice. This infers that the Bodo tribes are very expert in making different types of seating implements for purpose of domestic use as well as for sale in the local market.

Hunting Tools

The term 'tribes' are generally referred to as primitive people. The Bodo people are designated as tribes because of their primitive behaviours, art and culture. It is reflected in history that the primitive people are usually called as hunter gathering society where the animals hunting was their main occupation. So, hunting is a primitive activity. Since the Bodos are the primitive people, hunting was their main profession along with shifting cultivation and domestication of animals and birds. If we observe, then it is found that the Bodo people were once a hunting tribe. Hunting for animals in the forests was one of the most important amusement parts of the Bodo tribes for ages. As the Bodo people dwelled nearby forest, they were fond of hunting and collecting of wild vegetables and products. The style of their hunting can broadly be categorized into two parts, viz., community hunting and individual hunting. The community hunting means collectively hunting where the people of a villages or areas irrespective of youth and elderly people participated in a special day or occasions. They had a tradition of hunting many kinds of animals, such as deer, pigmy hogs, pigs, rabbits, mouse, mongoose, somber, comodo dragon, etc. either for their family consumption or for sale in the local markets. Besides, they also hunted animals for sale of their precious parts and skins. The individual hunting is called as private hunting. This is done by lonely or three to five people in a small group for animals and birds. The individual hunter specially hunted many animals for different purposes, such as rhino for horns, elephants for trunks, tiger for skin and then deer, pigs, rabbits and others specially for meat and sale in in the markets, Thus, hunting is one of the types of their prime enjoyment. It is believed in Bodo society that these things are especially good demand in the international markets. For hunting whatever the implements are used mainly include *bwrla* (bow), *thir* (arrow), *jong* (spear), sword and *Je* (net), etc. It is seen that arrow is specially made of bamboos and ropes. The use of bow and arrow is also prevalent among the Adivasi community who still considers these as their cultural identity. *Jong* (spear) is long made of iron blade and other parts are of bamboos. *Thir* (arrow) is made of both iron and bamboos along with bird's feather. It contains a sharp iron tipped on the end. Besides this, they had also other implements which were generally used for hunting animals in the jungle, such as

chopper, sickle, etc. But the tradition of hunting animals in the jungles are seen declining since the formation of Bodoland Territorial Council (BTC) in 2003. This fact that the Govt. of BTC had taken many steps to conserve the forest and biodiversity, making awareness the fringe villagers of the forests. Now, it is also noticed that a section of the Bodo tribes already became disinterested in hunting profession, realizing that it is too unwanted activities and profitless.

War Weapons

The Bodos were once the most warrior tribes of Assam as evidenced in ancient literatures. They maintained the most powerful dynasty in Assam in ancient times. They have a record of fighting many wars with different other tribes, like Ahoms, Koch, etc. Their fighting tools include *dahal* (shield), *thugri* (sword), mace, dagger, spear, *bwrla* (bow) and *thir* (arrow), etc. In Bodo story, it is found that while the Bodos fought against Bhutiya tribes they used the war tools made of iron and bamboos in ancient times.

Knitting tools

As already stated, that they are very expert in art of weaving. Besides this, both male and female are also expert in knitting of different kind of cloths and things. They used to make *mapla phali* (wrapper of head or ear), pillow, table cloth, *mona* (bag), etc. These cloths are specially made of wools which is interwoven by their hands at their home. The knitting tools include knitting needles which are found in different styles, sizes and length of the needles, such as single, double, circular etc. The cloths are so warm specially used in winter season for covering their body and ears. Table cloth is also sometimes made of wools but it is used especially for adornment. Besides this, they also make different types of rugs with thorn cloths by their hands. Not only cloths, the ropes of jute are also made by them for binding the cows and goats.

Weighing & Measurement Tools

The Bodos people had used separate weighing tools in ancient time. These tools are generally made of reeds and bamboos by hands. The weighing tool called *pharla* in Bodo are generally used for weighing the rice, jute, *besor*, dal, *sobai*, *haldi* (turmeric) and *haijeng* (ginger), etc.

Utensils tools

The traditional Bodo marriage is called *hathasuni khurnai*. Earlier in marriage, they used the different types of dishes and bowls specially made of banana plant and leaves. The things which are made of banana stems and leaves are called *dona*, *thalir lai* in Bodo language. Beside this, they also made bowls where water and wine were drunk in public occasions, religious and social functions. These traditions have now become obsolete where more Bodo people has become educated and already changed their life styles to keep face with the other communities. Their houses were also made of thatch, reeds and bamboos. Besides, earlier, they also used *law dengri* hanged in the kitchen wall in order to store the salt. This is specially made from bottle gourd which was dried up before use.

Govt. Employment in Handicrafts Sector

Since Bodo people used to dwell in the backwards and interior areas, they were not aware of the Govt. employment. It is said that earlier, the Bodo people were not willing to take employment from Govt. The fact is that they had an available farmland where they worked together for their sustenance. Traditionally, the Bodo tribes are agriculture by profession and they like mainly village-based life. Besides this, they

also use minor forest products for ages. Probably before the early part of 20th century, the Bodo people were not sincere about the Govt. employment. Very less percentage of Bodo people worked under the Govt. job. But that too was very little basically serving into very lower rank services, like LP teachers, ME School teachers, Chowkidar, soldier in lower rank, etc. At that time, the employment of the Govt. in handicrafts sector was very low. On the other hand, the Bodo tribes were not neither aware nor try to get the job under Govt. On the other hand, intellectual people of Assam were not willing to give the privileges equally to its tribal people. But it can be mentioned that after the Bodoland movement, 1987, the Bodo people became sincere and alert about some Govt. jobs and schemes. In fact, this movement brought about some changes in the different fields of the Bodo society, such as education, politics, economic, social and cultural, etc. It can be said that it really gave a new vigor to the Bodo people to rethink about their past glory and then to preserve it. Though the Govt. generated many employments in the recent past, yet very a smaller number of people are still working in handicrafts sector. This can be seen basically in sericulture, handloom and textile sectors in Bodoland Territorial Region (BTR). In the 21st century, the Govt. has already taken many steps to improve in these sectors by organizing workshops and imparting massive training to unemployed youths, so that without waiting for the Govt. job they can be competent to lead their life by doing such as work in order to generate a financial income for their family maintenance. Such type of activities really has a bright prospect of generating employment to many employed youths.

The Recent Trends

The tradition of making handicrafts had been declined completely in the village areas while there was an influx of machine-made goods and things under the British regime in India. It also greatly affected in the handicrafts sector of the Bodo tribes in Assam. Many scholars have already defined regarding the expertise of the Bodo male and female in making handicrafts. This is clearly evident from the fact that many domestic useable things and items which were basically made at home by their hands or using simple tools are highly remarkable. But in the recent past, the people are seen to have used many machine-made things in their house, such as plastic, steel, copper, etc. This practice usually causes the people unskilled and creates pollution in the society. Earlier, the Bodo people used only things specially made of bamboos, woods and reeds, etc. which are easily biodegradable. These were very hygienic and nature-made things. Their expertise in making handicrafts either for their home use or sale in the local markets. But in the recent past, this tradition has been declined gradually due to the impact of modernization and globalization. However, the Govt. Of India has already taken up some steps to bring the awareness, and to promote skill, knowledge among the younger generations coupled with income generating labour intensive schemes. This process actually led to the development of household industries and factories, which can bright about a catalyst change in the socio-economic conditions of the people. Apart from this, it also brought about some cultural changes among the Bodo tribes. Recently, the Govt. of India under the Prime Minister Shri Narendra Modi launched a scheme called *Atmanirbhar Bharat Abhiyaan* (Self-reliant Indian campaign) on 12th May 2020 during the covid-19 pandemic in India. The main purpose is to make country and its citizen independent and self-reliant in all senses like, economic, infrastructure, system, vibrant demography and demand. The *Atmanirbhar Bharat* translates to self-reliant India is a phrase and his Govt. used and popularized in relation to the country economic development plans. As a result, the changes that occurred in the field of handicrafts in the 21st century that again the people particularly the Bodo tribes have also shown interest in learning the skill of making handicrafts for the purpose of home use and for sale in the markets. Now a days, many Bodo women become attentive not only in making decoration items

which were made earlier among their society for commercial purpose but also learnt the skills of making different items which are made and used by the other tribes. It is seen that some Bodo tribes use to make different items, like handbags, baskets, purse, trays, etc.

Conclusion

The Bodo tribe have a long history in the arts of weaving, making of farming, hunting and fishing tools as well as war implements, etc. They dwell mainly in village and rustic life. They rely solely on nature and mother earth. So, we see varieties of handicrafts available in Bodo society. They use these as their indigenous and cultural marker. These also showcase their sense of identity and belonging to their roots and place. Since, tribal people are the dwellers in community or village live, they use their useful tools for daily use from bamboo and wood available in the region. These make them unique and interdependent to themselves. This skill and expertise assist them to survive in the peripheral region of the nation. They also make their own musical instruments which they use with respect to their culture and celebrations. Thus, this paper analyses the significance of Bodo's handicraft with respect to their culture. These crafts are now displayed in exhibition and museum to preserve and also showcase the symbols of ethnic feelings and sentiments. These crafts are also made to relate the tribe's culture with the land.

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