

## CHAPTER- 3

### SOCIO-CULTURAL PERSPECTIVE OF MUSHAHARY'S NOVELS

#### 3.1 INTRODUCTION

In this chapter, an attempt has been made to discuss the socio-cultural perspective in the select novels of Chittaranjan Mushahary. The chapter emphasizes social and cultural pictures like village economy, agro-based economy, way of livelihood, human behavior, belief and faith, religion, customs, social traditions as well as political influence, social conflict and so on. The depth and insightful discussion on the various perspectives of social and cultural aspects has been enumerated accordingly and extensively.

#### 3.2 *JUJAINI OR*

In the novel '*Junaini Or*' (*The Fire of Husk*) the true socio-cultural picture of the Bodo society can be seen in different angles in the different occasions. This novel has been written with the thoughts and perspectives of the cultural norms and implications of the Bodo society. Mushahary here tries to identify the society and culture of the Bodo people. A brief overview of the societal influence in this novel is discussed in the following.

##### 3.2.1 SOCIETY

A society is a group of individuals involved in persistent social interaction or a large social group sharing the same geographical or social territory (Baruah, 1990). Likewise, the Bodo society is also formed among its constituent members with its distinct social and cultural behavior. The Bodo community has wonderful attires, they have different festivals and celebration like *Bwisagu* celebration, worshipping *Bathou*, worshipping *Kherai*, ploughing, rice

cultivation, cooking etc., through different work culture and also with customary rules and regulations which reflect the social structure of the Bodo people and the way they live (Chainary & Basumatary, 2017). Chittaranjan Mushahary being born within this society for which his novel '*Jujaini Or*' posits the social framework through his cast of characters and incidents. In the edited book of Moduram Boro "*Jariminni Nwjjwrao Boro Thunlai*" Rajendra Nath Brahma in his "*Boro Solomani Pongnwisw (An Aspect of Boro Novel)*" has said that a novel where social pictures of the particular society like their way of livelihood, difficulties, pain, sorrows and happiness is reflected such novel is considered to be social novel. Likewise, by putting attention on the novel '*Jujaini Or*' it can be called as social novel, as in this novel many social problems and incidents which are faced by the people in their day to day life has also been reflected.

### 3.2.2 CULTURE

Culture is the social behaviour and norms found in human societies. It is the way of life of a group of people's behaviour, beliefs, values and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next (Chickera & Enright, 2005). Culture is one of the community's backbones. Culture also reflects one community's traditional practices like their food habit, their style of livelihood, celebration of festivals, worshipping of god, art and literature etc. and all these components of a community were learned and practiced from generation to generation (Basumatary A. , 2007) .

Culture also gets reflected by the social behavior of community (Barkataky, 1996). In preserving ones' own culture, a group of people's firm effort is needed which is called '*Kristi*' in Assamese and Bangla literature. It is also regarded sometimes as a Sanskrit word. According to Bangla and Assamese literature, *Kristi* is the component for both *Kristo* or *Kito* words (Barua, 2003). As for cultivation how much work has been done that can be regarded as *Kristi* and in another term *Korson* is *Kristi*, but in actual meaning what we call culture or *Kristi* is not only related with work or cultivation. Culture is that what we do not only notice with our eyes but feels with heart and mind and it is the attitudes and beliefs about something that are shared by a particular group of people (Basumatary, 2002).

Chittaranjan Mushahary being a son of Boro community was creative towards the cultures and traditions of the Bodos. Being born in Bodo community, he was matured and

knowledgeable about traditional practices and social customs of the Bodo people that prevails in the society. Therefore, the novelist created most of his novels based on incidents that occurred in Bodo society. Through his novels, he has highlighted the social customs and traditional beliefs of the Bodo people that prevail since ancient times in Bodo society. In such a way, Mushahary highlighted every social conditions like village economy, music, plucking vegetables, worshipping of god, weaving, sericulture, fishery, dressing, celebrating religious festivals, eating- drinking, celebration, work etc. of Bodo people through his novels which can not be ignored.

### **3.2.3 ECONOMY**

Economic system is an organized way in which humankind has arranged for its material provisioning. It is the way of peoples' livelihood through which people lead their lives from birth till death. Economy can be termed as a pillar of people's survival through which basic needs of the people can be fulfilled (Brahma, 2009). Through economy, people all over the world can fulfill their desires, family needs, business, trade and commerce and other needs of livelihood for humankind. In other sense, it is defined as a social domain that emphasize the practices, discourses and other material expressions associated with the production, use and management of resources. Today in the contemporary world, it has been witnessed that there is challenge among the countries, competition among the individuals, dominations, negligence, slavery, division among the people and injustices done to people because of economic factor. It is also seen that good economic condition helps people in bringing about their way of livelihood, higher learning, co-operation, nation building, state building, community development, in producing doctor, engineer, scientists, art and literature, individual and self development and economy helps in accomplishment of desired goals.

The import and export between the countries also depend on the economy. It is an undeniable fact that in the early period, the economic condition of the Bodo society was totally backward, because the way of livelihood, work culture and the entire situation was different during the ancient times (Boro M. , 2009). But, now-a-days it can be seen that the economic condition of the Bodo people has also changed and developed gradually. Likewise, it is also found that there has been a gradual change among the Bodo's where people are opting for studying medical, engineering and other professional courses and also in different aspects of

social and political life. Moreover, along with economic development transformation and social change have been taken place in Bodo society.

### 3.2.4 VILLAGE ECONOMY AS REFLECTED IN THE NOVEL

'*Jujaini Or*' was the first Bodo novel published in the year 1962 with the hard effort of Chittaranjan Mushahary. This is his one novel which depicts social picture. It is a romantic tragedy novel by two young boy and girl loving each other wholeheartedly. In the novel '*Jujaini Or*' the novelist has vividly highlighted the rural life style of Bodo community like village mode chores, transactions, village economy etc (Basumatary R. , 1994). Through the novel, in case of property, villagers who are poor and well-off such picture are also highlighted, as it can see Alaisri's family condition of Bhutiapara village who has no land for sowing and reaping were living in poverty and such situation has been expressed. Likewise, in Boro society some families are indeed poor and to save the family rather than sitting idle they started braiding *Jekhai* (Bamboo net), *Khobai* (Bamboo made objects where fish is kept while fishing), and rearing of pigs, duckery, poultry and weaving and through the sericulture and such picturisation is what the novelist trying to evoke (Chainary, Boro Solomani Bijirnai, 2009). As expressed in the novel –

“आबौ जेखाया हाबाय?”

“हायाखै फिसौ। बेखौनो दासो जेरदों। खामानि सोलाबा।” (p. 24)

[*Engsih Rendering: “Grandfather ! Have you completed the Jekai?”*

*“Couldn't grandchild ! That one only just pulling off. Didn't get time.”*]

Alaisri's parents could not let her go to school because of poor economic condition. On the other side, it is also seen that Ajoy's family, as they belong to a wealthy family and they have a land for cultivation. Ajoy's family had large sowing, land for cultivation so for household chores they had maid servants. To look after their cattle they have cowherd, and also they have helper for rice cultivation, plougher, furrower and male servant. Their family is considered as high class or wealthy in the area. The novelist evokes condition of Ajoy's family as high class family who have large showing land, having maid servants, cowherd and others which is

identified as a wealthy family in the novel. Likewise, in this novel, the novelist depicted sound economic conditions of Ajoy's family and Alaisri's family is a family who are living in poverty. Ajoy's father Mahidhar and his wife Gosati are hard workers in the family since Ajoy's childhood they had already developed economically (Mushahary, 2009). As said in the novel-

“अजयनि बिफानि नामा महिधर आरो बिमानि नामा गसाथि। महिधरा गोनां मानसि। अजयल' बिसिनि फिसाया। बिसोर गासै ज'खायसे सानै। गावसोर साथाम, दाहोना सासे, रुवाथि सासे, लावखार सासे।” (p.14)

*[English Rendering: “Ajay's father's name is Mahidhar and mother's name is Gosati. Mahidhar is a wealthy person, Ajay is their only son. They are six altogether. They themselves three and one male servant, one maid servant and one cowherd.”]*

In the novel, there is a mention about Aloka's father, Pradip Mahajan of Dwikorguri village. It is evoked in the novel that Pradip Mahajan have huge land for cultivation. When Pradip Mahajan met Ajoy's father Mahidhar in Dotma in a tea shop they began to converse with each other. There is also a reference about their property, land for cultivation and many more. As highlighted in the novel, it has come to know that Pradip is one of the wealthiest persons in the village who is developed economically. This has been highlighted in the novel that he has 50 Bighas of cultivable land with many cattles. Thus, the novelist highlighted the system of village economy through this novel “*Jujaini Or*”.

### **3.2.5 AGRO-BASED ECONOMY REFLECTED IN THE NOVEL**

In the novel ‘*Jujaini Or*’ Chittaranjan Mushahary has highlighted the development of economy through agricultural activities. As in this novel, Ajay's family and Alaka's family are referred like a vivid proof where their family economy depends on agriculture and allied activities. As prevailed in Bodo society, it is seen that both Ajay and Alaka's family tried hard to develop their economic condition through cultivation which is depicted in the novel. Both the families i.e. Mahidhar and Pradip could develop their economy through cultivation for which

they could send their son and daughter respectively to Sapatgram at hostel for learning and that is not a small thing. Mahidhar sent his son Ajoy at Sapatgram School for obtaining education along with necessary basic foods, money etc. and could sent these needs at the right time through cultivation which can be considered an attempt made by responsible parents. Thus, it is clearly shown the economic condition of earlier Bodo society where their economy was fully dependent on agricultural cultivation and in the novel it can be seen like this-

“अजया फरायसलियाव थांफिनबाय।

मायरं, रांखौ लांफायासै।

अखानायै बिफा हैगोन।

अखानायै बिफा महिधरा 20 के.जि. माइरं आरो 70 रां लानानै हैनो औंखारो।” (p. 33)

*[English Rendering: “Ajoy went back to school.*

*He didn't took back with him rice and money.*

*Father went to give it on the next day.*

*On the next day, Ajoy's father Mahidhar went out with 20 Kg. rice and seventy rupees.”]*

It is said as Aloka's father Pradip is wealthier economically through cultivation than Mahidhar. Because when Ajoy's father Mahidhar's cultivation land and properties are being damaged and washed away with the Swrmanga River, at that time Alaka's father Pradip helped Ajoy's study by giving money and necessary food items to him to complete the study. As Pradip is economically sound and he could make his daughter Alaka up-to-date, educate her and also made her expert in every aspects like other male counterparts and it has been evoked in the novel like this-

“औंखाइनोथ' आं गथ' अलखाखौ आगर एरनाय, लेखाखौ फोरोंसे फोरोंनानै दामनाय-  
देनाय, मोसानाय जेन' भारत नात्यम, काथ'क, मनिपुरि, पाहारि, नागा नृत्य बाइदिसिनाखौ  
फोरोंखादां आरो मिथिं-दावथिंआवबो हगारदां। आलासि फुजिनाय बेफोरखौथ' हिनजावफोरा  
हरदममाने मावकायो आरो आंनि न'नि रुवातिनाव बेथ' सानफ्रोमबो थाखायो।” (p.33, 34)

[English Rendering: “That’s why along with teaching of books, I taught her to learn music as well as dancing which includes Bharat Natyam, Khatak, Manipui, Pahari, Naga Nitrya etc. and I do also allow her to go in meetings and functions. Reception of Guest and serving them is a normal routine for girls everyday at my home.”]

### 3.2.6 RELIGIOUS ASPECTS

From ancient times, Bodo people are worshipper of *Bathou* and they are worshipping it till today. As Bodo people worship *Bathou* and if we say about *Bathou* then it can be understood directly that *Ba* means five and *thou* means deep. Hence considering together *Bathou* means ‘deep thought’. These five principles are land, air, water, fire and sky (Hazowary, 2002). In *Jujaini Or* novel, the novelist did not highlight much about worshipping of Bodo religion. Still we can see that after Alaisri’s mother’s death, Ajoy came to talk with Alaisri as per their earlier promise when she was feeding the silkworm which her mother left, as they believed on truthfulness which is clearly vivid and reflected in the principle of *Bathouism*. This is seen in the novel like-

“सि: आलाइ, नौं आंखौ बेबाइदि होन्नानै अरायबो दुखु होयो। आं नौंखौ सोलिया। सान, अखाफोर, बार, दै, एम्पौ-एन्ला, बंफां-लायफां, मानसि-दुमसि गासिबो साक्षि दोन्नानै आं समाय लानानै बुंबाय स’ना। आं नौंखौ सोलिया।” (p.45)

[English Rendering: “Yuck! Alai you always hurt me by saying this. I despise you. Witnessing all Sun, Moon, Land, Water, Air, Insects, Trees and People I swear my beloved. I despise you”]

Bodo people are worshipper of *Bathou* religion for which whenever there is any important conversation with each other they swear on *Bathou* to prove his words are true. Likewise, Ajoy too in the novel, in order to make Alaisri trust his words, he swears on witnessing Sun, Moon, Land, Water, Air and Insects through swearing to prove his words.

### 3.2.7 TRADITIONAL ASPECTS

From ancient time, traditional works like worshipping, celebration of festivals, spinning, weaving, cultivation etc. has been prevailing in Bodo community. Bodo's early traditional work is continuing till today in Bodo community (Narzaree, 2005). In *Jujaini Or*, though the novel mostly talks about traditional aspects of the Bodo society but more or less some traditionality also gets highlighted in the novel. From the ancient times, Bodos are already expert in chopping bamboo with hands and braiding. Likewise, Alaisri's father Modharam braids *Jekhai* (bamboo net), *Khobai* (where fish were kept), Sieve and Winnower but after the death of his wife Nandari's, he used to drink wine and plays *Serja* (violin) and such pictures are the depiction of early tradition of Bodo community. In the novel, the traditional work of Bodo girls also highlighted through Alaisri's activities. Like in the novel, it can be seen Alaisri's involvement in Sericulture activities, embroidery, designing, plucking vegetables, catching fish which are the traditional culture of Bodos have been clearly highlighted through this novel (Boro & Boro, 2017).

### 3.3 *BIKHAYA GAOYW KHUGAYA GEOYA*

This novel represents the society's characters and human behaviour in which the main issues of this novel like love, relationship, kindness and others have been depicted. Love between Shanti and Ajit is one of the dominating themes of the novel. In this novel, the element of love did not run smooth, it went through many ups and downs. The universal value of love has been highlighted in this novel (Basumatary B. , 2007). This has been made prominent by the character of Shanti. Her true love for Ajit made her sacrifice everything. The socio-cultural picture of the novel has been highlighted accordingly.

#### 3.3.1 ECONOMIC ASPECTS

'*Bikhaya Gaoyw Khugaya Geoya*' is one romantic tragedy novel which was published in the year 1972 by the novelist Chittaranjan Mushahary. In this novel, Chittaranjan Mushahary has



depicted developed economic conditions and the novelist evoked this through his writings. In this novel, it can also see the aspect of sadness and tragedy in human life. This novel is his first novel which was created based on urban life style. It is to be mentioned that we couldn't see the picture of village people's life standard and in this novel both Shanti and brother Sushanta have to go through the same condition of sadness and tragedy in their lives.

In the novel “*Bikhaya Gaoyw Khugaya Geoya*” (*The heart breaks mouth shut*), the good economic condition of the families have been seen from the beginning to the end. As depicted in the novel, it can see Kalpana is the only lovely and lonely daughter of Dabashree and Kailash. Kailash loves and cares his daughter a lot. Kailash is a business man. Through his business he has earned a lot of money that he could put money in the pillow in place of cotton which proves him to be a successful businessman and also Timber Merchant. With the assets of wooden sawmill he could gain much develop in his business. As found in the novel-

“कैलासा आधा बैसो जाबाय। गोनां बियो, टिम्बार मारसेन्टबो। स' मिलबो दं। स' मिलआ सानफ्रोमबो हज्रिखाव हज्रिखाव बिनि धोन-दौलतखौ ँसाबो। गोसो जायोबा कैलासआ गान्दुआव, टसकआव, तुला सोआबालानो रां बिलायखौ सोनो हागौ।” (p.1)

[*English Rendering: “Kailash is a middle aged man. He is also a rich Timber Merchant as he has the business of sawmill. Everyday through sawmill he earned money and increased his property. If he wanted he could ever put money in their pillow in place of cotton.”*]

Economically developed family never harms or fails to fulfill their son's and daughter's desire for material needs, eating drinking in every aspect of their life. Like that, whenever Kailash Mahajan's only daughter asked him for things likes dressing, gold ornaments, eating, drinking etc., he never used to say no to her. This kind of attitudes and capacity of Kailash's towards fulfilling his daughter's desire shows his development in economy (Mushahary C. , *Bikhaya Gaoyw Kugaya Geoya*, 2013). This has enumerated in the novel like-

“बिदा-फंबाय एबा बिब-बिनानाव गैयैखाय कल्पनानि खर’आ गिदिर। नांगौ होनबानो हाजार रां, गहेना फाथि मोन्नाय, जानो होनबानो ना-बेदर, घिहु-माखन मोनजानाय कल्पनाया लोब लोबैनो हाबा जानाय बैसोआव आगान सुरजेनबाय।” (p.1)

*[English Rendering: “As Kalpana doesn’t have brothers or sisters for which she is so crazy, whenever she asked for money, she gets thousand rupees, ornaments and when asked for something to eat she gets fish, pork, ghee-butter etc; This shown that she had lived in enough condition till she became eligible for marriage.”]*

On the other hand, it can also see Sushanta and his sister Shanti’s stature in this novel. After completing M.Sc. course Sushanta became a Professor of natural science in Guwahati Cotton College. Sushanta’s parents left them some property so that they could live independently. Moreover, they got five thousand rupees from their house that they had given on rent. His parent’s have also large amount of savings in the bank. They have lands for cultivation in village out of which they also give to others to cultivate. Sushanta is a science student. He had one different laboratory. Likewise, his sister Shanti too dig one pond near their house. In this pond she did fishery and planted some beautiful valuable ornamental trees surrounding the pond. From that, we come to know that how much wealthy they are, as highlighted in the novel. This has been narrated like-

“सान्तिआ सुसान्त’नि बिनानाव। आर्टसनि फरायसा। बिदाया जेरै लेबरटरी खालामनानै लादों एरै सान्तिआबो न’ खाथियाव मोनसे फुख्रि जावहोनानै लादों। फख्रि जिं जिं नागेश्वर, सेवाली, देबदारु, बुकुल, अशक, ताल, नालेखर, केजुर, भाव बिफां बायदि।” जखाइब्रै हांसो राजायानो बे फुख्रिखौ नेग्या। बे फुख्रियाव गोजा बारग्रा फामे बिबार आरो थब्ल’बो दड’। फुख्रीआव ओंखारलानो थाखाय इतानि जाबखोनाय जांखला दड’। फुख्री जिं जिं ज’नो थाखाय बेरैसि।” (p.7)

*[English Rendering: “Shanti is Sushanta’s sister and she is a student of arts stream. Like how her brother made laboratory likewise nearby her house Shanti also dig pond and surrounding the pond, she has planted trees like nagesor, sewali, debdaru, coconut, tal, asok and*

*sixteen swan as the guards of the pond. And in the pond there are red colour of lotus and ever stairs are made of bricks. There are also benches around the pond”]*

Ajit is an orphan. Ajit is a young boy who stays with his widow uncle. His uncle has no child as well as no parents. As a student, Ajit had maintained to secure record mark in University. Ajit and Kalpana loved each other, as Shanti loved Ajit so much but Ajit does not. When Ajit doing practical alone in Sushanta’s laboratory, suddenly he faced an explosion inside the laboratory and this has made Ajit blind. Shanti and Sushanta take Ajit by their own taxi to hospital. After examining properly the doctor declared that he couldn’t be cured. After that Shanti and Sushanta took Ajit to Dr. Mrinal who is a famous eye-specialist. But Dr. Mrinal too declared that he can’t be cured again. It is seen in the novel as-

“मृनालआ आसामनि सासे बाखनायजाग्रा मेगननि डाक्टर आरो बे डाक्टरआ हायाब्लाथाय आसामनि खुनु डाक्टरआ हाला होन्नानै बुडोब्ला बारायनानै बुंनाय जाया। सान्तिआ डा: मृनालखौ लायहोबाय। नाथाय जोबोद बिखा गावथाथाव बाथा डा: मृनालआबो बिजिरै बिजिरै नायनानै बुंबाय- “बेखौ आं सोखानो हानाय नंला।” (p.16)

*[English Rendering: “Mrinal was Assam’s most appreciable eye specialist doctor. If this doctor couldn’t cured a patient then none of the doctor in Assam could not cured. Shanti told brother Sushanta to bring doctor Mrinal. It was very heart broken word when doctor Mrinal also said after examining properly that he couldn’t be cured.”]*

Sushanta’s best friend Shankar after passing medical exam went to Russia and becomes eye-specialist and does practiced as Doctor and then he opened 12 bedded personal nursing home. Studying medical course in other place for Shankar was not an ordinary thing where so much money was required. It is to be mentioned that only persons from rich or wealthy family are able to get better education are not totally correct. Shankar could meet one of the most noted eye-specialist Doctor Grimwig of London and then he agrees to do operation for Ajit’s eyes and accordingly operation also completely becomes successful. Shanti gives her own eyes cornea to Ajit. Ajit got scholarship from government to go at foreign country. So, he went to Germany at Doctor Bambelbargh inside Nurenbargh. And he becomes doctorate and then he comes back

after working there. So, through this novel it is seen that Kailash was helping Ajit in getting the medical education. Like that, in Mushahary's novel, *Bikhaya Gaoyw Khugaya Geoya* the good economic conditions of Bodo family as well is highlighted.

### 3.3.2 RELIGIOUS ASPECTS

In Mushahary's novel *Bikhaya Gaoyw Khugaya Geoya* the aspect of religion is not that much depicted. However, the related prospect of religion has been seen in the novel. Ajit when he was doing practical, he faced explosion and lost his two eyes and faced difficulties. In that situation though Shanti knows that Ajit does't ever love even a little bit; however, with her deep love, worshipping and by coming to the world created by God and aviator; it teaches knowledge to the people , bearing sadness and reminds about the victory, inspiration has led Shanti to do good towards Ajit. Like that in the novel religious perspective and thoughts have been seen accordingly. Like this, the following words has been narrated in the novel-

“थेवबो, थेवबो आं अजितखौ मोजां खालामनो नाजागोन, गोसोनि मोजां मोन्नायानो मोजां मोनगुबै। आरो मानसिया मानसिखौ फुजिनांगौ, सिबिनांगौ। हजरत महम्मद, गौतम बुद्द, नाइटिंगेलमोनहा कत लामायाव गाराय जानानै गोग्लैनानै थानाय सैमाफोरखौ मोजां खालामदौ, अनदौ। होमबा?” बाइदिसिना सान्न्नानै सान्तिआ अजितनि खाथियाव थाडो।” (p. 31)

[English Rendering: “Then also I will try to recover Ajit, loving with sincere heart is a real love and human has to worship human. Hazrat Muhammad, Buddha and Nightingales have recovered the wounds of many dogs in the road and given their love and care. Then Shanti by thinking so many things came in front of Ajit.”]

Thus, these are some occurrences in the novel which the novelist has depicted.

### 3.3.3 TRADITIONAL ASPECTS

Since from the earliest time, Bodo people after getting done the work in order to get rid of tiredness and to get satisfaction they used to drink rice beer which is made at home. This is

one of the traditional culture among the Bodos. The Bodo people prepare rice beer as well as distill liquor for family use. Sometimes for ignoring the sadness, sorrowness and also to get relief from troublesome situation they used to drink homemade wine or rice beer and also used red wine sometimes for enjoyment (Narzi, 2001). In this novel, the traditional aspect of the Bodo people has not been seen much. In the novel Sushanta has been drinking red wine because of his sister's difficulties in order to pacify his broken heart which is mentioned in the novel as-

“सान्तिआ गोसो जानानै गावनि सातजारलाखौ लानो ओंखारलानायखौ नुनानै सुसान्तआ गोलाव हांमा सुरनानै आलमारिनिफ्राय गनै ब्रड्डनि डिंग्रि हानो आरो लोडो गद गद।” (p. 40)

[English Rendering: “Sushanta by sighing, he opens the Brand bottle from the almirah and drinks by seeing his sister Shanti's willingness to went out to sacrifice her life.”]

Thus in this novel, some reflection of traditional practices of Bodo society has been seen though it has not been fully and properly highlighted.

### 3.4 ***KHITHER***

This novel deals with the political issue. Moloy, the main protagonist appears with a motive of revenge on his uncle Ramani. Ramani and Dharani also contribute the element of taking revenge. Finally, he was successful in getting back his father's property from his uncle. At the same time, he fulfilled his mother's wishes. Some socio-cultural instances of the novel have been enumerated in the following accordingly.

#### 3.4.1 **VILLAGE ECONOMY**

Among Chittaranjan Mushahary's novels “*Khither*” is one of the notable novels. This novel was first published in the year 1993. Jaharbari's Nwo-Nwgwr publication has extended to spread it by publishing this novel in book form. After noticing the success of this book, NL Publication has took responsibility to re-publish it again. This was one of the socio-cultural

novels of Chittaranjan Mushahary. In this novel the reality of socio-cultural picture is clearly highlighted which is a new feature in the novel.

By the creation of the novel “*Khithar*” (*Revenge*) the novelist clearly highlighted the economic conditions of the villagers. As seen in this novel, the people of Sonapur village live on paddy cultivation which is based on agriculture. For that they carry paddy seeds by bullock-cart etc. to transport from paddy field to their places. In the village nearby the railway station, the Bodo people lives together with different caste and community like Adivasi, Rabha, Garo. They have also opened shops nearby the rail station for their survival. Through hardships the village people cultivates and run shops for their own family members and they barely survive, these pictures have been clearly highlighted in the novel. Moloy’s mother after her husband’s death, her brother-in-law by using tricks he has taken away all the property which his deceased brother has earned. And then he kicked out his sister-in-law and nephew Moloy from the house. After being ousted from their home, Moloy’s mother with full of tears in her eyes and sorrows she goes far away to another place and by endeavouring she stays at others home and bought a plot of land for them to stay and raise her son Moloy. Moloy’s mother’s unbearable difficulties and sorrow of earning money by staying at other’s home has clearly shown the conditions of rural people’s economic condition and some conflict. In this way along with economic condition of the rural life, the picture of social conflict has been seen through this aspect. This condition has been highlighted, Like-

स'नापुरनि नोम्फानि धन-सम्पतिखौ नौ सेख'नानै लाखिफिनथारनांगौ। मानोना नोम्फानि धन-सम्पतिखौ नोमथैआ खायदाथै बायदाथै नोम्फा थैनायनि उनाव आंनि आखायनिफ्राय सेख'नानै लांदौ। होम्बा नौ थाबायजेननोल' रौंदौमोन। बिनिफ्राय आं होखारजादौमोन। होखारजानानै दाबसे बेसेबा गोजानाव थांनानै मेगनाव मोदै, खुगायाव खदै लानानै मालाइनाव थायै थायै बिथा खरलबसे बायनानै मानसि खालामदौ आं। नौ बिनि खिथेरखौ होखारफिन्नांगोन फिसा। नडाबा आं थैनानैबो सान्ति मोन्नाय नडा।” (p. 1,2)

[English Rendering: “You must reclaim your father’s Sonapur’s property. Because your uncle has took away your father’s property from my hand by using tricks after your father’s death. At that time you are a toddler. And then I was kicked out. After being kicked out, I went to another place far away from home with full of tears in my eyes, I stayed at others home and

*bought a plot of land and raise you as an independent man. Son, for that you must take revenge otherwise after my death also I won't get peace"]*

In every village or in some villages of Bodo society, there is a person who earns money by doing a job of marriage broker. Such person tries every possible things in order to make both parties agree to the marriage, they even make up the whole thing get done and hide the truth and exaggerate the things. He takes money from both girl's and boy's side and does the work. But sometimes earning money by doing a marriage brokers job can put some village people in trouble for exaggerating and arranging the marriage by covering the truth (Basumata, 2011). In the novel, the marriage broker Badan Babu was highlighted as one strong proof. He let Bitika and Moloy put in trouble by hiding the truth and exaggerating things to make them agree for the marriage.

Through the novel, it is also reflected that the village people for filling their own needs, and for the survival of their own family members they does wages, pull rickshaws, pull carts and some run shops. The food shop serves roti, paratha, smoky corn, yellow peas curry, local egg boil, yeast chicken curry etc. That's why sometimes standard people also goes there. The thing which was not available in their shop, the shop keeper secretly sells the duplicate things. Like that way village people works in order to survive and earn money. In the novel, the village economy gets highlighted (Mushahary, Khither, 2007).

The novelist in his novel '*Khither*' depicted the economic condition of village though good to some extent but still backward. As highlighted in the novel, it is seen that every parents desire for their son-in-law to be well behaved along with having good job and wealth. In village condition two sides have been noticed. That is poor family and other is rich family. Badan Babu or marriage broker earns money to fill their stomach by telling lies to people and exaggerating the things. And apart from doing the job of marriage broker he also earns money by selling lottery tickets which is seen in this novel. Like-

“क्लाबआव मानोथो थाडो नौ?”

“लटारि टिकेट फान्नो।”

“नौ घठक नडा, बेखौ बुंनो हागौ नौ?”

“हाया। बेनो आंनि साइद बिजनेस।” (p. 20)

*[English Rendering: “Why do you go to club?”*

*“To sell lottery ticket.”*

*“Aren’t you a marriage broker, can you say this ?”*

*Can’t ! This is my side business”]*

### **3.4.2 GENERAL ECONOMIC CONDITION OF THE FAMILIES REFLECTED IN THE NOVEL**

In Chittaranjan Mushahary’s novel “*Khithar*” the novelist highlighted different economic condition of village people. As seen in this novel, the economic conditions of three families have been highlighted. In Sonapur village the conditions of two families have been seen through Moloy’s father Sobharam’s family and the other is Dharani Mahanjan. Sobharam does wood delivery business in Hazaribagh. Apart from wood delivery business he also does other business. He has jeep car also. Like that, apart from wood delivery business Sobharam does other business too and he earned a lot of money from it and saved it for future. But after his sudden unfortunate death his younger brother Ramani has taken away all his money and property. He kicked out his sister-in-law and nephew Moloy from home. As seen in the novel-

“Brother Sobharam had earned everything. In Hazaribagh apart from wood delivery business he does other business too and earned a lot of money and saved it. And this village whatever movable or immovable things, his brother have bought everything. But dies suddenly”. The other one is Dharani Mahajan. He has one beautiful daughter who had passed B.A. He has two floor building as well. This Mahajan runs fair in the Harsinang village field and in fair he takes money from the shopkeepers of wine, gambling and sweets. By running fair he earned a lot of money and saved it.

Among the rich family living in towns, Moloy’s childhood friend Samiran’s family was also a rich family. When Moloy and his mother were being kicked out by his uncle Ramani of Sonapur village at that time they met Samiran while living in the town. Samiran’s family in terms of economy they were very much developed and wealthy. They have huge houses to live, they also have ponds and also have lots of fruit plants, crops fields etc. Mother Moni has one



Ambassador for Samiran to drop him in school for learning. And for driving this Ambassador they have one driver. Because Samiran was being loved too much and was given enough freedom by his mother Moni which leads him to adopt bad habits within no time, like watching cinema 'Love in Tokyo' along with stealing mother's money. The novelist created Samiran's family as one high class economy which was very much developed, as highlighted in the novel. Like-

“बे टाउनआव समिरनमोनहा गुबुन माहाजोननि गेजेराव सासे। बेसेबा गिदिर गिदिर न' बां, फुख्रि, बागान बायदिसिना गोम गोम। गंसे एम्बासादरबो दड'। बेजोंनो स्कुलाव थांलाय-फैलाय खालामो समिरनआ। समिरनजों मलइजों उन्दैनिफ्रायनो लोगो।” (p. 11)

*[English Rendering: “In this town Samiran's family were one rich family among other wealthy family. They have huge house, ponds, crops fields etc. etc. They have one Ambassador, by this Samiran was dropped to school. Samiran and Moloy were both childhood friends.”]*

Above mentioned pictures of three families belong to the good economy and wealthy family and through these characters the novelist highlighted the economic condition of these families. As seen in the novel that when Moloy becomes grown up man he went to his birth place Sonapur village to reclaim his father's property from Ramani, then he saw the village condition was pitiful. And Moloy takes a firm aim to upgrade his village. Like his aim he stays at Dharani Mahajan and Ramani's house without disclosing his identity and lives with them as a friend and does good for the village. Like his father's money being in his uncle Ramani's side and used that money to open Sobharam Girls School to educate the village girls. On other side he disguised himself as a friend of Dharani he with his money opens one 'Hareswari Hospital' for the village people to get medical treatment. In that way Moloy through his revengeful act with Ramani and Dharani, he established the electric light, hospital, girls school, club library, common room, weaving centre, post office etc. in the village with their money. Through Moloy's hard work the small village Sonapur has developed and gets transformed into a town. In this novel, well economic conditions of the families have been reflected which can be seen clearly. Like-

“बे फैनायनिफ्राय गामिनि महरानो सोलायबाय। दा बे गामियाव मा जादों मा जायाखै? इलेक्ट्रिक लाइट, हसपिताल, हिनजावफोरनि स्कुल, क्लबाव लाइब्रेरि, कमन रुम, वेइभिं, पष्ट

अफिस बायदिसिना। दा बे गामिया मडेल भिलेस।” जिकन टाउनजों सेलेन्ज खालामनो हायो।” बे जादों मलइ गथ’नि थाखाय.....।” (p. 62)

*[English Rendering: “Since he came, the village has changed. Now what has been happened and what has not to that village? Electric light, hospital, girls school, club library, common room, weaving centre, post office etc. etc. Now that village is model village, which can be challenged with town. This has happened because of the Moloy.”]*

### 3.4.3. TRADITIONAL ASPECTS

In Bodo culture traditional practices have been prevailing from the ancient times. These can be regarded as the first identity and souvenir of the Bodo culture. In Chittaranjan’s novel ‘*Khither*’ though the picture of tradition is not much highlighted but a minute detail of it can be seen in the novel. As highlighted in the novel that from the ancient times the culture of Bodos have been living by farming and cultivation (Wary, 2004). Most of the Sonapur village people have been living by paddy cultivation, ploughing and this is Bodo people’s first traditional custom.

Hospitality and treatment of guest is an inevitable traditional part of Bodo people. In this novel when Moloy first entered Sonapur village by visiting Dharani Mahajan’s house. Dharani Mahajan has welcomed him whole heartedly and serves him lots of food and allows him to stay at their home. This picture can be seen in this novel, like-

“If you don’t mind you can stay at my home”

“For how many days will you let me stay?”

“As long as you want. You can eat whatever you want fish, meat, milk, curd, ghee as your wish”.

“Let’s go then. Will stay at your home”

“Come Come.....”

When Moloy first came to visit Bitika’s house to see her with broker Badan Babu that time they were welcomed with full respect and serves them foods which can be regarded as

tradition of Bodo people where Bodo girls treat the guest with respect (Boro A. , 2018). Every parent secretly choose bride/groom for their son/daughter for marriage. This is Bodo people's inevitable traditional nature. Dharani has fixed the marriage date with the chosen groom's family for her daughter Golapi's and such picture has been highlighted in this novel. Like we can see-

“नोंसोर बादि एसे गुसेबनि मानसि नडा आं।

गथ'आ सोद्रोम गोनां।”

“बिदिब्ला ग'लापिजों हाबा होदो ना।”

“बे जाया। ग'लापिनि थाखाय टाउननि सासे गथ' थिख खालामनाय दंखायो। बिराद गोनांनि गथ'।” (p. 6)

*[English Rendering: “I am not a narrow minded person like you all”*

*“Child has a good quality”*

*“Then allow me to marry with Golapi”*

*“It can not be. For Golapi one guy has already been selected from the town. He is a son of a wealthy family.”]*

From the ancient times, in Bodo society the practice of broker's job is known to everyone. From the ancient times someone like at the age of Badan Babu who does broker's job for both girls and boys in arranging the marriage is clearly seen in the novel. But now-a-days the family members like sister-in-law, brother-in-law, any other family member also does a broker's job or can be seen doing it.

From the ancient times, Bodo communities used to prepare rice beer and distilled liquor for family consumption and also to consume during festivals which still prevails in Bodo society. The consuming of rice beer is one of the traditional habits of Bodo people from the ancient times (Brahma S. , 2006). As seen in the novel through Samiran's habit of consuming rice beer, the Bodo people's tradition has also been clearly highlighted. The secret selling of wine in sweet shops is also clearly highlighted in the novel that the Bodo communities are buying, selling and using wine from the ancient times and these are inevitable tradition of the Bodo communities.

From the ancient times every family in Bodo society were tied up within the boundary of social customs, society's rules have been made and people abide by such rules (Boro, 2011). If somebody does crime or does bad deed then the village panchayat was called or the culprits were sent to the jail for justice and these rules are still prevailing. This traditional rule of judgment has been highlighted in this 'Khither' novel. Moloy committed mistakes by listening to Badan Babu's words for which he was brought to the court for justice. In the court, he does not hire any advocate. He tells everything about his unintentional mistakes. Though his punishment became less he was kept in jail for only seven days. These words can be seen in the novel. Like-

“सालिसायाव खुनु उकिल हमाखैसै मलइया। आरो जा जा जादों बेखौ दोनखुमायाबालानो फिट फिट खोन्थाजोब्बाय सालिसागिरिनि सिगाडाव। बिनि खुला-खुलि खोथायाव आरो रांखौबो मोनफिनजुबनायलाय खालि स्नि सानल' जोबथे सालियाव दोनहोबाय सालिसागिरिया मलइखौ।” (p. 35)

[English Rendering: “In the Court Moloy does not hire any Advocate. And whatever had happened he does hide anything, indeed he tells everything while he was in the jail. For his open and clear words he got his money back and was captured in the jail for only seven days.”]

Bodo people whatever they eat from morning to night are mostly traditional. When Moloy was at Golapi's house he was served tea along with the fry-sticky rice ball in the morning which is Bodo's traditional food such picture has been highlighted in the novel-

“फुडाव एसे गोबावयै सिखारबाय। मलइया मोखां सुखांनायनि उनाव ग'लापीआ साहा होफैबाय। लोगोसे प्लेटआव गोरानै सौराय एवनाय।” (p.37)

[English Rendering: “In the morning Moloy woke up lately after Moloy washed his face. Golapi brought tea for him along with one plate of fry sticky rice.”]

From the ancient times, Bodo community used to eat fish, chicken, meat by hunting. Going in the jungle they chase, trap, shot and hunt them and even during *Bwisagu* or *Domasi* festival they goes for hunting in the jungle (Basumatary B. , 2016). That's how they have been eating. While hunting they goes together or sometimes goes alone. In this novel, one child has

been seen hunting a bird and such Bodo's traditional hunting picture have been pictured in the novel-

“At that time one child with catapult in a hurry-burry said to Golapi- ‘Sister, sister’ your guest has shot brother Moloy by the gun. I have seen everything while I was hunting for birds.”

Thus the above discussion of the novel “*Khither*” has clearly highlighted the social picture of the Bodo society.

### **3.5 PHULMATI**

The novel deals with the society. The main characters are Sonaram and the Phulmati from the same village. Sonaram is the step son of Jarlasri. His mother died when he was only one month old. His father went for a second marriage. After one month of the marriage, his father died out of snake bite (cobra). As a result, Jarlasri brought up Sonaram with great pain and hardship. His house was located in Kalugami. Phulmati was also brought up by a step mother. But her mother was not like Sonaram's mother who was so kind hearted.

The novel deals with the social issues. Here it gets a reference to Bodo community's social and religious ethics. The character of Mayasri was excommunicated from the Bodo society for having sexual relationship with Ramwnda, son of village headman Gwmbwr by the village people. The Bodos are very strict regarding all this. The socio-cultural aspects of the novel enumerated in the following.

#### **3.5.1 VILLAGE ECONOMY IN GENERAL**

In the year 1995, with his serious attempt and dedication, Chittaranjan Mushahary has published a novel called ‘*Phulmati*’. This novel narrates complete social structure of the Bodo society. This novel can be considered a Romantic Tragedy. The economic status of the rural life is reflected in Chittaranjan Mushahary's novel. In this novel, the village life style of the Bodo people is reflected where Bodos lead their lives by cultivating different types of crops. The

novelist was inspired by the life incidents of a girl named Phulmati from Kalugami village. The incidents of this novel has started and ended up in the Kalugami village. Phulmati's mother's name was Thampwidelai. She was a step mother. Phulmati had a step sister named Mayasri. Thampwidelai did not love and care much towards Phulmati. The family of Phulmati was rich enough in every field when her mother was alive, they had cattle, paddy fields, betel nut garden, mango farm etc. They were very wealthy economically. They had nothing to worry about their livelihood. But their condition deteriorated day by day. They suffered at the hands of their step mother. In the novel, it is seen that-

“न'खराव गावसोर बिमा बाथुलनि गथ गोरलैखौ लानानै साब्रै। थेबगानि न'आ गोदो फुलमतिनि बिमा थानायाव रोहो-रोहोमोन। बारियाव गड़-फाथै, खान्थाल-थाइजौ, बाख्रियाव माइ, ग'लियाव मोसौ-मैसो जोबनो गैयामोन। हायाबो ग्लामैनो दंमोन। नाथाइ दा बिसि गोदान थाम्फै देलाइ फैनायनिप्राय लासै लासै दिनै एफा गाबोन एफा जोबनो हमबाय।” (p. 3)

*[English Rendering: “There are four family members including the new born baby of step mother. The family of Thebgang was rich enough when Phulmati's mother was alive, be it betel leaf-betel nut garden, paddy fields, cattle, and lots of other properties. But after coming of Thampwidelai their wealth has been decreased day by day.”]*

Sonaram who loves Phulmati so much also lives in the Kalugami village. The agricultural productivity is the main source of livelihood of Sonaram's family. In the novel, it is seen that people were bringing up their lives through agricultural productivity without any difficulties. In the 15 Bighas of land, Sonaram along with his step mother made some garden of betel nut and betel leafs also some orange garden and pineapple to earn some money for their livelihood. They fulfilled their daily and basic needs by selling vegetables and other agricultural products in the market and used to live their lives. In the novel, it is reflected that-

“Sonaram has nobody in his family except his step mother Jarlasri. There were only two in their family Sonaram and his step mother. Their having some plots of land where they made different kinds of vegetables and sells them in the market and buy some needs for their daily life. Accordingly their family life has been passed day by day ”.

Phulmati was not to school by her step mother but her daughter Mayasri only was sent to their village LP school and then to Bijni M.E. School. Mother Thampwi Delai sends some foods items along with other necessary items to her daughter Mayasri. Phulmati did not get much love from her step mother as Mayasri has got, though her father Thebgang earned some for her (Mushahary, Phulmati, 1998).

Thebgang was the father of Phulmati. It is a so called traditional practice that people in the village lends money amongst them whenever anyone faces financial needs (Boro, A History of Bodo Literature, 2010). In this novel it is also reflected that many people in their village borrowed money from Gwmbwr *Mahajwn* (rich man) and Phulmati's father Thebgang also borrowed money from him during their needs for which it has become difficult for Thebgang to repay the debt or borrow money from Gwmbwr. So, in the novel, it is quoted-

“गोमबोर माहाजोननाव गोबांयैनो रां हावलद लानांबाय थेबगाडा। थेवबो थाम्फे देलाइया गावनि आखाइ थाइनैजो बाहायनायखौ नागारा। ओंखायनोथ बुडो- “आखला सोलाया थैब्लाबो, मैलाया खारा सुब्लाबो।” (p. 28, 29)

[English Rendering: “Though Thebgang borrowed lots of money from Gwmbwr but his wife Thampwi Delai did not stop spending money from her husband, therefore there is as saying that a bad character of person is not change until he or she realized personally”]

It is seen that people in the villages lived their lives by cultivating different seasonal crops but some people lived their lives by earning in even by becoming *Oza* (Oracle man or medicine man) who gives traditional medicine to cure diseases and illness (Brahma K. , 2015). Likewise, Thobsa *Oza*, also maintained his family life by practicing *Oza* or by giving traditional medicines to cure different diseases and illness in that village.

So, the above characteristics which are depicted in the novel shows different economy sources and their ways of livelihood in the Kalugami village.

### 3.5.2 AGRO-BASED ECONOMY REFLECTED IN THE NOVEL

As depicted by the novelist in *Phulmati* novel, the economic conditions of the people are dependent on their agricultural products and their economy was not so much developed. In this novel, it is seen that Gwmbwr Mahajwn was also born in the rich family of Kalugami village. He was an aged man and his four teeth are broken but he took duplicate teeth from the Punjabi doctor as he is a rich person. Gwmbwr Mahajwn has three sons. The eldest son studied college in Shillong, the middle one is a Pharmacist and youngest one Ramwnda studied only upto class ix.

Gwmbwr has lost properties like betel nut garden, jackfruit garden and others and also his houses were built with sheets and woods. He has also huge plots of paddy fields and having big paddy stores in his house. Gwmbwr is well established rich person in every field. He was the richest person in the Kalugami village and he was the village headman, but Gwmbwr has lost his wife. In the novel, the novelist has narrated in this way-

“Gwmbwr was born in such a family where it can be said that they eat foods with golden spoon, golden dish and sits on the golden chair. Gwmbwr’s house in the Kalugami village is shines with sheets and everyone who comes by the roads of nearby his house, the people gets surprised to see his house. His land plots are covered with garden of different fruits and vegetables and he has four numbers of big paddy stores in his house.”

Gwmbwr Mahajwn though lost his wife but however he could become rich man and he used to maintain his health, also drinks milk everyday in the morning. Sometimes he used to make hair dying and also used good hair oil to maintain his good looks. He was allowed to provide higher education to all his three sons. He was a economically sound person that is why he could sent his eldest son to Shillong to study in a college, as sending their sons to the place like Shillong would have been a difficult task.

In the novel it is also seen that Gwmbwr Mahajwn wanted to marry a young woman though he has become old. In this way, Gwmbwr Mahajwn approached Phulmati’s mother Thampwi Delai to marry her daughter Phulmati and he also said that if he could marry Phulmati, he will not take back borrowed money from them. Moreover, he also assured that he would donate 10 Bighas of land to Phulmati’s mother if he gets to marry Phulmati and he will also save them from boycotting. Here in this novel, it is seen that Gwmbwr tried to use his power through his property for his selfish interest and it is narrated in the novel-



“मा रागा जौंबाय? आं सानदोंमोन- नों जुदि आंनो खायदा खालामनानै फुलखौ हरनो हाब्ला नोंसोरनिफ्राय मोननांगौ गिलु-बालु रांखौ आं लानाय नडा। आरो मोनसे खोथाबाव। नांगौबा नोंनि नामै 10 बिघा हा लिरनानै होगोन आं आरो मायाखौबो बैखट जानायनिफ्राय रैखा खालामनो नाजागौमोन। गुरै रावयै बुडे गोमबोरा।” (p. 75, 76)

*[English Rendering: “Are you angry? (Gwmbwr asked to Phulmati’s mother Thampwi Delai), I thought if you manage to give me your daughter Phulmati then I will not take back borrowed money. Moreover, I would have donated 10 Bighas of land for you and would save boycotting from the village. Gwmbwr told them politely.”]*

It is also clearly seen in the novel that Gwmbwr Mahajwn tried heart and soul to marry Phulmati. Gwmbwr also gave 250 Rupees to Phulmati’s mother with a planning to kill Phulmati’s lover Sonaram, as Gwmbwr Mahajwn heard that Sonaram loves Phulmati so much and it is narrated in the novel as the following-

“Don’t be afraid, nobody will know, only you and me will know about it. Take this money for that. Gwmbwr gave 250 Rupees to Thampwi Delai to kill Sonaram who loves Phulmati so much.”

Gwmbwr Mahajwn told Phulmati’s mother that Sonaram should be killed by mixing a poison in his tea whenever he goes to meet Phulmati in her house. In this way Gwmbwr brought a poison called Potassium cyanide from Dhubri from his friend and gave it to Thampwi Delai. Moreover, Gwmbwr had also pre-planned with his friend Doctor that Sonaram is died due to heart attack but not because of poisoning. In this novel, it is seen that Gwmbwr tried to use his financial power to achieve his desired objectives. It is narrated in this way-

“Gwmbwr secretly gave a small glass bottle containing a poison Potassium cyanide. He told that I brought it from my friend from Dhubri. Tomorrow you just called Sonaram and give him by mixing it in his tea and if Sonaram die then immediately inform me, so that I can call a Doctor who is my friend to examine that his cause of death is due to heartfelt”.

Thus, Gwmbwr tried to kill Sonaram through his tricks which have reflected accordingly.

### 3.5.3 RELIGIOUS ASPECTS

In Chittaranjan Mushahary's novel *'Phulmati'* the context of religious philosophy has not been reflected so much, However, the people of Kalugami village were believers and devotees of God and Goddesses which are reflected in the activities of their day to day lives. Such picture is seen in the conversation between Meglo and his wife Rukna in the novel-

“हे आनान ग'साइ, थैब्ला जौनि सागरआव गब'नाने थैथों आं, आर उजिब्ला जौनि एम्फौ नडाब्ला दाबखा, जानथा, खखलाफोर जानाने उजिथौले आं।” (p. 48)

[English Rendering: “Oh God if I die, let me die by drowning in the ocean of wine and if I rebirth let me be insects of wine”]

There is a belief in the Bodo society that life of the people and their activities are guided by God and people devote their heart and body to the God (Baglary, 2003). In every works of their lives, they swear in the name of God. Such instances also reflected in the novel when Akhanda went and asks about wine to Meglo, He also replied to Akhanda by swearing and this is seen in the novel like this-

“If anything is left then bring it to me, it seems you are alone only taking the whole wine” Akhanda said.

“Oh God ! I think it has been finished and left nothing” Meglo replied.

Hence, it can be observed from the stated discussion that the religious philosophy is being reflected in the novel.

### 3.5.4 TRADITIONAL ASPECTS

In the Bodo society, the social system has been governed by the traditional belief and practices. It is seen that the traditional social system, belief and practices of the Bodo society is reflected in the novel *'Phulmati'* through Kalugami village.

It is also seen that if someone has to die untimely and left grief for the family and someone has to remarry to lead a new life, as this kind of marriage is also supported by the

society (Lahary, 1979). Hence, going for second marriage of Sonaram's father is also reflected in the novel.

Moreover, in the Kalugami village Phulmati's father Thebgang's second marriage to Thampwi Delai after the death of his first wife which is also reflected in the novel. This is narrated in the novel in this way-

“Thampwi Delai offered more and more affection towards Mayasri and gives him different food items what ever he likes”

It is to be mentioned that in those days the Bodo old men and women used to smoke *Biri* like cigarette made from *Saal* (Saal tree) leaf and half smoked *Biri* were used to hang it in the ear. In the novel, it is found that when Thebgang gave his daughter for marriage from Bijni to Kalugami village, he hang half smoke *Biri* in the ear. This picture in the novel has clearly shown the traditional life style of Bodo people which also prevails in present day.

In the novel, the traditional picture of Bodo society is also reflected in Jarlasri's activities of spinning *Eri* cloths (cloths which made from silkworm cocoons) and in Sonaram's works on bamboo flute. Since ancient times, the Bodos used to go for hunting in the jungle (Mushahary G. , 2001). In this novel, the socio-cultural picture of Bodo society is also reflected through fishing activities of Phulmati, Thampwi Delai and hunting of Thebgang. Since time immemorial Bodo people used to prepare rice beer for family consumption and also for seasonal festival. In this novel, these activities are reflected through Rukna Buri (old woman) and Meglo Bwrai (old man) where they prepared rice beer and distilled liquor for their family use and also during seasonal festivals. Moreover, drinking of rice beer and liquor by Maosundra, Saokhla, Gangop and Akhanda have also been depicted in this novel that reflects the traditional picture of the Bodo society.

In this novel, it is also seen that Thebgang's daughter Mayasri had an illicit relation with Ramwnda where she got pregnant, later they have been judged by the villagers. It is to be mentioned that there is a customary law in the Bodo society that if any boy or girl got involved in any illicit relation, they have to do incarnation in front of public. It is evident that from the ancient times such public judgement on unapproved form of relations has been prevalent in the Bodo society which is reflected in the novel. The villagers gave strict punishment to those persons who are involved in such relations and fined them for doing this. In this novel, public judgement on Mayasri's case highlighted customary laws of the Bodos. Moreover, the villagers

also boycotted those persons who are involved in the illegal and unapproved social activities. In this way Mayasri has been boycotted by the villagers and it has been narrated with the following:

“If someone has committed a sin, he has become unholy and he or she can not be part of any ceremony. Hence Thebgang must be boycotted as his daughter has committed as sin”. Soleram who was closed to Thebgang said this in the meeting.

“दाइनिगिरियासो साजा मोननांगौ। दाइनिगिरि नडैखौ समाजा अनागार खालामबा बेथ मोजां सालिसा खालामनाय जाया। आं सानो- मायाआल’ बड़कट जाथोंसै। गाव फानबायग्रा ना मा फानबाय थाथों। जों हेंथा होआ। सोरबा बेवहाय गोरान्थि मोनबा सिखारनानै बुं।” (p. 64)

*[English Rendering: “It is unfair to judge or to punish the innocent person who has done no sin but right judgment is to punish culprit who has committed the crime. I thought Maya only be boycotted. Let her do whatever she wish and we will not oppose her but we cannot allow her in this place. If anyone misunderstood then they can argued” said one of the senior persons of the village.]*

Moreover, it is also reflected in the novel that there is a social system in the Bodo society, if any one going to get married whether it may be love marriage or arrange marriage, parents of the groom and along with some senior and experienced persons visited the place of bride’s family for discussion and negotiations for the marriage (Brahma B. K., 2004). Likewise, Jarlasri along with some old men and women of her village also went to the house of Phulmati for the consent of her son Sonaram’s marriage and this has been narrated in the novel like this-

“Sonaram’s mother Jarlasri along with four to five senior persons went to see Phulmati for the arrangement of marriage with her son”

So, from the above discussion, the traditional social picture of the Bodo society has been clearly reflected in the novel Phulmati.

### **3.6 CALL GIRL**

In the novel ‘Call Girl’ the novelist creates a kind of bond between Nilratan and Nilanjana i.e. between Bodo and Bengali society. It was Nilanjana who encouraged him for each and every thing. With her inspiration he reached the highest pinnacle of success. At last, she

suffered for no fault on her part. It was for being his beloved that she was made the target, to make him suffer. On the other hand, the love of Nirmal and Sharmila was true and unconditional in the novel. It was successful in the sense that the society did not object to that. The novelist here shows the growing intimacy between the Bodo and the Bengali society. He emphasizes on the inter caste relationship that gives social harmony and cultural amity. Some socio-cultural pictures of the novel have been enumerated in the following.

### **3.6.1 ECONOMIC ASPECTS**

With Chittararanjan Mushahary's endeavor his novel 'Call Girl' was published in the year 1985. His novel was influenced by one of the society based incident. In his novel the picture of villager's economic conditions was not clearly highlighted, as the novel mostly depicts the high class economy conditions of the family.

'In 'Call Girl' novel Nilratan's family is shown as a wealthy family. They have lots of money and have large crop fields. In Udalguri town Nilratan's father Mahitosh runs restaurant and stationery shop. Their family also does ploughing and in the cities they have lots of room which were on rent. In short it can be said that they have no scarcity of money in their family. This was clearly highlighted in the novel –

Nilratan's house was in south Patakhata village which was 11 kilometer far from that town. Nilratan's father's name was Mahitosh, Mother's name was Laishri and sister's name was Sharmila. There were only four members in their family. They have lots of money but there is none to spend it. They have large crop fields. Apart from Udalguri town Nilratan's father Mahitosh doesn't stay much at home, because in Udalguri town he runs one restaurant along with the stationery shop. It is not only that in the city they have lots of rooms which were on rent. Nilratan looks after the farming land also and after completing his education he stays idle at home. (p.1)

Nilratan and Nilanjana they both love each other. When a young girl and a young boy are in love, meeting each other is obvious. Nilratan also visits many places with his beloved

Nilanjana. Nilratan's family belongs to be a wealthy family, he and his beloved Nilanjana went to visit so many famous places in Calcutta. This was seen in the novel –

“ओखाइनो गोसोफोर मोजां जायोखोमा सान्नानै निरनजनाखौ लानानै द्दाम जायगा बणायबाय, गिदिंबाय, निलरतनआ। एखमबा थांबाय बिसोरो बटानिकल गार्डेन, एखनबा साहा टमक्रुस गोजान गंगा दैमा सण्णव थानाय परमहंस रामकृष्णनि दक्षीनध्वर कालिबारियाव। आरो नायबाय गिदिंबाय बिसोर सिरियाखाना, नञ्ज'नञ्ज लाइब्ररि, मिउजियाम, बिरला प्लानेट'रियाम, भिक्ट'रिया मञ्ज'रियल बाइदि बाइदि। सानस'नायबाय बिसोरो मितञ्जायाव 'बञ्जहुद' आरो फ्रासिआव सत्यजित रयनि 'पथञ्ज पासालि' सिनञ्जा।” (p. 13)

*[English Rendering: “Nilratan and his beloved Nilanjana have visited so many places in order to ease 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. In Mitna cinema hall, they have been watching Ben-hood and in Pranchi cinema hall they have watched Satyajit Ray's 'Pather Pachali' movie”]*

The money which Nilratan got from his home with that money he bought one Saree (Bengali female dress) for his beloved Nilanjana. He has got enough money from his home which is seen in the novel. Giving enough money is difficult if they doesn't belong to a wealthy family. This can be seen in the novel –

“Alakesh went to Kanpur and left his sister with Nilratan. At the right time he has got money amounting 5000 rupees of which was sent by his brother-in-law. He withdrawn the money and bought one saree far Nilanjana”. (p.14)

Nilratan works at Martin and Melbourne Limited Company, he has got to visit many far places in relation to work and come back successfully. Through this characters the novelist depicts the economic condition and development of economy of the society has been highlighted, as –

“One day Nilratan went to Bombay in Bijapur. In that factory, four or five machines have to be put in, as it was a big factory. He has given a good advice to chief engineer and works manager about the machines and factory and return back to Calcutta.”(p.23)

“Martin and Melbourne limited company have thought to send Nilratan to China for one year. Nilratan has been told that which the company will come from China, for sure that person will become a director.”(p.29)

As depicted in the novel, the good economic condition through Nilratan’s character has been clearly highlighted, as it can be understood that they belong to a wealthy family. After getting job in the company the economy was gradually increasing and this picture has been seen in Mushahary’s novel “Call Girl” as Nilratan has got one ambassador and a driver from the Company.

In order to live a luxurious life in the cities some people chooses the wrong path just to earn money. In this aspect, it can be directly mentioned the name like the old age woman Lakhyahira Mukhapadhyay. The woman who owns houses for selling body earns thousands of money along with jewelleryes. She does business of prostitution in Calcutta, Bombay’s Bandra and also in other places, as seen in the novel –

“In the gate of three floor and having five steps of long staircase house, one Taxi ambassador was waiting. In that place good people are seen hardly. So, without saying indirectly, it can be directly said that only call girls are lives in that place. Though the place is situated in Calcutta but it is far away from the good people’s house. That house owner is old age women”. (p.45)

In order to get himself promoted Rajesh Senal and Abhijit Chakraborty have done bad deeds. After being kicked out from the company they took their revenge on Nilratan. They gave chloroform to Nilratan’s beloved Nilanjana and took her in the car and sold her for 20,000 rupees to Lakhyahira Mukhyapadhay who runs prostitution –

“हाबमारनो निलन्जनाखौ जेबो बुंस्लाब होआलाबानो अभिजितआ क्लर’फर्म गोनां रुमालखौ निलन्जनानि गन्थडाव फोनांनानै गन्थनि गुदुंखौ मुथुये। ओइबासेनो निलन्जनाया सुति गोमाजानानै गोग्लैनो नागिरो।” (p.47)

*[English Rendering: “In order to enter the house Abhijit does not give any chance to Nilanjana to speak and shut her nose with the handkerchief which was fill with chloroform. At the very moment she became unconscious and was about to fall down from the chair”.]*

Through above discussion the different aspects and characters of the society as depicted in the novel “Call Girl” has been highlighted along with some economic conditions of the society (Mushahary, Call Girl, 2005).

### **3.6.2 TRADITIONAL ASPECTS**

‘Call Girl’ novel was first written in Assamese language and this novel highlights the incidents of two communities that took place in the past. The one community is Bengali and another one is Bodo community. In this novel, the traditional picture is not so much highlighted as the novelist depicted some incidents which prevails in the society as well. In this novel, it is seen that mostly the economic aspects has centered the characters of the novel and a little picture of traditional system also comes to light through the novel.

In the novel it is seen that Nirmal and Nilratan started their conversation with the sip of tea along with the fry sticky rice ball in the morning. It is also seen in the novel that having tea with fry sticky rice ball which signifies traditional habit of Bodo people that they are taking sticky rice ball with tea (Goswami, 2012). This is seen in the novel –

“After washing their face Nilratan and Nirmal start their conversation with the sip of tea. At that time Sharmila brought fry sticky rice ball for each.”

The Bodos have the traditional habit of using wine or rice beer in the family and traditional habit of preparing rice beer and distilled liquor has been highlighted through this novel (Brahma R. K., 1994). It is seen that Nilratan went to visit Darjeeling with Alakesh and Nilanjana. In Darjeeling, Alakesh and Nilratan have been seen drinking wine, such picture has been narrated in the novel. Like –

“Do you have Goni? If it is nearby then bring it.”

“It is there, bring two bottles”.



In that place, they say wine as Goni. Nilratan understands it. As he was tired, Nilratan drinks a lot and Alakesh too drank. This picture also clearly highlighted the traditional system of receiving the guest. Alakesh calls his uncle Jaganath Chakraborty to his house to talk about fixing the marriage date of his sister Nilanjana with Nilratan. He treated him by serving foods and sweets. This reflects Bengali's traditional system of worshipping of guest.

“The words of Nilratan's are Sweet. Alakesh and his uncle Jaganath Chakraborty along with Ratan were discussing about the marriage arrangements. Nilanjana brought different sweets like toast, chum chum, rabri, sandesh, chop-cutlet, sandwich in the tray. After seeing so many foods Jagannath Chakraborty raised his hand and said –

“बाबरे बाप एसेबां बबे उदैयाव थुसननांगौ जाखो। आरो राबड़ी संदेश जौं बोरै सप काटलेटखौ जाफानांगौ जाखो।” (p.27)

*[English Rendering: “Bapre Baap, so many foods how will I consume all in my stomach. And with Rabri Sandesh how can I eat chop-cutlet.”]*

So, the novelist highlighted the traditional system of Bodo community as well as some traditional picture of Bengali society through his novel “Call Girl”.

### **3.7 UNDAHA**

In the novel ‘Undaha’ (*Regret*) the complete picture of social and cultural scenario has been highlighted. In fact in this novel the picture of society's village condition can also be seen. Like working, cultivating, hiring a servant for managing family and others which are the real picture of the society have been seen clearly in this novel. The family building, farming, involving in the various agricultural and allied activities show different pictures and cultural identity of Bodo people through this novel. The economic condition depicted in the novel has shown the socio- cultural picture of the society. It has been discussed broadly in the following.

### 3.7.1 ECONOMIC ASPECTS

In Khwirwbari village Sombaru Mahajan lived happily with his wife Bilaisri and with his five sons along with the maid-servant and the male servant. His true means of earning money is farming. Sombaru has huge crop fields from the beginning and they don't face any scarcity. In this novel the wealthy economic condition has also been discussed thorough Sombaru Mahajan. Moreover, along with this the good economic condition is seen through Sombaru's son Paresh and Naresh's behaviour.

### 3.7.2 VILLAGE ECONOMY AS REFLECTED IN THE NOVEL

In this novel, the agricultural products like paddy, jute and seasonal crops are main source of villager's economy. The money which they get from ploughing as well as farming and also by selling the paddy crops fall under the source of village economy. Sombaru have huge crop fields and from that they earned money by selling fruits and other crops and manage their family. He has many cows and buffaloes. Gojen, Sidam, Durlai, Meglo as they have to earn money by working at Sombaru Mahajan's house as servants. All these pictures give cultural identity of Bodo society. Sombaru hires cowherd to tend cows. Cowherd's name is Holoko, once upon a time while tending cows he catches fish then the cows went to someone's paddy field and ate all the four square transplanted paddy. The owner of transplanted paddy came to Sombaru and requested him to give money for the damaged crops. Here only he got angry and ask Holoko-

“हल'ख' मैआ बेलासियाव मा खालामनानै थाबाय थाया नों? मोसौ गुमदोंबा बोरैथो। बोरैथो मोसौआ बुद्रानि खासिया माइ दब्लाइब्रैखौ जाजोबनो मोनखो बे दलाइब्रै खासियायाव जौनै (200) रां बिदों मिथिगौ नों?” (p.8)

*[English Rendering: “Holoko, yesterday evening what did you do? If you are tending cows then how come the cows got to eat all the Budrang's four square transplanted paddy?.....for that he asked for 200 rupees for the four square transplanted paddy. Do you know that ?]*

Sombaru is a good person. That's why he thought about Holoko nicely so that he doesn't do any trouble in future. When some guest come to visit their house from somewhere in the village they worship them warmly. The two sons who were service holders came to visit his father Sombaru Mahajan with their wife and children. They both worked and live separately with their own family. One is an advocate whose name is Naresh. The other one is Mondal (one who deals with land and patta) whose name is Paresh. On that day they came to visit once to see their parents and brother after a long time. Sombaru in order to serve his sons and daughter-in-laws he gets ready with capon, goat etc. On that day Sombaru was peeling bamboo sticks. By calling them he says-

“बिलाइ अ' बिलाइ”। गथ'फ्रा सौफैगोननो। बे खाथि बेजेफ्रा बोस्रांफैदो। आरो बे खानानै दोन्नाय दावला खासि मानैया ग'गोन। बोरैबा ग'बाथाय सामोल होखादो। बिहामजोफ्रा सोरबा बोरमा बेदरफोर जाया जानो हागौ।” (p. 20, 21)

*[English Rendering: “Bilai o' Bilai”. Children will be arrived today. Clean the bamboo pieces and the two capons which were chained may be escaped. If it escapes by chance stay alert. Some of daughter-in-laws might not eat the mutton.”]*

Like that in the village the guests were received with whatever they have and this kind of reception of guest has been seen in the novel. Thus, all the pictures are the reflection of socio-cultural identity in this novel.

Moreover, in this novel Gobinda Basumatary is a wealthy person from Khwirwbari village. He has only one daughter her name is Mira. Sombaru's third son Shyamal got to marry his daughter and also let him stay at in-laws house and as a gift he gave him 50 bighas plot of farming land and 20,000 rupees. He doesn't have any negative thoughts in his nature and never lies to anyone. He is one of a kind hearted person in the village area. These are some instances where economic condition of the villagers is posited (Mushahary, Undaha, 1987).

### **3.7.3 GENERAL PERSPECTIVES OF THE NOVEL**

In this novel the good economic condition of the society has also been highlighted through Paresh and Naresh. Naresh is an advocate who moved and settled in Dhubri and Paresh who works as Mondal (one who deals with land and patta) lives in Soraibil. It is depicted that

while coming to visit their parents' home their way of dressing shows that they belong to a rich family. By their parents efforts one by one their sons became successful and independent persons. Here the novelist tries to highlight good economic conditions of the people in the novel.

In this novel, the cultural belongingness of Sombaru Mahajan celebrating *Nangal Jangkhra* (concluding day of paddy plantation) also seen with serving of foods and others to their servants. In this novel, it is also seen that Gojen and Durlai who loved each other eloped from Sombaru's house and from that occurrence eloping from Sombaru's house and which prevailed in Bodo society is also seen through this novel. All these prevalence and occurrences are also the social condition of the village people. In Bodo society all these activities have been highlighted in a framework of culture (Roy, 1995). Apart from this the cultural aspects is also shown through Shyamal's behavior. He is a good singer and was a radio artist. Through this Bodo culture gets celebrated in a global platform.

### 3.8 CONCLUSION

In the conclusion, it is revealed that in the novels of Chittaranjan Mushahary, the socio-cultural pictures of our society has been highlighted in general as well as it also highlights the real pictures of the Bodo society in particular in which different norms and values of the society has been glorified.

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