

Vol 5 Issue 5 Feb 2016

ISSN No : 2249-894X

---

*Monthly Multidisciplinary  
Research Journal*

*Review Of  
Research Journal*

Chief Editors

---

**Ashok Yakkaldevi**  
A R Burla College, India

**Flávio de São Pedro Filho**  
Federal University of Rondonia, Brazil

**Ecaterina Patrascu**  
Spiru Haret University, Bucharest

**Kamani Perera**  
Regional Centre For Strategic Studies,  
Sri Lanka

## Welcome to Review Of Research

**RNI MAHMUL/2011/38595**

**ISSN No.2249-894X**

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

### Regional Editor

Manichander Thammishetty  
Ph.d Research Scholar, Faculty of Education IASE, Osmania University, Hyderabad.

### Advisory Board

Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Delia Serbescu Spiru Haret University, Bucharest, Romania	Mabel Miao Center for China and Globalization, China
Ecaterina Patrascu Spiru Haret University, Bucharest	Xiaohua Yang University of San Francisco, San Francisco	Ruth Wolf University Walla, Israel
Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Karina Xavier Massachusetts Institute of Technology (MIT), USA	Jie Hao University of Sydney, Australia
Anna Maria Constantinovici AL. I. Cuza University, Romania	May Hongmei Gao Kennesaw State University, USA	Pei-Shan Kao Andrea University of Essex, United Kingdom
Romona Mihaila Spiru Haret University, Romania	Marc Fetscherin Rollins College, USA	Loredana Bosca Spiru Haret University, Romania
	Liu Chen Beijing Foreign Studies University, China	Ilie Pinte Spiru Haret University, Romania
Mahdi Moharrampour Islamic Azad University buinzahra Branch, Qazvin, Iran	Nimita Khanna Director, Isara Institute of Management, New Delhi	Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai
Titus Pop PhD, Partium Christian University, Oradea, Romania	Salve R. N. Department of Sociology, Shivaji University, Kolhapur	Sonal Singh Vikram University, Ujjain
J. K. VIJAYAKUMAR King Abdullah University of Science & Technology, Saudi Arabia.	P. Malyadri Government Degree College, Tandur, A.P.	Jayashree Patil-Dake MBA Department of Badruka College Commerce and Arts Post Graduate Centre (BCCAPGC), Kachiguda, Hyderabad
George - Calin SERITAN Postdoctoral Researcher Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	S. D. Sindkhedkar PSGVP Mandal's Arts, Science and Commerce College, Shahada [ M.S. ]	Maj. Dr. S. Bakhtiar Choudhary Director, Hyderabad AP India.
REZA KAFIPOUR Shiraz University of Medical Sciences Shiraz, Iran	Anurag Misra DBS College, Kanpur	AR. SARAVANAKUMARALAGAPPA UNIVERSITY, KARAIKUDI, TN
Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur	C. D. Balaji Panimalar Engineering College, Chennai	V.MAHALAKSHMI Dean, Panimalar Engineering College
	Bhavana vivek patole PhD, Elphinstone college mumbai-32	S.KANNAN Ph.D , Annamalai University
	Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust), Meerut (U.P.)	Kanwar Dinesh Singh Dept.English, Government Postgraduate College , solan

More.....

Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India  
Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.ror.isrj.org

# Review of Research

International Online Multidisciplinary Journal

ISSN: 2249-894X

Impact Factor : 3.1402(UIF)

Volume - 5 | Issue - 5 | Feb - 2016



## THE BODO'S DISPOSAL OF DEATH BODY AND ITS' TRANSITION



**Mayaram Basumatary**

Research Scholar, Bodoland University, Assam, India.

### ABSTRACT :

The Bodos are a race of Indo-Mongoloid family and second biggest booked tribes of North East India. They had some customary rituals in regards to the transfer of death body. These are Bathing And Dressing, Cooking, Carrier Preparation (Gwri Dannai), Death Body Displacement (Gwthwi Bangarnai, Sympathy (Dhukhu Phwrmainai), Farewell, Rite at Burial Ground, Ditch Preparation and Disposed, Sanctification from Profane, Prayer, Dosa Garnai, Offer to Soul (Gwthwisi Baonai), Jute Leaf Chewing (Narji Organai), Pray (Aroj Sungrinai), Har Khodainai, Death Anniversary (Phandra), Eve

Observation (Giyathi Phojonai), Gift Fling (Dan Sarnai), Respected to Shouldered (Phaphl Ihukhlainai), Rice Serving (Wngkham Khurnai). These conventional rituals are evolving. In prior the ceremonies were finished with the help of Chant Man (Oja). Now the process is changed and prayer is made. This paper will show the transition in this regard among the tribe.

**KEYWORDS :** *Culture, identity, disposal, transition, bwrai bathou and asari.*



### 1.INTRODUCTION

The Bodos are a race of Indo-Mongoloid family. Their main homeland was river bed of Yang Tze Tiang and Hoangho in China. Some part of the people of this stock separated from main branch and travelled from one place to another in search of food, better place for cultivation and livelihood before pre-history. The Bodos, who travelled and separated from main branch came towards the plain areas of Himalayas and settled there. They are now known as Bodo. The term Bodo was first used by B.H. Hodgson.

## THE BODO'S DISPOSAL OF DEATH BODY AND ITS' TRANSITION

---

The Bodos are described to be inhabitant of a country 'Bod', north of the Himalaya and west ofz China. They speak Tibeto –Burman Language Family of the world. They are at present second largest tribe of North East India. They have their distinct culture and now those are changing in modern time.

### 2. OBJECTIVE OF PAPER.

- 2.1. Identity of the Bodos.
- 2.2. Their traditional disposal of death body.
- 2.3. Transition in disposal of death body of the tribe.

### 3. DISPOSAL AND TRANSITION

The Bodos observe various rituals related to disposal of death body and not so much changes are found in this respect. They dispose death both by buried and cremation and some other as suggestion of death person while he was lived. They believe, if death body is eaten by crow, vulture, fox, jackal, mongoose, the soul of death person set free from sin and hence disposed the body at open place. On the other hand, within three or four days, if birds and other animals' do not share, they believe he / she had sin in life and hence disposed it by buried. This rite is completely vanished from them and was a most old ritual. The rituals related to disposal of death body are as follow-

#### 3.1. Bathing and dressing:

If a person dies, body is laid at centre of yard, which is cleaned by cow dung and mud on a gwri (a bamboo carrier). The death body is bathe, oil is smeared, hair is combed, new cloths are put on, garland is put on, and odour or perfume is spray. The members as well as relatives feed some edible items to death body by left hand with the help of Phakhri (peeple) leaf and right hand is prohibited. Such tradition is still found and no changes are observed.

#### 3.2. Cooking:

They believe, if food is not feed to the body during his died, after rebirth, his soul becomes gobbler. So they cook for him so that in next generation he becomes less eating person. In preparing food some rites to be followed and in each activities of cooking only left hand is to be used. A feast of chicken is prepared on an earthen pitcher without putting mustard oil. Curry, rice, meat and other items whatever are cooked and stir are taken out by a khadou (bamboo spoon). All utensils use in cook and used by him / her during life time are thrown with the death body and keeping back in the family is restricted.

#### 3.3. Carrier preparation (gwri dannai):

To shoulder death body a bamboo carrier is made, which is called gwri. The preparation of gwri should be completed with a bamboo. The bamboo stuff from which a bamboo was cut, from this stuff bamboo is not use in future for domestic purpose and use is restricted. If it is used there may be some troubles / stranges in the family, they believe. In preparing gwri, two equal bamboo poles and lakhra (spilt) are cut. The top and bottom of these poles and splits are placed parallel to each other in preparing gwrw.

Such tradition of preparing of gwri is still found among them on the other hand restriction of use is found not hard and fast.

#### 3.4. Death body displacement (gwithwi bangarnai):

As soon as old dress, ornament, item used by death person is taken out, body is dressed new cloth, garland is put on, and odour or perfume is spray, feeding and dressing to body is over, the body is placed on a gwri (a carrier made of green bamboo) pointing head toward south. Here pair of betel nut, leave, and flower is offered and earthen lamp, incense stick and dhuna are set fire. Such offering of

betel nut, leave, flower, earthen lamp, incense stick, dhuna was not available in old tradition. This can be termed as recent development of modern bathou tradition.

**3.5. Condolence (dhukhu phwrmainai):**

The condolence was not made in old tradition. But, now a days a condolence is made in the name of death person, hopping his soul have a place in eternal with bwrai bathou. The asari beg pardon to the god (bathou bwrai) on behalf of death person, like if he / she has sin(s) kindly forgive for him and allow to rest with him (bathou bwrai) in heaven. When such pray to god is finished, each or everyone who is attended offer flowers to death body. If offering flower is over asari recites as –

Aham-

(Wng hring khling phwt se)  
Ade apha nuathari bwrai  
Bathou anan gosai  
Be mulugni dongnaimani  
Gaswibw jiu jibikhou nwngnw swrjinai l  
Nwngnw bandwba ransainanai  
Mulugni si mi swrji hordwng l  
Phwtwi hordwng boikhoubw l  
Nwi dinwi be bubliao be nakharni  
Bithang ..... a  
Rungsari jalangbai l  
Benikhainw megonao mwdwi  
Khugayao khudwi lananwi  
Gsw gwrwao besebangba dukhu hangma lananai  
Kharao marao gabjri hardwng nwng aphani serao  
Dinwi be duklhuphwrao dahay apha dohay l

And others are hymns are recited by asari. But this tradition was not available among them and condolence system is performed in irrespective of religions.

**3.6. Farewell to death body:**

Every process is over; all the people attended in gathering come near to death body and make a self condolence in the name of death person. The four persons are selected for shouldering the gwri. The son, brother, villager or anyone who is closely related to death body shoulder gwri and before shouldering to the shoulder, it is suspended for five time in case of male and suspended for seven times for female. A traditiona faith is found among them, if death person does not like a person or persons who is shouldering, he / she makes carrier, heavier and heavier. As soon as it is about to farewell from yard, asari recites a hymn-

Aham-

(Wng hring khling phwt se)  
Ade apha nuathari bwrai Bathou l  
Dinwini be dukhuni somao  
Nwng aphakhou gsw gwrwao  
Juna lananwi khulumhorbai l  
Nwng nwngni phisa ..... ni  
Sikhou bwjobnanwi laphindw

Dwrwmni gwthar asarkhanthi  
Nembadiywi bithangni sohokhou  
Jwbtha khulum horbai l  
Nwng onsula subungha  
Baonai thinai sibinaiao  
Jadwngbla gena gwrwnthi  
Akhay khobjobnanwi nimaha  
Bihorbai orai thwinai subungni  
Siya swrgw rajwao  
Souhwinayni dohai apha  
Bwrai bathou l

But such farewell was not made in earlier time and is a recent development. This change in this aspect is because of transition in bathou religion and modernization of it and influences from other faith.

**3.7. Holly water (dwi gwthar):**

While death body is taken to the field for buried or cremation two separate holly water was used and taken in two bamboo pipes, one for people another for death body. This was known as for alive and death body. This water was prepared by an oja. For living people, it is placed in a pipe made in bottom and for death body in top. The holly water made for people is kept at home and for death body is sprinkle on the way to burial ground. As cremation or burial is over it is kept aside from place with betel nut, dhuna, and other items whatever were carried. While people returned from burial the holy water made for people is sprinkle to everyone and thus believe to be consecrated.

Such preparation of water in a bamboo pipe is changed in modern time and at present it is prepared at earthen pot. It is because of earthen pot available in market and attitude of people that it is suitable for carrying water.

**3.8. Rite in burial ground:**

In burial ground also a few rites are observed. Here, death body is laid placing head toward south. Before buried or cremation, they offer water to death body by phakri bilai and say'

"Thangdw, no dwia lwngdw.....  
dinwiniphrai nwng ba nwng jwngba jwngswi.

English rendering,

Leave us, have water, ..... (name of death person) from today we have broken our relation.

Then death body is put inside burial ditch. If cremated, then the lungs of death body is take out while it is half burnt and put inside water to hole of crab. The reason for keeping is if it is done, the soul of death person become happier in next rebirth life.

While disposal of death body is over, everybody come back and bathe on the way to river / pond. Then, they gather in house of death person and share wine, distil rice beer. Such sharing of wine is not found in modern time.

**3.9. Ditch preparation and disposed:**

In case of buried a burial ground is prepared. Before digging a ditch, a coin is to be paid in the name of bwiswmuthi (Earth) as a value for purchase of land. The relative of death person dig out land as nominal and then villagers follow him. As ditch becomes ready death body is placed inside it and at first relative puts soil for five times in case of male and for seven times in female, then villagers follow him.

Such tradition is still found among them. If a marriageable man or woman dies without get married, a coconut tree or banana plant is planted as a symbol of not getting married. This is known as thair gaigarnai (banana planting). Such tradition is still found among them. However in case of cremation same rite is made. The fire wood pyre is made five times for male and seven times for female. A chicken is cremated with death body and another is set free.

### 3.10. Consecration from profane:

The person who went to cremation or burial ground, they believe that they have become profane by religion. So to make them purified, they took bath on the way, sprinkle holy water and chewing narji. So wife or mother or any one of family member makes ready for a glass of water with tulsi and narji (dry bitter jute leaf) at gate and chews narji and says'

“Dinwiniphrai nwnjwng swmwndw gwilalwi .....

(mentions the relation, like, Apha, Adwi, Ai etc.,)

nwnjwngniphrai gwjan jadw.

English rendering,

From today we have separated, .....(like father, uncle, mother etc.) You stay separate from us.

He sprinkles water with tulsi, chews narji and puts on dry cloth.

### 3.11. Prayer:

After, death body is disposed, family members along with villagers pray in the name of god so that death person can have blessings from him. The prayer is made in front of bathou altar lighting an earthen lamp. The prayer runs for five in case of male and seven days for female. If due to some problem, prayer is not possible, after three day's prayer, lamp is necessary to set fire for five and seven days as per male and female.

This tradition of prayer was not available among them and is because of transformation of old bathou to modern bathou.

## 4. DOSA GARNAI:

After 10 days, for consecration of family a dosa garnai is observed. Till dosa garnai, some edible items are to be avoided, like, mustard oil, turmeric, and non-veg. items, engage in cultivation is restricted, quarreling with someone is prohibited. Now a day a little change has been found, some people observe it next day or after two or three days. On this day, cloths, utensils, furniture, house, everything is cleaned and washed. Animal sacrifice, offering, food etc. was adopted in old tradition. But now a day it is transformed to praying and singing in the name of bathou bwrai and observe three rites, believe and they are consecrated. These rites are --

### 4.1. Offer to soul (gwthwisi baonai):

The word gwthwisi is combination of two words, gwthwi and si. Gwthwi means death, si means soul and baonai means offer. So it is a rite remembrance to the soul of death person. In it different edible items like, meat, fish, wine, rice beer, fruits etc and items which he likes during his life time is offered. And, some new money, coin, cloth, dress, etc are also offered in the name of him with the help of an oja. The offer takes twice in a year, i.e. on 1st Bwisag and 1st Magh bangla year. Now a day, in offering slight changes have occurred and offered is being made by sweets like misti, rossa golla, apple, grave, almond, water, etc. and the following hymn is sung-

Stayi:

Swrjigiri apha

Onsai hordwde gosai thwinai subungkhau

#### THE BODO'S DISPOSAL OF DEATH BODY AND ITS' TRANSITION

---

Sethi ontora -	Onsai hordwde gosai jwngni songsarkhou. Alwngwjwn souhainw hathwngswi Biswr swrgw rajwao Rujurumu thahwinw hathwngswi Biyw mwdai rajwao
Nwithi ontora -	Munusni bandwkhou thobsro bosona Mithingani swmwndwkhou neusina Jaikharlangbai biyw jwngkhou nagarna
Thamthi ontora -	Alwngwjwn souhwinw hathwngswi biyw swrgw rajwao Rujurumu thahainw hathwngsai I Biyw mwdai rajwao II

The si baonai comes to an end, but this kind of singing and praying was not made in earlier time and because of transition in bathou religion.

#### 4.2. Jute leaf chewing (narji organai):

When narji (dry jute leaf) is chewed, they believe the relation between death person and family members become null and void. On the day of gwthwisi baonai, a place is cleaned to southern side of yard, a pair of betel nut and leaf is offered and earthen lamp is set fire. A cook narji of five small bowl for male and seven for female is offered. The guardian of family offers it and kneels down and says-

He rungsari nwnge be mulugniphrai rungsari jabai,  
Nwnge da jwng bobeyao dong jwng mithimwnla,  
Nwnge jeraokhithaya gwjwnwi thahwidw.  
Dinwiniphrai nwnge arw jwngni gejerani swmwndwkhou  
Nagarnai jabai.

Then guardian chews narji and relative or other people follow him. This narji can be chewed or if not want to chew then should touch at lip only.

#### 4.3. Pray (araj sungrinai):

As soon as gwthaisi baonai and narji organai is over pray or aroj sungrina is perform for the soul of death person, hopping, blessing, love, affection, and forgive from god. To perform it people gather at family's bathou altar. They request bathou bwrai to allow a place for death person in heaven and pray as-

Stayi:	O apha ! apha o!! apha... Nwnge jadwng, nwnge jadwng Nwnge jadwng apha swrjigi II
Sethi ontora -	mulug giding giding bengnaigiri Hajw hala jeraobw saglwbna thagra (O apha nwnge jadwng bwrai bathou)
Nwithi ontora -	apha thwidwng aphakhou gardwng Ai thwidwng aikhou gardwng (theobw apha bathou nwngekhou garakhwi jwng) <sup>two times</sup>
Thamthi ontora -	Nwnge jadwng apha mulugnigiri, Bar, ha, dwi, or, okhrangni bigwma Khangnaigiri, bajaigiri, phaligiri II *****
Stayi-	Nwi rungsari ..... Swrgwari

---



## THE BODO'S DISPOSAL OF DEATH BODY AND ITS' TRANSITION

---

	Jwnwm lana phwidwngmwn nwg
	Maya songsarao II
Sethi ontora -	Apha iswr thinnayao
	Thangphinnangou jabai nwing
	Swrgw rajjwao
Nwithi ontora-	Jwnwm lana thwinainiphrai
	Raobw bargoa
	Jwnwm hab thwinai, thangnai
	Iswrni maya gelenai II
Thamthi ontora -	Nwi apha obonglaori
	Nwi awi onsuli mainao
	Onsaihordw naiphindw
	Thwina thangnai nwibe subungkhau
	Onsai hordw naiphindw
	Swrgwari nwingni phisakhou I

The aroj sungrinai or prayer was not done in old tradition only a phwtharnai puja was offered. But in modern time this sungrinai is made. It is a recent development as a result of transition in bathou religion.

### 4.4. Har khodainai:

After the end of gwthwisi baonai, phandra (shradha) is observed. There is traditional faith, until phandra is over, the soul of death person remains near of family and if it is over, he/she leaves family. The members of family remain vegetarian up to end of phandra. In phandra, meal, meat, fish, wine, rice bear etc are provided to the people attended. Some rite are to be performed on the day of phandra, these are ----

### 5. DEATH ANNIVERSARY (PHANDRA):

After the end of gwthwisi baonai, phandra (shradha) is observed. There is traditional faith, until phandra is over, the soul of death person remains near of family and if it is over, he/she leaves family. The members of family remain vegetarian up to end of phandra. In phandra, meal, meat, fish, wine, rice bear etc are provided to the people attended. Some rite are to be performed on the day of phandra, these are ----

#### 5.1. Eve observation (giyathi phojonai):

The giyathi phojonai is made on the eve of phandra. On this day villagers or relatives of death person gathered and chalk out about activities of phandra. They collect or make get ready for the items to be used at phandra. The relatives and family members make religious consecration or udrainai. The foodstuff taking of family members or relatives in night is prohibited and if anyone wants, he can take before dusk.

But in old tradition giyathi phojonai rite was not available. Though the people or relative they take usual food (but vegetarian), the restriction is not available. This is a tradition of recent development of transition in bathou religion.

#### 5.2. Gift fling (dan sarnai):

In old tradition a don is placed at centre of yard, offering betel nut and leaf, incense stick, dhup dhun, a rice full don and others for dan sarnai. The people attended at phandra offer coins or money in the name of death person at don. As offering money or coins come to an end people share food. After sharing food gift donated by the people attended and rice is mixed firmly and fling in the air. People

snatch fling money and coins. But this tradition is changed in modern time, money is not fling in the air, it is accounted and donated to village fund. After it the eating or sharing of food starts.

**5.3. Honoured to shouldered (Phaphli hukhlainai):**

In disposed of death body four persons are needed for shouldering. These persons are honoured on the day of phandra. In phaphli hukhlainai four shouldered persons are allowed to seat facing towards west in queue, five betel nut and leaf are given to each, a coin is offer to each and guardian beg pardon from them saying-

*Bannaiao mwnnai dukhu dahaphwrkhrou baodw*

*Onnani nimaha hwdw*

And he kneel downs to them and thus phaphli hukhlainai comes to an end. If phandra is not observe within a stipulated time due to financial and other unavoidable circumstances the phaphli hukhlainai is observe pre time of phandra.

**5.4. Rice serving (wngkham khurnai):**

The serving of rice is made at last while performing of every rite come to end. As rice, curry and everything become ready people serve rice to the people attended in phandra. To serve rice, guardian has to beg pardon from a deuri offering five betel nuts and leaves and a coin. If a deuri permits than they serve. But in old tradition such asking for permission was no needed as rice and curry become ready, they could serve to the people.

**6. CONCLUSION:**

From the above a few transitions are found in the disposed of death body and consecration from it. Now a days the growth of prayer, Aroj Sungrinai, Har Khodainai, Giyathi Phojonai, Phaphli Hukhlainai are found in the disposal of death body and some changes are found in the rituals of offer to soul (Gwthwisi Baonai), Narji (Jute Leaf) Chewing, Dan Sarnai, Wngkham Khurnai, Dosa Garnai and in others. In the day of observance also changes are found, like somebody celebrates Dosa Garnai in two days or three days and somebody observe Phandra after seven days or one month or according to their financial conveniences.

**BIBLIOGRAPHY**

**ENGLISH:**

- Baruah, B.K. :A Cultural History of Assam, Bina Library Guwahati. 1969  
Bordoloi. B.N.(Edtr) :Tribes of Assam Part-I, II & III TRIA, Guwahati. 1987  
Chattajee, Dr. S.K. :Kirata Jana Kriti, The Asiatic Society, Bengal, 1951  
Endle, Rev, S. :The Kacharis(Boro), Law Price Publication, Delhi,1990  
Gait, Sir Edward :A History of Assam, Layers Book Stall Guwahati, 2008  
Kothari, R.C. :Research Methodology Methods and Techniques, Second Revsed Edn New Age international Publishers, N. Delhi, 2012  
Mochahary, Dr. P. : Socio- Political Life of the Bodos in Karbi Anglong District of Assam, Torendra Brahama Karbi Anglong. 2004

**ASSAMESE:**

- Barua B.K. :Asomor Loko-sanskriti, Bina Library Guwahati, 1967  
Gogoi, Leela :Asomor sanskriti, Banalat Dibrugarh Assam, 2006  
Narzi, Bhaben :Boro Kacharir Samaj Aru Sanskriti, Bina library Guwahati, 1971  
Narzi, Bhaben :Boro Kacharir Geet Mat, Asam Prakashan Parishad, Guwahati, 1991

**Boro:**

- Basumatary, B. G. :Boro Harimuni Mohor Musri, BSS, Bijni. 1994  
Basumatary, R. :Swrji Arw Santhou, Mashalpur, Assam, 2002  
Basumatary, S. :Boro Ayen, Onsumwi Library, Kokrajhar, 1999  
Brahma. Dr. B.K. :Boroni Subung Harimu, NL Publications Kokrajhar, 2009  
Kachari Ganga Charan :Boro Pisa O Ayen, Goalpara, 1915

**Répondants :**

1. Rahini Ramsiary, age 50 years, college Road , Udalguri, Dist Udalguri
2. Moina Basumatary, age 58 year, No -1, Bhergaob, Goraibari, Dist Udalguri
3. Phutumoni Ramsiary, Gwjwnpuri, Udalguri, Dist Udalguri
4. Rameswar Boro, age 65 years, Dangdupur, Udalguri, Dist Udalguri
5. Meblaram Boro Boro, age 53 years, Mazbati, Dist Udalguri
6. Poren Brahma, age 85 years, Dwlbari, Borobazar, Dist Udalguri
7. Khagen Basumatary, age 65 years, Bhalugmari Jangal, Dist Udalguri
8. Dharmeswar Brahma, age 55 years, College Road , Dist Udalguri
9. Aniram Basumatary, age 62 years, Golamakha, Tamulbari, Dist Udalguri



**Mayaram Basumatary**  
Research Scholar, Bodoland University, Assam, India.

# Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Books Review for publication, you will be pleased to know that our journals are

## Associated and Indexed, India

- ★ Directory Of Research Journal Indexing
- ★ International Scientific Journal Consortium Scientific
- ★ OPEN J-GATE

## Associated and Indexed, USA

- DOAJ
- EBSCO
- Crossref DOI
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal  
258/34 Raviwar Peth Solapur-413005, Maharashtra  
Contact-9595359435  
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com  
Website : www.ror.isrj.org