The socio-religious and cultural milieu of the Bodo community experienced both the continuity and change in the Brahmaputra valley of Assam. The traditional religion of the Bodos played a very decisive role in building the socio-economic and cultural life of the society. But the fact is that with the advent of many cults of new religions, such as Ek-saran- nam dharma, Christianity, Brahma dharma, Satsang religion and other sects of Hinduism among the Bodos, the things began to change and that made a great impact into the trend of traditional Bathou worship and the traditional Bodo society. Consequently, the traditional Bodo society underwent a great change at various institutional levels.

This work hence delves into the continuity and various changes in the religions of the Bodos and then goes to the other aspects of socio-cultural change. The study here reveals that the appearance of various religious sectarians among the Bodos pushed the Bodo society into a new dimension of cultural changes. The process of conversion of many Bodos into different religions and their assimilation with different societies and cultures fragmented the traditional Bodo society into several religious sects and also tried to disintegrate the age old social fabric existent among the Bodos. Despite, they were still interdependent that produced more religious tolerance among themselves and with others. The process of whole development in their society however, was emanated with the spread of Christianity and Brahma religious movement in the early years of 20th century CE. Nevertheless, in the process of all these changes, the traditional religion of the Bodos had lost its original character and turned the traditional Bodo society into a state of complexity socially and culturally. But a section of Bodo intellectual elites tried to revitalize their aboriginal Bathou religion with new innovations and modifications. However, the process of their innovations...
and modifications was an effort to transform the traditional Bathou religion into a cohesive and institutionalized shape.

Despite a few works done recently by some historians on the history of the Bodos and their society in Assam, they are either some scattered contributions or partial analysis and still there remains some scope for further research on different aspects of the religion of the Bodos. In this matter, there is ample scope to study the continuity and various changes in the religions of the Bodos professed by them from the earliest times to the 20th century. The present work is an attempt to analyze systematically and to present a comprehensive view on the continuity and various changes in the religion of the Bodos.

Place:

Date: (ASHA BASUMATARY)