CHAPTER - I

INTRODUCTION

The Boros are one of the most important aboriginal groups who are constitutionally recognised as Scheduled Tribes (P), Boro kachari, in the plain district of Assam. They are widely scattered in the Bodoland Territorial Council (B.T.C.), which was constituted through an accord signed on 10th February of 2003 comprising the newly set up four districts of Kokrajhar, Chirang, Baksa, Udalguri, and other districts of Dibrugarh, Sibsagar, Lokhimpur, Dhemaji, Sonitpur, Golaghat, Nagaon, Marigaon, Karbi Anglong, Darrang, Kamrup, Nalbari, Barpeta, Bongaigaon, Dhubri, Goalpara of Assam.

The Boros, one of the major communities of Assam, are widely spread almost all over the Assam, small part of Bengal, Arunachal Pradesh, Meghalaya, Nagaland and also some part of neighbouring countries like Nepal, Bangladesh. They belong to the Indo-Mongoloid stock who speak languages of Tibeto-Burman language family.

North-East India comprising the states of Assam, Arunachal Pradesh, Meghalaya, Tripura, Nagaland is a region of wide ethnic diversity. The maximum number of the people of this region belong to Mongoloid group.

Of this region, Assam is the homeland of a large number of ethnic groups, tribal and non-tribal. Many of these ethnic groups have come into existence as result of migration and their assimilation to the local cultures of different
historical periods. These population belong to different racial stock, speak
different languages and have varied socio-cultural traditions. All north-eastern
states have been occupied by different stream of Mongoloid people who came
from the north and the east at different periods.

The north-east region of India is very rich and colourful in culture and
ethnic growth. The migrations of people to this region from ancient to the present
time have significantly contributed in this field and make this region of almost
building cultural variation and diversity.

In Assam, tribal groups or regional communities have their own culture. Assam possesses a sub culture in the context of India. The performance of
dances, recitation of myths or singing of songs during the ceremonies and
festivals renew for the sub cultural groups the dreams and fantasies of its fore
bearers thus linking its psyche with the past and reassuring it emotionally at the
same time also strengthening it to face the current challenges.

The process through which different ethnic groups in various parts of
north eastern India including Assam have come into existence vary in their form
and content. The plains tribal of Assam have played a significant role in the
formation of the Assamese people. The Boros as its contributor have their own
traditional religion, belief, rituals and practices which centre round the worship
of Bathou.

Bathou is the name of traditional religion of the Boros. The meaning of
the term 'Bathou' is five deep principle of creation. The religion is based on the
worship of the “Bwrai Bathou” the supreme God, the creator of five ingredients of earth, water, air, fire and ether (ha, dwi, bar, or and okhrang). The Bathouism or Bathou is symbolised by the Sijou plant (Euphorbia spendens). There is no place for idol worship in the Bathou religion. The early ethnographer identified these traditional religious practices as a form of animism. But Bathouism, as argued by the experts in the field, is based on the belief of the supreme soul as represented by the Sijou plant.

In the course of time some interested educated persons are taking their leads and initiative to modify the traditional religious practices and replaced the sacrifice of fowls and animals by offering of flowers, fruits and prasads in the worship.

The persons who took these initiatives to modify were Late Mathur Basumatary, Late Upen Basumatary, Vill. Bhogpur, Baksa, Late Uttam Kherkhatary, Khusratari, Baksa, Late Ramdas Basumatary, Mushalpur, Baksa. Again the persons who are taking their leads are Sri Rupnath Basumatary, Bengtol, founder President, ABRU (All Bathou Religious Union), Sri Baneswar Basumatary, Kaklabari, founder Secretary ABRU, Ex. Secretary, BSS (Bodo Sahitya Sabha), Ex. President, BWA (Bodo Writers Academy), Mrs. Champabati Kherkhatay, Barpeta Road, Sri Kanteswar Borgoyari, Tamulpur, Sri Ganga Charan Boro, Sri Bharat Boro, Sri Babrubahan Swargiary, Harisinga Dr. Mangalsing Hazowari, Kokrajhar, Ex. President, ABRU, Sri Satish Ch. Ramchiary, Rowta, Ex. Secretary, ABRU and more others.
With the help of above mentioned personalities the Religious organization in the name and style of All Bathou Religious Union was formed on 16 May 1992 at Tribal Rest House, Paltan Bazar, Guwahati. Under the aegis of this organisation the active and interested persons took their initiative to modify the practices.

In the mean time, this All Bathou Religious Union is renamed as ABM (All Bathou Mahasabha) in the year 2009. Now a days its leading personalities are Sri Parameswar Brahma, Gossaigaon, Ex. MLA, as President; Sri Basanta Swargiary, Gobordhana, Baksa as general secretary.

The All Bathou Mahasabha has 26 districts including one district of Nepal (Jhapa), one in each of Nagaland, Meghalaya, West Bengal which are Dimapur, West Garohills (Tikrikilla), Jalpaiguri comprising Darjiling Panitanki respectively, and two districts of Arunachal Pradesh which are East Siang and Itanagar and the rest twenty district are of Assam itself.

Besides these district committies two other kinds of organisations are also engaged in some religious activities which are recognized and approved as its allied organisations by ABM itself. These are Mainao Afad (Women wings) and Laimwn Afad (youth wings) which comprises same district and Anchalic Committees under the jurisdiction of the same district committees.

Women wings are formed to uplift the Boro women especially in the religious activities and practices and youths are formed to strengthen the
organisational matters, to uplift and explore religious philosophy among the Boro youths.

As a result two factions have come into existence which may be considered as traditional Bathouism and modified Bathouism and I would like to consider it the same for my discussion in a better way. Of course the discussion is still going on regarding the modification of uniform practices on the one hand and the above said organization has already started to modify the religious practices and replace the sacrifice of fowls and animals by the offering of flowers, fruits and prasads in the worship on the other.

As I observed in the field study there is lack of strict uniformity in the religious practices followed by the followers of Bathouism both in the traditional and modified faction. But concerted moves are on to bring about uniformity in the religious practices, especially among the followers of modified Bathouism.

Of these districts I have undertaken only two districts of Udalguri and Baksa (west) as the area of operation, in the actual field study.

Both the district committee have 20 Anchalik Committees in each.

The number of villages of Udalguri district is 580 at the population of not less than 2,24,000 (two lakh twenty four thousand) only. The number of families are 22,414 (as per district committee ABM is concerned).
In West Baksa district the number of villages is 177 at the total population of 60,000 (Sixty Thousand) approximate.

STATEMENT OF THE PROBLEM:

The aboriginal Boros of Assam are indigenous people who are practicing their religion of their own tradition since time immemorial. This religion is known as Bathou.

This age old religion has not been in a position to flourish and spread all over the country, not accepted by other groups of people. But the Boros are following and accepting the other religions. Even among those who follow the Bathou religion, there are many sects. Lake of uniformity in the rituals and religious worship can be observed. Some are practicing this age old religion with the age old practices like offering of sacrifice and rice beer (jou), and other commodities. On the contrary a section of educated Boros, as I mentioned above, have initiated a move to introduce modification and innovation in the religious practices. This section, under the aegis of All Bathou Mahasabha (earlier All Bathou Religious Union) have initiated some reforms and innovations. This ABM has 26 district committees of which 20 are of Assam, one is of Nagaland, one is of Meghalaya, two are of Arunachal Pradesh, one is of West Bengal and one is of Nepal.
This Mahasabha has introduced new practices of worships in the name of *Bwrai Bathou* in the place of several deities. They offer flowers, fruits and prasads in accompaniment to prayer and hymn, in the name of *Bwrai Bathou*. But traditional systems are also prevailing till today.

This interesting area of Boro folk life and culture has remained unexplored and unattended in the academic world. Some Boro writer have written several books and booklets produced cassettes and disc on the belief, philosophy and dance form related to Bathouism. These are mostly in the Boro language. Some local journals and souvenirs have included writings on the diverse aspects of Bathou religion. But no systematic effort has so far been made to study these important aspects of Boro folk life and culture. That is why there is an urgent necessity to undertake a systematic study on the traditional religion of the Boros. Therefore an attempt has been made in the present study which is undertaken by myself to describe on the topics BATHOU RELIGION AND ITS IMPACT ON THE BORO SOCIETY: A FOLKLORISTIC STUDY, in the area of two districts of UDALGURI and BAKSA. Which is based on field data collection.

**AIM OF STUDY:**

From the primitive age to the modern, *Bathou* religion has played a very vital role, based on its principles, in moulding the socio-cultural life in each and every sphere of the society. The social folk custom, life cycle ceremony, the
pujas, fairs and festivals, faith and beliefs are also based on its religious practices. But it was verbally transmitted since time immemorial without any preacher and written documents. So slight dissimilarities of practices are seen among the followers of Bathouism. Even some of the Boros have already revised their process of worshiping in the place of sacrificing the fowls and animals, they now offer flowers, fruits, prasads in the Bathousali (Bathou altar) by praying hymn (aroj) on every Tuesday of the week.

A move towards the innovation and reform has already been initiated by All Bathou Mahasabha which is an organisation, established in the year 1992, to impart discipline and uniformity in the religious practices and belief and to bring them in one umbrella. So the proposed study on the topics BATHOU RELIGION AND ITS IMPACT ON THE BORO SOCIETY: A FOLKLORISTIC STUDY is made an attempt to document the beliefs, ritual practices and festivals related to Bathouism as prevalent in the Boro society. Side by side it has been attempted to see the similarity or other wise between Bathouism and Hinduism.

Further more, it has been tried to see the role of Bathou religion and philosophy in Boro folk life and culture. Finally, an attempt is made to see the dynamics of Bathou religion with the changes and innovations.

SCOPE OF STUDY:

There is a wide scope to study on various folklore matter of culturally rich indigenous group of people. The tradition, based on religious principle, play a
very vital role in cultural life of any ethnic group. That tradition and customs have core value which is helpful to researchers and others with an inquisitive mind. The Boros, an ethnic group are very rich in such folklore matters. Bathouism is their aboriginal religion which provides a wide scope to wide and all embracing discipline which cover everything concerning the life, thought, fairs and festivals and activities of the folk.

There is a large scope to study on Bathouism embracing the belief, faith, customs, traditions and principles within the whole NE region. Of course I have undertaken only two district of B.T.A.D. (Bodoland Territorial Area Development) area as my area of operation of field study. These districts are Udalguri and Baksa. In Udalguri district, eight villages are selected as my field study among which four villages are follower of traditional (ie sacrifice) practices and four are follower of modified Bathouism. These are –

1. Chandana Barigaon
2. No. 2 Bandorguri
3. No. 1 Gormara
4. Rangagora
5. Niz Odalguri
6. Dwifangkhuti
7. Mantigiri
8. Dolakati Daobogami
It is mentioned here that the Baksa district is divided into two parts East Baksa and West Baksa which are recognised by the All Bathou Mahasabha as its district. The West Baksa district is selected as the area of my field data collection.

In West Baksa district there are twenty Anchalic Committees out of which just only one village follow traditional Bathouism (who sacrifice the animals and fowls) where we found only 177 villages at the total population of 60,000 (Sixty Thousand) approximate. Out of these villages I’ve considered only five villages as an area of my field study. These villages are –

9. Rangidara
10. Bhogpur
11. Kaklabari
12. Saru Manikpur
13. Odalguri.

Being a member of Boro community and Bathouism, an insider, I would like to present a research thesis on the topics – “BATHOU RELIGION AND ITS IMPACT ON THE BORO SOCIETY: A FOLKLORISTIC STUDY.”

Followers of Bathouism can never sustain their life and society without their social customs and traditions as well as principles which is part and parcel of Bathouism. They have their own customs, costumes and principles relating to
birth, marriage, death rites, beliefs and practices. So Bathouism embraces all these matters.

Bathouism in the present context had undergone considerable revisions and came to be known as modified Bathou the followers of which offer flowers, prasads, fruits etc. The modifications or innovations were done under the aegis of All Bathou Mahasabha to bring all the followers of Bathouism under a common platform. Of course there is still a section of followers who still indulge in traditional practices of sacrificing fowls and animals in the name of Bathou Bwrai and several deities.

There is a large scope to collect the relevant materials from the organisational heads, priests, organisings as an informant. Odalguri District Bathou Dhwhwrwm Afad which was established in the year 1979 is an organisation who are trying their level best to preserve the practices of traditional Bathouism who sacrifice the fowls and animals at Garja and Kheraisali once in a year. The number of Anchalik Committees under the bannership of this organisation are six only around the geographical boundary of Udalguri districts.

METHODOLOGY:

Methodology is the technique and logic used in any scientific inquiry or research. It may be understood as the logic used in any scientific research. It should not be confused with the technique of field data collection. Methodology includes a comprehensive knowledge of the basic concepts and theoretical
framework upon which the research work depends. Folklore research primarily lays emphasis on the collection of folklore data from the actual field situation and subsequent cataloguing and analysis of these data for arriving at generalised conclusions. In the presents study, data have been collected for the actual field near my work place. I selected eight villages in udalguri district where both the traditional and modified form of Bathou religion are practiced. Again five villages are selected from Baksa district which are following the modified form of Bathou religions (because there is only one village in the district who follow the sacrifice of fowls and animals at any religious practices).

Data have been collected through observation and interview methods. I used the audio-visual equipment like camera, tape recorder whenever necessary to record data. Besides the field data, some are books, journals, mouth piece, souvenirs, cassettes, disc on the oral tradition connected in the religions were collected.

(I) Rapport Establishment:

Rapport establishment is the primary introduction of a researcher with several informant of the proposed area where from data of a topic are to be collected. So in my case, this rapport establishment has been very important. Hence, before my field study several informants had been contacted in both the districts. In that way my rapport establishment has been established. Therefore, I had not faced any difficulties in this regard.
(II) Method of data collection:

The use of one or more techniques in the field investigation depends upon the type of information of the field study chosen. As a student or scholar of folklore research I utilized the following methods of data collection in my inquiry.

*The method that I used during my data collection are:*

(a) Observation method and

(b) Interview method

(a) The term "observation" as I used in the context is not only limited to visual aspects of the situation, but also involves a full range of sensual experience including hearing, feeling, looking, smelling and tasting wherever these may appropriate in this regards.

Observation my be of two kinds-participant observation and non participant observation. During the course of my investigation I used non participant observation using some materials and equipment like camera, tape recorder, note books and also I observed a documentary video cassette, disc produced by *Udalguri Anchalik* and *District Committee* which was produced in the year 1997 and 2010.
Interviewing is the most common field data collection method applied by the folklore collector. Interview data may include information on what the informant knows, believes, expects, feels, wants, does or has done or which explains or give reason for any of the proceeding. It supplies the collector with an insider's view to the individual, his culture and his folklore.

So, when I asked to clarify and know something I interviewed some villagers and tradition bearers regarding their Bathou religion based on rites and rituals, believes and faiths, worships and practices, customs and tradition, changes and innovations, impact on Boro society and their significances.

**SIGNIFICANCE OF THE STUDY:**

The traditional religious belief and practices of Bathouism has exerted great influence on the Boro society. But still there were no written texts and scriptures explaining the belief and philosophy of this religion. The innocent Boros have been following the religion on the basis of the belief and knowledge passed on thorough oral tradition. However, some books relating to the matter have been published in the recent times. The oral songs, prayers and narratives related to Bathou religion have now been documented and published. Now a days some changes in the ritual practices of sacrifices offered to the Bwrai Bathou (the God) have been innovated. This study will give emphasis both on the traditional practices who sacrifice the fowls and animals and the changes or innovation which is modified practices who offer flowers, fruits, prasads and thereby would
be able to make a comprehensive picture of the traditional religious study to know the subtle way of religious transformation. The social scientists and experts in religious study will come to know about the similarities and distinction between Bathouism and Hinduism and the process of inter cultural communication between the Boro and the greater Assamese society. Moreover the various oral tradition and practices of Bathou religion of the Boros have also revealed many problems and need of the society.

INTRODUCTION AND BRIEF DESCRIPTION OF THE VILLAGES

1. Chandana Borigaon:

This village is located to the north west of Udalguri town at a distance of 4 km. There are 54 families in this village with a population of around 350 people. Its Post Office is Khawrang, P.S and Dist. Udalguri, Mouza Udalguri sub-division, Udalguri BTAD Assam.

The village folk of this village are culturally rich in the event of dance and music; folk games or indigenous games or they are well versed or expert in any tradition. They are the followers of traditional Bathouism who sacrifice the fowls and animals in the name of several deities at Garjasali (place of garja worship); Kheraisali (place of kherai worship) and also in any religious practices. Of course out of these 54 families 18 are followers of modified Bathouism who offers prasads, fruits, flowers in place of sacrifices of fowls and animals in the
name of Bwrai Bathou at Bathou alter. As a result they perform any rites and rituals by following modified form of practices. Its geographical boundaries are- village Jongal Borigaon/ Khawrang in the north; Chandana Tea Estate in the south; village Kapurpura in the west and village Monpur in the east.

2. No. 2 Bandorguri:

It is one of the oldest villages of Udalguri Mouza of Udalguri district which is situated at the distance of 10 km from Udalguri town.

The village folk of the village follow the traditional system of Bathou religion. Almost all the customs and traditions, rites and rituals like Garja, Biswahari or Bormani, Gunakhar (a kind of family worship which I have seen only one Boro family) are observed by the people of this village community. They worship the deities by offering and sacrificing, animals and fowls, prasads and fruits.

The total population of this village folk are about 360 to 400 with 45 families. Of these 45 families, three followers of modified practices.

The geographical boundaries of this village are: Habigaon village in the east; No. 1 Bandorguri is in the north; Gersong village is in the west; and No. 2 Khamabari is in the south of this village.
3. No. 1 Gormara:

This is also a village in Udalguri district where the village folk follow the traditional system of Bathouism by sacrificing several fowls like chickens, pigeon, cock-hen and animals like he goat, she goat in the name of several deities at Garja Puja and Kherai worship of the village community as a whole.

The village people are educationally not backward as there are a good number of educated people and some government employees too among them. The literacy percentage is above 50 percent.

This village is located at the distance of 6 km from Udalguri town in the southern side. It contains 52 families with approximate population of 600 in total. Its geographical boundaries are Udalguri Kharupetia P.W.D. road in the west, village Kajiamati in the south, Golodwi or Ranga dwisa village in the east and village No. 2 Gormara in the north.

4. Rangagora:

The number of families in this village are 71 in total and the population about 375 (approximately) only in total. Its postal address are P.O.- Mahanpur, Mouza – Borsilajhar, P.S and Dist. – Udalguri BTAD Assam at the distance of 9 km from the district headquarter of Udalguri districts.

The village folk of this village have been following the traditional Bathouism till date. Almost all the families observe their family worship by sacrificing fowls and animals at least once in a
The geographical boundaries of the village are – Gumsa bill in the north; village Laodong in the south; Mahanpur market in the west and No. 1 Swmliguri village in the east. It’s a tributary village of *Kajiamati Anchalik Committee Bathou Dhwhwrwmari Afad*.

5. Niz Udalguri:

This village is located to the north east corner of Udalguri town at a distance of 2 km. The total number of population of this village is estimated to be 500 which makes up the forty five families of the village.

The village folk of the village are the followers of modified Bathouism. Hence they worship *Bwrai Bathou* by offering flowers, fruits, prasads on the occasion of any seasonal festivals. There is a selected group of prayer singers who are well versed in singing the prayer songs. On every Tuesday the group sings some prayer songs at the *Bathou* altar in the evening as their prayer routine.

The DRDA road leading to the Rangamakha village to northern and starting from south, divides the village families into two parts, eastern and western.

The geographical boundaries of this village are Purani Thana in the east, Rangamakha village in the north, village Khangkhlabari in the west and village Nalbari in the south.
It is a village which has been, actively, participating in any religious programme of *Odalguri Anchalik Committee All Bathou Mahasabha* having their culturally rich activities.

6. Dwifangkhuti:

Village Dwifangkhuti is located at 7 km away from Udalguri town on the Rowta Udalguri road to the east. The total families of this village community are 134 out of which only 19 are followers of modified Bathouism and the rest 115 are Baptist Christians. So this village is dominated by Christian community. It is mentionable that of these 19 families, three are coming back to their tradition from Christianity or reconverted to Bathouism.

These 19 families are now, strong and gorgeous in any celebration of festivals of the Boros like *Bwisagu* (the *Rangali Bihu*), *Magw Domachi* (the *Bhogali Bihu*), *Khati Gasa* (the *Kongali Bihu*) etc. Each and every family lights an *alari bathi* (earthen lamp or *saki*) in their *Bathou* altar in the evening on every Tuesday and the village people gather and pray several *aroj* (prayer song) as their weekly routine. All the life cycle ceremony like birth, marriage, death etc. are observed by following the rituals of *Bathou* religion of the modified practices.

7. Mantigiri:

This village is located at Harisinga area which is about 13 km away from Udalguri town to the west. Again it is at 2 km distance from Harisinga Railway
station, Its post office is Bengbari, Mouza & P.S. Harisinga, sub-division Bhergaon, Dist. – Udalguri B.T.A.D. Assam.

The total number of families of this village are 76 with a total population of 346. Besides these families 5 families with a population of 16 are already converted to christianism. This agricultural based village folk are developing in education and they are the follower of modified Bathouism.

Some person who are expert in the fields of folk dance and music are taking vital role to enrich the society.

Its geographical boundaries are Bengbari chowk in the north; Khanthalguri village in the south; village Japrabari in the west and Bwrla River in the east.

8. Dolakati Daobogami:

It's a village located at the Boro Bazar area the postal address of which is P.O- Dolakati Boro Bazar, P.S. Rowta chariali, Mouza – Pub Dolgaon Sub division and Dist.- Udalguri, B.T.A.D. Assam at a distance of 10 km from Dolgaon town to the north east. The number of families of this village are 113 and the population is about 740. The village is educationally not backward. Some govt. servants like teacher, mandal, LDA are available in the village and also almost 5/6 P. Gian are available in the village.

The whole village folk are followers of modified Bathouism and so they gather at their Bathou alter of the village community on every Tuesday and pray
to the *Bwrai Bathou* through several prayer songs and hymn. They established a permanent *Bathou* alter at their community land and replaced the worship of *Kherai, Garja* which were (earlier) performed at temporarily arrange place outside the village.

The geographical boundaries of the village are- Boro Bazar in the north; village Maidanguri in the south; Lodabari village in the west and river Jia Dhonsiri in the east.

9 Rangidara:

This village is located at Baksa district at the distance of 22 km from the Mushalpur, the district headquarter of Baksa to the west. Its post office is Betbari, Mouza – Kaklabari, P.S. Simla, Subdivision – Salbari B.T.A.D. Assam. Its number of families are 72 with a total population of 950.

The village is located in such a place which is communicationaly very backward. But they are not backward in education. There are four college teacher (professors) one subject teacher, one high school teacher, four ME teacher, one LP teacher, six employees in defence, one employee in medical, one employee in veterinary, one LDA in the village. Each and every family has at least one matriculate. Late Kanaklal Brahma, younger son of Gurudev Kalicharan Brahma has taken shelter in this village and his next generation is still living there.
The agricultural based village folk are the followers of modified Bathouism. Several prayer songs are sung on every Tuesday of the week as their routine at their community Bathou alter.

The registered library in the name and style of Mainao Library was established in 1974 which took their initiative to impart education in the village. The members of the library mobilised the village folk and requested the guardians to send their children to the school for their bright future. This organisation with the co-operation of Rangidara village Development Committee and Ansulee Mohila Somittee resolved some important resolutions in the year 1974-75. One of the most important of these resolutions was the children who are admissible in their “age to the primary school must be sent to the school. Otherwise he/ she must bear a five of Rs. 5.00 (five) in each” This kind of mobilization was done under the leadership of Sri Chakradhar Basumatary, founder Secretary of Mainao Library (and now he is working as ME teacher).

As a result the children got their education to a great extent.

The geographical boundaries of the village are – Manas National Park in the west, New Betbari village in the north, village Lonthibari in the east and New Borgaon village in the south.

10. Bhogpur:

It’s a village with 161 families and population of 893 villagers. It is located at Baksa district. It’s Post office is at Betbari, Mouza at Kaklabari and
Sub – division at Salbari. It is at a distance of 20 km to the west of Mushalpur, the district headquarter of Baksa district.

Its geographical boundaries are village Kuntamari in the north; village Botiamari in the south, Baishnobpara village in the west and Betbari in the east.

Late Upen Basumatary, the former active worker of Bathou religion was borne at this village in the year 1932. He was a person who played a pivotal role in preaching the *Bathou* religion among the Boros. He wrote five books in Boro language. These are (1) *Ba- fwdse*; (2) *Bathou Songbidhan*; (3) *Bed – Mungkhray*; (4) *Swr Sathi* and (5) *Bathou Dhwhwrwmni Bwswn*.

He was one of the noted persons who were well acquainted with the philosophy, practices, ideology, customary laws etc of the Bathouism. He visited several places in order to preach the *Bathou* religion among the Boros.

11. Kaklabari (Sa-makha):

It is one of the oldest villages of the area where some leading personalities are borne. Mr. Baneswar Basumatary, founder president, ABSU, founder secretary ABRU (All Bathou Religion Union), Ex. Secretary, Boro Sahitya Sabha, Ex. President, BWA (Bodo Writers Academy) and Mr. Harihar Brahma, a renowned laureate and editor of SEUTHI, an anthology of poems and his father Late Melocharan Brahma, a social worker in whose memory a civil hospital was established as “MELO CHARAN BRAHMA CIVIL HOSPITAL”, at Hazua of Simla Bazar which is available till today, are born at this village. In the name of
this village the Mouza is also kept as Kaklabari Mouza. This village is located at 12/15 km distance from the Mushalpur, the district headquarter of the Baksa district.

Its post office, Mouza are Kaklabari itself, sub division- Salbari, Dist- Baksa, BTAD Assam. This village has five different and separate supa which are known as sa-makha, gejer makha, khwla makha etc. Each supa has its village (supa) organisation.

Village folk of khwla makha (where Harihar Brahma borne) are the followers of Brahma religion but the rest supa are the followers of modified Bathouism. The river pota is divided it into two part which may considered as west and east.

12. Saru Manikpur:

The number of families in this village are 64 with a population of 280. The address of its location is post office – Soru Manikpur, P.S.- Mushalpur, Mouza – Manikpur Sub – Division, Mushalpur, Dist. Baksa, BTAD, Assam at the distance of 12 km from Mushalpur, the district headquarter of Baksa district to the west-south.

This village is sorrounded by the villages inhabited by non Boro speakers. These are – village Saderi in the north, village Bagapara in the south, Atiabari village in east and Naosali village in west.
They are the followers of modified Bathouim. They celebrate five reasonal festivals and also agricultural celebrations gorgeously at their community Thansali (place of Bathou worship)

13. Udalguri:

Udalguri is a village where 85 families live with a population of 447. It is located at Baksa district at the distance of 15 km from Mushalpur the headquarter of Baksa district.

Its geographical boundaries are – village Kamardwisa in the north; Saderi (supa) village in the south; village Chapaguri and Bhalmanuharvita in the east and Phokripara village in the west.

The village folk are the followers of modified Bathouism. They gather on every Tuesday in the evening and sing several prayer songs with the help of traditional musical instrument.