

CHAPTER- I

1.0 INTRODUCTION

1.1 A brief notes on Bodo literature:

The Bodos are the largest community among all other scheduled plain tribes residing in the North-eastern region of India. They belong to Mongoloid racial group. In the book 'The Kacharis' Rev. Sidney Endle mentions that,

*“The origin of the Kachari race is still very largely a matter of conjecture and inference, in the absence of anything entitled to be regarded as authentic history. As remarked above, in feature and general appearance they approximate very closely to the Mongolian type; and this would seem to point to Tibet and China as the origin home of the race.”*¹

According to Dr. Kameswar Brahma,

*“The Bodos or the Boros are a race of the Mongolian people who are described as the inhabitants of a country lying to the north of the Himalayas and in the Western belt of China. This country is known as Bod. The word Bod is supposed to mean a homeland. It is also said that there were many parts of the country known as Hor Bod, Kur Bod, etc. The inhabitants of Bod country are known as the Bodo phicha or Bodocha or Borosa (Bod means land or country and phicha or cha means son or children, hence the children of the Bod or country). In course of time they come to be known as simple Boddo-Bodo-Boro.”*²

The Bodos or Boro kacharis belongs to the Mongoloid race, who constitute a very important section of the different ethnic groups and races living in Assam particularly North-east of the India. They are residing in many districts, both plains and hills areas in Assam. Generally, they are widely concentrated in districts of Baksa, Bogaigaon, Kokrajhar, Barpeta, Chirang, Goalpara, Kamrup, Dhubri, Nagaon, Sonitpur, Dhemaji, Karbi Anglong and Lakhimpur. Besides Assam, Bodos

¹ Endle, Rev Sidney: The Kacharis p-3

² Brahma, Dr. Kameswar: A Study in Cultural Heritage of the Boros p-13

also resides in Meghalaya, Nagaland, Arunachal Pradesh, West Bengal and even Nepal. In 1846, the term 'Bodo' was firstly used by B. H. Hughson to refer a group of language family. (Grierson, G.A:1967) At present, the term 'Bodo' or 'Boro' is referred to as both the language and the community.

The Bodos did not have written literature until the second decade of the twentieth century, though their language is rich and ancient. The Christian missionaries started publishing books on grammar, dictionary, religion, tales, rhymes and songs. The proper Bodo literature was started from 1920 when Satish Chandra Basumatary published the magazine 'Bibar' editing it in the form of a manuscript. The 'Bibar' magazine was published in 1924 with Satish Chandra Basumatary as its editor.

Missionary period: The Christian missionaries have played a great role as pioneer for the growth of Bodo literature. Before the Christian Missionaries works in the field of Bodo language and literature, the status of Bodo language was only in the verbal form. The Bodo literature and history was explored by the Christian Missionaries. They initiated to work on Bodo language and literature by writing books which started in 1884. Generally, they have come in contact with the Bodo community in order to preach and spread Christianity. They did not only want to spread the religious activities but also contributed in the field of Bodo language and literature to great extent. Thus, they have collected oral information and knowledge regarding the grammar, religion, life styles, language, culture, history, folk literature etc. from the Bodo people and published it in a form of book. They published all the collected data in English, especially in roman script. Some noted Christian Missionaries who have contributed in the field of Bodo language and literature are Reverend Sidney Endle, George Abraham Grierson, Reverend Christiansen, Edward Albert Gait, Brian Houghton Hodgson W.M. Dundas and Bestold.

The first person who had emphasized to write about the Bodo language and the culture was Rev. S. Endle. His book "An outline Grammar of Bodo Kachari Language" was published in the year 1884. His second book is "The Kacharis". This book was printed and published posthumously in the year 1911.

While in the year 1889 the second book Rev. L. O Skrefsrud, “A Short Grammer of the Mech or Boro Language” was published. Learning Bodo language in a short time and to publish a book on the Bodo language grammar was not an easy task but they were able to accomplish easily. In spite of his health issues he was able to complete and published the book in that year which is highly appreciated.

Another noteworthy missionary is Rev. J.D Anderson. In 1895, he wrote “A Collection of Kachari Folk-Tales and Rhymes”. In this book, he has brought out remarkable Kachari Folk-Tales and Rhymes. George Abraham Grierson published, “The Linguistic Survey of India” in 1903. He published total 19 volumes series of the linguistic survey. Specially, he has discussed the Bodo language in his Survey of India-Volume 3 (Part-II), where the Bodo language got textual form for the first time. We have found that in this language survey book, he discussed different parts of Bodo Grammar i.e., - Noun, Pronoun, Tense, Verb, Adverb etc.

Rev Christiansen’s name also needs to be prioritized. He also like others, in order to learn Bodo language has written a book. His book is named “Grammar and Dictionary of Kachari Language” which was published in 1904. His task of writing Bodo grammar with the Bodo language is very appreciative in the Bodo society.

Edward Albert Gait was an administrator of the Indian Civil Service and served as Lieutenant Governor of Bihar and Orissa Province in the in the Bengal presidency of British India. He served as an Assistant Commissioner in Assam and in 1890 he took the charge as provincial superintendent for the 1891 census in that region. In 1891, under his supervision census of Assam was done where all the data compiled in the book entitled “Census of India”. In the Part II census book (chapter VIII), some grammatical structure of Bodo language have been sketched by him. Generally, he highlighted about gender, number, adjective, degree, noun, pronouns, and adverbs etc. of Bodo language. Besides this, he wrote ‘A History of Assam’ in 1906. He has sketched an outline of Kachari or Bodo history in Chapter – X.

Brian Houghton Hodson is a very significant person in Bodo literature because he was the first British administrator who has worked in field of Bodo vocabularies. He wrote “Essay the First on the Kocch, Bodo and Dhimal Tribes” and it was printed as well as published by J. Thomas in 1847. The book consist three

important parts i.e. part-1- Vocabulary (English, Koch, Bodo, Dhimal), Part 2- Grammar of the Bodo and Dhimal languages and Part 3- Location, numbers, creed, customs, condition, and physical and moral characteristics of the people.

In 1908 W.M .Dundas wrote a book, “Grammar and Dictionary of the Kachari Language” and critically analysed the grammar and word meanings of the Bodo language. If there would not have been any published work on grammar and words meaning, any particular language could not be studied properly. This important aspect thing has been clearly clarified through his book.

Bestold another famous person also learnt the Bodo language and wrote a book namely “Dimasa Grammar” which was published in the year 1906.

Other than the writers mentioned above there are many books of different other writers which have influenced the Bodo literatures. They are John Peterbard’s “A Geographical Sketches of Assam” and “Account of Assam” published in 1800. Captain N. Robert William Pember’s “Report on the Eastern Frontier” was published in 1835. “Report on Booton, journal of the Asiatic Society of Bengal”, “Notes of the languages spoken by the various tribes inhabiting the valley of Assam and its mountain tribes” was published in 1839. Major John Butler’s three books, “Sketches of Assam” was published in 1855, “Life and Adventures in Assam” and “Travel and Adventures in the Provinces of Assam” published in the year 1857 respectively. Edward Tuwed Delton’s, “A Descriptive Ethnology of Bengal”, Captain Johnwatler’s “A rough comparative vocabulary of some of the Dialects Spoken in Naga hills”, William hunter’s book “Statistical Accounts of Assam” published in 1877, Jorge Kember’s “Specimens of the Languages of India”, and G. S. Dumand’s “Notes on the Locality and the Population of the Tribals Dwelling between Brahmaputra and the Night rivers” are some of the research essays.

The history of written Bodo literature can be divided into two periods: old period and modern period. In old period Bihar and Ologber era are included up to the formation of Bodo Sahitya Sabha and modern period is from the formation of Bodo Sahitya Sabha.

Old period (up to 1952)

Poems: The Bathu Nam Bwikhakhuni Gidu (1920) by Prasanno Kumar Khakhlary was the first anthology of Bodo poetry. It was a hymn book containing six hymns. After that different poems were published in Bibar magazine. Satish Chandra Basumatary's Bima Phisa, Jaladhar Brahma's Binai, Parshuram Brahma's Undwi, Jaladhar Brahma's Jakhangdw among many were published in the Bibar magazine in different issues. Many magazines such as Olongbar, Hatharkhi hala, Jenthoka, Nayak were published and many poems were also published by different writers too.

In 1923 Rupnath Brahma and Madaram Brahma published 'Khonthai Methai'. In this book they have collected 26 lyrics and 8 poems. Besides 'Khonthai metha', Modaram Brahma contributed a unique and extraordinary collection of poems entitled 'Bodoni Gudi Sibsa Arw Aroj' published in 1926. This is collection of hymns, devotional and prayer songs.

Ishan Muchahary was known as famous romantic poet who has enriched Bodo poetic literature with his inevitable and evocative poetic style. His poems are Badari, Mwnabili, Berekha etc. His anthology of poem is 'Phami' and 'Sonani mala'. Kali Kumar Lahary also another famous poet wrote romantic and satirical poetry. His poems are Dodere phangdang, Bibar, Jamba sarkar badailainai, Jouni gwhw, Sadhu Sikhao, Sarkhar jalai etc. Promod Brahma is also a famous poet. His poems includes Hayeni suphin, Dwi Bajrum, Daha, Gami gwdan, Bima phisa, Un daha, Thwinai etc. published in Hathorkhi hala and Sonakhi Bijab.

Prose: The first Bodo book 'Boroni Phisa O Ayen' was published in 1915. Bibar magazine was published in Assamese, Bengali and Bodo language. Maniram Islary wrote 'Ma jalangkhw', while Srimati Rangdini Fagli(Satish Ch. Basumatary) wrote Batrani serwi Solo, Gwmw hwnai noni batra. Rupnath Brahma's Kinchit nibadan, Manikanta's Kacharir Kotha, etc are written in Assamese language in Bibar magazine. After Bibar magazine 'Zenthokha'(1926), 'Rup O Sintadhara'(1937) 'Olongbar' (1938), 'Hathorki hala'(1940),'Nayak' (1942-43) magazine were published. In these magazines many writers wrote prose.

Boroni Rao, Aglani batra, Noni Maidang by Ananda Muchahary, Moniram Champramari's Boroni Nidan, Bishnu Prasad Rabha's Bodoni Harimoao Shiv, Promod Chandra Brahma's 'Baisagu', Jwhwlao Daimaluamong many others were also published in the old period.

Drama: In old period Satich Ch. Basumatary, Maniram Islary, Aniram Basumatary wrote drama. Satish Ch. Basumatary wrote Nala Buha which is performed in Boro Chatra Sanmilan's conference in 1919. His other dramas are: 'Rani Iaimuthi' (1928), 'Naifinjaywi', 'Bikhani Or' Dwrswn jwhwlao.

Dwarendra Nath Basumatary also wrote some drama in ancient period. His drama are Nilambar, Sokharu –Dukharu, Bima-Bathul, Juli-Bijuli, Chitrangada, Rongalu Jwhwlao, Sanani Maibang, Nihari, Danek Raja etc. Moniram Islary was another famous dramatist in old period of Bodo literature. His Drama includes Hamphe palla, Bima Bathul, Mewar Kumari. Niyothi, Pap mukthi, Raj puja etc.

Modaram Brahma also wrote some drama that includes: Raimali, Dimapur Nwgwr Bainai, Sodang Bwiragi. Nabin Narzary's Dhansri Raja, Amendra Brahma's Mwina Kobari, Gongmailu Rwisamwi Falla, Sundarshing Wary's Anari, Mainao falla, Lal Mohon Brahma's Dumsu gudiao bisar hwnangnai, Anandaram Musahary's Lekha gwrwng hwoa arw lekha rwui hinjao etc were written in the old period. While, it is also true that all the dramas could not be published hence few were only in written form.

Modern Period:

The Bodo Sahitya Sabha was formed on 16th of November, 1952. It was since then, that Bodo critics declared it to be a Modern Age of literature. The establishment of the Bodo Sahitya Sabha further brought a new zeal and enthusiasm among the bodo literatures. Many magazines, poetry books, prose, short – story, novels got published.

Poetry: After the formation of Bodo Sahitya Sabha in 1952 many young poets got platform to publish their poems. The poems of many poets were published at different times in different anthologies and magazines. ‘Konthai Bihung’ (1952), Konthai Bijab (1951) are the great contributors of Kali Kumar Lahary.

Promod Chandra Brahma’s Sonaki bijab is published in (1968). In this book Ishan Muchahary, Dwarendranath Basumatary, Satish Chandra Basumatary and others poems are also seen. Somor Brahma Choudhury’s poem ‘Radab’ (1958) is called as one volume poetry by other writers. The scenario of romanticism and nature is clearly seen in his poem, ‘Radab’.

Ramdas Boro is another modern poet of repute who has published two collection of Bodo poetry, Phwiphin (1976) and Bishnu Rabha Dabw Urulangkhwi.

‘Ang Baonw Haya’ (1969) by Bidasagar Narzary , ‘Swrang’ (1968) by Jotindra Brahma, ‘Mithingani dengkw (1989) by Robindra Basumatary, ‘Konthai Mala’ (1970) by Uttam Kerketta, ‘Swrang’ (1970) by Lokendra Brahma, ‘Mwdwi’ (1970) by Dharanidar Owary, ‘Mablaba’ by Monoronjan Lahary, ‘Habilas’ (1971) by Naleswar Basumatary, ‘Seoti’ (1973) by Horihor Brahma, ‘Guthal’ (1969) by Eshan Brahma and Kamakhya Brahma, ‘Laimwn’ (1975) by Phulen Boro. All these poems surround the elements of romanticism, naturalism, nation and vigilance.

The most prolific and influential of the modern Bodo poets, Brojendra Kumar Brahma has contributed a lot to the efflorescence to modern Bodo poetry. His first collection of poems Okhrang Gongse Nangou was published in 1975. The poetry of this collection are characterised are by the novelty of imagery and symbol. His other collections of poems are ‘Ang Phwipingwn’ (1995) and ‘Sanmwkangari Bibar Jananwi (1995).

Aurobindo Uzir and Anju are the true inheritors of the modernist tradition in Bodo poetry. Mwndangthini Rwjabthai (1995), Swdwbni Swler byAurobindo Uzir’s are indeed a great contribution. Anju’s poetry collection includes Phasini Dwolengao Okhaphwr published in 1982, Nwngni Jiu Angni Bibungthi (1983) among many others. Anil Boro also published two collection of poetry ‘Siphungni Denkhw’ and ‘San Mwkhangari Simang’.

In Bodo literature many collection of Bodo poetry were published by different writers. Likewise ‘Jangkrikang’ (1980) by Kameswar Boro, ‘Ha Pisa Howa Dao’ (1981) by Guneshwar Muchahary, ‘Nerswn’ (1981) by Rupnath Muchahary, Bikani or (1981) by Guntiram Swargiary, ‘Angni Dengkw’ (1982) Jyotimoy Mohilary, Daha (1982) Bimal Chandra Brahma, Dengkhw Methai(1982, 2nd edition) by Sagram Choudhury, Hainari Jaiklong (1983) by Manav Ramchiary were published . Some of the poetries that got published in the year 1984 are – Pherenga Dao by Guneshwar Muchahary), Jiklabse Okhapwr by Ram Nath Brahma, Kim Daodwi by Pradeep Raja Brahma, Abo by Subungsha Muchahary, Radai by Nabin Basumatary, Bujinw Mwnwi Dengkhw by Bimal Brahma, Dathusi by Horendra Daimary, Subungni Raha by Nandeshwar Boro, ‘Kudwi’ ‘Nwi be Lamajwngnw Pwiywmwnbla’ and ‘Konthaini Bikayao’ by Sunil Phukon Basumatary, ‘Dathai’ by Gonesh Swargiary, ‘Bilwgwni Sothbangsha by Kamal Kumar Brahma, ‘Nwng Pwigwn Hwnnanwi’ by Hormaya Swargiary.

Anil Kumar Brahma’s ‘Thou Okhrangsim Daobailangni’ (2005), Birlang Narzary’s ‘Mase Jibou’ (2007) and many more books were published. Thus, the progress of modern Bodo poetry is quite satisfactory.

Essays: In the modern era many anthologies of essays were published. In the year 1952 Kalicharan Brahma wrote an essay ‘Boroni Jolonga’ for curing disease and one for general knowledge ‘Mithihwnai Khworang’ (1952) ‘Kamanini Nem’. Monoronjon Lahary’s books are–‘Thunlai are Gohena’ (1976), ‘Nwjwr’ ‘Gwdan Boro’ ‘Boro Thunlai Jarimin’ Bhaotina Santhou’.

Brojendra Kumar Brahma was one of the distinguished critics. His works includes ‘Thunlai arw Sansri’ (1986) and ‘Swrji’ (1994) ‘ Raithai Mala’ (1992) ‘ Thunlai arw Thunlai’ (2004), ‘Raithai Hala’ (2006) among many others. The essay ‘Raithai Bihung’ composed by Kamal Kumar Brahma is one among the greatest contribution to the Bodo literature.

Madhuram Boro also contributes in Bodo literature. His books includes ‘Jariminni Nwjwrao Boro Tunlai’(1988), ‘The Boro Structure’(1991),‘The

Historical Development of the Boro Language' (1990) and 'The History of the Bodo literature' (1990). The books about Bodo culture are 'Harimu arw Swdwmsri' (1992) by Mongol Sing Hajoary and 'Boro Haimuni Mohor Musri' (1993) by Birendrogiri Basumatary.

We can see many Bodo writers contributing to the Bodo literature. Phukon Basumatary's 'Boro Rao arw Thunlai, Boro Raoni Mohorkhanti' Nwijiise jowtaini Boro Kontai' etc. have contributed a lot to the Bodo literature. Dr. Swarna Prabha Chainary also has also immensely contributed to Bodo language and literature. The books on language and literature are 'Bodo Raokhabthi', Raoni Mohor part-I, II and III, Bodo Phaothaini bijirnai, Boro Solomani Bizirnay etc.

The books written on Bodo culture by Indromaloti Narzary are "Laisini Bikayao indromaloti", 'Mainao Borainai' which contributes a lot to Bodo literature. At the same time Liladar Brahma's 'Boro Habayao Metahi arw mwsanai' (2004), Dr. Mongolsing Hajoary's 'Raithai arw Sansri (2002) Dinanath Basumatary's 'Mwndangtini Phwrnaiti (2002) , Dharanidhar wary's 'Boro Tunlaini Mohor (2004) also occupies an important place in Bodo literature. Apart from the books mentioned above many writers have written different books up till now. They have been contributing immensely to this process of writing due to which we can say that Bodo literary has been progressing day by day.

Dramas: In the modern period many drama were published. Kamal Kumar Brahma has contributed a lot. His plays are– Gwrwnthi (1955) 'Gwrwnthi Unao' (1964), 'Raja Eragdao' 1978, 'Horbaidi Khwmsi' (1993) Mimangni Simang' (1995), and Gwdan Phwisali. Monoranjan Lahary wrote 'Hangma Hangsa'(1959), Barhunkani Unao (1966), Maoriyasrwn (1970), Gaoba gao, Rangkhini', 'Anary' etc. The plays 'Swmdwn'(1984), 'Jwhwlao Dwimalu'(1991), 'Jaoliya Dewan'(1992) , of Mongolsing Hajoary are available in the Bodo play's repository.'

'Mugani Thandwi'(2002) and 'Gwdan Jwlwi'(2006) of Modhuras Boro got published. 'Gambari Sikla'(1992) of Aniram Basumatary, Surat Narzary's Sandw Baodiya'(1993), Dwarendra Nath Basumatary's 'Sonati Maibang'(1993), and 'Raja

Nilambar'(1993) also emerged duly. Thus, the progress of Bodo dramatic literature is quite satisfactory.

Novels: The novel in Bodo literary history came much later in comparison to other genres and literary types. The first Bodo novel is 'Jujaini Or' published by Chittaranjan Muchahary in 1962. His novels includes 'Bikaya Gaoyw Kugaya Geoya', 'Girls Hostel' Call girl, Sujata, Bilwggw, Undaha among many others. Monoranjan Lahary is also one of the remarkable novelist of the Bodo literature. His novels are Kharlung, Hainamuli, Rebeka, Alaishri, Daini, Jhom and phami. Besides Muchahary and Lahary other notes novelists among many others includes– Dharanidhar Wary, Katindra Swargiary, Kanteswar Brahma, Nandeswar Daimary, Diganta Lawari, Nabin Malla Boro, Tiren Boro, Aron Raja.

Short Stories: Ishan Mushahary's 'Abari' is the first short story in Bodo. It was published in Hathorkhi Hala magazine in 1930 and it was edited by Promod Chandra Brahma. After 'Abari' a few short stories were published in different magazines like Okhaphwr, Alari, Musri arw Sansri, Nayak, The Bodo, before the publication of an anthology of Bodo short stories. The Bodo, the annual magazine of Bodo Sahitya Sabha gave space to many young writers to publish their short stories. 'Gwswni Daha' by Lilabati Brahma was published in 1953, another short story 'Buhul Janai' was published in the next issue of The Bodo. The first short story book entitled Phwimal Mijink by Chittaranjon Mushahary was published in 1970. Mushahary's another anthology of short stories named Thalim was published in 1974.

Nilkamal Brahma was one among the most talented Bodo short story writer. His anthologies are Hagra Guduni Mwi (1972), Silingkhar (1984), Sirinai Mandar Bibar (1985) and Sakhondra (1987).

Another story writer who enriched the stock of Bodo fiction writing was Monoranjan Lahary. His collections of short stories are Solo Bidang (1978) and Soloni Solo (1985). Dharanidhar Wary's 'Gandu Singni Laijam Gangse' was published in 1979. There are five stories in this book.

Haribhusan Brahma's individual collection of short stories was 'Shrimati Durlai' published in 1980. Another collection of short story was 'Rwnao Phagla' published in 1985. There are seven short stories in this book.

Janil Kumar Brahma, Nandeswar Daimari, Katindra Swargiary, Prasenjit Brahma, Haribhusan Brahma, Nabinmalla Boro, Madhuram Boro, Gobinda Basumatary and many writers have also contributed to the field of Bodo short stories.

1.2 Area of the study:

This research work studies the socio-economic pictures that have been reflected in the Bodo novels, with special reference to the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary'. Therefore, the socio economic pictures depicted in these selected novels forms the area of this research work. In this research, two novels each from the selected three novelists have been chosen. The selected novels of Monoranjan Lahary are 'Kharlung' and 'Hainamuli.'. 'Bigrai arw Dwisrai' and 'Deobari' written by Tiren Boro has also been chosen for the study. Lastly Katindra Swargiary's 'Sanmwkhangari Lamajwng' and 'Khwmsinifrai Swrangthing' have been considered and it depicts extensively the socio-economic perspectives of the Bodo society. The socio-economic conditions of the Bodo society like agricultural life, food habits, superstitious belief, marriage system, food habits, handicrafts, handlooms and others have been depicted in these selected novels. The area of the study also focuses on analytical observations of these selected bodo novels and also encourages the new generation writers. It further studies the growth and development of the Bodo novels.

1.3 Scope of the study:

The scope of the present research is confined to the social and economic picture that has been reflected in the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary. The selected six novels are basically written on Bodo peoples. Their ways and means of living in the villages along with their tradition as well as

cultures has been picturised. Hence, the real social picture and economic condition of the Bodo people has been portrayed through these novels.

1.4 Aims and objectives of study:

Following are the aims and objectives of the present research work:-

1. To study the Bodo society and its social pictures like agriculture, marriage system, customary laws, religion, food habits etc. as reflected in the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary.
2. To study the economic condition and economics picture like agriculture, fishing, cattle farming, handicraft of the Bodo society as depicted in the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary.
3. To study about the growth as well as development of the Bodo novels.
4. To emphasize analytical observations of Bodo novels by focussing the selected writers and also to encourage the new generation writers.
5. To prioritize the works of the novelist Monoranjan Lahary, Tiren Boro and Katindra Swargiary.

1.5 Significance of the Study:

The significance of the study states the importance and principles of the study. This thesis studies the socio economic pictures presented in the selected novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary. Therefore, the significance of this research lies on the fact that social and economic picture that has been unknown hitherto by many readers of Assam is being studied. Monoranjan Lahary, Tiren Boro and Katindra Swargiary's are very famous novelist of Bodo literature. It is very significant to focus and highlight their talent. There is no systematic and comprehensive study of the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary's novel. Rahel Mochary has been the only one till now to research on female character of Monoranjan Lahary's novel. This study also contributes in experiencing the vast literary knowledge and critics relating to human life and society as a whole. It tries to further enrich of literary works of Monoranjan

Lahary, Tiren Boro and Katindra Swargiary in field of language and literatures. It is also considered to be helpful to various researchers, academic competence as well as in the critical studies in the field of language and literature in general and Bodo literature in particular. Thus, significance of the study has an impact in all aspects of literary fields. Moreover, the outcome of this research will throw new lights and provide detailed information about the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary.

1.6 Review of Literature:

Monoranjan Lahary's Kharlung and Hainamuli novel was critically studied by few authors in different journals and books. Swarna Prabha Chainary has critically analysed the novel Kharlung and Hainamuli in her book "Boro Solomani Bijirnai". In the book 'Thunlai Bijirnai' Rakhao Basumatary analysed the literary value of the Monoranjan Lahary's novel Kharlung. Chinan Narzary critically analysed the novel of Monoranjan Lahary's novel Kharlung. In his book Saorainai Thunlai (Vol-II) Dr. Adaram Basumatary critically study about the Monoranjan Lahary's novels. Nareswar Narzary analysed the Monoranjan Lahary's Kharlung novel in his book 'Angni Nwjwr arw Bijirthi (Vol-II)'. Dr. Anil Boro critically studied the Monoranjan Lahary's novel Hainamuli in his book 'Boro Thunlaini Mohor arw Mushri'. In 'Aithun' A Multilingual, Multidisciplinary Annual Journal Rahel Mochari studied the female character of the Monoranjan Lahary's novel. In 'Fwrwnglai Vol-VII' a journal of Bodo Department Teachers' Association Chinan Narzary critically analysed the Monoranjan Lahary's novel Hainamuli. In the same journal Dipen Boro also explored the Monoranjan Lahary's novel Hainamuli. In the same journal in Vol-VIII critic Nareswar Narzary analysed about the folkloristic point of view in the Monoranjan Lahary's novel. Again in 'Fwrwnglai Vol-IX' Rahel Mochari study on theme and characterisation of Monoranjan Lahary's novels. In the same journal and volume Nareswar Narzary studied the folk elements of the Monoranjan Lahary's novel Kharlung. In the book 'Boro Soloma Dahar arw Somajari Saogari published by the Department of Bodo, Rangapara College a collection of various articles from the UGC Sponsored National Seminar on 'The

Reflection of tribal life in the Novels of Indian Language' Riten Basumatary, Nanima Boro, Niran Brahma, Simani Boro and pushpa Basumatary analysed the social picture of the novel Kharlung. In the same book Nijwmsri Brahma, Bidangsri Boro Rwdwnsri Brahma and Butuli Baglary explored the social picture of novel Hainamuli.

Tiren Boro's 'Bigrai arw Dwisrai' and 'Deobari' novels are critically analysed only by few critics. There has been no scientific study about his novels till now. Few writers criticised only his novel Bigrai arw Dwisrai. Chinan Narzary critically analysed about the novel Bigrai arw Dwisrai in his book 'Soloma arw Boro Soloma'. In Fwrwnglai Vol-VII a journal of Bodo Department Teachers' Association Promila Brahma and Nripen Boro described about the female character of Dwisrai from the novel Bigrai arw Dwisrai. In the same journal in Vol-XI Dr. Rahel Mochari analysed about the Tiren Boro's novel Bigrai arw Dwisrai. In the book 'Saorai Thunlai' Ansuma Rani Basumatary analysed about the main plot of the novel Bigrai arw Dwisrai. In the book 'Boro Soloma Dahar arw Somajari Saogari' published by the Department of Bodo, Rangapara College a collection of various articles from the UGC Sponsored National Seminar on 'The Reflection of tribal life in the Novels of Indian Language' Jayanti Dwimary discuss about the social picture of the novel Bigrai and Dwisrai. In the same book Prasanta Boro discussed about the democratic picture of the novel Bigrai arw Dwisrai.

Katindra Swargiary's novel 'Sanmwkhangari Lamajwng' and 'Khwmsinifrai Swrangthing' are not scientifically analysed. Only one or two writers have analysed his novel in journals and books. In the Journal 'Journal of the Department of Bodo Vol-I' a journal of Department of Bodo, Bodoland University Phukan Chandra Basumatary analysed about the Katindra Swargiary's novel Sanmwkhangari Lamajwng. He described about the sociological view point of the Katindra Swargiary's novel Sanmwkhangari Lamajwng. Swarna Prabha Chainary has critically analysed Katindra Swargiary's Khwmsinifrai Swrangthing novel in her book 'Boro Solomani Bizirnai'. Chinan Narzary critically analysed about the novel of Katindra Swargiary's novel Khwmsinifrai Swrangthing.

1.7 Data collection:

The proposed research work has been entitled as ‘Socio-Economic Picture Reflected in the Bodo Novels, with special reference to the novels of Monoranjan Lahary, Tiren Boro and Katindra Swargiary’. The data was collected from both the primary and the secondary sources. The selected six novels of these three above mentioned authors have been chosen as the primary data. The published books of these writers have been brought for the study in the present research work.

Secondary data has been gathered from various sources like the text books, reference books, news papers, monthly and annual magazines, journals, souvenirs, mouth pieces etc. In reading text books, magazines, journals, news papers and other fictional books whatever the sources have been found, the researcher noted down and applied as examples where necessary. During the time of preparation while writing the thesis, I have visited K.K.Handique Library, Gauhati University, Guwahati, District Library, Bodo Sahitya Sabha Library J. B. Hagjer Bhawan, Dispur, Guwahati-6. Bodo Sahitya Sabha Library etc.

1.8 Methodology:

Methodology is the most important part of the research. Research methods are those strategies, techniques or procedures that we use in our research while methodology clarifies why we are utilizing certain techniques or apparatuses as a part of our exploration. Therefore, it is understood that methodology is a science how data are collected scientifically and field data are arranged and analysed. According to *Oxford Dictionary*, methodology means “*The science or study of Methods*”. On the other hand, Gold Stein writes, “*A methodology is only one of the requirements for successful collection.*” In the research there has been usage of both primary and secondary data. In this study, fieldwork has been done to collect authentic data on social and economic picture of the selected novels. Likewise, observation, descriptive and analytical methods have been used based on the demand of the topic. Available existing literature was also used to supplement the primary data. A proper analytical study has been done and their authenticities are carefully analysed before generalising the fact and arriving at conclusion.

Thus, this chapter briefly introduces the area of this study along with its aims and objectives. The significance of the study, review of literature as well as the methodology of the research work has been mentioned too.