Bodos are known to me distantly till I am married to BTAD district subsequent upon which I gradually became keen to know on the Bodos and its socio-cultural life. Being born in Nepali family simultaneously I imbibed ideas to quest similarity and dissimilarity between Bodos and Nepalese and eventually the same inner being guided me to choose the topic of the research “Socio – Cultural Affinity” “……………….” between the Bodos and the Nepalese.

The political and Social unrest in the BTAD since about two decades in some form or the other on different issues owing to different communities/agendas though scared me to choose the topic on research in the context of BTAD (Bodoland Territorial Administrative District) but could not resist me from trying to know more about affinity between Bodos and the Nepalese culturally. Bodo being the indigenous linguistic group to Mongloid origin of Tibeto-Burman language family and the Nepali, a totality of divergent ethnic groups of caucosoid race, Indo-Aryan Language group and Mongloid race of Tibeto-Burmese Language group provided me a milieu of study the affinity between the Bodos and the Nepalese.

During my research work, I got unmeasured help of a member of individuals and I must mention of all those scholars, well-wishers, informants etc. without whom this work would not have taken shape. Though utmost care has been taken to mention all, I apologize to those whose name has not been mentioned either due to omissions or space constraints.

I find no language to express my debt to Dr. Anil Bodo, who has taken all the pain in guiding me throughout my entire work & research without whom this work would not have been successful. His time to time counseling and personal care and moral support has always inspired me to complete the study. I take this opportunity to acknowledge my sincere thanks and indebtedness to him.

I would also like to offer my sincere thanks to Dr. K. K. Bhattacharjee, Head of the Department of Folklore Research, Guwahati University, Dr. Prabin Das, Faculty Member of the Department and Dr. Dilip Kalita………. and the staff of the department of Folklore Research for their necessary help and support.

I should also treasure the indebtedness to the Bodo and Nepali Sahitya Sabha along with Dularai Gudi Bathou Afat without which, I would have been lacking various important information in formulating my research.
I owe to Dr. Kameswar Brahma, President, Bodo Sahitya Sabha, Sangraja Narzary, President Dularai Gudi Bathou Afat, Dambar Dahal, Prsident Nepali Sahitya Sabha and Mangal Singh Hazowari whose time to time discourse helped me immensely during my research work.

I must mention here the inspiration that I received from my mother who demised during the research work and got me partially distracted from the work always stood as shadow till her death in fulfilling my research.

It would be improper if I don’t remember to express my sincere thanks to the Principal, Kaliabor College, my father Shri Durga Prashad Upadhayaya, my husband Shri Debaraj Upadhaya, my children, my departmental colleagues, friends etc. who always stood by, supported and encouraged me throughout the research work.

Finally, I acknowledge the district administration of all the 4(four) districts of BTAD who helped me in getting different datas and information during the research work.

Sarada Upadhayaya