

CHAPTER-5

AN ANALYTIC OBSERVATION OF MUSHAHARY'S NOVELS

5.1 INTRODUCTION

In this chapter, an analytic observation on Mushahary's novels has been thoroughly made. In the present study *Jujaini Or*, *Bikhaya Gaoyw Khugaya Geoya*, *Khither*, *Phulmati*, *Call Girl* and *Undaha* have been enumerated and explored. These six novels are created with different philosophical thoughts, expressions and incidents of the society which were prevailing and existed. The novelist also highlighted the socio-economic, traditional, culture and customary laws and various other aspects of the society through these novels. Moreover, the characteristics of the novels also depict the occurrences and incidents which are found in human society in general and Bodo society in particular and thus the novelist highlighted the same accordingly in his novels.

5.2 *JUJAINI OR*

In the novel, '*Jujaini Or*' (*The Fire of Husk*), the novelist Chittaranjan Mushahary has highlighted some social picture of the Bodo society like social customs, traditions, economy, faith etc. which are clearly seen in the novel. It can be seen from the characters of Ajoy and Alaisri, the main characters in the novel *Jujaini Or*. Ajoy and Alaisri fall in love on the edge of the Swrmanga River of Bhutiapara village and along with this, the Swrmanga River also spread upto village of Dwikhorguri of Pradip Mahajan. The novel has been created with the tragic love story of two young boy and girl and in this novel, if it is analyzed thoroughly it is found that it has similarity with the present day Bodo society (Mushahary, 2009).

5.2.1 LOVE

In the novel, firstly, the feeling of love aroused in Ajoy and Alaisri's life. Both their love starts from the childhood, through various obstacles, which has brought sadness at the end. The novelist also depicted that Ajoy and Alaisri's love is true love and as a witness of this love, the sands and river bank of Swrmanga River is there. In this place, Ajoy and Alaisri by witnessing the nature they expressed the feelings of their love for each other. This words has been represented in the novel like-

“अजय - ‘सिः आलाइ नों आंखौ बेबाइदि बुंनानै अरायबो दुखु होयो। आं नोंखौ सोलिया। सान अखाफोर हा, दै, बार, एम्फौ-एन्ला, बंफां-लाइफां, मानसि-दुमसि गासिबो साक्षी दोन्नानै आं समाय लानानै बुंबाय स'ना, आं नोंखौ सोलिया।’” (p. 45)

[English Rendering: Ajoy- “Chi: Alai you always hurt me by saying like that. I hate you. By witnessing all these Sun, Moon, Earth, Wind, Insects, Plants and Humans. I swear dear, I hate you.”] (P-45)

The love of Ajoy and Alaisri starts from their childhood continued till youth and this has brought their heart together and they decided to spend their life with each other. Moreover, the novel is solely characterized by the romantic act of Ajoy and Alaisri (Chainary, 2009). But in the novel, it is seen that in their love some obstacles has brought separation between them and it is the Alaka who was encountered as obstacles in their love. Because of Alaka as well as due to the natural disaster (flood of Swrmanga River) that occurred in Bhutiapara village affected their true love.

5.2.2 FAMILY LIFE AS REFLECTED IN THE NOVEL

In this novel, the aspect of agricultural cultivation and maintaining family in Bodo society has been reflected. Moreover, the involvement of Bodo women in household activities like rearing animals and involvement in sericulture activities through which they earn money for their livelihood has also been highlighted in this novel (Islam, 2012). In the village Bhutiapara,

Ajoy's father Mahidhar maintains his family by cultivating paddy, jute, mustard plant and also other agricultural activities. He helps Ajay in his studies with the money which he had earned from cultivation. But it was Ajoy's fate that the village Bhutiapara has been wiped out within one night by the flood of Swrmanga River and everyone of this village was in panic because of that situation. In the same Ajoy's family also have been destroyed, as all the houses and properties have been wasted a way.

As depicted in the novel, women have been seen expert in the household chores. Women have been seen helping a lot in managing the family along with river-stream fish scoping, seeking veggies in the jungles etc which also indicate folk society and folk life of the Bodos (Basumatary P. C., 2009). It is also seen that Laisri, Mansri, Humphey, Dumphey, Gaodang, Jarow, Thaisri, Mwirathi going for plucking veggies in the jungle which has been reflected in the novel like-

“नैबेजों ऑखारद हय लगफ़र, बै ँ लाइज़ार हुमायावस दौसेम दड। बैराथिया बुड
 “थौ: थौ: बड़ब सें सें बुंनानै सड़कखौ नागारनानै दुब्लिजों थाबाय (p. 7)

[English Rendering: “Come out these way friends, there is Dawsrem (herb) in that Alaijhar place” Mwirati says.

“Let's go lets go” by saying together they left the road, walk through the paddy field.”]

It is also seen in the novel that the Bodo community while going for fishing, they go together and come out together. Through this novel, it is also seen that the Bodo boys and girls are expert in their own work from the young age (Boro, 2018). Like that Alaisri was expert in pounding grain, weaving of clothes along with household chores. Alaisri helps the village girls in wrapping the threads, street sizing (starching the yarn for weaving) and learning from each other for knitting the design. Alaisri have learned the weaving, knitting design from Ajay's mother Gosati.

5.2.3 VISITING DEOL PUJA (DOL JATRA/HOLI FESTIVAL)

Through this novel the influence of religion of other communities on Bodo society through *Deol Puja* or *Dol Jatra* which is also called Holi Festival is seen. In this puja the village

old man-women, young boys and girls, children, male servant, maid-servant and mature women have been found enjoying (Basumata, 2011). In the novel like the village women Laodangi, Lanthi, Humphey, Dumphey, Thaisri, Mansri, Rathini, Jarow by wearing colourful *dokhona* (women cloth/dress) like yellow, red, parrot colour, green, violet, leaf colour etc. were also enjoying the *deol puja* where male servants Bakhunda, Onla and others were also enjoying the puja. It is also seen that during *deol puja*, people are putting the shirt inside their *pyjamas*, handkerchief in the hand, and handkerchief on the neck, as these are showing identity of *kristi* culture (Barua, 1985). And these conditions and pictures are also found in the present time during the puja. During the puja the young boys and girls used to flirt with one another and also made jokes with each other. But on the other hand, the characters of Humphey, Dumphey and Alaisri's have not seen being excited in the novel. It is also seen that Gwlwndang, Bergo and Jwmao who met each other after a long time made jokes to aged women during the *Deol puja* and this has been highlighted in the novel like-

जोमाव- “ऐ आगै स'नास्रि दा मुवाखौ आंनो बायनो होयाबालानो हारसा बोरायजौं सिखोमा जादोलाय।” (p. 31)

[English Rendering: Jwmao- “Oi sister Sonasri, if you don't give me to buy the things then you will be swindled by the shopkeeper”]

Hence using languages of other community, having problem in communicating with other communities as well as swindling condition of earlier Bodo people and enjoyment during *deol puja* or holi festival in seen the this novel.

5.2.4 DIFFERENT CHARACTERS OF WOMEN REFLECTED IN THE NOVEL

In this novel, two types of women characteristics have been depicted by the novelist. As because of her true love Alaisri always wish to have Ajoy and wants to sacrifice everything for him. But Alaka is opposite to her character, as Alaka could not sacrifice herself though she loves Ajoy. The reason also is that after getting married she went to visit his uncle alone without taking

her husband Ajoy. On the other side, Ajoy was close to Alaisri. But Alaisri could not get Ajoy and instead of seeking other person, Alaisri becomes mad, as she had deep love for Ajoy. In this context, the philosophy of the characters can be referred with heroine Ophelia of Shakespeare's **Hamlet** drama where due to grief Ophelia becomes mad because of not getting Hamlet and later by singing songs she drowns in the water and died (Forster, 2004). The reason of becoming mad of Alaisri and Ophelia is for not getting success in their own firm hope and love.

Ajoy's mother Gosathi by following her husband's given advice; she let Ajoy marry Alaka forcefully. In order to follow her dead husband's instruction she turns the way of his son Ajoy's life in another way. Of course, she already knows that Ajoy loves Alaisri with his true heart. As an unintelligent woman, Ajoy's mother could not think of any alternative way for solving the problems, rather she let her sons' life to be ruined (Boro M. R., 2018).

On the other side, at the time of her last breathe, by choosing Ajoy as her son in-law and left her daughter Alaisri to Ajoy has indicated her firm decision taken by Alaisri's mother in this novel.

Through this picture, the thinking level of rural women and the urban women can be understood as these have been depicted in the novel. It is shown in the novel urban women are selfish and works for multipurpose and women of the rural and village areas are normal and work for a single purpose.

5.2.5 THOUGHTS OF RICH AND POOR AS HIGHLIGHTED IN THE NOVEL

As seen in the novel that the common people of the village area who lives by cultivation has to depend on agricultural activities. The cultivators have to depend on the climate and natural environment for their cultivation. Ajoy's father is also one cultivator of Bhutiapara village. By cultivation he somehow manages his family. But by cultivation he cannot give enough support to Ajoy's study because of that he went to talk about marriage of Aloka and without knowledge of his son Ajoy, he borrowed lots of money from Alaka's father Pradip Mahajan for Ajoy's study. As Alaka's family was rich, and as per their agreement and promise, Aloka's family helped Ajoy

in studying by sending a lot of money. So, this picture clearly indicates how poor gets help from rich people with money in exchange of some promise and responsibility. Hence, even in today's society, the gap between rich and poor as well as helping the poor by imposing some pre-conditions has been seen (Narzary, 2007).

It is also seen in the novel that Pradip Mahajan who is wealthy enough and having lot of properties, his wish to have Ajoy as a son-in-law has brought destruction in Ajoy and Alaisri's life. Through the novel, it is also seen that with the power of money he tries to fulfill his wish in his life and for that reason, the rich have been overpowering the poor and also dominating in every aspect which is seen in the novel. And it is because of the scarcity of money that Ajoy's father had to stay under the control of Pradip Mahajan, as he has to fulfill Pradip's desire.

By taking into account all this matter, Ajoy's father was deeply disheartened but couldn't speak. That's why he expresses in the letter like-

“अजय फिसा।”

आंनि खरनि थै मोनलॉगोन नॉ आंनि बोसोनखौ फालिनांगोन दे स'ना। नुवाखै होमबा परसुरामा बिमानि बोसोनखौ फालिनानै बिमानि खर' दानस'नायखौ। आर रामा बिफानि समायखौ लाखिनानै दोन्नो थाखाय बिमा बाथुलनि गोसोखौ खुसि खालामनो थाखाय बनबासाव थांदोमोन।”
(p. 49)

[English Rendering: “Ajoy son”

“You will get to suck the blood from my head; You have to follow my advice dear. Haven't you seen by following Parshuram's mother's advice he cuts off his mother's head. And Ram by keeping promise of his father in order to make his step-mother happy, he had to go to exile.”]

Though Ajoy's father also knows about love affair of Ajoy and Alaisri, but being a poor he had to break his son's heart. It is to be mentioned that by observing the present environment, Ajoy's father wishes his son to educate and wanted to complete his study. That's why he had to render his son to Pradip as the son-in-law. The implication is that in the world the rich always

overpowers the poor, the powerful people dominated the weak and also exploited them which can be understood from Mushahary's novels.

5.2.6 THE *DEWANI'S* (BROKER'S) ROLE IN THE NOVEL

In this novel the role of *Dewani* or broker or middle man has also been highlighted. In Bodo society the existence of broker or middle man has been playing an important role mostly in arranging of marriage (Brahma, 2017). As brokers were found that they negotiate or arrange the difficult tasks and sometimes in Bodo society it has been witnessed that for the arrangement of marriage, they can also change the words from truth to untruth and from untruth to truth and sometimes they convert things from impossible to possible. In the earlier times, in Bodo society the brokers played an influential role in every aspects of social life. As for example in the Drama '*Mimang Ni Simang*' where it was seen that Hadang's life was ruined due to misleading of brokers. Like that because of broker Daola's role, Ajoy's father Mahidhar could not escape from Pradip Mahajan's trap, as Mahidhar was following Daola broker's ideas. The beginning of the meetings between Ajoy and Aloka was started with initiatives of Daola broker and his hands cannot be ignored. Through that broker, Mahidhar has reached Pradip Mahajan for the first time. He is the one who has fixed the marriage of Ajoy and Alaka through Mahidhar and Pradip. In this novel the conversation between Mahidhar and Daola broker's words are like this-

“बेवहाय आरो मा बेखेव बावनांगौ बाथ्रा दं। प्रदीप माहाजोना नॉनो फिसाजो बिलाइनो नागिरदौं। आं घटक हिसाबै बुंनाय नडा, बुंगोन आं नॉसिनि न'नि मानसि हिसाबै। हा हुजौं अन्सलाव प्रदीप बायदि माहाजोना सानै गैला। जाखौं बुडो जगदार। आनकि जमिदार बुडोबा बारायनानै बुंनाय जाया। आरो फिसाजो अलका....।” हा अलका बायदि गथ'खौं बिहामजो मोन्नायाबो खम भाग्यनि खोथा नडा। जायखौं बुडो गथ' बाइदि गथ'। (p. 36)

[English Rendering: “And here what is left to elaborate about Pradip Mahajan that he wants to gives his daughter to you. I would not say as a Broker, Indeed I will say as your family. In that area there is no any second person like Pradip who is so wealthy. Which is can be called

him a Zamindar (the land lord)? If I say Zamindar, it cannot be said that I exaggerate it. And daughter Alaka....getting Alaka as a daughter-in-law is also a matter of luck who is so honest”]

Hence, through this character, it is found that how brokers are playing influential role in arranging the things mostly by telling the false things. In this novel, it is seen that it is only because of broker that a father could easily agree to his own son to become a son-in-law to others which is not an easy task indeed. Thus, the marriage between Ajoy and Alaka was successful only because of broker's role, as depicted by the novelist.

5.2.7 THE IMPACT OF MONEY IN THE NOVEL

As highlighted in the novel, it is seen that though the affection cannot be bought by money but the body could be bought i.e. Pradip Mahajan could bought Ajoy's body as a son-in-law. It is found that the intension of Pradip was fulfilled for some time. On the other side, it is also seen that due to scarcity of money the poor people have to stay as servant under rich people like a beggar and it is prevalent in the contemporary society as well (Daiches, 1975). In this novel, the situation of Ajoy was also the same which is the impact of economic condition, as because of poor economic condition Ajoy also had to stay in Pradip Mahajan's house as a son-in-law. That's why this word was said- "Money is money, though money is not God but not less than a God."

It is seen in the novel that with the power of money, the poor people have been seen suffering which could make man crazy, mad etc. Hence, in this novel, it is found that because of that reason Alaisri becomes mad and on the other side Ajoy passed his time by drinking wine and all these was because of money. In fact, it is found that the novelist depicted impact of money in his novel and in present time also money can influence one's life (Mushahary, Jujaini Or, 2009).

5.3 **BIKHAYA GAOYW KHUGAYA GEOYA**

In the novel '*Bikhaya Gaoyw Khugaya Geoya*' (*The Heart breaks but mouth mums*) the novelist has highlighted the obstacles encountered through love. Love is related with human life. Due to love how the problems in life arises; this has been depicted in the novel widely. Moreover, it is also seen that how the wave of love could ruin a student's life.

Likewise, the destruction in life of Premdhar and Shanti was caused due to love. On the other side, Kalpana with her beauty looks could make a whirlpool (wave) of love where young boys becomes crazy for her for which the future of some person had to be in the dark and some of them had to be incomplete. As in this novel, the life of Sushanta had to become incomplete for not getting his beloved Iramuti (Mushahary, Bikhaya Gaoyw Khugaya Geoya, 2013). Hence, considering all characters, it has been discussed through in the following.

5.3.1 THE WHIRLPOOL (WAVE) LOVE

In this novel, in the first when both Kalpana and Premdhar bump into each other in the college library the whirlpool love starts between them. Then Kalpana was studying in science and Premdhar in arts. Both of their love's flower blossom slowly. Only in two days they became so attached that one cannot leave another. Then Premdhar thought-

“बे मुलुगाव कल्पना आरो गाव सारा रावबो फैया। बे मुलुगाव हिनजाव दड' होनब्ला सासेल' - बेयो जादों कल्पना।” (p. 4)

[English Rendering: “In this world there is no one apart from Kalpana and himself. If say, there is a girl in this world, then there is only one that is Kalpana.”]

According to Premdhar, Kalpana is his first love and her face is beautiful, he thinks that she is his first and last love in his life. That is why Kalpana was in his dreams. But what Premdhar has imagined about Kalpana's heart is not like that. Her heart is like cotton. In the same college suddenly Kalpana met Ajit who studied in science, the moment she encountered with him, she falls in love with him and leaves Premdhar immediately. The love and affection

that Kalpana gave to Premdhar has suddenly shifted to Ajit. Then Premdhar's heart breaks, he could not think of what Kalpana did to him. He came to know about her then only he said-

‘‘बेनो कल्पना, जि कल्पनाखौ बिब्दि थगायसुलि जाथावयै नुयो।’’ (p. 6)

[English Rendering: “This is Kalpana, the Kalpana who doesn't look like a liar.”]

Premdhar though he tried to forget Kalpana but he couldn't. By taking Kalpana's photo he dwells on, he worries and doesn't take interest in his studies anymore.

Ajit and Kalpana both study in science and both started to love each other. They do their practical in Sushanta's laboratory. As Kalpana loves Ajit, so she does the practical with him. But Sushanta's sister Shanti likes Ajit secretly. Though she didn't express her feelings to Ajit, but secretly falls in love with him deeply while Ajit coming to do practical everyday in her brother's laboratory. One day when Ajit and Kalpana came back from the laboratory by talking with each other, by seeing this Shanti really was disheartened and felt disappointed. However, the wave of love for Ajit flows from Shanti's heart. One day when Shanti went to Kalpana's parlour she accidentally saw them kissing. Then, she quickly comes back by saying that she has work at home. There to overcome from sadness she went to sit on the edge of their pond and without expressing her feelings to anybody, she tried to hide herself.

On the other side, Kalpana told her mother about her love affair with Ajit and for the marriage she asked to talk with Ajit's uncle, Leben. Kalpana's parents could not avoid her words, so they called Leben to talk and fix their marriage date. When Ajit comes from Bhilad by completing research and becomes Doctorate then they will let him marry with Kalpana. Kalpana tells this to Shanti when she came to do practical. With sadness by locking the door Shanti weeps in her bedroom. But till then her heart breaks but her mouth only was shut (silent). If Shanti would have wished to tell Ajit about her feelings and love then she would have told him before by meeting him, because Ajit usually comes alone to do practical in her brother's laboratory. From this point of view, it can be understood that Shanti does not look like she has courage, whereas Kalpana with courage she tells her parents about their love affair and also fixes the marriage date. But by hearing this, Shanti could only shed tears. She was grief stricken and in misery.

Human life doesn't remain the same, as sometimes happy and sometimes dreadful situation encounters in everybody's life (Hazarika, 1994). Like that, before going to foreign when Ajit was doing practical in the laboratory, accidentally there was an explosion and he lost his eyes. Later, Shanti tells this to Kalpana to visit Ajit, but without saying a single word, Kalpana left the place. Thereafter, Kalpana's mind changed immediately. Ajit calls Kalpana by remembering her and seek her nearby. But Kalpana has left Ajit. Seeing her dark life, she tried to forget and says in front of Shanti-

“आं बावलांगोन शान्ति आं बावलांगोन।

सासे खाना मानसिखौ गोदोनायाव लानानै सोर फाग्लि थैजासे राइजो जानो? आं हाया!.....

हाया!!.....हाया!.....” (P-17)

[English Rendering: “I will forget Shanti, I will forget. Who the crazy will live with this blind man for the whole life by shouldering such responsibility? I can't...can't... can't...!”]

Here, Kalpana's selfishness was seen. If Kalpana had loved Ajit truly then she should not have left him immediately. She should have sought for the way to recover Ajit. On the other side even though Shanti knows that Ajit does not love her, but wishing for his goodness she looks after him and makes him feel good by disguising herself as Kalpana. However, other than this she donated both her eyes to Ajit and cured his blind eyes, then she lived as blind woman for life time. All these are because of unconditional deep love of Shanti, as Shanti could not express and her heart breaks and mouth shut which is called *Bikhaya Gaoyw Khugaya Geoya*. From her mouth this words only comes, like-

“अजित नौं सुखि जा, नौंथ' मिथिया बे मुलुगाव शान्ति होन्नाय सासे हिनजाव दड' ना गैया। नौं सुखि जा आदा अजित, नौं सुखि जा।” (p. 57)

[English Rendering: “Ajit you be happy, you donot know

if there is a girl name Shanti in this world or not.

You be happy brother, You be happy.”]

She keeps on saying like that; by living as a blind she keeps shedding tears. By donating her eyes' cornea to Ajit she proves her true love for Ajit. Like the epical Sita, Sabitri, Behula-Shanti is one true woman who sacrifices her life for her beloved which was a universal truth (Basumatary, 2007). She loves Ajit for lifetime but Ajit doesn't even know about her sacrifice.

On the other side when Ajit became blind Kalpana immediately left him and goes back to Premdhar and started loving him again. She talks about love and sheds false tears. Then that time Premdhar had already become crazy, as he was left by Kalpana. He presents one dog as a form of Kalpana and speaks in front of Kalpana-

“सैमाखौ रावबो दा-अन, दा-अनसाय। मानोना बे सैमाया जाय गावखौ अनो, मोजां मोनो बेखौ अरो। आंबो बे सैमाखौ मोजां मोनदोमोन, अनदोमोन ओंखायनो अरजादो।” (p. 21)

[English Rendering: “Don't love this dog, Don't accept. Because this dog bites whoever love or like him. I had also loved or liked this dog, That's why, had got bitten.”]

Because of being cheated in love, Premdhar insulted Kalpana. By presenting to accept the mistake Kalpana asked for forgiveness. By shedding tears she takes the line of loving Premdhar and Kalpana says-

“आंखौ निमाहा होदो आदा, आंखौ अजितआनो फुस्लायनानै नौखौ बावहोदो। नौ आंखौ दापंगारसै आदा।” (p. 22)

[English Rendering: “Forgive me brother, Ajit has made me to forget you by loving me. Don't leave me brother.”]

As Ajit had become blind, then Kalpana came back to Premdhar whom she had left before. By taking her looks she repeatedly did not stop to make excuses of loving in front of Premdhar. By loving Premdhar for only two-days when she heard about Ajit's eye has recovered then her mind goes back to Ajit again. Later when he came back from Bhilad by taking

Doctorate Degree, Ajit and Kalpana got married. Premdhar fails in the war of loving with Kalpana i.e he was cheated by Kalpana repeatedly. Being cheated repeatedly, with sorrow he says-

“हिनजावफोरनि गासैबो फोथायखेबस’, बे माबायदि मालायखौ नांहोनो बेन्दों सायो।
गासिबो जिबौ गांसोम, फोलाग्रा।” (p.54)

[English Rendering: “As these all are the unfaithfulness of women. Like how they cast the net to trap others. All are like snake of sleeve, the backstabber.”]

Here, the writer portrayed Premdhar as an unthinkable absurd person. After being deceived for the first time, Premdhar trusting her again for the second time was a blunder. Because of being deceived by just one girl Kalpana and believing that all girls are deceiver and unfaithful like Kalpana is showing his foolish identity.

Apart from this, in the novel it is also seen that Sushanta who becomes ignorant and persons where he could not understand his position, as he falls in the wave of love. He is the professor of Guwahati College of Natural Science Department. He loves one girl name Iramuti secretly, later Iramuti got married with someone. By seeing Iramuti getting married with somebody he left the job of Professor. For not getting Iramuti, he is in stress and stay idly at home. Hence, because of not getting his beloved one Sushanta left his service (Mushahary, Bikhaya Gaoyw Khugaya Geoya, 2013).

In this novel, by falling in the wave of love, people’s life has drastically changed. Because of the love, Premdhar has become drunker, smoker and Shanti becomes blind for life time. Sushanta even decided that till the end of his life he will not marry anybody and also he left his job. As seen here, the modern time has affected Kalpana’s behavior which was not a normal thing compared to other girls’ behaviour. By using her tricks, he ditches many boys and at the end she married Ajit. Though in this novel Ajit’s nature is like a hero but he has been seen influenced by others.

5.3.2 SHANTI'S LIFE

Shanti is the sister of Sushanta. When she was only four and half years of age her parents died. She grew up as a girl with his brother Sushanta's love. Shanti has now stepped in the college life and studied arts. Her brother has digged one wide pond for her nearby the home. By sitting on the edge of the pond, she spent her time in utter misery. When the science student Ajit comes to do practical in her brother's laboratory, that time she loves Ajit secretly. But she did not express to Ajit that she loves him and also did not tell to her brother. When Ajit comes with his beloved Kalpana then Shanti's heart gets pained, she couldn't bear it. Like that Shanti's love for Ajit remains unconditional and unknown. Like a crazy person, she only thinks for Ajit for day and night and she only wishes to have him. Because of Ajit she even left the college. But Ajit does not love Shanti and he neither spoke about the love.

One day when Ajit was doing practical in her brother's laboratory but accidentally there he met with explosion where he loses his both eyes. At that time Kalpana comes to see Ajit for only one time and she didn't come back again in front of Ajit, as she left Ajit. There, Ajit calls Kalpana's name day and night. Thereafter, with the idea of Shanti's servant Narayan, it was felt that by disguising Shanti as Kalpana and calling her name as Kalpana and Ajit was also told that she is Kalpana. Here, Shanti decided to look after Ajit till the recovery of his blind eyes in her house by disguising herself as Kalpana. When Ajit asks Kalpana (Shanti) where did Shanti go? Then Kalpana (Shanti) lies by saying - she went to Shimla for some work. At that time Kalpana (Shanti) asked by saying –“Do you like Shanti or not” then Ajit says-

“शान्तिखौ आं मोबायर्जोबो सैया। बेयो सिमलायाव थांदों, हामदों।” (p. 24)

[English Rendering: “I don't like Shanti at all. It's good that she went to Shimla.”]

When asked by disguising as Kalpana, Shanti came to know how Ajit feels about Shanti. She came to know that in this life she will not get Ajit, then also she couldn't forget and she couldn't leave him.

After getting to know from Dr. Grimwig that they need eyes cornea, there she thought if the getting of cornea becomes difficult then she will give her cornea to Ajit. Hence, she says-

“आं जुदि आंनि मेगननि कर्णियाखौ अजितनो होनो मोनबा रासिन सातजाला जानाय बाइदि मोनगोन आं! गोसोनि Peace आनोथ’ Real peace!” (p. 35)

[English Rendering: “If I can’t have to give my cornea to Ajit. I will be feel like more trouble. Peace of mind is the real peace”.]

Shanti could not control herself. Her brother’s best friend Shankar also could not stop her from this decision. However, by disguising as Kalpana she has to bear more sadness. Moreover, she thought she would have to bear more trouble if Ajit gets recovered with other’s cornea. That’s why she decides to give her both eyes cornea to Ajit. Then only she won’t be able to see the love and romance of Kalpana and Ajit’s, otherwise she won’t be able to bear it. In the future, if she becomes blind and gets the news of Ajit’s recovery then she will feel good. But Dr. Grimwig was amazed by Shanti for what reason one young girl is going to give her eye cornea for the sake of one young boy? Dr. Grimwig understands the reason why Shanti is going to give her eye cornea. That’s why he says-

“बुजिगौ कल्पना, कान्द्रिनि मोजांनि थाखाय नौं गावनि मेगननि कर्णियाखौ होनो नागिराखै। होनो नागिरदौं नौं नौंनि बिखानि मोजां मोन्नायनि थाखायसो।” (p. 43)

[English Rendering: “Do you understand Kalpana (Shanti), You are not giving your eye cornea for country’s good. You are going to give only for the sake of love”.]

She thought, as Ajit doesn’t like her and if she could give her eye cornea to Ajit at the time of his blindness then it would be good for her. By taking this matter she even didn’t change her decision. Along with that if she becomes blind then she won’t be able to see Ajit and Kalpana’s love, their activities and their marriage. That’s why with the help of Dr. Grimwig her cornea was taken out and then she becomes blind. Her brother Sushanta also couldn’t bear to see his sister’s blindness and because of not getting his beloved Iramuti, he falls in deep stress and commits suicide by drinking poison.

After two years, Ajit and Kalpana get married. Before marriage, Shanti thought to give all her and her brother's property to Ajit. But by thinking that Ajit will not receive it as soon as he hears the name of Shanti and given in the name of Kalpana. Thus, she says to Kalpana-

“आंनि गासैबो धोन-दौलत, जौं थाग्रा बिल्डिंग,

भारा होग्रा न', आबाद खालामग्रा हा,

नोंनि नामे विल खालामनानै होबाय आं।” (p. 57)

[English Rendering: “My all property, our living buildings,

The rent house, farming land,

I have given in the name of you.]

By sacrificing her eyes and all the properties, Shanti lives her life as a blind. For the sake of love, she sacrifices everything, she is really a sati. Behula also for the sake of her husband Lakhindar, by taking his dead body which was bitten by the snake even then she could brought him back alive by her devotion and prayer (Boro A. , 2010). At the end Shankar who was Sushanta's best friend taken Shanti to his home by making her as his own sister. In Shanti's love towards Ajit, there are some technical issues which can be noticed from the characters, like – unable to express her love, pretending herself to be known by Ajit and others, as she was disguising herself as Kalpana, and disheartening by herself. Shanti has become victimized all through because of her shyness and because of not having courage.

5.3.3 THE OBSTACLES ENCOUNTERED IN AJIT'S LIFE

Ajit is an orphan. He lives with his widower uncle Leben. Leben doesn't have any child and Ajit's study, his living everything was taken care of by his Uncle Leben. Ajit was a dynamic child and Sushanta came to know about him when he came to do his practical in laboratory. In university also he uses to get record mark every time. In Sushanta's laboratory he sometimes comes to do practical alone and sometimes he comes along with his beloved Kalpana. Like many

days, one day when he comes alone to do practical in the laboratory, it accidentally gets explode and in that accident he lost his both eyes. Sushanta went to tell this news to his uncle Leben but before his arrival, he also died just before three hours because of heart failure. In this world for Ajit there is no one who is his own. Kalpana also leaves him as he became blind. Ajit's life is like living death, day becomes like a night. To recover Ajit, Sushanta let him stay in their home.

For Ajit, day is like a night, night is like a day. Assam's most renowned Dr. Mrinal also surrendered. By examining and seeing he says- I can't recover him."

Ajit's living condition has become very much heart breaking. He looks like a blind beggar. He is unable to know when there is sunrise and when it becomes night. When Kalpana (Shanti) says, it became night then by sighing, Ajit says-

“मोनाबाय! माब्लाबानो! मा खालामनो कल्पना आं एसेबो नुला, मिथिला माब्ला सान जाखो?” (p.28)

[English Rendering: “It has become night ! It has become night ! What to do Kalpana I can't see at all ! Don't know when the sun rises?]

Human life is like a water of a leaf, and can't predict what will happen at what time (Mishra, 1995). Even Ajit also didn't think it will happen like that. So to say, coming alone to do practical in the laboratory on that day was Ajit's mistake. While doing practical it has exploded because of wrong instruction and it has to be accepted that it is his fate or bad luck. After the effort of Sushanta and his best friend Shankar and Shanti; they got chance to do treatment of Ajit with the London's eye specialist Dr. Grimwig. By Shankar's repeated request Dr. Grimwig agreed to do the treatment of Ajit immediately after one week. By his effort it came to know that if they can do the cornea crafting implantation then it may be possible to recover Ajit's eye. But when searching for cornea all over the world Shankar did not get it. On the other side, after four to five days the doctor will go back to London. Now after getting all the news from Sushanta and Shankar, Shanti decides herself and says-

“जागोन” आं बुडो! आं होगोन Cornea, आंनि मेगन थाइनैनि कर्णियाखौ आं होगोन।” (p.

[English Rendering: “Ok...everything will be right” I say. I will give cornea; I will give my two eyes cornea.”]

After putting much objection from different persons, they could not stop Shanti’s mind from her stern decision. Like words were prompted in action. i. e. Shanti gave her eyes cornea to Ajit, she herself became blind. Ajit can see now, he has recovered. Then it is seen that Shanti by giving her eyes to Ajit she saves him but who will save Shanti? But, in the novel, alternative way of recovery was not shown for Shanti. From this novel, it has come to know that though Ajit was encountered with difficulties which were recovered with the sacrifice of Shanti. But Shanti’s obstacle has remained as obstacles where no one else was there to help her. Ajit has been taken care of by Shanti and with Shanti’s eye cornea he could able to see, but such clear narratives and consequence of Shanti’s life has not been depicted clearly in the novel.

5.3.4 KALPANA’S BEHAVIOR

Kalpana is one and only daughter of Kailash and Dabasri. She is very attractive and beautiful. Her father Kailash doesnot have any scarcity of money, property. After she grows up, Kalpana went to college and studied science. She is intelligent and a brave girl. She told beforehand to her mother directly-

“आंनि जिउनि मोदाइखौ आंनो नागिरगोन।” (p. 2)

[English Rendering: “I will search myself my life partner.”]

Here, from her words it can be understood, how strong Kalpana is and how tough she is. When she just steps in the college, she told her mother about her love affairs and who would be able to find her husband, which shows her as a modern girl. In the Bodo society people don’t look with good eyes if boys and girls are gathering and chatting together. The taking care and looking after of their child depends on their parents and parents did not allow their child to move and gather here and there or to go in wrong path (Brahma B. , 2009). When the time of marriage comes then the parents look for a good partner and marry them off (Narzaree, 2005). But very soon Kalpana falls in love with Premdhar and immediately after Premdhar, she falls in love with

Ajit. Kalpana though loves Ajit so much but she also wanted to have him for which she told her parents to talk to Ajit's uncle Leben. And Kalpana urged her parents to fix the date of marriage and the marriage be solemnized immediately after completion of Ajit's Doctorate Degree from Bhilad.

One day Kailash calls Ajit to talk about this matter and advised him accordingly and as desired by Kalpana and to have him as his son-in-law, Kailash tells about some important suggestions. His suggestions like most of the students by taking scholarship from Govt., they go to America Bhilad to study, but at the time of their return after completion of course, they bring another women from other communities and along with them, they take pleasure in the night club, bold dance, enjoyed in restaurants etc. But telling the entire thing, Kailash gave advice to Ajit to choose the right path. When Ajit wanted to go back towards his home, Kalpana bade him by kneeling down to Ajit's legs. She even was excited and falls in dilemma by thinking that she won't be able to see him for two years till the completion of doctorate degree. By her shivering voice she says to Ajit-

“नों नडाबा आं बे मुलुगाव रावखौबो हाबा खालामा, नॉनो आंनि जिउनि मोदाया।” (p. 14)

[English Rendering: “If it is not you, in this world I won't marry anyone, You are my life partner.”]

But, her attitude did not long last. The person who made promise like that, today when Ajit loses his both eyes in the explosion, immediately how did she leave Ajit? And how can she ditch? Thus, from this novel, it can be understood that the reason behind the scene is that she is a narrow and flank minded and unthinkable. All these reflect Kalpana's cheap behavior. If she was of a broad- minded and a deep thinker then she won't have left Ajit suddenly and she would have find the way for recovery of Ajit. In spite of this she went back to lure Premdhar and start flirting with him. But, in the novel, it is seen that after hearing the news of Ajit's recovery she went back to Ajit again at the right moment by leaving Premdhar. It is found that in Kalpana's character there is no shame, fear and moral character, as works and deeds are like mind like action. That's why she can be said as an ill mannered girl. Her parents also didn't try to correct her bad manners indeed she has been supported by her parents (Mushahary, Bikhaya Gaoyw Khugaya Geoya, 2013).

Thus, in the novel it is found that the novelist fails to represent the other aspects of characters and consequence where in the novel it is seen that because of Kalpana, Premdhar has become mad and on the other side by disguising as Kalpana, Shanti rescued and saved the life of Ajit, but no retaliatory action against Kalpana has been seen in the novel. Moreover, even no one has been given proper love and care towards Shanti in the novel.

Being a highly qualified young girl she was not seen saving the life of Ajit and even after handing over all the properties in her name, Kalpana did not even say a word of ‘Thanks’ to Shanti. Thus, the novelist could not represent the various aspects of the characters in this novel explicitly.

5.4 KHITHER

In the novel ‘*Khither*’ (*Revenge*) some antisocial activities like enmity, hatred, have also been seen and along with that people’s living by cultivation, and people’s searching for livelihood from rural to urban life and village reformation activities for development has been reflected through this novel. Moreover, through this novel the livelihood and life style of Bodo community, obstacles of village life and envying among the brothers of a family have been highlighted through this novel. Here, in this novel the thought for development and new ideas for change in the mindset of young girls and boys have been seen accordingly, like the generation of modern era. In this novel, the transformation of society and people’s behaviour with the time and situation has also been seen (Mushahary, *Khither*, 2007). Hence, by focusing and considering all these aspects, following analysis has been narrated.

5.4.1 BANATHI’S LIFE DIRECTION

As seen in the novel Banathi and her family are not poor. In the novel, it is found that Ramani who is the younger brother of her husband i.e. brother-in-law of Banathi, secretly kills his brother Sobharam and took away all the properties from his sister-in-law Banathi’s hand. In a dilemma Banathi had to leave their place and takes her son Moloy to other place and accordingly

lives nearby town by taking a rented house. Thus, from that scene it can be understood that Ramani kills his elder brother Sobharam because of envying over property and kicked out his sister-in-law from the house. Through the various difficulties and hardships, Banathi brought him up and similarly she has given her efforts to educate Moley and tried to raise him. When Moley grew up as a young boy then mother Banathi told everything about the past and their property and hence she told him to reclaim his father's property and says-

“स'नापुरनि नोम्फानि धोन सम्पतिखौ नौं सेख'नानै लाफिनथारनांगौ। मानोना नोमफानि धोन सम्पतिखौ नोमथिआ खायदायै बायदायै नोमफा थैनायनि उनाव आंनि आखाइनिफ्राय सेख'नानै लादौं। होमबा नौं थबाय जेन्नोल' रौंदौंमोन। बेनिफ्राय आं होखारजादौंमोन। होखारजानानै दाबसे बेसेबा गोजानाव थांनानै मेगनाव मोदै खुगायाव खुदै लानानै मालायनाव थायै थायै भिथा खरलेबसे बायनानै नौंखौ मानसि खालामदौं आं। नौं बिनि खिथिरखौ होखारफिन्नांगोन फिसा। नडाबा आं थैनानैबो सानथि मोन्नाय नडा।” (p. 1)

[English Rendering: “You must have to reclaim your father's property. Because your uncle Ramani has took away your father's wealth and property from my hand by using tricks after your father's death. Then you were just a toddler. From there I have been kicked out. After being kicked out I went far away in a different place with full of tears in my eyes and by staying at other's house I bought a plot of land and I could able to make you a man. Son, you have to take the revenge of it. Otherwise, even if I die I will not get peace.”]

Just like that Banathi somehow could lead her family by bearing difficulties, later she could effort to give a bright future to her son, Moley. Through mother's words, finally enables Moley to build himself as a man. He is able to lead his future life in the true path. Thus, in the novel, the extracted words can be understood clearly about Moley, as-

“बि फैनायनिफ्राय गामिनि महरानो सोलायबाय। दा बे गामियाव मा जादौं मा जायाखै? इलेक्ट्रिक लाइट, हसपिटाल, हिनजावफोरनि स्कुल, क्लबा लाइब्रेरि, कमन रुम, उइभिं, पष्ट

अफिस बायदिसिना। दा बे गामिया मडेल भिलेज। जिक'न' टाइनजों सेलेन्ज खालामनो हायो। बे जादों मलय गथ नि थाखाय.....।' (p. 62)

[English Rendering: "Since his coming, the village shape has transformed. Now in this village what has been achieved and what has not? Electric light, Hospital, Girls school, Club, Library, Common room, Weaving, Post Office etc. have been established. Now this village is a model village. Even, it can challenge with the town life. This has happened because of Moley only...."]

Moley's all these deeds are his mother's advice during his childhood days. As it is seen that due to true hearts effort in Moley's life, the salvation has come which could be seen and i.e. 'Truth always win' and the success of hard work gets rewarded always.

5.4.2 ROLE OF GUNJER DEWANI (BROKER) IN MOLOY'S MARRIAGE

In Bodo society the arrangement of marriage through broker or middle man has been found in the earlier time still today. In *Khither* novel, it is also seen that broker Gunjer by his tricks he could convince one rich family's daughter for Moley's marriage. That is why, at that time, brokers can be called as mastermind. It is to be mentioned that whoever has need most or who daily touches the feet of the broker gets help from him and the works are done accordingly. Just like that in this novel, it is seen that Moley's mother Banati also consulted with the broker beforehand and assign the task to broker for finding a daughter-in-law. After listening to Banati's words broker Gunjer goes to see Mwnbari's daughter who has passed B.A. degree and by luring them with money he lied to Mwnbari's family. His false words reflected in the novel like-

"Don't say anything else dear. And you will not be able to find such a boy. He is a B.A. pass. Work in a big firm. Also the company gave the car for personal use and driver also free. Residence means the living place are also free. But there is one problem mother doesn't want a girl who is very educated. Because she thinks that the more qualified daughter-in-law does not get involved in the household chores."

“All this have to be managed. Otherwise you might not have to worry much about it because, the boy wants an educated girl. So what., if his mother is looking for such a daughter-in-law.” (p.23)

The broker trained Moloy on everything while leaving. Within a single day the broker could able to control and manage Mwnbari. Gunjer assisted Moloy even after marriage. Later, by searching the rented house they have confirmed it for fifteen days for their stay. And even from the girl’s mother 2000 rupees was demanded. All this has been arranged for Moloy. Then it can be said that the broker Gunjer has deceived the girl’s family in every side but nobody could feel a bit of his intrigue and the money of 2000 rupees which was send to Moloy has been taken by Gunjer and deceived him. Thus, young boys of the village club got married one by one with the help of broker Gunjer. Moreover, failure of Gunjer’s work has not been seen in the novel. Wherever he took responsibility, he got succeeded by his tricks and because of this Gunjer broker can be called a mastermind. But, it is seen that success of his works are only because of lies. Thus, the novelist depicts his real name and popularly calls him as ‘Gunjer *Dewani*’ in the novel.

5.4.3 MOLOY’S WORKING NATURE

After the death of his mother, Moloy feels lonely and thereafter, he started to think about how people survived and lead their life in the society. Moloy has been seen active and of bold nature from his childhood in the novel. The child who grew up under his mother’s intensive love and care but after her unfortunate death, Moloy loses his direction. In search of livelihood he goes to his father’s old village Sonapur. After going there he got to meet the *mahajan* (rich man) of this village Dharani Babu and his uncle Ramani. From the very beginning Sonapur village’s living condition has come to be known through his uncle Ramani and Dharani Babu. By living in that village at the very young age, he was able to represent his working nature. Through his ideas and earnest efforts the Electric light, Hospital, Girls school etc. have been established successfully. Other than this Moloy’s good nature has been seen from the closing of fair where gambling, drinking was open in the fair. In the beginning Moloy decides to stay at Dharani Babu’s house first. From the day he aims to close the fair, Moloy has been ousted from the house

of Dharani Babu. After being kicked out by Dharani Babu he takes the help of his uncle Ramani and with the help of some village people along with his earnest efforts the Puja fair was closed. And because of the fair both uncle Ramani and Dharani Babu started to hate each other. Later, Ramani Babu also had lost his two sons. In this novel, it seen that whatever it is, Moloy could able to identify himself as society's one calm person and role model of the village. Moloy also could able to control the difference among the villagers and could unite them accordingly. His one quote has been extracted, like-

“बेनोथ’ मोजां खायदा। मानसिफोरा गलापिखौ नुगोन आरो बुंगोन मा रमनी बानायनाय स्कुलनि मिस्ट्रेस। आइ-आफाया बिब्दि बुंबा मा बाइदि खोनासंनो मोजां जागोन बुंनयसाय?”
 “बेथ’ खोब मोजां खोथा, नॉनि खायदाखौ आं खोब बास्नायबाय।” (p. 46)

[English Rendering: “This is a good idea. People will get to see Golapi and they will say Mistress of Ramani’s founded school. If people will says like this, how could you hear like this?”

“That’s a good thing, I appreciate your way”]

Thus, from the above, expression, we come to know about Moloy’s thinking and his deeds where he has been representing the ideas and innovation and also inspiration of new generation of the society. Moreover, it can be seen that by ending the society’s dirtiness and enmity among themselves, Moloy through his efforts tried to bring development in the area, as from the very beginning he has a truthful nature which is reflected in the novel.

5.4.4 MOLOY’S CONTRIBUTIONS REFLECTED IN THE NOVEL

Since Moloy came back to his father’s native village Sonapur, he has done lots of works and contributed in the various aspects. In the beginning he closes the fair which was opened in the nearby village. In the fair, the drinking wine, gambling, selling sweets on the edge of the dirty drain and sleeping on the muddy place while drunk by seeing all these dirty behavior, the fair was closed by Moloy. With the constant effort of Moloy the fair was closed and then the

establishments of Sobharam Girls' School, Horeswari Hospital, electricity, weaving all these have been achieved successfully. Infact, it seems that like a hero, his dream has come true in reality. So, whatever it is, the detailed contribution of Moly has been described below.

5.4.4.1 Sobharam Girls' School

In the novel, it is seen that Moly with the help of his uncle Ramani, the Sobharam Girls' School was established in the village. So, it can be considered that in the field of education it is one of the great contributions. By seeing the future of the girls of this area and to develop in the field of education, the school was established with this aim. It was a fact that earlier in Bodo society, imparting education to the women was not given importance and because of that most of the Bodo women are illiterate (Sarmah, 2017). In order to transform all this living condition and to make them to live up with the environment of new generation, he has focused constantly to educate women and become successful for which Moly can be said as a hero with a modern ideology in this novel.

5.4.4.2 Horeswari Hospital

As reflected in the novel, Horeswari hospital saves and heals life of the people of the area. In the memory of the name of Dharani Babu's deceased wife this hospital was named and behind the establishment of the hospital Moly was there. Through his constant touch and ideas establishment of the hospital was successful with the help of Dharani Babu. Infact, his motive was to save people from illness and from other diseases. The running of fair in this area is the reason that most of the child was dead from cholera. That's why after closing of the fair he aims to open the hospital and through Moly's policies and serious efforts, the hospital's work was successful. This is one of Moly's contributions. Along with Moly, Dharani Babu has helped him in this work. Because of the muddy place in this area when they suffered, the doctor does not come and for that reason the sick person has to die. Now after establishing the hospital the doctors and nurse were available there. So, it can be said that these came into reality with Moly's true effort which is seen in the novel.

5.4.4.3 Road Construction

By taking the young boys of the village, Moloy fills the road. Along with that some sand gravel was also filled in the road and later Somen also comes with his friends and they roll the barrel of coal tar in the road. Earlier the road which was edged and fills with mudsand was not in a position of making communication, but, today with Moloy's effort the pucca road has been constructed accordingly. Thus, it is clear that how the villagers had to suffer with these difficulties before constructing the road and this has been narrated in the novel, like-

“निदान आदानाव क'न' दाक्टर, अजायानो हाब्रु-दैब्रुनि थाखाय बे गामियाव फैनो बायोमोन नाथाय दा मिनिस्लुयैनो हर गेजेरावबो अजा, डाक्टर, नार्सफोरा फैबाय। बे जे जॉनि स'नापुर गामि- बे गामिया खोमसियाव दोबैनानै दड'मोन। बे गामियाव लामा-सामा गैयामोन। हाब्रु-दैब्रुनि थाखाय बे गामियाव रावबो फैनो गोसो जायामोन। सिखावफोरा सिनथायनो बे हाब्रु हालानि थाखाय गावसोर लिस्ट खालामनाय जायगानिफ्राय बे गामिखौ बाद होयोमोन।” (p. 61, 62)

[English Rendering: “Because of the muddy place, no Doctors, Oza comes to this village at the time of their problems but now by smiling the Doctors, Oza, nurses also comes even at the middle of the night. This is our Sonapur village and this village was in darkness. In this village there was no road no electricity. Because of the muddy place, nobody likes to come. The thief also worries about the muds and cut this village from their list.”]

With the help of his uncle Ramani, Moloy fills the road and made adjoin to P.W.D. road. Moloy could do everything with his ideas and could convince his uncle Ramani to help him. Along with that people of the village also helped Moloy towards fulfilling his aim of constructing road.

5.4.4.4 Electric Light

Along with construction of road Moloy did not stay idle. By looking for the good fortune and opportunity for the villagers, he also brought the electricity facility in the village. By providing electricity facility in the village, they could work in the night also and made the village

free from darkness and the village has become brightened. But, before Moloy came all of these facilities were not there. Since Moloy's coming in the Sonapur village, one after another all the important works has been successful. Thus, in the novel it is reflected that providing electricity facility is one of the fruitful efforts of Moloy and it can be considered his fruitful contribution. If it was not him, nobody was able to think to talk with the Govt. to bring the electricity, as there was no educated person even. Moloy could think the needs of new generation society and Moloy has established.

5.4.4.5 Weaving

Weaving in Bodo society is a part of art and culture. Through weaving, Bodo women can show their expertise in art and culture and other activities which make Bodo community proud in these aspects (Basumatary & Chainary, Monograph of the Boros, 2017). Moreover, through weaving by crafting, *Dokhana* (female cloth), *Gamsa* (men wear cloths), *Jwmgra* (ladies scarf) etc. can be easily sold in the market as well as through weaving various types of clothes can be made for domestic use which are seen in Bodo society (Roy, 1995). Moloy could be able to bring the weaving centre by sanctioning it and brought Golapi from industry and the weaving has been brought by sanctioning with the name 'Small Scale Industry' which was run by Golapi. Thus, Moloy brought success with the help of Golapi in running the weaving. Through this weaving women of the area have learned to craft clothes and have got the way of earning money as well. Thus, it was one of the proud and great achievements of the Sonapur village and this has come into reality because of Moloy only.

Apart from this, for the development of the village Moloy could be able to build new common room and library as well as post office which are the remarkable contributions for the village. In short, this has to say that Moloy was able to transform the Sonapur village into Sonapuri (village of gold) village. Where in the beginning there are no facilities. This village was a backward one where the roads are muddy, dark with no doctor, *oza*. Thus, in the novel it can be understood that Moloy has transformed the village and provided different facilities through his innovative ideas and policies, as earlier the condition of the village was not like that. Hence, in the novel it is represented, like-

“Sonapur village shape has transformed. Now in that road if someone interested to eat food can blow and sit. Like Moloy said, the young boys on the edge of the road of both side they planted trees like tita sab, kujrab, eucalyptus, debdaru, naser, segun, gambari etc. But, it is only for giving shadow and to make road look beautiful. Not only that for playing in the village, common room, library has made with the help of young boys, Moloy by taking help from his uncle Ramani in the village the electricity was brought and by taking Golapi from the industry, Moloy has also established weaving. The small scale industry of weaving also runs by the Golapi and along with that one demonstrator was kept there. Now if Sonapur village is called as model village then it won't be too much. With Moloy's courage and initiatives the old damaged post office of the village has also been rebuilt by Moloy. In short it can only be said Sonapur has become Sonapuri.” (p. 57)

Infact, for taking revenge to his uncle Ramani and to reclaim his father's property, Moloy went to Sonapur village and stayed there and did all these practically through his hardship. In this novel, it is reflected that Moloy did not need to take revenue against his uncle instead his good work and good deeds made his way to reclaim his father's property. The success behind these achievements is only because of Moloy's truthfulness and dedication and these have been clearly depicted by the novelist (Mushahary, Khither, 2007).

5.5 PHULMATI

In the novel '*Phulmati*' the novelist depicted the characters by focusing on the Bodo society's rules and regulations, customary laws, rural life activities, the religious thoughts and living standard and life style of rural people. The socio- cultural life of the Bodo society has been highlighted accordingly in this novel. Here, in this novel, it is also reflected that how rich people exploited over the poor people. Infact, the novelist depicted the characters by considering different problems and issues of the society. The social issues and other problems like second marriage, attitudes of step-mother and other rural life conditions of Bodo society has been depicted in the novel (Basumatary B. , Boro Harini Mohor Mushree, 1994). Apart from this, the practice of *Oza* (Oracle/medicine man) or doing vaidya also can be seen in the novel. Through Tobsa *Oza* by doing vaidya in village he helps people to get relief from diseases or illness,

performing religious rites and rituals which are the part of social life of Bodo people and these are undeniable (Endle, 1997).

5.5.1 THE OBSTACLE ENCOUNTERED IN PHULMATI'S LIFE

Phulmati is the daughter of Thebgang who is from Kalugami village. She had lost her mother in childhood. Now she has step-mother, her name is Thampwi Delai. She accepted Thampwi Delai as her real mother. Thampwi Delai has one infant baby girl, her good name is Shakuntala and her name in the village is Maya or Mayasri. From the childhood Phulmati had to care her with much difficulty, sometimes she has to clean the baby's pee and poop, she had to wash the clothes and others. Like that she had to go through with much difficulty because of her step mother Thampwi Delai. Sister Mayasri slowly grew up with Phulmati's love and care, as she grew up comfortably. But Mayasri by listening to her mother's word she did not like on her elder sister Phulmati. Because of her mother Thampwi Delai's conspiracy Maya blames Phulmati and slaps her as well as scolds her baldy (Mushahary, Phulmati, 1998). With deep sadness and sorrow Phulmati said-

“बिनानाव मायाश्री नों आंनि आखायावनो देरदों नोंनि खि हासुदैआवनो दिन थांदों, आं नोंखौ अनबोदों। दोनै नों आं अन्नायनि बदलै आंखौ नों दलामैनो अनफिनबाय! आर नों इसि उन्दैयावनो बौरै रोंखो होमबा बिब्दि सोबानो.....!” (p. 13)

[English Rendering: “Sister Mayashri you have grown up in my hand, my days have gone on your pee and poop, I have been loving you. Today in return of my love, you have loved me back very much. Then how you knew to slap in a verse young age....”]

Phulmati knows that if her real mother was alive then it won't have happened. Today Phulmati had to suffer because of her step-mother and because of her father who is oblivious. Sister Maya also didn't leave any behaviour of her mother Thampwi Delai which shocked her and put Phulmati in a dilemma.

Thampwi Delai though she did not know about her daughter Mayasri's illicit relation with Ramwnda, but one day she got to know that her daughter Mayasri have done something illegal which is against the society. Like that the scent of flower can't be hidden similarly Mayasri's appearance has shown her own dirty behaviour. Like that the meeting has been called as per rules of the village by *Halmaji* (messenger) to discuss on the case. In the meeting when the village old men and women as well as other elders asked Maya to explain about the problem, she did not response. By connecting this incident, Thampwi Delai got more angry on Phulmati. She immediately plans to move her from home. She secretly plans to let her marry with village Sarpanch Gwmbwr Mahajan who is a widower. According to Gwmbwr if he gets to marry Phulmati, whatever debt they have earlier they need not have to pay off. If needed he will give 10 bigha plot of land in Thampwi Delai's name and also will rescue Maya from getting boycotted. By remembering Gwmbwr Mahajan's promise Thampwi convinced her husband Thebgang to agree on the matter. Thebgang also agrees immediately to give Phulmati to Gwmbwr when she told him that they will be rescued from the debt. After knowing all these Phulmati worries a lot. By thinking she was in a dilemma. Sonaram whom she has loved deeply from her childhood by thinking she will get him or not, she cries secretly.

Afterwards Sonaram also got to know that they are going to give Phulmati to Gwmbwr. That's why he told his mother to ask Phulmati for him. But while asking Thampwi, she directly says it's not possible. Sonaram after getting to know it he immensely feels sad. The intelligent Thampwi Delai thought-

“बेफोरबादि गोरिब गुन्द्राखौ हाबा खालामनानै मा जानो ? बेफोरखौ हाबा खालामस्लायस्लाय बोरायबाबो गोनां मानसिखौ हाबा खालामनायानो साबसिन।” (p. 79)

[English Rendering: “By marrying like that kind of poor guy what will you get? In order to marry such person it is better to marry a rich guy who even an old man.”]

Phulmati didn't find any way to rescue from her step mother's intrigue. Phulmati couldn't stand still as she was going to marry a guy who is equal to her father's age and the person who suits to be called as a father-in-law. For not being able to control her emotions she went to

Sonaram's house and met him to find some way. But, then Sonaram already doesn't eat food, doesn't drink water and he was at home silently. After seeing Phulmati suddenly he says-

“मानो फैबावदों नों आंनि खाथियाव? आंनि बिखायाव गंसे अरगें सुनानै होनानै गोसो सोराडाखिसै नोंहा? आर अरगें सुनोसो फैबावदों नों?”

“सि: स'नाराम, नों आंखौ गोरोन्थि दासान। आंथ' नोंखौ ज'आ होनाखै। आइ-आफायासो.....।”

[English Rendering: “Why did you come near to me? Aren't you satisfied by burning my heart? And you are coming to flame it again?”

“Chi Sonaram, don't misunderstood me. I haven't said that I will not marry you. Its only my parents”]

It is seen in the novel that if they wanted, they could have eloped on that day. But Phulmati don't do that kind of things. Because she is abided by the parents, she is a sati who goes through the true paths. From the childhood she has never gone against her parents that's why she didn't go with Sonaram though he asked. By respecting her parents decision today when her parents let her marry with an old man she didn't stop them. She didn't say a single word. By seeing Sonaram's anger and sadness she told him-

“नों रागा दाजों आदा। जौनि मोदोमा मिलाइआबाबो गोसोआथ' मिलाइखाबाय। गोसोनि मिलाइनायानो आसल मिलाइनाय। (p. 92)

[English Rendering: “Don't get angry brother. Though our body does not meet with one another but our heart have already met. Heart's union is a real union.”]

Sonaram didn't agree with Phulmati's words. He couldn't trust Phulmati. He thought that Phulmati's mind has changed and his childhood love has ended here today. But, Sonaram could not able to control his emotions and he died by hanging himself at his own bedroom with the well buckets rope. On the other side after hearing about the death of Sonaram, Phulmati was also grief-stricken. Unfortunately, on the day of marriage with Gwmbwr at Tuesday night in

Gwmbwr's house she also died by drinking poison. The name of the poison was potassium cyanide, the poison which was given by Gwmbwr to Thampwi Delai to kill Sonaram before his marriage. Phulmati saw Thampwi Delai keeping that poison by folding inside and later Phulmati hides it. Here, it is seen that with this poison Phulmati died at Gwmbwr's house. Moreover, in the novel, it is also seen that from the childhood in Phulmati's life there was no joy and happiness. Because of her step-mother's evil eye on her she has to endure many difficulties from her childhood. Because of her step-mother's cunningness she lost her solely beloved Sonaram. She has to marry with her father's age old man out of fear and shame, she feels bitterness in this world and she ends her pure soul. Because of such kind of deceitful people like her step-mother and Gwmbwr, she sacrifices herself (Mushahary, Phulmati, 1998).

5.5.2 STEP-MOTHER

After her biological mother's death Phulmati suffers a lot. In this novel, Phulmati's mother and Sonaram's mother of Kalugami village appear as step-mothers which are reflected in the novel. The thinking and working of both the mothers are different. One is a stone hearted and other is very kind-hearted. As discussed in the following.

5.5.2.1 Phulmati's Step-Mother

Phulmati's step-mother's name is Thampwi Delai. She has one infant daughter. Her daughter's name was called as Maya or Mayashri. She has been seen loving her sole daughter and making Phulmati work like a cow and lives her life with much difficulty. While eating also they don't share foods with her. If it has to say she has never scold her with good words. Like-

“मालायनि खुरैआव नायनानै मा नुखो? गावहा हारायबांखो थ' गावनि भागखौ
माब्लाबानो जाजोबबाय।” (p. 8)

[English Rendering: “What did you see in other's bowl? You are a gourmand so you have already finished your food.”]

From her childhood Phulmati have never got love of mother. She has been only getting bitterness from her step-mother. Phulmati asked to do such works which she cannot do. Even after making her wash poop and pee of Maya, she also asks her to wash heavy blankets and clothes. Her father Thebgang couldn't say anything against Thampwi Delai about her activities. He can't say a single word against his wife. He has to stay under the feet of his wife Thampwi Delai. He was controlled by his wife. When Phulmati grew up Thebgang has decided to send her to school. But Thampwi Delai doesn't agree and he couldn't say anything. As Thampwi Delai says-

“नाडा नाडा स्कुलाव हगारनो स्कुलाव फरायनानै उकिल जानो, ना हाकिम जानो, दानो अलसियासो जागोन हौवाफोरनो लाइजाम हरग्रासो जागोन।” (p. 11)

[English Rendering: “No, no, no need to send in school; By going to school whether she could become an advocate or judge, instead she will become a lazy who would send a love letter to boys only.”]

Her step-mother Thampwi Delai has never taken Phulmati as her daughter. From childhood till she grows up she has never given one *dokhona* to her. She has only one black neck rope which is given by her real mother during her childhood.

It is also seen in the novel that Phulmati though she was not allowed to go to school for study even then she has learned weaving and everything from Sonaram's mother, Jarlashri. After being learned from Jarlashri, Phulmati have also learnt embroidery. By seeing all these Thampwi Delai envy with Phulmati secretly. By envying she always says hurtful words to Phulmati-

“दानि जुगाव हाबा हुखा सोलोनानै मा मुलाम्फा दड'? आसोल नाष्टौ लेखा।” (p.15)

[English Rendering: “In today's world! what is the benefit of learning different activities? The real thing which needed is study.”]

If Thampwi Delai have known before about the learning of weaving skill then she wouldn't have allowed her, because she never want anything good for Phulmati. She never thinks her as a daughter. She feels happy about Phulmati's love towards Sonaram. It is because

Sonaram is a poor person and she thinks she should marry a poor person. But she loved her own daughter Maya immensely. She was sent to school; whatever she needs has been fulfilled. She was thinking by ousting her step-daughter Phulmati, she wanted to make her daughter Maya superb and expert for which she wants to put her like a star of the sky. But while studying in M.E. school Maya had illicit relationship with Gwmbwr's youngest son Ramwnda and becomes pregnant. By noticing it, the villagers hold a meeting. She has ashamed her family. Maya has been boycotted from the society. By seeing all these Thampwi Delai immediately plans to let Phulmati to marry with the village Sarpanch Gwmbwr who is a widower. As he said he doesn't need 10 bigha plot of land and also says he doesn't want the loan which they took from him and then Thebgang also agrees. He promises to give daughter Phulmati to an old man. Being a real father he could not understand Thampwi Delai's policies. He agrees to what his wife has said. On the other hand, as per Gwmbwr's instruction, Thampwi Delai plans to kill Sonaram before his marriage. Gwmbwr gave her one bottle of poison to kill him by pouring in the cup of tea. He says by giving 250 rupees to Thampwi Delai-

“गिनांगौ जेबो गैया, रावबोथ’ मिथिनाय नडा मिथिगोन खालै नौ आरो आं। न’ नै बे राडा ला बे खामानि मावनायनि।” (P. 88)

[English Rendering: “There is nothing to fear, nobody could know it, only you and I knows. Take this money this is for doing this work”]

The poison which was given to Thampwi Delai was potassium cyanide; Gwmbwr has brought this poison from Dhubri's from one doctor. He was worried that Sonaram might put him in trouble, so he thinks to kill him i.e. Thampwi Delai's behaviour is not only towards Phulmati, she also gives evil eye on her lover Sonaram. Then it has been seen that Thampwi Delai has destroyed Thebgang's family and by destroying property she forcefully gave her daughter Phulmati to Gwmbwr, so that she could able to rescue the debt and could succeed in taking 10 bigha plot of land from him. Even after putting her husband Thebgang under her feet and control she also tried to kill Sonaram. So, from this novel, it can be understood that as a human being Thampwi Delai's heart is not a human's heart but it is like a stone heart, as she has been seen destroying families in the novel.

5.5.2.2 Sonaram's Step-Mother

Sonaram's step-mother is a kind hearted and a good natured woman. Her name is Jarlashri. In their family there is only mother and her son. Sonaram's own mother was died after he was just one month. Sonaram's father married Jarlashri for not able to bear the cry of a baby Sonaram. But after one month of his marriage with Jarlashri he unfortunately died by snake bite when he went to remove the straw grass. After the death of her husband, with so much difficulty, Jarlashri brought up Sonaram with cow's milk. Sonaram knows that her mother Jarlashri loves him immensely from his childhood. When Sonaram came to play with Phulmati during their childhood then by seeing Phulmati's crying and weeping, he says-

“माबाफोर जाबा नोमाया बुबा नों जोंनाव थां दे, ओंखाम मोनजायाबाबो।”

“ना इ नोंनि बाइदि बाथुलबाबो रांखिनि नडा। जोबोद अनसुलीसो।” (p. 2)

[English Rendering: “If something happens to you! If your mother beats you then come to our home and even if not getting food.”

“Though my mother is also step mother like your mother. She is not cunning, she is a kind hearted.”]

Jarlashri have never scolded or beaten to Sonaram. Phulmati becomes surprised by seeing Sonaram's mother's kind hearted nature. She thinks why her mother is not like her. Along with Sonaram, Jarlashri also equally loves Phulmati. It is also seen that while eating food, Jarlashri equally distributes food items to Phulmati as well. With Jarlashri's love and care Phulmati has learned everything about weaving and designing from her only. Within three years she has become expert in weaving with her teachings whatever it is Jarlashri have never given an evil eye on anyone. Whatever she can, she helps her son and as per Sonaram's instruction she took four to five people to ask Phulmati for marriage. But Thampwi Delai and Thebgang have send them back by saying it's not possible. However, Jarlashri knows that both Phulmati and Sonaram love each other from their childhood and Jarlashri have never stopped them as she is broad-minded.

Thus, it is seen in the novel that some step-mothers only look for themselves and don't expect good for other's child and some are same like a real mother (Malladi, 1985). Here, it has been seen that the nature of Thampwi Delai was cunning, jealous and gives an evil eye on other's child and Jarlashri's nature was kind-hearted, broad-minded who gives equal attention to everyone. In fact both good and bad sides of the step-mother's nature have been represented in this novel.

5.5.3 CUSTOMARY LAWS IN BODO SOCIETY AS REFLECTED IN THE NOVELS

The Bodo society has some customary laws and traditions which were prevailing since the ancient times and through these customary laws and traditions the Bodo society has been governed till today where people are living by abiding all these laws and customs of the society. In this novel, some traditional social practice like marriage system, untouchability or *baad system* (social offences), customs and practice of social rules and regulations have also been seen accordingly. All these have been considered for observation and discussion.

5.5.3.1 The Marriage System

Here, marriage through arrangement has been seen. In this novel, it is seen that in order to marry Thampwi Delai's daughter Phulmati, Gwmbwr's uncle calls four five village people and went to the house of Thebgang and Thampwi Delai to ask about Phulmati. But, it is found that though it was an arranged marriage but since Gwmbwr is a widower and on the other side Phulmati is very young so it is found that it is not a suitable match. It is seen that marriage in Bodo society can be seen though there is little difference in age sometimes. On the other hand Sonaram's mother also went to ask about Phulmati for Sonaram but they didn't agree. Thus, it is seen that the marriage through arrangement in Bodo society has been reflected through this novel, though there are different kinds of marriage systems but the arrangement of marriage or marriage through consent have been done mostly in Bodo society (Brahma, Singh, & Brahma, 2017).

On the other side, the incidents of illicit physical relationship through their secret love also seen in this novel which violate traditional rules or customary laws of the society as well as it goes against the rule of marriage system. But, it is a fact that the society also accepts the love marriage which is also prevalent in present days. Hence, such incident has been seen through Mayasri and Ramwnda where the love marriage and arrange marriage both these system of marriage have been reflected through this novel.

5.5.3.2 Baad System or Social Offences

Practice of *Baad* system or social offences are also seen in the tradition of the Bodo society. If somebody for some reason has committed some mistake and when it leads to break the rule of the society it becomes social offence and falls under *baad* system (Brahma S. , 2006). Here, Mayasri and Ramwnda's physical relationship which is against the customary law of the Bodo society and it is called *Agarbad (illicit sexual relation)*. According to this *Agarbad* they become untouchable and they fall under social offence. Thus, if any person is found guilty of this offence, they must perform penance or incarnation to purify them. This can be said as salvation. Moreover, if anybody touches the body of a young girl of any caste then it also falls under social offence or under *Phongsloth bad* then also under this system the penance must be performed (Brahma K. , 2015). Thus, in this novel, it is seen that Mayasri has been boycotted from the village for having illicit relation with Ramwnda and if somebody enters their house then they have to purify themselves under such methods and they to pay some amount of fine. Hence, because of having physical relationship secretly they should be purified by salvation which is reflected in the novel.

Moreover, apart from these customary laws, it is found that some rules and regulations are made in some village areas by their society. It is also seen that in some villages to run the village smoothly there will be Village Head (Sarpanch) Village Secretary and *Halmaji* (messenger) who does the work for the village empowerment (Brahma R. K., 1994). And as per terms and conditions enshrined to them, they work accordingly for the village and complete their terms. In this novel, Gwmbwr has been seen running as village headman of Kalugami village and also managing the village when Mayasri and Ramwnda have a physical relationship. Later, this

physical relationship of Mayashri came to be known by her mother by looking at her tummy when it turns three or four months. Then she asks Mayasri-

“बुं आइ बुं सोरजो मा जाया, जो बे हौवाखौ हमनानै लायनानै नौनि आथिडाव खोखलैफैगोन।”
(p. 42)

[English Rendering: “Say dear ! Say with whom this has happened, we will identify that person and will bring him into your knees.”]

Mayasri didn't give any response to her mother. Later, one after another it has come in the knowledge of everyone and has spread accordingly. Then in order to find out the truth and justice, Gwmbwr the village head (Sarpanch) asked *Halmaji* (messenger) to hold a meeting. This meeting was convened to justify on Mayasri and in order to save the society from the impurity. It is to be mentioned that when something happens in the village then they contemplate to justify and try to prove the truth and along with that they give punishment according to the incidents. In the meeting, the village head asks Mayasri about this. Maya didn't respond in spite of asking repeatedly. At the end when they didn't get any proof then by taking opinion from the people the village head says-

“गामोन फुडाव बे गामि जोबथारनाय फोथारनि जिडाव जो न' गंसे लुनानै होनांगौ जाबाय। थेबगांआथ' हारसिडै हास्लाबनाय नडा। नाथाय खबरदार जोनि नेमनि खातायाव रोखा रोखा लिरनानै दंखायो जायनो बैकत जानाय न'आव हाबगोन बेनो उद्रायसे उद्रायनानै 150 नांगोन।” (p. 64)

[English Rendering: “Tomorrow morning one house should be built at the edge side of the village field. Theb gang won't be able to do quickly alone. But, be aware of that in our written rules, it has clearly stated that whoever enters in the boycotted house then that person has to purify along with fine of 150 rupees.”]

Hence, as per the direction of the village headman, Mayasri has been boycotted and abandoned. Thus, in the novel it is reflected that because of the offence they committed, they suffered under the rules of the village which is framed by the society. Like that there is also other

rules and laws which are also framed by the society for different offences, different problems and accordingly Mayasri has been boycotted from the village because of the offence she committed in the novel.

5.5.4 THOBSA OZA (VAID)

In Bodo village the person who practiced on vaidya or *Oza* is called as vaid or *Oza* or medicine man or also called oracle man (Devi, 2004). In this novel Thobsa lives by doing vaidya who chant mantra while worshipping of God as well as the *Oza* gives herbal medicines in healing some diseases in the village area. That's why in the novel, he has been called as Thobsa *Oza* (vaid). In the novel, it is seen that the name of Thobsa *Oza* has been heard from the village man Okanda at the time of meeting of Mayasri. When Mayasri was boycotted then after some months later her health has become worsen i.e. she was about to deliver a baby. One day at night Phulmati and Sonaram went quietly to see Mayasri and saw that her health is not good. She asks Sonaram to call Thobsa *Oza* (vaid) and Sonaram also agrees and went to call him. By holding the feel of Thobsa *Oza* (vaid's), he says-

“आंखौ रागा दाजौ आफा। आर आं बेनाव गिज्रा गोसो लानानैबो थाडाखैमोन। नौं एसे मेगन खेवनानै नायाबा नायगार नायगार थैनोबो हागौ आफा। (p. 85)

[English Rendering: “Don't get angry and I have not gone there (Mayashri's place) with a bad intention. If you don't see with your open eye she might die in front of our eye.”]

Thobsa *Oza* (vaid) though he was not allowed to enter in Mayasri's house, he came to rescue her according to their request. But he has given words already to Sonaram that the blame should not come towards him. Thobsa *Oza* while entering the house he saw Phulmati also and got surprised. Thobsa *Oza* thought that Sonaram was alone who came forward to do this work. They came out to rescue Mayasri. But, on the contrary, it has come to know from Phulmati that they both sometimes visit Mayasri and because of her trouble only, they called him.

Thereafter, with the help of Thobsa *Oza*, Mayasri gave birth to a baby boy. Later, without letting anyone know, three of them went back to their own place quietly from Mayasri's home at

night. However, such good deeds have been done with the help of Thobsa *Oza* without letting anyone know in the village in the novel. In this novel, though the works of Thobsa *Oza* has not been much in the novel but his character has been reflected as a kind-hearted and helpful for which the novelist depicted him as a successful *Oza* (Mushahary, Phulmati, 1998).

5.6 CALL GIRL

In the novel *Call Girl*, the novelist Chittaranjan Mushahary created the story by focusing on Nilratan and along with his family who belongs to South Patakhata village which is 15 km far away from Darrang district. In this novel, it is also seen that apart from Darrang district, the pictures of many places along with situational incidents has been highlighted in this novel because Nilratan with his brother-in-law Nirmal went together to Calcutta at Baliganj place where Nirmal has rented house for his study. By leaving his birthplace, he went to seek for Calcutta city. Then there he met one Bengali, Akash and his sister Nilanjana who were also staying at rented house. After that, Nirmal return to home and Nilratan stays to search for job in Calcutta. But Nilratan and Nilanjana gradually fall in love with each other. Though they belong to different caste they didn't face any obstacle but because of Rajesh Senal and Abhijit Chakraborty, their love life turnout to be toxic as Nilanjana has to end up being a Call Girl. Nilanjana by being a call girl feels shy to lie and feels disgusting to face Nilratan so, she ended her life. Hence, this novel ended up in a tragic way. However, considering different conditions and situations of the novel, the observation has been made accordingly.

5.6.1 NILRATAN'S WAY OF LIFE

Nilratan's birthplace is at Patakata in Darrang district. They are all four members in his family. His father name is Mahitosh, mother's name is Laishree and sister's name is Sharmila. There was no lack of anything in Nilratan's house. They have one restaurant and one stationary shop in Udalguri along with that, they have a rental house of seven rooms in the city. That's why his father looks on those properties in Udalguri town. Nilratan having five pair of ploughing cattle in his village and guided their land with their servants and after competing his degree he is

sitting at home. His sister Sharmila after passing matric examination also joined in L.P. School in Bahini village as a teacher which was 7 km far from east Udalguri. However, Nilratan's family belongs to a middle class family (Mushahary, Call Girl, 2005).

One day, Nilratan accompanied Nirmal to Calcutta in search of a job there and later Nirmal returns home but Nilratan stays in Calcutta by accepting Alakesh and his sister Nilanjana as his own. Gradually Nilratan and Nilanjana become closer together. On the other hand, Alakesh being medical representative he went to Uriya to meet the doctors over there. That's why Alakesh leaves Nilanjana in the hands of Nilratan to look after her. In this way, both Nilratan and Nilanjana got the opportunity to roam in many places and this has been narrated in the novel like-

“औंखायनो गोसोफोर मोजां जायोखोमा सान्नानै निलन्जनाखौ लानानै दलाम जायगा बेरायबाय गिदिंबाय निलरनतनआ। अखमबा थांबाय बिसोर बटानिकेल गार्डेन। अखमबा साहा थम क्रुस गोजान गंगा दैमा सेयाव थानाय परमहंस रामकृष्णनि दक्षिनेश्वर कालीबाडियाव। आर नायबाय गिदिंबाय बिसोर चिरियाखाना, नेस'नेल लाइब्रेरी, मिउजियाम बिरला प्लेनेट'रियाम, भिक्ट'रिया मेम'रियेल बायदि बायदि। सानसे नायबाय बिसोर मेट्रआव ‘बेन-हुद’ आर प्राचीयाव सत्यजीत रायनि ‘पथेर पाचालि’ चिनेमा”। (p. 13)

[English Rendering: “Nilratan and his beloved Nilanjana have visited so many places in order to refresh their heart. Sometimes they went to visit Botanical garden. Sometimes they went to visit in North Tom Cruise a little far from the Ganga River near Paramhans Ramkrishna's Dakhineswar in Kalibari. And also went to visit in the Zoo, National Library, Museum, Birla Planetarium, Victoria Memorial etc. etc. They have watched Ben-Hood in Metro cinema hall, and in Prachi cinema hall they have watched Satyajit Roy's 'Pather Pachali' movie”]

Like that some months ago, one day Alakesh's uncle Jagannath could manage to get a job for Nilratan in the place Brindaban after discussing with the owner or director general manager of the company. Like that, Nilratan as soon as he joined the company his hard work has been noticed by the owner of the company and he was promoted to a higher rank. Enthusiastic

Nilratan through his hard work could become General Manager. Thus, in the novel, Nilratan's work is expressed as-

“जै बेयो साख्रि मोनदों एरै गोसो होनानै मावनायलाय डिरेक्टर, कम्पानीनि बिगोमाफोरनि मेगनाव गोग्लैबाय। ओइबासिनो गावनि ज'नाय जायगाखौ गोजौनिफ्राय गोजौयाव बोथ्रोदलानो हाबाय बियो। बिनि जायगाया टेक्सटाइल डिभिजननि जुनियर अफिसारनिसोमोन। नाथाय बोसोरसेनि उनावनो मेनाजार जाबाय बियो।” (p. 22)

[English Rendering: “As soon as he get job, he works wholeheartedly which is noticed by the owner of the director company. Rapidly, he could upgrade his position. His position was as Junior Officer of Textile Division. But after that, he could become a manager”]

Like that Nilratan being a manager, he attended tea party in Calcutta where director Bireswar Ganguli sent Nilratan to Martin and Melbourne Limited Company in China for one year. Nilratan was sent to China to learn about how people of China by staying in dreadful rocky mountain of Maxibad, Lelinbad and also by staying in sand and flood prone area, in such horrid condition how could they progress in their agricultural industry. But, in spite of that Nilratan through his endeavour and effort could learn and find his way out in the novel.

5.6.2 BLENDED CULTURE AS HIGHLIGHTED IN THE NOVEL

In the novel, the novelist highlighted different culture of different places and among this culture, the culture of Bodos like their eating-drinking and other aspects was also highlighted in the novel. On the other hand, Nilratan by staying in Calcutta, falling in love with a Bengali girl Nilanjana, there the culture of Bodo and Bengali also depicted by the novelist which is seen in the novel. Nilanjana through Nilratan's sister Sharmila could come to know about cooking jute leaves and from Nilratan also Nilanjana comes to know about Bodo women's weaving of silk clothes, sericulture activities as well as she learned to know how to cook gravy curry made from rice powder etc. Thus, it can be understood that the culture of Bodos like eating of different

kinds of foods, clothes and sericulture activities have been reflected through this novel (Goswami, 2012). Moreover, the training and teaching of Nilratan to Nilanjana about the Bodo culture, has been seen in the novel and one quote has been extracted, like-

“आं बर’ हिनजाव बादि जि दानो रोडा।” इन्दि सि दानो एम्फौ लानो रोडा।”

“रौनांगोन रौनांगोन। अनदला इंखिबो संनो रौनांगोन।” (p. 22)

[English Rendering: “Like a Bodo girl, I cannot weave silk clothes, sericulture activities.”

“You have to learn. Need to learn to cook gravy curry made from rice powder also.”]

5.6.3 ADVERSITY OF NILANJANA

Nilratan after arranging ring ceremony with Nilanjana in Calcutta, the envious Rajesh Senal and Abhijit Chakraborty as both of them being ousted by Martin and Melbourne Limited Company from the position of Manager of Mercantile Shipping. Here, after noticing Nilanjana’s engagement with Nilratan, they decided to take revenge on Nilratan. They know Nilratan loves Nilanjana more than his life. So, in order to destroy Nilratan, one day Rajesh Senal and Abhijit Chakraborty, when there was no one around and as Nilratan was also not yet returned from China they decided to kidnap Nilanjana from her room by giving her chloroform and then they took her to Lakhyahira through taxi. And sold her in twenty thousand rupees to Lakhyahira but their wicked behaviour didn’t stop there, they asked Lakhyahira to let them make Nilanjana’s body impure. And then Lakhyahira also let Rajesh and Abhijit to play with her body by taking one thousand rupees from each of them. So, because of other’s envious eyes Nilanjana’s life falls into trauma and as her pure body has been made impure by the envious Rajesh and Abhijit, so she had to become a prostitute. Indeed, Rajesh and Abhijit made Nilanjana’s body impure. And they even took her to pimp to be a prostitute to take revenge, as they have been ousted from their job. That is how they took revenge on Nilratan by accomplishing their wicked action. Thus, Nilanjana was victimized in the name of love. Such condition is seen even in today’s world (Mushahary, Call Girl, 2005).

When Rajesh and Abhijit sold Nilanjana to Lakhyahira from that day, Nilanjana had to do prostitution in Lakhyahira's prostitute business. Like that when Nilanjana got her senses from chloroform, she realizes that her modesty has been looted by someone. And then Lakhyahira came to talk with Nilanjana all about prostitution. From that, Nilanjana was feeling distressed as she couldn't find any way out. By being alone she thinks prostitution is a hell and disgusting place. Women's modesty and holy body are being burnt in this dead place of prostitution. But Nilanjana look for a way out from this trauma. She was planning to escape but could not find a way, and at the end unwillingly she has to give her body to the men who used to pay her. Though Nilanjana had thought so many things in order to recue from this trouble but ended up only by shedding tears. Thus, Nilanjan's painful words has been highlighted like -

“हे द्रौपदीनि सतीखौ खालामग्रगिरि, मोदाय! नों दा बहा! हे आदा अलकेश नों जेरावखिजाया मानो नों नौनानावखौ रेखा खालामफैदो। आंनि जिउनि रतन नायनाय आं दा मा जानांखो! आं....आं....आं निष्टार गैला! आं खालाय जाबाय।” (p. 48)

[English Rendering: “Oh deity! Saver of Draupati's Sati! Where are you! Oh brother Alakesh wherever you are, please come to save me! My life Ratan, See what has happened to me! I.....I.....I am not pure anymore!]

Alakesh when he left for Lucknow for his work, he kept Nilanjana to Gurucharan Guha but when Gurucharan also went to Bazar this incident took place. Nilanjana wanted brother Alakesh to help or save her from this horrible trauma and that's why Nilanjana was crying when remembering about Alakesh, as she was not saving her from this horrid situation. Thus, the dirty tricks and dirty characters of some people which also existed in the society have been depicted by the novelist in this novel.

5.6.4 NILANJANA'S PROSTITUTION STAGE

Nilanjana feels very distressed for her compulsion to do prostitution. Accordingly, Nilanjana tells everything about her to Lakhyahira and requested him earnestly to let her go. But Lakhyahira didn't accept her request because she was already been sold to him in twenty

thousand rupees and if he let her go, he had to earn money again. Lakhyahira said to Nilanjana that-

‘‘फिसा बे न’याव खालि हाबनायनिल’ दरजा दंड’ नाथाय ओंखारफिन्नायनि दरजा गैया।’’

(p. 50)

[English Rendering: “Daughter, in this house there is only a door for entrance but not for exit.”]

Like that, Nilanjana could not find a way to escape. After having conversation with Lakhyahira she agrees about being a call girl in Mumbai, Lakhyahira tells everything about it step by step to Nilanjana. Thus, as reflected in the novel, the stages of prostitution have been enumerated accordingly.

5.6.4.1 Street Walker

This type of prostitution came out in the street by grooming properly and then secretly calls them to the room cunningly by offering herself and earns money.

5.6.4.2 Prostitute of Hotel or Bar

This kind of prostitution has been found mostly in the country or state or places where industry, hotel and others are progressing and where the number of hotels or bars is in large. They associate with the owner of hotel or bar. Like that, they can meet prostitutes in the name of work.

5.6.4.3 Brothel

Lakhyahira tells to Nilanjana that this prostitution is a business of Lakhyahira. And here prostitute offers her body by staying in this brothel but could not earn much money so, through their trickiness they take their client’s hand watch, gold ring, money etc. And some boys stay for one or two months with prostitutes. Like that way, the prostitution works.

5.6.4.4 Prostitute for Military

This type of prostitute didn't stay at one place. They stay a little distance from military camp. And when military change their camp they also follow them.

5.6.4.5 Dancer Prostitute

Prostitutes are being called at night dancing program at big hotels and at the time of drinking, and the owner of the hotel at the time of drinking made the arrangement for clients and booked naked or half naked girls for dancing and entertain the clients. And at the same time, they secretly arrange the clients with the prostitute to have sex.

5.6.4.6 Taxi Dancer

This prostitute is a new type of prostitution. They roam in beautiful places of the city. After the agreement of money they take the boys to a taxi and pleasure the client in the taxi itself. Taxi driver is their agent. After that, they also went to other place and surrender their body to them. They are of rich family's daughter.

5.6.4.7 Lady Prostitute

This type of prostitution is that when the prostitute acts such behaviour with client or male even than they will not know that they have been fooled by them and through these they play prostitution. They are like nominal prostitute. They never surrender their body. Though their trickiness they make the boys happy. Some of them even get married. They behave as if they have a good character. They are attractive in appearance and educated.

5.6.4.8 Banyagi Prostitute

This kind of prostitute doesnot calls themselves as prostitute. But they do prostitution. This type of prostitution stays at their own house or at rented or at other's house. They are very attractive in appearance and educated. But they don't care about client if not brought by broker. They secretly do prostitution. And secretly becomes someone's wife (Rostamzadeh, Rahim, & Mohseni, 2016).

These are all about prostitution which Lakhyahira tells to Nilanjana and told her to become a call girl. And Nilanjana too also agrees because she thought there is no way out rather than becoming a call girl and was sent in the hands of Anuradha. Like that in the novel, Lakhyahira's words when trying to send to Anuradha like-

“अन्जना आं नोंखौ बम्बाइआव दोनहरसै। नाथाय सामोल होखा नों जुदि खारखोमानो नागिरबा नोंनि जिउआ बावनो जोब्बाय। बम्बाइयावनो आंनि आखायनि डज'नै डज'न कल गार्ल दड'। बिनि मादाव अनुराधा चट्टपाध्याया सासे। अनुराधा चट्टपाध्यायनि जिम्मायावसो आं नोंखौ दोनहरगोन।” (p. 54)

[English Rendering: “Nilanjana I will send you to Bombay. But be careful if you try to escape your life will end there. In Bombay I have dozens of call girls. Among them, Anuradha is one. I will send you under the custody of Anuradha Chattapadya ”]

Thus, as per discussion, Nilanjana has been sent to Bombay as a call girl. There she could understand that in many places of India where such type of disgusting prostitution exist. On the other side, when Nilratan arrived from China to Calcutta at Nilanjana and Alakesh's house then there he didn't see Nilanjana and Alakesh respectively. After so long, when he didn't see his beloved Nilanjana he becomes crazy. But when Nilratan finds out the truth from Gurucharan Guha he went out in every corner of Calcutta where prostitution exists but couldn't find. Like that, Nilratan when went to Lakhyahira he came to know that Rajesh Senal and Abhijit Chakraborty are the culprits behind this condition. After knowing the truth of Nilanjana being sent to Bombay, Nilratan rushed there. And after meeting Anuradha he could find Nilanjana. By killing the liftman of her residence, he could bring back Nilanjana. Then there he came to know all about Nilanjana's reasons for becoming a prostitute (Mushahary, Call Girl, 2005).

Nilratan thought that because of him Nilanjana was victimized and falls into other's trap and thus he said to her –

“अन्जनाया खालाय जाबाय, निस्थार नंला। सासे देहा फानग्रा कल गार्ल जानांबाय मालायनि फाव फान्दायनायाव। थेवबो अन्जनाया आंनि थैस'-थांस'नि।” (p. 67)

[English Rendering: “Nilanjan has become impure, not pure anymore. She has become one call girl because of someone’s evil trap. Still Anjana is mine forever”]

But, here what Nilratan was thinking, the same was not thought by Nilanaja. In the novel, it is found that Nilanjana couldn’t harmonize with Nilratan because of her impure body and she feels disgusted. That’s why she killed herself with gun which she brought from the liftman. Thus, it can be said that such incidents has not been only reflected in the novel rather this has been seen prevailing in today’s society indeed. Here, the novelist has not depicted the prevailing of such characters in the Bodo society in this novel. But, on the other side the novelist expresses such incidents through the novel like of Alaishree and Rebeka. Where Alaishree too has to spent night with greedy Molen and Rebeka, fulfills her sexual desire by having relationship with many boys. Moreover, the novelist depicted the existence of prostitution through this novel where such practices are found in the other society as reflected in the novel. Further, the inter caste marriage and love affairs have been seen through Nilratan and Nilanjan in this novel.

5.7 UNDAHA

In the novel, *Undaha, (Regret)* the novelist has depicted the destruction and ruin of a family life in near future. How is it destructed? In the novel, how everything has been destructed, the regret and sadness and its action and reaction have been depicted through some characters. In the novel, it is seen that Sombaru from Khwirwbari village is the wealthiest person in the area. The regret for destruction of his properties along with family has been seen through this novel. Moreover, along with Sombaru, this is also seen that Gobind Basumatary of this village who is rich and has no scarcity. It is seen that his daughter Mira was left her incomplete life, as her husband has died unfortunately when she has just started her family life. After that the future life of Mira has become dark after the death of her husband. Thus, considering all the various aspects and characters of the novel, following observation has been enumerated accordingly.

5.7.1 SOMBARU'S FAMILY

In Khwirwbari village Sombaru lives with his wife and child. In his three to four plots of farming land, he used to cultivate through his servants. Moreover, he has also huge crop fields. He has five sons and their names are-Naresh, Paresh, Shyamal, Maniram and Sonaram. The eldest son Naresh is an advocate and Paresh is a Mondal (one who deal with land and patta), they live with their own wife differently. After passing B.A, the middle son Shayamal stayed idle at home for a while. By staying at home he used to sing song and he also composed the lyric of the song and sent it to Guwahati Radio Centre. Maniram is a cultivator. Sonaram is just L.P pass and he helps his father in cultivation works, further he also does work along with the male-servants while cultivation (Mushahary, Undaha, 1987).

Naresh's wife name is Manimala. He lives with his wife in Dhubri for his works. On the other side, Paresh works as Mondal (one who deals with land and patta) lives with his wife and child in Soraibil. His wife's name is Lotika. One day, both the brothers along with their wives and children went together to visit their parent's house at Khwirwbari. Sombaru, in advance told his wife Bilaisri to get ready with the foods as their sons and daughter-in-laws are coming to visit their home.

Somabaruru told the near and dear relatives of his village and also told relatives brother Nibaran to kill capon (Chicken), goat and to make everything ready for them. Thus, through this novel, the reception of guest has also been highlighted, when the guest comes after a long time, beforehand they gets ready with the wine, meat etc. It is to be mentioned that from the earliest time the Bodo communities receive their guest by serving them with wine, meat, rice, curry etc. and they treat the guest with whatever they have, in their house (Narzi, 2001). This is what the novelist represented about the treatment of guest through Sombaru Mahajan.

Sombaru after educating his son Naresh and Paresh, feels happy and good that his both sons have got job and lead their life comfortably. It is to be mentioned that whatever it is, every parents feel happy for their child when they see them in good condition. Similarly, Sombaru also tried everything good for their sons. But the middle son Shyamal even though he has passed B.A., he does not seek for job or does not take interest in job for which his father could not

digest his son. Sombaru also does not like him singing and for this he scolds Shyamal for his goodness. This has been seen in the novel, like-

‘‘बि.ए. पास जाबाय साखिफोरखौथ’ लालै। मा सैमा फाग्ला बायदि सामफ्रोमबो
रोनावनाय। दोनै मेथाइ गाबोन गान बाजना।’’ (p. 14)

[English Rendering: “Have passed the B.A at least do the job. Why are you lingering everyday like a mad dog. Today song Tomorrow music”.]

Hence, from this novel, it can be understood that even though he is born from the same mother’s womb, but not every son can be the same, as everybody’s thinking is different. Here, it is seen that Sombaru’s middle son is not like as their two brothers. If he takes interest, he could have got a better job than his brothers. And his father told him to be a master but even though he didn’t do it. His interest is in singing, he loves to sing. He has been seen trying to lead his life by singing. Similarly in everybody’s family, the siblings most of them have been seen not being friendly and similar to each other.

One day Shyamal’s father for not getting help from him in house hold activities and seeing him only singing songs all the time, asked his relative Sohen to help him to find a girl for Shyamal. But Shyamal did not agree and he said, he shall neither marry nor do any job for which his father Somabarun gets him out from the house by saying like-

‘‘दिनैनिफ्राय आंनि उन्दुग्या, ओंखाम संग्रा न’नि दरजाया नॉनि थाखाय नडा। दोनैनो दानो
खारलां नॉ आंनि न’निफ्राय।’’ (p. 43)

[English Rendering: “From today my bedroom, kitchen, House doors are close for you. Today, now only! Get out from my house.”]

After being ousted by his father, he is not in a state of mind to think where to go and where to live. Before going somewhere he thought to see Mira for once and went to visit her house. Accordingly, as per the words of Mira, Shyamal decided to live in his best friend Nikhil’s house and assured her to teach singing at the evening time. He did not think that he is a homeless person who was being kicked out and has no way. He thought whatever has happened to him

even though he will not leave his singing. That's why he decided to earn money by teaching singing to Mira. However, it is important to notice that Sombaru Mahajan instead of fulfilling his son's desire, he kicked him out for not following his words. Thus, here, it can be said that nobody has gained anything from this, indeed there is only loss. It can also be understood that if Shyamal's father have supported him with his money, he could have earned his name and fame and also could have lead good life. Thus, in the present time also, it is seen that there some stubborn father who do not understand about the thinking of their child.

Moreover, in the novel, it is also seen that during summer season at the end of the day of paddy planting Sombaru Mahajan celebrates *Nangal Jangkhra* (last day of the paddy plantation where everyone enjoys). The servants enjoyed by drinking wine specially rice beer and eat enough meat on that day. Celebrating *Nangal Jangkhra* is one of the traditional systems and culture of Bodo communities' during cultivation. The meaning of *Nangal Jangkhra* is that during summer season planting and pulling of paddy have been made on the last day and from the next day they gets ready to work for the winter season (Devi, Social and Religious Institutions of Bodos, 2004). But in this novel, it is also seen that apart from the servants, the village people have been seen participating in the *Nangal Jangkhra*. Whatever it is, Sombaru Mahajan celebrates *Nangal Jangkhra* by serving them black gram dal curry with chicken, wax gourd curry with pork and after seven days he let go all the servants. Like that Sombaru Mahajan has managed his family by taking servants in the summer season as well as in winter season.

It is to be mentioned that in everyone's life everything does not remain same, as the world has transformed, similarly people's life and fortune also moves around the way. One day Somabru Mahajan went to look around the paddy fields and saw that the Swrmanga River has washed most of his farming land by the flood that occurred three times. Only one portion of land of the west sides is left. Infront of his wife Bilaisri, he cried and said –

“बिलाइ, माखौ जाबावनो बिलाइ माखौ जाबावनो! आंनि माय गायनाय दुब्लिखौ खनथाम बाना लाबोनाय सेरमांगाया खुरखानानै लांजोबबाय। आंनि खाफाला मानो बिब्दि जाखो होमबा बिलाइ! मानो बिब्दि जाखो!” (p. 59)

[English Rendering: “Bilai, what to eat! Bilai what to eat, My paddy field has been washed away by the three times of flood Sermanga River. Why my fortune has turn out like that Bilai.”

Why it has turn out like that!”]

Sombaru has lost every direction. He has to pay the money to the servant and at that time his wife is also suffering from fever. Moreover, few days before only, he kicked out Shyamal and he did not bother to take any information about him. At the end, he went to Naresh and Paresh’s house to ask for some money. But returned back without any money. While asking for money, Paresh told that he does not have a single penny in his pocket and let him return back without any money. While going to Naresh’s house to ask for money he does not get any penny and both husband and wife started to talk. like-

नरेस-- “गायग्रा हायानो गैलिया। जॉबोथ’ भागखौनो मोनथिया। बिब्दियाव आंमालाइ बोरै रां हरलायखो?”

मानिमाला-- “हरबाय बायबाय। ओंखायनोथ’ फरेशआबो हराखै।”(p. 66, 67)

[English Rendering: Naresh said – “There is no more farming land. And we don’t know the shares. Then how come will I give you money.

Monimala – “How come! who will give. That’s why Paresh also didn’t gave you”.]

Thus, through this novel, it can be understood that people were recognized only in the bad times. In the earlier times, Sombaru educates them and spend lots of money in their studies. But today, when their family was in difficulty, their sons have not been seen supporting their own parents. He returned back from Naresh’s house without money so his sick wife Bilaisri passes away after one month. Moreover, in the novel, it is also reflected that after his mother expired, Moniram went to his in-laws to bring his wife but at last he also didn’t return back. At the end, it is seen that Somabru’s big family has been shattered and traumatized where only Sombaru and his youngest son Sonaram have been seen living in the family which reflected in the novel.

5.7.2 MIRA'S FUTURE DIRECTION

Mira is the one and only daughter of Gobind or Govinda Basumatary of Khwirwbari village. Apart from Mira, Gobind does not have any daughter or son. In Khwirwbari village, Gobind *Mahajan* is also a wealthy person like Sombaru *Mahajan*. Being a cultivator he does other business too. That's why he has lot of other business too and he has lots of money in his hand. Whatever his daughter Mira asked for he gives everything to her. Gobind *Mahajan* is a widow. That's why he loves his daughter intensely as she is the one and only daughter without mother. It is seen that father's love is enough for his daughter Mira. Even though Mira was alone but she is not a lazy and not a stubborn person. Being a daughter of rich family she never shows off herself in front of others. While studying in the college nobody could resist without looking at her. She is a beautiful girl, like her looks, her nature is also same. She is also good in study and along that she was an expert in weaving and perfect in everything. The novelist depicted that in Khwirwbari, there is no other girl as simple as Mira and it won't be too much if it is said alike.

Mira speaks with everybody by giving respect. She gives respect to her father every time and worships him and when he says something she replies gently. Like –

“आफा नों गिज्जा मोनाब्ला आं बाथ्रा फंसे बुंगौमोन।”

“मा बाथ्रा बेलाय आइ ?” (p. 12)

“बाथ्राया जादों आफा, आं आदा श्यामालखौ मेथाइ फोरोंजानो थाखाय बेयाव लिंबोगौ।”

[English Rendering: “Father if you don't mind then I would like to say one thing.”

“What's the matter daughter?”

“The thing is that father, I want to call brother Shyamal here to teach me singing”.] p.12

It is seen that without informing her father Mira does not do anything. After getting permission from her father she confirms Shyamal to teach her. Thus from this novel, it can be understood that though there were not much people who were interested in singing and music but

through the character of Mira participating in this line also can be seen. The novelist depicted these whole incidents through Mira and Shyamal in this novel and also focusing on their characters. It is seen that Mira's father does not put any objection on her daughter's wish but Shyamal's father opposed his son's wish. Through this, we come to know that everybody's parents are not same. By living in his best friend Nikhil's house in nearby village, Shyamal goes to teach singing in Mira's house everyday in the evening time. Shyamal's best friend Nikhil speaks to him after long time. Of course, Nikhil tried to give some information to Shyamal, then he said-

“The thing is like that buddy, the day before yesterday Govind Mahajan called me and talk to me when you are at Guwahati. He says that if you agree then he wants to give his daughter to you and let you stay at their home. He has no son. Now, do you agree or not”. (p. 61)

After discussion between two friends both of them confirmed it and as per the words of his best friend, Shyamal agreed and told him to arrange the marriage staffs.

Here, in this novel, it is seen that Gobind Mahajan is not like other person, he loves everybody and he has a big heart. For which after the marriage of his daughter, he said to his son-in-law, like-

“जावयैसो, आं नॉनो नैजि हाजार रां होनोसै आर बाजि (50) बिघा गायग्रा हा नॉनि नामै नामजारी खालामनानै होनोसै गामोननो।” (p.67)

[English Rendering: “Son-in-law, I am going to give you 20,000 rupees and 50 bighas of cultivable land will be registered in your name tomorrow.”]

Thus, homeless Shyamal gets lots of love from his wife Mira and his father- in-law and it can be said, all the properties of Mira were in the hands of Shyamal. In the novel, it is seen that from the day of learning of singing, Mira secretly loves Shyamal. But she couldn't directly express her feelings towards him. That's why she told her father and let him talk about it. In the novel, it is seen that because of Sombaru Mahajan's misfortune, his life was destroyed; similarly Mira also gets destroyed as reflected in the novel. After getting married to Shyamal, her father

died due to sickness and Shyamal also slowly falls sick by singing so many songs. After falling sick he becomes nervous and said-

‘‘नोंजों आंजोंदि बेसेबा गोजान गोजान। आं आर हामनाय नंला मीरा! हामनाय नंला।’’

[English Rendering: “You and I were very much far away, I will not get recover Mira. Will not recover”.] p.69

The future is dark, by holding her husband she explains. By blabbering he asked Mira to bring harmonium, she lets his heart flow. He came to know from the doctor that he is suffering from T.B and knowing this he said-

‘‘This is not a disease to reduce, Mira not a disease to reduce. It increase! It expands! it is a blood sucker. Give me the harmonium Mira, I want to play the harmonium. I am going to somewhere by taking your true love, your sweet voice. Dear Mira give me the harmonium. Music and songs are my life and you are heart and soul.’’

In the novel, it is found that heartbreaking Mira was hoping to live her life with Shyamal, but all these hopes were shattered, as she has no future. Thus she cried emotionally. It is seen that when Mira has just started her family, at that time she had to lead her life as a widow. Thus, it is seen that in the real life like most of the women have been living in this similar condition where they have to lead their life as a widow and this has been reflected through this novel.

5.7.3 SWRMANGA RIVER’S IMPACT

In this present study, it is found that Swrmanga River has put an impact in this novel. It is seen that because of Sermanga River’s erosion of soil and farm land Khoirabari village has fallen in danger. Sombaru’s family has been destroyed. Like that Swrmanga River brings flood and sometimes it destroyed and sometimes carried the soil away and sometimes washed away the villages. Like that in the novel ‘*Jujaini Or*’ the Swrmanga River brought flood and within one night it destroyed the Bhutiapara village. In the novel ‘*Bwrai Pagladia ni Gwdan Hara*’ the Pagladia River brought flood and the panic situation has been seen through that novel. It is seen that because of Swrmanga River the life of many people have been destroyed and shattered as

well as people have been seen facing difficulties while leading their lives. Thus, the novelist highlighted that how Swrmanga River has brought destruction in people's lives and wanted to depict this characters contribution to the human society.

5.7.4 THE SIGNIFICANCE OF MALE AND MAID SERVANTS

In this novel it is understood that in Bodo society poor people who have no income used to stay as servants in the rich family to lead their lives. Infact, in this novel Sombaru *Mahajan* hired three to four male-servants and three to four maid servants in the summer season to do cultivation. Thus, it is seen Gojen, Sidam, Meglo, Nimai and Membrang are the male servants of Sombaru *Mahajan*. Among them Gojen is the leader of the servants. The other maid servants are Durlai, Goisri, Lapasri and Gosati. On the other side, Holoko and Thebgang were cowherds. In the novel, it is seen that like the previous years, they have cultivated this year also. Sombaru likes servants and works keenly for the whole day with them. Moreover, on the other side, it is seen that Gojen and Durlai love secretly which nobody knows, not even an insect knows about their love, as highlighted by the novelist. It is seen that when the turn of serving food comes to Gojen then Durlai gave him more meat in his plate, this has been narrated in the novel like –

“You have given me enough meat, I couldn't finish it.” (p. 4)

After working in the paddy field when they come back in the evening he has send off his servant friends first and then they came later. Gojen comes slowly by talking with Durlai after their work and then they reach their owner's place lately. Like that they work everyday and expressed their love and feelings which is reflected in the novel.

One day at night, Gojen and Durlai took the opportunity and pack the bag and eloped to other place. The servants did not know because they were too tired and slept unconsciously and the maid-servants also did not know about Durlai's went out. By seeing their eloping, the owner got angry as it was the time of beginning of planting and pulling of paddy in the paddy field. The owner said with anger-

“फाग्ला फाग्लिफ्रा आगयावनो बाथा खोथा रायलायखानानै खारखोमालांबाय। सिः आं एसे आगयाव फुट मोनो मोनबा! सानैनिबो बिगुरखौ बोदलाबनानै दल थुमगौमोन आं। एसेयावनो एरायलांबायदा। थां आयंफोर ओंखामफोर संनानै जानानै दुब्लियाव थांदो।” (p.67)

[English Rendering: “The crazy guys might have pre-talk that’s why they eloped, Chi: if I have could have known before then I would have peel off both their skin and cover the drum with their skin and beats them. They barely escape. Go ! Cook and eat then go to the paddy field (he asked other servants).”]

Thus, through this novel, it can be understood that getting married by eloping which existed in Bodo society was also seen accordingly (Brahma P. , Marriage System among the Bodos, 2017). Gojen and Durlai by staying as servants and eloping together to other place have been seen in the novel, as love is a natural thing in human life. It is to be mentioned that when two young boy and girl come closer together and share their feelings then love was naturally born from their heart which the novelist has depicted. On the other side, through this novel, it is also highlighted that the servants of the owner bid farewell to each other and go back to their home after seven days of *Nangal Jangkhra* (last day paddy plantation where everyone enjoyed).

But in the novel, it is also reflected that the other servants are not like Durlai. They listen to their owner and does the work accordingly. It is seen that someday, if the owner does not do cultivation then they go out in search of vegetables to the nearby jungle. While plucking the veggies they talk about their marriage, teasing one another and they also think about their means of living. They shared like-

“दानि जुगनि सैंग्राफ्रामालाय कम ! माबा मोसौ बाथोनाव मोसौ बायनो बासिनाय बायदि माबा आख’बाव जोनाय जोनाय बासिग्रा जाबाय हिनजावफोरखौ।” (p. 38)

[English Rendering: “Today’s boys are also no less. They search their girls like a searching of cattle in the cattle field and find the best one, likewise they choose their girl by kicking at the knee pit to the best one.”]

It is also seen in the novel that some live as servants throughout their life and some do not. It is also seen, that the earlier people has to stay as servant to the rich family from poor family background and they earn money for their livelihood. Thus, most of them used to stay as servant in the rich family. Hence, staying as servant or worker in a rich family signifies cultural identity of farmers in Bodo society (Brahma B. K., 2012).

Moreover, in this novel, two cowherds namely Holokho and Thebgang have been seen tending cows in Bodo society. It is also seen that while tending cows, how they have to suffer and bear the hardships has been clearly represented through their characters. Sometimes cowherds are being scolded because of their cows are going to somebody else's crop fields. Sometimes they also got scolding when cows goes outside from their cowshed at night because of loose roping etc. Thus through this novel, it can be understood that how cowherds have to bear troubles, like at the night the cows escaping quietly because of loose rope, eating somebody's seeding etc. and because of letting the cows to eat others seedlings Sombaru Mahajan has been seen scolding cowherds and this has been reflected in the novel, like-

“मोसौ गुमदोबा बोरैथो मोसौआ बुद्रानि खासिया दब्लायब्रैखौ जाजोबनो मोनखो! बुं मा खालामनानै बबाव थायामोन नौ?” “बे दब्लाइब्रै खासियायाव जौनै रां बिदो मिन्थिगौ नौ?” (p.8)

[English Rendering: “If you are tending cows then how come the cows got to eat Budrang's transplanted paddy? Tell me where have you been and what you were doing?”

“For that four square transplanted paddy, he asked for 200 rupees do you know that?”]

Similarly, while taking care of most of the cattles, when some cows eat something from others then also the cowherd got scolding from others, again then the cowherd got scolding from their owner and for that they have to accept the blame. Moreover, from the early morning everyday they have to tend the cows for which they have faced various difficulties being cowherd (Mushahary, Undaha, 1987).

Thus, in the novel ‘Undaha’ the novelist highlighted various incidents and occurrences in the life of Sambaru Mahajan and Govind Mahajan of Khwirwbari village where the novelist depicted the regret and destruction of their families.

5.8 SUMMING UP THROUGH THEORETICAL ASPECTS OF FEMINISM

The novels of Chittaranjan Mushahary employ the different feminine attributes that prevails in every society. His delineation of characters and cast of incidents depict the pictorial quality of the types of women viz. marginalized, subjugated, subaltern etc. With the upsurge of new women's movement initiated in the early 1960s, feminist literary studies become a theoretical issue in analyzing the literary texts of different origin (Bowlby, 1988). Feminist movement across the globe has revolutionized the women consciousness with an intense awareness about their self- identity in the male authoritative society (Waugh, 2010). Mushahary's novels posit female consciousness that emerged as a global phenomenon that has certainly added freshness to the literary texts of the post-colonial period. The women characters here have transgressed the traditional boundaries both theoretically, politically and literarily. His female characters reconstruct the dominant ideology of women in the mainstream dominated society. The novelist's concern for women gets reflected through his writings. His novels project the oppression and the women's suffering as a victim of male domination and patriarchal domination. His portrayal of women characters range from traditional and marginal to the modern and new women. His novels in study depict the interplay of human relations. A woman however dutiful and responsible has to submit to the dominance of male egoistic society (Brooks & Wimsatt, 1967). A women's urge hold no significance to the patriarchal norm. Some of the women characters protest by revolting against patriarchal forces (Islam, *Feminism: Conceptual and Ethical Issues*, 2013). His writings acknowledge the intense awakening of the consciousness of women's self. The characters like Alaisri, Alaka: Kalpana, Iramuti: Phulmati, Mayasri: Nilanjana: Mira have their own sensibilities and try to locate their respective identities. His novels symbolize the universal feminism by naturalizing women's suppression with a view of equalizing their power in the male andocentric world.

5.9 CONCLUSION

Thus, in the present study, it is found that in Mushahary's novels i.e *Jujaini Or, Bikhaya Gaoyw Khugaya Geoya, Khither, Phulmati, Call Girl* and *Undaha* the fictionerative actions as

well as social actions and along with some contemporary development in the society can be understood through these novels. In Mushahary's novels it is found that most of the action and characters express their social thoughts and behavior. The novelist depicted the philosophical thoughts, expressions and incidents of the society which prevailed and existed in the society. The novelist also highlighted the socio-economic conditions, traditional values, culture and customary laws and various other aspects of the society throughout these novels. Moreover, the novelist depicted the social thought and behavior which are found to be prevailed in the society in general as well as in Bodo society in particular.

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