

**SOCIO-ECONOMIC PICTURE REFLECTED IN THE
BODO NOVELS, WITH SPECIAL REFERENCE
TO THE NOVELS OF MONORANJAN LAHARY,
TIREN BORO AND KATINDRA SWARGIARY**

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The title of the thesis is- **“Socio-Economics 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 title of the thesis clearly reflects the crux of the study. I have selected two novels of each three writers for my purpose. Monoranjan Lahary’s ‘Kharlung’ and ‘Hainamuli’, Tiren Boro’s ‘Bigrai arw Dwisrai’ and ‘Deobari’ and ‘Katindra Swargiary’s ‘Sanmwkhangari lamajwng’ and ‘Khwmsinifrai swrangthing’ have been chosen accordingly. This thesis has been divided into five main chapters along with some sub-chapters.

Chapter-I is the introductory chapter entitled as ‘Introduction’. This chapter consist of some sub-chapters that present a brief note on Bodo literature, area of the study, scope of the study, aims of the study, objectives of the study, significance of the study, review of literature and methodology. Bodo literature's history and development also have been highlighted. Contribution of missionary, Bibar magazine, Olongbar magazine and Bodo novel, short story, poem prose, etc. are analysed. The method used in this research work has been an analytical method. The data is based on both primary and secondary sources. The selected six novels written by Monoranjan Lahary, Tiren Boro and Katindra Swargiary are used as the primary source. While the secondary sources includes the critically analysed written by various scholars and literary critics in different books and journals.

Chapter-II is entitled as 'Growth and Development of the Bodo Novels'. This chapter shows that Bodo novels are classified as social novel, historical novel and detective novel. In this chapter, Bodo novels have been analysed in details. The development of Bodo novels and its different types are analysed. In this chapter short history of the Bodo novel have also been focussed.

In Bodo literature, Chittaranjan Muchahary has been noted as the first novelist. He has written the largest numbers of novels and his novels are mostly social novels. Besides, all of the themes and techniques of his novels are likely similar to one another.

Another prominent novelist of Bodo literature is Monoronjan Lahary. He introduced a new technique in Bodo novels. In his first novel 'Kharlung' we see the stream of consciousness and is an open novel. He wrote a total of seven novels and all are social novels. In his novels, the superstitious belief of the Bodo society is depicted. The superstitious belief brought huge loss to the Bodo society. The Bodo tribe people faced lots of problems due to believing in witch. In the novel, the novelist tries to depict the false belief of the society. Dharanidhar wary's Mwihur is the first regional novel published in 1980. Through the novel, the Bodo peoples' social and economic prospect has been highlighted. The Bodo community's lifestyle of weaving, rearing of the silkworm, hunting, collecting vegetables, etc. has been portrayed. Tiren Boro, Katindra Swargiary, Aron Raja, Kanteswar Brahma, Nabin malla Boro, Nandeswar Daimary and many other writers also have written many novels. In Bodo novels, we see many ancient and current novelists writing novels. The detective and historical novel are comparatively less in number; besides Bidyasagar Narzary no one has written a historical novel. The first Bodo historical novel is Birgwshri Thungri published in 2005. Khaspurni Hangma and Gablani Shao are also historical novel. There were few novels written by Bodo female writers. There is a need for creating different agendas in order to develop the Bodo novels.

Chapter-III is entitled as 'Social picture in the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary'. In this chapter two novels of each of the three writers are discussed. This chapter has many sub chapters.

The two novels written by Monoranjan Lahary's that have been chosen are 'Kharlung' and 'Hainamuli' which depicts the picture of Bodo society. The social picture of these novels has been critically analysed. The novel Kharlung is one of the novels that hold the picture of the Bodo society. In this novel Bodo people's agricultural habit, shifting to new land, food habits, marriage system, servant and maid system etc. are shown in the novel. Though the characters of Gohel, his father Ransrem, his mother Gaojeng, sister Phenthep and other characters of the novels describes the social picture of Bodo people.

In the novel Hainamuli Bodo people's superstitious belief, customary law, food habits, servant and maid system etc are shown in the novels. Agriculture is the main source of Bodo people's living hood. Gorgaram Mahajwn became rich by cultivating and kept many servant and maid. But Hainamuli (a charm) ruined his happy. Through the novel the novelist focuses on the Bodo people's superstitious belief and also the different effects of the Hainamuli that prevailed in Bodo society.

In the novels of Tiren Boro's 'Bigrai arw Dwisrai' and 'Deobari' Bodo people's social picture is reflected. The Bodoland movement along with the agriculture, fishing, food habits, etc. are shown in the novel. Bodo people faced many problems in the time of the Bodoland movement. Many Bodo youths lost their lives and many Bodo women were raped by police and military. Such gloomy pictures of the Bodo peoples have been depicted in the novels.

In the novel, Deobari Bodo peoples shifting to a new land is shown. Bodo people shift to new land to develop their economic condition as they think in the new land foods and agriculture will grow in a better way. Bodo peoples mainly stay in the village area and their village life styles are highlighted by the novelist. In Bodo society, the villager generates laws and customs to maintain order in the village. If someone commits any crime, the head old man (gaobura) calls the whole community for the verdict and gives punishment. In the novel Labendra was given punishment for his crime.

In the novels of Katindra Swargiary's 'Sanmwkhangari lamajwng' and 'Khwmsinifrai Swrangthing' the Bodo people's social pictures are reflected. In the novel, Sanmwkhangari Lamajwng Bodo people's village life is shown. In this novel food habits, fishing, customary law, servant and maid, etc are shown. The way village kid's play and their lifestyle is also reflected. In this novel Bodo people's various festivals are beautifully shown. Bwisagu, Magw, Kati Gasa, Wngkham gwrlwi janai (new rice eating) festivals are shown in the novel.

In the novel Khwmsinifrai Swrangthing the communal conflict between the Bodo and the Muslim is shown. This novel is based on real incidents of society. The communal conflicts still persist. The demand for the separate state of Bodoland by the

Bodos has been shown in this novel. It gives a lucid picture of the Bodo society through their way of cultivation, farming, their habits, hospitality, servants, and religion. Hence this novel is a vivid depiction of the Bodo society at large. Like the previous novels, this novel too depicts agriculture, servant and maid, food habits, handlooms.

Chapter –IV is entitled as ‘Economic picture reflected in the six selected novels’. In this chapter the economic picture of the Bodo peoples are analysed. In the novels of Monoranjan Lahary economic picture have been shown basically. Agriculture is the main source of Bodo people. In the Novel Kharlung Ransrem and Bamunkhura villagers maintained their life by cultivation. They kept oxen in their house for cultivation. Paddy plantation, growing of crops, making of winnower helped them economically to maintain their expenses. Handicraft, staying as servant and maid also help them to survive their life. Ransrem made Songrai Sandri by bamboo and also kept her daughter as maid for his poor economic condition.

Monoranjan Lahari’s second novel Hainamuli also presents Bodo people’s economic picture. Through this novel he presents the agriculture life, making of handicraft, servant, and maids to protect their economic condition. Gorgaram Mahajwn became rich through cultivation. He has many cows, ox, pig, cock, etc. He also kept many servants to help his cultivation. On the other hand, Rago stayed as a servant for his weak economic condition. Bodo people stay as a servant if they are economically poor to sustain their life.

Tiren Boro’s novel ‘Bigrai arw Dwisrai’ and ‘Deobari’ also focus on economic picture. In the novel Bigrai arw Dwisrai the novelist shows the economic condition of the Bodo people. In the time of Bodoland movement, Bodo peoples have faced many problems. The pangs and tortures, the Bodo people got in demanding 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 decoyed 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. This forced them to sell them at 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 the problem of economic crises 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 economic problem and finally led to let their land for lease to rescue him from jail. The novelist portrays the real incident which had occurred once upon a time. He beautifully traces the weak economic life of the Bodo society.

In the novel *Deobari*, living their life as cultivation is beautifully reflected. The sources for improving the economic life of the Bodo people are traced in the novel. *Deobari* is the main women 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, thus improves their family life. Due to her persistence in hard work, her husband *Theklo* could build a tin house. He was known as 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 hence sold their land and settled in the new place. This thought is rooted in the minds of every Bodo people since the old times. They had the habit of shifting to another place if they come to know they cannot cultivate anything in that new 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. Along with plantation, the weaving of cloth, making of rice powder, and winnower is also traced in the novel.

Katindra Swargiary's novel '*Sanmwkhangari lamajwng*' and '*Khwmsinifrai Swrangthing*' novels also focus on Bodo people's economic condition. *Sanmwkhangari Lamajwng* projects a critical analysis of the socio-cultural scenario of the Bodo people. The main base of livelihood of the Bodo people is agriculture. Since the time immemorial the Bodo community and villages have stayed in the heart of nature depending on the environment. Bodo people cultivate different types of crops. The Bodo people did not depend on anyone and they were also able to collect the necessary

food items by selling the crops such as Paddy, Rice, Jute, etc. The cultivation of Asu Paddy seeds, sowing of paddy seeds, sowing of Jute seeds has been shown. Protecting the Asu paddy from the sparrows and small children, also family members going for duty is shown in this novel.

In the novel 'Khwmshinifrai Swranthing', as well we can come across some of the socio-economic phenomenon. The Bodo people 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 support them in their 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. Beldang Gambra Mahajwn to execute his task of cultivation to develop his economic status, hiring maids and servants can be seen

Chapter-IV is the concluding chapter. In this chapter findings and summary of each chapter of the thesis has been noted down. The bibliography has been attached to this work.

Date:

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