

Chapter-2

Social attitude on women

Literature is one of the most precious creative events of human being, where reflected more attitudes that are social. Social attitudes based on individual, group, things, institutions and involves in acceptance or rejection, believes or disbelieves, favoring or disfavoring. In the Bodo literature also more social attitude have reflected. These attitudes based on religion, culture and tradition, men and women.

The women have pivotal role to play in the society to pave the way it in good track. Therefore, the morality of future generation depends on their attitudes. Many social attitudes on women have found in the Bodo literature from inception to 1952. These are given below-

2.1 Social attitude on women in Prose:

2.1.1 Mother: Mother is the person who brings the child to the world. She is the first teacher and guide for all livings. On her guide the all livings are learned how to live in this world. Most of the Bodo literature in the early period reflected the mother as a theme in their writings and reflected Bodos social attitudes. These pictures are given-

2.1.1.1 Mother in Mythology: The Bodos are Bathou religious community. The Bathou religion believes that the ‘Mohadev’ has super-natural power and he created the world and everything in the world. He has wife and her name is Parbati. They call the Mohadev as father and Parbati as mother. It is viewed in the first Bodo

literary text or a socio-religious and ritual book 'Boroni Phisa O ayen'. In this book, Mahadev created a child from his left arm meat in a forest and given responsibility to Parbati for care the child as mother. The child's name was Bhutnath. Parbati cared the child and fed when he hungry as own child.¹

2.1.1.2 First teacher: According to educational philosophers, the Mother is the first teacher, guide and philosopher. It reflected in the 'Boroni Phisa O Ayen'. The author said that learning is the main root to all God created livings. After birth, a child learns firstly how to suck the breast of mother. Then he grows and learns from father or formal teachers and lastly as time passes he has come to face in the social activities.

2.1.1.3 Guardian: The Bodo social system is the Patriarchal system. However, the mother has equal right and power to guide her children. It is reflected in 'Abrani solo batha' composed by Jogendra Nath Kochary, which published in the 'Bibar' magazine. In this article, the one pair old man and woman have a child, whose name was Abra. They guided him very carefully as a child.

2.1.1.4 Good behavior of native mother and misbehaviors of stepmother: The mother is supposed to be next to father as a guardian at the family. The mother and stepmother are different from the practical point of view. The mother always loves her children, teach to be positive and guide to be successful in life. Beside stepmother's feelings is not same as the own mother. She looks her stepchildren as burden and supposes to be problem of the family. Even they try to kill their

¹ Kachari, Ganga Charan .*Boroni Phisa o ayen*. Kokrajhar: Words and words, 2016(Ed.4th). 20.

stepchildren by alleging various reasons. These are reflected in the 'Jwhwlao Dwimalu' prose composed by Promod Ch. Brahma.²

When Jwhwlao Dwimalu returned from Burma defeating the Burmese King and brought a white elephant for his king as a token of winner. On the other hand the Royal Secretary becomes jealousy upon Jwhwlao Dwimalu. The Royal Secretary begs the elephant to give to the king from Dwimalu, but Dwimalu refused. He wanted to give the elephant to the king as a token of glory Burmese. So, he did not agree the proposal made by the royal secretary. The elephant was the reason of clashing between them. For this reason the Royal Secretary Conspired against Dwimalu. The King was not belief firstly because the King had confidence on Dwimalu. But, the royal Secretary had complained repeatedly against Dwimalu. Then the king accepted royal Secretary's complaint and order to arrest the Dwimalu and kept into in to the prison. They tried to kill Dwimalu by anymean, but did not. One day they heard from the stepmother of Dwimalu how to kill Dwimalu. She told them that Dwimalu might kill with liquid of hot lead by pouring in to his ear. Thus, they did what she told them. Dwimalu was killed like this way.

In this prose fiction it clearly reflects the idea of stepmother's attitudes upon their stepchildren.

2.1.1.5 Respect to mother: In the prose, 'Boroni Rao' (The Bodo language) written by Ananda Ram Mushahary, there the author says that mother is the key person in every success of the life. One who doesnot know how to respect their

² Brhma, Promod ch. *Hathorkhi Hala*. Kokhrajhar: Maidangshri Publications , 2012(New edition):10.

mother cannot success in every sphere of life. Every community has own language. We should learn to respect our own language as a mother.

2.1.1.6 Regret to respect the mother: In the society, some persons are regret to sacrifices for their mother. Ananda Ram Mushahary reflects it in the prose ‘Boroni Rao’. The author feel that still he could not work anything and forward any step to his mother, who had feed him milk at childhood and care to growth. So, the author regret himself to resfect his mother.

2.1.1.7 Importance of mother to child: Mother is importance for every child. It may say that mother is not only important to human being and it importance to all livings also. It reflected in the prose ‘Boroni Rao’ (The Bodo language). In this prose the author said that there is no such tragedians in the world than the motherless child. Motherless child are perplexed in the society because mother is the first teacher, guide, supervisor and caretaker of the child. There is no any other person who most care and guide the child other than native mother. A woman may take on her arm and kiss with love the child, but it could not think she is mother of this child. The native mother has unique quality to care the child than other women.

2.1.1.8 Mother is expert in weaving: Mother is expert in weaving, it is reflected in porse Aglani Bathra (Previous sentence). Generally, Bodo women are expert and interested in weaving. In the story ‘Aglani Bathra’ (Earlier story) the author’s friend Holoko never wear cloths but wrapped when weather was cold by the Indi cloths made by his mother.

2.1.1.9 Mother as the symbolic word: In the Bodo literature since inception to 1952, the more articles are patriotic and nationalism. In these articles, the authors

have used the 'mother' as the symbolic word instead of loved and sacrificed for the nation or the community.

Mother word implies the love, peace, care, guide, sacrifice, honorable, full responsibilities, ruler to her children, husband, wealth and the house. No any others persons have responsibility like mother in the family. It is reflected in the 'Bwisagu' prose, which is composed by Promod Brahma and published in the 'Hathorkhi-Hala' magazine. The author told that he had written or composed the article with mother language.³ It meant the native language of his community. Because in a house or family used only one language, which get from mother of her family. The author compared his community with a family. Like in the 'Khonthai Bijab', the author said at 'Gwswni Khourang Raiphwdnai' article he wished to write about the mother language and songs. Here mother is symbol of native or own.⁴

In the prose 'Boroni Rao' the author said that the motherless the Bodo Community come from various corner of the world and gathered here. It implied in a family when they loss their mother the they have become critical and problem. On this situation other persons take chance to neglect, discriminate, oppress on them. It is exactly happen on a community, if they do not united, other communities will try to oppress on them. Therefore, the author compared the ununited community with the mother less family or community.⁵

2.1.2 Beautiful bride: Marriage is once kinds of the social customs. With this social custom youth male and female is tied together. In the patriarchy society the

³ Brhma, Promod ch. *Hathorkhi Hala*. Kokhrajhar: Maidangshri Publications, 2012(New edition): 2.

⁴ Lahary, Kali Kumar. *Khonthai Bijab*. Kokhrajhar:NL Publications, 2012(New edition):6.

⁵ Brhma, Promod ch. *Hathorkhi Hala*. Kokhrajhar: Maidangshri Publications, 2012(New edition):21.

marriage proposal comes from bridegroom side to bride's family. It reflected in the prose 'Khanthi arw bijirnai', which composed by Ganga Charan Kachari and published in 'Boroni phisa o ayen'. In this prose, there is a story of two brothers. The elder brother was wisdom and good behaviors but younger brother was not like elder brother. The elder brother married with a beautiful girl by expecting to change his younger brother's behaviors.⁶

2.1.3 Symbolic word: The word 'Jouni mwdaijw' (Goddess of wine) has used instead of power of whiskey. When drink all become over smart and disobedient. It is seen in the prose 'Khanthi arw bijirnai' which is published in 'Boroni phisa o ayen'. When Hajar Ram came to father-in-law, he drunk and spoke disobediently. Due to over drunk, his father-in-law was not allowed to return home, but he did not listen and returned to home with over confidence. He had already blessed by the Jouni mwdaijw (Goddess of wine).⁷

2.1.4 Respector and carer to husband: Respect and care to husband is the most appreciable behavior of a wife. Every wife thinks her husband is her God. It is reflected in the prose 'Khanthi arw bijirnai'. In the prose Hajar Ram, husband of Kordomeswary has unable to returned from his father-in-law home for over drink. Kordomeswary was waiting for her husband returned. She thought husband would be arrived before sun set, this time was over, it became midnight. She again thought about husband that he may drink too much and due to that may be over, something happened and fallen down on the way. She became anxiety to know about her husband. Therefore, she

⁶Kachari, Ganga Charan. '*Boroni phisa o ayen*'. Kokrajhar: words n words, 2016(4th edition). 44.

⁷ Ibid.45.

came out to search her husband with brave mind.⁸ It shows how wife respect and care to her husband.

2.1.5 Oppress by Government: The police are the agent of the Government. In the prose ‘Khanthi arw bijirnai’, the police take as a negative role. When Kordomeswary’s husband died due to over drink and fallen down on mud. The villagers had reported to police. Then police came to the spot and threaten her and her parents (who give to drink). They took 50 rupees from Kordomeswary and 100 rupees from her parents by threatening them.⁹ It shows the male governance by the government and police administration in the name of giving justice to the common people.

2.1.6 Sexual harassment: Some men have very bad behaviors on women. When they see some beautiful girls, they try to coax them for physical relation. It is reflected in the prose ‘Bephar Phalangi’ (the Business). In this prose, the author mentioned about the problems in business of the Bodo women. They (Bodo women) are very shy, polite and donot aware about living style. When they go to sell at market like- betel nut and rice cake, the wicked persons take opportunity in the name of buying these things and propose them to love. They do not accept this proposal firstly. But in time passes they (Bodo women) became loose and accept their proposal. Due to loitering whole day in the amarket and carelessness, they cater late night at home. The wicket persons take chance on them, which can be termed as anti social activities occure in their life. Therefore, the author urged thatmaiden women

⁸ Opcit.47.

⁹ Ibid.48.

should not allowed to go to market in the name of selling things and should keep eye on them. So as they could not do such antisocial activities.

2.1.7 Elopement men: There are six types of marriage system in the Bodo society. Among these ‘Bõnanoi lainai haba’ (the bride is forcefully taken from her house)¹⁰ is one of these. In the prose ‘Haba’ (The marriage) author mentoned about this marriage. The author says that it is the disgustful rule for the civilized society. In the marriage a team of men are forcefully take away the woman without any consent of her and her parents from the roadway and her home. It happens mostly at night. Due to dragging forcefully, some untowarded situation was happened. The woman’s cloths may leave from her body, on this situation some wicked persons take chance to do the unsocial behaviors on woman.¹¹ It is a kinds of insulted on the women, who give them rice when hungry and give the sweet voice when parents were died. The author says that women are like own mother, sister, aunt, daughter, wife, niece, etc. Therefore, respect to the women is as you respect to yourself and the society.

2.1.8 Neglected: In earlier time, the women were neglected by the society. It is reflected in the prose ‘Bathrani serwi solo’ composed by Shrimati Rangdini Phagli (Nickname of Satish Ch. Basumatary). In this prose the author mentioned about the Bodo women, who were neglected in the society. As the human being and the part of the society, the women have also right to give opinion on social condition and activities. However, the men not allowed them to give any opinion. They (men) are neglected them (women). The author feels about the condition of women and what are they needed. The Bodos were still for behind of development, beside what they do are

¹⁰ Boro, Anil. *Folk literature of Bodos*. Panbazar, Guwahati: N.L.Publications, 2010(2nd edition), 89.

¹¹ Kachari, Ganga Charan. ‘*Boroni phisa o ayen*’. Kokrajhar: words n words, 2016(4th edition), 55.

unnecessary and these are not for development. Men supposed the women as a doll just to play.¹² However, development comes only when equal rights and development is happen in the society. Equal development means equal scope in the social, economic, political, education, etc. In the family, there are men and women. To deveop the society equal wieghtage should be given with equal status in the society.

2.1.9 Child labour: The use of child to work before 14years old is the crime according to ‘The child and Adolescent labour(Prohibition and Regulation)’ Act of 1986.¹³ In the Bodo society the rich family take the ‘bokhali’ (the teenager girl who looks after a child) to care their children. The parents allow their teenager as a bokhali for financial help. It is reflected in the prose ‘Gom honai noni bathra’. The author mentioned about teenager works by carrying little baby on back.¹⁴ It is a kinds of child labour.

2.1.10 Guest Worshiper: Worship to guest is the good behavior of the women. In the prose ‘Dao swngbainai’(the chicken search) Khailap has a guest came from her husband’s relatives. The guest came after a long back. But Khailap has no meat and her all chicken were eaten by bonhapa(jungle cat). Presently she had only one hen, which was kept for preserve. Anyway, she must receive and entertain guest, so she visited to the neighbor in search of checken. She asked first, second and third family, but did not get any chicken. She returned with empty hand to home by thinking to kill her own hen, which was kept to preserve. . It shows how the Bodo women honour and entertain the guest when relatives come after long back in the home.

¹² Basumatary, Satish Ch. *Bibar*. Kokrajhar, Bodoland: Words n Words, 2017(3rd edition).43.

¹³ Child labour in India- Wikipedia.

¹⁴ Basumatary, Satish Ch. *Bibar*. Kokrajhar: 1993, pg. no. 31.

2.1.11 Traditional follower: Women are traditional follower reflected in the prose 'Bwisagu' (Bodo New Year festival). In the first day of Bwisagu the Bodo women are wake up in the early morning, throw out old earthen pot of the family and sweep the all house whole with water. Then they bath and wear new cloths, after that they worship their own husband, children and gift them 'Aronai phali' (a special cloths worn by warriors at war¹⁵). These are the traditional activities of the Bodo during the baisagw, the new year of the seasona festival of the Bodos.

2.1.12 Unconscious mind: Some women are unconscious themselves. They do not pay any conscious in every work, like self-development, family development, social development and nation development. They like only marry-making, roaming in fair and waste time in watching drama, cinema etc. they have also responsibility for development the nation, society and preserving the culture. The unconsciousness mind women are reflected in the prose 'Bwisagu'. The author said about the present Bodo women, who are not conscious in any sphere of development. They are looking for only enjoying, roaming at fair and watching drama.

2.1.13 Equality: Equality keeps the society in balance. Equality means freedom to participate in every sphere, i.e. education, political, economic etc. Development becomes if equality exists in the society. So, equality is very important in the true sense of proper development in the society. The author of 'Bwisagu' Promod Ch. Brahma mentioned about equality in the society. The author inspired through their 'Alongbar' magazine for equal development in the society and work in right direction.

¹⁵ Brahma, Promod Chandra. *Boro- Ingraji- Hindi Swdwbbihung*. Kokrajhar: Onsumoi Library, 2003.61.

2.1.14 Unconscious on her hair: Hair and its' style is an impressive part of the human body. Women's hairstyle is more impressive than men's hairstyle. In the prose 'Jwhlwao Dwimalu' the author mentioned about the Monipuri women. They were not tied their hair upward at the earlier. Jwhlwao Dwimalu ordered a rule as a custom to Manipuri women to tie their hair upward. From that time, the Monipuri women tied their hair upward, which is seen till today in Manipuri.

2.1.15 Grandmother: Grandsons and grandparents are very close in teasing each of them. This is seen in the prose 'Aglani Bathra' (Earlier sentence) composed by Ananda Ram Mushahary. In prose, the author had reminded his mother, sister, friends and old woman Khathong. The author and his friends were provoked the old woman Khathong by joking jokes.

2.1.16 Responsibility for nation and family: The author in the prose 'Noni Maidang' mentioned about the women of the Bodo community. The Bodo society is the patriarchal society; nevertheless, the women have equal right in the society. The men work outside the family and women work inside the household. He has no ideas every work and covers of the family. but the women have full knowledge on every corner of their family. The author said that status of the Bodo family is in the 'No ising'ao (the kitchen room in the main house of the Bodo,¹⁶ where keep the wealth Goddess) and the women are the worshiper of it. If the 'No Ising' is unnecessary then the Bodo family becomes damage. It indicates full responsibility of the women in the family. The family and nation can develop by their proper initiation and bold steps, but may harm if they become disappointed.

¹⁶ Brahma, Promod Chandra. *Boro- Ingraji- Hindi Swdwbbihung*. Kokrajhar: Onsumoi Library, 2003.77.

2.1.17 Family Caretaker: Women are supposed to be caretaker of the family in the Bodo society. However, The Bodos' society is patriarchal system; women are placed in front status in the Bodo society. They have responsibility to care and look after the family. Male persons mostly worked at outside the house, so they are unable to care the family' that is child, wealth, family members, house conditions etc. The female person have full responsibility on family. The women have to be care the family as mother, sisters and then wife. That's points are reflected in the prose Bwisagu (Bodos New Year festival) by Promod Brahma and the 'Noni Maidang' (the female House wealth keeper) by Anandaram Mushahary.

In the prose, Bwisagu the author say that in the first day of Bwisagu the Bodo women are forsake the old things and clean the houses and respect their male persons.¹⁷ Another prose Noni Maidang the author said that the family development depend upon women and their responsibility as well as sincerity. On their misbehavior the status of the family may harm and degraded the morality of the society¹⁸

2.1.18 Degradation of morality: This point is reflected in the prose Bwisagu (Bodos New Year festival) and the Noni Maidang (the female House wealth keeper). In the prose, Bwisagu the author mentioned that the present women are too much unsteady manner. The women of today are very much intereste in watching cinema, drama and marry- making. Another feels it is wasting of time instead of that they may strive to family and social building.

¹⁷ Opcit.1.

¹⁸ Ibid.34.

In the prose *Noni Maidang* the author said that earlier women were steady shyness and always steady like as mountains as well as straight forward in character. Because steady mind and tolerate is one of the best strategy for success and development. In addition, they were most respectful to their husband like Sit^ha, Sabitri etc. However, present women are not like them. They are too much tender minded, looser, not steady mined and frustrated in little problems. Therefore, it is difficult for them to become *Noni Maidang* and it brings many problems in the family and then society.

2.1.19 Intolerant on mother-in-law: Tolerance is the necessary in self-character building for development. It is very much important for women to learn, so as they do not get problem when the become a wife, daughter-in-law, sister-in-law and family caretaker. In Patriarchal society, the women have to live in their husband's family after marriage. It is difficult for them to adjust immediately after married in the family of husband. They have to face many difficulties in adjustment. Therefore, the mother-in-law has to teach her daughter-in-law about the family backgrounds so that she does not face any difficulties. However, the author of prose '*Noni Maidang*' feels now a day the capacity of tolerance of degraded due to which they indived to listen the teachings of motherland and spirite of acceptance.¹⁹ For this reason the author regrets on present women, how they will lead the family and how the will be allowed to lead the family. It is noted that the author emphasizes on women tolerance to lead the family peacefully and successfully.

2.1.20 Encouragement to be good character: Character building is not easy task. Good character is most important to women, who will be the next family carer

¹⁹ Brahma, Promod ch. *Hathorkhi Hala*. Kokhrajhar: Maidangsri Publication, 2012(New edition):35.

and which means in Bodo Noni Maidang. The author of the prose 'Noni Maidang' says that without women a family cannot survive.²⁰ Again the author says that if ill behave made on the the 'Mainao'(Principal goddess of the Bodo pantheon supposed to be the mistress of paddy, wealth, and property, goddess Lakshmi rather Annapurna²¹) then they go away from the family and in their good behave the 'mainao' comesback to family. Therefore, the author has argument to teach the all women and opined them to learn, to create good behavior to lead the family as earlier women had showed.

2.1.21 Support to men for unity: Women always support to men in the society. It is reflected in the prose Bwisagu (Bodos New Year festival).Unity bring progress and development in the society. The author urges both the men and women to become wisdom. Both the men and women have supported each other to develop the society.

2.1.22 Sociality: The women are the sociality; it viewed through the story 'Dao songbainai' which published in the 'Bibar' magazine. In the village society the people are cooperate each other. They share to others if something is over and beg to someone if needed. It reflected through Khaylab. She has no any kinds of meat to feed her guest, so she searched chicken in neighbor. This is the picture of village sociality.

2.1.23 Preserver for future: Preserving the things for the future is keep in balance the environment, social, financial, domestic conditions etc. In the story 'Dao

²⁰ Opcit.36

²¹ Brahma, Promod Chandra. *Boro- Ingraji- Hindi Swdwbbihung*. Kokrajhar: Onsumoi Library,2003.362.

songbainai' Khaylab had more chickens, but jungle cat ate all. Presently, she has only one hen, which is preserve to get more chicken in future. However, she has come guest her husband relatives after very long time, so she wished to feed with meat, but no any meat she has. She went to search chicken at two or three neighbor family, but not found. She returned with bad feel and target to feed the guest with her preserved hen.

2.2 Social attitude on women in poetry:

2.2.1 Mother:

2.2.1.1 Guidship: Guiding and caring to her children is the innate quality and spirit of every mother. They always expect their children to be behaved and bright future. The mother never feels and wishes to harm on their children. So they ever guide and care to their children in every sphere of life. It is reflected through the two poem 'Bima-Phisa'(Mother and her Child) by Satish Charnda Basumatary, published in 'Bibar' magazine and another one also same title 'Bima-Phisa'(Mother and her child) by Promotes(nickname of Promod ch. Brahma) published in 'Hathorkhi-Hala' magazine.

In the first poem 'Bima-Phisa', the mother(Bima) call to wake up in the early morning, at the time when rooster crowing, when women grinding the paddy, when the farmers go to ploughing in the field. Because late riser make lazy and cannot complete whole work what to do in the day. In the poem mother said to her child:

'Daojla gisirbai okhabw naibai

Maibw swobai hal huyonbai

Sikhardw Galor apha.²²

Then mother has also suggested to her children to clean their hands, feet, faces and to eat 'Sworai-dakha'(soaked rice and curdle milk) then go to play a little time together with siblings for health strength. After playing mother call to return at home and study the new things. Mother always advises them not to take and smoke any alcoholic items. Because, alcoholic items reduce the memory power and these are unnecessary for children and students. It highlights that every mother never wish her children as drunker and smoker.

Then suggest them to dress, comb hair straight, to take books and to go the school and follow to senior one who was advance in study, like Ramwnda. Lastly, mother suggested, childhood is the time of study, in this time all have to learn, become smart and earn something for future. If donot do it at the right time, futures will failure. It is reflected in this stanza:

'Undwini somao lekha solonga bla

Siyan jananwi gorse khamayabla

Jalakhhar jagwn gosoyao lakha.²³

Similarly, in the next poem 'Bima-Phisa' there also reflected about guiding and caring of mother on her children. All mothers want their children to be educated, smart and success. Therefore, mother advises them to go to the school to learn something. The mother threats her children, not to eat any soaked rice, rice cake, if

²² Basumatary, Satish Ch. *Bibar*. Kokrajhar, Bodoland: Words n Words, 2017(3rd edition).27.

²³ Ibid.27.

they donot read and write properly. When they do as mother said, then mother allow them to eat eveythings and kiss with love.

2.2.1.2 Children love and respect to mother: Love and respect on mother is the innate behavior of every children. It shows good quality of them. This innate behavior is reflected in the poem ‘Ma jalangkhw’, which composed by Moniram Islary and published in the magazine ‘Bibar’. In this poem, the poet has regretted himself, because he could not do anything for his mother, who had fed milk to him, until his last hour of age. The poet thinks it every day. It is highlights through these three lines-

‘Bimani ahar janai daharkhwo sukhono haiakwiswi

Thwinaini som sobai so

Bikwonw ang sanphrombo jinga siyw.’²⁴

2.2.1.3 Blesser: The Bodos are originally ‘Bathouism’ by religion. They believe and worship some gods and goddesses. These believe and worship on their gods and goddesses reflected in the lyrical poetry book ‘Bathunam Baikhaguni Geedu’ by Prosonno Kumar Boro Khakhlary.

One who believes on God, nhe always wants support from god and depends on god. So, in the poem ‘Guru Khulumnai Gidu’ the poet had written on behalf of Bathou worshipers they proposed to the Goddess ‘Parboty’ to take her name in the enjoyment of Bwisagu festival. It is highlights in these lines:

‘Parboty bima bhogowoty nung ai jungni

²⁴ Opcit.35.

Bwikhaguyo magi nani nungni nam lani.’²⁵

Another goddess is Mainao Buri, the goddess of wealth and property. They worship her to stay wealthy in the family and they keep her in the ‘Noma no’ (room or house, which is build in the north side of yard to worship the Mainao Buri). Therefore, they pray her to get blessed and wealthy. It is reflected in the same poem of above mention. In the poem, it is showing that the mother Mainao Buri always loves and blesses them by staying in the home. This stanza is:

‘Maino buri bima buri ai nung jwngni

Bor-bancha hubai thayu, noyo thanani.’²⁶

2.2.1.4 Owner: Everything has its own creator and guardian of its own. Mother is guardian as well as owner of the family. It is reflected in the poem ‘Habab Bima’ by Rupnath Brahma, which published in the ‘Khonthai Methai’. In this poem, the poet told to nation mother about the condition of Bodo community. The community is very backward and tragic condition, if thinks about the pathetic condition of the Bodos, every one will feel sad and grief. It is highlights in this poem:

‘Jwngni jathini dukhuni khwtha dukhuni bathra

Hwnnw thangbla bungnw thangbla

Ro ro mwdwi wngkhargwn ayo bima.’²⁷

²⁵ Khakhlary, Prosnno Kumar Boro. *Bathunam Baikhaguni Geedu*. Kokrajhar:N.L.Publication,2008(New edition).17.

²⁶ Ibid.

²⁷ Brahma,Rupnath and Modaram Brahma. *Khonthai methai*. Kokrajhar:N.L.publication,2012(2nd edition).6.

2.2.1.5 Important to Child: Mother is the most important in the growth and development to every child. Motherless child's condition is more difference than the children are who has mother. It is reflecting in the poem 'Habab Dinwilai' that composed jointly by Satis Chandra Basumatary and Rupnath Brahma published in the 'Khonthai Methai'. The poets said that the Bodo community is like as motherless society. Because their condition is like motherless children, they are not getting any help due to which they have to cease to study. this is reflected in this lines:

'Bima maoria gotho haoria

Hephajab mwnwi gwdao swrao

Phorainai garnangnai boro gotophwrha.'²⁸

2.2.1.6 Excited for daughter-in-law: The parents always expect to daughter-in-law and son-in-law for their daughters and sons, when they(daughters and sons) become youth and mature. It is responsibility of the parents. However, some parents are over excited for it. Before mature they try to marry their sons and daughter. In the poem 'Habab Jwngni' the poet Modaram Brahma satirized to the mothers of Bodos, who are the lazy and dependent on daughter-in-law. When her son is busy in study; then the Bodo mother pressured their sons to marry, which caused incomplete of their study and spoil life of sons. This is reflected in this lines:

'Lekha swlwngphuba maonw haliya hwnnanwi

Phisa sasesw thahorwbla

Dangnw haliya bihamjw nangsingwo hwnnanwi

²⁸ Opcit.8,9.

Daorao jayw; daorao jayw-
 Bima buri obonglaori.²⁹

2.2.1.7 Behavioral attitude of Children: Every person has extra individual behavior, which is not equal to any other person. There is also different behavior and mind among children of one-mother. This point reflected in the poem ‘Lekha rwngbla gunda jaya’ by Rupnath Brahma. This stanza is:

‘bima saseni phongbai bida
 Biswrbw jayw juda juda
 Boinibw akhola soman nonga
 Boibw mwjang janw haya.’³⁰

2.2.1.8 Kindhearted: Every mother has open mind and kindness on her children. It is her innate and unique behavior, which cannot compare to other persons. The poet Promothesh noted this point in the poem ‘Bida-Phongbai’. In this poem the elder brother(Bida) teaches his younger brother to write by coaxing. Again, elder brother said, they will play after completing their writing and then go to mother if they tire to take rest on the arm of mother. It is reflected in these lines:

‘Letkhangba jwngha sanwijwng gelehwigwn
 Mengbola bamjanw aijwng kharlangwn.’³¹

2.2.1.9 Expert in cooking: Mother is not only kindhearted, but she guides, takecare to her sons. Mother always tries to keep happy to her children. She can do

²⁹ Opcit.21.

³⁰ Ibid.32.

³¹ Brahma, Promod ch. *Hathorkhi Hala*. Kokhrajhar: Maidangsri Publication, 2012(New edition).69.

everything for her children. It is the nature of the mother. Mother is expert in cooking which reflected in the poem ‘Bima-phisa’ by Promothesh and published in the ‘Hathorkhi Hala’ magazine. In this poem the children beg Laru (cake made from soaked rice powder) from their mother. Because, they have in knowledge their mother make laru every day for them. One stanza is given from ‘Bima phisa’:

‘Phisaphwr:

Aywi laruoahor, hor ma aywi

Aywi hor angbw janw’,³²

2.2.1.10 Mother like as friend: Mother is one of the most closeness friends of son. He gets chance to share his feelings with mother, but not than any other person. So, after expired of mother son become lonely. Nileswar Brahma composed the poem ‘Swrmwn Nwng’ by symbolizing his expired mother. In this poem the poet is extending messages to everyone whereabouts his mother after leaving him alone. Mother is unique and there is no anything to be compared with her. The mother’s voices, her care, guideship are so sweet and liberal to her sons that can never be scaling by anythings. The poem stanza is:

‘Mulugao nagirbai

Sunaibai boijwngbw

Gwswyao lananwi

Nwngkhwonw bima

Jaya honwi nwng badi

Onsuli bima

Thangkhw bobao hama dwima’,³³

³² Opcit.70.

2.2.1.11 Scolder: Mother guide, care and keep in balance over the household. Whenever she got any mistake on her children, she scolds them. Because, mother always wants her children to go in the right track and work better in life. This point is reflected through the lyrical verse ‘Ywi ada Maluram’ by Nileswar Brahma. In this verse the sister told to her brother that mother scold their daughter if she shows any confusion in the time of cooking rice. This verse is given below:

‘Wngkham songhang-hang khalamgwn

Aia railaigwn.’³⁴

2.2.1.12 Kindhearted and full of knowledge: Mother’s love is more wonderful and unique in the world. Her love on her child is incomparable with others persons’ love and beauty of flowers is also incomparable with others beauty. In the poem ‘Bibar’ the poet, Khali Kumar Lahary mentioned about the mother’s love and beauty of flowers. The poet symbolizes the flowers with knowledge, because its beauty gives a smile to observers. This smile refreshes the mind of observers and encourages to thinking the new good ideas. Similarly, love of mother is inspired to create knowledge and there is no any kindhearted person as the mother. Therefore, the poet urges the people to plant flowers and pray to become wisdom like as mother. This is reflected in the given two lines:

‘Giyani janwbla, bidiyan janwbla bibar gai aro bima phuji,

Bimani siman onsuli gwiya be songsarao.’³⁵

³³ Brahma, Nileswar. *Balabganwi Boroni khonthai*. Bodo Sahotay Sabha: Bodo Publication Board, 1993(December).2.

³⁴ Ibid.19.

³⁵ Brahma, Promod Ch. *Hathorkhi Hala*. Kokhrajhar: Maidangsri Publication, 2012(New edition).60.

2.2.1.13 Encouragement of learning: Formal learning and study is the most important in the present society. Without learning and study, the society could not run smoothly. In this learning and study, the parents have important role to guide their children. Among parents, the mother has more responsibility than the father. Therefore, in the poem ‘Swnabni Boro’ the poet encourages the mother to teach her children. In this poem, the poet mentioned about the undeveloped and uneducated condition of the Bodos. They neglected by other communities and educated society and they underestimate this society. Therefore, the poet appealed all the Bodo mothers to support and encourage their sons and daughters to learn and take education to pave way of development. This is highlighted in these lines:

‘Boro bimaphwra Boro phisaphwra
Gao-gao phisa phiswophwrkhwo
Gasibw hwoa hinjaosakhwo
Burkaywi burkhaywi
Lai hwjenwi hwjenwi
Phwrwngjendw phwrwngjendw.’³⁶

2.2.2 Wife is valueless near the God: People believe that God controls this world and creator of all things. He is almighty. In the poem ‘Iswrni nam gwdwi’, the poet has that God’s name is sweeter than any other things. If someone take the name of god even in time of sorrow; he will get happy and peace. The wife and children is worthless beside the god and he is everything in the world. The happiness, enjoyment and marry making is not permanent and everlasting. But, when you take the name of

³⁶ Brahma, Rupnath and Modaram Brahma. *Khonthai methai*. Kokrajhar: N.L. publication, 2012 (2nd edition). 36-37.

god, you will get eternal peace and happiness in the life. The lines of the poem are given below:

‘Bisi-phisayanw gudi nonga
Songsarni sukhua sukhu nonga
Sukhu mungwn dose somao
Dukhua pwigwn beni unao.’³⁷

2.2.3 Tragedienne: Man is mortal. No any person is lived forever, one day every one will die. The poem ‘Erwinw din thanga’ by Rotiram Brahma said about the human life and death. The people are very much possessive of everything when they are alive. These are unnecessary of the life. However, when die; everything is to be left in the world. The relatives may cry and only near the death body, but do not go with this death body. The poet terms it as human tragedy in the poem. The lines are given below:

‘Nwngni nwmbao, nwngni phongbaya
Nwngni bisia, nwngni phisaya
Dangnai bilirnai bathra
Binai binai gabgwn.’³⁸

2.2.4 Encouragement for learning: At earlier time, the girls were not allowed to study and learn. The parents thought that they would not get any help from daughters, because after married they will stay at husband’s home. It was a misconception of earlier parents. Therefore, for this reason the poet of ‘Bibar khanai’

³⁷ Opcit.5.

³⁸ Ibid.24.

encourages the girls to learn and break the misconception of the parents. Because, learning is the birth right. All have equal right to study and learn. In the poem 'Bibar khanai' the poet has encouraged to the girls Dwisari, Laisari, Mwnsari to pluck the flowers in the early morning. It implies that to pluck the flower is mean to earn the knowledge and early morning is in the age of young. The young age is the right time to earn the knowledge in life. The poet said in the poem:

'Honwi sanjaha swrang jabai
 Bibar bariyao bibar barbai
 Agwi dwisari, Laisari, Mwnsari
 Phwi akhai homwi homwi thangdini sari sari
 Phurhab jahab gaodang bibar bardwng
 Birhab gwdwhab honwi sikhiri bidwi swbdwng
 Khadw agwi Dwisari, Laisari, Mwnsari'³⁹

2.2.5 Torch bearer: There are many kinds of women in the world. The spouse is the key person to show the way to her husband when he is in problem. Rupnath Brahma reflects this point in the poem 'Angni Khwina'. In this poem, the poet mostly loves his Khwina (Love). When the poet unable to solve his problems and confused to go in the right path, his beloved Khwina gives solution to him. The poet said in this stanza:

'Khamani jora jebla mwna
 Phwrwngw habab nwnng angni
 Lamakhwo homnw jebala haya
 Khwntayw, khwina bwrwi thangnw.
 Habab sona habab khwina habab angni jiu.'⁴⁰

³⁹ Opcit.28.

2.2.6 Most lovable and impressive with beauty: Beauty of face and good behavior are impressed to the people. In the poem, ‘Angni Khwina’ the poet impressed by his wife. The poet never gets bore to see and love his wife on her most beauty and good behavior. This is shown in this stanza:

‘Habab khwina hinjao mwjang,
Nwnglai angni ma ese mwjang
Naiblabw naiso haya
Onwblabw onso haya
Habab khwina, nwnghwolai ang onso haya.’⁴¹

2.2.7 Shyness: Some beautiful and good behavioral women are very shyness. It is reflected in the poem ‘Angni khwina’. Here the poet appreciates his beautiful love and her shyness mood. He explains the structure of beauty and shyness mood of his Love. The poet said that her face is very smooth and silky like Tharai lai (the wild cardamom *alpinia allughas*⁴²), nose is like thorn of citron, waist is like waist of mwjlai (one kind of ant, which sting mostly) and teeth are like beautiful fingers. There is a saying in the Bodo that whose nose is long, he/she becomes shyness. Similarly, the poet said her nose is like thorn, so she is shyness. One stanza is given below, where reflected the meaning:

‘Mwkhanga naibla tharai lai
Dangnai bilirnai rimwnnai.
Gonthonga naibla nareng su

⁴⁰ Opcit.31.

⁴¹ Ibid.29.

⁴² Brahma, Promod Chandra. *Boro- Ingraji- Hindi Swdwbbihung*. Kokrajhar: Onsumoi Library,(2003).233.

Binikhainw jadwng lajigusu.
 Janjiya naibla mwjlai janji-
 Hathaiya naibla akhai miji
 Habab rani, habab dorbi, habab angni jiu.⁴³

2.2.8 Couragement to lead the nation: The youth time is mentally and physically strong period. Therefore, youth are the most powerful to develop a nation. In the poem ‘Sikhardw’ the poet, Surendranath Brahma has encouraged through this poem to the Bodo youth both the women and men to develop the uneducated and undeveloped the Bodo nation. The poet compared the youth with blooming flowers. Because, the blooming flowers have most attractive quality to the people, similarly the youth has also most strength do to the work with mentally and physically. So, the poet says to the new youth generation of the Bodos to lead the nation through the development path, preserve for the future generation and create history on their work. The lines given below shows the meaning:

‘Wi gwdan gwdan Phul bibar badi
 Barnai sengra sikhlyphwr najadw
 Najadw boibw najadw denangni
 Lekhayao jwngni dani Boroyanw
 Aogaidw boibw Boroni unnothi khalamdwn
 Hwnnanwi boinibw nam thagwn.’⁴⁴

⁴³ Brahma, Rupnath and Modaram Brahma. *Khonthai methai*. Kokrajhar: N.L. publication, 2012 (2nd edition). 29.

⁴⁴ Ibid. 43.

2.2.9 Curious mind: Curious mind increase the knowledge and work ability.

This mind is always searching new things to know in details about what he searches. This is mostly developing at youth level and decline after delaying. Although, some person have unique minded, who are always curious until die. Modaram Brahma reflects it in the poem ‘Bathoua Swr?’. In this poem the ‘Buri’ (Chiknaburi) asked to his husband ‘Bwrai’ (Chiknaborai) with curious mind about the Bathou, Who is the Bathou?, why do they worship him and why sprinkle holy water every day? One stanza is given with reference to above sentences:

‘Buri: Dinwi angni gwswoa maba jadwng
 Suoami , swngnw lubwidwng ang nwnghao phongse
 Khwntha gwnda suoami bathoua swr jadwng?
 Mwnthia, manw jwng bikhwo khulumnw
 Obong bungnanwi gosai sannanwi
 Manw sanphrwmbw dwi gwthar sarhwnw.’⁴⁵

2.2.10 Teasing: Teasing and joking between husband and wife bring closeness and happiness within them. In the poem ‘Bathoua Swr?’ the husband ‘Bwrai’(Chiknaborai) has teased his wife ‘Buri’(Chiknaburi), when she asked about the Bathou and why they worshiped him(Bathou) every day. He teases that she is become old age until she has no knowledge about the Bathou and without asks him (husband) she has been worshipping beside the Sijou Biphang(one kinds of plant, which is planned at centre of the Bathou). These sentences are reflected in the given lines:

‘Bwrai: He-ha! Buri dabwnw nwngh mithiyakhwi

⁴⁵ Brahma, Modaram. *Boroni gudi sibsa arw aroj*. Kokrajhar: N.L.Publications, 2011(2nd edition).2.

Burinano thenausisw ha-ha-ha.....

Ese gwbhao jabai khonseswbw manw swngwi

Ese gwbau makhwothw khuluma,

Sijwu biphangkhwonw?’⁴⁶

2.2.11 Sulky: Sulk between husband and wife increase their love and trust among them. However, over sulking may be break their love and trust. It should be limited. This sulking within couple is come through the provoking each other. In the poem ‘Bathoua Swr?’ the wife Buri(Chiknaburi) has sulked, when her husband Bwrai(Chiknaborai) provoked her by laughing and said, she has been worshipping the Bathou without any knowledge about him(Bathou), though she has become of old age. In this sentence, the wife sulked and requested her husband to tell about the Bathou. The sulking stanza of the wife is given:

‘Buri: De hai suoami khwntha de angnw pongse

Jwng swrkhwo khulumnangwo

Swngbwla maba bwraiabw hadede.’⁴⁷

2.2.12 Unable to think deeply: Deeply thinking about somethings is the way to search knowledge on these things. Some people think deeply on something, but not reach to their point. In the poem ‘Gosaia naijanai, naijaabw’ the wife ‘Buri’(Chiknaburi) and husband ‘Bwrai’(ChiknaBorai) were discussed about the God. The wife asks about the god to her husband that the God is visible, then why they could not see him. The husband has replied to wife that God creates the all-visible and invisible things, he lives inside these things, he is surrounding in everywhere, and he

⁴⁶Opcit.

⁴⁷Ibid.

is omnipresent one toall. Then the wife replies that she could not catch the points and concentrate herself, she unable to think deeply and get the point. The comment of wife is given below:

‘Buri: Suoami,
Ang ese gwthoukhwo sanso haia’⁴⁸

2.2.13 Sacrifice: There are many types of wives in the world. Among them, good behavior is one who sacrifices and always prays for better happening to her husband, children and the whole family. This good behavior wife is reflected in the poem ‘Akhoh mwjang hinjaoni aroj’. In this poem, the woman prays the God to feed her children and grand children without she ate, to live together with her sisters, brothers, sisters-in-law, brothers-in-law, wives of husband’s brothers without any quarrel. Again, she said, husband is her life and wealth; it is good to sharing with husband eats, determind to convince her husband if any misunderstanding happened between them and extend helping lead till live and death. These sentences show that she sacrificed for her husband as well as the whole family. One stanza is given from this poem:

‘Phisaianw angni jiu ,phisaianw dwhwn
Phisai mwnjablanw angni mwjang
Bekhwonw gwswyao thi lananwi-
Suoamikhwo jeblabw bunjainw hathwng
Thwiso-thangso bijwngnw lwgw janw mwnthwng’⁴⁹

⁴⁸ Opcit.12.

⁴⁹ Ibid.17.

2.2.14 Appreciation: Appreciating each other increases the unity and understanding between them. Darendra Nath Basumatary reflects this in the poem ‘Rege-Regang’, which publish in the ‘Hathorkhi-Hala’ magazine. In this poem Rege(man) and Regang(woman) are wife and husband. They are appreciating each other. Rege appreciates the beauty of Regang that she has pointed nose, smooth face, attractive eyes, reddish cheek, beautiful and big calf of legs, beautiful waist like Mwjlai(one kinds of ant, which has beautiful waist), long hair and develop chest. One stanza is given from Rege:

‘Rege: habab agwia gonthong jongjit, mwkhang laujit,
Mogon mwher, khaolai jarou, adwi mod,
Mojlai janji, khanai rumbang, bikha phangdang-dang.’⁵⁰

2.2.15 Sincerity: Self-sincerity is the good behavior and it leads the people in right path. This self-sincerity is reflected in the poem ‘Rege-Regang’ through the voice of Regang. When her be love Rege appreciated and called her to enjoy a little moment, requested to fondle and kiss her and said why do so attractive her eyes and impressed him. Then Regang sincerely replies him; no need to over love, over love makes untasty, bore and decline the attractiveness. These sentences are seen in given lines:

‘Regang: Ada Rege! Barakhou nangya, bara onbla-
Thaoa jalangon, hara monjagon, nainw balangon.’⁵¹

⁵⁰ Brahma,Promod Ch. *Hathorkhi Hala*. Kokrajhar,Assam: Maidangshri Publications, 2012(New edition).40.

⁵¹ Ibid.

2.2.16 Music player: Women are also equal ability to work as men work. It reflected in the poem ‘Bibar’ by Kali Kumar Lahary and published in the ‘Hathorkhi Hala’ magazine. In this poem, the poet highlighted the women as the music player. The poet said that the tune of Batha-Bengbung(one kinds of music instrument of Bodos)played by young beautiful lady is very melody, it is too much adjusted with the sound of the sorrowful crying of dove. The sound impressed him abundantly and also the heroes of the Bodos. This is reflected in the lines:

‘Hinjaosa dodere phangdangphwrni rindao rinsi batha bengbung damnaijwng
 Daothu phathini dikhar nanga nanga alauri-bilauri gu, ga, gabnaijwng
 Kobini gwswoa beseba usao badao habila jubila jabaidwng
 Ayo boro jwhwlao’⁵²

2.2.17 Agent of Goddess: The Bodo are the Bathou religious community. The ‘Kherai’ is the related festival of the Bathou religion. In this religious festival, the Doudini takes pivotal role. Without Doudini the festival cannot proceed. Through the Doudini they worshipped many gods and goddesses. So, they believed the Doudini is the agent of Gods and goddesses.. This is reflected through the poem ‘Angni simang’ by Moniram Somphramary, which published in the magazine ‘Hathorkhi Hala’.

2.2.18 Good manner: The beauty and good behavior of women impressed to the men. The beauty of women is reflected in the poem ‘Ala khala harsingwi’. In this poem, the beauty of a woman impressed to the poet. When the poet walked lethargically on the road, he saw a beautiful woman, who was smiling lips, attractive face, lightly black but beauty, cheerful eyes, blackish hair, playing at odorous air,

⁵² Opict.60.

dressing a reddish colors dokhona(Bodo traditional dress) and she is most pleasing with bright beautiful face. The poet said in his poem:

‘Ala khala harsingwi thabaidwngmwn ang
 Eseyeonw nuoaswi hinjaosa sase ma ese mwjang
 Minikhwirw gusti mwkhanga gwblang
 Swmkeywinw kxanthwi gwnang megona bessrang;
 Resom badi khanaia gwdwna sayao
 Geledwng delai malai mwdwmpfru barao;
 Jarang jabrwd dokhona bini mwdwmao
 Somaidwng romaidwng guphur daodang.’⁵³

2.2.19 Bilwgg and co-wife: The Bilwgg(freind) is Bodo word, it means the two females friends made according to Bodo social custom.⁵⁴ They stay very closely, share every problem and co-operate to solve their problems each other. But the co-wife is opposite of Bilwgg. They do not share and co-operate any problems. They are jealousy upon each other. This Bilwgg and Co-wife reflected in the ‘Mwdwi’(tears) poem. The poet said the sorrow is the bilwgg and happiness is co-wife of tears. Because, when cry in sorrow the tears comeout automatically like bilwgg to co-operate with sorrow, but during joyful and happiness, it doesnot not come like co-wife to co-operate with happy. So, the poet said in these lines:

‘Dukhuni bilwgg sukhuni bihari jai

⁵³ Muchahary, Ishan. *Sonani mala*. Kokrajhar, Assam:N.L. Publications, 2008(New edition).4.

⁵⁴ Brahma, Promod Chandra. *Boro- Ingraji- Hindi Swdwbbihung*. Kokrajhar: Onsumoi Library,2003.350.

Binw jadwng nwnng mwdwi sona agwi.⁵⁵

2.2.20 Compared with death: The death comes along with birth. It is the law of the nature. All living being will die one day, no one spare from it. In the poem ‘Som jabay’ the poet feels that it is happening his life. Therefore, he compared the death with the beautiful woman through the symbol. During the living time, the beautiful woman mostly impressed to the man, similarly the poet also impressed by the death. Because the poet knows that will come one day to all. These sentences are seen through the given stanza:

‘Nwngni sikhwla bwiswni megon bersranga ,
 Mini sulu-sulu baleng jarou gustiya
 Rumbang khanai, lajigusu khaolai jabroba
 Manwba angkhwo bwthabnai-
 Ganthi kheonaini soma jabai.’⁵⁶

2.2.21 Quality Measurement: Good behavior is acceptable for all in the society. In the ‘Baidi mwjang khourang’ compared the good character women with the flowers. Again, the poet compared the non-fertilizer land with the bad behavioral women. The non-fertilizer land is not useful for plant like that the woman who has no good character as well as behavior is comparable with non-fertilizer land. The poet says:

‘Ros bhora bibar jwng- soti khwina hinjaojwng soman
 Hasar gwiwgi hajwng- giyan gwiwgi hinjaojwng soman.’⁵⁷

⁵⁵ Muchahary, Ishan. *Sonani mala*. Kokrajhar, Assam:N.L. Publications, 2008(New edition).5.

⁵⁶ Ibid.13.

2.2.22 Equal responsibility for development: To develop the nation in real sense of the term equal development should be done in the society. The women should be equal weightage in every sphere of works. The women are also equal responsibility to develop the society as well as the nation. The poet said in his poem ‘Jakhangdw bwibo boro bima’ that in the nation development the women have also equal role and responsibility as men. He encouraged the Bodo women to come out to do for the nation, which is unable to do by the men. He emphasized on the importance of both two hands and equal role of men and women in nation development. Nobody can do the work only by one hand smoothly, there must be needed two hands, similarly men cannot development the nation only, there must need women also. So the poet says:

‘Jakhado-jakhado bimaphwr
 Jathikhou dikhangnw bwibo phwr phwr.
 Jakhangabla hinjao jathioa,
 Hayakwi sikhangnw raobw hoa jathiya
 Nakhi nongabola- nagda lojwng maono haya jerwi
 Hinjao nongbla hoa hasingwi uthrino haya erwi.’⁵⁸

2.2.23 Encouragement to avoid the cowardness and shyness: The most women are shyness and cowardness. These shy and coward make unable to do the work. Therefore, the poet said in the poem ‘Jakhado bwibo Boro bima’, the women to ignore the shyness and cowardness mind in the nation development work. Because

⁵⁷ Lahary, Kalikumar. *Khonthai bijab*. Kokrajhar, Assam:N.L.Publications, 2012(New edition).11.

⁵⁸ Ibid.16.

they are not ignorable and damageable, they have also ability to work as men. It is reflected in these lines:

‘Lajinai, mugwinai, ginai jrab gardw
Nonga hinjao jathia hin jati’⁵⁹

2.2.24 Unlucky: The poet is highlighted that women are unlucky in the poem ‘Hinjao jati mani durgothi’. According to the poet, the women are neglected, suppressed and many injustice is happened on them in the society in those times. As the human being, the women have also right to equality, justice, and freedom in the society. However, why they are neglected, ignored, dominated by men for which they are supposed to be unlucky. The poet regretted on behalf of the women. He said:

‘Hai re- hinjao jati
Janangkho mano ese gurgoti.
Nonga nong hin jati
Nongou sokti debini nakhanthi.’⁶⁰

2.2.25 More quality, shape and power: The women have many qualities, shape and power in the society. Although, their qualities are not getting freedom to spread; they are always dominate in the society, which is unfortunate. The poet mentioned in the poem ‘hinjao jati mani durgothi’ that the women have more shape and power. These are as the shape of Gurga goddess of energy and strength, as the shape of Kali goddess of destroyer of enemies and evils, as the shape of Laxmi goddess of owner of wealth and livings, as the shape of Saraswati goddess of wisdom and knowledge. Again, as the shape of mother, who loves to all equally; as the shape

⁵⁹ Opict.17.

⁶⁰ Ibid.18.

of wife, who satisfies her husband; as the shape of sister, who encourages to all and as the daughter, who worships to all. The poet said:

‘Durga rubwi durgotikhou hosrangdwng
 Kali rubwi mohakalkhou phojob srang dong,
 Laxmi rubwi jibkhou phalitho khalaiddwng,
 Sara santi rubwi jibnw giyan hodong
 Bima mohorwi bwikhwobw soman ondwng,
 Hinjao mohorwi howakhwo gojon hodong,
 Bibo-binanao mohorwi bwinobo goho hodong,
 Bias mohorwi phujinw phar ladong,’⁶¹

2.2.26 Socially dominated: The women are socially dominated, it is reflected in the poem ‘Hinjao jati mani durgothi’. They are speechless, discriminated, injustice, oppress by the men, freedom less to work, neglected, avoided by all. The poet said that the god did not create these destructive rules; it is the rules made by people in the society. They are not dependent on others. This is seen in given lines:

‘Nonga nong hinjao jati hin raonibw,
 Nonga jaogar janai muoa jenibw,
 Hinjao hin jati,
 Hoaya leoa jati,
 Nonga bio eswrni thonnai khandhi
 Bio jadong mansinosw somaj nithi.’⁶²

⁶¹ Opcit.18.

⁶² Ibid.19.

2.2.27 Turner the world: The women have many kinds of behavior, ability and quality in the world. They can turn the whole world by their sweet voices, beauties and fashions, good behavior, physical energy etc. It is reflected in the poem ‘Berkhangnai gosoni rao’. The poet questions himself why the world perplexed for the women. Some persons are perplexed at the parks, homes, jungles, towns and cities. The poet surprised on the women power. It means the social life cannot run smooth without women. They can turned the world. The poet said in his poem:

‘Hinjao! Hinjao!! Aio hinjao;
 Nongni thakhai manw songsarao godao sorao
 Sorbba phathgao, - sorbba noao,
 Sorbba andorao, sorbba hagrao,,
 Janangw manw godao sorao?
 Naiso haywi mulug songsarao!!’⁶³

2.2.28 Character looser: Some women feel over proud herself on their beauty, fashion and knowledge. The poet of ‘Sorkhar hinjao’ has presented the woman as above sentence in this poem. She used many cosmetics for their beauty and fashion to impress the men, learned a little just to write love letters to propose the handsome persons, used her father as goods carrier when they are stay in lodging for study and passed the exam by the help of someone. When she saw some men she too much excited for him, though she feels educated and good morality herself. The poet said:

⁶³ Opcit.20.

‘Anglai sorkhar, hinjao mojang
 Akhol gosoya nathai angjang.
 Jabla sorbba hoani mokhang nuhang
 Jaswi angha gosoa thanghang phwihang.’⁶⁴

2.2.29 Busy involver: Marriage is a social custom, which start the together living of two persons (man and woman). It is another step of socialization. After married, their responsibility of work is become heavier than the earlier. In the poem ‘Sorkhar jalai’ the poet threatened the unconscious and irresponsibility youth by offering women to marry. This is seen in the given lines:

‘Nangsigou nama hinjao?
 Ersw nanwi thano esingao?’⁶⁵

2.2.30 Eagerness to be Luxurious: Living luxurious life is one of the common characters of the women. However, the women who run after luxurious cannot success in the life. The poet pointed out in the poem ‘Hinjao sorkar bijou’. The poet highlighted the eagerness of luxurious life, dying their hair, nails are polished, tilak on forehead, wearing hand watch and silky sharee. She become proud having her luxurious life. The poet wants to know why she is unsettle. Some lines are given from this poem:

‘Sing khaopha hosarpha khanai rumbang,
 Megon bersrang bikha phangdang,
 Jabaikhw manw alang phalang.’⁶⁶

⁶⁴ Opcit.24.

⁶⁵ Ibid.28.

2.2.31 Unique beauty: Some women have unique beauty, which cannot compare with others. This unique beauty is fascinated the men to love forever. The poet put the unique beauty of his love in the poem ‘Dodre phangdang’. Her unique beauty makes him happy; her smiling face ends his tiredness and boring. Her big calves, thin waist, attractive neck, black and long hair, wide chest, smiley lips are fascinate the poet to do any things even in sunny and rainy weather. The poet has never seen in the world as her beautiful fingers, eyes, brightness teeth and fairness face. Therefore, he loves and needs her forever as the couple in his life. These are reflected in given stanza:

‘Asi miji, hathai riji, megon bersrang mini sorang,
Nong badi hinjaokhou mulugao nuoakhwi ang.
Habab sona, habab roji, habab phangdang
Thwilai ujilai jiu thangblabw nongkhoulou mpnthonh ang.’⁶⁷

2.2.32 Couraged to be equal role in the society: Equal participation and role both men and women is required in the society and development of nation. Therefore, the poet of ‘Bwisakhni barbukha’ encourages the Bodo women to participate equally with men for nation movement. The other caste and community become forward but Bodo people could not wake up still today. The poet requested the all Bodo people to think deeply and unite for the progress of nation. It is important to take role equally and participation of sisters, mothers-fathers, youths, women and men are necessary for development of the nation as well as society. It is not a time for sleeping. One stanza is given from this poem:

⁶⁶ Ibid.30.

⁶⁷ Opcit.26.

‘Bibo binanao bima bipha
 Sengra sikhla boroni phisa
 Bwismathayao hwkhwraodw
 Boibw mansini
 Lama ladw.’⁶⁸

2.2.33 Suggest by teasing: The poet requests to his love not to refuse and reject the boy by selecting the caste and community. The poet put it in his lyrical poem ‘Biphangao bananwi’. He said in this poem to be loved and marry by selecting the community and caste, it will be sin. If it is done, it will show her ill-behave and over act. The good behavior can adjusted with any kinds of people. This is seen in the lines given below:

‘Jati basi absi
 Houoa basi absi;
 Phisai jobwla-
 Phap nangwnnagwi,
 Mwinagurini seary jiuli sona.’⁶⁹

2.2.34 Teased by brother-in-law: Brother-in-law like to tease his sister-in-law. It is reflected in the lyrical poem ‘Ywi bibwnang godai’. In this poem, the brother-in-law is a hunter. He called his sister-in-law to dance with him. If she does come along to dance, he will not go to hunt any things, these are- peacock, deer etc. Besides, he will kill their domestic hens and pigs. Some lines are given below:

⁶⁸ Brahma, Nileswar. *Balabganwi Boroni khontai*. Bodo Sahitya Sabha: Bodo Publication board, 1993. 9.

⁶⁹ Ibid. 13.

‘Ayo ! bibwnang godai
 Nwngswr mwsayabla habab
 Jebw mwnabwla
 Daoraibw gaola
 Mwibw gaola
 Mwnbari Bibari
 Bibwnang godai
 Nwngsini daokhounw
 Greo hwnjase
 Gaonswi ang.⁷⁰

2.2.35 Rearing of Animals and hens: The Bodo women are rearing domestic livings, like- hens, pigs, goats, cows, ducks, etc. so as support financial crunch of the family. The poet put this point in his lyrical poem ‘Ywi bibwnang godai’. It is reflected through the hunter brother-in-law teasing his sister-in-law. The brother-in-law teased sister-in-law to dance along with him in the Bwisagu festival. He will not go to hunt at jungle, if she does not dance with him and he will kill their domestic hens and pigs. The brother-in-law said:

‘Nwngsini daokhounw
 Greo hwnjase
 Gaonswi ang.

 Nwngsini omakhou

⁷⁰ Opcit.14.

Hugu-gu hwnjase

Gaonswi ang.⁷¹

2.2.36 Respect and affection: As the human being, all have respect, love and honour to the women. It is reflected in the oral poem ‘Ganga mala mwigongya’. The women should not confine with their four wall of kitchen as well as not supposed as a cook woman. Because she helps and feeds by cooked rice and helps by work. The poem is given:

‘Wngkham songnai hinjaokhou

Bipha dajorai,

Ywi bipha dajorai.’⁷²

2.2.37 Bride: The Bodo bride has some extra dresses and ornament rules on the wedding day as customary laws of the Bodos. It is seen in the oral poem ‘Khathri bilai jrob jrob’. On the marriage day the Bodo bride dresses the ‘Dokhona Thaosi’ (bride cloth, which dresses only on marriage day) and put inside the main house that is ‘Noma no’(house, stand at north-east corner of family). Some lines are:

‘Dokhona thaosi gannai hinjaoya

Noma noyao thrwb,

Ywi noma noyao thrwb’.⁷³

2.2.38 Joking to Son-in-law: Some women are like to tease their son-in-law. It put in the oral poem ‘Bathabarini’. The mother-in-law teased her son-in-law. She

⁷¹ Opcit.14-15.

⁷² Ibid.17.

⁷³ Ibid.

said her obstinate son-in-law plant paddy is the jwsa paddy(sweet scent paddy) and maibwra(adhesive paddy). The poem is:

‘Jaoywisw abra mai gainaiya
Jwsa maybwra,
Ywi jwsa maybwra.’⁷⁴

2.2.39 Sister-in-law: The sister-in-law was put in the oral poem ‘Ai dwikhangni’⁷⁵. Here the brother-in-law begged his bibajwi (sister-in-law) water for his thirsty.

2.2.40 Mother-in-law: The mother-in-law is showed in the oral poem ‘Goi khilaybar’.⁷⁶ The mother-in-law said to her Bijamadwi(Son-in-law) to live standard and discipline.

2.2.41 Couple: Women are always greed good couple for better conjugal life. It is reflected in the oral poem ‘Dauthu gu gu’. In this poem, he said the women to keep their mind open and search the good men to express and extend their feeling. There said:

‘Gorai hwnw seo
Houoa mwjangni
Phali ganthiya kheo,
Ywi phali ganthiya kheo.’⁷⁷

⁷⁴Opcit.18.

⁷⁵Ibid.19.

⁷⁶Ibid.20.

⁷⁷Ibid 21.

2.2.42 Service of wine: The women serve for wine, which is highlighted in the oral poem ‘Siu siu seoari’. Here the woman is serving wine by selecting her relatives only. It reflects through these lines:

‘Jiuli sona rangamuthi
 Jiu hwnw juthi
 Khurma sinai sina
 Jwo hwgwra woabarary
 Ywi woabarary.’⁷⁸

2.2.43 Daughter of rich and sorrower to love: This point is seen in the poem ‘Beseba gwjanni’. Here the poet’s love is the person of very long distance. She is the daughter of rich person and growing very pleasantly. In the eye of poet, she is like the blooming flowers. However, she destroyed these blooming flowers, ignored, and sorrowed him. The poem is:

‘Beseba gwjanni nwnng
 Angni gwswthwnai
 Gidir noni phisajw nwnng
 Alw alw derbwnai..

 Angni gwswni gaolang gaolang barnai bibarkhou
 Nwnng phisrilangbai,
 Athikhalaobw nwnng hangma dwnlangbai.’⁷⁹

⁷⁸ Opcit..23.

⁷⁹ Ibid.27.

2.2.44 Domestic Sweeper: Keeping the house and courtyard neat and clean is the duty of the women. It is reflected through the poem ‘Nwngni gwswhwphunanwi’. In this poem, someone startles suddenly the younger sister, when she is sweeping their court yard. The few lines is given from this poem:

‘Nwngni gwswhwphunanwi sithla sibnayao

Bagdao hwnaya swrde biyw

Swrde agwi,⁸⁰

2.2.45 Making Alertness: The women are making alert in the poem ‘nwngni gwswhwphunanwi’. The poet said that the girls should not elopement with boys of other community and married with them. If do that, it will be the detrimental for the nation. The poem lines are:

‘Harsa houoajwng kharphalangnw nanga agwi

Phwlerni onagari haba maonw nanga.’⁸¹

2.2.46 Cheating of love: In the oral poem ‘Manwthw gajri mwnkhw’ the women is reflected as cheater. In this poem, the poet is cheated by his love. The poet said that why did she love and given mind for a little moment. She is grumbling after a while on him. It is highlighted in the poem that she complain in a subdue manner and ignore his love by a murmuring way. The poem is:

‘Manwthw gajri mwnkhw agwi

Makhouthw gajri sankhw,

Doseba manw mwjang mwna, agwi,

⁸⁰ Opcit.31.

⁸¹ Ibid.32.

Nongkhaikhou manw gsw hwya⁸²

2.2.47 Child caring (Sister-in-law): Most of the women are like to care the child. It puts in the oral poem ‘Bere phunjani’. When the sister-in-law go out for a walk in the morning by carrying a little child on her back and then the poet teases her. The poem is:

‘Bere phunjani gwrlwi bananwi

Thonglob thonglob thabainai

Bibajwikhou jongkhainai⁸³

2.2.48 Sleepiness: The some women are like to sleep mostly; it is reflected in the oral poem ‘Swi swi’. The poet said that if they close the door it should be supposed they are sleeping. It is a symbol of laziness and drowsiness. This oral poem is:

‘Swi swi swima daduri ri ri

Dorja phangthe khona laywi laywi

Naikhwmanai hinjaoa undugaduri

Undugaduri.⁸⁴

2.2.50 Dogmatic: The dogmatic manners of the women are highlighted in the poem ‘Phwrmainai’. The poet’s love is presented as dogmatic. The poet said he work hard even in the time of troubles for mother. The poet urges all the youth to stop their marry-making and jubilant during her trouble and work hard for the betterment of the society and nation as a whole. The poet requests all the youth to concentrate on

⁸² Opcit..33.

⁸³ Ibid.37.

⁸⁴ Ibid.38.

development of the society. Again, said to stop the dogmatic manner, jealousy suppression and called to support each other. Some lines are given below:

‘Gabnw na mininw
 Juoan bwiswyao
 Dwntho mini-rongjanaia
 Bimani nidan somao
 Sengra-sikhlani
 Jaoliya gswkhou
 Bwrsi nwnng onjali
 Narjlaynay be dinkhou.’⁸⁵

2.2.51 Figurative word: Some female words are used in symbolic and rhetoric in the some poems. These words are- aiphwr(Mothers) for people, bima(mother) for Goddess, community guide, nation spirit, nation condition, unity, child guide, nation language, nation tragic, nation spirit of Dimapur, beautiful scenery of Assam, and native land. The sikhola (young lady) for beautiful evening and beautiful body, bilwgg(two female make friendship as Bodo custom) for closeness friends and bihari (co-wife) for enemy.

2.3 Social attitude on women in short story:

In the Bodo literature from started to 1952, there is only single short story and it is the first short story in the history of the Bodo literature. It is ‘Abari’, composed

⁸⁵ Ocit.40.

by the Bodo romantic poet Ishan Mushahary and published in the 'Hathorkhi Hala' magazine.

2.3.1 Pressure by the Society: In patriarchal society of the Bodos, the women status is high. It is reflected in the short story 'Abari'. In this story the main character Abari was pressured by society to marry the lame person. After frequent proposal for marriage, Abari's mother knew the bridegroom was physically challenged person, unable to work. Therefore, she did not agree this proposal, because all mothers have affection on her daughter. Mother wants her son-in-law as physically sound and strong, so as her daughter be happy after conjugal life. Finally, she has to agree and consent by the pressure of the villagers. Later Abari also knew about the bridegroom and why did her mother and brother consent the marriage proposal. However, she (Abari) has so strong determined that she will marry physically sound and strong her beloved bridegroom only. Abari has confident on herself, though she was physically challenged yet she can do everything and manage whatever the situations demand.

2.3.2 Careless mother at working time: It is unable to care another thing when working. Ishan Mushahary reflects it in the 'Abari' the first Bodo short story. When new bridegroom come having proposal for Abari as a bride, Gujri (mother of Abari) could not care about the bridegroom that he was physically challenge person, because she was busy in work.

2.3.3 Folk speaker: The people of village or uneducated people use folk languages in their day-to-day life. It is seen in the 'Abari' short story when Abari

asked mother about the next proposal of bridegroom, mother replied with folk sentence. This sentence is ‘gothoya mwjang lekha gwrwng, mainarao phoraynay’.⁸⁶

2.3.4 Psychologically strong: This point reflected in the ‘Abari’ short story. At the marriage proposal of Abari’s younger sister, Abari thought this proposal was another proposal for her (Abari). Because, she (Abari) was only elder daughter in the family. Abari was not in knowledge that this proposal was for her younger sister and her family was not informed her about for she (Abari) canceled the first marriage proposal. After proposal ceremony, Abari asked her mother that without her (Abari) consent why they (family) accept the proposal. At that, time mother did not responded on her question. Finally, she comes to know that it is not for her, but it was for her younger sister.

2.3.5 Health careless when mind is weak: Face is mirror of the mind. It is reflected in the ‘Abari’ short story. Abari regretted and sorrowed after her younger sister’s marriage ceremony. Because, all girls have married but she did not marry only in the village. Her elder brother also scolds after having drink for refusing marriage proposal.

2.3.6 Bride and arrange marriage: The arrangement marriage ceremony is shown in the ‘Abari’ short story. Abari’s younger sister Maiphri is dressed up beautifully as a bride. The wedding was over and Abari’s younger sister Maiphri became bride. This arrangement marriage showed that in the Bodo society the women have high status. They have not allowed to marry without any consent from the guardians of both families.

⁸⁶ Brahma, Promod Ch. *Hathorkhi Hala*. Kokrajhar: Maidangsri Publication, 2012(New edition):19.

2.3.7 Some Society trying to dominate: This point is seen in the ‘Abari’ short story. When physically challenge person came to give marriage proposal on Abari, the villagers forced her and her family to accept the proposal. They argued that lame person had to marry the lame person. However, Abari was not fully lame; her one leg was something lame due to race of tumour in the child, but she was comfortable and not difficulty to move and work. She could do everything, expert in weaving, household work, and faster paddy planter among woman in the village. Besides the groom was physically challenge, he was unable to work anything. On force of villagers, her family accepted the proposal without any consent of Abari. Later Abari had known about the lame groom and then argued to cancel the marriage proposal. It meant that some uneducated people of the society try do dominate the women, who are physically challenge they have no independence to marry the physical fit man. This shows the outlook soundly upon the lame women. They have to face many problems in marry and any kinds of social activities.

2.3.8 Satisfied with a little things: This point is reflected in the ‘Abari’ short story, through the main character Abari. The villagers neglected Abari and on their pressure, her brother scolds her for refusing the marriage proposal. Therefore, Abari regretted herself. One day she had heard that one young man from Sumli Guri village love her, she also saw him earlier. However, he (Young man) wants her to kharsan janw (one kind of Bodo marriage system, in this marriage the bride enters into the bridegroom house before the settlement of marriage without her parents’ consent⁸⁷.) There is mutual understanding between the bride and bridegroom. One special evening Abari come out for it by dressing Dok^hona (Bodo women traditional dress),

⁸⁷ Brahma, Kameswar. *A study of socio-religious beliefs, practices and ceremonies of the Bodos*. Kolkata: Punthi Pustak, 2010(2nd impression): 77.

reswm (a little yarn wrap at neck or hand) on neck, one ring at hand and one Indi cloth. She eloped along with these things and she was happy and satisfied.

2.3.9 Ever Better needer: The women are always need their life partner better than other. It reflected in the short story 'Abari'. In this short story, the proposed man to marry the Abari, he was lame and unable to do anything work. However, Abari was also lightly lame, though she can do everything and she was something advance in every work among the village women. Therefore, she ignored and refused the marriage proposal. Because he was not better than she. The author said: 'Gaoni khurwi ese sabsinkhou sikhlamani bwibw lubwiyw.'⁸⁸

2.3.10 Expert in weaving: In the Bodo society the women are critical to get marry, who are unable to weaving and the domestic works. Therefore, they learn how to weave from childhood and they become expert in this work. It reflected through the character of Abari in the 'Abari' short story. Abari was lightly lame, but expert in domestic works and faster in paddy planter among the village women. She can embroider in cloths more varieties design by weaving. She has won first prize among the village women at the weaving competition. It meant Abari is expert in domestic work and weaving.

2.4 Social attitude on women in one act play:

There is only single one act play in the history of the Bodo literature from starting to 1952. It is 'Lekha Gwrwng howa arw Lekha rwngwi hinjao' (Educated

⁸⁸ Brahma, Promod Ch. *Hathorkhi Hala*. Kokrajhar: Maidangsri Publication, 2012(New edition):18.

man and uneducated woman) by Ananda Ram Mushahary and published in the 'Hathorkhi Hala' magazine.

2.4.1 Uneducated women cheated by her cleaver husband: In earlier day in the Bodo society, maximum women were uneducated and men were over cleaver by a little education. These over cleaver men were very cheater, lazy and alcoholic. They cheat their family, wife, kids etc. This is seen through the one act play 'Lekha Gwrwng howa arw Lekha rwngwi hinjao' (Educated man and uneducated woman) by Ananda Ram Mushahary. It is the story of educated man and uneducated woman. Her husband (educated man) was an alcoholic person, he drunk every day. As previous day, he came by drinking alcohol, so his wife scolds him for smell wine badly with angry. When his wife scold him, he told her this smell was not for wine, but symptoms of death, if not take thabis (amulet) early he might be die soon. Then she shocked and asked him how to relief from this disease. He told her to bring the thabis from Oja (a crude or quack physician) on next day Saturday. The Thabis got only Saturday and Tuesday. However, he has no money to bring it. He was play trick too much and show her very serious himself. Uneducated wife has become serious, idealess. Later she has an idea that she offered him her necklace to bring thabis. After getting got the necklace he becomes happy silently. He thought the idealess or uneducated wife tricked by him and he will sell the necklace and drink more wine and might be buy wine shop instead of Thabis.

2.4.2 Affectionate: All women have love and affection on their husband. They never wish their husband in critical condition. This put in the one act play 'Lekha gwrwng howa arw lekha rwngwi hinjao' by Ananda Ram Mushahary and published in

the 'Hathorkhi hala' magazine. In this one act play, when husband has come to drink, the wife scolds him. Then he cheated and coaxed her that he did not drink, it is the symptoms to die. To save from this critical condition it should be take Thabis (amulet). However, he has no money to bring thabis replied. On this condition, the wife has pity and affection on her husband, how to save him she thought. Therefore, she offered to him her necklace to bring the Thabis from Oja.

2.4.3 Disgust the wine smell: Some women are disliked the alcoholic things and dislike who take it. This reflected through the wife character of the one act play 'Lekha gwrong howa arw lekha rwngwi hinjao'. When her husband had arrived at home by drunk, she scolds him. She scolded that he come to drink today also, he smelled very disgustful and she felt too vomited on his disgust smell. Wife's two sentences are given:

1. 'U-u, aro nwnng dinwibw jou longnanwi phwilaibai.'

2. 'Habab, habab jobor gondw gondw monamtharbai. O-o-o(vomiting) ang dinwi gwbyawwi gwbyawwi thwinswigwn hay.'⁸⁹

⁸⁹ Brahma, Promod Ch. *Hathorkhi Hala*. Kokrajhar: Maidangsri Publication, 2012(New edition):37.