CHAPTER-IV

THEME OF THE BODO NOVEL

Since 1962 most of the Bodo novelists have reflected the social system, passion, manners, customs, habits, prejudices, aims and aspiration of the Bodo Society through their novels. The themetic range of the Bodo novel is not so very wide and vast. It covers mainly the social and its manifold problems. Most of the modern Bodo novels reflect the current activities, thoughts, and ideas of the people. These may be classified as under: 1. Social themes 2. Psychological themes 3. Regional themes.

SOCIAL THEMES

Chittaranjan Mochahary’s first novel "Jujaini Or" (The fire of husk) is the first Bodo novel. Mochahary is considered as the founder or the torch bearer of the Bodo novel. Now he has established his name as the founder of the Bodo novel. The theme of the novel centres round the misfortunes and sufferings of Alaishree, a simple and loving maid servant who spent all her life in sorrow.

The story of the novel begins with the heroine joyfully plucking vegetable with her friends. It is a tradition of Bodo society to collect various kinds of herbs and vegetable from the surrounding natural vegetation. It is a part of Bodo culture that the group of young maids go out together and joyfully
collect the fresh vegetable from the nearby jungles and paddy fields. It is beautifully drawn in this novel in the development of the plot. At time of collection of vegetable with friends some secret imaginative thoughts pourforth. The maids share together and express their imagination and are drawn to each other.

Ajoy is the son of middle class rich parent. But Alaishree is the maid servant born of the poor family. She had none except her old mother and father in this universe. So, she thought sometime, if Ajoy betrayed her what would happen to her. She was in deep love with Ajoy. Their love was not narrow but very deep. Ajoy too always came to their home to see her. When their love became deeper and deeper, "Alaishree said to Ajoy-

"Ada, Angdi Lekha Rwnga Nwngdi............."  
"Brother, I am illiterate and you are........." (Eng.)

Ajoy replied her,—

"Gwswthwnaya" "mwjang gazri, golam gwnang, lekha gwrwng, lekha rwngwi basia,Nwng angni ang nwngni thwiso thangsoni".  
"A real love never choose the external quality whether it be good or bad, rich or poor, literate or illiterate. You are always mine in this life, you are mine forever. (Eng.)

By the strong love of Ajoy, Alaishree got her strength to live.

2. Jujaini Or, P-52.
One day, mother of Alaishree was suffering from fever, the old woman was unable to move. At that time Ajoy came with Alaishree to take care of the old mother. The story of the novel has depicted the village life. There were no medical facilities in the village areas. The novel has depicted how people suffered due to lack of medical facilities during the time is clearly picturised in this novel. Mochahary, with his experience tried to depict the society's reality of that time. Ajoy, Muchahari’s ideal hero tried to save the life of Alaishree's old mother with the help of a medical doctor. But unfortunately the doctor could not reach there to start treatment as Ajoy wished, and hence the old-woman passed away. Before she died, the mother of Alaishree called Ajoy and Alaishree and put their hands together and told them--- "Now my time has come to an end, So, Ajoy I offer my daughter Alaishree in your hand" Ajoy accepted her request, and Alaishree's mother changed their rings as the symbol of future conjugal life between them.3 There is no artificiality in their love unlike the so-called modern love of the sophisticated life in the urban society.

Ajoy, the handsome Cottonian belonged to the rich family. But it is true that "Man proposes God disposes". It happens in the life of Ajoy too. Their village was situated near the Swrmanga river, which eroded the village land every year. When Ajoy studied at Cotton college as the student of degree course, Swrmanga river destroyed and eroded their village land and family property, as a result of which Ajoy's father

3. Muchahary, Chittaranjan, Jujaini Or, P-52.
became helpless, where their family needed to approach to the house of Pradeep Mahajon. Unfortunately poor Alaishree was compelled to serve at Pradeep's family. At the same time Alaishree's father died drowning in the river Swrmanga feeling deep pain as losing every thing surrounding himself. Bhutiapara is their native village. Now the village has become completely eroded by the river Swrmanga.

Mahidhan the father of Ajoy had died at the time of flood, where their all property was destroyed by the Swrmanga river along with those of others. So, when Ajoy had studied at Cotton college in Guahati, all the maintenance of his study was managed by Pradeep Mahajon, the father of Aloka. The news of his father's death was not passed to Ajoy. If he got that information, it might affect in his mind and study. Mahidhan as the father of Ajoy had always extended positive help to Ajoy for his study as he had complete faith upon his son, even though he did not try to know the secret of his son's love. Without caring Ajoy's love with Alaishree he forcefully commanded his son to go to see the daughter of Pradeep Mahajon. Ajoy also went to Pradeep's house with much reluctance. When Ajoy went to see Aloka he did not see any bad side in Aloka's behaviour but he had promised to marry Alaishree, his real love. He was confused whether he should respect his parents or his promise to Alaishree. On the one side Alaishree was a helpless poor and orphan girl and the otherhand Ajoy's promise to marry with her was broken. Even
though his impatient mind never forgot Alaishree. Helpless Ajoy married Aloka. At this, Alaishree was greatly shocked and in the night of the wedding day, she escaped to an unknown place. The deep sense of love and promises from Ajoy were the only dreams for Alaishree now. She became helpless due to the betrayal by Ajoy and crushed by the pathetic circumstances of her life. Like Dushyanta, in Kalidas's Abhigyanam Sakuntalam, Ajoy also forgot the divine love of Alaishree although the ring exchanged with Ajoy was kept as the only evidence with her. Alaishree's colourful dream around Ajoy is shattered by the natural calamities and exhaustion of their family. He searched for her wherever he could find her. But one day his friend came near him, and said to him that Alaishree became mad. Knowing her condition he became a drunker and started to behave and talk in an insane manner. She is an extreme case of self sacrifice for the cause of love.

The plot begins in the midst of the joyful vegetable plucking by Alaishree with her friends. Ajoy fell in love with Alaishree, but he was compelled by the circumstances and the helpless Alaishree had no way to achieve her love. So this failure in love ruined the life of both the lovers. It signifies the tragic end of love in the novel. This kind of discrimination between rich and the poor and the failure of love between Ajoy and Alaishree is a common phenomenon. All the incidents and events in this novel are social not imaginary or something unusual. So, it is considered as one of the best social novels
'Jujaini Or' (Fire of the husk) is the first and perhaps the first attempt to write a psycho-analytic novel. It is a realistic novel. The novelist has drawn tragic picture of Alaishree's life in the novel. In her youthful days Ajoy betrayed her love without any reason.

Apart from Alaishree other characters are found in the novel. Aloka, Ajoy, and other characters are individualised personality and depicted as the realistic symbols of the prevailing social set-up. The novelist has also spent much of his effort in bringing out of psychological behaviour of characters in the society.

"Jujaini Or" (Fire of the husk) thus becomes the story of society and the basic theme becomes a quintessence of the general issues transferred to the inner life and events of individuals. It is the fact that happened in the life of the hero and the heroine. They both could not live the life peacefully at the ending part of the novel. In this way due to the natural circumstances both Ajoy and Alaishree were victimized and met the tragic end. Yet there are some loaded situation which focus Alaishree as the most innocent and honest lover whom Ajoy betrayed at the moment when she needed his full support to recognize her noble love.

In the second novel "Bikhaya Gaow Khugaya Geoa" (The mouth does not open up even the heart splits) by Chittaranjan Mochahary, the story begins when Premadhar
stumbles with Kalpana near the college library. Premadhar is a handsome young college boy. He is very shameful. Premadhar was shy of talking to his fellow girl students during the student life. From the very beginning of the college life he fell in love with Kalpana's beauty. It is generally seen that woman are fickle who keep changing their likes and dislikes. They change their attitude frequently and beloved too at every moment. Such character is shown in this novel. The novelist has depicted this with a naturalistic mind. After Kalpana meets Ajit, she forgets Premadhar's love. Ajit is very brilliant boy. After she meets Ajit, Kalpana dreams a nice dream for future. One day in that laboratory, Ajit was alone, testing some explosives, in the same time a kind of gas exploded and his eyes were damaged in the explosion. Ajit is shown here alone, no body appears. Santi informs this news of explosion to Kalpana. But Kalpana's imagination is different from others. Kalpana is a girl with exceptionally selfish character. Even she is informed about Ajit's incident and seen in his pathetic condition. She left him without caring and forgetting everything of her past love, she revived her love and relation with Premadhar again. The author has drawn the character of Kalpana as a modern girl with a different attitude towards life. She is a modern human being who has no time to repent for the past and exhaust the present. She thinks it better to enjoy the present instead of lamenting for the past. This is evident from her behaviour at the time when Ajit lost his eyes in the laboratory incident. Ajit always
remembered Kalpana and called her at every need and assistance but she never came near Ajit because his face looked ugly and his eyes were no more looking handsome. Santi the main character of the novel, sacrificed her everything, her origin and property; buildings and even her own eyes just to give back Ajit his eye sight. She lost and sacrificed everything for the sake of friendship and love. Her story remains us of the tragic story of love that goes waste.

The author has depicted Santi as the real protagonist in this novel and endowed her with a towering personality as a lover who sacrificed her everything (matter and materials), and her eyes for the sake of her love and even after Ajit's eyes sight has been regained by her donation, she never disclosed anything before any one. She keeps everything about her sacrifice for Ajit's life without giving the chance to be grateful to her. She has willingly made a Will of her whole property and donated as a gift at the time of the wedding ceremony between Kalpana and Ajit. The author has justified the title of the novel through the exceptional and divine love and sacrifice exemplified through the character of Santi.

"Haina Muli" (The Charms of medicine), the first novel by Manaranjan Lahari is a social novel based on the social life the village living Bodo society. The social reality which the novelist represents is one where superstition and belief in the spell of charms or magic are predominant. Rago the domestic help or servant in the house of Gorgoram Mahajon plays a
role in the plot of the novel. After the death of his father, worked as a servant at the house of Gorgoram. Gorgoram had a beautiful daughter named Mwnasi. Rago fell in love with Mwnasi. But it was not easy on his part to convince or win over the heart of Mwnasi, so he took the help of Udli's charms. The main aim of Rago was to have a right over the property of Gorgoram as a result of marriage with Mwnasi. Application of Hainamuli was a social practice during those days. Even after getting education, this habit has not been banned from the Bodo society. Manaranjan Lahary has depicted the character of Rago as the person who applied the medicine under the guidance of Udli, the village medicine woman. Such an evil practice destroyed the fabric of the Bodo society. Persons like Udli destroyed the family lives of many and spoiled the honest life of the Bodo people. The novel depicted this real picture of the Bodo society where Rago destroyed Gorgoram's family with the help of charms. He not only destroyed the entire family of Gorgoram but also spoiled the life of Mwnasi.

In this novel Lahari has presented the traditional practice of using charms (medicine) in the Bodo society. Without looking at the society from either a reformative or satirical point of view and the novelist presents a sympathetic analysis of the various experiences of men and women, their customs and conventions, life style and problems.

Novel concerns itself directly with the life of men and women, their thoughts and feelings, hopes and aspirations,
success and failure etc. The inner and outer life of human beings can be adequately brought to light and delineated through it. E.M. Forster has rightly said, "The intensely, stiflingly human quality of the novel is not to be avoided; the novel is sogged with humanity; there is no escaping the uplift and the downpoor, nor can they be kept out of criticism". All this qualities find their adequate expression in this novel of Lahary.

Nandeswar Daimary one of the important novelist of this period makes an attempt to interpret the negligence by the Brahmin society to the Bodo society through his social novel. Daimary's novel "Manjubala Devi" (1980) is based on lower middle class family of the urban as well as the rural society. It is the only novel in Bodo portraying the picture of discrimination of the Brahmins society to the Bodo society. In his novel Daimary represents Abhi as the representative of the Bodo society. On the other hand, Manjubala and her family represent the Brahmin society. The problem of social discrimination is the main theme of this novel. It is a social novel based on the theme of love in the backdrop of social discrimination. It is a story about the love between Abhi and Manjubala a young college student and his beloved belonged to different communities. Their love starts from the college level where they met each other. Abhi is a brilliant Bodo student of Christian affiliation, on the other hand Manjubala hails from the orthodox Brahmin family. They love each other intensely, but religion and community stand in the way of their love. But the

discrimination between the lower caste and higher caste at a time brought confusion and hesitation into the mind of Abhi. They always thought that Bodo community belonged to the lower caste. Brahmin people an untouchables considered the Bodos and the tribes as untouchables for which they did not sit together and eat together with Bodo people. Another most mentionable discrimination of the Brahmin people is that when the Bodo people went as guest and had meal or food, they were bound to wash up their used utensils and clean up the spot where they sat and took the food. Daimary in his novel expresses his own opinion on this social situation through the character of Manju, "According to Manju they (Brahmin) thought themselves as the higher caste than the other caste. So they believed in untouchability. They only get blessings from God to pray God, other can't. People of lower caste could not sit and eat together. Even though on the cremation purpose they never hesitated to claim adequate materials from the bereaved family, whenever the deceased belonged to the lower caste." 5

The character of Manju is so simple and kind hearted. She had a philosophical and insightful mind that's why she felt in love with Abhi, who belonged to the Bodo community.

Manjubala's mother represents the belief in untouchability in caste Hindu society. Her behaviour and approach to Abhi had expressed her thoughts clearly. In the love there is no restriction of any caste and creed. No classification of lower and higher caste can stand against a couple of genuine lover.

Because Abhi is a simple, mild and kind hearted and brilliant student. The concluding part of the novel is filled with sorrow and tears. It is only for their father, whose identity remained almost unravelled through the novel, that the tragic end comes. When the identity of their father was ravelled, it was already late. Coincidentally their father was the same person who married Manjubala's mother at Mangaldai and again he married Abhi's mother at Udalguri while he was on business trip. After court marriage Abhi brought Manju to their home as the family member, Abhi's mother welcomed Manjubala without any complexity. The photograph of Manju's father brought the end of the tragic love story. The discovery comes to Manjubala as a shock, and unbearable shock.

Nobin Malla Boro's social novel "Debojit Mollina Arw......" is another novel that is woven round the theme social discrimination and inequality. This novel is in first person narrative expressing his own experience about the hero of the novel. Debojit the hero of the novel was not only the class mate of the narrator but also the room mate. Both are meritorious students of the Cotton College and both completed M.Sc. But their thoughts and ideologies were different, Debojit always thought about the upliftment of the economic condition of the Bodo society with the help of business. Because the modern society always hankers after money. In his novel Nobin Malla Boro expressed his comment when Debojit denies that money is all and everything. "The success or failure in business
does not depend only on monetary gains Debojit, never be compared with money Debojit. After passing M.Sc. Debojit became the Manager of a Tea garden and the narrator worked as Professor of a college. So, they live for their own profession at their own way. Even though their relation did not change rather it was very deep, because they expressed their thought and feelings through their letters. Their relation was not only confined within themselves but it encompassed the whole members of both the family. Both the family had highly educated. Narrator’s sister Joyshree passed master degree. Debojit loved her like his own sister because she was the sister of his own bosom friend.

"Debojit Mallina arw........" depicts the social reality of the middle class people having adequate knowledge to solve economic and social problem. But even after people amass wealth or riches, they can not be happy. Thus they have to lead a miserable and sorrowful life. Debojit Brahma an educated youth who inherited parental property like Tea garden and money finds it hard to agree to the strong decision of his father Aranthaigwra Brahma. After getting married with rich men’s daughter Arunima. Debojit has to suffer terribly. Debojit fell in love with a lovely pure minded and beautiful girl from a poor family. Miss Mallina Brahma hailed from near by Chariduar. As she is a pure and innocent girl having very good character and so, Debojit request narrator to save him (Debojit) from his guilty. Debojit actually was quite unsatisfied with his father's
decision. So to say that was a social problem. Such problem occur in every society like lower class society, middle class society and even in the most educated society too. Such problems create a hurdle in selection of bride for marriage and the search for happy married life. Such problem destroy good relation amongst the family members.

Money can do everything but it is not the complete source of happiness and pleasure in our life.

Nabin Malla Boro's style is so simple. There are no perceptible complicacies in the plot of his novel. He usually draws character against the background of traditional life style and social awkwardness that creates hindrance in understanding each other.

The portrayal of the hero, born of middle class family reveals the challenges to establish himself in a Bodo society as a rich man. It is almost a peculiar feature of the novel. That is the purpose of Debojit the hero to uplift the economic condition through business or self investment of the society. From the very beginning he sought to establish himself by some self employment or business to earn money honestly and to create example of self employment in the Bodo society.

Tiren Boro's "Bigrai-Dwisrai" depicts the struggle for existence of the Bodo community at a particular period of time. The novel depicts the picture of the movement for the creation of Bodoland. It reflects the conflicts between the Assam Government and the struggling Bodo people. It reveals how
they suffer the inhuman treatment of the police administration and how they were compelled to stand against the administration. Bigrai who represents the struggling Bodo youth was compelled to sacrifice their educational life for the movement. Dwisrai represents the women force who had to suffer in different time in different conditions during the Bodo movement where Bodo women had to struggle hard to protect their purity and sanctity. Even after her tough struggle she had to lose her chastity in the hands of Assam police force. Volunteers of the movement were subjected to humiliation while protesting against the suppression and in demanding their rights. It also depicts the social reality and economic hardships of the Bodo inhabited areas. During the movement many villagers lost their life and wealth, when the Assam police and security forces burned down their house. The villagers were required to flee away to safe places. Volunteers and supporters of the movement were harassed and tortured by the police and armed forces. Many Bodo girls and women were raped shamelessly by the police and armed forces.

Tiren Boro with his experience and keen power of observation tried to depict the real picture of the struggle of Bodo community. In his novel Bigrai as the representative of struggling Bodo youth had to sacrifice his individual self interest for the sake of Bodo society and Dwisrai as the women leader had to lose her chastity during the movement time. However, Tiren Boro the novelist does not mention about achievement
of the struggling Bodo people and how the Bodo movement comes to an end.

The story of the novel has a special attraction. It has historical value as it depicts the struggle for existence of the Bodo people in the world. The novel shows the changing forces of love relation between Bigrai and Dwisrai at the time of college life and the separation from love during the Bodoland movement and their union at the end of story create happiness and joy in the mind of the readers. The theme of love creates a happy atmosphere within the period of turmoil and political tension.

Tiren Boro's effort can be counted praiseworthy in so much as he emphasises the individuality, emotional feelings of the individual characters and the analysis of experiences, rather than preaching idealism or uttering something for the sake of information.

Another social novel entitled "Gwthar Thulungsi" is noteworthy because of the depiction of social problem in Bodo society resulting for religious conversion. Gwthar and Thulungsi the name of the hero and heroine of the novel. They were struggling to save the indigenous Bathou religion amongst the Bodo people in Assam. At a time due to the negligence of the higher caste people, the economically weaker Bodo people switched over to Eksharan Dharma. It was the time when all the religion, culture and language had undergo tremendous pressures and challenges.
Magesh Narza Boro depicted the reality of the Bodo society in the fictional garb Dumpharaja as the enemy of social peace and harmony creates troubles for the hero of the novel Gwthar faced some unexpected violence. Gwthar represents as the protector against the enemy of the Bathou religion in the story. But the only single force of Gwthar could not preach and convince the Bathou worshipers. In one of the hesitating moment of the Bathou worshiper can not decide whether to keep their own religion or to give up their religion. At the same time Bamwn Gashain try to lure the innocent people to Eksharan Dharma with this tricks. Such problem arose in the Dwifanguri village. Dwifanguri is the first village where the villagers lost their unity of religion, unity of thought and unity of working together. Religious unity only can bring strength in our society. The traditionally prevailing religion that is the Bathou Religion only can revive the Bodo ancestral principles in the society. And it is possible to maintain the real identity of the Bodo people through this religion. Though Gwthar tried hard to save the originality and unity of the Bathou religion and was trying to convince the villagers of Dwifanguri he had to face counter debates and propagation of the Eksharan religious preachers. Not only the villagers of Dwifanguri but also his father embraces the Eksharan Dharma and in the instigation of already converted or Sharania people, his father Sonaram drive him off from his home. So, Gwthar the hero of Magesh Narza Boro's novel forced many problems on his way of searching the philosophy
of Bathou. Gwthar had to struggle a lot to know minute details of Bathou religion and its philosophy when it come into contradiction due to the Eksharan preachers propagation of their religion. In this way Gwthar could not convince himself that whatever the Eksharan Religious preachers told was true. He alone stood against the preachers and argued that the Bathou religion also have the principles and philosophical thoughts to salvation. In this mission of establishing the Bathou religion he had to face many difficult and unexpected situation. In the way he had met number of poor Bathou worshipers and was required to take shelter at the family of unknown villagers.

Gwthar in his non-stop journey from one place to another met an old man at Mwibari village. People of that village worshiped Bathou but in the name of worship they had been doing a lots of mistakes and practiced false customs. That's why they could not unite in the name of religion and religions activities. So lots of Bodo people lost their sole trust to Bathou religion. Some of deceitful persons changed the originality in the religion. Therefore many Bodo people were easily lured to convert to other religion.

Magesh Narza Boro in his novel point out the reasons for converting Bodo people from Bathou as the sacrifices of lots of animals and fowls, pigs and peagions etc. and drinking wine in the name of religious festivals or celebrations were the main. Irresistible uses of wine and sacrificing animals and fowls in every religious observations and customs of religion were
the male practices for which the Bodo people were attracted to the other religious thoughts for salvation. It was the picture of the unreformed Bathou religion which stand as the reason of the conversion of Bodo people to other religion. Gwthar in his way for seaching the philosophy of Bathou two unexpected girls became very intimate to him in his mission of preserving the Bathou religion. First he met Tulungsi a lovely girl who gave him shelter and made him a member of their family. But some miscreants snatched Tulungsi from Gwthar and their family. Tulungsi's mother also was murdered by the miscreants. Gwthar could not find out Tulungsi from the dense jungle where he was attacked by the miscreants and was forced to fled away to save his life. But Tulungsi could not forget Gwthar. Somehow she fled away from Dinkhiabari village rejecting the proposal of Daogang Gaonbura that she should be her daughter-in-law. Because Tulunsi whole heartedly loved Gwthar but unfortunately they had to flee in different directions to save themselves. On the way of his holy mission Gwthar meet another girl named Haina, the daughter of Mubrang. Haina also fell in love with this handsome noble young man Gwthar and she compelled him to put vermillion into her forehead.

Magesh Narza Boro has depicted the picture of the Bodo peasant life, and described how they celebrate their festival and how they get busy with agricultural activity in the rainy season. Gwthar imagines himself when he was observing the cultivators at the paddy field and broods over, "If I and Tulungsi
too were with them, then it would be colourful and more pleasant". He thought when Haina brought him food to the paddy field. “If Haina had been Tulungsi she would had sat for a while and talk to him. As Haina talked to him, he thought that the words of Tulungsi would had been more joyful and sweeter than Haina.”

To reform and give some lesson to the society for their unity of characters should be given great importance. At the concluding part of the novel Narza Boro has presented a picture of holy spirit meeting with Bathouguru (Deoribwrai) and Gwthar. Because Gwthar was in his constant mission of the search for the philosophical ideas of the Bathou religion. Here he expresses some philosophy of Bathou religion through the mouth of Deoribwrai of the Bathou Temple. Magesh Narza Boro entitles his novel as "Gwthar Tulunsi" after the name of the pair of lovers. Gwthar represents the character of a young protector and keeper of language, culture and religion of the indigenous Bodo people. The story of the novel combines the authorial fancy and imaginations with reality. Bodo people neglected their religion and were convert to other religions to save themselves from the illtreatment and hatred of high caste people. The traditional customs and rites and tradition of the Bathou religion went astray as a result of which a section of the Bodo society were converted to other religion. The entire society has been involved as character in the development of the story and the plots. There is no complicacy in the plot of

8. Boro Narza, Mogesh, Gwthar Tulunsi, P-95.
the novel. The hero, born of a simple rural family belonging to a family of Bathou follower struggle to save or establish Bathouism as the origin religion among the Bodo society. While depicting of the character of Gwthar, the novelist exhibits the weaknesses of Bathou religion and lays bare the character of some religious preachers who were always trying to define Bathou religion as something ‘low’ and without substance or a religion having no proper principle of getting salvation. This main reason of converting Bodo people to other religions has been revealed in this novel.

Ramani Bilash Mushahary's 'Thogaisuli Hadwrd' (1997) (Deceitful country) surpasses in delving deep into the heart of rural life and in drawing a sympathetic picture of the common man. The theme in his novel is youthful love and the love represented in his novel is mostly romantic. It manifests itself in various colourful ways in his novel. Besides, social consciousness, the impact of the spirit of the age, a realistic portrayal of rural society are some of the major elements of his fictional writing in his description of rural life he normally keeps himself confined to the familiar landscape of the Bodo society.

The setting of the novel is widely spread to the Bodo dominated area of undivided Goalpara to Darrang. Mochahary has selected his character from among the students of that time those who studied their High school stage at Kokarjhar and were compelled to appear in H.S.L.C.
Examination at Dhubri. The Bodo people of that time were mostly uneducated and village dwellers. They had to depend mostly on agriculture for bare living. The village mahajon or rich land owner and the poor cultivators are the familiar village characters. Swmbla, Ruparam, Simang Khungur and Laoga represent the village men folk while Mwinathi, Sonathi, Bibari represent the simple minded women folk in Bodo society.

Swmbla, Mwinathi and Ruparam were the students of Kokrajhar High school. Economic condition of Swmbla was not comparable with that of Mwinathi, the daughter of a poor peasant. Due to weak financial condition of her guardian, Mwinathi had to give up her study. Swmbla wished that she study upto Matriculation. But the parents of Mwinathi were compelled to keep her as the maid servant for a pair of Dokhana and some money to maintain their living. Most of the poor parents among the Bodo's at one time were compelled to keep their sons and daughters as servant to make the both ends meet. The helplessness of the poor parents is reflected in the novel. Swmbla, he tried to help in the study of Mwinathi. He loved her from the core of his heart but Mwinathi was hesitant and avoided him. Mwinathi deceitfully complained against him that he had raped her and Swmbla was accused and had to go jail. After this, Simang Khungur came as their guest. Bodo tribes are very simple and kindhearted. Ramani Bilash Mochahary described this situation as he elaborates the unknown guest's visit and the warm reception accorded by
Simangkhungur was quite unknown and new to the family members of Mwinathi. The family members in the family of Mwinathi received him with warmth as their guest kind heartedly. They did not know that the guest was in reality a licentious and greedy man. The simple and innocent sister duo fell an easy pray to his evil tricks. He deceived both the sisters and had sexual relations with them and finally deserted them. Sonathi became pregnant and unknowingly the parent married her to Ruparam but unfortunately she died at the time of child birth. The tragic death of Sonathi at child birth reveals the sad situation in the rural areas where there are no medical facilities available. People have to take their patients to their village medicineman or Oja. Sonathi became a victim not only in the hand of Simang, but in the hand of cruel fate.

On the other side is the character of Birbasi, the daughter of the village mahajon. She had all the feature of physical beauty and charm. So Birbasi becomes demandful daughter of the richman of village. Being attracted by her beauty the youths come to see her for matrimonial purpose but after knowing her character and her boastful parents the automatic flow of proposals stopped. Laoga, the youngman who from childhood to youth remained as their domestic assistant or servant was finally forced by Birbasi to fulfil her sexual urge. It is also the usual picture of the village mahazon's daughter. But it is true that sooner or later, every wrong act has to pay for its
price. Birbasi was caught red handed when she became pregnant. It can be observed that the middle part of the story has no link with the first and last part but Birbasi is the girl who makes Mwinathi doubtful about Swmbla. But Swmbla really loved Mwinathi and their family members too loved her. As an evidence of his deep love to Mwinathi Swmbla he requested Sonathi, sister of Mwinathi that if she agreed to marry with him, he would marry her but unfortunately she too had already married Sona Ram. In such a way the members of a poor family destroy themselves. It may be an imaginative portrayal of human relations, but not without any base in social reality.

The story of the novel is in fact, the story of the novelist’s efforts to help to the poor unfortunate sons. But the deceitfulness destroys the whole. Main weakness of the characters of the story is simplicity and innocence on the one hand and deceitful and wickedness on the other. Along with this weakness the story tells us about the village poor family’s eagerness to do good and to fall into the unfortunate hands of time that force them to push in to the unknown and dark future.

'Khorosani Mandal'(1993) by Ajit Kumar Basumatarty narrates the story of a family with a single son and the belying of expectations and unfulfil promises from the son. The novel has depicted the degeneration in the Bodo society. The parents can not provide proper guidance and education to their children. As a result the coming generation
also gropes in the darkness. The son of an L.P. School teacher goes astray because of these reasons. In this novel Ajit Kumar Basumatary depicted the social reality in the rural background. The scene of the cultivators celebrating of the concluding ceremony of paddy plantation of a family reveal how the Bodo society celebrates it with joy and merriment amidst some drinks and foods.

**THE PSYCHOLOGICAL NOVEL**

There are a few writers who have taken interest in the psychological analysis of character. The mind of modern man is complex. With the changes in the society there are changes in life style and attitudes of men. In the modern, complicated society man has lost the balance between the external and internal elements of his life. This imbalance has thrown the human mind to restless and erratic condition. This results in a total disagreement between his internal and external activities. The study of these complexities of the human mind is one of the foremost characteristics of the modern writer. In this regard modern novelists and fiction writers in Europe and America have taken the initiative. Novelists like James Joyce, Virginia Woolf have successfully dealt with the psyche of the major character of their novels. It is however to be kept in mind that the ordinary meaning of psychology is not the same as that which is applied to psychological novels. Generally psycho-analysis means a detailed analysis of the inner most mental situation of man. In the psychological novel, emphasis is
placed upon the mental activity in so far as its impact upon the practical aspects of life is concerned. The Bodo novel is still in the initial stage of development in this regard. Although novelists in other languages have been able to produce a completely psychological novel. We cannot point out a single novel in Bodo which can be identified as a psychological novel. A few Bodo novelists are trying to emphasize in psychological aspects of character in their novels. Monoranjan Lahari's "Kharlung" is a novel of this type which is an interesting experiment in technique and character study. This novel differs from other novels in Bodo as in much as it studies the mind of a man not only in the narrow psychological sense but also in his social, economic and circumstantial perspectives. No other Bodo novel did such a subtle and complex job before its publication and even after it, the novel has earned wide popularity and critical acclaim. It is from this point of view that "Kharlung" is the first modern Bodo psychological novel. The novel describes the ideological unrest of a young man who makes a mess of his own life longing for better things and seeking peace in beauty. The theme of the novel centers round the varied experiences and actions of Gohel, a restless youth. A sensitive minded young under graduate, he is too restless in his mind to settle in life by sticking to a so-called profession. As son of a cultivator, he was expected by his old father to accept the responsibility of the family and get married to a girl and manage the family. Gohel started his journey as vagabond
from the west to the remotest east of the state of Assam as an adventure and experience of his life and turning back to his native village after all. At one stage he joined in clerical job. But he could not remain content with it and he resigned. Although he tries many times to establish himself in life yet he cannot adjust himself to any situation. Two girls came close to his life. They are Rangrasi and Khameng one from Udalguri and the other from a village near Murkhongchelek. Gohel loved both the girls but could not decide who would be better for him or whom should he prefer to get married. There was inner conflict inside his mind. But the next lover Khameng sacrificing her life to rescue Gohel by suicide herself drinking poison. It was possible to re-unite Gohel with Rangrasi only because of Khameng's sacrifice. An illiterate Abor women committed suicide showing sympathy to Gohel. Gohel's restless mind has been presented as a parallel to the social problem of the Bodo society. Because at the same time, most of the Bodos migrated and moved from one place to another without any stability to settle in a fixed place, from Goalpara to Darrang and Darrang to Lakhimpur, Mingmang, NEFA and any where.

Gohel's mother dies at last, thinking about the future of her son Gohel and the unfortunate daughter Phentab. Prof Lahary tried to portray the real picture of Bamunkhura and other localities where the Bodos inhabited village. And this village is inhabited by typical characters like- Ransrem, Lesha, Arga, Khodal (Halmaji), Lebbu. The village people also include some
actors and performers who kept the Bodo jatra tradition alive. They are Kheltheng, Golo, Thoron, Topsa, Thibao, Hongla, Khorde, Gwldang, Matha and Bangal etc. Amongst them Ransrem, Bena, Arga, Gohel, Phenteb, Rangrasi, Kameng, Bistiram are specially known characters who often appear in maximum references of the story. But in this novel some characters play active role in the plot and the sub plots. Specially Ransrem, Lesa, Arga, Phenteb and Gohel play significant role in the development of the plot.

The novelist has divided his story into 26 parts. Of the 26 parts of the novel, 16 parts are concerned with the character of Gohel and the remaining 10 parts are concerned with other minor characters. But the other minor characters Phenteb, Gohel's sister and one of the licencious character Arga appear repeatedly. The licencious character Arga represents the immoral tendencies of the Bodo social life. On the other side stands Gohel the main character of the novel attracting the reader's mind and attention in comparison to other characters. In this backdrop we see the focus on the main character and his feelings and thoughts. The novelist provides ample scope to lay bare the inner psyche of Gohel, the indecisive and restless young man.

Gohel's mother dies at last, after lots of mental suffering. Gohel remains almost and unstable character till the end. The novelist endeavours to reveal the inner conflicts and confusions in his mind that make him unstable and indecisive like Pruffock.
"Rebeka" is another new novel by M. Lahary. This novel depicts the character of a modern woman who in the name of woman's liberation and modernity, spends her life out of doors neglecting her husband and family. Due to her lust and greed, the ill-natured Rebeka brings down a whirlwind on the life of her saint-like husband and destroys the peace and tranquility in the family life. Besides, Rebeka is a typical modern woman who always tried to avoid her husband and satisfied her lust and sexual hunger in the company of some officers and rich youths. But the novel shows not only the external activities of Rebeka but the realization of Rebeka herself the inner conflicts and weakness her nature. No other character in the novel has been given adequate attention by the novelist.

Another novel "Jeo gagolangnai San"(1995) by Dhireswar Boro Narzi needs special attention from the serious readers of Bodo fiction from the point of psychological depiction of character. The novel has some features of the psychological novel. The hero of the novel himself narrates in the first person what happened to him before the readers. In the novel, story teller tells the story in such a style that linear movement of time is violated. He mixed in his narrative with the present and the past moments. According to Virginia Woolf the pioneer of the stream of consciousness novel there is nothing like any perfect story or plot. Because in the close novel, the novelist's construction of plot lose their force for which they fail to link with the practical life. The story or the
episode of the stream of consciousness novel is not like the story or episode of the close novel. In the novel "Jeo gagolangnai San" by Dhireswar Boro Narji, the hero of the novel just narrates his experience of life of the past, present and future of the Bodo society. Boro Narji expresses that life is moving adjusting with the change of time. In his narration, he first introduces his childhood and his society, second he moves on to the middle age of his life time. He depicts his whole experiences of life along with his friend, paternal aunt (mother's young sister) and the shared experiences of moments and parents. The narrator (hero) tells everything that happened to him in his childhood and youth. In this novel he lays bare all the other character related to him this or that any. Boro Narji's "Jeo gagolangnai San" has depicted the same unstable psychological nature like the character of Gohel in M. Lahary's novel.

"Hinjao Gwdan" (New Bride) by Samjit Kumar Brahma centres round the inherent sexual weakness of men and women. The great psychologist Freud's analysis had an immediate impact on European Literature and we find a succession of writers who applied his analysis to various human situations. Bodo novels also soon responded to his thoughts like the novels in other Indian languages. Many of the writers frankly accepted the Freudian formula as the key to the understanding of human nature. In fact, Freud's analysis often extended and expanded in a way which he himself would not
have recognized. Some Bodo writers devoted themselves to depicting human character almost entirely in a conventional way. The comment made by Humayan Kabir on the Bengali novel can be suitably applied to Bodo novel as well. In his words-

"Freud had used sex in a general sense and often made it with what Bernard Shaw calls the life force. His followers in Bengal often understand sex in its narrow and conventional meaning and yet attempted to explain all conflicts in human relations only in terms of sex." Among the Bodo novelist Samjit Kumar Brahma has given importance emphasizing the sexual relationship in the society and reflected the Freudian psychology in his novel based basically on the urban society. He deals with the people of urban life following the fashionable new class that get their subsistence from the hybrid western culture and for some conservative tendencies still linger. Setting against the background of the Bodo society the novel "Hinjao Gwdan" depicted the secret love of Ashari to Prakash. Ashari has been trying to reveal her love repeatedly to her beloved but one of the great obstacle was her hesitation to express her love. Even though her psychological expression shows her sexual desire and it may make her very close to modern fashionable women. Ashari is a village girl but Prakash is a village youth having education. But she could not reveal her love forcibly. She thought herself, Prakash may or may not love her. So, Ashari lost herself in brooding over her past, present and speculating about the future. In the novel "Hinjao

"Gwdan" the novelist has revealed psyche of Ashari and Rume and their sufferings and disappointments in life. The novel has no particular story as such, three independent episodes are linked together through the speculation of Ashari. Through her, the novelist takes the opportunity of laying open the injustice of the village headman. She describes the depthless and empty society with all its hypocrisy of character. She expressed through her speculation of the past sorrowful tale of young Rume, how praud Kanak was deceivably fled away from home after sexual indulgence. Rume the remnent forcibly harassed her sex with their house servant. And she expressed how the shameless sex hunger house owner forcefully raped the maid servant Phaogali and married her. These three incidents progress like three equal streams in to the novel. The sad story of Rume and Phaogali had perhaps saddaned the mind of Ashari. Force by various circumstances and the improper judgement of the society, persons like Rume and Phaogali have failed to keep step in society. The main achievement of "Hinjao Gwdan" lies in its success in unveiling the illigal judgement of the village headman and society. It deals with the perversity of sexual life. Keeping Ashari as the main point of focus, she narrates the past, present and future sexual lives of Rume and Phaogali. The success of the novel lies in psychological analysis, precise description and sharp comment.
REGIONAL NOVEL

Besides these themes of socio-economic reality and understanding of the underlying currents of psycho-analysis, efforts have been made during the period by a novelist to reflect the impact of nature upon the human being. The novelist aptly demonstrates the natural environment of a particular place, its manner and customs, thoughts and beliefs. These are the sole focus of this type of novel. The critics have listed this novel in the category of regional novel. According to Phyllis Bentley "The regional novel is the national novel carried to one degree further of subdivision; it is a novel which, concentrating on a particular region of a nation, depicts the life of that region in such a way that the reader is conscious of the characteristics which are unique to that region and differentiate it from others in common motherland." A regional novel is one which depicts the life style of a confined region, its peculiarities of language, customs, superstitions, thoughts & beliefs etc. It is important to know that the regional novelist need not necessarily be an inhabitant of the place which he writes, but he must have a keen interest in a detailed information. On the otherhand a good regional novel cannot certainly be written with the help of official data and the second hand information. But it is natural for him to possess an inherent affinity and attachment to local people and surroundings. At the same time it is also not unlikely that too much familiarity with the place may breed negligence and in difference about

It. Noteworthy examples of this type are Thomas Hardy's novels on "Wessex", "Waverly", novels of Walter Scott and Navakanta Baruah's "Kapilipariya Sadhu" (The tale of Kapili river bank. 1952) the unfortunate tale of the people who dwell uncertainly on the banks of the river Kapili belongs to this category. If the locale and the story of the novel are woven round a particular river, the novel can be called regional novel, if the lives and destiny of the people living in the region have intimate link with that river.

In Bodo literature Dharanidhar Wary's "Mwihur" (the Hunting, 1980) is a noteworthy and successful attempt of this type. In this novel Wary has endeavoured to focus on the close relationship between men and nature. We know Assam is a land of river and forest. The traditional habit of the hunting, fishing and collecting vegetables are the inseparable part of social habit of the Bodo people who lived or still live in the rural areas. So, their life is in extricably bound up with river and forest. In this novel, the forest (Manas Forest Reserve, which become the National Park later) gets closely associated with joys and sorrows of the people dwelling in the vicinity of the forest reserve area. The People dwelling near the forest collect their necessary goods like firewood, woods and bamboo, materials for domestic use, vegetable, fish, meat and some people tried to earn money through illegal hunting (deer) and cutting woods etc. The inhabitants of the region dwelling in the vicinity of the forest cannot leave the forest and go away to other places.
This closeness of relationship between men, nature and forest has been shown through the beautiful fabric of the novel. By placing the love of Golo and Dodere on a higher plane the novelist has created a romantic atmosphere. But towards the end of the novel the unfortunate killing of Golo by Mwblao created tragic atmosphere in the novel. The whole plot of the story has been developed around the Manas Sanctuary and the innocent people in the vicinity of the forest, its surrounding flora and fauna. The life style and activities of the village people of a region are the main focus of the novel. The whole universe of the protagonist and his relationship has not been extended out of the region. So it can be considered as a good specimen of the Bodo regional novel.

The Bodo novels during this period (since 1962-2000) do not show much diversity in the selection of theme. As it is evident from the above discussion, the broad currents and trends of contemporary Bodo novel can be described from the selection of the themes in the Bodo novel. This also reveals the pre-dilection of the Bodo novelist for the selection of themes from the social reality of the Bodo society.