

Chapter-1

Introduction

Problem:

There are many poetry, prose, one act play and short story, which appeared in the old age are social attitude on women, women voice and women empowerment in the Bodo literature from the beginning to 1952. These poetry are bima-phisa, sorkar hinjao, angni khwina, dodere phangdang, jakhangdw boibw boro bima, etc. prose like noni maidang, phagli, dao songbainai etc. one act play like Lekha gwrwng hwoa arw lekha rwngwi hinjao, and short story like Abari. So, it is essential to note out about the women representation in the earlier Bodo literature.

The Bodo and its' literature:

Bodo is one of the largest tribal community in the North-East India. This community spread in West Bengal, Nepal and Bangladesh also. Genetically the Bodos are race of Mongoloids group. It has own culture, language and literature. Its' language and literature is known as the Bodo language and literature in the standard form.

In the history of the Bodo literature there must be mention about the contribution of the Christian Missionaries. Before Christian Missionaries, there were no any person had written about the Bodo. The Missionaries wrote many religion books by translating into Bodo to spread their religion among the Bodo community. They were also collecting Bodos folk tales, folk songs and compiled as the book. They have composed some Bodo simple grammar. The books are given below-

1. 'An Outline grammar of Kochari or Mech language' by Rev. S. Endle. 1884.
2. 'A short grammar of the Mech or Boro language' by Rev. L.O. Skrefsrud.1889.
3. 'A collection of Kochari Folk tales and Rhymes' by J.D. Anderson. 1895.
4. 'The Kocharis' by Rev. S. Endle. 1911. Etc.

However, their text are not creative literature, they just contributed by collecting some folk literature and the grammar. Some Critics have mentioned Bodo literature was emerged in 1915 through the magazine 'Boroni Phisa O ayen' which was edited by Ganga Charan Kachari and published by 'Haoraghad Boro Sonmilani.' It is the first literary text of the Bodo. After five years later in 1920 the 'Bathunam bwikhaguni geedu' had written by Prasanna Kumar Boro Khakhalary. It is the book of songs relating to the Bathou religion of the Bodo which sung at Bwisagu Festival. Then in 1923 the 'Khonthai-Methai' had edited by Rupnath Brahma and Modaram Brahma. It contains some songs and poems. The books and magazines are given below chronologically which was published from beginning to 1952. This are-

1. 'Bibar' (magazine) edited by Satish Ch. Basumatary, published in 1924-25(total 8th edition).
2. 'Boroni gudi sibsa arw aroz' composed by Modaram Brahma, Published in 1926.
3. 'Hathorkhi-Hala'(magazine) edited Promod Ch. Brahma, published in 1940.
4. 'Sonani mala' composed by Ishan Mushahary, published in 1940.
5. 'Khonthai Bijab' composed by Kali kumar Lahary in 1951.
6. 'Balabganwi Boroni Khonthai' composed by Nilesawr Brahma in 1952.

In these above mentioned books and magazines, there are some kinds of prose, poetry, one act play (drama), short story etc. in which reflected the social activities like rules and regulations, merits and demerits, patriotic, romantics, mystics etc. In the social activities, there include some areas e.g. culture, social customs, religion, believes, roles of men and women. Among these social activities there will be discussed about the women. They represented in various form by the authors in their books and magazines. Therefore, the aim is to discussed about the women representation from these given books.

The women representation is a part to be discussed in the literary criticism. Women are one of the very important parts in the world and they have more ability to work in every sphere. They are mother, mother-in-law, grandmother, sister, sister-in-law, aunt, niece etc. to all in the social. They have represented in the literature with verities characters. The representation implies that performing for someone and some groups and speaking with authority in their behalf. In the literary theory, 'representation' defines in three ways:

- i. To look like or resemble
- ii. To stand for something or someone and
- iii. To present second time or re-present.¹

Here women representation in literature meant that the women are standing, participate, speak and act for someone, some groups and some elements in the literary

¹ <https://www.definiton.net/definition/representation>.

text. So, in this proposed topic there will be discussed on published books from 1915(inception) to 1952 of the Bodo literature base on the Women Representation.

Aims and objectives:

- i. To know the place of women in the Bodo literature from beginning to 1952.
- ii. To focus the women in written text on the Bodo literature from beginning to 1952.
- iii. To know the social attitude on women in the Bodo literature of early period.
- iv. To know the women voice reflected in the Bodo literature of early period.
- v. To find out the women empowerment in the Bodo literature of early period.

Significance of the study:

To carry out the research work on literature, there must be know about the history of the own literature. In the history of the Bodo literature since inception to 1952 is very important era. From beginning of the literature, there reflects many social pictures of the Bodo society. The Bodo literature is very steady and strong from the beggining. So, the proposed topic '**Women representation in the Bodo literature since inception to 1952**', and its' study is more significance to know the women status in the society and their empowerment and voice in the literature of the early period.

Method and data collection:

On the proposed topic there will be discussed through the analytical and the descriptive method. In this study both the primary and the secondary source is applied.

The primary source will be collected from the magazines and books, which are published in the early period of the Bodo literature. The secondary source will be collected through the interview from eminent literary critics, the scholars, and some published texts like books, articles, magazines, journals, dissertations, e-books, social-media etc.

Review of literature:

Some literary critics and scholars have written many texts on Bodo literature since inception to 1952. Monoranjan Lahary had written in his book ‘Boro thunlaini jarimin’ (History of Bodo literature) “the inception of the Bodo literature was started in 1923.”² According to him, the period from inception to 1952 was the time of-birth of the great man, Gurudev Kalicharan Brahma, who worked for development of the Boro community and inspired the youth to create literature and its preservation.

Madhu Ram Baro said that in his book ‘Jariminni Nwjjwrao Boro Thunlai’ the era from 1920-52 is the age of Boro documents paper and newspaper.³ More critics like Heremba Narzary, Riju Kumar Brahma, Baneswar Basumatary and many more have written about this era on their articles. Generally this period is known as the Age of the Old Bodo literature.

Since inception to 1952, the different types of literature were emerged, i.e. poetry, prose, drama or one act play and short story. Monoranjan Lahary analyzed in his book ‘Boro thunlaini jarimin’ on short story ‘Abari’, prose like ‘Noni maidang’, ‘Pagli’, one act play-‘Lekha gwrwng hwoa arw lekha rwngwi hinajo’ about the women of simple

² Lahary, Monoranjan. *Boro thunlaini jarimin*. Kokrajhar, Assam: onsumoi library 2008(3rd edit.).13.

³Baro, Madhu ram. *Jariminni Nwjjwrao Boro Thunlai*. Kokrajhar: N .L. Publication, 2007. Ed.3rd. 2.

living, illiterate, negligence and importance of education to be taught to women in the society.

Bijithgiri Basumatary had also analyzed in his article 'Abari ni bijirnai' ('Sonani mala' published by N.L. publication in 2011), the lame women were faced many problems relating to the matter of marriage in the society. It's discrimination on lame women, which is still exerting in the society.

Phukan Ch. Basumatary commented in his article 'Bibar Mugani khonthaini sansri-musri'on 'Bima-Phisa' poem, inspiration of the mother on her child to become literate person. This is the instinct of mother on her child.

Hypothesis:

The hypothetical points on the proposed topic are given below-

- i. In the Bodo literature from inception to 1952, there are many writhings on women.
- ii. The place of women in the Bodo literature from started to 1952.
- iii. The social attitude on women in the Bodo literature from started to 1952.
- iv. The women voice in the Bodo literature since inception to 1952.
- v. The women empowerment in the Bodo literature from started to 1952.

Area of the study:

The study will be discussed on the writings on **‘Women representation in the Bodo literature since inception to 1952’** base only published magazines and books of that period will discuss in this study.