

CHAPTER V

5.0 CONCLUSION

This thesis is titled as, “Socio-Economic Picture Reflected in the Bodo Novels, with Special Reference to the Novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary”. This thesis studies the social and economic picture of the Bodos reflected in the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary.

The introductory chapter that is the first chapter of this thesis is entitled as “Introduction”. This research work follows an analytical method. Accordingly, this chapter is divided into some sub-themes which includes a brief note on the Bodo literature and its aims and objectives. The area of the study, review of the literature, data collection, as well as the methodology have been incorporated in the introduction chapter. This chapter also, consists of a brief introduction of different periods of Bodo literature. This chapter uses both primary as well as secondary data. The primary data’s includes all the selected novels written by the author, while the secondary data’s includes critical writings by different scholars.

Chapter II analyses the growth and development of the Bodo novels. This chapter critically analyses the origin and development of the Bodo novels, as well as explains the types of the Bodo novel in details. Chittaranjan Muchahary is the first noted novelist in Bodo literature. He has written maximum numbers of novels. His novels are mostly social novels and the themes of all his novels are mostly similar to one another. Monoranjan Lahary is another prominent novelist of Bodo literature. He introduced a new approach to write the Bodo novels. His first novel ‘Kharlung’ is an 'open novel' that displays a ‘stream of consciousness’. He wrote total seven novels and his novels all are social novels too. In his novels, the superstitious beliefs of the Bodo society have been depicted. This superstitious believes brought huge loss to the Bodo society. The Bodo tribe people faced lot of problems due to their belief in witch-hunting. In the novel, the novelist tries to depict such superstitious believes of society. The novels ‘Hainamuli’ and ‘Daini’ were written in order to show such blind beliefs as well as the ways and means to get rid of these beliefs too.

The true incidents of how Bodo people face obstacles and hindrances in life are noted by these Bodo novelists in their novels. The new trend of novel with social problems was initiated by Katindra Swargiary, Kanteswar Brahma and Tiren Boro based on the movement time led by All Bodo Students Union and script movement led by Bodo Shahitya Sabha respectively. The movement by Bodos demanding the Roman script that created many obstacles in the Bodo society could be seen in the novels. The demand for a separate state of Bodoland has also been shown in the novel. This demand for autonomous state includes conflict with the police and the government authorities. These caused a huge loss to many Bodo people residing in different Bodo villages. Considering all these factors, Tiren Boro wrote the novel named “Bigrai arw Dwisrai”. The conflict between Bodos and Muslims was one deep rooted problems of Bodo society. Due to this conflict Bodo people had to face difficulties, lost their lives and many Bodo women had been raped too. Katindra Swargiary wrote a novel “Khwmsinifrai Swrangthing” (from darkness to light) and kept, the conflict between Bodo and Muslim as his main plot, which took place in Barpeta district. Chittaranjan Muchahary, Monoranjan Lahary, Buddhadev Basumatary, Jaraphagla, Mogesh Narza Boro, Nabin Malla Boro, Nandeswar Dwimary, Kanteswar Brahma, Aron Raja, Katindra Swargiary and many more novelists also writes social novel. A new class of socially conscious readership emerged and they encouraged to write novels as a popular form of literature. The interest of writers and their readers spread to a considerable extent. Consequently, the Boro literature was fortunate enough to have a rich harvest of good novels.

The detective novels and the historical novels of the Bodo novels are comparatively lesser in number. Bidyasagar Narzary has been the first and only one to write a historical novel till date. There is a further need for creating different agendas in order to develop the Bodo novels.

Chapter III contains a detailed analysis of the social picture reflected in the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary. This chapter is based on the primary data that includes the selected two novels of each of the three writers. They depict the scenario of Bodo society. This chapter has many sub-chapters. This chapter begins with a short introduction followed by the content of

the novel. Monoranjon Lahary is one of the prominent novel writers in Bodo literature. Apart from his novels, he also wrote poems, drama, short stories, etc. He is also a literary critic. The two selected novels of Monoranjon Lahary, 'Kharlung' and 'Hainamuli' which depicts the picture of Bodo society are critically analysed in this chapter. The novel 'Kharlung' is one of those novels that hold the true picture of the Bodo society. The majority of Bodo people of Assam live on agriculture. The Bodo people are seen mainly settling in the village area. They usually earn their livelihood by ploughing, planting and cultivating paddy.

This novel also portrays the making of winnower (hand operator winnower), carrying of tea to the paddy field, keeping of maids and servants. This novel beautifully describes that, when there was no work in the field, they sat to make things like winnower which are necessary for household use. This novel also shows how the family members keep paid servants and maids to help them in the field. The servants in the family of Gobra namely Gala and Orga Mahajwn's maid-servant Phenthep, Ongshi, Gatham, Rakheb are characterised in this novel. Besides this, the 'saori janai' (community work) is an important picture of Bodo people that has been mentioned in the novel. In the village, the call for saori janai (community work) happens for works such as – cutting of fire woods, planting of paddy and harvesting. These are the real pictures of Bodo society that have been discussed in this research work through the selected novels. The shifting of Bodo people to different places is also another characteristic of the Bodo community that has been discussed in this research work.

From the very beginning, the Bodo society have maintained discipline through five laws, which are made to punish and purify a person, found guilty of doing some evil as regarded by the social norms. These five laws are Agarbad, Phongslobad, Daokibad, Khaoyalibad, and Khaolobodbad. Until today, they practice these customary laws in some places. This novel also shows that a group decision by few elderly people of the village takes place how, if respect and dignity of the village is harmed. This was shown through the story of Gala and Phenthep, in the novel named, Kharlung.

The judgment given to both Gala and Phenthep in the village of Gala's uncle is shown in the novel. We see the daughter of Ransrem, Phenthep bearing a child without getting married. Considering the rites and rituals discussed above, and in order to purify or clean her family and village, she had to light an 'aoathi' (a lamp), asking forgiveness from the villagers. She also had to offer them tea to drink. Through this ritual, the rites of purification are clearly seen or brought to notice of the readers. Ransrem, burning the dead body of his wife Gaojeng is also a social picture of the Bodo society as shown in the novels. The judgment system among the Bodo society which prevailed from the very beginning is also a portrait in the novel. The pictures of hospitality, food habits, etc are intensely discussed in this chapter.

The second novel is 'Hainamuli' through which the picture of Bodo people's agriculture life, marriage system customs, maid-servants, hospitality, and food habits are discussed in this chapter. Agriculture was the main source of Bodo people's livelihood. Gorgoram Mahajwn became a rich man by becoming a farmer. Gorgoram's family was surrounded by servants and maids. He did not have any problem as he had servants and maids. While, Hainamuli ruined his happy family. Through the novel 'Hainamuli' the novelist portrays the indifferent effect of the hainamuli that prevailed in Bodo society. It was due to hainamuli that led to the death of Manashi and Rago. On the other hand, the supplier of hainamuli Udli's life was also filled with despondency. The novel is completely dedicated to the ill effects of the Hainamuli and the Bodo people's belief on it. He also spoke about the judicial system of the Bodo people. Manashi and Rago were taken for trial and given punishment for having a sexual relationship before marriage. Hence, through his writings, the novelist tells about the festivals of the Bodo people, marriage system, food habits and the different characters of servants and maids such as Rago, Nani, Dabathi, Seoari.

This research work also critically examined the social picture presented in the two novels of Tiren Boro "Bigrai arw Dwisrai" and "Deobari". The novel Bigrai arw Dwisrai mostly portrayed the demand for a separate state. The struggle faced by the Bodo people demanding a separate state is well examined here. In that novel, the people of government tortured the people of every Bodo village of Assam. They

entered the village and also entered houses of the villages boys forcibly, destroying their belongings. They further took away hens, pigs and ornaments they had. The novel showcases the real happenings of the Bodo people. Agriculture and farming are the main source of the Bodo people. Bigrai and all his neighbouring villages was also dependent on agriculture as portrait in the novel. The effect of the Bodoland Movement, which occurred that time brought huge loss to their crops. While ploughing in the paddy field, they were being chased by police and whoever could run escaped. While the rest were caught and taken to jail. The wistful state of the Bodo people is portrayed, along with their socio-economic picture in the novel. Fishing, weaving, hospitality, etc. are discussed in this chapter.

In the novel 'Deobari' the agricultural life of the Bodo people, judgmental system, marriage system, food habits, festivals, religious practices, hospitality, weaving, keeping servant, planting of paddy, grains, vegetables have been portrayed in his novel. The family of Theklo and Deobari left their native place to a new place in order to make some property. In that new place, they planted crops and build houses to stay. The nature of shifting to new places among Bodo people is seen from very beginning. In Bodo society, the villagers generate laws and customs to maintain order in the village. If somebody commits any crime, the head old man calls the whole community for the verdict and gives punishment. This system is portrait in the novel 'Deobari'. Along with, the marriage system 'Hathasuni' is shown through the marriage of Deobari and Theklo. Gwrjia system of marriage also got a central place in the novel. The food habits of Bodo people are also mentioned in the novel. He also included the different festivals that are observed among Bodo people. Magw Domasi (maghbihi), wngkham gwrlwi janai (eating of new rice) is also seen in the novel. Bodo people worshipping Bathou and converting from one to other also narrated in the novel. It has been seen in the novel that, Naodra shifted from Bathou religion to Onukul religion. Tiren Boro also portrays the Bodo people's system of hospitality in his novel. The act of treating their guests happily with rice beer and meat is also a portrait in the novel. Weaving is one of the enormous cultures, which gives an identity to Bodo culture. Bodo women are very expert in weaving clothes. They weave for themselves and apart from that, they use to take some to the market,

sell them and collect money. Deobari too sold her 'Indi cloth' and helped her husband, when he needed money. The picture of servants and maids which got a place in the Bodo society is also depicted in the novel. The poor and needy people maintained their lives by staying as servants and maids in the house of other people. The two novels of Tiren Boro, shows the perfect image of the Bodo society.

The two novels of Katindra Swargiary's "Sanmwkhangari Lamajwng" and "Khwmsinifrai Swrangthing" portray some more real pictures of the Bodo society. In the novel 'Sanmwkhangari lamajwng' the life of the farmers, weaving and festivals are broadly examined. The novelist narrated beautifully all the problems of the farmers that include both their sorrows and happiness. He also narrated how the people stayed united in case there was a problem in the village. We can see this from a flood which took place in Swmbligudi village. The villagers helped each other to find a way to save the lives of the people. On the other hand, fishing, collecting snails, grasshoppers and playing cricket have also been shown in the novel.

Through this novel, we also learn certain thing about Boro Sahitya Sabha that includes about the establishment of Boro Sahitya Sabha and what it conveys to us. We also learn about the demand made by the Bodo people for Roman Script and what were its consequences. In the novel the festivals of Bodo people is beautifully portrait. The novelist figured out the various festivals (Bwisagu, Magw, and merrymaking of the people) celebrated among the Bodo people. Customary law, marriage customs, religion, hospitality, food habits are broadly examined in this chapter. Such beautiful display of the Bodo people in his novel has made him an accomplished novelist.

In the novel, Khwmsinifrai swrangthing the communal conflict between the Bodo and the Muslim people has taken the first place. The communal conflict which has occurred long back has not come to an end till today. The novel portraits the conflict between the two communities, how because of few people it went on and took an ugly picture. The demand for Bodoland Movement is also discussed in the novel. Like Rakheb many Bodo boys ruined their lives by dropping out from school and involving themselves to the movement. Their life as a student was ruined and they became jobless. They also did not know to how to enter into business line and

lacked the knowledge even to work in the field. Hence, they became drunkards and gamblers. This is clearly presented by the novelist through some of the characters like Rakheb, Rwndao, and Nabla. In the novel, he also showcases the agriculture life of the Bodo society. Through the character of Beldang mahajwn's servant, ploughing and paddy fields of the Bodo villages are beautifully portrayed in the novel. Weaving is portrayed through the character of Haphang. Hapang maintains a small poultry in order to buy threads for weaving. The novelist has broadly figured out Bodo's hathasuni marriage in this novel. He has also depicted the religious worships of the Bodo people.

Chapter IV contains a detailed analysis of the economic picture reflected in the selected six novels. The economic picture of the novels analysed in this chapter is divided into some sub-chapters. In this chapter, the six chosen novels, that portrays economic picture of the society have been critically analysed. The chosen novels are "Kharlung" and "Hainamuli" of Monoranjon Lahary where the economic picture is being portrayed. The agriculture life, handicraft, keeping servants and maids are part of their economic life as shown in these novels. Lahary has voiced the ways and means to protect Bodo society. In the novel "Kharlung" we see the maintenance of their livelihood by cultivating. He presents to the reader how the people of Bamunkura village use to cultivate their lands. The character 'Ransrem' portrayed in this novel maintained his life through cultivation. They kept oxen in their houses for cultivation. Ransrem too kept oxen and once when he was in need of money, he sold them. In order to send his son to college, he has to lease his land and sent his daughter to another's house as a maid. The life style of the people of Bamunkura is basically depicted in the novel. From this village, through Ransrem's character the economic status of many Bodo people is portrayed. Paddy plantation, growing of crops, making of winnower helped them economically in their expenses. They need not have to go market and buy things as they could make by themselves whatever they needed. Lahary show the picture of both rich and poor people of Bodo society. The rich family is seen from the picture of Orga mahajwn's family and Bistiram's family. They used to work in their land and improve economic life by keeping servants and maids. On the other hand, the poor people are maintaining their

livelihood by staying as maids and servants in the house of others. When Ransrem could not refund his loan, he sent his daughter Phenthep to stay as a maid in the house of others. In the family of Orga mahajwn, we see the picture of servant and maids Ongshi, Phenthep, Gatham and Rakheb. In the family of Bistiram too we could see maids working in their house. In the novel we see the Bodo people looking for new land to cultivate crops and if crops don't grow well in the old land, they shifted to the new land. The main purpose of shifting to new land is to improve their economic status. With a new hope Bodo people shift to new land and the obstacles they faced while moving to new land is also portrayed in the novel. When flood brought diseases in the villages, they did not have doctors to look after them which is shown in the novel. The effects of natural calamities are also showcased in the novel.

The second novel is "Hainamuli" and this novel presents the agriculture life of Bodo people, handicrafts, servants and maids to protect their economic status. Gorgorma mahajwn was a rich man. He worked hard with all his strength and created his wealth. He had many cowsheds. Along with cows, hens and pigs were also reared in the family of Gorgoram. He inherited all the wealth from his father but he could make more wealth than his father. In the novel we also see the people of Dwikhorguri village, cultivating and leading their life. Lahary has shown that Bodo people go to the field for ploughing and tie cows in the cowshed. Through such portrayals, he clearly tells that Bodo people plough with cows. 'Rago' is also placed as the important role in the novel as the servant of Gorgoram mahajwn. Rago did not have parents and home. He led his life by staying as servant in the house of others. Like Rago, Nani also spent her life as a maid. She was also an orphan and stayed as a maid in Gargoram mahajwn's home and some other peoples too. In the novel, we see Jwngblao, Thibao, Dabathi, Sewary Aleng, and Bela being portrayed as servants

"Bigrai arw Dwisrai" is another novel of Tiren Boro. This novel presents the movement called by All Bodo Students' Union demanding for a separate state and also highlights the picture of economic status. The tortures that the Bodo people were inflicted with in demanding a separate state is also traced in the novel. The novel showcases the decline of the economic status of the Bodo people. In order to

stop the movement, the Assam Police force with a very strong charge shattered their houses and burnt them. They also took away their cows, goats, hens and whatever they found in their houses. They were unable to go to the field freely nor to the market to sell their things. They were forcing them to sell them at a low price in their house itself. On the other hand, the police force in the town and market places whenever they find a Bodo man would take them as a terrorist and lock them in jail. Such circumstances led to the decline of economic conditions. The family of Bigrai Kungur too faced many economic problems during the movement. The police force took Bigrai as the most wanted person, since he was the leader of that movement and took him to jail. In that situation, his parents faced an economical problem and finally had to give their land for lease to rescue him from jail. The novelist portrays the real incident which had occurred once upon a time in Bodo society. He beautifully traces the economic conditions of the Bodo society.

Deobari is one important novel that covers the economic picture of Bodo society brilliantly. The sources for improving the economic life of the Bodo people are traced in the novel. Deobari is the main character in the novel. Through her hardworking nature, Deobari helped her husband in making money. She helped her husband by rearing hens, pigs, growing vegetables, planting paddy that improved their economic condition. This persistence in hard work of Deobari helped her husband Theklo to build a tin house which made him the richest man in the village. The family members of Theklo and Deobari left their native village and came to Udalguri to look for new land. They thought it was difficult for them to make money in the old native place therefore sold their land and settled in the new place. This thought is rooted in the minds of almost every Bodo people since the ancient time. They had the habit of shifting to another place if they are not able to cultivate anything in that native land. Apart from the family members of Theklo and Deobari, many others have left their native land in search of new places for settling, in order to develop their lifestyle and economic status. Through the novel Deobari, the novelist portrays the hard work made by the Bodo people to improve their economic status and make money. In the novel, we have seen two servants who worked hard, became son – in – law of the owner and finally became very rich man. Khaphal

mahajwn was too a servant at the beginning and later on became the owner of a massive wealth. In the Bodo society, some servants were kept at home as their son-in-law and maids were kept as their wives. We have also seen some of the servants making money by staying servant in the house of others. Weaving and Handicrafts is one of the indomitable cultures and tradition of the Bodo society. In the novel, the weaving and hand-made designs of clothes has been highlighted by the novelist. Deobari, weaving clothes from silkworm thread and selling those products in the market and being self-reliant can be seen. Through this she also clears the loan of her husband Theklo. The Bodos by weaving not only enhance the economic status but they also were independent in using the products made by themselves and were able to spend less money on buying clothes. The Bodo's uses the various gifts of nature to build their own houses such as- trees, bamboo, straw, thatch, etc. In constructing the houses, it is seen that the Bodo people help each other and work as a community. When Theklo, Bonda and Saoriya shifted from their old village to the new village, everyone in their way had built their own houses by using bamboo, trees and thatch. This depicts the ways the Bodo's build their houses in the novel.

Through the novel, 'Sanmwkhangari Lamajwng' the projection and critical analysis of the socio-cultural scenario is presented. The main base of livelihood of the Bodo people that is agriculture is depicted here. Since the time immemorial the Bodo community and villages have stayed close to nature depending on the environment. Cultivating different types of crops, the Bodo people did not depend on anyone. They were also able to collect the necessary food items and also sold out the crops such as paddy, rice, jute, etc and collected money. The cultivation of Asu Paddy seeds, sowing of paddy seeds, jute seeds has been shown in this novel. The was Gwmsar, Swmkhang, Lokhob, Mwdaokha works together amongst themselves in and helps each other are presented by Swargiary in the novel. The cultivation of Asu paddy, saori janai (community work) and helping each other has been projected distinctively in the novel.

Other than the traditional practice of agriculture of the Bodos and for their livelihood, the Bodos went in search of various food items to maintain their families. The village people are experts in using different techniques for fishing like using

Net, Jekhai, Sandanga. They sell the fishes that they caught and purchase certain materials which are to be used in the house. This kind of social picture can be traced vividly in Swargiary's novel. Dharanidar wary's novel 'Mwihur' also prioritised such social pictures of Bodo society. 'Sanmwkhangari Lamajwng' novel also presents the fishing of village children in the lake and catching crabs in the marshy land of Samsu Mahajwn, searching the eggs of the birds. Likewise, weaving, making handmade designs in the traditional cloth dokhona gets a prominent place in the novel. Somaisri and Romaisri fabricate beautiful design in their cloth. While, Theleb prepares the different varieties of thread and colours for weaving. This projects the Bodo society's cultural and traditional beauty. It also shows the respect and honour for the culture. These have been highlighted by the novelist in a very beautiful way.

In the novel 'Khwmsinifrai Swranthing', as well we can come across some of the socio-economic conditions of Bodo society. The Bodo people are dependent on their agrarian society and their basic source of livelihood is very much prominent in the novel. The village people who are projected in the novel are mostly cultivators, and they have chosen the line of cultivating in order to fulfil their needs for day to day living. In the process of cultivation of crops, the wealthy families hiring domestic help in order to cultivate their lands can be seen. In this novel, the main plot is based upon the communal conflict between the Bodos and the Muslims.

Katindra Swargiary, through his novel, has projected the agrarian society of the Bodos. Along with the dependence on agriculture also different sources of income have been highlighted in the novel. In this novel, Haphang and Narati can be seen selling 'Rice beer' to support their families. At the same time, rearing of chickens and pigs, etc. which is also sold for the enhancement of economic status can be seen. The novelist while narrating the stories has also portrayed the lives of maid and servants, how they had to maintain their lives by staying in the mahajwn's house. The parents of Rakheb also stayed as servant at their young age and sustained their lives. While later on, both of them were able to work in their own land and survive. The novelist skilfully through the family of Beldang Gambra and his three maid servants presents to the readers, the tradition of keeping maids and servants in

order to sustain their lives. This research work has tried to delineate the social and economic picture of the Bodo society. It tries to depict the agricultural life, customs, marriage system, food habits, and festivals of the Bodo society. It also focuses on the Bodo people's economic condition such as agriculture, cattle farming, handlooms, fishing. Nevertheless, those novels can also be studied from many different perspectives. These perspectives give a way forward for further research. Some other researcher from Assam can specifically study the female characters. The female characters in these novels have been very active in their domestic chores as well as in other activities helping their husband. Hence, the role and importance of Bodo women can be specifically studied with further research. Since, the novel through various incidents like Bodoland Movement portrays a vivid political scenario, these novels can also be studied from the political perspective of the Bodo society. Taking various social, economic and political aspects a comparative analysis of the novels can also be presented with further details. The theme and technique of the novels can be further researched in systematic manner.