THE PORTRAYAL OF ECONOMIC ORIGINAL PICTURE FROM THE NOVELS OF MR LAHARY: SIGNIFICANT REVIEW OF BODOS, DWELERS OF ASSAM

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Abstract

Bodo literature is a developing literature after the Assamese literature in Assam. Monoranjan Lahary is a popular and prominent writer. In the mentioned topic, it will be criticized concerning some economic earning methods and systems inherently followed by the Bodos, portrayed by Monoranjan Lahary in his novels. He has used different kind of original habits of the Bodos, which are not alike to the contemporary dwellers of Assam. In his novel, he reflects the genuine technique or habits of the Bodo people to earn the money. He uses concrete idea in his novels having used the genuine picture. The readers can enjoy and earn knowledge so much, as they have required from the novel of Lahary, about the Bodos. The works and the habits always influenced to other communities to follow the same. This paper attempts to show the nature of living of the Bodos, that the Bodos do physical hard labor, where there was no impact of modernism. In the discussion, the dialogues and the quotations are given in the same language i.e. Bodo, as used in the novels by the novelist Monoranjan Lahary.

Keywords: Broker, Business; Bonded; Crops; Corrupted; Government; Harvesting; Job; Kids; Labors; Nourishment; Private; Primary.


1. Introduction

2. Review of Literature

A few number of studies on this subject related are found e.g. Chainary Swarna Prabha, *Boro Solomani Bijirnay* (2009); Chainary Swarna Prabha, *Journal of the Department of Bodo* (2009-10); Brahma Anil Kumar, *Boro Thunlai Bijirnay* (2011); Boro Anil, *Boro Thunlaini Mohor Arw Musri* (2008); Narzary Chinan, *Soloma Arw Boro Soloma* (2010). In spite of those works, the discussion is highly demanded by the readers. So, the proposed topic is brought in the conversation where the topic will be like a bond paper regarding the Bodos’ original picture.

3. Methodology

For the study, data are collected from both primary and secondary sources. Primary data are collected by reading origin copies of novel, and taking personal interviews as well. The proposed novels are 1. *Kharlung* (1976), 2. *Hayna Muli* (1985), 3. *Alaishri* (2003), 4. *Dainee?* (2005); these four novels are brought directly in the confinement of the study. Secondary data and information are collected from different libraries’ books, journals, e-books and websites etc.

4. Brief Discussion

Since the beginning of history period, people tried to earn individual wealth. In that time, the land of crops, and the eatable available goods were known as wealth, by the general people. Besides the land, the wealth were known as the different kind of enumerable harvesting crops like rice, jute, maize, sesame, mastered, wheat, potato, tomato, onion, cabbage, cauliflower, kohlrabi, brinjal, cucumber, pumpkin, bitter gourd, lady’s finger, ridge gourd, pea, long bean, areca-nut, areca-leaf, lemon, orange, banana, coconut, pineapple, mango, litchi etc. All these kind of crops were the main property of a people in ancient time, if these are available at home. In that period, there was no money exchange system which system is called barter system. But later, it was upgraded into the coin exchange method and gradually, it was improved to the money exchange system. To run the business affairs, the barter systems were become obstacle. So, to get the property, people were exercised the popular method i.e. yielding crops. The people harvested the above mentioned crops, and they kept it into the granary for future use. The earliest method of earning property i.e. harvesting crops, still it is utilized by the people. In present, the system knows as traditional system of harvest. The majority of Bodo people tranquility depends on cultivation since the historian age. Hence, the novelist rightly has brought the different yielding scenarios to earn the wealth. “थेवबो बबबन िोसोयाव बिनै माबा बबर बबर खालामिोिं; नङाब्ला िचे हालेवन बबसौ बबसौ बबसौ। बबकल िैलािं आरो मेसें हाल। खोबथया फो खोबथया फ ु”

1. Lahary Monoranjan, *Kharlung*, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-2
The Bodo people had denied the government services in ancient period. They had no any scarcity of goods to run their family. As the time has passed, every kind of living system of people has changed through the contribution of science. But who are not able to take any scope of the contribution of science and its utilization as well. In present, they are going to be poor to poorer in their individual life. Now every moment people have to busy in earning task, they have little time to spare. So, struggle, and competition are become very tough as compared to the preceding days. That is why, the Bodos also have taken the way to do the government services as a source of earning, but it is not the traditional system of earning of the Bodo community. Hence, in fact, Lahary have brought different characters in the novels concerning the government jobholders.

The novelist precisely establishes that the primitive living process of the Bodos is cultivation. Still it is going on among the Bodos. It is the basic primary source of earning. The majority of Bodo families confine with yielding different kind of crops. They get nothing the contribution of science in their working field, though it has called the age of science. So, still they cannot develop economically. Therefore, now a days, some educated and intelligent people have taken other sources to earn the money, besides the yielding crops.

2. Lahary Monoranjan, Kharlung. Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-14
3. Lahary Monoranjan, Kharlung. Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-16
4. Lahary Monoranjan, Kharlung. Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-16
5. Lahary Monoranjan, Kharlung. Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-17
They are Gohel in BDO Office of Udalguri district; Gohel's friend, Circle Officer in Pachigham (NEFA). They take the role as the government service holders to gain in their life, as occupied in the Kharlung. Mihir is an LDA in DC Office of the Kokrajhar district; Anda's son is a peon in an irrigation office; a school teacher of Titaguri in Kokrajhar district; are mentioned as the government service holders in Alaisri. Joyraj is a graduate teacher of higher secondary school, has portrait in Dainee. These characters expose as the government service holders by the novelist. Generally, the service holders become economically sound as compared to the cultivators. It is seen by the laypeople in practical society. So, the novelist tries it, to show the real instance as the economic picture of the Bodos, though it was not the traditional economic earning source of them.

An essential economic earning source and scope of the Bodo community, which is called, bonded labor. It has been prevailing since their antecedent. The bonded labors may be male or female i.e. servant and maid. A one kind traditional and current economic gaining process is the bonded labor, among the Bodo people, for the poor family. This is real and practical occurrence in the Assamese society. Until today, some servants are trying to earn money, for the purpose of the family, to make economic sound. “गामी खोमारा ई गायलाई। मुकुब हाया मातानाई गायनानी बातनानी बियो गामालासिन जायल। दाहोना थाबाइया बियो। बियो टिफोनी न’आव दाहोना जुभाडी बातनानी मोनान्य। बे गामी बैइ गामी दाहोना थाबाइया नै गामालासिनफाइ सेन्ग्रा जायल”। In this context, says about the servant, which is called bonded labor in English. Gala's

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7. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-55
8. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-106
11. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-17

parent sent him to the rich families to serve as a servant for the purpose of economic gain because their family was very poor. "Dahana served the family of Lawga as a bonded labor."12 There are three servants and a cowherd that Gorgoram has kept in his family to do his domestic works. In another circumstance, MR Lahary mentions again—“The Lahary family has been serving as a bonded labor in the family of Badol. Badol is a rich person of the New Tagituri village of Kokrajhar. He kept so many persons to do the domestic works. Domasu accepted his physical labor or the bonded labor working to earn the money in ancient age, among the Bodo community.”13 Here mentions that three young boys serve as the bonded labors in the family of Gorgoram. They are Jwngbaw, Rago and Thibaw. Besides them, Sensola is also a cowherd of the family. They are actively doing in the different kinds of work, of the household and they earn money in the end of the year. This was the major work to earn the money in ancient age, among the Bodo community. "Domasu and Lahary Monoranjan, Onsumoi Library, Gauwahati, Assam, 1985, P-3629(P).

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13. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-11
15. Lahary Monoranjan, Alaisri, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-190
17. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-11
18. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-60
20. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, P-50
They are Gala, Gatham, Rakhep from the Kharlung; Jwngbaw, Rago/Rogen, Thibaw from the Hayna Muli; Domasu from the Alaisri; Orong from the Dainee?. Some maids that novelist mentions which are attempting to earn money though they are females. They are Fenthep, Ongsi from the Kharlung; Dabathi, Nani, Sewbardi, Aleng, Bila from the Hayna Muli; Gawjeng, Dorbasi from the Alaisri. Though Bodo people were no high and higher education, yet they have fondness and courtesies mind. They adore their parents. So they agree to serve to other family as the bonded labor though their family economically destructed. Such as, the poor young people traditionally tried to earn money since their younger age. Even today, the scenario practically is going on more or less in the society. Hence, the novelist prescribed regarding the bonded labor in his novels, because it was the major earning scope of the poor people and illiterate person as well.

Right now, business is essential part of every person, state and nation. Therefore, it touches every person in the world. In present age, without commercialization nobody can run smooth life. Because people have different kind of needs in each personal life, but nobody can manage it oneself though he is a rich person. Therefore, it is said that no one person itself perfect. Hence, every person must depend on another one, for something else. Because one person may have a particular goods is available, but he may not be so many other needed goods. That is why, every individuals exchange the goods among each own, that which goods are able to give other and which goods are able to take from another. This affair becomes only through the media of commercialization. Hence, Lahary accurately brings awareness on commercialization with relation to the Bodo community. “बियो भारापुर ठाटराय भोजी गाँव माचे ठार लोगाके दामर माचे फान्हानै। फान्हानै जा रां मोळासे बेचै बियो जरियानै होनानै आवाति सावजने गामीन मानषिफोरखी शिरिचे बाहा तोलौना, राइजोफोरखी केल्या लाक्षणाने गोचरौ इधे रेहे खालासाने तालासै।”[23]. Such as, Ransrem sold a cow and a younger bull into the Bhawraguri market whenever he falls in economic catastrophe. If a person gets no way of the earning path, then he tries to sell every kind of property one by one. “माखासे सावाताल संगीन बिराबरायव बिरना बेसोंतागसनै दमीनै। बिरननाहीसय बानाहेिन बिसेिो हासीही काटायव फान्हानै।”[24]. The novelist mentions that some Santali women go to the riverbank to collect some stems of the helianthus (Khasi-hagra/खासि-हाघ्रा) to make broom for the purpose of sell it and economic earning. They have nothing-perfect knowledge regarding the modern business, but they have knowledge about the traditional business. The cited businesses by the novelist are as follows-

22. Lahary Monoranjan, Alaisri, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-238
23. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-125
24. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-108
The Bodo people have made different kinds of domestic useable tools from bamboo and wood. It makes for the purpose of domestic use and for the business purpose as well. The novelist mentions here concerning the rice cleaning tools (Sandri/সান্দ্রি). Besides this, there are so many tools, which are used by the Bodo people. These are Dala/দালা, Sandangga/সান্দাঙ্গা, Hukhen/হুখেন; these are paddy and rice cleaning tools. Sen/সেন, Khakhri/খাখ্রি, Khokha/খোখা, Je/জে, Jekha/জেখা, Folo/ফোলো; these are the hunting weapons of fishes. NanggwI/নাঙ্গৌল, Junggal/জুন্গুল, mwI/মৈ, Dangkhur/দাঙ্খুর are the instruments of yielding crops these are useable in the paddy field. Oual/আৌল, Gharen/গাহৰেন are paddy-crushing machine. The mentioned tools are used for the confinement of the Bodo families. Interested and expert person produces these things at own home. In modern age, they are called as an art craft. The producer sells it in the market and earns money. Khamflay/খামফ্লাই, Kharou/খারৌ, Fakhras/ফাক্রাস are also produced by the Bodo people, but generally these are not for sale. These are only for domestic use. So, they knew that the business can be said as the buying, selling and receiving profit from their product. The running transactions were not the first form of business of the Bodos, rather selling of owns producing goods is the basic form of traditional business of the Bodos. Hence, Lahary has cited concerning the commercialization of the historical bond of the Bodos.

Another traditional business among the Bodos have also mentioned by MR Lahary in the novels. The poultry, duckling, piglet, calf; and different kinds like goat, buffalo etc are the product of them, and they nourish them. “লাদী লাদী ছ”, ‘লাদী লাদী বাগানবাবী, গলিয়ে গলি মৌলী, দাও, হাংসো, পাগৌদু, অমা, ছৈমা, দায়না, করানী ঘেৱোৱা টিম টিম, ঘেৱোৱা আংৱু, ঘেৱোৱা হাংংগা-দোংগা। ঘোলাহাঘেৱোলা ছ’, ‘বোৱা পোৱা সাংংশ্বাং প্লা, স্বাৱা ইছিং, স্তুংং ছ্বগা ব্র্নি ছৱাব্লাৱি বিামৱি দেৱেখৱে, ঘোলাহাঘেৱোলা আৱো ছৱোবা ন্থোলাহাগলি গংনৈ, স্তুংং ছ্বাঙো বায়ু ঘেৱোলা বাইসাছিঙ্গানৰা মৌৰা, জিবাধ আৱো বন দিনগ্রা হায়ৰা হায়ৰা ছ’, পাবেৱোনী ব্র্নু, দাওৰী গোংং, অৱাাৰী গোংং, মাইং মৌনটামৱি আৱো বাইসাং বাইধী— বেৱোৱা যাণৰ গোংং বাবাম মৌনবাজানৰনী ই ঘৱেখৱে’.

In the context, the novelist brings concerning the huge garden of different kinds of fruit as well as trees, surrounding the home of Gorgoram. Besides this, Gorgoram has traditional firms of cow, hen, duck, pigeon, pig, etc. Gorgoram earns money from husbandry products i.e. paddy crops and the firms of cow, hen, duck, pigeon, pig. Having nourished to full grown-up them, they sell them, and earn the money from it. Such kind of economic earning is also a kind of traditional business of the Bodos. Through this system, they endeavor to make economic sound for the family.

Someone does not keep relation to any goods or things for business concern. But they only do work actively, for other persons. They call broker (Dewani/দেৱানী). They are the intermediary between the two families i.e. brides and bridegrooms’ families, and they make agreement of a marriage task between a pair of young boy and young girl. If the agreement becomes final, then he demands money from the both families. The active brokering is the traditional business of the Bodos for someone since their precursor. It is going on among the Bodo society till today more or less. “—হা, হা, বে ঘৌংংখৰী নোৱো বুংফুংকনৈনৰনী হোনায় ছিংং ইচে বাইফোই।আংৱালা রৌৱী ঘৰৱো ইংংৱোৱারী তুলীবিনী দোৱোন বংকৌ আংৱোৱা গানৰী ফিঙুংজালীলিৱী ধৰায় হয়গাছিঙ্গা দো। সংগ্রামৰা প্রেজুংয়েৱোৱা বংকৌ আং হায়ৰা মায়ৰাৰোৱাৱা সংগ্রামৰা মাহীঘৰ।”

25. Lahary Monoranjan, Hayna Mul, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, PP-147, 148
Another context can mention here for the same purpose. “সে সময়ে আর বিয়ে অনন্তর মেয়েদের ফণ্ডাইল নিয়ে। এক একের ঘটনালী খালসৌ হোনানাই রিয়া ‘জাপ্সিংঘটক’ মুড়ে হয়েছে গ্রামধ্যে। হয়েছে রিয়া বাড়ো দেওরানী’”27. Again, the novelist mentions concerning the same reason. “এক এক পাতিনিকই লায়া ১০০ বানিকিনিই ঢেকোপলী, গোডুলা, গোধুলী, জানীলোকনায়া খাদুই। জেহী বেসি মেয়াত্রায় রিয়া বিব্যান লাভ হবায় মোজোমাও। রিয়ানাটঙ্গী যায়া বিজ্ঞানামাই, রিয়ায় রিয়া বিয়েহামাই, রিয়ারা হিজো হোটোরা, রিয়ারা লায়া রাজন্তা, রিয়ারা মুখন্তা, রিয়ারা নাস্তা আয়াতা, রিয়ারা বাদী আরে বাইনিকিনী। রিয়ারা বেবো পাতিনিকই লায়া অম্রিম। খামানিনী হাসিল লালস্টানাই হোনা হয়াস্ত্রায়া বিয়ে বাইলায় রায়া, জায়াগার জায়াগার রুজোরা, হোরা হতোয়ারা।”28. In another context, it is also applied for the same purpose. “বিয়ে সম্পন্ন নিয়ে লোভ সিদ্ধিনাথনাহ বাটেকটো গোদি থাহেদো। আয়া বন্ধুয়ে ঘটকগিরি ফিচ রুজোরী পুরা আদায় লালস্টানাই উদে ছুকানো বাইরে।”29. In the mentioned contexts state about Japsing broker (dewani/debani). He tried to link between a bridegroom and a bride to arrange a marriage ceremony. The bridegroom will be Sopen’s son and the bride will be Gorgoram’s daughter. It is Japsing’s interested work and gainful task as well. So, the novelist often has appropriately portrayed in his novel. Every learned people accept it, as a traditional activity of the Bodos. Thus, the actual incidents have entered in Lahary’s artistic creation.

The herbal medicine component and selling it are also the traditional business of a few Bodo people. Along with this task, the medicine composer treats the patients; consequently the medicine composer also sells it and earns money. “বিদ্যায়: সমাও দেওশ্রী, গোডুলামো যায়ীসামানী সাথোমো ওজোয়ে রিয়ালে বেঞ্চনানাই নেও। গোডুলামো ওজোয়ে ১০১ বাং যাবিয়ায়।”30. Here says about Thopsa conjuror. He earned the economic profit through his practices of chanting mantras and selling herbal medicine. He sold it to the patients when it is required. The people accept the conjuror as doctor. Udli, Themba, Anda were done such kind of works. They accepted such exertion is the basic business of life. This was the traditional trade of the Bodo people since their ancestor.

A few Bodo people had followed the corruption business from different community people. Inherently they had no such kind of feelings in their mind. But as the different communities’ people had often done the corrupt business; hence, they also learned the corrupted business i.e. they sell the log by cutting tree from the forest. “নুযালায় নামাকই তুং নস্তারিদো ফাং কিশাউয়ে দুকি টুকি টুকি বেঙ্গল, বিহার, উত্তরপ্রদেশ সালায় খাটানায় নেঘো অল্প হর়ি হর়ি বর্তী খালাদুর।”31. Badol's manager Thefen has said the dialogue before Badol. He says that he helps Badol in his business and his smuggling act as well. The novelist has brought the same substance to identify the character of Badol. “বাদলআ ফুর্নি ব্রেকফাস্ট জানানে দুটো গণেশো লানায় কসুরাই গিয়ে থায়ায়। বিয়ে লালায় লাকাদো ধোয়নিখো। ফাং দানহানায়, লাদ তাদি খালাদুর আর বালাহারি, বহিরাম থিকাদাফারসো সিমামুর, জ রাইগিম দেখায়নায় খানামিন থেখেন নাখায়। দুইফুর্নি ফলাগিয়ার্স থেননরো বাড়ানো আয়া অর্জু। ফেফেনরো হরনেসো যায়নাই হেননাই বাইলা বীমাজো বিবি বীদী।”32. Here expresses that Badol has gone down to the village Kosugaon having breakfast by a

27. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauhathai, Assam, 1985, No.-2, PP-18, 19
29. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauhathai, Assam, 1985, No.-2, PP-165, 166
30. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauhathai, Assam, 1985, No.-2, P-131
truck. He has also taken Thelen along with him. The entire management task concerning the smuggling business can never perform without him. In this business, the business person had to maintain very secrecy and skillful understanding, to the forest ranger officer. As laypeople say, where there is corrupted business, there are enumerable profits. Absolutely, this statement may be right, because it sees that such kind of business persons become very wealthy person within a very short period. Generally, the contaminated business persons identify as criminal by the humanity. But they can earn huge property in their life.

Another business can mention in Assam i.e. hunting rhinos, and sells its horn secretly; and they earn millions of money very soon. Both the mammon and their businesses are accepted as infected from other business personal. Badol, Sandrwb and Bilasu have brought as the corrupted business persons from the Bodo community by the novelist. Really, there are many corrupted business persons in our society like Badol, Sandrwb and Bilasu. The business does not accept as the courteous business by the civilized society. Though the novelist has brought the criminal roles from the Bodo society, yet he also tries to expose that the business is not the traditional of the Bodos. It has infected to the Bodo people from other communities' nature. In fact, if it visualizes to the ancestors of the Bodos, then never be get such symptoms of the business. That is why strongly can be said that it is not traditional earning process of the community, but at present, a few Bodo people have been used to follow it.

5. Conclusion

It is clear that nobody can live without earning wealth. People were learned to provide wealth for future use. Such as, Bodo people also knew to store the wealth for the purpose of future use. At present, goods are sold and they save the money. The saving money can provide every kind of goods needed by the people in the mean time. So, at present, people try to earn money, and they save the money. That is why, the novelist has portrayed concerning the traditional systems of economic earning picture of the Bodos. He also says regarding the modern earning methods of the present people.

The crop cultivation is the main earning work of the Bodos and Assamese people as well. It is the primary and foremost scope of economic gain for the dwellers of Assam. Some are stopped to cultivate the crops, in present moment. They have accepted the government services or private jobs in any other institutions, industries and factories. But still seventy percent people are depending on different kind of crops.

Bonded labor is a kind of primary economic earning scope of poor people. It was often prevailed in the society, basically among the Bodos. So, the young boys and girls of the poor family search for work before a rich person. The rich person keeps them to do domestic work, as a labor of agreement. It knows as bonded labor. The task of bonded labor is a primary and traditional earning scope of poor Bodo people.

The Santali people, those who are living in Assam, they collect some stems of the helianthus (Khasi-hagra/खासी-हाग्रा), from the riverbank to make broom for the purpose of sell it. Such as, they could earn the money. The activity is genuine and primary habits of them. So, it can be said as primary economic picture of the Santali people.
These tools are made from bamboo and wood by the Bodo people, which are very essential, important and useable for their day today life. The artists make it for domestic use and also for sell it. This is the primary economic earning picture of the Bodos.

The farming poultry, duckling, piglet, calf, goat, buffalo etc are adopted by the Bodo people. They nourish and grow up from it. After the full grown up, they sell them, and earn money. This is also a primary economic picture of the Bodos as portrayed by the novelist. This habit of the community can also be said as the tradition of them since their ancestor.

A middle man who is known as Dewani/देवानि in Bodo, and broker in general. He links among two families for the purpose of marriage task. He connects both the guardian of bride and bridegroom. And steadily, he promotes the matter up to the final agreement for the marriage ceremony. After the completion of final agreement of the marriage, he takes money from both the party as his demand. This is also a genuine and primary economic earning picture for someone Bodo people, as mentioned by MR Lahary.

Presently people want to get the government job. It is the first attempt of every educated people. But the government jobs are not so much available. It is limited; hence every educated people cannot able to get the same job in their life. But it is real instance that people always try to get the government job. They want to ignore the traditional earning systems, if they get the other scopes.

At present, Bodo people also have learned the corrupted business having seen from other communities. The novelist has mentioned here concerning the selling of wood as well as logs to the other states from Assam. They can gain huge wealth through this business but it is unauthorized business. So it is a corrupted business. It is not inherent business of the Bodos but it is learnt business as the novelist has mentioned.