

CHAPTER – 4

CAUSES OF TRANSITION OF THE SOCIETY

The transition of the Bodo society is depending on some of the mentionable cause. These causes are different types which have relationship with each other. These causes are divided into two parts i.e. the Internal as well as External. These two parts of causes are at work to make every society changed. The causes have effect in the society. Due to these various causes transition has come into the society and these causes are also reflected in different genres of literature. The genres are taking its own role in the transition of the society by reflecting the positive and negative sides of reformation of the society.

As Lapiere has pointed out these factor must be understood as intervening variables social change rather than as determining or casual factors¹.

According to Harry M. Johnson the causes of the social change are of three types. Firstly, 'the causes of social change are inherent either in social system in general or in particular kinds of social system'. Secondly, 'the change may be due to some impact from the social environment of the social system of reference'. Finally, 'change may also be to some impact from the non-social-environment. His opinion is that these are combined in various ways. One change may lead to a series of changes'². Component part of the social system is so interrelated that any change in one causes additive change in the others.

As defined above causes of the social transition, there are some specific causes of transition of the Bodo society. The transition of the Bodo society is occurred in two types. These are internal and external causes.

4.1 Internal causes of transition of the society

There are some internal causes of transition of the Bodo society. These causes are analysed as follows-

¹ . Rao, C.N.Shankar.*Sociology*, New Delhi: Chand & Company LTD,2000.p.499

² . Ibid, P.286.

4.1.1 The illiteracy problem:-The illiteracy problem is another major internal cause of transition of the Bodos in the society. During the time Bodos were not literate. Only few were taking education in the society, the guardians don't think to take education for the future development. In connection with this, *Jutisthir Hasugmary* expresses in his *Methai*. He expresses-

Megon Khew Megon Kheo Megon Kheohe Boroniphisaphwr

kheoudwng Garo kheoudwnghe orai jathiphwr³

(i.e. open eye open eye open eye oh Boro people, Garo have opened opening up other casts)

During the time Bodos thought that, those who take education they become selfish bluffers and rubbery in the society. That is why the guardians were not giving importance to the education. The guardians were asking their children to stay at home and engage in domestic work. On the other side women are not allowed to go to the school. Instead of the schooling, they kept them at home for cooking; fishing as well as other family works. So, Rupnath Brahma expresses in his *Methai*. He expresses-

Lekha rwngbla gunda jannai

Be khwtakhou boha mwna?

Lekha rwngbla gunda jaya

Swr bungnai aiphwr aphaphwr?⁴

(i.e. learning of education is not for bluffer, thief. who said it oh father and mother?)

On the other side, there was no good communication system as well as no available schools, per distantly countable school. Then if somebody wants to take education he must be stayed there. So only few rich family could take education but economically weak are notable to take education. Impact of that, the illiteracy problem has increases in the Bodo society. At the time Bodo have no medium of instruction for taking education. Due to these problems Bodos took education with the Bengali as well as Assamese languages in the school. Hence Bodos lost

³ Sahitya Sabha, *Boro.Khontaini Akhebana*. Kokrajhar : Bodo Publication Board ,2005.p.5

⁴ Hazoyary, Mangalsing.Rupnath Brahmani .*Khontai- Methaini Ser Ser*. Guwahati: Kitap Samalaya,2013.p.1

their educational right and compels to take of influence of other language, culture, literature and religion along with other activities in the society. Bodos have to learn Assamese language to get education. As an example- *during the early first of the 19th century Bodo literature has been written by the British in English and they teach through the roman script in the primary level of school*⁵. Most of the Bodos were needed to be taken education by the Assamese and Bengali language. At a time, due to lack of conscious about the education Bodos were not nationality and socio- education, economic, religion, culture, political and social environment. That is why other advanced enamouring cast (i.e. Assamese cast) has got chance to impose to take their language, religion, culture and social system. So, Padmashri Madaram Brahma has said-

Dongphang gakwnw dalai nanggou

Harikhou dikhangnw lekha rwngnanggou.⁶

(i.e. there is the need of a branch to climb a tree. needed the education to forward the Nation)

Because of that some of little and less educated personally conscious Bodo personalities and many Bodo families are converted to other cast and also assimilated to the Assamese society by giving up their own language, culture, religion and society. At the crucial time of the Bodos, Gurudev Kalicharan has come into being among the Bodos and launching the socio-religious and educational reform in the society. He took role regarding the important of education for the Bodos and mobilised it in the society. During the mobilization he said that- *jwng boibw lekha forainaggou, Lekha fora gaiabla megon tananaibw khana (i.e. we everyone should take education, no education it is blind)* .⁷ After that, more or Less the illiteracy rate increases in the society consciousness has come among the Bodos and the socio-literary organisation like- Bode literary club, Ansai Afat, Bithorai Afat, and later Bodo Sahitya Sabha and Boro Rebgra Juthum have been into born among the Bodos to uplift the society.

Like that, by the initiative of the Sahitya Sabha along with other social organisations, the Bodo language has been recognised as the medium of instruction in the primary level through the

⁵ Boro, Madhuram. *The History of the Boro Literature*. Hajo: Priodini Press, 1990. p.31

⁶ Mwsahary, Rupnarayan. Padmashri Madaram Brahma. Kokrajhar: N.L. Publication, 1993. p.17

⁷ Narzary, Biddasagar, *Swrangni Lamajwng*. Bongaigaon: Bodosa Publication, 2003. p.73

Assamese script in the year of 1963. After that, by the role of the Sahitya Sabha the roman script movement has taken place for the permanent script of the Bodos. But later the Devanagary script has settled since the time to till for the Bodos in the school. Now Bodo language is Indian language Hence at a time young Bodo students were tried to save the Bodo society through their creative writing which are published in the magazines and some are published personally for gearing up the Bodo people towards their own identity. After then the Bodo people become conscious regarding the education for the upliftment of the society.

4.1.2 Social problem: During the time Bodos were not educated. They were not giving interest towards the education for building the bright society. Due to the lack of education the society becomes backward and the people are involved with *anti social nativities, blind faith, force marriage, Child marriage, Duel marriage*⁸, drinking more liquor, rebuking each other which situation was continuing in the Bodo society. Due to that situation the environment of society was gloomy as well as imbalanced among the people. Impact of that, some conscious Bodo families disliked own society and converted to other society. So, at that period few literate courageous personalities were feeling sad and tried to reform the Bodo societies. As an example, Gurudev Kalichan Brahma took role for the reformation of the Bodo society through his Socio-religious and educational reform movement where young students also accompanied him for grand success of the movement⁹. Like that, by the advice of Gurudev Kalicharan Brahma the students have formed the *Boro Chatra Sanmilani* in 1919 and actively took vital role to uplift the society.

During the time Bodo women were not free from the discrimination in the society. The women had been discriminated in every angle i. e. education, religion, social status, freedom of moving as well as in the property. At that time, the parents were not giving interest to educate the women. They thought that, giving education to the women was meaningless. In this regard, Janak Jhankar Narzary has expressed in the drama of *Geolangnaini lamajwng* through the character of Balen. *Subungsrini swlwngthaini mohor homthaniya somajnisw batra. Angni batra nogya (i.e. obstruction of education to the humanity is the think of society, it is not mine word)*.¹⁰ So the parents were using the only for domestic works i.e. cooking, fishing and handloom. If

⁸ Brahma, Brajendra Kr. *Thunlai Baidi Baidi*. Kokrajhar : Pioneer Printers, 2009.p.87

⁹ Ibid,p.91

¹⁰ Narzary, Dr. Janak Jhankar. *Geolangnaini Lamajwng*. Kokrajhar: Tarun Narzary,2005.p.14

some women would expert in domestic works then she will be gate first preference as the *Bihajw* (daughter in- low). So, Nilkamal Brahma expresses in his story *Hagra Guduni Mwi* trough the character of Swarmila. He expresses-*Maneya benwsai-nwngsini somajni bihao bikhunjwphra bihamjwkhou mai gainw gwrwng, na gurnw gwrwng. gwbwr garnw gwrwng ,sobaikhari ,samokhari songnw gwrwng lubwiyw(i.e. think is that, the father in-low wanted the expert able to do the fishing , kook sister in-low in the society)*¹¹. If someone is expert but handicraft then she will be discriminated. The picture where can see in the story *Abary* of Iswan Chandra Muchahary. Socially women are all the time dominated in the society. Cast prejudices in the society by the developed neighbouring cast. The neighbouring cast has exploited and dominating into the living ways of the Bodos.

Hence during the period Bodo society was in gloomy and milieu and due to their backwardness Bodos could not come in forward in the life. Impact of that, many reform movements were taking place among the Bodos by some leading personalities and Bodo social organizations for eliminating the social problems of the society and launce the socio-educational, economics, political and religious movement among the Bodo for uflipment of the society as well as the Bodo people¹².As for example- where Gurudev Kalicharan Brahma took the positive role for the reforming of the society.

During the time, in connection with the social problems of the Bodos the Bodo students took vital role trough their creative writing. The courageous students of the time like Madaram Brahma, Rupnath Brahma, Satish Chandra Basumatary were strongly gearing up through their drama, poetry and prose and Madaram Brahma was gearing up in his poetry *Jakangdw(gearing up)*. As a result the people became conscious on themselves and though of the education, society, economic, political and religion as well tried to think up towards the science reason in the place of blind faith in the society. In these regard Bodos were engaged in self employment, business, and open the firm and factory in the society for standing himself.

4.1.3 Religious problem: During the time, there was only one religion among the Bodos. This religion is called Bathou. *The Bathou religion is the oldest and main religion of the Bodos*

¹¹ Brahma,Nilkamal.*Hagra Guduni Mwi*. Kokrajhar : Bina Library,1990.p.15

¹² Brahma, Brajendra.*Thunlai Baidi Baidi*. Kokrajhar: Pioneer Printers, 2009.p.89

which was derived from the Kwiratosh religion of the Kiratosh¹³. From the ancient era to twenty first century, the Bathou religion was strongly rooted and established among the Bodos. During the time Bathou was confined the Bodos and the religion maintained the society from the Bodo Kingdom. But after the long gaps due to the unconscious character and looser of worshipping system of the Bodos the religion became milieu. In the name of religion Bodos were involved in antisocial activities in the society. Impact many conscious Bodo families disliked their own religion as well as with influence of the other religion, the peoples mind and ideology were changed .the unconscious and through the own ideology of the Bodos were becoming changed and converted to the other religion¹⁴. In connection with that, Rupnath Brahma has expressed in his *Methai* for saving the own religion in the society. He expresses-

Dathang nwnswr malainao

Dathang nwnswr malainao

Gaonikhou nagar nagar....¹⁵

(i.e. don't go into the others by giving up your own)

Like that, along with the Bathou, by the time and situation Sankary, Vaisnavism, Joyguru the Hindu ideologist religions are taking place in the society. At the same time the Christianity and Brahmanism has also come up in the society. So, Madaram Brahma was expressing in his poem Dani *Boro Fisa*. He expresses that,

Jatrobai harsa jatrobai sorniya,

Jatrobai banggal jonggal jatrobai Christian

dani golam borophwra boibw dorpha dorpha.¹⁶

(i.e. happened Assamese, happened Soroniya. happened Muslim, happened Christian. Today poor Bodos has diverted each other)

¹³ Narzary, Indramalati. *Narzary, Birlang.Laisini Bikayao indra Malati*. Guyahati: N.L. Publication, 1996. p.5

¹⁴ Boro Dr.Anil. *Serja siphung*. Guwahati: G.B.D.Publishers, 2004. First Edition.p.187

¹⁵ Basumatary ,Phukan Ch. *Naiji Jouthaini Broro Khonthai*. Rongia: Pratiti Prokashan ,2003.p.19

¹⁶ Op-cit.p.23

At the same time Satish Chandra Basumatary was also expressing in his poem *Ja Habab*. He expresses-

Dharomao Homtajirit

Dangnaiyao Jwhwlaogidir.¹⁷(i.e. protect the religion, hero in duty.)

During the time the problem was that, illiterate Bodos were not conscious of their own religion. Due to the educational backwardness they didn't try to understand regarding the philosophy of the religion. Hence, Bathou religion became milieu in the society through the proper system. That is why other religion among the Bodos and Bodos were also converting to the other religion. Now the traditional Bathou is also split into two i.e. *Bwrli Bathou* and the *Bibar Bathou*. Both the ideology of followers are same but the system of worship /believe is alike. The Bwrli Bathou believes the sacrificing animal/birds but another is about worshipping through the flower. After that, now so many parities religions are come and ruttet in the Bodo society like Jangkrao, Rupamoni, Sonaton etc. The Brahma is also split into two i, e. new and old Brahma which is call the old (system of Gurudev Kalicharan) and Tiya Brahma(reform of old system). On the other hand, some personally created new religion by own ideology and tried to spread up among the Bodo in the society. Today because of the dissimilarities of the Bodos the system of society is also becoming dissimilar and alike.

4.1.4 Economic problem: The Bodos were economically not developing. During the time the agriculturist Bodos were economically not conscious of earning source on agricultural production. They were not business minded in any production as well as on the domestic cottage sources in the society. There were no selling system among the Bodos but free donating system was there without remuneration. On the other side Bodos are very lezzy and don't do hard work. The youths are willingly net wanting to be engaged but stayed at home without any source by depending upon the parents. In this regard, Brikam is expressing in his poem *Amen*. He expresses Rangkhantiya *Khasinai Sandangga*¹⁸. During the time Satish Chandra Basumatary is also explaining in his poem *Bima Phisa* by inspiring to improve the economic condition of the Bodos. He expresses-

Undai somao lekha swlwngyabla

¹⁷ Brahma,Runath. Brahma, Madaram. *Khonthai Methai*. Kokrajhar : Bodo Publication Board, 1923. Reprint.p.15

¹⁸ Basumatary, Phukan Ch. *Naiji Jouthaini Boro Khontai*. Rongia: Pratiti Prakashan,2003 .p.77

Siyam Jananai Gorse khamaiyabla

Jalakhar jagwn gwswyao lakha.¹⁹

(i.e. if not learning in the child, after getting knowledge if not earning something, you will be needed to face crisis keep it in mind)

There was insulting system among the Bodos in the society. Bodos have cottage industry to fulfil their everything need. They are the favour of meat of pig, goat, duck and hen. So Bodos keep the domestic animals bird at home for meat accepts the cow. On the other hand, Bodos produce the needed vegetables and other food system. Now the thing is that, during the early period Bodos didn't want to sale any surplus home produce goods. No sailing system among each other. The reason was that, if someone wanted to sale the surplus things or goods then condemn and insulting him as bearers. Hence no sale the any surplus goods but offer to other without any further value in the society. On the other hand, Bodos were keeping the cow, goat and buffalo but didn't sale the milk and mentioned a domestic animal in the market. Bodos collect the fishes for food but didn't sale. There was socially restricted and a fine system in the society, so no one wanted to sale said goods and people strictly follow the system society. Impact of that no seller as well as no business man had been coming out and it was the sign of a Bodos economic backwardness in the society. During the time few Bodo youths were engaging in wood business. The picture of this where can see in the drama *Geolangnaini lamajwng* of Janak Jhankar Narzary. He expresses that- *Maba biyai, Dongfhangni khub Ladwng. Sobotayao santham sanbrai Rijabao tahaiyw (dear friend taking the wood contracts, go and stay their three or four days in week)*.²⁰ Dr. Indira Boro is also said in his prose *Boroyao khamani maonaini methai*. She said that- *Borophra mwense somao Dongphangni phalangi Kalamwmwn (i. e. one upon a time Bodos were taking wood business)*²¹. But due to lack of economic backwardness they could do nothing more. That is why Gurudev Kalichan Brahma took good step for upgrading the economic system of the Bodos. He was trough the name of *Brahma company*²² fun giving loan with low interest to the Bodo youths where by the help of it Bodos gate inspired to progress the economic system in the society.

¹⁹ Ibid, p.7

²⁰ Narzary, Janak Jhangkar. *Geolangnaini Lamajwng*. Kokrajhar: Tarun Narzary, 2005 .p.4

²¹ Boro, Indira. *Harimu Arw Boro Harimu*. Kokrajhar: Bodo Publication Board, 2017. p.112

²² Brahma, Brajendra Kr. *Saosabphanai gwdan swdwsri*. Kokrajhar: Pioneer Printers, 2015. p.23

But today Bodos are not progressing in the economic system in the society. The Bodos are still in idleness character, practically in not work culture, don't do hard work and don't manage itself but dependent on easy money. Hence, till today no available youths of soap keeper and businessman in the society. So, today some Bodo socio-economic organisations have existed like –ABSU, AABWB and DuBBA²³ among the Bodos and take initiative to develop the economic system. Hence, today by the inspiration of the organisations, man and women have come to be aware of the economic system. Impact of that, now more or Less engage in the business as an example where now can see women were busy in sailing goods in the market and self employment as par as possible which is reflecting in the literature name *Dumphaoni Phita* of *Janil Kr. Brahma* where *Dumphao* has open the soap of cack and later open the tailoring and engaged some youth of the village.

4.1.5 Cultural problem: Generally Bodos are culturally very rich but during the time it was only at home, only within the society not in focussed. Illiterate Bodos were very conservative towards their own culture. Today Bodos are becoming educated, impact ideology has changed and has become business minded and come to the outside to develop personality along with to fulfil the wants of life in the society. The transition has come among the Bodos, where some points of causes of transition are mentioned bellow-

Relating to others and Travelling is helping the cultural transition. Through the coming and going or by conversing or discussing and together eating food with the neighbours the culture is exchanged and transition comes in the society. Earlier Bodos did not travel, but today travel everywhere and learn from others i.e. activities manner, *languages, culture, living style, hygienic, food items, dresses along with what they have seen in abroad, they bring it and apply in the society. The transition has come in culture as well as in the society.*

Loving, wanting and need base of others discovery is also one another major causes of cultural transition. Bodos accepted many goods of science and technologies along with other electrical instruments or tools and using it in the society in the place of traditional goods of own for wanting more comfortable life. According to need base Bodos are accepting and using day by day comfortable easiest scientific tools and instruments in their everyday life in the society. *The*

²³ Brahma, Yamao Zwhwla. *Bodoland Movement*. Kokrajhar: All Bodo Students Union, 2001. pp.15-17

new inventions for competition are another way of cultural diffusion. *In this regard modernization and globalisation are strongly effected cultural diffusion in every society. Hence Bodos are accepting the new invention and modifying the traditional culture and society system in the society* .In this regard Brajendra Kr. Brahma has mentioned in his prose **Boro Harimuni Mohor-Musri: Mwnse Bijirnai**. He mentioned that,

Mahariyari santhougiriphwrni badiyaibla tribalphwrni gejerao gubun jougana harikhou swlwngnai akhuya baradrai. Biswrha gao harini gwjou mangwnang harimu dongblabw gaonikhou geolanghwnw najayabala gubun harini harimukhousw swlwngyw (i.e. according to the nationality philosopher among the tribal wanting towards the advance nation is too must. They have advance culture but though without developing of own accept and learned the other)²⁴.

The *Inter cast marriage or cross marriage*²⁵ is another mentionable cause of the cultural transition. Inter cast marriage is to mix with the culture and transition comes in the one society. There is cross marriage in the Bodo society. Due to this reason other casts language, dresses, food system as well as religion, culture, social system and living style is influenced among the Bodos in the society. There are many neighbouring living cast of Bodos in Assam. The Bodos and other castes living in the various area of Assam frequently face cross marriage. Cross marriage happened in the past and also happening today between and among the casts. Mostly between the Bodo and Assamese and also with other caste, it can be said to happen. Because of that, the culture i.e. food habit, dress code, drinking, festivals, religion, language and rules and system of society is simply changed or exchanged; in which situation one cast lose and some other gain in the society.

Like that some other cast of women after the marriage with the some Bodo youth if he tried to establish his own culture, system of the society or any other nature of the cast of his own then more or Lesley influence in the Bodo society. As for example the **Mekela Sador** dress and shallower camases was not favoured by the Bodo women but now going to use it even try to make it in the society because of the inter cast marriage. The picture where have to be seen in the novel **Munju Bala Devi of Nandeswar Daimary**. The words of Saoul, Seera and Dohi are taking

²⁴ Brahma, Brajendra Kr. *Thunlai arw thunlai*. Kokrajhar: Pioneer Printers, 2009.p.46

²⁵ Kumar, Dr. *Indian society and Social institutions*. Agra: 1991.p.283

place in the society. After then ultimately the worshipping of the lord Krishna, Vishnu also comes into the society along with the Sangkari and Vaishnavism. Exactly it may be same picture in other society too. By the cross marriage the transition comes in the society.

The *business* is another major element of the cultural transition in the society. The business is one system or media for enlarging any events of the society to outside or abroad with business purposes. In that matter, by the ways of business the cultural goods and materials are known to others and others also come into the society which helps one society to change or to make transition. Like that the Bodos - which culturally used events, are import and export by the other or Bodo people in the society. As for example the Indi Ji (Indi cloth) is most popular of the Bodo export to the other country as well as the Indi Bodo word or Indi culture is known to the other society. The rest of the Indi is exported to the Bhutan country. They had good relationship with the Bodo regarding the Nest of Indi Amphou²⁶. The pita (rice cack) and varieties types of pita are sale by the Bodo women in the soap or market for their business purpose in the society. The traditional curry of Bodo i.e. Narjaijwng Oma, Onlajwng Dao, Maitajwng Na (fish) etc. are used in every Bodo hotel. Because of that, other non Bodo peoples have known about the food items of the Bodo where *Janil kr. Brahma draws the picture in his Dumphaoni Pita*²⁷ where accept the Bodos other community has known the food items by the character Dumphao of the story along with this Nilkamal Brahma is also draw the picture in his story *Mwdai Arw Gwlwmdai*, where *Gwmbwr himself products so many verities types of handloom as well as Indi Muga cloth sale in the market.*²⁸

Like that, others foods items i.e. Laru pita of Naricol(cack of coconut), Tel pita(cack of oil), Misti Nemki, is come among the Bodos along with Bihu Gamsa(Assamese towel) , Doi seera are also entering in the Bodo society which is now used by the people in the society even some Bodo only used the Bihu Gamsa in the place of Aronai which is sale in the market but permanently become useable by the Bodo people in the society. This type of cultural business is going on in the Bodo society and the transition of culture has come in the Bodo society.

²⁶ Narzary, Indramalati. *Mainao Borainai*. Kokrajhar: N.L. Publication, 2006.p.13

²⁷ Brahma, Jonil Kr. *Dumphaoni Pita*. Bijni: Sijou publication Board, 2005. pp.5-6

²⁸ AHSEC. *Thunlai Suju Bijab*. Guwahti: N.L. Publication, 2006.pp.114-115.

The *exchange* is happening in the Bodo society. The Bodos have good communication with neighbouring cast like Assamese or other cast of Assam. Among the neighbouring cast, with the Assamese, togetherness and the closeness of living had been coming from the beginning to till now. Impact of that, the Bodo culture has gone to their society and other culture has also interred into the Bodo society i.e. socially, culturally, religion ally and believing. Because of that, others has used by the Bodo like own in the society. On the other hand, other has also used like Bodo in the society. So Brajendra Kr. Brahma has again mentioned in his same prose. He mentioned that, Raobw hariya gaoni harimukhou malainijwng asebw golai mwnder jayakhai hwnnanai dabi khalamnw haya(i.e. no nation can demand his culture is not mix with other culture).²⁹

The Bodos are believe and worshiping the Siva *which was coming from the ancient time, but now other cast also believe and worship the Siva importantly in the society*³⁰. As par example, Siva Linga puja is worshiped in the Bodo society, but now it is transformed into the other cast. *The Deodani dance is also derived from Doudini dance of Bodo, Ozapali dance is derived from the Bodos, the meaning in Bodo is Ozapalw mwsanai (Burlung Buthur Hayenni Swdwmsri) 10*³¹. Like so, and Dr. Premananda Mushahary has mentioned in his prose **Boroni Swdwmsri**. He mentioned that, *Be mugalata swdwniprainw Muga shee aba Ossomiyani muga khaphwra paidwng(i.e. from the word of muga come muga shee or go into the muga khapur in Assamese)*.³² On the other side Bodos are also believe the Aryan believe i.e. the Krishna, Kali, Durga so on in the society. Now Bodos has participated in the worshiping of the Durga and Kali puja. Generally Bodos are not the worshiper of the statue of any god. However sacrifices the animal in the name of god which this system is gone into the other Aryan people. The Bodos worship Durga as the name i.e. Rwnswndri by sacrificing animals. But it is now converted to the other cast in Assam.

The Kropi/Japi (made of bamboo head) is the popular in the Bodo society. But now it is more popular in the Assamese society. They use it in honouring the people also use as their culture in the society. The Siphung and Gangana is the main musical instrument of the Bodos. But Assamese people also popularly use it as their cultural instrument in the fair & festivals. The

²⁹ Brahma, Brajendra kr. *Thunlai aArw Thunlai. Kokrajhar: Onsumai Library,2004.p.46*

¹⁴ Muchahary, Premananda. *Burlung Buthurni Hayenao Boroni Swdwmsri*.Guwahati: N.L.Publication,1996.pp.46-47

³¹ *ibid*,pp.49-50

³² *Ibid*,p.38

dresses like Mekela has used by the Bodo girls. The food systems are also entering among the Bodos like using oil in the curio and other items. Beside, the Aronai (Bodo necktie) and Gamsa (man wearing dress) has used by the other cast. The Bodo foods system is also used by the enamouring cast. Like so, the transition has come in the Bodo society through the exchange of the culture.

4.1.6 Exploitation & Unsociability –During the time illiterate Bodos were not conscious the living style and they didn't maintain the proper living style just simply maintain the life without standardisation involving with the anti social activities. Hence, Bodos were untouchable by the neighbouring cast (those who want to identify himself high cast in the society)³³. Because, other casts are literate and more conscious then the Bodos. But Bodos are not conscious and not literate. Impact of that, Bodos have been exploited and also were deprived from the govt facilities. Bodos are also free from the unsociability by the enamouring cast as well as from the Indian constitution. So Ongkha Daria has expressed in his poem *Laji Gaiyai*. He expresses-

Suya jasi dangjabsi

Mugaithaou thao

Janai khamplai sarsrijanai

Gwswyao gaiya nama?³⁴

(i.e. touching with unsociability as hating, watching the sitting tools. forgot in mine?)

During the century Bodos were unhygienic in staying, dressing, in the society³⁵. Hence other forward and the developing cast are diverted from the Bodos. Infect , *during the time, the Bodo not allowed to touch well or not allowed to talk, seat and stay with them, Bodos don't have to seat on the chair and branch, instead of that, need to seat on the Khamplai in the earth*³⁶. Hence in the poem *Okrang Gongse Nanggou* of Brajendra Kr Brahma explains in his poem. He expresses-

Gongse okrangni Angkhal Jwngha.

³³ Brahma, Brajendra Kr. *Thunlai aArw Thunlai*. Kokrajhar: Onsumai Library, 2004. p. 21

³⁴ Boro Thunlai Afat. *Khontaini Akhebana*. Bodo Publication Board, 2005. p. 47

³⁵ Brahma, Brajendra. *Thunlai aArw Thunlai*. Kokrajhar: Onsumai Library, 2004. p. 23

³⁶ Brahma, Brajendra kr. *Thunlai Baidi Baidi*. Kokrajhar: Pioneer Printers, 2009. p. 81

Nangou jwngnw dinai

udang gwtar bar,

jaini thangkiyao

guseb simani habila gaiya³⁷.

(i.e. we have crisis of one sky, today we want open fresh air where no any crisis for hope)

During the time there were many examples how untouchable the Bodos are in the society. The examples are -Bodos need to eat any edible goods on the banana leaf in the open veranda or earth. After that, who takes the rice must clean up with cow dung the place he has taken rice. During the time according to the word of Bhimbar Deory in Nayak magazine there were ***1st mess and second mess (Hostel) in the Cotton College of Gauhati***³⁸ where the ST category students are need to be stayed here where were noting good position and lack of facilities .But the Assamese students have got to stay in the ***1st mess (hostel)*** where was comfortable and available facilities. Hence, Manaranjan Lahary has said in his prose ***Bibar mugani Boro phoraisaphwr. Bwi somao gubun Hari harsapra Boro, miri,rabha,deory,lalung,mikir arw garo phwrkhou jwbwt mugaiywmn. Cotton college Hostelao harsaphra mugainai takhai boro garo rabha deory, mikir, garo poraisaphwrkhou tahwyamwn(i.e. During the time, the Assamese people were hated the other tribes don't wanted to stay in the hostel)***³⁹.

That is why the Bodo students had to shout the '***Second Dining Hall must go***⁴⁰ *from the college as a role of movement* which is reflected in the '***Bibar, Alongbar***' and Nayak magazine in the prose of the Rupnath Brahma, Ananda Mushahary, Modaram Brahma, Pramad Ch. Brahma and so on. That is why the student and social organisations had come into existence among the Bodo to disappear the unsociability and for opposing the exploitation. The Boro Chatra Sanmilani, Boro Maha Sanmilani had been born and took various steps to eliminate bad habits of the Bodos along with the ABSU. Bodo Sahithay Sabha as well as other Bodo organisation tries to upgrade the society.

³⁷ Narzary, Dr. Bhupen. *Thunlai Jothai*. Guwahati: N.L. Publication, 2011. p.22

³⁸ Lahary, Manaranjan. *Nwjwr*. Kokrajhar: Alaiyaron Publishers, 2009. p.104

³⁹ Ibid, pp.104-105

⁴⁰ Ibid, p.105

4.1.7 Political problem: During the century economically and educationally backward Bodos were not free from the suppression of liberty, domination, corruption, employment, unsociability as well as deprived from the political rights. These are other mentionable causes of social transition where Bodos are standing against it till now. These revolutions brought about far-reaching changes. As an it where can be seen in the novel *Bigrai Arw Dwisrai* (a socio-political Novel) of Toren Boro

The Bodos were very long time politically dominated and exploited from the constitutional rights and deprived from the govt opportunities in any field'. Hence Bodos were looser in any ways of development in the society .Impact of that; due to result of too must suppression, the revolutionary mind has created among the Bodos for getting freedom from above mentioned reason in the society⁴¹. So Domasu Brahma is expressing in his poem *Okhanaisi Horni Dwingse Simang (a dream of end night)*. He expresses-

Nongou,benwtho Phinnai

nwijiba bwsr sigangni

garangseyai swmaosarnaini

*agwma Borosa jwhwlaophwrni*⁴².

(i.e.yes it is the answer, twenty-five years ago, one voice of movement, of the Bodo youths)

Like that, at the very beginning the *PTCA* political party has come in 1967 and launching revolution for the *UDUACHAL* movement(Udayachal statehood) which step taken by the Plains tribal council of Assam (PTCA) for the political rights of Bodo and other Tribal⁴³. During the period along with the Bodo Kochary the other plain tribal were also politically exploited in Assam. Hence, they joined hand and came in common platform with Bodo in political movement which areas led by the courageous Bodo leaders

⁴¹ Boro , Hanswadhar.*Thunlai Harimuni Bithun*. Guwahati: N.L. Publication, 2008. p.129

⁴² Boro Sahitya Sabha.*Khonthaini Akhebana*. Kokrajhar: Bodo Publication Board, 2005.p.362

⁴³ Swargiary, Khatindra .*Boroni Jarimin Arw Swmaosarnai*. Guwahati: Binod Nath Book land.1992.p.138

Next is come the *Script movement* for the foundation and development of the Bodo language and literature which movement was led by the Bodo Sahitya Sabha in 1974-75⁴⁴. After the Christian Missionaries there was no good schooling education among the Bodos. Bodos didn't have right to take education with Bodo language .Hence Bodos needed to take education with Bengali as well as Assamese. The govt has been suppressed the Bodos long time in the field of education, language and literature .Impact of that, the Bodo Sahitya Sabha has kept agitation against the govt of Assam and got right to take education through Bodo language but with the *Assamese script in the primary level in 1963*⁴⁵. After that, the Sabha has against announced the script movement in above mentioned year for the permanent settlement of the Bodo script for education. The Sabha was demanding Roman script for the Bodos but the *Devanagari script* has settled for the Bodos which still going on and agreed as Indian script and constitutional language⁴⁶. The picture where has reflected in the drama Roman *Hangkhw Binw Thangnaiyao* of Mangalsing Hazowary.

The ABSU launched a great movement for the creation of separate Bodoland statehood which had begun from 1987 to till now for the upliftment political rights against ,exploitation, suppression unsociability' of the Bodos as well as for bringing the total change in the society. From the movement of the PTCA, Bodos are not free from the exploitation and unsociability problems in every ways of forwardness in the society. In that causes Bodos are backward in education, economic and political ground. The govt as well as forward enamouring cast is exploited the all constitutional opportunities. Hence Bodo couldn't come into the proper improvement in the society .impact of that, the movement has led by the student organisation against the exploitation and suppression. In this regard, the other Bodo social organisations are also supporting with the ABSU for fulfilling the demands. Several talks and discussion have been organised with govt. against issues the ABSU which is still pending. The jealousy other casts are also opposing the movement. But the movement is not over and going on in the society through the different steps and roles.

At that period conflict between the Bodo and Muslim along with Assamese in the Bodo concentrate areas have been happened in Assam. So to say they are protesting against the Bodo

⁴⁴ Ibid,148-149

⁴⁵ Lahary, Manaranjan.*Boro thunlaini jarimin*. Kokrajhar: Alaiyaron Publishers,1991.pp. 12-13.

⁴⁶ ibid,p.12-14

from the script movement to till now. As an example, during the roman script movement some innocent Bodo people need to be died by the Assamese people. Like Gohpur conflict in 1983, Tihu conflict in 1987 where Sujit Narzary has to die for Bodoland movement⁴⁷.

As per example of conflict which picture is reflecting in the story *Haraoni Saikel (the bicycle of Harao) of Gabinda Basumatary* and *Khaoyang(symbol)* of Janil Kr. Brahma. So Janil Kr. Brahma expresses that, *Atsa kotoko bandhu kene airokom gondogolta hoisil? tui kobar phabo bondhu?(i.e. tell me friend how does this conflict has happened? How can say)*⁴⁸, But after the conflict or movement consciousness has come towards the political rights and the nationality has come among the Bodo. As a result Bodos are now gating voting rights and political, scripts language along with the literature is set up in the society and also got constitutional save guard in India⁴⁹. But still the movement is not over and it is going on step by step until the fulfilment of political rights.

The conflict is the best internal cause of transition of the society. Bodo society is not free from the conflict and the conflict has shown the ways of change of the Bodo society⁵⁰. Generally the conflict has happened among the politician to fulfil their own hunger or for earning own political gains in the society. But though the man of the society gates something gain or learnt something lesson for the development of the society which picture is reflected in the drama *Signu Raja of Thiren Boro and Kiter of Cittaranjan Muchahary*. After the conflict, the people are becoming alert and conscious regarding their survival in the society. And people are alert from the exploitation, suppression and deprivation.

Like that, most of the times, Bodos had been conflicting with Muslim cast. And sometimes with Assamese on the ground of political, suppression and classism which is reflected in novel *Khwmsiniprai Swrangthing (dark to bright)* of Katindra Swargiary. But after the conflicting, some practical result has come out in the society. Bodos must try to know about the causes of conflict and its advantages. After that, they are becoming conscious in the field of education, language, economics, political, culture, religion and nationality and then the transition has come n the Bodo society.

⁴⁷ Brahma, Brajendra Kr. *Saosabphanai Gwdan Swdwsri*. Kokrajhar: Pioneer Printers,2015 p.162

⁴⁸ Brahma ,Janil Kr.*Japanni Saima*.Kokrajhar: Bodo Publication Board,2009.p.65

⁴⁹ Muchahary, Rujab. *Baidi Bithing Baidi Saoraitai*.Guwahati: Purbayaon Publication,2016. p.7

⁵⁰ Brahma, Brajendra Kr. *Saosabpanai Gwdan Swdwsri*. Kokrajhar: Pioneer Printers,2015. pp.161-163

4.2 external causes of transition of the society

The external causes of transition of the society have been divided into some points. This are

4.2.1. The impact of the non-social environment: *Generally, the Bodo were living inside the river bank .Most of the Bodo villages was attached with the river for maintaining easily in their society⁵¹. On the other side they had build the village in the river bank for getting the natural gift in the living⁵².So, Dr. Indira Boro has said regarding the Bodo village in his **Borophwrni Dwrwngyari gelenai arw gelenayao rwjabnai methai**. She expresses that-*Dwima gathwanaw Boro gamini mwnse saogari.Boro gamiya jeblabw dwiama serao thaywkhii tayw.Dwimayanaw gami subungni jiou.beyaonw dugaiyw lwbw ,na gurw, maigong suyw samo khangkhrai ,mwsou mwisw thukhaiyw(i.e. the river is the picture the Bodo villages due to stayed in the river bank is the their life where they bating fishing washing vegetable and also bathing the cows and buffalo).*⁵³ The Bodo had no wale and tube-well to manage the water and to use in any matter what ever need at that period. They both washed cloth and collected the fish for food easily and also collected the drinking water from the river as well as ‘Mime’ (fungkha). Bodos are thought the river as their life, is their mother. This living system had been running from the forefathers among the Bodos. Impact of that, Bodos were faced with natural calamities i.e. flood, soil erosion, earthquakes and some time due to effect of flood cough in some dieses, like the Gwlwandi (goitre) as well as Dirya, Malaria, typoate .During the time of rainy season Bodos need to face with the flood and soil erosion. Impact of that, Bodos was economically, socially, culturally looser in their live. Like the picture which has a reflected in the story **Jujaini Or (a novel) of Cittaranjan Muchahary**. Like so, some villages had to needed give up their original place and migrated to other places and change the society. In this regard the families need to be re build their way life adjusted with next other society.*

As for example, *in the 19th century (In the year of 1950) many floods have affected the Bodo villages and the earthquakes have also effected into the villages. According to the sources of Obheswary Brahma of Bijni, at the time, uncountable huge number of Guma Goyong (one peculiar type of Grasshopper) had come and created terrible situation in the society.”* After that,

⁵¹ Mushahary, Premananda. *Burlung Buthurni Hayenao Boroni Swdwmsri*.Guwahati: N.L. Publication,1996.p.37

⁵² *ibid*, p. 37

⁵³ Boro, Indira. *Harimu arw Boro Harimu*. Kokrajhar: Bodo Publication Board,2017.p.120

serially seven days and nights had been happened the earthquake and flooded .This happenings have effected in the Bodos social life and more Bodo villages have needed to be seeped to other places.

Due to these above mentioned factors at the time many Bodo has transpired into the safe places and build the new village along with the society for living. Needed to be migrated one place to another place and build a new society. Impact of that, the social life of the Bodos has for the time being has been changing along with the live style. Like that the living mood of the Bodo people has changed by the geographical factor and the transition has also come in the Bodo society. As for example which picture is reflected in the Novel “Jujaini Or” of Chittaranjan Muchahary⁵⁴. In the novel *Jujaini Or Ajoys Father faces the flood and all his properties are damaged. Infect all the family members of Ajoy have to work as labour in the family of Alokha. The fact is that, like Ajoy’s family many other families who previously lived by the river bank where destroyed by the flood.*

So, today Bodos have completely changed. No Bodo wants to build house by the river side. Even they do not make a village or society by the side of a river as they think it as non protectable area. They try to gip up the remote area and come to the town side in fear of natural calamities. They always try to live in safe area now. Now, the people have become urbanised and lay down rules and make a society or village systematically.

4.2.2 Biological causes: There were hunting system in Bodo society and the hunt was a part of the culture of Bodos .One think is that, most of the Bodo people living in the remote areas and villages are near about the forest areas. The fact was that it was easy for hunting or taking hunting opportunity and collect meat of animals for enjoying food. It was not for permanent food for living, it was an entertainment. Impact of that, the people have to face with the wild life along with the govt. low of forest in their living which has been reflected in the *Maihur (the hunt)* novel of Dharnidhar Owary. *In his novel wary is expressing that, Hagrani dongfhang laifhang na mwi gaotharkhwnaikhounw Boropra garnw hayakhai (i.e still the Bodos are not giving up the illegally cutting woods, fishing and shooting in the forest).*⁵⁵ At the time their living style was very simple illiterate uncurious, unconscious, innocence regarding the constitutional law/ rights

⁵⁴ Muchahary, Cittaranjan. *Jujaini Or*. Kokrajhar: Bodo Publication Board, 1962. Reprint 2002.pp.58-60

⁵⁵ Qwary , Dharnidhar. *Mwihur*. Kokrajhar: Bodo Publication Board,1980.p.25

of the forest and Bodos were like to think the hunting and collecting jangly vegetables in the forest is the culture of the Bodo society⁵⁶. That is why they interred in the jungle without any permission by violating the rule of the forest. Hence they time and again need to be faced with govt law. The govt has needed to be raid and affectionate against illegally engrossment of the Bodo villages. Hence, during the time Bodo were physically and financially looser in their live. Because of that, many established Bodo villages were needed to give up from the forest area and migrated to other places where the living style and activities of the Bodos have changed in the society.

During the time Bodos were more populated in comparison to the other people in the society. Generally so to say, Bodos are not populated; it is standard population in the society. But the family wise Bodo family rate is high in the villages. They had not family planning. One Bodo family there is at list 7th to 10th in par family. This quantity of family is scientifically and naturally very high⁵⁷. Infect of that, the family had faced with some maintenance problem or many problem is arises in the family. Due to huge family they could not maintain the family properly. They cannot care entire child to go proper ways. Like food, health, dress, education even could not think in the culture, economy, political and the society. In connection with this Nilkmal Brahma is explaining in his story *Solo Nongya, Nathai Solo* (not the story but story). He expresses that, *Swrjinaini batrakhoulo sannnani ma janw? nokorni rangkanthi, Gothophwrkhou khangnai-phedernai-phwrwngnai, hadwthni subung bisan bephwrni pharsebw jwng nwjwr hwnangou* (i.e. what happens to think about only the born, we need to think as well as alert towards the economic condition , education and family planning of the nation too).⁵⁸ So that, the every Bodo family faces with uninsurable crisis for guiding the situation of the family as well as the environment of the society becomes very looser. Because of that, the child was deprived from the personnel development. Impact, the problem was the effect of the ugliness or backwardness of the family as well as of the society. Bodos were not rich in the health property

4.2.3 The influence of the social environment: A shift of political alliances is one anther social problems of the Bodos in the society. At the very beginning Bodos did not have own

⁵⁶ Brahma, Binoy Kumar. *Boroni Subung Harimu*. Kokrajhar: N.L. Publication, 2009. Reprint 2012. p.85

⁵⁷ Rao, C.N.Shankar. *Sociology*. New Delhi: S Chand & Company LTD, 2000. p.500

⁵⁸ Brahma, Nilkamal. *Sirinai Mandar*. Bijni: Sijou Publication Board, 1985. p.27

political party⁵⁹. The Tribal league has been formed in 1933 and secondly PTCA (1967) was formed for the political party of the plains Bodo tribal. Before this political party, Bodos had to cast Vote by aliening in any powerful regional or national political party. So Khatindra Swargiary has mentioned in his book *Boroni Jarimin arw Swmaosarnai*. He mentioned that, *1854 maithainiphrai mongalio Borophwra gaoni raijw raja gwmajanana raskhanthi gwhw gaijayai jalangnai bai somniphrai bai eng 1937 maithaiyao gwdanai rakhanthi aidayao bahagw lanw khabu mwnphinw* (i.e. After the year of 1854 loose of state and politically deprived Bodos were got opportunity to cast vote in 1937).⁶⁰ Particularly Some conscious Bodo families or leaders were also to do the work on behalf of the regional or Indian National political party which party is interested for the welfare of the Bodo nation as well as the society. In these regard during the period most of the Bodo leaders were doing the work long time on behalf of the Congress party and Muslim league of Assam by aliening for the fulfilment of the backwardness of the society⁶¹. Some personalities joined hand with the congress party and tried to fulfil the political crisis of the Bodos. But can do nothing for the Bodo nation except some personal political gains in the society.

Then after a long gap the political party has been born and time to time some regional political parties were also born among the Bodos for fulfilment of the political problems as well as for the upliftment of the society. The existed political parties are i.e. *PTCA*, *UTNLF*, and *UBNLF*, *BPP*, and *BPF*⁶². The parties are time to time defanged and existed in the society according the need. The parties have own ideology but most of the time, the parties work by aligning with national political party of India for the greater interest of the Bodo society. The thing is that, due to aligning with other parties, Bodo political parties could do nothing as their principles they have to be silence on the social issues. Impact of that, still the Bodo problems remain hanging and the leaders are enjoying and the society is facing dilemma in every sphere.

The Peaceful immigration is another most remarkable major social problem of the Bodos or one major cause of social transition of the Bodos. Bodos always migrated from one place to another place. The immigration is a character of the Bodos or a nature which is happening in the

⁵⁹ Swargiary, Khatindra. *Boroni Jarimin Arw Swmaosarnai*. Guwahati: Binod Nath Book land, 1992. pp.109-110

⁶⁰ ibid, p.84

⁶¹ Ibid, pp.162-163

⁶² Brahma, Brajendra Kr. *Saosabpanai Gwdan Swdwm Sri*. Kokrajhar: Pioneer Printers, 2015. p.162

Bodo society from their forefathers to now⁶³. Where have to be drawn picture this character in the literature like *Karlung* novel of Manaranjan Lahary. And also have to be seen in the *Fissure* film like *Alyaron* Kamal Kr. Brahma directed Jwngdao Bodos. Because of the immigration character Bodos are needed to face with many social problems and also have to be sufferer in the living moment or existence. They have lost their property, economic safety, culture and education. Due to instability moment, Bodos living style is altered time to time and that picture is reflected in the social drama *Mimangni Simang* of Kamal Kr. Brahma (*dream of Mimang*) where the Hadang (name of one character) has lost everything after immigrating habit of character. So, Kamal Kr. Brahma is expressing in his Drama trough the character of Anaram. He expresses –*Daniya maba miang pharsesw kharlangnwsainw.Be jwngni masiphra hagra hajw kharla bainanainw jwbsrangsigwn(i.e. look now want migrated to the miming .what to say our people ,like that our people so destroyed migrating to jungle to hill)*⁶⁴. Because of that, the society is changed like dresses, living, eating etc. are must be transition has come in the Bodo society.

4.2.4 The influence of the other social system: Other social systems influence in the Bodo society and transition takes place in the traditional society of the Bodos. When a child is born then Bodos observe some traditional or functions are in the society. when child has birth then the invitee aged village women who expert *cut the nerve by the serve bamboo stick and tide with five or seven round. Here is another system i.e. if the child baby is girl then tide is five on the other side if the baby is boy then tide is seven*⁶⁵. Then the child has kept in the Songrai (winning pan). And then, after one week or one half week when child nerve is cure, the child guardian invites the aged women those who were help the mother and arranged the ceremony of eating for them including relatives. This ceremony is calling Dwi Sarnai⁶⁶ (nary kata in Assamese). And then in the same day they give the name of child adjusting with his/her face or body structure without selecting extra. For example, if child is short nose then her name should be Nable, and then if child is boy then his should be Nabla.

⁶³ Brahma, Anil Kr. *Boro Rao Thunlaini Jarimin*. Kokrajhar: N.L. Publication, 2007. pp.7-8

⁶⁴ Brahma, Kamal Kr. *Mimangni Simang*. Kokrajhar: N.L. Publication,2006.p.27

⁶⁵ Brahma, K. *Aspect of Social customs of the Bodos*. Guwahati: Bina Library, 1985. Reprint 1995. p. 4

⁶⁶ Narzary, Nareswar. *Angni Nwjwr Arw Bijirthi*. Udalguri: Bodo Publication Board.2015.p.9

During the time Bodos were giving names of man through their traditional system of the society. The name was given to one child by seeing his or her shape and size. There was no Sulakaran (hair cutting ceremony) system as well as no ceremony of giving name among the Bodos in the society. But today by the impact of other social system Bodos observe the day of Namakaran⁶⁷ (ceremony of giving name) special day with marry making, the Sulakaran observed (hair cutting ceremony). The Sulakaran observation is derived from the Assamese society to the Bodo society. On the other side, the English birth day is also observed by the Bodo parents in the society.

Generally Bodos are doing the wedding ceremony through the traditional system. This marriage system is calling the Hatasuni Haba (Hatashuni Marriage) and other is Brahma Biva (Brahma marriage) by the Jyoga Ahuti which call Hinduism marriage system. Both the systems are done at night through the system of the society. There was no ring marriage system and didn't marry in the Mandir (Hindu temple) in a day time in the society. But today's short cut system like ring marriage and doing marriage at Mondir (Hindu temple) in day time has come true and become pervasive in the Bodos society. After the death of man Bodos are socially observe a Saradu (funeral ceremony) which is common to the other community. The Bodos observed this function within the thirteen or twelve days from the death with one day. There was no Daha (free funeral ceremony) and the relative are making **Naria** (bald heath) system in the society. Earlier Bodos did not bury or burnt the dead body⁶⁸. Instead of that, the dead body was kept in the open field or flow on the River.

But today due to the influence of the other social system it is completely opposite, and the Daha and doing of the Naryia system has come in the society. The dead body is also Samatker (complete) both through the two systems i.e. Saonai (burned) arw Hakorao Phobnai (burning and Funeral)⁶⁹. During the funeral day observation the Bodos arrange vegetarian Bhose (eating). But today arrange the non- vegetarian items of food in funeral ceremony in the society. Only few followers of the Brahma religious arrange the vegetarian food in the Saradhu. Even they don't use any alcoholic liqueur in the same.

⁶⁷ Brahma, K. *Aspect of Social custom of the Bodos*. Guwahati: Bina Library, 1985. Reprint 1995. pp.6-7

⁶⁸ Basumatary, Birendra Giri. *Boro Harimuni Mohor Musri*. Guwahati: N.L. Publication 1993. p.107

⁶⁹ Ibid, p.107

4.2.5 The influence of the Science & Technology: The Science and technology may sometimes cause of the social transition. The science and technology has changed the ideology of the man. It has developed the men ideology of men as well as has compelled men to change and adjust with system of modernity. The need is attempting to satisfy his wants fulfil his need and to make the life more comfortable and builds civilization. The technology is a product of civilization. When the scientific knowledge is applied to the problems of life, it becomes technology. The technology is a systematic knowledge which is put into practice, that is, to use tools and run machines to serve human purposes.

Like the science technology is influencing in the field of living style, home using materials, communications, and system of maintaining as well as enjoying in daily life through the gift of science in the society. The people are using the science gift and running through the science for maintaining better and comfortable life in the society. But earlier the ideology of people was not developed. That is why they did not think about the science technology for their comfortable life. Because of that their living style was not hygienic, developed and not advanced in the every field of life in the society as well as the society was also not developed.

Today due to the influence of the science in the Bodo society, the Bodo people now use the products of science & technology in everyday life from morning to evening for maintaining family easily in the society for more comfortable and the standard life by saving the time without troubling life in the place of wasting more time. Now people use the science invention i.e. the LPG gas stops pressure cooker, automatic cooker to prepare rice and any other easiest comfortable things⁷⁰. The electricity has come along with the Fan washing machine for washing the cloth without any troubling. And then the Refrigerator has arrived to keep the good long time fresh stock. After that, The TV/Radio, mixer/ juice machine and ratty maker, electronic lamps and Power pump along with the solar lamp to maintain the family. The Bodo farmers now use the Tractor to plough, Pomp set for water supply and also rich machine for more comfortable work in a short period. The modernization, standardisation and luxury have come among the Bodos and traditionalised has almost disappeared in the society. In this regard, influence of the science and technology in the Bodo society. So, Prasenjit Brahma has drawn in his poem *Ang Twiya(I would not die)*. His expresses that,

⁷⁰Kumar, Dr. *Indian Society and social Institution*. Agra: pp.256-257

Sanse Belase ⁷¹

Swrba Sanwmwn

Raijw jalangnai

Bwi gwjambariyao

Gwdan swdwmsriya

Gwdanai jasiphwiyw

Gwmwthao Rice Mile,

(i.e. some a day, who thought, in that old orchard, the new civilization will over the wonderful rice mile)

According to Karl Marx, ‘even the formation of social relations and mental conceptions and attitudes are dependent upon technology’⁷². Like that, the people try to forgive the traditional equipments of daily life and come to adjust with the science for maintaining the life. Impact of that, the people adjusted with the science and technology. The people ultimately welcome easiest methods in the life. After that, due to effect of science the standard has come up to Bodo people as well as transition have taken place in the Bodo society.

4.3 Impact of Globalisation on the Traditional Bodo society

The development in the field of science and technology culminated in the great event of the industrial revolution. The industrial revolution brought the various developments woven around it, revolutionizes’ human life in several respects. The tempo of the technological changes has not vanished. Technology and technological changes continue to affect in the social life of the Bodos and traditional oriented society. The impact of the technological change on the social order may be analysed as bellow.

⁷¹ Basumatary, Phukan Ch. *Sujunai Khonthai*. Baganpara: Nilima Prakasan, pp.59-60

⁷² Rao, C.N. Shankar. *Sociology*. New Delhi: S Chand & Company LTD, 2000. p.502

4.3.1. Modernization

a. **Foods:** The science and technology has impact in the traditional food items & drinking system of the Bodos. Due to impact of it, the modernization of food and drinking system has taken place in the Bodo society. Now the Bodo people don't boil the food. In the early time most of the vegetables are boiled without using the cosmetic oil and Mosola- Mosli (spices), fash puran-garam mosola no any fried system, just simply boil by using the salt and Karai (home prepared alcohol) in any item but not items⁷³. So he is expressing in his prose literature-*Boro hinjaopra songnai khaonaiyaobw akha pakhatar.Khardwiyaw boro hinjaophwrni wngkhrai songnaini gubai muyamwn.bidinw,sobai wngkhrai ,narjai wngkhrai ,lapha mwidru songnaiphwrao jebw thao mosla hwnai nunw mwna(i.e. The Boro women are expert in cooking. the base was the main goods of it . like that, in the preparing of verities curry did not see the using of spices)*⁷⁴. The Bodos didn't used to drink the milk accept tea. Most of the people used to drink the salt tea but did not use the sugar, few families used the sugar when some guests is come. Actually there was two parts of people i.e. Kamrup and Goalpara. During the time generally the Kamrupian (the people of Kamrup district) were used to take the tea of salt. The Kamrupian used the sugar for honouring the Golpakari guest (the people of Goalpara district). But the Goalparia Bodo generally used the sugar only less people used the salt tea by using **Kurai gadra** (bigger size plate). Bodo people did not know about the using of foreign liquor in the society except home prepared liquor i.e. Jou Gisi Arw Gwran.

But today people use the Mosla- Mosli (spicy) and oil for preparing the curry or any food items. Hence, Indramalaty Narzary has said in his prose literature. He said that-*Bwi somao songnai khaonaiiphwrao dinaini mugani Thao mosla –moslini bahainai gaiyamwn(i.e. earlier did not used the spices in the curry like today)*⁷⁵. The people forgave to prepare boiling system of any curry. Instead of that fried system is come up in the society. Use to drink milk, sugarcane tea, coffee in the place of salt by using the cup plate. The people are using the foreign liquor i.e. Varieties type of red vodka wine, bear in the place of homemade liquor i.e. Jou Gwran and Gisi in any social function or ceremony. So, this change has come up in the traditional oriented society by the impact of the science & technology in the society.

⁷³ Narzary, Nareswar. *Angni Nwjwr Arw Bijirthi*. Udalguri: Bodo Publication Board.2015 p.5

⁷⁴ Narzary ,Indramalati. *Boro Harimu Arw Thunlai Bijinai*. Kokrajhar N.L. Publication 2010. Reprint 2014.p.22

⁷⁵.op-cit.p.22

b. Music & Art: Traditionally the Bodos used some musical instrument during fair and festivals i.e. Kham (dram), Jhota(symbal), Siphung (flute), Sherja (Wooden violin of Bodo),Gonggona (Gogona in Assamese) and Thorka (Bamboo musical instrument).These all items of musical instruments are the most favourite of the Bodos in any items of singing, dancing and these were used in the religious festivals also. Like, these instruments also are used in the Bwisagu songs or any folk songs and in the prayer songs of the “Bathou” religion of the Bodos. That is why Indramalati Narzary is expressing in his prose. He expresses- *Borophwrni damgra degra hwnwbla thiyainw jwngni gsw dorkhongyao nujathy phaiyw kham, sifhung, jothaarw gongona((so to say musical instrument of the Bodos directly big dram , fluid and Gogona is come in mine)⁷⁶.*

But now days Bodos use the Diana Tobola, Harmonium, and Guitar, Keyboard, Dram Sate, Karnack except the traditional musical instruments in the society. Hence at present Bodos use the modern instrument in the folk song in the place of traditional instruments in the society. Due to these reason, young generations forget their originality of music& Art in the society. On the other side, *pupil are become to forget how to use and tune of the traditional instrument in the fair and festival in the society⁷⁷.* And today’s generation use the scientific musical instruments and play the readymade music in the traditional folk songs in the society. In this regard, Dr. Anil Boro has said in his **prose literature**. He said that, *gwdan electronics mugayao audio keshet, video, cedi, T.V. cinemani gwhwm gwglabai jwngni harimuyaoain (i.e. the audio, video. Cede and TV of electronics age is influence to the Bodo culture⁷⁸).*

c. Material culture: There is some materials culture among Bodos which traditionally coming from generation to generation and used in the society. These material cultures are of deferent items and its use is also item wise at the domestic life of the Bodos. Most of the materials are home made by the wood and bamboo. Generally the materials can be classified in to the some type i.e. **a. The materials or tools of the producing crops** of the Bodos are- Nanggwl (plough), Mwi(leader), Beda, Hashinibari(rake), Hatura,Junggal ,Huken(a hooked of bamboo stick) , Hungkur (equipments of the agriculture materials which most of the goods are made by the bamboo) and so on. **b. The materials of the hunting & Fishing are-** Bwrla(bow),

⁷⁶ Narzary, Indramalati. *Laisini Bikhayao Indramalati*. Kokrajhar: N.L. Publication, 1996. First Edition.p.43

⁷⁷ Boro, Anil. *Serja Siphung.Guwahati*: G.B.D. Publishers, First Edition. 2004.p.187

⁷⁸ Ibid,p.6

Thir(arrow), Jhe(net of Jute rob) these are hunting materials for the jungle , Shen (big and small) Koka, Jekai, Khobai and Pholo, Chili etc. are the hunting materials for watery place for fishes. Generally the women use Jekai and Kobai (fishing equipment i.e. .Jakoi and Kolai in Assamese), they are hunting in the watery place for the fishes. **c. The materials of the Handlooms** are-Swrkhi, Phogai, Dangwnata, Boudanggi, Shal Khunta, Shal Gandai, Gonchi, Thaokri and Tat shal (handloom equipment). Most of the tools are made of the Bamboo. *During the early time Bodos used the Shal wood for the Sal Gandai and Tat Shal for preparing the cloth in the society*⁷⁹. Relating to this matter there is one song in the Bodo literature i.e.

Porbojhora jaharao dongphang dannw tangbwla tangbwla

Sal jhora maku jhora labw naggwn gumai Laru Bandaru

Labw labw naggwn gumai Laru bandaru⁸⁰

(i.e. when go for cutting wood in the Porbojhora jungle, Brother in-law Laru Bandaru should bring the twine of Sal Jora maku jora, Should bring brother in-law Laru Bandaru)

d. The commonly used materials of the Bodos: are-Sandri, Songgrai,Sandanga,Darha (mate), Janta (can having meshed bottom for filtering rice bear)⁸¹, Mwigong Khada(open basket made of bamboo which things is used for taking vegetable), Gwbwr Khada(same as maigong Khada which things is used for taking or for throwing cow dang) and Maijli Kho (a bamboo basket for keeping seed of rice for the next season)⁸² which all are made from the Bamboo. Uwal, Gaihen, Khamplai (a low wooden seat with or without legs) and Thousi (a mortar of wood or iron in which things are pounded with pestle) which are wooden made most important of the Bodos in the society. *The Gambari Khamplai (a low wooden seat without leg) has the special place in the Bodo society which made from the Gambary wooden*⁸³.

But today, transition has taken place on the traditionally oriented materials due to the impact of the science & technology in Bodo society. Hence, today the Bodo farmers use the ironical Nangwl (plough), Nangal in Assamese) instead of the wooden Nanggwl (plough) to

⁷⁹ Boro , Indira. *Harimu arw Boro Harimu*. Kokrajhar: Bodo Publication Board, 2017. p.112

⁸⁰ Op-cit.p.113

⁸¹ Narzary, Nareswar. *Angni Nwjwr Arw Bijirthi*. Udalguri: Bodo Publication Board, 2015. p.1

⁸² Ibid,p.1

⁸³ Narzary, Indramalati. *Boro Harimu Arw Thunlai Bijinai*. Kokrajhar N.L. Publication, 2010.Reprint 2014. p.36

plough and Hasinibari (rake) to clear up the jungle of the crop fields. The Bodo cultivators also use the tractor and power tillers to plough more fields in a short time and also use the Power pump machine and borings to gate available water in the paddy field for producing crops easily. The Bodo farmers also use the govt supplied deferent means of fertilizer in the place of traditional used cow dang and powder of fire wood.

In the areas of Hunting and Fishing, most of the Bodo man now do not use their own hand made materials. Now they use the powerful automatic Gun, Rifles in the jungle, and the Power pump machine (minimising the water for fishing), Jhe, Langgi, Thela Jhe (modern fishing equipment which is made by the readymade plastic Nate), Jhong (another large size of ironical arrow for using to attack animals and for fishing in the river) and also used the dangerous liquate poisonous and bomb in the river to collect fishes easily in the society.

The Bodo women now use the machine for Handloom in the society. Due to the impact of globalization and mode of commercialization most of the Bodo women likely used the traditional methods as well as materials for handloom and some names of the materials becomes milieu and machine along with the synthesis name of design, colour and scientific uncommon peculiar design of textile is also take place in the society.

There were some common traditional materials to use in domestic live of the Bodo in the society. But due to impact of the science and technology Bodos now use plastic made Songrai(winning pan), Sandri(like a winning pan), Balting (bucket), Thousi (ironic/aluminium maker of pickle). Now Bodos use the plastic bag or plastic palatine to keep the rich seed and dried jut leaf, salt and any other goods for preserving long time.

During the time the Bodo people used the one king of three leave for preserving (songkrai biphang) the salt long time in the society. The Uwal⁸⁴ (mortar) is also going to eliminate along with using of Kopri (bamboo made hat used as umbrella which is call Japhi in Assamese) in the society which is made by the Doombru Caosra Bifhang(a type of tree). The Uwal was special position in the society i.e. when guest comes then honouring take to site in the Uwal. The Bodo farmer now use the umbrella in the place of Kopri (handmade bamboo umbrella).The Copri

⁸⁴ Narzary, Nareswar. *Agni Nwjjwr Arw Bijirthi*. Udalguri: Bodo Publication Board, 2015. p.2

(saphy in Assamese) was two types i.e. (a) Tiya Copri and (b) Muphur Copri .These copri is now rare to see in the Bodo society.

In the place of Uwal and Gaihen (mortar and pastel), now comes the rich machine in the society. In the early moment Bodo women used the Uwal and Gaihen to make powder of rich, chilli, turmeric and any other goods in the society. The Uwal and Gaihen are important and essential goods for Bodo family as well as in the society. Generally, both the Uwal and Gaihen have been made by the Dumburu and Sal tree. Hence, in connection with it there is one folk son in the Bodo literature i.e.

*Sal sirini Gaihenjwng*⁸⁵

Dumburu kaosani Uwaljwng

Domdum damdam bihari sanaijwng

soulaidwng honai soulaigwng Along mwnha

soulaidwng honai along mwnha.

(i.e. with the mortar of Dumburu caosra, Pestle of sal siri, Dumdum damdam two step wife are, Alongs are beating among them, Alongs are beating among them)

But today instead of that the Bodos use the Electronic automatic grander machine for making rice Powder and used the rice machine for preparing rice which is now available in the Bodo family as well in the society.

d. Living style: The science and technology also have its impact in the living style of the Bodos. Due to the impact of the technology the living style of the Bodo has changed in the society. But Now days, most of the Bodo people don't want to follow the traditional method of constructing houses. Traditionally Bodos were constructing the houses trough honouring the system of the society. Accordingly, the main house in the north was constructed side which is calling "Noma No" (main house of the family). This Noma (main house of the house) no is constructing in to the tree part i.e. *Ishing, Okhong and Kopra*⁸⁶. The paddy store house i. e. "Bakri" (granary or paddy store house) in the west side. The cow sad i. e. Mwsou Goli (cow

⁸⁵ Narzary,Lakan .*Sanjarang* . Bijni:Bijni College Bodo Literary Society,2016. p.31

⁸⁶Brahma, Anil Kr. *Boro Rao Thunlaini Jarimin*.Kokrajhar: N.L. Publication, 2007. pp.7-8

sate) is constructing in the south side. Most of the construct houses are simple with the ‘Thuri Jigab’ (straw of thatch)’.

But today we don’t see the house of straw as well as the “Ishing, Okhong and Copra” is exactly not seen in the society. Now can see, the houses are separately built by selecting the side of the family according to the capacity and as par possibilities in the society. Most of the Bodos don’t want to follow the traditional system in the society. For the impact of the science and technology they are now building, Pucca, RCC, both room, latrine, and urinal water tank along with the running water and designed houses have come in the society in the place of traditionally construct standard houses to live in the society. So Dr. Anil Boro has said in his prose *Boroni Harimu*. He said that, *Athikhalao thwri arw jigab ouwani nowa gaibangliyasai, bini jaigakhou aougriphaibai assam type arw RCC nowa*⁸⁷ (i.e.at present rarely have too seen the house of strew and bamboo ,instead of that, arrived the Assam type and RCC).

On the other side, now Bodos use comfortable mechanical materials in their living that is- fan(selling and table), Freeze, T,V and radio, varieties of musical system, electrical iron, washing machine ,water boiling machine , pressure cooker, grinder, hot case, juice machine, stand steal dies, bati and glass, tea prepare machine, design cup plate cooking gas and using cosmetic shop, oil ,pump machine to collect water easily in the place of wale and tiff wale etc in the society. Now Bodos are also using the readymade plastic made goods to make comfortable live in the society.

e. Folk Believes: *There are Folk beliefs in the Bodo society which closely attach with the social life of Bodos in the society. This Belief was coming from the forefather in the society.* There were many folk belief systems among the Bodos. These beliefs are different which the Bodos believed in the every step in the life from morning to evening. So to say, the Bodos are dependence on the folk belief for conducting in his everyday life in the society. They used it in the birth to death ceremony of the society and also used it regarding the function of Agriculture, Hunting, and Fishing. On the other side they also used it to conduct life in the society. These belief systems are popular almost more or less on among the Bodos from the early time till now through the folk beliefs Bodos social life was maintained.

⁸⁷ Boro , Anil. Serja Siphung.Guwahati: G.B.D.Publishers, First Edition. 2004. p.8

But today's Bodos don't want to follow on the folk belief relating to the social function in their life. Today's people are due to the impact of the science and technology developed as well as their ideologies having become high. Hence people now want to know the practical result what he is going to do in the place of supposition in the social life. Because of that, in which belief there is no any practical result or scientific reason that beliefs are to be eliminated in the society except where there is scientific reasons. Like that, the Bodos also have become the theoretical and scientific in the society in every step of social task. So Brajendr Kr. Brahma has said in his prose *Bigiyan arw Boro somaj*. He said that, *LeKha phora gwrwng Boroni Onjimaya lasai lasai bangsindwng arw bigiyanni shorsha khalamdwng (i.e. the education is increasing among the Bodos and analysing the science)* .As for example— before selecting the home stead most of the Bodo family now have selected without the village astrologer as earlier. Like that, no section day for beginning of plough for agriculture,

f. Games and Sports: The Bodo had been own traditional games which derived from the early time and ran generation to generation among Bodos in the society. The games are generally played in the field and water bodies, these are of three type's i.e. *1. Hinjaophwrni (game for girls) 2. Houwaphwrni (games for boys). 3. Games of both i.e. Games for the boys & girls which is some of games are forceful and some of the games are easily can play without forcefully*⁸⁸. The games are like-Gila Galenai (boys or man), Bata gelenai(boys),Kikor gelenai(both boys & girls) which game is play in the Hakor(a game which playing on ground holes) Mwsa gelenai(both boys &girls), Hou gudu-gudu(girls),Golla gelenai both boys &girls), which game is played by both boys and girls in the open field Jong kubainai gelenai(boys) ,komplainai or bwlw sunainai gelenai(wrestling for boys),redy gelenal (both boys &girls etc.

But under the present impact of the globalization, the modern techniques of games and sports have replaced the traditional games. On the other side, due to impact of the science and technology the old or the traditional system of games has lost importance among the Bodo and some of the games has not been liked in the society. Alternately in the place of traditional games now Cricket is popularised in the place of Bata Kela/Bata gelenai (Bata Game for the boy which played in the field) the chase is has taken in the place of Mwsa Kela /Mwsa gelenai, Ludu has come up in place of the kikor kela/Kikor gelenai and also come up foot ball and volley ball

⁸⁸ Assam Higher Secondary Educatiion Coucil. Thunlai Sujunai Bijab. Guwahati: N.L. Publication. p.27

games instead of traditional games. But some games like Gila gelenai , Hou Gudu Gudu ,Golla gelenai, Jong kubainai, komlainai or Bwlw Sunainai (wrestling), redy gelenai, Daola soulainai(Kock fighting) games etc are completely not seen in the society which were most popularised games is the early of society. Dr. Indira Boro has mentioned this in his prose *Borophwrni dwrwngyarigelenai arw gelenayao rwjabnai methai*. She mentioned that, *Jikiyanw jayamanw dinai dwrwngyary gelenaiphwra jwbwr mirou jirou, manwna dinai gubunari gelenaiphwrni sahidaya jeraibadi jaiga laphaigasaw tadwng bebadiyao dwrwngyari khelani thangnanai thanaiya jwbwr sannw gwnag jadwng (i.e. anyhow today the traditional game is looser because today other modern game is influencing in the place traditional games)*⁸⁹

4.3.2. Industrialisation

a. Agriculture: *The Bodo people are agriculturist*⁹⁰. Agriculture is the main way of living for the Bodos in the society. They produced some varieties of crops in the summer and winter session through their own methods. Traditionally the Bodo used the wooden Nanggwl (plough) and two Oxen to plough the soil for producing crops. The wooden Nanggwl, Junggal, Mai (leader), Beda, Hasinibari (rake) and Hatura are the main tools for producing crops⁹¹ of the Bodos except the Ox in the society. On the other side, the Bodo farmers used the home prepared fertiliser to grow the seasonal crops which is mostly naturally prepared from the Cow dung and Dust of the Fire woods. The seeds are also traditional not the highbred nor govt. supplied. Even they did not know the new method.

But today, the Bodos are adopting the scientific method. By the influence of the science and technology, they tried to forget the traditional methods and used the scientific methods and tools for growing crops. Now the Bodo farmers are using the iron Nanggwl(plough), Hasinibary, Hatura, instead of the wooden tools along with tractor of higher power and power tiller for more better result.

There is cannel system to provide water in the field. But instead of that, now they use the borings and power pump machine to provide water easily in the field. The seeds are also used govt. certified in the place of traditional seeds or highbred seeds by using the govt. fertilizer. The

⁸⁹ Boro, Indira. *Harimu Arw Boro Harimmu*. Kokrajhar: Bodo Publication Board, 2017. p.119

⁹⁰ Narzary, Indramalati. *Boro Harimu Arw Thunlai Bijinai*. Kokrajhar N.L. Publication, 2010.Reprint 2014.p.26

⁹¹ Ibid,p.34

Bodos now use the rice mill to gate rice from the paddy in the society instead of the wooden Uwal and Gaihen and Dingky(dhikhi in Assamese) . As for example- there is now mills have been establishing and have to be seen the rice mill in many Bodo villages. So Janil Kr. Brahma has expressed in his story Uwal. He explained that, *gaiya mai sougra Mill, T.V. arw gas gaiyabla raobw ruyathikounw tanw ngira(i.e.no without the rich mill ,TV and gas there is problem to gate women servant)*⁹². Impact of that, no Uwal and Gaihen or there is rare to gate the traditional Uwal, Gaihen and dingky (dikhi). For the rice now any Bodo family use the tractor and for producing crops as well in the field and easily useable readymade iron things for the agricultural matter in the society.

b. Handloom &Textile: The waiving system also has changed in the Bodo society. The Bodo women are expert in the Handloom and textile. They produce their needed dresses and also produce men needed Gamsa (man wear dress and famously product the Indi- Muga Dokna and Pasra. The women are used the traditional tools i.e. *Sal-Gandai and Sal Khunta(handloom equipment)*⁹³ for producing Dokna and pasra Indi Sea(indi cloth) along with the Indi Muga see which is traditionally famous in the Bodo society.

But today due to the impact of the globalization, the Bodos now use the machine made instrument to produce the needed dresses in the short period. On the other hand many women don't want to produce themselves and buy the dresses in the market. Due to impact of modernisation the design of the Dokhna and colours as well are changed. Due to impact of the science some design and colours are changed completely and are eliminated from the society and many uncommon peculiar designs along with the colours find place in the society. Many women cannot make Dokna and Pasra but buy in the market. Now Bodo women are wanting easy and comport dresses. Hence now wear the shallower kumis, long pent and other peculiar dresses accept the traditional dress. Like Rabin Narzary is expressing in his story *Bihanjw Haibrid*, He expresses that, *Mugani sansrijwng gwrwmpa langnw najanaikhou unaohalagai nunw mwndwngmwn adwi lojenni nokhorao (i.e at the last have seen that, the family of Lajen is assimilating with the modernization)*⁹⁴

⁹² Brahma, Janil Kr. *Dumphaoni Phita.Bijni* : Sijou Publication Board,2005.p.84

⁹³ Narzary, Nareswar. *Angni Nwjwr Arw Bijirthi*. Udalguri: Bodo Publication Board, 2015. pp.5-6

⁹⁴ Boro Thunlai Afat.*Solo Bihung*. Kokrajhar: N.L. Publication , 2008.Vol-I.p.373

C. Communication: Another main impact of the science & technology is impact in to the traditionally oriented Communication of the Bodos. During the time Bodo people communicated on foot from one place to another place or shopping, carry the goods by shoulder himself, marketing roaming in daily live .On the other hand through water communicate by the boat. The rich Bodo family used the *Horse along with elephant* to communicate distance place to place. In the marriage time is also used the *Mwsou gary (bullock cart)* to carry the Bright and Bridegroom, loges, goods of marketing and the riches man used the Horse and the ***Elephant*** to communicate for long distance as their communication in the society. So Nilkamal Brahma is expressing in his story ***Back Bancher***. He explains that, *Aboni phisajla duesina mwsou gari lananai angkhou stationao nephaigwn (i.e. my nephew by taking the bullock car will wait in the station in the station).*⁹⁵ The rich family also used the hoses and elephant as messenger of the communication in the society. During the time when the village society call a meeting then the nominated ‘Halmaji (a village messenger)’ was calling the men southing loudly by biting or ringing the ironical goods neither by drumming for giving notification about emergency meeting in the society⁹⁶. As for example where Bodo dramatise draw the exact picture in their drama. Like-so Binay Kr. Brahma has mentioned in his prose ***Boro Harini Somajary Ayen***. He mentioned that, *Boro harini gamiphwrao danbantha hwnanai sapha halmaji lakhnai jayw.Halmajiya melmithingphwrkhou nokhor nokhor boinwbw khintayw(i.e.in the boro village there is a remunerated village Peon. He inform the meeting by moving home to home)*⁹⁷

But today’s industrialization era People have forgotten the traditional type of communication system hold up the productions of science and technology in lieu of the old system i.e. Microphone and Music sound system Bicycle, Motor cycle, rickshaw So, Nilkamal Brahma is expressing in his story ***Taibeng Khaji*** .He explains that, *Rail gariyao third class gailiya. Gwdwni third class khounw second class khalamnai jabai(i.e. At present no third class system in the train but that third class has made the second class)*⁹⁸.The rich Bodo families use the valuable costly car and communicate one from place to another place as their will dictates in the present Bodo society. Now the Bodos carry the groom and the bridegroom by motor vehicles as per the possibility. The Mobile is also now usable and one another scientific goods in the

⁹⁵ Brahma, Nilkamal. *Sirinai Mandar*. Bijni: Sijou Publication Board,1985.p.37

⁹⁶ Brahma, Binoy Kumar. *Boroni Subung Harmu*. Kokrajhar : N.L. Publication,2009. p.112

⁹⁷ Ibid,pp112-113

⁹⁸ Brahma, Nilkamal. *Sirinai Mandar*. Bijni: Sijou Publication Board, 1985. p.44

society for communicating to each other and the Mike Sound system is also used to inform loudly on any emergency cases or happened in the society for confirming the scheduled meeting immediately in the village where other cast is also used the system in the society. Just like so, now can see in some of village committee is keep storage the sound system for using in the meeting or any function of the village.

4.3.3 Urbanisation

During the early time, the Bodo people were only living in the backward rural area⁹⁹. They didn't like to stay near about the town and inside the front of road. Instead of that, they like the place of jungle or deep forest land and like to establish in the silent remote backward places. They thought that, if stayed near the road then disturbance will affect in the family, Impact of that, the people needed to face with many problems in maintaining their family. They needed to face with the scarcity and with many problems to maintain life. Even they are deprived from the govt, allotted grant facilities and rights. They are deprived from the offering of any govt facilities like schools for education, good condition of road for communicating system, Hospital and health centre or any scams of development opportunities. They also deprived from the opportunity of government jobs in any department.

In that time there was no distinct road and bridge system over the river. As well the road was completely full of muddy. Hence Chittaranjan Muchahary is expressing in his novel **Khiter** through the character of Malaya. He is expressing that, *Malaya bara gwjan tabailangnw hayakhisai. Nubai biyw Gao thabai langnaggou lamy Gobda gobdi habrugwja(Malaya could not go more distance. he has sown that, his the road is jig jag and fully muddy)*¹⁰⁰. He completely draws the backwardness of the Village. Here he draw the backward a Bodo village where no any distinct perfect road for communication, no school for education, no Hospital or the health centre in the mention village of the novel .

The people are now becoming urbanized. After the development of the science and technology, the mind of the people is materialised and changed. Like ideology, thinking has enlarged, developed and enriched among the people. Infect of that, the style of living standard

⁹⁹ Brahma, Anil Kr. *Boro Rao Thunlaini Jarimin*. Kokrajhar: N.L. Publication, 2007.p.7

¹⁰⁰ Muchahary, Cittaranjan. *Khithir*. Guwahati : N.L. Publication, 2007.p.1

has changed in the mind. And they like comfortable life without hard work or troubles in the living. In this regard Bikram has expressed in his poem *Ward number Five*. He expresses that,

Phainaisai cowboy, Phainaisai drain pipe
 souphainaisai Boronaobw high living high thinking
 nupherai khwnapherai philosophy¹⁰¹

(i.e. arrived cowboy ,arrived drain pipe , arrived high living high thinking among the Bodos rarely seen and hearing Philosophy). Next come into the value of time or maintaining time like to come and pro in a short period for gating the facilities in maintaining life. That is why the present conscious, forwarded Bodo people are thinking about easiness, facilities by the influence of science and become urbanise.

3.3.4 Development of the means of Transport and communication

Due to impact of the science & technology the transport and communication system have improved from the traditionally oriented system. The roads have become black taking in the place of **Kassa and Sand Gravel road**. In the earlier time no any cannel system beside the road to pass the over flooded time of the road. In the first time Bodos used the *Saikong and Zenlab* (both the temporary bamboo bridge to cross over the river) and wooden Bridge for crossing the water. In those cases Gabinda Basumatary has explained in his story *Haraoni Saikhel* (*bicycle of Harao*). He expresses that, *Somaj khungnai, Rao harimu, dhwrwm, phwrbw phalinaiphrao Saothal boro, Judajudablabw be mwnnai gamikhou orjab hwdwng bai dwi gswmsajwng lunai ouwani Saikhongya* (i.e. the Boro and Santali are the two separate nation but the temporary bamboo bridged is keeping relation with them).¹⁰² After then came the wooden bridge where have been mostly used the Sal (Sal wood). after that come up the concrete RCC bridge and also come up the cull part system in the village as well as the society. The vehicle is also developed. During the period most of the Bodo people communicated on foot or travelled distant places. At the moment some rich people were using the horse for their communication purposes. And then cycle and gradually come up the motor cycle, four wheeler cars has come up

¹⁰¹ Boro Thunlai Afat. *Konthaini Akebana* . Kokrajhar : Bodo Publication Board,2005.p.129

¹⁰² Boro Thunlai afat. *Solo Bihung*. Kokrajhar: N.L. Publication, 2008.Vol-I. p.227

in the society where is now can see bicycle in any Bodo family along with cars in the rice family. The temporary boating system is i.e. Talir Dinggra (made by the banana tree) was also one another mentionable communication system of Bodo for the watery places and to crosses the river. But presently this communication is rare to see in the society where the temporary *Dinggra* (*temporary boat made of banana three*) is completely eliminated from the society. But now some where lastly the electronic machine connected boating system has come among the Bodos.

4.3.5 Transformation in the Economy and the evaluation of the New Social Classes

In the early time Bodos did not know the value of economy. Hence they did not think about the earning money through any kind of business to better maintain the family in the society. They were essence the goods whenever needs. If the foods or any vegetables are surpluses excess then the family gift to another neighbouring family or relatives. Because of that, they faced with so many problems or economically backward in the society. So they could not raise the family or couldn't make slandered society. Like, don't sale system the surplus goods, Fishes, Cow or Buffalos and cannot engage in the Barber activities. The people are become economy and change into the economy for maintaining the live in the society.

According to the early social system of the Bodos there was a class of titles i.e. Basumatary Goyary Daimary, Narzary, Kakhlary, Owary, Swargiary, Chainary Boro Sompramhary, Mahilary, Karzy, Muchahary ,Hazowary , Kerkatary¹⁰³. There is no division of class among the Bodos¹⁰⁴. But though according to the believing system of the society the duty of work has divided classes' wise among the people for their living .The people must have to be going in their ways and needed to participate in the social function otherwise all system was meaningless. Hence every one cannot over take each other or no exchange work in the every way of life and also in the social functions of the society. Like, the Goyay group cutting the battle nut and role of the Bwirati in the marriage. The Daimary group is collecting the water and fishes. The Narzary do the work as the priest and so on.

¹⁰³ Brahma, Binoy Kumar. *Boroni Subung Harmu*. Kokrajhar : N.L. Publication,2009. p.107

¹⁰⁴ Ibid, p.114

4.3.6 Changes in values

Industrialisation, Urbanisation, development in the means of transport and communication, the progress of democracy, introduction of secular education, birth of new organisation political and economic etc. have profound effects on the beliefs, ideals tendencies and thought of the people. This has led to a vast transformation in the value of life.

The Bodos are agriculturists. The agriculture is the main way of life in the society. As agriculturists the Bodos produced seasonally different types of crop through the traditional method of ways by using the some domestic instrument, tools and the home made fertilizer. The Bodos are depending on agriculture and maintain their life through the agriculture.

But today due to the impact of the science & technology, the technique of the living style is changed in to the modern from the traditional. The people become easiest don't want to trouble for their existence or living. The people become fast and try to think up about the value of time. Impact of that, people wanted more in a short period. People wanted more benefit by less troubling.

4.3.7 Changes in Social Institution

Technology has profoundly altered our modes of life and also thought. Technology has not spared the social institution of its effects. The institutions of family, religion, morality, marriage, estate property etc. have been altered and transitioning due to impact of the science and technology among the Bodo society.

A. Family: During the time most of the Bodo families were *the Join Family which was called the 'Jaokary (relative more family are living together)' which is call Jakary in Assamese*¹⁰⁵. The one family was also the big and more members. Like ten to twelve brothers sisters are together living along with retime of servants, and maintain the family gorgeously up to parent death. The land and land property, garden and orchards were also available and huge without any crisis which is now can be seen in the Assamese society.

¹⁰⁵ Narzary, Indramalati. *Boro Harimu Arw Thunlai Bijinai*. Kokrajhar: N.L. Publication, 2010. Reprint 2014. pp.40-42

But today by the influence of science and technology the family is now completely opposite i.e. smaller than the past. After the influence of the science and technology the people ideology has changed and materialistic. The people are economists and thought about the standardisation or maintaining for sweet family. Technically some time maintaining problems are arising in the joint family. Instead of that, no one is responsible. Due to the impact of science today men don't want to be adamant in the joint family. Hence today, the Bodo family is also following the other family and becoming materialistic. Hence, today there is a small family instead of a joint family in the Bodo society.

B. Religion: The Bathou is the traditional religion of the Bodos and majorities are the Bathou religious in the Bodo society. The Bathou is the holy and sacred place of the Bodo Bathou religious in the society. The Bathou Bwrai is the chief god of the Bathou. The Sijou tree is the symbolic powerful holy tree of the Bathou religion which is planted in the place of the Bathou. *The Bathou religion of the Bodo is how and when it came and birth among the Bodos, it is out of record, according to the writers it was supposed to be come from ancient time of forefathers and inter among the Bodos*¹⁰⁶. Originally the Bathou was alike of the Hinduism, but after the independence of India Bathou adjusted with the Hindu system and still going on among the Bodos. But the belief is deference. The Bathou religion is relating to the system of the society, folk belief, custom and tradition of the Bodo.

But after the influence of the science & technology in the Bodo society, the ideology and philosophy on the religion has changed. The people are diverted from the traditional belief and try to reform the believing of supposition in the society and turn to the scientific related religion in the society. On the other side, some Bodos begin to dislike the system of belief of the Bathou religion. As per Example, assassinating the animal, pigeon, cock, goat etc. and the Brahma religion has come into existence among the Bodos which religion is related to the Hindu system and is attached with science. After that, serially come the Jangkrao, Lengta, Rupha religion among the Bodos. Because of that, recently now the Bathou has split into the two parts i.e. Bwry Bathou (traditionally who offer the blood of animal in the name of religion) and The Biber Bathou (who are against blood sacrifice and prayed by offering the flower). At the same time the influence and other foreign religions like Christian, Joy guru, Shankari (Shankar guru) are set up

¹⁰⁶ Brahma, Anil Kr. *Boro Rao Thunlaini Jarimin*. Kokrajhar: N.L. Publication, 2007. p.6

among the Bodo. Like that, now Bodos believe and worship the Biswakarma, Durga, Kali and Lakshmi in the society. So Brajendra kr Brahma has mentioned in his prose *Bigiyan arw Boro Somaj*. He mentioned that, Gwdwniprainw takhanai dwrwngyary Mwdaiphwrni ongayai BorophwraBiswakorma mwdaikhou phuji peramwn .Nathai motor gari lanw rwngnainiphrai be mwdaikhou phujigra jabai(i.e. earlier accept the traditional religion, Bodos didn't worship the other but now after having the motor vehicle learned to worship the Biswkorma).¹⁰⁷On the other side, some are creating personally new religion through own ideology and try to enlarge the Bodos in the era of science and technology.

C. Morality: Naturally as per the character, Bodos are simple and mild in the society. No cunning behaviour and bluffing character are found among them. They are helpful for others and accept each other along with simple thinking and simple ideology without confliction mentality in their living .That is why during the early time most of the Bodo families were joint families. So he said in his prose *Boro somajni nokhor danai arw swmwndw*¹⁰⁸. He said that-*Borophwrni nokhor danaikhou juthum nokhor danaikhounw nunw mwnw (i.e. the family system of Bodos call joint family)*. The people Saori – Badali (group of work without remuneration), Haba Hukha (marriage & festivals) Naha Mwiha Thangnai(occasionally hunting) work together and also publicly participated in any social work of the society. As for example, during the summer session the villager are halving each other to produce paddy crops in the field .Even some family if could not finish planting the crops then people co-operate with them. On the other hand if some family fall in crisis then there was halving system in the Bodo society that give loan without interest on money or goods. So to say not any formal loan system but if any family has capacity they can return without interest, where if a family cannot be able to return then no need to return the same.

But today this halving system is completely missing in the Bodo society. Today's people don't want to help each other as well as in any social function and occasion. People's ideology and mentalities are changing. People become busy and self interested and think or work not for others. The people become selfish and materialistic in the society. The people are diverted from the well wish for others. In place of that, the labour or remuneration system has come in the

¹⁰⁷ Brahma, Brajendra kr.*Ritai Hala*.Kokrajhar: N.L. Publication,2006.p.91

¹⁰⁸ Narzary ,Indramalati. *Mainao Borainai*. Kokrajhar: N.L.Publication, 2006.Reprint 2010,2015.p.40

place of freely helping system. The Saori Badali (Socially group working without remuneration) is eliminated but change to remunerations system has deeply rotted the society. Now become no remuneration no works is the way in the society.

D. Marriage: Hatasuni Haba is the traditional marriage system of the Bodo society. During the early century the Hatasuni marriage system was only the system where no other alternative system of marriage among the Bodos in the society. During early time all were for arrange marriage in the society and completed the marriage through the Hatasuni system. Traditionally the arrange marriage is very lengthy and according to the system Hatasuni, the marriage must follow the religion. But after that, the Brahma religion come into existence among the Bodos and religious followers do the marriages through the Brahma Biva in the society. Impact of that after the arrival of the Brahma religion, the Bodos are neither Hatusuni nor Joygya Ahuty done in the Bodo society.

But today due to the impact of the globalization as per the ideology the new and short cut marriage system has come in the place of the traditional system of marriage. People have become money minded and giving the value of time and dislike the trouble. Impact of that, today's Bodo do marry in the any temple of Hindu by the Pujary (priest) and arrange in the day time for saving the more cost and to control the more troubling. So Jnil Kr. Brahma has said in his short story *Khwmsi Golini Andwyao* through the character of **Dorle**. He said that- *Dani mugayao makhase subungphra somajni ultayai mondir Masjidphrao siriyai juli lalaigasinhw dong (i.e. presently some people are gating marriage eluting in the temple and masjid obstructing the society)*¹⁰⁹. On the other side, someone after finishing the marriage in the temple, give the gorgeous party in the hotel where is no any system of the society. Someone completely finish the marriage in hotel and arrange the big party. Now a day there are many Biva Bhobon near about city and town. In the *Mandir* Bodos are complete the marriage which is influence of the globalization in the society.

E. Estate property: Bodo family have own property. The properties are cultivating land, Bari- Bagan (Garden orchards) and the domestic animals. Their occupation is agriculture and plants of the beetle nut, coconut in the orchards, and farm of the cow. Bodos are enough rich

¹⁰⁹ Brahma, Janil kr. *Japanni Saima*. Kokrajhar: Bodo Publication Board, 2009. p.43

from their land and earn sufficient money from the domestic orchards and collect the edible milk from the cow. Hence, Bodos are rich with their own land and domestic orchard in the society. So we can see that, the identification of any rich Bodo family was more land along with two or three paddy store house, enough bigger & long cow shade and big one domestic orchard along with some riches had a Mwsou Bathwn and Mwisw Bathwn(cow and buffalo firm) which was kept about far distant of home like i.e. near the jungle and maintained by Laoukhar (Cow hard) and Guwal (guard of the cow &buffalo firm)¹¹⁰. *In connection with this Indramalaty Narzary has said in his prose Borophwrni Rangkhanti Jouganayao Junar Phisinai. He said that, Boro somajao swlibai tanai mwense gidir batraya jadwng –Borophra mwshou golikhou lanainainw nokhorni rangkhantiyari tathaikhou sannanai layw.binikhainw gwdwni dinao haba hukhayao rangkhantiary tataikhou phwrmainw takhai mwshou goliyanw gongnai-gongtham hwnnanai raijlaywmwn¹¹¹ (i.e. continue one thing of the society is that, the cow set was the identity of rich in the society).* But now the cow hard is countable and rare to gate in the society. At that time keeping of Cow hard was connecting with the estate property. He also said in his prose that, *Boropra maiswbw phiywmwn. gwdw gwbang Borophwrniyao maisw bathwn dongmwn. Gamini mahajwnphwrniyao maisw bathwn taywmwn¹¹² (i.e. Bodos were keeping cow along with the Buffalo, earlier there were group Buffalo among the Bodos there were group of Buffolo each rich people in the society).*

During the early time the rich Bodo family didn't know regarding the investment or deposited to the bank for earning money for future maintenance. They kept the money with own self, some riches used *Sinduc(Ironical box) and kept in the big drum by holing under the earth* where some mother or father tell regarding the keeping of money in the hold to son or daughter during the end of life.

But today due to impact of the science & technology the transition has come among the rich Bodo family. Today rich family have enough own land to produce verities crops for maintaining the family without any hesitation. But today Bodos have changed technique for producing crops. They are malty purposes' not single one. Now they plant varieties except the paddy crops in the land in the summer time. Now they plant Banana, tea, lemon garden, Sigun, Sisu, Gambary,

¹¹⁰ Narzary, Indramalati. *Mainao Borainai*. Kokrajhar: N.L.Publication, 2006.Reprint 2010,2015p.46

¹¹¹ *ibid*,pp.45-46

¹¹² *Ibid*,p.46

Coconut firm and bamboo in the domestic land. Their ideology is earning more money or property in a short period easily. Today's rich Bodo family don't keep more paddy store, don't keep more cows or group of Buffalo. So Indramalati Narzary has said in his Prose *Borophwrni Rangkhanti jounayao junar phisinai*. He said that, *nathai daniya mwisw bathwnkhou nunwnw thanglia(i.e. but presently have not seen the group of Buffalo)*¹¹³. Today people don't keep the property with own self. But instead of that, every riches are keeping in the bank or invests in any finance company. Today rich people's identify is unseen, not seen to all. All are malty conscious and malty occupied.

Finding:-There are some causes of social transition of the Bodos. Due to the causes the Bodo society is transitioning since the time to till now. These causes have divided into the two sections i.e. 1. Internal 2. External

The internal part is again classified into the -illiteracy problem, ugliness' of society, economic crisis, Cultural change, political crisis and exploitation & unsociability. The external has sub divided into -Impact of the non- social environment, Biological, impact of the social environment, and influence of other social system an impact of the science & technology.

In this chapter after studying according to the external causes of the transition of the society the finding on the external causes is that,

During the early phase of 21st century the illiteracy or educational backwardness was the first and major causes of transition of the Bodo society. In that period, Bodos didn't giving interest towards the education for the upliftment of the society. Bodos didn't know .due to the illiteracy condition and cannot move forward and got involved with the anti social activities.

Bodos suffer due to the educational backwardness; the society was filling with the gloomy .Due to the illiteracy problem the people get involved with the antisocial activities in the society. Hence some conscious Bodo families dislike the in own society and converting to the other society. At the same time the women have no equal status, they were discriminated in the

¹¹³ Narzary, Indramalati. *Boro harimu arw thunlai* Bijirnai. Kokrajhar: N.L.Publication, 2010.Reprint 2014.p.46

society. Infected of that, the Bodo social organisation has come into existence in the Bodo society and took vital role for the reformation of society.

The Bathou is the main and oldest religion of the Bodos. But in the early period this religion was looser among Bodos due to the lack of the proper worshiping system and followers.

The Bodos were in the name of religion enjoyed with taking more liquor as well as sacrificing blindly animal and birds along with other ugliness activities were continuing in the society. So to say in the name of religion Bodos created uncontrolled situation in the society. Infected of that, of some conscious Bodo families were converting to the other religion.

During the time Bodos were in the every steps of living depend on the tradition. They run their life through the system or the traditional method. The ideologies are also traditional like no any alteration. In the area of the education, agriculture, custom & culture, religion, economic, political and style of living are traditionally coming to the society. In this regard the significances of the Bodos were traditionally identified as well as the society of the Bodos also traditionally oriented.

But due to the time and situation the traditionally oriented society is coming into change. During the time there are causes of the change of the Bodo society. Due to these circumstances the ideologies has changed as well as the society is also coming into change. There are some causes of transition of the Bodo society.

Generally Bodos are living near the river bank or the forest area. During the early time it was a traditional dwelling system of the Bodos. Hence, most of the Bodo villages are in the river bank and forest side. The reason of dwelling is for getting natural gift. But some time Bodos need to face with the natural calamities, i.e. Flood, cyclone, storm and Wild animals. Hence they have to migrate to other places to save their existence. After that, the transition has come in the society.

During the time Bodos were *biologically* not conscious for maintaining their family. They have no family planning .Hence Bodos need to face with the food problem, dresses and health. Hence Bodos have to need the change. The Bodo culture is exchange to other neighbouring

community with the Bodo. Because of that, society has come in to transition. The small family has come into take place in the society.

Another cause of the transition of the society is impact of Globalisation on the Bodos. The tools of globalisation are –the modernization, industrialization, urbanization, Development of the means of transport &communication, transformation in the economy and the evaluation of the new social classes, changes in value and the change of religious institution. Due to the good opportunities of the science technology Bodos are like it in their daily life as the comfort against traditional life and the transition has come in the society.
