

Chapter-4

Women's voice reflected in the early Bodo literature

4.0 Women's voice is the one another point to discuss as a theme in the Bodo literature. It is the closed related to the women empowerment. It is the sentences of shouting and efforts of women to get freedom, justice, equality, and secularity in every sphere of their life from male and social dominations, discriminations, oppressions, suppressions etc. These sentences are their struggles of the birthrights as human being against their oppositions.

According to Josephine Conger, "Woman's Voice' portrays the effort of women to get away from this now apparent social mistake."¹

There are women's voices highlighted in the Bodo literature from the beginning to 1952. These are discussed below-

4.1 Prose:

There are some prose, where reflected the women's voice. These are Bathrani serwi solo and Noni maidang.

Bathrani serwi solo: This is the prose from Bihar magazine, which composed by Rongdini Phagli (nickname of Satish Ch. Basumatary). Rongdini Phagli is the female name in the Bodo language. The author took the female nickname to motivate the women section to participate in social activities. In earlier the society did not allow to participate the women in each and every social work. However, it is a social domination on them; as the human being, they have also equal rights to partake in

¹ Conger-Kaneko, Josephine. *Women's Voice: An anthology*. New Delhi, India: Cosmo Publications, 2018 (New edition): 3.

social activities and society cannot develop without equal participation of both the men and women. In the beginning of the Bodo literature, there were no any women writers; because they were not allowed to study during that time, hence the wrote some articles in the *Bibar* magazine by the name Rongdini Phagli (Female name) to motivate them(Women) to stand against their society as it is their birthrights. The author highlighted the condition of the Bodo women; what they needed to create good educational environment so as they can study and learn for making self-confidence. However, the people of the society do not interest to rectify the rules and regulations of the village.

Again, author said some leaders responded to lead the nation development just for their self-incomes only not to others. They only commented for development, but not with actions. These kinds of leaders not interested for the common people; then how they will work for the women. Therefore, the author voiced on the behalf-of women, they should not suppose the women as playing thing and dolls. The author said in this prose-

“Hinjaophorkhotho bwibo gelenay muoaso sano.”²

Noni maidang: This is a prose of the *Hathorkhi Hala* magazine, which composed by Ananda Ram Mushahary. In this prose, the author mentioned about the full responsibility of women in the family maintenance and development. However, the mindset and interest have been changed now a day in comparison with earlier women. Therefore, he requested the society to allow and give chance those who are interested in study and learning to become aware and conscious for building of quality women and society. But, there is some pre occupation of the man that the opinion and

² Basumatary, Satish Ch. *Bibar*. Kokrajhar: Words Ns Words, 2017(3rd edition). 43.

knowledge given by them is not accepted. The misconception is to be removed from the society and they have to scope in all spheres of works; so, that they can expose their talent and the hidden knowledge. The author has voiced this as the women representative to stand against their right in the society. The author said in his prose-

“Biswrkhrou gorong khalam khangnanwi jwng biswrni solongnw gonangkhrou pharsething heo khalamnanwi jong bisorni solongnanwi ogen solongnaynikhurwi solongyabalanw jambi jananwi thanayanw gahamsin.”³

4.2 Poetry:

There are some poems in the Bodo literature from starting to 1952, where reflected the women’s voice. These poems are- ‘Jakhado bwibo Boro bima’ and ‘Hinjao jati mani durgothi’.

Jakhado bwibo Boro bima: This is one of the most women motivational poems of the poet Kali Kumar Lahary. In this poem, the poet encouraged the Bodo women to participate in the national development activities. The poet said the society cannot develop only with men, there must need of women also. However, women are not allowed to participate equally with men in every sphere. Generally, men and women equal participation is most important in the national development. Therefore, the poet motivated the all women to come-out and stand against the rules made for society. They should allow to take part in all activities; so, that they can be socially motivated. One stanza is given from this poem where reflected those sentences;

‘Harini mankhrou dikhangno,

Hinjao jathini gohokhou dinthino

Dathaswi raobo esingao ersw nanwi

³ Brahma, Promod Ch. *Hathorkhi Hala*. Kokrajhar: Maidangshri Publications, 2012(New Edition). 36.

Ongkhardo bwibo janji khaphra nanwi'⁴

Hinjao jati mani durgothi: It is one another most women motivational poem by Kali Kumar Lahary. The poet said about the men and social domination on women and motivated them (women) to get free from this dominated. According to poet, the women have more shapes as well as quality and power to do; although, they are dominated and controlled by the custom and rules of the society. However, as the human being the women have also equal right to do, equal justice, freedom and secularity in every sphere of living. Therefore, the poet regretted on behalf of women to this man dominated society. The poet motivated them (women) to stand in front of this society. He said- women are not hen and pig to keep in cattle; not any things to keep under box; not the cow to keep by binding; all birds have freedom but freedom of women are controlled by man. Some lines given from this poem:

‘Dao nonga nong gograyao jophjano

Oma nonga nong ogrongyao donjano

Jirad nonga nong baskoao jophjano

Mosou nonga nong khananwi donjano

Daosin daolaano lubwiobla bwibo sadin

Janangkhw mano hinjao jatialo ese odin.’⁵

4.3 Short story:

⁴ Lahary, Kalai Kumar. *Khonthai Bijab*. Kokrajhar: N.L. Publications, 2012 (new edition). 16.

⁵ Ibid.18-19.

The women's voice also reflected in the story 'Abari'. In this story Abari was a slight lame young girl; but expert in every domestic works. One day a boy came having marriage proposal to Abari. However, mother of Abari was not agreed in this proposal. The young boy was lame and unable to do any things. But, elder brother accepted this proposal without any consent from her. According to villagers, the groom should be same as the bride; but Abari was not so as this proposed groom. Later on Abari knew about this proposed groom. She did not satisfy to him and then she regretted herself. She thought herself that her leg was something lame, but she was not lazy and unable to do every works; then how she would be marry this disable person. Therefore, she decided not to marry this person and cancel the marriage proposal. She asked the elder brother to refuse the proposal. The brother returned the proposal. Abari's thought and decision is-

“Angni athingya gajri janw hagou; nathay angtho ese-grabni khuriya nwngya maono haywi haba rongwi nwngya. Gwswjong jaykhou juli sana, bikhou anglai manwba haba khalainw? Angkhi gaoni athingyao gosongnanwi thanw haya? Ang bibadi houoakhou haba khalaiya. Asan phinhwnanw gaham jagwn.”⁶

This is the voice of women to stand in front of their equality, freedom, self-justice, and self-choice in the men dominated and patriarchal society.

4.4 One act play:

In the one act play 'Lekha gwrong hoa arw lekha rwngywi hinjao', there women's voice also reflected through the wife character. In this one act play, the wife stood against the alcoholic husband in the beginning. Women do not like the alcohol

⁶ Brahma, Promod Ch. *Hathorkhi Hala*. Kokrajhar: Maidangshri Publications, 2012 (New edition). 18.

and its' smell; they never wanted their husband to be drunk those things. But, husbands try to dominate them (wives) by drunk. Smell of alcoholic items can be affect to someone. Drinking of alcohol is one kind of social crime; sometimes they dominate wives and disturb in the family. In this play, the dramatist presents the wife to voice against her husband, who drinks every day. She scolds him for drinking that day also; he was come very disgust smelled. Her comment is-

“U-U, aro nwng dinwibw jou lwngnanwi phwilaybay.”⁷

She also scolds who give and sell wine to her husband-

“Habab, habab, jobor gondw gondw monamtharbay. O! o! o!(vomiting) ang dinwi gwbaywi gwbaywi thwinswigon hay. Sor phiphani bisiphraba hasu dwikhou dounanwi horw! O: o: o:.”⁸

The above sentences imply that she alerted and wished the husband to stay out from the alcoholic items. It damages the health and makes unsocial behavior.

⁷ Opcit:37.

⁸ Ibid.