CHAPTER - II

GIBI BITHAI AND BODO MYTHS:

Myth is one of the main genres of prose narratives. The legend and folk tales are also other two branches of narratives. By analyzing the various characters of the myth, legend and tales, the mythical features are found in the Gibi Bithai. Bascom defined "legends as prose narratives which like myth are regarded as true by the narrator and his audience, but they are set in a period considered less remote; when the world was as much as it is today." Legends are more often secular. We usually find human characters in tales and some of the mark of heroic dimensions. The period of action is however less remote. Bascom says, "Tales may be set any time and any place and in the sense they are almost timeless and place less." Tales are purely fiction and tales are used for entertainment.

H. Gunkel defines "Myth as the story that accompanies ritual. It has been defined as an narrative about gods".

Leach defines Myth as follows: "Myth is a story presented as having occurred in a previous age explaining the cosmological and supernatural tradition of a people, their gods, heroes, cultural traits, religious beliefs etc".

The Ethnic term of the Myth in the Bodo is used by different ways by various scholars. N.C. Sarma has used the ethnic term mith to suggest the meaning of myth.

Anil Boro says; the term gwzam solo and mwdai daodaini solo may be used to suggest the meaning of a myth. The term gwzam solo has a meaning identical with Assamese purakahini. The term mwdai daodaini
solo means the tale narrating the exploits of the God and Goddess who occupy the mythology of Boros.

Myths are related to rites and rituals of a community. It tells us about the various activities of the god and of the world. These activities are considered as holy or sacred.

The Traditional Bodo Myths as incorporate in Gibi Bithai are the story of Bathou (God), His creation, creation of God and Goddess and about origin and festivals. The traditional Bodo Myths extents in the Gibi Bithai are as follows:

(a) Myth regarding the creation of Sibrai, (Chapter – XIII, G.B)

Once upon a time Bathou has created all the living beings scattered everywhere in the world. The world is flooded by living beings. So Bathou thought of creation Sibrai to look after them. As Bathou thought Sibrai was born with a handsome appearance, then Sibrai became the first creation of Bathou. He became very powerful among the other deities.

(b) Myth regarding the creation of Sibrui (Chapter – XIV, G.B)

When Sibrai was wandering alone in the world. He saw the beautiful scenery of nature. In the river ducks and cranes were playing with friends. Then Sibrai felt alone in the world. So he realized for his consort and prayed the Lord Bathoubrai to give Him a Goddess. Meanwhile, a beautiful woman appeared. She was known as Sibrui. Sibrai felt very happy with getting Sibrui and started conjugal life in the Kailash.
(c) Myth regarding the creation of human beings (Chapter-XVI, G.B.):

One day Sibrai and Sibrui went to see the wonderful creations of Bathou. After observing they saw that some strong animals such as dinosaurs, lions, tigers and snakes were punishing a kind tailless monkey. They were very depressed by the treatment of the strong animals. Sibrai was moved by the sorrow of the monkeys. So, Sibrai gave them power and changed their two legs of the front side into hand. Later on, they came to be known as human beings. Being blessed with knowledge by the grace of Sibrai they came to live in an open place and learned to help each other.

(d) Myth regarding creation of God and Goddess (Chapter-XIX, G.B.):

Sibrai used to stay with Sibrui at Kailash. Sibrai decorated Kailash with beautiful flowers and lakes. Besides, the peak of Kailash has covered with white snow which made it takingly breath beautiful. The Kailash became very beautiful and attractive. Sibrai thought about the protection of the world, because he could not guard alone. So he prayed the almighty Bathou to give Him a companion. As a result of the prayer, Faria came out who is the bodyguard of Sibrai. Mirugiri come out as an owner of rain. He is also known as Indra as well as Purandhar. Zwmmwnbrai is the owner of teenager. He is also known as Kamdeva. Goddess Mwnshri also appeared and she spread the light of wisdom. She is also known as Saraswati. Sibrui has got two daughters Alaikhunggri and Bilaikhunggri. As directed by Sibrai different deities also appeared at Kailash they were Bandhev, Maothaishri, Budaru, Alileng, Agrang, Khwila, Khazi, Songraza-Songrani, Bandari, Bwrlabwrai-Bwlibrui,
Khuba-khubini, luba-lubini, Rwnwphagli, Debabrai-Debibrui, Khokhabrai-Khokhabrui, Senga and the Rajkhandra.

(e) Myth regarding the creation of Aham Guru: (Chapter – XXII, G. B.)

There was a time when the evil activities of the people on earth had reached its extreme limit. Religion, customs and relations had no meaning for them and thus they lived a totally lawless and irreligious life. With this Sibrai felt the need of enforcing law among those indecent people. Then he considered the thought of creating a being who would take upon himself the responsibility of carrying the laws from Him to the earth. Instantly a person appeared as a result of Sibrai’s wish that later on came to be known as Aham Guru. Sibrai told the newly created being that he was supposed to listen all about the creation and the laws of living which Sibrai would communicate to his wife Sibrui. After that he had to communicate the same to Mwnsingsing Guru which would later on again be communicated to Ana by Mwnsingsing Guru. After that Ana would do the same by communicating the instructions of Mwnsingsing Guru to Thena. From this myth it becomes evident that Aham Guru happens to be the first Guru to teach the principles of life and creation on among the Bodos.

(f) Myth regarding the begetting of soil by Sibrai (Chapter – XXI, G.B.)

Once upon a time Sibrai ruled the universe according to the direction of Bathou. But all the human beings of the world became naughty. They did not follow any rules of God. At last world was full of
turmoil. Sibrai was not happy with that circumstance. He thought about reformation of world, for which he brought a great flood on earth and punished the wicked people. Some of them survived and some of them sank. All the area was covered by water. Not a bit of land was seen anywhere. All the remaining living beings were filled with sorrow, but Sibrai thought that creation had failed. He could dry up the flood if he wanted but he did not do so for he wanted to test the power of the deities. So, at first Budaru was asked to bring soil from the bottom of water. As per the order he took shape of a Magur na (a kind of fish) and began to search everywhere. But he could not get soil anywhere. He had to surrender at the last. Now Sibrai ordered Mirugiri to do the same work. He also took the shape of Khusia fish and went to search soil at the bottom of water. He also failed in his mission. At last Khaila was asked to collect soil. He could not succeed in his duty. So Sibrai himself took the shape of a Ama (pig) and went to the bottom of the water. When Sibrai entered the water, there huge waves were produced which in turn caused vigorous earth quake in the world. He brought soil from the bottom of water and leveled it on the surface of the water. He sowed the seeds and normal life began once on earth. All the living beings became happy and joyous.

(g) Myth regarding the Kherai (Chapter – XXXII, G.B.):

The author has narrated about the origin of Kherai worship in the Chapter-XXXII, at Kherainai. According to the story, to maintain the universe Bathoubrai created Sibrai, Brahma and Vishnu. Sibrai has got to maintain the Mongoloid group of people, Brahma, the Aryan people and Vishnu the Negro people. Among the three of them, Sibrai was created first, then Brahma and after him Vishnu. But one of the Aryan people
forgot to worship Sibrai. They knew only Brahma. So Sibrai was angry with them. He wanted to give a lesson to them. One day The Brahmins made a prayer in the name of Brahma to satisfy him, it was then that Sibrai got his chance to show his power. At that time of Puja he took the shape of a Mongolian cowherd. The Brahmins were angry to see him in their holy place, so they chase him away. Sibrai also pretended to run. So, they could not find him. They came back to the place of worship. At last Sibrai took his original form. Looking him in such a manner they became very angry and requested Brahma to create a tiger from the fire place. As requested a tiger appeared from the worship and attacked Sibrai but he killed the tiger and wore its skin. By request of the Brahmins one after another snake, ox and spear attacked Sibrai. But Sibrai defeated all of them and captured them. He was very angry with Brahma, for it was he who taught the Brahmins to disregard Sibrai. He danced for a long time, which caused an earthquake. All the living beings began to fear. Sibrai continued his dance. Then Vishnu realized that the entire creation would be destroyed. So, he went to Sibrai and requested him to calm down. But Sibrai expressed his annoyance at the fact that Brahma as their chief god and not him, since he is the first creation of Bathou. The Vishnu went to Brahma and told him everything. Brahma realized his mistake and begged apology to Sibrai who complied with their request and ceased to be angry. Sibrai and the other God and Goddess of Kailash also joined them in their effort to pacify Sibrai. At last Sibrai was pacified by their apologies and respect and the highest honour he was attributed by them and everybody was happy at this. From that event the word Kherai is created and worshipped in the name of Sibrai and this puja is generally known as Kherai Puja.
It is believed that Mwnsingsing Guru had a miraculous birth from a duck’s egg somewhere on the bank of the Mwnasw River. Being startled by the unnatural sight of a man hatching from her egg, the duck ran away from her nest. In the meantime Mwnsingsing Guru was totally at a loss about his own existence. He didn’t know who he was and what his duties were. In this state of confusion Mwnsingsing heard a voice coming from heaven which appealed him to jump into the river and have a dip in its water. Mwnsingsing Guru followed the instruction of the heavenly voice and jumped into the river when he returned to the river bank he realized that something happened to him he became an enlightened being after having a dip in the river. All his sense organs which was inactive state before became suddenly active. All his former confusions left him and he came to know everything about as well as about the world. At that time Aham guru was waiting for him in order to impart all the teachings of Sibrai. The teachings were the five rules of God (Bathoua bandwba), five sayings of Gurus (Gurunia phongba) and the five customs of Bodos (Boroni Asara mwnba). Mwnsingsing got all these teachings from Aham Guru and later on spread the same among the people on earth.
References:

1. W.R. Bascom. *Contributions to folkloristic* p-102

2. Ibid. Page – 119.


