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Lokaratna is the e-journal of Folklore Foundation, Bhubaneswar. It is a peer-reviewed International online open access journal with ISSN: 2347-6427. The purpose of the journal is to explore the rich cultural traditions of India for a wider readership. Any scholar across the globe interested to contribute to any aspect of folklore is welcome. This volume contains articles on culture, folklore, education, and language pedagogy.

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- to publish seminal articles written by senior scholars on Folklores, making them available from the original sources. It would help present the lives of folklorists, outlining their substantial contribution to existing resources.
- to publish book reviews, field work reports, descriptions of research projects, and announcements for seminars and workshops.
- to present interviews with eminent folklorists and scholars from India and abroad.

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From the Desk of the Editor-in-Chief



The remarkable advancements in technology and invention have propelled human civilization to unprecedented heights. However, these advancements have tragically transformed into a curse for all living beings and the environment. Immoral political practices, strained human relationships, the relentless pursuit of power and authority, prioritizing weaponry over peaceful solutions, the widespread destruction of nature, the erosion of fundamental human values, and the alarming disappearance of wildlife have collectively rendered the Earth increasingly uninhabitable. In recent events, the region of Wayanad in Kerala has experienced devastating floods, adding to the growing concern of how cities and towns are struggling to cope with such natural disasters. Additionally, the pervasive spread of post-truth politics has cast a gloomy shadow over democratic processes in numerous countries, tarnishing the once noble arena of politics and turning it into a contentious and disreputable game.

The insatiable thirst for power has severely damaged the realms of knowledge, philosophy, and wisdom, causing the dismissal of esteemed thinkers, writers, and philosophers. Although the internet and artificial intelligence have sparked an unprecedented explosion of knowledge, they have simultaneously threatened creativity and imagination. Furthermore, the younger generation is grappling with issues such as addictive internet usage and gaming, which have resulted in alarming rates of depression and suicide. This influx of modern challenges has also contributed to a widening generation gap, rendering traditional family and societal values increasingly obsolete and leaving parents to endure their children's overwhelming autonomy.

Love has been commercialized and reduced to mere physical pleasure in today's world. A pervasive, destructive force spreads unchecked, disregarding cities or villages. The pursuit of individual rights in the Western world has come at the expense of moral and ethical values, deeming them inconsequential for the future. This weight on the modern psyche has left individuals adrift, prompting a crucial inquiry into navigating this intricate situation, a concern shared by writers, thinkers, ecologists, and humanists.

Amidst this crisis, seeking a harmonious coexistence between diverse cultures and pursuing and respecting mutual knowledge becomes crucial. It is believed that those who maintain a deep connection with the earth, water, trees, forests, and animals possess the key to preserving the planet. This harmonious coexistence is not just a belief but a necessity in the face of the prevailing destructive forces. Standing against these forces may be a formidable challenge, but it is a challenge we must undertake for the sake of our planet and future generations.

The Folklore Foundation's mission is to create a world where humanity lives in harmony with nature, animals, and spirituality. We envision a society where technology and the environment can coexist while respecting the dignity of all people and preserving cultural heritage and languages. We believe that culture and language are essential for creating a society based on timeless values fostering social harmony. In this context, we stress the importance of preserving social morals. Without a just society, our lives would lack meaning, and the fabric of our communities would be weakened.

The articles in this volume delve into the culture and language of various cultures with the understanding that there are like-minded people around the world. Through our journal, Lokaratna, widely accessible through digital libraries and archives globally, we seek to inspire readers to appreciate the earth and humanity. We echo Gandhi's sentiment, that the earth has enough to fulfil the needs of many, but not the greed of a few who want to possess the earth, water, and space. We strive for a future society, emphasizing preserving the world through sustainable means rather than destructive military power. Our ultimate goal is to promote love and compassion for our neighbours and work towards fulfilling our needs in a way that mirrors the harmony of nature and co-existence of the living and non-living being mutually complementing each other.

Mahendra Kumar Mishra

Editorial

Folk Songs: The Expressions of Human Feelings



Songs are an integral part of folk culture. They represent thoughts and feelings of people. These feelings could be of love, sorrow or separation. The songs sung by young people are full of emotional expressions of love. They are called love songs. The songs sung at the time of marriage and separation are songs of marriage ceremony and separation. When children play, they sing another category of songs. They are known as songs of joy. The songs that are sung as part of rituals are called ritual songs. Songs make events lively and memorable.

The folklore section of this issue of Lokaratna has a number of articles that deal with the study of folk songs and other forms of folk arts. Akanksha Tonk and Veerdeep Kaur in their article “Folk Songs as Expression of Women’s Lives: A Study of Gaddi Tribal Women in Chamba District of Himachal Pradesh” study the Gaddi tribal folk songs and analyze how women’s life has been represented in these songs. Their article also presents the dynamics of gender relations and the role these songs play in the traditional cultural practices. Thus, the article presents the interplay of women life, gender, culture and artistic expressions in the song culture in the context of Chamba region. Moulima Chatterjee’s article “When Oceans Tune Human Beings: A Musical Case Study on Some Famous Bengali Folk Songs” foregrounds the theme of oceans found in the nineteenth century Bengali folk songs. Pallabi Seal and Abhijit Das in their article “Patachitras: The Folk Art of Bankura and Purulia

Districts of West Bengal: Its Survival and Revival – An Ethnographic Study” discuss how songs, paintings and expressions find place in the folk life world. Bhaskar Jyoti Bora and Jyotisman Taye’s article “Exploring Folk Belief and Agricultural Practice of the Bodos of Kamrup District, Assam” deals with the folk belief in different aspects of cultural practices of the tribe including, agriculture, religion, food preparation, food consumption, travel and so on in the folk narratives in Kamrup region of Assam. The article “The Prevalence of Criminal Justice System among the Tribes of Himachal Pradesh” by Tanvi Yadav highlights the system of justice imbedded in the folklore of the people of Himachal Pradesh region.

The Literature section begins with the article titled “Underappreciated Virtues of Valmiki’s Sita: A Feminist Exploration” by Kalpana Bharathi and Rani Rajitha Madhuri. It describes Sita’s character within the patriarchal norms highlighting her virtues in spite of challenges in a male dominated society. Monali Sahu Patange and P.V. Amith Kumar explore Bhabha’s concept of liminality by applying it to Ben Okri and Salman Rushdie’s novels. Soumya Sangita Sahoo in her article titled “The Ghost Next Door in Manoj Das’ Stories” analyses different dimensions of Indian Ghosts in Manoj Das’ fiction. Swapnarni Singh in her article “Early and Later stage of Subaltern Theory in Odia Short Stories” discusses the features of subaltern theory at the early and later phase of Odia short story writings. Pradip K. Panda in his article “ Revisiting Partition Scenario: Khushwant Singh’s Train to Pakistan – A Grim Tragedy” highlights the horrific aspects of partition and presents the traumatic event as a tragedy. Ravinder Reddy and Kishore Kumar Reddy’s article “To Repossess, Re-name and Re-own: Toni Morrison and the Black Woman Novelist” describes the mode of revision in history, culture and perceptions of the black women in the writings of Toni Morrison.

The Language and language pedagogy section has become a tapestry of enriching articles. Anish Koshi in his article “Munda languages and morphological complexity” gives a description of Munda language and explains its morphological aspects. Madhavi Gayathri Raman in her article “Speaking’ your language: Using Amul ads in the classroom” demonstrates different creative ways of using authentic materials in the language classroom. She uses Amul ads from the newspaper for this purpose. Umesh Bajantri in his article “ A Translanguaging Pedagogy: A Study of Second Language Learning in Multilingual Contexts” presents languaging pedagogy for tribal learners in the multilingual contexts.

This time, in the Book Review Section there are two book reviews. The book *Erai Erai: Multilingual Education in Tribal Schools of India:Voices from Below* written by Mahendra K. Mishra has been reviewed by Anand Mahanand. Sri Bishnupad Sethi’s collection of poems *Beyond Here and Other*

Poems has been reviewed by Dr Mahendra K.Mishra. In the preparation and publication of this volume, many have made their contributions. I would like to thank them for their help and cooperation. I like to thank Dr Mahendra K. Mishra, Editor in Chief for his constant help and guidance. I am also thankful to the Associate editors-Dr Subhasis Nanda and Dr Devika Krishna for their help and cooperation. I also thank the reviewers for reviewing the papers and the valued contributors for their valuable papers. We are sorry for the delay in bringing out this volume. Now that it is ready we place it before you!

Anand Mahanand,
Executive Editor, *Lokaratna*

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Folklore, Culture and Literature

4..Exploring the Folk Beliefs and Agricultural Practice of the Bodos of Kamrup District, Assam

Bhaskarjyoti Boro

Jyotishman Taye

Abstract

Folk beliefs are an undistinguishable feature of folk and tribal culture. These belief systems are bound by religion, history, narratives, and experiences of certainty and uncertainty of life. An individual in his or her social and personal life follows taboos and gives preferences in certain activities to maintain the social custom that is bound by certain belief systems. The Bodos as an animistic tribal group and worshipers of natural phenomena maintain their cultural integrity through their own beliefs and customs. Among the Bodos folk beliefs observed in the various situations of their everyday life like in the socio-religious, agricultural, food preparation, food consumption, traveling, etc. These belief system helps to maintain the Social and cultural integrity and solidarity of the tribal community. In their agricultural life folk belief plays a significant role in social unity. Agriculture-related folk beliefs are followed especially for productivity and to please their sacred Goddess. In the present article, the authors examine the traditional agricultural practice and related folk beliefs and how these folk beliefs function in the social harmony of the Bodo tribe inhabiting the rural context of the Kamrup district of Assam.

Key Words: Folk belief, Sacred, Preferences, Taboo, Harvest

Introduction:

Tribal folklore is a reflection of custom, belief, myth, and traditional practices. In India, the tribal population constitutes about 8.9% (as per census 2011) of the total population. Among the Indian tribe folk belief is the reflection of their religious life and these beliefs are expressed through various customs, traditions, taboos, avoidance, and various rites and rituals. How a particular belief system continues in a society depends on the communal psychology and how the community members accept it. Folk beliefs are contextual and vary depending on the time, space, and environment. In the modern era, folk beliefs are in between the matter of question and debate. Whether folk belief has validity or not, is there any scientific reason behind such belief systems or whether there are any social functions behind such traditional folk beliefs? Among the tribal and nontribal communities in Assam,

there are many folk narratives, folk tales, legends, and ethno-historical beliefs and accounts proliferated in the different parts of the region. These folk aspects have a broader scope in the social science research to understand the folk culture from multiple approaches.

The broader understanding of folk beliefs of the tribal society and their importance or function requires a holistic perspective as it is an integral part of culture. The ethnographic inquiries provide in-depth information on any cultural phenomena from its insight. In Anthropology Victor Turner, David Schneider, and Clifford Geertz contributed to the emergence of symbolic and interpretive Anthropology as an important area of studying the cultural system of meaning. Symbolic Anthropology not only deals with the function of cultural symbols but is the search for semantic aspects of the people in a particular cultural context. Clifford Geertz in his book "*The Interpretation of Culture* (1973)" provides a brief account of "Thick description" to understand the cultural meaning of various cultural practices. He borrowed the notion of "thick description" from Gilbert Ryle and used it while studying the Balinese society in Indonesia. His remarkable work while studying the Balinese cockfight provides a brief description of the rooted meaning of cultural practices. He observed that the deep cockfight is fundamentally a dramatization of status concerns in Balinese society.

Among tribal society taboos, preferences, and traditional practice has a certain meaning, and those traditional practices are connected with individual and social psychology. Folk beliefs are constructed depending on the various criteria and situations of how people comfort themselves in everyday life. The term "folk belief" includes the various phenomena associated with religion and the everyday life of the folk and tribal societies. Though such folk belief does not have scientific validity such kind of beliefs and practices have importance in the maintenance of social integrity. According to Baro, "Folk belief is a kind of social experience. It is believed and shared more or less by the folk society. It has contextual uses for validating social philosophy to some extent (Baro, 2021: a28)." Tribal society still follows their ancestral belief in their everyday life. Dey opines that the major beliefs of tribal society may fall into the categories of evil spirit, magic, taboo, totem, superstition, etc. (Dey, 2019: 59).

Through folk literature and beliefs, the folklore of a tribe is exposed. Years of experience of a tribe enable the beliefs, customs, rituals, music dance, etc., and thus folklore is formed. However, these folk literature or social beliefs are not science related to people, but rather traditionally evolved folk science. (Das, 2020: 3989)

Folk beliefs are the source of ethno-historic information and the psychological and emotional connection of the tribal people with the natural and supernatural world.

Material and Methods:

The present investigation is done among the Bodo population inhabiting the Boko block of Kamrup district of Assam. It is a micro-study in a selected village i.e. Jalukbari village which is around 6 km away from the Boko revenue circle. Both primary and secondary information have been obtained to get more insight into the present research. During the field investigation, standard anthropological methods and techniques have been used. Observation, Survey schedule, in-depth interview, group discussion, case study, and informal conversation have been made during the study. The various rites and rituals, taboos, and other agricultural activities that are bound with the different folk beliefs are collected by observing traditional agricultural activities from the field. Elderly people, farmers, and women folk are especially selected as the key informants. Secondary data have been taken from the research journal, internet sources, and published and unpublished documents. The main objective of the present paper is to discuss the agriculture-related folk beliefs and their significance in the socio-cultural life of the tribal population.

A Brief Profile of the Population:

The Bodos are originally the largest Indo-Mongoloid racial group in Assam. From the linguistic side, they are Tibeto-Burman of Sino-Tibeto origin. In Assam, they are mainly distributed in Kokrajhar, Bangaigaon, Dhubri, Barpeta, Nalbari, Baksa, Goalpara, Darang, Tezpur, North Lakhimpur and Kamrup districts. Though the Bodos called themselves Bodo, earlier they were known as Mech or Kachari. Gait wrote in his book "A History of Assam" that the origin of the word kachari is difficult to trace. The word 'kachari' is derived from a Sanskrit word meaning a "broadening region" (Gait, 1905). According to Brahma, "the Bodos who live in the Himalayas and North China, their land is known as *Bod*. The inhabitants of the *Bod* country are known as the *Bodo Fisha* or *Bodocha* or *Bodosha*. *Bodo* means land and *Fisha* or *cha* means children of the *Bod* country). In the course of time, they came to be known as simply Bodo-Bodo- Boro (Brahma, 1989). Major numbers of Bodo people are Hinduism. Christianity is also adopted in many parts of Assam. But originally they were an animistic group. In the Kamrup district of Assam, the Bodos are distributed at Dhupdhara, Boko, Chaygaon, Rani, South Guwahati area, and in the southern part of Kamrup district.

A Brief Profile of the Study Area:

The village is the unit of social organization. Many Anthropologists adopted village studies as an important approach to the understanding of Indian society and civilization. M.N. Srinivas, Mackim Marriott, S.C. Dube, etc. well-known Anthropologists contributed to looking into the different socio-cultural aspects by giving a new approach to village study i.e. great tradition and little tradition.

The present study has been carried out in the Jalukbari village situated at a distance of 6 km to the southwest of 17 No. national highway of Kamrup district, Assam. A plentiful flora is found in the village. In the nearby foothills of the village found a good number of plants. Jackfruits, mangoes, and guavas are most commonly found in each household. The overall geographical environment is suitable for agricultural practice. Therefore almost 80% to 90% family of the village are engaged in agriculture. Most commonly they cultivate rice crops. Apart from the rice crop cultivation, the villagers domesticate animals like cows, pigs, goats, ducks, fowl, etc. The bullock is used for agricultural purposes. The domestication of cows is for milk production. Duck, fowls pigeons, pigs, and goats are domesticated for meat and earnings. Each member of the village is active in their work and the cooperation among the villagers is notably incredible.

Findings and Discussion:

The everyday life of the tribal people is followed by lots of taboos, preferences, and socio-cultural practices concerning various folk beliefs. The farmers of the present study primarily depend upon seasonal rainfall in their agricultural activities. The ploughing, seed growing, irrigation, etc. activities are primarily based on the rainfall. In some parts of Assam, frog marriage is arranged which bound a society with a certain belief system. During the agricultural season when the seasonal rainfall decreases, the frog marriage (*Bhekuli Biya*) is arranged when the farmers face difficulties in proceeding with their seasonal agricultural activities due to lack of water. Through the frog marriage ceremony, they please the Hindu rain God Baun. The rural people believe that when the frog becomes satisfied with the marriage ceremony, rainfall occurs and then the farmer starts working for agricultural production.

The Bodos have strong beliefs regarding the relationship between natural elements with God and deities. Different kinds of plants, animals, and natural elements are considered as the form of God and Goddess. They consider worshipping the *Siju* plant (*Euphorbia neriifolia* L.) as their chief God. The anthropological concept of man-environment relationship can be highlighted here. The natural forces and how mankind tries to control the natural forces to adapt through the different techniques are clearly expressed in such practices. Some beliefs are based on the social experience. A long-term observation of natural phenomena passes generation after generation. Those phenomena and observations are generalized by mankind and set as a general statement in their cultural setting. For example, many tribal people believe when the rainbow shows in the sky it is an indication of occurring

rainfall. The Bodos believe that when a coherent frog starts screaming together it is an indication of occurring rainfall. Here, the question arises whether it is always true when the coherent frog screams rainfall occurs. Our discussion is not for challenging the general folk beliefs of the tribal people. But no doubt the scientific perspective should always keep our eye on the geographic and climatologic analysis. Then what should we consider the relation of frog screaming and rainfall as folk science or science?

Traditional agriculture practice in Assam shows various folk belief and custom. In the various stages of agricultural activities, folk beliefs are prominently observed as one of the traditional and cultural features of the community. From the selection of an agricultural plot to the crop harvest and cooking of the produced paddy crops, lots of taboo and socio-religious rule regulations hold together the society with certain belief systems.

Folk beliefs related to Ploughing and Plantation:

Agricultural cultivation is a holy activity that not only fulfils basic needs but also provides the means of survival and security of life. As it is the basic path of survival of many societies the agricultural activities begin by looking at an auspicious day. The rural farmer selects a holy and auspicious day of the year for agricultural productivity.

"For successful agriculture, the Boros select a field very carefully, they consider only the plain land for agriculture. The suitable soil for agriculture is called Hama-ha (mother of all kinds of soil). Various classes of the land are identified considering the irrigation facility. If the cultivation is possible only by rain water then the land is called sharab-daria-ha. And if the land where cultivation is possible with irrigation the land is called jamphai-daria-ha. This type of land is regarded as most suitable for cultivation (Taye, 2018: 44)."

The Bodo people usually prefer to begin the ploughing on Monday, Wednesday, Thursday, and Friday. They believe that these days are holy and auspicious for agricultural activities. For good productivity, certain taboos and preferences are maintained while ploughing the agricultural land. In the very early morning, the farmers go to the field and on the first day of ploughing usually, ploughing starts either to the east or south side of the agricultural land. The farmers believe these sites are auspicious and good for agricultural production. Agricultural activities are preferred during the morning because of the low temperature.

Avoiding the ploughing activities on certain occasions or days is another folk belief among the Bodos. The same belief system is also seen among the other Hindu caste and tribal communities. Major numbers of Bodo people are Hinduism. Though tribal people are originally animistic groups, due to

conversion into Hinduism and assimilating with the larger Hindu caste people Hindu rites and rituals are prominently observed among them. On the days of *Ammabaisha* (*Ammabaisha* is the lunar phase of the new moon) the farmers usually avoid ploughing. As per the rural folk belief, on the day of *Ammabaisha* or *Morahi* the moon decreases, so it is not an auspicious and good day for ploughing the agricultural land. They also believe if ploughing activity is done on the day of *Ammabaishya* the family gets distressed the whole life.

The concept of purity and impurity among the folk and tribal people makes certain customs that are followed at the social and individual levels. In agricultural production avoidance, rule regulation, etc. followed based on certain purity and impurity concepts related to their worshiping deities. When someone deceased in a family, the clan members of the deceased person are restricted from agricultural activities. During that time the clan members of the family were considered impure. As they believe and worship the paddy crops as sacred and also consider agricultural activities as holy activities, therefore, they usually avoid agricultural activities like ploughing and planting, etc. when a clan member is deceased.

Like the start of ploughing the agricultural land, certain rules and restrictions related to the belief system are observed during the plantation. The preference is given to proceed to the plantation on Monday, Wednesday, Thursday, and Friday. According to folk belief, these days are lucky for all agriculture-related activities. The first plantation was started by the family members. Usually, the woman of the family goes to the field for the first plantation. The first plantation is known as "*Mahiri Gosa*". The purpose of this practice is to please their sacred Goddess for successful agricultural production. Some avoidance and taboos have existed in agricultural practice based on gender. In the traditional agricultural practice when the plantation is finished, the women usually do not prefer to visit the field. They believe that the paddy crops deteriorate when women visit the field after the paddy plantation. Presently, gender-based beliefs have been relaxed among the societal members as there are many factors influencing and women are also docile to engage equally in agricultural activities. The sign of more productivity in paddy crops is observed through the sudden visit of pregnant women. They believe that the pregnant women's visit to the agricultural field indicates a good quantity of crop production.

Prohibition in the transplantation activity is prevalent among women during their menstrual period. According to the folk belief during the menstrual period, women become impure. It is already highlighted that agricultural-related activities are holy and bound with religious ideology. If someone does not follow this taboo the agricultural field becomes unholy due to their impure touch. This

prohibition is also observed among the other caste and tribal groups residing in Assam. Here, the question arises isn't it gender discrimination based on purity and impurity concepts? What is the validity of the concept of purity and impurity? As per many folk women's opinion, it is known that during the menstrual period, they do not get comfort physically and mentally to work like the normal days. Therefore, the psychological construction of purity and impurity of the folk and tribal culture requires deeper scientific analysis.

Folk belief in food habits during Agricultural activities:

Ethnic food items can be categorized based on consumption habits like offering food items, occasional food items, and regular basis consumed food items. Food preparation methods, food avoidance, and food preferences are another significant part of the tribal culture in the traditional agriculture practice which is bound by certain belief systems. Such traditional food items are avoided while engaged in agricultural activities and certain traditional food items are preferred during agricultural production. When the paddy plantation starts the Bodo people usually prefer to consume the traditional food prepared with the taro plant. They also prefer to eat chilly on the first day of the plantation. They believe that due to the consumption of the taro plant and chilly, pest does not attack the paddy. This belief is related to the protection of cultivated paddy from the pest and envy of other people. A traditional food item that has a bitter taste is usually avoided during agricultural activities. Especially jute leaf curry which is a traditional food item of the Bodos is not consumed during the time of agricultural activities. It is believed that if the jute leaf curry is consumed the paddy plants of the farmers get dried on the field and crops become husk.

Folk beliefs related to crop harvest:

During the harvesting process, there are many rites, religious rituals, and folk practices observed. Among the Assamese Hindu culture, crop harvest is more attached to the welcoming of Hindu wealth Goddess Lakshmi. In Assam "*Agloa*" is a ritualistic tradition followed during the first crop harvest. This ritual is followed by traditional customs and religious and spiritual processes. Usually, the tradition is followed by the male members of the family. But the cooperation of the other family members can't be denied. On the day of the first harvest, the male member of the family goes to the field and collects a bundle of paddy crops. In this tradition, the person binds the paddy crops with a banana leaf and comes to his home by taking it on the head. When he returns from the field he follows certain rules like he does not communicate with others and does not look back to the field on the way while he comes. The tradition highlights the focus of an individual toward the goal. It can be well understood from the religious philosophical view. The rural farmers believe that the Goddess of wealth leaves the

person if he talks with others while coming home. It is a good piece of information on the concentration of mankind toward responsibility. Women's responsibility on the day of the first harvest is usually related to cleaning the household and making arrangements for welcoming the Goddess of wealth Lakshmi. On the day of "*Agloa*," the womenfolk of the family fill up the all-water pot before entering the family member to the home. They strongly believe that full pot is always a good sign of luck and fortune and the empty pot is the sign of unlucky and misfortune. It is also believed that the Goddess of Wealth does not reside in an empty family household. When the family member comes from the field the women of the family welcome him by spreading holy water on him. The paddy crop is stored in the crop storage room. The overall traditional activities during the first harvest ultimately make the family members happy and open the door to prosperity in life.

Folk beliefs related to crop cleaning, cocking, and other activities of farmers:

It is already mentioned that such beliefs are based on the purity and impurity concept. During crop storage and cleaning activities, the Bodos usually avoid using unholy tools and implements. They consider the kitchen cleaning sweep as unholy and therefore they do not use this sweep for crop storage and crop cleaning purposes. Keeping a small piece of stone on the stored crops is another significant part of their belief system. They believe that the Goddess of wealth sits on a piece of stone. Another significant part of their traditional belief is associated with respecting agricultural and crop-cleaning tools and implements. They do not hit the agricultural tools and implements with leg otherwise, the Goddess becomes angry and leaves the person. When the consumption is finished by all members of the family the cocking pot is filled with little water. It is believed that an empty cocking pot is a misfortune for the family and the cocking pot cries in the absence of a meal. Women are usually restricted from entering the kitchen during their menstrual period. It is believed that if a woman does not follow this restriction the lifespan of her husband becomes short and the family may face infelicity. They also follow the restriction of entering the crop storage house during the menstrual period. They believe that if someone enters the crop storage room during that period the room becomes impure.

Agriculture-related implementation also gets a place in their dynamic culture. They develop certain beliefs that they relate to their lifestyle. Such things are constructed in such a way that if it is not maintained it affect their usual life pattern. For example, there is a folk belief related to the wooden mortar and "*dheki*" (wooden threshing implement) among the rural people. They believe that sitting on "*dheki*" caused wounds on the body. As *dheki* has special importance in the rural lifestyle it is very common for them to give attention and respect to it. Many people also believe that if someone

sits on "*dheki*" his cultivated crops are eaten by rats. The farmer's emotional and behavioural aspects are also related to the traditional folk belief. They believe that if the farmer beats his cattle inside the cow house it is a bad sign and the family may suffer disease and illness. For a newly bought cattle or bullock pestle is crossed to welcome to the new house. It is believed that the pestle-crossed bullock or cattle are domesticated easily in the new house.

Conclusion:

The folk belief among the tribal community has been continued from the very ancient time. How these folk beliefs are formed in a particular community there is no clear-cut evidence. But the social scientists and researchers accept that folk beliefs are culturally constructed and may be based on imagination or reality which is passed from generation to generation. The scientific observation of folk belief of different communities gives new insight to the researcher as to whether such folk belief has validity in the present context or not. Especially in the modern scientific domain, everything is fact-based and observed from the human social well-being perspective. In many tribal societies, some folk beliefs are bound by superstitions that are violent and devastating for the individual and social life.

India is an agriculture-based country and a large number of tribal people reside in the different hill and plain areas of the region. Like many other aspects of the social and cultural life of the tribal people, the folk belief is significantly observed in their agricultural life cycle. In the case of Assam, the socio-religious beliefs in agricultural practice are related to productivity and pleasing their sacred God and Goddess. Some folk beliefs are similar to the other caste and tribal groups due to assimilation, similarity in the geographical environment, and cultural contact. The variation in folk belief is found due to the different natural environments, survival strategies, social experiences, religious experiences, etc. The folk belief in agricultural practice among the Bodos is an integral part of their social solidarity. The paper shows the different taboos, preferences, misfortune, rituals, and cultural practices that are primarily bound to the agricultural life of the Bodo people. The tribal culture and their various folk beliefs are rooted in their ancestral history, origin, migration, and semantic aspects. Agriculture-related folk beliefs are the source of information on agricultural history, religious life, and weather and climatic conditions. In the present ethnographic investigation, it is observed that most of the folk belief of the tribal culture does not have philosophical logic but these are rooted in the cultural systems. But it can't be denied that the folk belief of the tribal society functions in the adaptive process. Avoiding the paddy plantation activity during the menstrual period as one of the part of folk belief systems ultimately secure the woman as they feel physically weakness during that period.

Standing on the surface of ground water, and mud and working hard in the agricultural field requires high energy. If we keep our perspective of scientific validity and invalidity on one side and keep our attention on the ultimate function of the folk belief in a society it is clear that folk beliefs are one of the characteristic features and it bound the society with an invisible thread of harmony. The scientific analysis of the folk beliefs among the tribal people provides the rooted meaning of their religious philosophy and socioeconomic evolution. According to Bhuyan, "Folk beliefs which have helped to continue the social order and unity and which have also contributed to the humanity and generosity of the tribe will be always welcome (Bhuyan, 2020: 2233)."

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