Chapter-4
Boro and Assamese Society
as depicted in Boro and Assamese Novel.(1960-80).

4.1 Modern Assamese Literature has developed with the influence of Western Literature in the 19th century. In the same way with the influence of Western literature, Assamese literature and Bengali literature; the Boro literature began to bud gradually in the 20th Century. It can be said that from the mid- part to the 90(ninety) decade of the 19th century is the pioneering period of the Assamese novel. This period can be entitled the ‘Missionary Age’ or ‘Orunodoi (1846) age’, also. The Missionary Age (1884-1920) is existent in the Boro literature also. Probably the critics entitled that period as Missionary on the ground of noteworthy contribution of the Missionary on the Assamese and the Boro literature.

Whatever the reason may be, it can be said that the Assamese novel could avail the opportunity to proceed gradually through the path shown by them. In the same way it can be seen that the Boro novel also followed after the Assamese novel.

The novel is the only instrument in the field of literature where we have the scope to express fully all aspects of human life, i.e. sadness and merriment, sorrows and sufferings, loss and gain, rites and rituals of society, ways and behave, and human religion etc.

In this part of our discussion, we have undertaken to analyse some of selected Assamese and Boro novels published within the period of 1960 and 1980.

It is true that the Assamese novel first appeared in the year 1848 while the Boro novel first appeared in 1962. For this reason, the year 1960 has been preferred for discussion. On the one hand, the number of Assamese novel is much more than the number of Boro novels. For this standpoint, the year 1980 has been targeted to limit the sphere of discussion, because the Assamese novels are more numerous than the Boro novels. Yet, only 7 novels from Assamese and Boro have been undertaken for discussion. These novels are namely:

On the other hand, the following novels have been undertaken for discussion from Boro.

In the novels, the portrait of the society is reflected along with the thoughts of the novelist. The picture of the society to which the novelist belongs is generally reflected in their novels. Thus the pictures of the Assamese Society are reflected in the Assamese novels written by the Assamese novelists, of course, the two novels, ‘Iyaruingam’ by Birendra Kumar Bhattacharya and ‘Chenabar Sot’ by Mamani Raisom Goswami can not be included in this chapter. In these two novel the Assamese Society is not reflected. *The Iyaruingam is a novel based on the practical political affairs of Naga Hills with their social life.* On the other hand, ‘Chenabar Sot’ of Mamoni Roisom Goswamy has been written containing round the affairs of the labourers of the construction of a bridge on the Chenab river of Kashmir. It is the first novel written by Raisom Goswami.

The spread of Assamese novel in the second part of the 20th century is very noteworthy.

At the very outset we must refer always ‘*Jivanar Batat*’ by Bina Barua (1908-1964) before we approach to discuss the social
novels in Assamese. For this reason, Umesh Deka has said, —He gave a new turn to the development of the Assamese social novel by placing a greater reliance upon the direct experiences of reality. ⁹ Hemanta Kumar Sarma said in this way: Jivanar Batat is the first and perhaps the greatest of our psycho-analytic novels. It is a realistic novel in the rural life of Assam, built against the background of all political, economic, social and moral agitations caused by the Second World War and the freedom movement of 1942. The novel is free of any regressive illusion about the past which abandons in the historical romances of Rajani Kanta Bordoloi; it also discards the sentimental idealism of Mahammed Piar’s novels, so popular among a section of our readers from 1947 to 1950. ¹⁰ The novel is unquestionably the finest creation in the whole range of Assamese creative literature and along with a very few Indian novels, belongs to that rare category in which embodiment of reality becomes a revelation of its inner tendencies. The weight of the tradition it bears and the pull of the future it registers. ¹¹ For this reason Umesh Deka has said in his discussion—No doubt the novel is noted for its representation of Assamese rural society and expression of psychoanalysis of character. ¹²

In the hands of the experienced novelists, many new novels began to appear one after another in the field of Assamese novel following the established path paved by Bina Barua.

4.2 In the very beginning we have undertaken to discuss the first novel, ‘Anya Yug Anya Purush’, by Debendra Nath Acharya. Devendra Nath Acharya is a novelist with strong disciplinary characteristic. He was man of intellectual calibre of Assam and a novelist of literary world. Acharya was a novelist of strong idealism and having ardour of creative persuit. He was born in the year 1937 and a qualified engineer with remarkable acumen. He departed from this world in the year 1981 on 29th September.

Besides novels, Acharya was a short-story writer and contributed a lot in the field of child literature and valuable essays.

‘Anya Yug Anya Purush’ is a novel on social life of the Assamese society of the past days with correct representation. ¹³ For this reason Gobinda Sarma has expressed the position of Devendra Nath Acharya wouldn’t have been lowered in the field of Assamese literature if he wouldn’t create novels other than ‘Anya Yug Anya
The novel, ‘Anya Yug Anya Purush’ has elevated the position of Assamese novel. Virtually, the novel of Acharya had brought him the recognition of an adept and promising novelist.\(^{15}\)

In the novel of Devendra Nath Acharya, Bengbelestor, the main character of the story has been shown as the narrator of the past events. Through his colourful description from his memory, the success and failure of the Assamese society in connection with the social, economic and political condition before the independence have been expressed.\(^{16}\)

There is a fascinating angle in the setting of the plot of the novel, ‘Anya Yug Anya Purush.’ It is the collection of different episodes appeared in the memory of a living person. In this novel, a living person has retold from his memory all about the Assamese society, economic, political conditions of the people, their food and dresses when the kings prevailed before the independence was attained. And Bengbelestor is the main who told the story.

The novelist has said that the parent of Bengbelestor christened him as Nandiram. Nandiram is the dearest as well as the youngest son of Dandiram alias Petua, villagehead of the Gorakhiadal. After his death, his eldest son, Kanthiram became the headman of the village and then Nandiram turned into an ascetic. Though Nandiram remained at his home, he became completely passive in the domestic affairs and remained unsettled in his mind. He was very interested in fishing and for it he procured small frogs in order to apply in his fishing hooks for the purpose. So the village boys asked him as ‘Bengor Jom’ (The arch enemy of the frogs) or Bengbelestor and as a consequence he was known by all with this name.\(^{17}\) This Bengbelestor used to remain in every house with his fishes possessed by his fishing hooks. Sometimes he walked from Jorhat to Dibrugarh. He remained at the place where the day ended and became a guest in any one of the house hold. He came back towards Golaghat via Dibrugarh, Digboi, Lidu, and Margherita. He didn’t come towards Lower Assam. He turned towards the east as soon he reached Golaghat.\(^{18}\) He used to stay three to four times at a place circling around Upper Assam. This Bengbelestor used to tell the tales before the children with every possible fabrication to make more interesting. He informed to them all about the events gathered
from his own life experience and heard from others making livelier with his delicate technique and rhetoric. In telling his stories—many aspects and subjects found rooms. These were sometimes of sorrows and sufferings, sometimes full of merriment while the hearers had to rumble their bowels with full vigour, sometime fascinating and interesting with miracles of the heroes and heroines and sometimes full laughter with comical occurrences. Bengbelestor has told everything about in general events of pre-independence period, before the audience with rapt attention. ‘Estiding Company’, the preliminary information of tea-plantation, the Movement of Mahatma Gandhi, the Opium Plantation without permission and the most dangerous situation during the period of the First-World War. We happen to hear the wide history of the Tea Company through the mouth of Bengbelestor. From the mouth of Bengbelestor, the pathetic conditions of the common people affected by the various events were also rolled down. As the easy money came down to the people without labour, they left to till the soil. As a result, the price of the commodities rose rapidly and the common people automatically faced the great dangers of crisis. Money rolled on the palms of hands but escaped through the blanks of the fingers more easily. Though Bengbelestor didn’t know how to read and write, yet he had keen observation as to environment. To have the full understanding of the plight of the Assamese people, the non-Assamese businessman could take the root in the soil and in less than a year they could erect buildings of gold. As a consequence the Assamese villages had to bear sorrows and sufferings of no measures. Cheating and black-market parallelly began to run. The Kerosene sellers made artificial crisis of Kerosenes and sold at high prices for scarcity. On the other hand, the people had to use the native alkali.

In the novel, ‘Anya Yug Anya Purush’, the remarkable historical events that have been occupied the memory of the common people in general are expressed through the ordinary man like Bengbelestor which can be accounted a symbolic representation of the novel. At times we feel disgusted in the narrative to have the monotonous rather antagonic atmosphere of the period mentioned, yet in the description of Bengbelestor we find interesting cast of the episodes which supply us enjoyments with humour. This character
is a unique creation of the novelist in the true sense of the term. 22
Though he is a nomad, his thoughts are fundamentally strong. Through the philosophy of Bengbelestor, the novelist has expressed his sincere love for the rural people.

In this novel, we can see the true picture of the Assamese society. For example, fishing with fishing hooks, fishing by collecting frogs for which the name Bengbelestor has been picked up for the objective the Beng (frog) the destroyer of the frogs. When Bengbelestor killed his night at the home of some person, he gathered there the children of that locality beside him and told some taler to them. It is apperant that the Shivaratri is celebrated with great pomp in the Assamese society. For example, the herdsmen of the village perform plays during the time of Shivaratri ceremony at the Namghar precincts. The demonstration of plays (Bhaona) introduced by Shankardeva became established so strong in the Assamese society that whenever there had been an arrangement of Bhaona, all the folks irrespective of old and young, boys and girls of all ages became madly emotional. The same tendency occupied in the minds of the Boro people also when the open theatre (Yatra Gaan) made its entry into the Boro society. But within a few days back, such enthusiasm has been seen in the field of novel. Bengbelestor retold about the Bhaona (Play) in this way, After the great assembly there followed the great assembly of jokes and then the seven drumbeaters created tremors the precinct of the village temples of Dolnamghar (Gorakhiadal village) by singing joking songs...... On the day of practice, he sings the tunes of the battle at the great temples and the people of all villages came and danced rhythmically everywhere at the big and small gathering places. During those days, all men and women participated and enjoyed the practice making their villager deserted. Now-a-days, such assembly is not noticeable. 23

Bengbelestor told the history of the advent of Tea Company in Assam with imaginative and descriptive flavours. The people of Assam did not know how to take tea. So Bengbelestor said, Our Assamese people did not know how to prepare and take tea at initial stage, the Sahebs (Englishman) prostelised us somehow into the practice of drinking tea by going advice to them. 24
We happen to know the history of the establishedment of Oil Refinery from Bengelestor first. Thus the Sahebs could become rich easily and immediately in the place of the simple Assamese people within few days.

On the other hand, the picture of penury and pathetic plight of the Assamese people have become apperant in the novel on account of their simplicity have been focussed in the novel. For this reason Prafulla Kotoky has commented, *the chief characteristic of this novel is the use of native Assamese language. This novel has affirmed the practical regional allegiance to the uncountable numbers of original Assamese expressions which we have now discarded in our day to day usage. A kind of spontaneous flow or rhythm is another quality of this novel.*

The intent of this novel is to tell the history of Assam from the time of advent of the British in Assam to the time of the First World War when they established the East India Company in Assam on the plea of defending the Barmese invasion.

The story has been constructed on the basis of the background of neighbouring village of Jorhat town named Gorokhia Dal, in this novel; how the various changes have taken places during that particular period have been heaped together. If we observe, we generally find that the changes that have taken place in the Gorokhia village spread to other places, especially in Upper Assam. *The matters like the social customs, rites and rituals are not only prevalent in the Gorokhia Dal village but these are prevalent in the whole of Upper Assam.*

After all, ‘*Anya Yug Anya Purush*’ of Devendra Nath Acharya, is a social novel in the true sense of the term.

‘*Halodhia Charaye Baodhan Khay*’ written by Homen Borgahain (1932- ) is also a social novel based on the Assamese rural life. In suport of it, Profulla Kotoky has said, *the social and ethical responsibilities have been increased more and more in the Assamese literature of the Post-Independent period. The novel ‘Halodhia Charaye Baodhan Khay’ by Homen Barogohain is such a glaring example of socially conscious novel transformed into the developed category.*

In this novel the novelist has described the events of Raseswar, a poor and simple farmer. For example, how Sanatan Sarma inserted
into his own *Patta* piece of his cultivation land which was the more than dearest to his heart, and how he became economically destroyed in trying to release his land from the clutches of Sanaton and how he became a daily wage earner after being deprived of his land cultivation—these are the basis of the story of the novel. In the way of the trial of releasing his lost piece of land from Adhia Board, Raseswar had to sell his newly spun *Eri* cloth, the ear-ring, bracelet, necklace of his wife, much milk-giver cow, the bullocks and all one after another. Over and above, he had to stop his eldest son from study and kept him in another household as a servant due to his extreme poverty. Due to illness and want of food, he had to bid adieu his daughter, Makhani, from this world. *Sanaton Sarma, Dimbeswar Mondol, the clerk, the Peon, S.D.C and such others who snatch a handful of food of the penurious people are like a most dangerous and incurable septs of our society.*

There is the almost necessity to remove such incurable diseases in order to create a sound society among us. In this novel of Homen Borgahain the pathetic picture of repression upon the poor people of the Assamese society has been revealed.

At the very outset the novelist has shown us the conditions of the farmers of the villages, how the farmers had to rely upon the conditions of the weather, they had to decide their plans of cultivations. To sort out the kinds of corns was also depended upon the weather. The cultivators had to pass sleepless nights with passimism calculating about the pre-conditions of weather. *When the fox began to shout at the third period of the night, Raseswar thought that he would not be able to continue his sleep and the whole night would be passed without sleep.*

In this novel, how the traditional systems were in vogue among the cultivators of Assam are revealed properly. Raseswar is an example of the naive cultivators who are extorted while Sanaton Sarma is a kind of water-leech, a leader among the exploiters. In this novel, the novelist has exposed how the simple farmers like Raseswar has faced the complicataed affairs of the cultivation, the land-law and various laws pertaining to taxes and how these laws have turned into meaningless ways, rather these have become an opportunity to a section of intelligent people to extort the illiterate farmers who are unable to understand the rules and laws. As a result the farmers like Raseswar had been succumbed and
destroyed in the hands of the exploiters. These were some loopholes in the new laws through which the exploiters took the opportunity to exploit the naive farmers. The humanity is lost in the society due to excessive thirst of the selfish people. Dimbeswar Mondol, Sanaton Sarma, the peon, the clerk, S.D.C and their associates have forgotten the thing that Raseswar is also a man like themselves and he has the necessity to live like them. The readers have not failed to realise the death of humanity in living conditions though the novelist has not told it directly.  

In this novel precarious condition of the life of all farmers are expressed through the sorrowful state of Raseswar. For example– he spent dark night by lighting the earthen lamp with kerosine; his sleeping bed was made of bamboos on which he spread the paddy-straws in lieu of soft cushion. He became very thin being deficient of required food. On the other hand, he had to wake with alacrity before the morning hour for being a farmer. He has described, - but he woke again at the first sound of the cock crow. His wife, too, woke already.  

Only to work and work of all sorts of work–was the way of life of every villager. Nobody have times to sleep and rest. For example I am going to till the field, tells the dear boy to go to the doctor to treat the bull as soon as his reading will be over. The navel of the bull has been affected by ulcers where the flies have produced worms. And you do remain attentive towards the seedling spot.  

If she mistakes his husband’s orders then she had to succumb.... If the cows enter into the seedling spot by chance, then know it certain that your skins will not remain on your back.  

To hear such hard words of their husband’s even amid their restless labour, the wives of the village roared with anger - Let it go, there shouldn’t be undue exercise upon me. Let me tell that whether I shall be careful to the seedling field or perform my household works?  

Such as we can see more pictures of the rural life in this novel. For example the inconsiderate physical tortures imposed upon his wife by Raseswar, his selling of the milk giving cow at a low price to Dimbeswar Mondol, his decision to engage his studying son as a house-servant in a family, his daughter, Makhani had to succumb to death after falling into her illness due to lack of diet. All these examples are the pathetic picture of the pathetic conditions of rural life depicted in the novel. Besides it, the novelist has displayed
the pictures before us all about other unwholesome activities like the bribery to the clerks in the office, the family members remaining starved usually, handing over the money received from selling the bullocks for tilling lands to S.D.C. to buy foreign liquors and supplying chickens and even supplying girls to S.D.C.–all these kinds of practices are the evil examples of our so-called higher class society, and their way of relationship with the poor class of people.”

We can trace in this novel that corruption has escalated every corner in the society and it has not remained in a particular class of the society. It is a real document of the society where the responsible higher officers are sucking the blood of the poor people without sympathy.

The gang of Sanaton Sarma not only sucked the people like Raseswar financially, but they also sucked them mentally and physically. They have not only sucked thier way of life, but also their life-blood like the leeches. As a result, likes Raseswar, people had to survive their livelihood somehow at the loss of their name and fame. They had to survive in a non-human status. The repeated torture of Raseswar upon his wife is just the reflexive attitude arose from the severe poverty and hopeless condition of his life. Moreover, they have been lost their energy to live as a human being.

The circumstances of Raseswar remind us of the circumstances of Raja Hari Chandra, the king who had to adopt the profession of funeral rites. But in these old stories, the episode of an ordeal (fire-proof) for which he was redeemed ultimately at the cost of his gifts and oblations, but the matter is otherwise in the case of Raseswar. He was surrounded by all possible ways of exploitation for which had no kind of return in his life. The plight of Raseswar brings in the mind of the readers the image of the ego-centric character that was described in the short story with the selfish motive and selfish in his thoughts and action. We know from Raseswar of his own expression how he is exploited, In order to get justice one has to bribe and satisfy the masters of rights with the objects like money, wine and women. He has no money. Without money wine cannot be procured. Among his possession, he had only his wife. As there was no other way, it was proper to think of handing over his wife to the magistrate for a night? What justification is there in keeping his wife where he has lost all pieces of land? This is to say the worst
picture of our society. Besides this, we have seen in this novel the pictures of Assamese society like, performing Bhaona, observance of the Bihus, ceremonial feast of the new rice, the uses of betel-nuts, and how the poor classes of farmers have to lead their lives. In their conversation we have found their village languages. Whatever these may be, we can rank the novel as the social novel in reality from the pictures we have found here.

In this discussion, we have now undertaken the novel, ‘Sei Nadi Niravadhi’ by Mrs. Nirupama Borgohain (1932- ). It is a noteworthy social novel like other novels of her. The river is the main basis of her maximum novels. The river has occupied the main place in this novel, ‘Sei Nadi Niravadhi’, too. The river is the symbol of our social life. The river is our flow of life in the social life of the villages. As Suvansiri is the main basis of the novel, ‘Miri Jyori’ by Rajani Kanta Bordoloi, so is the Pagladia river remain a center of movement in the novel, ‘Sei Nadi Niravadhi’ by Nirupama Borgohain. In this way, the Swrmanga river in the novel ‘Jujaini Or’ by Chittaranjan Mushahary and the Borsi river in the novel ‘Mwihur’ by Dharanidhar Wary have occupied as a basis of the novels. It is an example of agrarian life. The river is the associate of human life, part and parcel of the sorrows and happiness of human life, it is the half portion of our existence, sometimes it is assumes the form of ruffian and sometimes, it is worshipped as a deity. In the novel, ‘Sei Nadi Niravadhi by Nirupama Borgohain, the Pagladia river represents a source of inspiration, in the novel. It is a dangerous destroyer, too, on the other hand. The river is the way of livelihood of the Assamese people, as well as a source of life. They do not feel satisfied without taking bath there and their thirst never exhaust without the drops of water from the Pagladia river.

The novel is divided into two parts. In this novel, the novelist has described the picture of an Assamese village on the bank of the Pagladia river along with the description of the nature of the same. The river is the life, and the river is the instrument of destruction also.

Promode Deka is the resident of Guwahati town. In search of security of his family member he returned to his own birth place in the year 1942 during the Second World War. He kept them in newly built hut. The name of his wife was Pramila Kakati, a woman from
Upper Assam. She never happened to see a village of the neglected Lower Assam. They had three siblings – Dipu, Mamoni and Dhon. Besides them, Prpmode had lost two children earlier. 41 Being a resident of the town, Promode whitewashed his small hut while no houses of others were whitewashed at that village. 42

Promode Deka decided to keep his wife and children in the village till the end of the war. The village was considered a safe place than the towns during the war-time with bombings and firings.

A rich man finds better positions in the society. This happened in the case of Promode Deka, too. As Promode Deka is a rich man, people of his village began to flow to his home as soon as he settled in the village. Though Promode had lost his connection with the village, people began to throng into his home only because of his richness. For this reason Promode Deka answered to the question of Pramila, his wife – ‘It is money, Pramila, money! Money is the main of all things. Probably, nobody would care of us if we came here as naked beggars. 43 It is the real picture of our Assamese society. In the course of time, Promode Deka admitted his son Dipu into the Ganga Pukhuri High School which situated on the other side of the Pagladia river in consideration with the idea that some more boy friends from the village will be available as company to his son in attending school. He also made arrangement of admission of Mamoni, his daughter, in another village as there was no primary school in their own village.

We have also seen in this novel that how the Assamese village is established at distant locations from the High ways. For example, this village beside the Pagladia river located many miles away from the station. For which Dipu’s family had to hire a bullock cart. 44 Hiring a bullock cart to move to a distant place is a noteworthy picture of the Assamese rural life. We have seen such a picture very clearly in the novel, ‘Jivanar Batat’ too, by Bina Barua. The boys who reside in the town consider the people of the village quite stupids when they come in the village for the first time and they become apprehensivse of turning into the stupid person’s themselves under such circumstances. 45 We have seen such stream of thoughts in the mind of Dipu. Silence prevails in the villages as soon night falls. But coward can be seen even in such reign of silence. As an example, we happen to see in the personality of Lakhsmi, the
heroine of the novel, as the woman without fear. She can move from here to there and everywhere in the village even in the midst of darkness for which Dipu said, *Alas! You are not the girl of less stature!* While Lakhsmi said more, *I can go the cremation ground, too. I have no fear to go to the spots where evil spirits appear.* It means, there is the common belief that *the will-of-wisp* appear in some corner of the village, yet the village boys are free from fear of such creature. This tendency is clearly found in the novel. Over and above, the novelist has expressed all aspects of the rural life in this novel very clearly. We have also seen the folk words from the mouths of the illiterate persons of the village. For example, *they pronounced military as ‘melektary’, school as ‘escool’ etc. In the villages, even the grown up boys are not accustomed to wearing pants and shirts. Many grown up boys and girls are not seen wearing garments as if they are the children the beggars of the street of the towns.*

The Assamese people know no bounds when the *Bihu* approaches. Words fail to express the merriments with the *Bihu*. The *Bihu* is the dearest in the heart of every Assamese people. In the time of *Bihu*, to pay respect to the elders and the guests with the offering of the *Bihuwan* is the inevitable part of the Assamese life, And to weave the *Bihuwan*, they instal handlooms in the village. All the womenfolk of the village are adept in weaving, spinning, making pictorial designs, colouring and embroidery works. We have seen this kind of picture in the novel. The simple villagers do not have the idea of beautifying themselves. They cannot think of it at all. Because, *the villagers have scarcity - the acute scarcity; not to speak of extravagant dresses, they were deprived of bare dresses which are the necessity for themselves. They have to hard work only for their subsistence.*

The married women i.e daughter-in-law has restriction on their social visits like attending the houses of others. The restrictions are even in the conversations. *How the daughters-in-law can go to another home?* There are neither doctors nor hospitals to cure the diseases. On the other hand, the villagers do not buy matches.
They keep fires constantly into the husk day and night. This practice of keeping fires into the husk day and night is prevalent among the Boros, too. The custom of bringing some materials by the persons who visit their relatives is same in the Assamese society like the Bodos. The same practice was done by Lakhsmi too. She brought milk in a kettle given by her mother when she came to visit her elder sister. The village of her elder sister is far away from her village at least needed to cross three villages on foot. This is also a real picture of our Assamese society. Besides these the pages of the novel is replete with the picture of the description of festivals like Dol that take place in the temples and Namghars. We have happened to see the girls of the village to wander on the streets at leisure periods. The girls of the village are expert in singing songs, too. The writer of the novel has opportunity to hear a song through the tune of Lakhsmi –

His sister-in-law has asked him,

Oh, boy, what sort of wife do you need?

We need neither black nor white,

We need a girl who writes letters

But such types of girls are available

Only in the district of Nalbari, not

In this district— oh boy.........

As soon rainy season comes, flood follows. Some times the villagers become affected in cholera due to overflood. We have seen many people affected by choleras in the villages beside the Pagladia river. We have heard that wood-apple is a special medicine for cholera. The villagers have kept it in powdered form before hand as it is not available in the month of Bohag and Jeth. Besides the doctors, we have Bhogibaba who is the most expert enough to drive out epidemics conjuring mantras. The outbreak of Cholera is the result of the inundation of water in the villages. But they have no concern with the doctors in this regard. So the villager tries to cure Cholera with the application of powdered wood-apple. In this novel, a good number of practices with the belief of occultism are seen among the villagers. We have also seen that the letters, telegram, etc. are reached very late due to lack of good road communication.
In this novel written in two parts is dealt with the love tendencies in between Dipu and Lakhsmi flowed silently. When Dipu had gone to town for his higher education, Lakhsmi was married to another young boy. Later her husband died after having a son. Being widow at early age she returned to her parent’s home and got admitted into the school.

At a time Dipu passed Engineering course and joined at Nalbari in the post of SDO. He was insisted with the responsibility of constructing dam on the bank of the Pagladia river. Joyram Choudury, the contractor and overseer Goswami constructed the dam in such a flimsy manner that the dam was destroying by the first flood of the year.

Huge numbers of banana trees were used instead of soil in the construction of dam. As a result, the home of Lakhsmi situated beside the Pagladia river, was inundated and their houses were swept out within a night and her only son also swept out. Now a day, people do not work the public works sincerely for the welfare of the public. But they fill their pocket with the public money for their selfish interest. And this kind of corruption has turned into a regular picture in our present society. On the other hand, SDOs prior to Dipu were also corrupted out and out and this clearly proved through this version, the early SDO hailed from upper region, the appeals and application of the local people, and what is there to conceal the truth before you, sir, let us tell the truth – that person of the name Paresh Barua was not willing to work without bribery.

Through his activity the novelist has shown us the character of exploitation. On the other hand, the poor farmers with scarce land can afford nothing. This is the real picture of the society. Such pictures have been expressed in the novel, ‘Sei Nadi Niravadhi’. This time Mahesh, Kalindra and Rabiram have come forward with hesitating move and said, we are very much poor, sir. We are not in a position to spare on asset of even paise.

Thus we can see again, the circumstance of the people of a class of the town, in this novel. Paresh Chaliha, the father of Tapan who is a friend of Dipu they are the resident of Guwahati. Dipu’s father Promod Deka, when they came back from village thought to keeping of Dipu in the home of Tapan, because Dipu was found
reticent when he came from his village. Moreover, the tune and speech of the village was also a bit different. One day, when Dipu was speaking, the sound and speech of Nalbari region came automatically from his mouth, then Paresh Chaliha and others heavily laughed and said—*Oh Deka, you have not done well to keep Dipu and others in the village so long. Dipu is already badly influenced with the circumstance of the village. Moreover, you have already told that Dipu is already deteriorated in his study. Please do not send Dipu to village, again.*

Almost of the people of the town are of such nature. They feel ashamed of the slight mistakes in conversation, food and dresses and consider ghosts of the village. Such kind of people do consider high-class of people as if they are the proper men, and the villagers are not.

The town residents who are like the opportunist hunters remain awake to hunt opportunity always. This aspect is also shown by the novelist. For example, knowing the knowledge and experience of Dipu, Chaliha wanted Dipu as his son-in-law and for it he started to contact constantly. These types of selfish person who know themselves only do not care their relatives of the village and even avert them. They feel ashamed of maintaining relationship with them. The novelist also has already told about Chaliha, *but Chaliha is selfish, talkative and self-bombasting type. He is very expert in making humiliating-remarks to others.*

In this way, the novelist has expressed the rural and urban way of life through the life of Dipu and Lakhsmi. On the one hand, though the title of the novel is after the name of a river, it has not been found its role in the novel as a centre figure, yet this novel is remarkable mainly the pictures drawn of the circumstances of the Assamese life. For the same reason, in his article, ‘*Nirupama Borgohainr Upanyas*’, Rajen Gohain, said in this way, *it can be said that the novel has retained all sorts of traits of a short-story despite much longer than a short-story, as it has not been illustrated the role of the side characters by the novelist though she has maintained the consistency of the events.*

Now the next book undertaken for our discussion is the famous novel, ‘*Gonga Chilanir Pakhi*’ by the great novelist, Laksminandan Bora, the novelist has created this novel drawing the
pictures of the Assamese social life. The novelist has beautifully fabricated his novel with his wide knowledge and experience on the condition and value of social life. Like the novel, ‘Sei Nadi Niravadhi, Ganga Chilanir Pakhi’ is also a novel based on the Sonai river. The story is constructed upon the love string in between Basanti and Dhananjoy. Basanti is a girl on the one side of the river Sonai and Dhananjoy is a boy of opposite side of the same river. He is a young man of the village Phabasila. Their love originated at the bathing place of Sonai river. In the village life, the bathing spot of the river, the wide open fields etc. are the starting points of love. We have been able to see the circumstances of usual life through this novel. For example, unnameable villages are there Jolomoi village, Phabachila, Raidingia, Deora, Kunji, Cabukdhora, Kankua, etc. At once the Assamese people also used to found village beside the rivers for their easy way of livelihood as are found in the Tribal society. We have seen in this novel, the process of wearing, spinning in the handlooms, participation in the greater gathering for worship of Vishnu (Bor Sobah), uses of betel nuts, pounding of rice, segregating rice, rearing of ducks, pigeon, washing of home-precincts etc. The shuttles of handloom have become shattered. The gardens and orchard lie profusely and openly. The orchard becomes abundant with a variety of fruits. Orchared of Basanti’s home is also like the gardens described above. Thier orchared behind the home large enough. The trees of betelnuts may be more than fifty trees. Two trees of black berry are in their garden. This time two coconut trees brought from Phabachila are budding the flowers of leaves. In this season again arum tubers are climbing on one of the three orange trees. The orchard is very clean where one can take meal blowing the dirt with mouth. What do you want to enjoy in the orchard which is full of trees and creepers flying of variety of birds, movements of wood pickers on the bamboo trees? The nature is the dearest of all in the rural life. After crossing the betelnut trees, there are bamboo shrubs at a distance. Two shrubs of them consist of wood-bamboos, and some are native bamboos low height. Just after bamboo orchard, the bathing place of the Sonai river is found. This can be seen straight from the precinct of the home.
Some places or bathing places are associated with historical background. In this way, the bathing place where Basanti and others undertake bathe is also associated with historical background. Its name is Thanua Ghat which is named after the name of Thanua Kalita who used to fishing constantly with the fishing hook. Nobody could defeat him in this business. So this bathing place named as Thanua Ghat. Not only to bathe but to water into the earthen pots and to use for drinking is the usual practice in the village life. The rural areas are far away from the district head quarters. So if someone has to come to the head quarter, they were asked to bring some things from there. He said that he would go to the head quarter to yesterday. I have given this piece of paper. In it the name of some medicines are enlisted. And here is money. Tell him that the medicines are to be brought. I shall come day after tomorrow and take them. In our village generally the guests are hosted carefully with betelnuts and tea. When Dhananjoy visited her house, Basanti was preparing tea for him; the oven was not of gases. The oven to light by wood; she lighted fire underneath the utensil as per the direction of her sister-in-law. It is seen in the village that the rich class exploits the poor class of people. In this novel too, Dhananjoy is made to speak his mouth, the cheating of the rich class is the root of it. What benefit can be cultivation of the farmers? All benefits will go to them. The farmers do not get the opportunity to sell their product at a reasonable price. So I am thinking to organise a Cooperative Committee this time at Pabhachila. Because, at this too.......... if the public..............

The first practitioners are the Ojas (the traditional medicine man) when there appear fevers and illness. The matters of the Ojas are also referred in the novel. Of course, the indication social change is found in the novel, Ganga Chilanir Pakhi. For example, the mother of Basanti became bleak in her sight due to her old age. The elder brother of Basanti was in Daranga Mela (fair) at that time. He decided to go to the district head quarter after his return from the fair for his mother and consult with the doctor in this connection. On the other hand, we happen to see that Dhananjoy also applied Homeopathy medicine. As there were no provisions for motor cars, so Bhagoram, elder brother of Basanti arranged a bullock cart to carry his mother to the
District town to consult the doctor. In the novel, ‘Jivanar Batat’ of Bina Barua, the Mouzadar sent a bullock cart to the Railway station to carry Kamala Kanta and his friend to his home.

The caste system prevalent in the Assamese society, so Basanti thought of asking Dhananjoy about his caste as he has hailed from the far district of Lakhimpur. So talked on many matters, but he did not mention his caste. On the other hand, a Brahmin had to take bath if he wound touch a man from low caste. We see this matter in the society. For example, I am Brahmin by caste. We have to be born twice with the lagun (thread). From early childhood we heard a Brahmin has to take bath if and when he touches a man of low caste. The society changes gradually. So Bhagoram, elder brother of Basanti, is trying to maintain his small family with his new adventure in the business discarding immediately his old age profession of cultivation. The matter of Bhagoram is absurd. He collects variety of seeds like paddy, materials of mustard oil, etc. from the villages and sells at the weekly market of the town about two or three carts at the higher rates from the month of Magh to Bohagh. From the month of Bohag to Shoun, he sells pieces of clothes at the markets of Phulguri, Janjri and Dalonghat. In the next four months, he deals in the Jute profession. Going around the villages for two three times, he collects about ten to twelve mounds of jute. In that year he earned a lot of money. He has already constructed good houses. And he has arranged a cart driver too. One bicycler is also bought. His gown has come down from knee to foot. He has become a gentle man with a pen in his pocket.

But time is changeable. Profuse changes take place gradually. The cultivating fields on the banks of the river were inundated and the production was ruined and starvation appeared. This was the condition for the people of the bank of the Sonai river. Even the hail storms destroy the tree and house. The untoward events are unpredictable. Yet, it is found that they are living there upon the faith of God. They keep alive the rhythmic tradition of life through the superstitious rites and rituals of regional life. The Lalung living in the same region also worship the snakes, worship the trees colouring vermilions. Some sacrifice goats, ducks, pigeons etc. to the Goddess in order to satisfy her. On some lunar days and various
ceremonial occasions prayers are performed in the Namghars reciting the names of Shankara Madhava. In the course of time they could go nowhere abondining the Sonai area despite they confronted deaths, searcities and impediments. So they consider it is better to overjoy life amidst the hopes of dangers than to overjoy life with no risk. To consider inferior to dangers with their strength is the characteristic of the residents of the Sonai area. It is the environment of the life of the rural people of Assam.

The Assamese people can never live without the Bihu. In the novel, the matter of the Bihu has been referred. The symphony of the Bihu Songs, the tunes of the Bihu- fluter, the slow rhythm of the short sized drums and the flying rich slangs of the Ban Ghosha from all angles overpower the canals of the social ethics.

What to say about the Bihu songs, the total aspects of love are expressed to give the message of union to each other. The greatness of the Bihu season lies in the fact of overflowing rejoice with rhythmic dances of surrendering mind.

The women are the Lakhsmi in the Assamese household. The woman disposes home and the woman proposes home. The matter is not baseless. The truth of a dynasty can be known on the basis of the chastity of the woman. It is strongly observed in the village. So Sujala, the old mother of Basanti advised her, you are the last daughter of my life. Will you not keep up this simple word of your mother at this old age? There had not been any system in the traditional society to get married in between a boy and a girl at there whims. So a marriage was performed according to the wills of the parent. We see the same in this novel, too.

In the course of time, there comes terrific trials and trouble in the life of the farmers. The same predicament began to appear in the life of Bhogaran, too. He had to become what to do in maintaining seven member families. He is facing acute scarcity. Thus he turned into a selfish person. It is seen that a man’s character transforms in this way when he is fallen into the net of scarcity. Being confronted with the battle of life someones has become victorious. As a result they have failed to grasp the moral significance. Under the new circumstances, someone has become dexterous and very intelligent. The old aristocratic families have turned into poor and some
families have become new upstarts. In this way, the new exploiter groups of people originate with the place of time,—On the bordering places of the river Sonai, the work of gravelling is undertaken on the wide roads, some buildings are dazzling with white sheets of thin, and the rural area have been brightening with the white buildings of contractors, road builder and the flatterers who usually attend the meetings have beautified the villages. yet the condition of the villages are turning towards the worsening conditions. The poors have become more poors without existence. It is the effect of the time. We find the same kind of picture in the novel, ‘Pita Putra’ of Homen Borgahain also in which the picture is drawn the changing circumstances of the common people’s life during the time of transition.

We can see the custom of performance of yearly oblations paid to the dead father or dead mother in this novel. In this too, we have seen that Bhagoram couldn’t perform yearly oblation to his dead father for two years consecutively. As his father always appeared before him in dream, he took a loan of rupees 25.00, from Molai Mohari. Bhagoram performed the yearly oblation of his father on the 28th Jeth. On the other hand, the conditions of the businessmen were not good. The business class from outside began to snatch the business from the local persons. They have controlled even the interior place for being the communication well. They attracted the villagers by offering those bidis, chigarettes and various articles of intoxication.

The woman also began to buy the dazzling dresses made of mills. They were becoming glamourous. The Syhletees businessmen have this time heavily stricken us. We cannot go with them. What a surprise, where from the throngs of people have come? The bicycles and carts of Bhogoram and his company have become invisible beside the track of the big trucks of the Marowaries. The circumstances of time have brought changes in the way of life of Basanti. For this reason Prafulla Kotoky has said, the up and down in the life of Basanti has been drawn on the background of changeable social set-up itself. Bhagoram have denied marrying Basanti with Dhananjay who is a poor orphan. Her brother Bhagoram performed the marriage of Basanti with a young man
named Matura Mondol. Mothura Mondol is a son of Bhagirath Kanango of the village Darangial. Mathura could not marry Basanti if she remained poor as she had been earlier. But presently Bhagoram has been graded to a rich class after he has established relationship with the political leaders and has become an established and rich man. He might have hoped to go up a bit along with Bhagoram. Such kind of thoughts is pre-occupied in the mind of some people of high aspirations. In the novel, ‘Jivanar Batat’ of Bina Barua, too, we have seen that the family members of Kamala Kanta had ushered the same hope that if they would be able to establish relationship with the rich family like Rai Bahadur Manik Hazarika, their prestige and position would be better. On the other hand, it is seen in general that a person turns into an ego-centric if he happens to be a rich somehow from his poor position. Bhagoram, the brother of Basanti, too, much conscious of the sense of honour and dishonour. On seeing the possibility of family relationship with Kanangu family, he has become gratified himself. Bhagirath Kanangu was very rich from the very beginning. It is heard that they had two elephants during his father’s day. People say even to this day their family ‘Hati-Dhoni’ (rich with elephants). Both coveted for respect to each other. The girl for marriage was endowed with ring ceremony. It was performed on the 1st day in the month of Jeth at the initiative of the family of Mathura. Basanti cried very much after the ring ceremony. It might be that she remembered Dhananjoy whom she loved. But her brother was adamant not to marry her in a have-not-family. There was alternative way of placing away from home in protest against the will of the family members. Such incidents usually happen in the tribal society. In this novel, too, Dhananjoy had a plan to elope and marry Basanti. But Basanti didn’t co-operate Dhananjoy in this connection foreseeing the aftermath consequence. In such a way, she was married to Mathura ultimately. After the marriage, Mathura came to know that Basanti loved Dhananjoy and began to ill-treat Basanti. Basanti wanted a happy conjugal life with Mathura with all confessions of her past events before Mathura. But it turned of no result. Mathura couldn’t take the matter easily and started tortures upon her. As a consequence, he was subjected to the indecisive thoughts, and being impatient for this trouble, he came out of home and confronted with an
uncontrolled truck on the road of the busy market. A good number of people with narrow mentality like Mathura are available in our society. The novelist is trying to give us the example of such persons in the society.

There is the *Osto Mongol ceremony (a ceremony on the 8th day after marriage ceremony)* in the Assamese society. This ceremony was performed after the marriage of Mathura and Basanti, too. In our Assamese society, a girl is found to leave the parent’s home as per the social custom. And thus, the home of father-in-law is the home of Basanti also on this ground when the father-in-law advised her to return to parent’s home if she wished when she became a widow, she retorted to him, a *woman does not have a right in her parent’s home after she had been handed over to other.*

In the mean time, the mother of Basanti departed from this world. The pregnant Basanti cried beating her bosom with mud agony at that moment. As a result a pre-matured pain appeared in the womb of Basanti. At that moment we have seen the rites followed by the village mothers at the time of child delivery. For example, *a rope was tied on the strong stick of the house-wall and Basanti was ordered to hold tightly clench at the other end of the rope by both hands and Basanti was bearing all the pains by clasping the rope by the hand.* Her loud cry became almost intolerable by all for which her father-in-law Bhagirath went Chamua village and brought a chanted herbal medicine from a village *oja.* It was applied without result. For this purpose he also sent persons at different direction to fetch medicines as well as *ojas.* At last Basanti was fainted and lost senses due to much pains. The root of a tree which was sent by an *oja* from Dalanghat of Maimonsing was also around the waist of Basanti. Though the sense was revived, but the pains increased more and more. Generally some women in the village are proficient in this regard. One such a woman named Kapili also attended at that crucial moment, Kapili observed the condition of Basanti and could detect that the problem was really delicate. It should not be delayed. Without prompt action, Basanti would die soon. She waited for none and delivered the baby with her own hands from womb of the mother. The baby was dead, though a male. To find the new born child without sound, they tried to raise the sense of the baby with high sound beating the spades, tins and water-pots etc. But that too
became unresponded. This kind of custom is also prevalent in the Bodo society also. The other custom prevalent in the society is to address the baby by offering something to the baby by the father. But the father was no longer in the world, the grand-father allowed to do the same in lieu of father. Bhagirat had to enter into prohibited house and perform all the rituals at the dictation of Kapili, the old village-nurse. The grand-father called aloud several times by offering two anas to the baby. But no sound was heard. A sound was outbursted after minutes and didn’t repeat again. The silence prevailed all along. As the baby was dead, it was brought to the funeral ground.

It is a common belief in the society that if a pregnant woman happens to see dead body then the same soul incarnates being a dead baby in the same mother. Basanti was a mother with pregnancy of 4 months at the time of the death of Mathura. And after it, the old mother also died. It might be that a dead baby was born in the womb of Basanti for all these impacts. We can compare the precarious condition of Basanti with the condition of Tagar in the ‘Jivanar Batat’ of Bina Barua who had happened to see the death of her mother-in-law at the time of pregnancy. She had also witnessed a dead baby. Like Basanti she had also immense troubles as a result of the various forms of applications of chanted medicines by the local Ojas and delivered her dead baby. We have seen in this novel the kind of sufferings of the pregnant mothers at the time of delivering their babies in the rural areas, where there is no facilities for the doctors. In this way the social tragic incidents made Basanti to be weak more and more and ultimately began to lose the power to speak with others. She became incapable to take food and drink water. In such crucial moment one day, Dhananjoy whom she loved once, appeared before and advised, the real credit goes to a man who can survive in this world and here lies his pride. Basanti was again and committed before him to strive for living again. There are some people who can achieve some unprecedented deeds within a moment in the society. Dhananjoy concieved that the Hindu women can lead happy lives by way of religious servicing, for the benefit of the society, yes, it is certainly possible from your end. The Hindu women set such examples in every age. Meera could trace the fascination of life with the deep foundation of Muralidhar
Certainly Basanti, too, has decided to lead her life by moulding her life with adjustments to religious way of life. We have seen in the play, ‘Gwdan Faisali’ (1959), by Kamal Kumar Brahma (1929-2006) that Swmshri promised to live in the Ashram of Sangraja in order to lead her life with devotions and service to God after she was deserted by her beloved. We can compare Basanti with Swmshri of the play. The only difference is that Basanti is married while Swmshri is unmarried.

On the other hand, Bhagoram, the elder brother of Basanti, is earning immense property in co-ordination with the political leaders. His limitless avarice for money made him to be imprisoned once like too greed breeds deep sins. Like the selfish hunters, Bhagoram also can hunt the opportunities in time. He has his accomplier like the men Karpur Chand Todi, Rammilap Pachman, Harbir Bhatia etc. in the town.

The corrupt officers evade detecting the smuggling goods so as to be profited by it. For example, they found two bags of opium in the two bundles. But the Excise officer was totally unwilling to measure it. This kind of real picture is available in our society.

Some people those have no property have to subsist their lives by rendering service in other families. Monbari of the village Doichokola is also such a woman. Her husband is a long patient and she has four children. She maintains her family as working woman in other family.

In this way, the novelist has drawn the picture of the happiness and sorrows, laugh and merriment, economic and politics, socio-cultural activities through the love affairs of Basanti and Dhananjoy.

For such an ability to draw social picture Porag Kumar Bhattacharya has said in his article, Laxmi Nandan Borar Upanyas, Ganga Chilonir Pakhi is his noteworthy novel where in experience and reality of life have been exposed and beautifully expressed. The ‘Suruj Mukhir Swapna’ is also actually a noteworthy social novel on the happiness and sorrow, cry and laugh, loss and gain of the people of a Muslim village on the bank of Dphansiri river. The famous literature, Mahendra Bora has said in his article,
Modern Assamese Literature, among the products of the neo-Romantic school, Syed Abdul Malik’s Suruj Mukhir Swapna is a classic in its own right. It is the study of a Muslim village on the bank of a river. The soil bound society has its own type of joys and sorrows to tell. The writer has delineated are of the kind with splendid beauty. It is not difficult to trace the influence of Johann Bojer’s ‘Virgin Soil’ in the motif of this novel.  

Like the novels discussed above, in this novel too, the novelist has drawn the picture of the livelihood of the people of the village Dalimigaon on the bank of the river, Dhansiri. For this reason, Umesh Deka has said, the fortunes of this village are linked with to resist misfortune. Dhansiri is like the divine Goddess of the village; sometimes she creates havoc when angry and sometimes, being pleased she adorns the fields with plentiful crops. The sound about love and affection of Gulas, Tora, Kapahi and Chenimai, all young residents of Dalimigaon, beside the river Dhansiri, have been painted in ‘Suruj Mukhir Swapna’.  

We have seen in the novels discussed above that the love episodes of this novel also begin at the bathing place of the rivers. Gulas is the main character in the novel, ‘Suruj Mukhir Swapna’. The three girls Chenimai, Kapahi and Tora came across into his life. He has expressed the picture of the Assamese Muslim society through their roles. The river Dhansiri is flowing slowly towards the east. And the village Dhalimigaon is standing on the west bank of the river parallely. Generally a village consists of 60-70 families. The heterogenous communities of Hindu, Muslim, Nepali, Mikir etc. live there in harmony. They are all farmers. These farmers are all simple and naive. Whenever some families settle and set up a new village in the nearby place, they put the same name of their farmer village adding the word ‘New’. It is the convention of our society. For example, the new village established by the settlers of the village Dalimigaon has renamed as Natun-Dalimgaon (New Dalimgaon). The same convention has been found in the Boro novels also. In the novel of Monoranjan Lahari (1936-2008), ‘Alaisree’ (A name of a girl, 2003), such a convention of renaming the village is found, for example, Gwjam Titaguri (Old Titaguri) and Gwdan Titaguri (New Titaguri). Besides these, there are many more instances like Guwahati-New Guwahati, Delhi-New Delhi, and Bongaigaon-New
Bongaigaon etc. Though they assume new names, these places are practically the same places. All the people of the villages whole together and produce rice, mustard, beans, jute etc. On one side there are the populations of Kachari (Boro), a few families of Sudra castes, one being a Brahmin family and the other 8 families belong to Mikirs. Consequently, the worship of God, Allah, Stone and trees are worshipped. There also one Mosque and one Namghar. The Almighty come down in the village at twilight. In the homestead of a Hindu somebody sings a stanza from the Borgeet- Do pray earnestly falling at the feet of Hari (God). There appears Allah on Friday. Someone offers Ajan (fervent call) -Allaho Akbar (Oh! Great God).

Once the Hindus and the Muslims unanimously called out to descend the Almighty to help them when there appeared elephants from the forest, took place fire accident outbroke the epidemics like cholera, Plague, Small-Pox etc. in someone’s home at the village of nearby jungle. They Hindu lighten the earthen pots under the holy basil trees and apply vermillions on the trunk of the big trees.

At the period the villages were surrounded by the dense forest due to the lack of much population. On the part of the East-West corner, the village was fure of zygantic trees. The King of the beasts came and loitered in the midst of the village time to time and carried away the cows from the cowsheds and the pasture lands by killing them. The elephant’s trampled the paddy fields and destroyed the huts of the villages usually. In the earlier period, such kind of livelihood was prevalent in the lateral villages of the forest. Such a social scene can be seen in the novel, ‘Rangmilir Hani’ (1981) by Rongbong Terang (1937- ). The elephant appear and destroys the paddyfields of the Karbis who live on the upper mountain’s plain area.

There is no wide motorable roads in the village. The villagers themselves manage to construct very small road in order to enable them to go through somehow. It should at least be of advantageous to lead their cows. Such kind of small road for treading cows is also found in the novel, ‘Pita Putra’ by Homen Borghohain. The villages have no connection with the town; Dalimgaon is 32 miles away from Golaghat town. The villages visit to the town on the ground of
judicial cases only. Otherwise they do not generally go to the town. But the judicial cases are found repeated ensure.

There is no provision for communication. The cart is the only means for communication. Such kind of picture is a regular feature in the Assamese novels. The illiterate villagers have never seen buses, railways, R.C.C. buildings etc. Of course, they have seen aeroplanes flying over their heads. A villager who has happened to visit a town tells many tall-talks before his people. Children and women pay heed to his stories with rapt attention. They become fully overwhelmed to hear his stories.

The Local Board founded a school for the Old and New Dalimgaon long ago. The School house was made by the villagers themselves like their Namghar. A man whose name was Mafiz read upto class-II becomes the first teacher of the school in the early stage. He belonged to Dalimgaon; itself. Jairam has become a teacher after him at present. Though 15/16 students are enlisted in the Register book, only 7 students regularly attend the school. There were no benches and desks in the village school, the students had to sit on the mats. The villagers thought that there was no profit to get education. So, to be able to read and write so alphabets was enough for them. No Inspector came to the school for inspection as it was too distant place. Sometimes ago, a D.I. came to the school for its inspection. It is said that Mafiz master along with some villagers trembled to meet such a person wearing Long Pant and Shirt. The village school was being neglected. The then teacher, Joyram received the sanctioned money of the school after 4 (four) months and for it, he had to manage SI, DI with bribery by giving duck and pigeon waiting for three to four days. There is a bit office of the forest department nearby the Dhansiri river where a forest guard lives with a gun. On the other hand the man who possessed a gun in the village was accounted a great man of respect. Yet, a man who possesses a gun in the village is a matter of pride. On the other hand, when a police with a red cap or a police man entered in the village, the villagers felt feared. If he entered in a particular house, the master of the house manage to bribe with something in a minute. The coming of a police and the appearance of a tiger was the same and similar thing in the village. But a tiger can be driven out but what about a police. Dalimgaon is such a village where the tumult
of the election affair cannot reach. Nobody casts votes. The Ballot Box come and goes with no ballot papers. The villagers of Dalimgaon do not have the news of the election results. Some of the middle men take money but do not work for the same. Dalimgaon remains as Dalimgaon forever and it has no change at all. A big lake is located to the west amidst the jungle. The lake is abundant with fish and turtles. So the people of Dalimgaon do never take bare rice at every time of their meal. Within few moments the villagers could collect variety of fishes like Kawei, Magur etc. by using fishing hook. The villagers use to temporary settlement for farming in a particular plot of land. In the novel Gulas and other villagers too settle temporarily for farming. Only his household is there in the Dalimgaon – but all kinds of business are performed at Farm. He had to spend more times in the Farm.\textsuperscript{88} The villagers cannot maintain their health for their hard labour; the mother of Gulas too, was reducing to ill health for her hard labour, though she was not too old. The mother of Gulas, too, was reducing to ill-health for her hard labour besides being overburdened with worries and enxieties of the village. His old mother was compelled to remain alone. Her married daughter come and stays with her at times. Of course, the presence of cows and goats is a must, in the house of Gulas, too, there are four cows, some goats, hen, cocks and ducks are seen. The roofs of the village houses are full of holes and decayed. The rains drop when it rains. The reality of the rural life is amidst the rains and muds. The tigers and lions hunt the cows of the village at day time and take them away in the jungle. Gulas bets of killing the tigers with gun at all times, but practically he has never seen a gun in life.

The farm of Gulas is very fertile. He is cultivats on the farm varieties of crops from season to season. He derives sufficient corns from his farm.

The young boys and girls elope and marry out of their love, if they fail for normal arrangements; Gulas was in no position to marry a girl socially due to his poverty. So he wanted to kidnap Chenimai, the daughter of Chafiat of old Dalimgaon. There was the regular feature in the society. This practice had already been in the Boro society. Yet the society does not concede it easily. It was not a new incident at Dalimgaon.\textsuperscript{89} One commits as he desires. But how far he will escape? Both of
them were detected at the cowshed of Indra Nepali. The villagers judge the matter if such kind of affairs appears. It is a tradition of the villages. Though the villagers unanimously agreed to marry them, yet, Chafiat, the father of the girl did not accept it. On the other, the father of Gulas is also the most unwilling to make the girl as his daughter-in-law. For this reason, the father of Gulas has driven out Gulas and his mother from the home. In this way, they took refuge in other family’s plot of land by erecting a temporary shed. Gulas started for farming. As the village was run by the simple method of living, there had not been any kind of co-operative tendency among them. Everybody led their lives in their own way.

The men took his sister-in-law as his wife if his first wife expires was the regular instances in the village. In this novel, Nahar of old Dalimgaon married Juti who was the elder sister of Kapahi. But she died after 5 months of her daughter Tora was born. For this consequence, the widowed elder sister of Nahar came to take care of the baby, when Tora about six months, then Kapahi, sister of Juti was wedded to her brother-in-law by the villagers. Kapahi nourished and seared the baby with utmost care being an aunt. But Kapahi was deprived of her child. Nahar was of the temperament of regular anger, reticent and a man who liked isolation. On the other hand, the nature of Kapahi was light and unbound (aerial). It has been supposed that became untraced from home only for these reasons. Kapahi waited for the return of her husband for a long period. But as she has foreseen the hope of no return of her husband, she decided to go and reside with her widow sister-in-law (Nahar’s elder sister) along with Tora. It is found a woman who lost her husband either by desertion or death take refuge in the home of kith and kin. Tora has grown up gradually and attained her maturity she has become the point of attraction in the village. There is no second girl like her. Gulas is a well grown young boy. Gulas honours Kapahi as her own sister. Yet Kapahi loves Gulas. On the other hand, Tora has a weak tendency towards Gulas. Gulas, too, has the same tendency.

All women are habituated to weave in the village. When Tora offered a cup of tea to Gulas, he asked Tora, Have you started weaving, Tora?

Oh yes, a handloom is placed, I am going to weave Mekhela(Assamese female dress). The Assamese women are not
lagging behind in the areas of plantations, weaving works, diet preparations, hosting the guests and all other aspects of human culture. Kapahi and Tora also belong to this category.

The people who live in the village cannot desert rural society immediately. So, Kapahi addressed to Gulas in his dream-*it is not a good thing to desert a village immediately without a thought.* The character of Kapahi was not of good. So the villagers boycotted them from the society. Of course, the villagers reconciled with them at last. Yet they had been kept at a distance from the village. The system of boycott prevails in the villages. We find such kind of boycott in the novel, *‘Pita Pura’* by Homen Borgahain too.

Tora sells the clothes that she weaves. They lead their lives somehow with that meagre money, and from that money they save some small portions of money.

Tara asked one day, *Well aunty, how much money is there that we have saved now?*

*The aunt answered, Rupees seventeen and six paise.*

With the money earned by Tara, she urged her aunt to buy a piece of land near the plot of Gulas, if available, because they have no land of their own. In *Miri-Jiyari* the novel by Rajani Kanta Bordoloi, too, we find the women have earned little money from selling of their product like mustard seeds, hen and pigs. This is usual system in the village.

In village system there is village head or *Gaonbura.* The only literate person in the village is Chandra, the grand-son of the village head Jiuram. He read up to Class-VI. Yet he must account the most educated among the illiterate. In his eyes all the Hindus and the Muslims are equal. He considers all the persons of the village are his own people. Though he read up to class-VI, he cultivates his land himself as he has no father. His mother and sister weave clothes along with cultivation-work. Chandra is liberal in his outlook of someone comes and begs for financial help, he responds to the best of his capacity. He can speak *English* somehow, though not cogently. One common passion of Chandra is that he cannot control himself if happens to see a beehive. He collects the beehives somehow. Generally it is not possible for all persons. Bhim one of the village Dalimgaon is another person of the same passion like Chandra. He is also very expert in collecting beehives, so Gulas
waiting for Bhim to collecting beehives in the cow field. Thus the novelist has not failed to give the essential pictures of the rural life in his novel. For this ground, Birinchi Kumar Barua has commented, ‘Suruj Mukhir Swapna’ is Malik’s latest and successful creation. This is romantic a tale of Gulas who wants to marry fifteen year old Tara but her mother Kapahi cheats him and herself manages to marry the young man. Prafulla Kotoky has also noticed the rural picture drawn by the novelist and he ha remarked in this way: A meticulous description of an Assamese village as it transparent in the hand of Malik. Homen Borgahain also has remarked: Out of the few writer who have uphold forever the society, civilisation, culture and life system of Assam faithfully and in sentimently form, Malik is definitely one of them.

In this way we have undertaken to discuss the picture of the Boro society as found expression in the Boro novels. We have seen that in the Boro novels too, the social pictures have been expressed very clearly as the presented by the Assamese novelists.

4.3 At the outset we will discuss upon the ‘Jujaini Or’, the maiden novel by Chitta Ranjan Mushahary. The novel is an art of art. As an art, it cannot be defined with any entirety. The novel is a matter or fact of imaginative human being about real human being and real incident. The interior world of human life can be reflected through a novel.

Mr. Muchahary has depicted the rural picture in his novel as a first novelist in Boro. As we have discussed in the Assamese novels above, the novelist has expressed the picture of the Boro social life based on the love affairs of Ajoy and Alaishree. In the novel discussed above, the love episodes of the hero and heroine, took place over the bank of the river Pagladiya, Sonai, Dhansiri, the love episodes in this novel also took place on the bank of the river Swrmang. In the novel ‘Miri Jiyari’ by Rajani Kanta Bordoloi, too the love episodes of Panei and Jonki were incepted on the bank of the river Suvansiri, in the same way, the love episode of Ajoy and Alaishree also incepted on the bank of river Swrmang. Ajoy was the only son of Mahidhar and Gosathi of the village Bhuapiara which is nearby the river, Swrmang. Mahidhar is a rich man. As there is the system of keeping Dahwna (male worker) and Ruwathi (female worker) in the household of a rich family, Mahidhar also has
managed to keep a *dahwna, ruwathi* and a *laokhar (cowherds)* in this season. It is to be mentioned that Alaishree belongs to the village, Bhutiapara. She is the only daughter of Madaram and Rupathi. They were very poor. So Alaishree was brought up in the home of Ajoy for her early childhood. She was grown up along with Ajoy and an intimacy was developed between them. Consequently they promised to each other to get married one day. On the other hand, the parent of Ajoy had no intention to comply with their promises. Thus they refused to accept the illiterate girl for their literate son. It is regular evidence in the Boro society such a practice of rejection of the girls with no education as their daughter-in-law. Over and above this instance, we can see some similarities, if we observe some minute things in this novel, with the pictures drawn in the ‘*Jibanar Batat*’ of Bina Barua. For example, the female workers go out in the fields to collect vegetables, at leisure hours, like *Dingkhia (ferm), Dousrem (a kind of edible creeper), Lafasaikho (a kind of vegetable plant), Kheradafini (a kind of medicine vegetable plant), Sibru (a thorny arum plant)* and other variety vegetables. These vegetables are favourites to the Boro community. The woman worker walk in the fields to collect these vegetable carrying the round of baskets and joke to each other with free mind and sing together with intense heart—

Come and get us, O’ brothers –  
Oh Haren and Sohen and others  
Of the other bank of the river  
Oh, brother.  

We do not want any sort of ornaments  
Oh brothers  
We do only desire your love eternal.  

The specific vegetables are available in some specific jungles, For example, the *Dousrem* variety is available only in the jungles of Alaijhar only. In the same way, we find in the novel, ‘*Rangmilir Hanhi*’ by Rongbong Terang that *Meheg hanthu*, a special kind of vegetable can be found only in the densest jungle of the top hill for which the girls have to climb over it to bring the vegetables. That vegetable is an essential part of the *Chajun Puja* of Karbi people. There is the system of turns of cooking among the Boros. This
system is expressed in this novel, too. The male workers and herdsmen heartily play flutes (Chipung) on the roads by carrying Aronai (maflar) of laosong agar (a specific design of Boros) on their shoulders at night under the fullmoonshines.

As Alaishree belongs to a poor family they have no sitting provisions likes chairs and benches. They have posses only Khamflay (a low wooden seats). Alaishree arranged Khamflay to sit when Ajoy come to their home. Alaishree cuts betelnut sitting on the Ual (a wooden howking implement) and offered the betelnut to Ajoy. The village women manage their ornaments with the money the collect from selling their reared cows, pigs and Alaishree, too, managed to buy ear ring and nose ring by selling four cows of their home. In their childhood days the children use on the sands attached to the river and erected the houses of sands. As such Ajoy and Alaishree too played and erected houses with sands on the bank of the river, used to take the fruits of Gongar Thaisib (a kind of small sour fruit). The Boro women had to wake at the dawn to husk rice as soon as the cocks crows out. So Ajoy also asked to Alaishree, Go to sleep, may be you have to husk rice, do you need to or not?  

The Boro women are adept in all the arts of weaving, fabricating the designs on clothes, playing on musical instruments, dancing and singing. Alaishree too,weaves clothes, fabricate designs, catches fish, plays on Gogona, plants paddy, picks up the paddy seedlings, serves the guests, and makes the fans of Birna(a kind of plant use to make broom) plants.

The large numbers of spinsters are almost available among the Boro inhabitants in the villages. They are generally expressive in their speech and they become more joking character, provided they happen meet grand-father in social relationship. The jokes are at them with abusive languages and awkward behaviours. The grand-fathers also encounter them in the same way. Madaram make bamboo implements of varied kinds and sells in the market. The old Boro pople were all experts in the making of bamboo implements. They also make bamboo nets for fishing. Kpathi, a spinster of the village has come to Madaram to enquire after the completion of the Jekhai (the fishing net) which she ordered few days ago. At that moment, Madaram asked to the spinster Kpathi whether she has decided to get married willingly to a man or not, because to
surrender willingly to a man or to elope with a man is found a prevalent in the Boro society, as marriage systems. The novelist has expressed these systems in this novel. Because, the novel is a picture of real life and manners and of the times in which it is written.\textsuperscript{101}

In the Boro society, there is a system of celebrating a feast when the nursing old woman are invited to enjoy with special food for their service and care after the pregnant woman during her delivery of child. Rupathi, the mother of Alaisri also has come to join the ceremony at the house of Bulang which is called \textit{Uthumai Hasonaini Wngkham Jahwnai (a feast for the navel cutting of a child)}.

The village youths wear glamorous dresses when to attend the fairs and festivals or other ceremonies. Thus the male worker, Rukhunda, Onda and his companies went to attend a \textit{Dol} festival by wearing \textit{Pyjama}. They were also accompanied by a group of spinsters to the festivals. The spinsters, such as Hamphe, Dumphe, Laodangi, Thaishri, Mwnshri, Jarou, and Lanthi have also come to the \textit{Dol} festival wearing luxurious dresses of yellow-blue, deep colours. The small boys and girls are whistling out the pipes, made to fly ups the balloons they have bought in the festival. The temple compound is ringing with the sounds of bell in the temple precincts. Many people have assembled in the festival including old men and women, children and young males and females. The festival has become beyond description with pompous delicacies of the people assented there. The spinsters like Thaishri and Mwnshri have allowed their hands to be tried to fit the hand rings by the shopkeepers. In this we witness the enjoyments of the villagers of the Boro society on the gale-days. The Boro accumed to take fish and meats. Taking food without fish and meat is rare among them. The castrated cocks are mostly available in every Boro family. These are available in the home of Alaishree also. Today, Alaishree has arranged to entertain Ajoy with the meats of castrated cocks and castrated pig. The Boros feels gratified if they can feed the meats of castrated cock and castrated pig. One of the mate-worthy pictures of the Boro society is the middleman of the marriage affairs. Daola Dewani of Bhutiapara is also such a well known middleman (\textit{ghatak}) of the marriage affairs. When Daola Dewani handles the
business of marriage initiation, it cannot be futile, be it a male or a female. In this novel too, we see the same picture. Production of cocoons in every family is also a regular feature in the Boro society. In the home of Alaishree too, we find the same cultivation of cocoons. The castor leaves are necessary to feed the cocoons. So the mother of Alaishree has come to Ramwnda to collect to castor leaves. It is also a common picture in the Boro village to take the medicine from the Ojas of the village at the time of their illness, the villagers generally rush after the Oja first. Then they consider the doctors. More over, Alaishree belongs to the poor family. They are not in position to pay the fees to a doctor. So, the family invited the Oja, Thopsa, by name, in order to treat the mother of Alaishree who was falling into illness. But perhaps, the provision for the mother of Alaishree was already arranged above, so she passed away without recovery. Being aggrieved for the death of his wife, Madaram whiles away the time by playing the tunes on the Serja (a special kind of Violine). One day while Madaram was absorbed in playing on the Serja on the verge of the Swrmang river, a cataclysmic flood appeared in the said river within few moments. As a result, the precipice on which he was sitting eroded and Madaram was swept away by the torrential wave of the flood in a minute. The paddy fields of Ajoy were completing devasted by the same flood in that year and so the family faced scarcity of food. For this reason, Pradip, the father of Alaka had to bear the expenditure of Ajoy to be incurred at the Cotton College for his study. In this way, Pradip paved the way smoothly the marriage of Alaka with Ajoy. This is almost a regular feature in the Boro society.

This is also a regular practice in the Boro society whenever a family succumbs to poverty and seeks financial assistance from someone; he has to make arrangement of his son or daughter as paid worker or bonded labour. From the home Alaishree also Rs. 600.00 was borrowed from the father of Ajoy at the time of her mother’s illness for which she had to stay in the home of Ajoy as maidservant. In ‘Gwdan Faisali’ by Kamal Kumar Brahma too, Swmshri, the daughter of poor Lokhob had to stay as maidservant in the home of Sombaru Mahajon in order to recover the borrowed money. It is a social picture of the Boro community. This particular picture has been drawn very clearly to by the novelist in his novel.
So, we can accompany with the critic David Chechelei sayings, *a novel identifies us with the real world.*

The other feature expressed in the novel is about friendships which are known as *Bishigi* and *Bilwgw*. In the Boro community, there is a system of making friendship. ‘*Bishigi*’ is formally established friendship between man and man while ‘*Bilwgw*’ is in between woman and woman. In the novel, ajoy has a formal friend named Paresh. When Ajoy had been compelled to desert Alaishree and married Aloka as desired by his parent, he lost all his patients and succumbed addicted to alcohol day in and day out. At that time, Paresh tried to console and control him with his wise advice that he should not dwell on this foregone conclusions. On the other hand, Alaishree too, turned on the verge of madness. Thus the story ends at this point.

The novelist has drawn the pictures of dietary practices regarding the vegetables and meats among the Boro community. He has mentioned the delicious combinations of curry like chicken with pumpkin, sucker root of arum plant with dried mud-water fish, pulses with chicken etc. Moreover the novels have mentioned the names of the persons which are common among the Boro people. These common and favourite names like Thaishri, Mwnshri, Hamphe, Dumphe, Laodangi, Ramwnda, Okhonda, Madaram, Dawla Dewani, etc. are found in this novel.

After Chitta Ranjan Mushahary, we have undertaken to discuss the novel, *Kafalni Bwswn* by Ram Chandra Basumatary the meaning of which is ‘*The Dictates of Fortune*’. In this novel too, the novelist has drawn the simple life environment through love affairs of Dukharu and Mayashi of Sidli Chirang. *The development of the novel owes much to works which, like the picaresque story, were written to deflate romantic or idealized fictional forms.*

In the social novels the love affairs in between men and women can exercise a strong influence upon the story.

The system of polygamy in the Boro society has became exponent at first in his novel. The father of Mayashi, the heroine of the novel, possesses two wives. Of course, Mayashi is the daughter of the first wife who is dead already. The second mother exhibits her unkind disposition to her all along. Such kind of ill behaviour of the second wife towards the children of the first wife can be observed in
the Boro society. In the play, ‘Gwdan Faisali’, too, Swrnshri, the heroine has a step mother who totally ignores her. She had to absorb as maidservant in another family for that reason. In the same way, Mayashi, the heroine of the novel had to engage as maidservant though she belonged to a rich family. It is common picture among the Boros that the step mothers are always incongenial to the children of the first wife. There are also some instances that some husbands are always fascinated at the beauty of their wife. On that ground, Mayashi’s father also cannot go against his second wife who virtually intolerant to his daughter, Mayashi. Days are longer in the month of Phagun. Generally the Boros prefer to celebrate the marriage on this month. In this novel, the picture of playing on the bands by the Band Party in the marriage ceremonies has been reflected. The most preferred place for the exchange of love is the bathing place of the rivers in the Boro villages which pictures are already have seen in Assamese novels also. They take bathes, wash the vegetables, cleanse utensils and wash all kinds of dresses and clothes at the bathing place. In this way, Dukharu too, was taking bath at the bathing place of the Deokhungri river at late evening. Mayashi, a maidservant of the village of Dukharu was also washing utensils at the same bathing place. Both the young boys and girls do perform their respective indications of love towards each other because they have no extra time to love course. Dukharu and Mayashi also did perform the same immediately there. (p 4) In this novel also we find the picture of the difference between the rich and the poor. Dukharu belonged to a poor family while Mayashi belonged to a rich family though she was a maidservant of other family. It is a distant dream to have married on the part of Dukharu as he belongs to a family and stayed in the home of his grand father and grand mother. They have also become too old.

The Boro villagers run after an Oja first at the time of their illness. We find here that Thongla Oja of Pathwibari village was brought when Dakharu became ill, and chanted soon mantras and applied medicines, but the symptoms remained unchanged. The Oja tried once and again with his capacity. Having to see it, the genereous Mayashi shocked at the conditions of Dukharu and prayed to God, Oh father the Almighty, the master of nourishment and the great saviour. Though the life span of brother Dukharu is destined
to live upto this age, yet let his life be prolonged by deviding my life span, oh father the great. True, when man aspires for the life of ones beloved, the end of life can be stopped. So Mayashi too, was crying to sacrifice her life to save Dukharu even on condition of forego half of her longevity. Of course this rare example cannot be confined to a society, but it can be said the universal example of humanity.

Some of the wealthy persons contrive plans to make their female labourers to marry. When this plan remains unrealised, they become furious over the female workers. Laothi Budrang, the master of Mayashi also has turned to be furious upon the Mayashi as he couldn’t overcome the heart of Mayashi. From the advent of Mayashi in his home, he expected a positive response from her end. But Mayashi didn’t care to his insinuations. Being reacted upon this ground, the master of Mayashi demonstrated his intense fury over her though she attended Dukharu at night after discharging all her duties. Further he informed to her father with many false accusations against and deducted a portion of her salaries. This attitude is found common among the masters of the family who maintain female workers. In the novel, ‘Kharluag’ by Monoranjan Lahary too, we find the same instance that the land lord Orga tried to marry Phentheb, the female worker. There are some women who always desire after the precious arrangements. But some do not. Mayashi is also such a woman. So she said to Dukharu, Don’t worry, brother, I am not intending to be full bowelled and to be overloaded with ear rings and nose ring of gold. Mayashi is not proud of her rich family. Yet she is a poor woman as her step mother doesn’t consider her as their family member.

The day of Tuesday is considered a propitious day by the Boro Bathouism community. So the marriage of Dukharu and Mayashi was performed somehow with minimum arrangement on Tuesday in the month of Phagun during full-moon hours according to the desires. The grace of D.F.O., Dukharu was appointed for the post of scale supervisor after their marriage. The salary at that time was Rs. 60.00 (sixty) on per month. The employees got only Rs. 60/70.00 per month at that period. It represents the circumstances of that time. At a time, Dukharu was offered promotions to be posted at Shillong. It was too distant from him, so he didn’t join there on some pleas.
Dukharu had a friend whose name was Sukharu. It reminds us Ajoy who had a friend named Paresh in the novel, ‘Jujaini Or’. This is worth mentioned picture of the Boro society where making a formal friendship among themselves. These friends remain intimate and faithful to each other ever in all moments of well and woe. Sukharu is a rich man. So he can drive out some of obstacles very easily for which he can remain happy.

To serve the guests with betel nuts is a custom in the Boro society. Mayashi also served Sukharu in this way with dressing *Dokhna Thaoshi (a particular dress of bridegroom)* when he visited their home.

Dukharu faced hardship when he was without service. Thus his health became ruins thinking about their future. He has no way to live in.

Dukharu had another friend named Onabwr. At the crucial moment of broken heart, he had appeared before Dukharu to inspire him to survive again. There are struggles, there are difficulties in life. But there is the satisfaction to survive on overcoming these struggles and difficulties. This was the inspiration given by Onabwr before Dukharu. Dukharu had no means for his life existence. He is like Jongki depicted in the novel, ‘Miri Jiyari’ of Rajni Kanta Bordoloi. Both of them are led by others.

Again Dukharu had another close friend who called Jaising. That Jaising come one day to Dukharu and shocked to see the pathetic condition of Dukharu. So he sought the consent of Dukharu to go and stay at the home of Phalasu mahajan of Phalangsguri. Phalasu was the uncle of Jaising in relation. He was a very rich man. *His cowshed was full of cows and buffello shed with buffellos. A good number of horses were also there. There were no end of paid labourers, bonded labourers and tenants under his jurisdiction. Over and above, Phalasu possessed a husking, a saw-mill, too.*

He required an accountant to keep accounts for monthly salaries of innumerable workers and labourers. For this purpose, Jaising proposed to Dukharu to go to Phalasu mahajan.

Dukharu gave consent in a moment. They started with the old sayings of the Boros, *A proposition on Sunday, decision on Monday and starting on Tuesday.* The marriage of Dukharu was held on Tuesday, and on the Tuesday itself, he is going to join in the new
service amidst the sorrows and sufferings. As we know, Tuesday is the definite day for worshipping *Bathou Bwrai (the Supreme God)* among the Boros.

Dukahru had gone to Phalasu mahajon and joined in his service at the rate of Rs. 150.00 per month. Phalasu had thought that Dukharu is an unmarried youth, for which he intended to marry his daughter to Dukharu. Along with him, Aoshari the daughter of Phalasu also thought that Dukharu was unmarried. So she offered a special service to Dukharu in giving betel nuts etc. and nurtured a special care with the intention of winning his heart. She carefully observed his behaviours and conversations with other. She was the only daughter of Phalasu. So no kind pressure did he impose upon her wills and intentions. As a result like the only daughters of other daughters, she was also tending towards the wrong course of life. Aoshari has now stopped of going outside with the accompaniment other young men for the occasions of theatrical performances and other ceremonies. Now she stays inside the home and tries to pray Dukhau. Aoshari is an attractive looking girl who has passed the primary school. Time has passed in continuum and the season in parts. Dukharu was working his duty with attention. He has become well known as the *Manager Babu* in all circles. But this *Manager Babu* couldn’t escape from the net spanned by Aoshari despite he maintained a distance from her. *It is a sure certain. It is not true that ghee or metal will not be melted away if kept by the fireside. The proverbs uttered by the old Boro people never become fruitless.*

One day Aoshari forced Dukharu to take her to Dhubri town on the plea of travel. They also entered into the Rupali Cinema Hall to witness a film. Both Dukharu and Aoshari sat on the same row and tried to imitate the scenes shown in the cinema. In the mean while Daniram, who accompanied Aoshari to Dhubri before Dukharu town to witness cinema at earlier times happened to see both of them at that night. They killed the night in a hotel and began to return by the bus next morning. Katiram had seen them on the bus, by chance. He was also another regular attendant of Aoshari on these occasions. In this way, Dukharu began to forget his own dear wife, Mayashi and his daughter Dukhashri. Mayashi became at a loss with much sadness. Her tears rolled down from the eyes. They had to spend their lives without food, without clothes. The houses have become
tattered with holes. Dukhashri, their daughter, was soaked with her cries. The shopkeepers stopped to give rice and other essential commodities as they failed to pay for want of money. They were ridiculed when asked for commodities.

When this precarious condition reached to the ear of educated Ananta, the cousin brother of Mayashi, he came to Mayashi to know everything about them. For just a meal Ananta spent some money from his pocket to purchase rice and stayed in the home of Mayashi that night. Both Mayashi and Dukhashri had been privileged to take meal sufficiently.

For the initiative of Ananta, Mayashi and Dukharu got the chance to meet together at the home of Phalasu Mahajan. We see in this novel a social picture how the men like Ananta tried hard to drive out the social evils or to bring back enormacy the unwanted circumstances of the society. Without Ananta the reconciliation of Mayashi and Dukharu won’t be possible and certainly Mayashi and her daughter would become totally neglected by the villagers and would face reduced to nothing.

This novel also supplies us the rustic languages and naive behaviours of the villagers and rural environment with practical pictures.

After this novel, we have undertaken to discuss on the novel, ‘Kharlung’ by Monoranjan Lahary. The meaning of ‘Kharlung’ is a rolling person who cannot reside at a particular place. The novelist is going to inform the environment of the village, Bamunkhura. Of course, the village Bamunkhura has been represented here as a symbol as there prevail such environments almost all Boro villages. In this novel, the novelist has represented the social picture of the Boro through the character of Gohel, the hero of the novel. We find to see Gohel going to the paddy field in order to till the land and this is the maiden scene of the novel. The main implement of the Boro cultivators are the plough and yoke. The cows are named and called by these names. For example, Sena and Khanda are the two cows of Gohel for cultivation. Out of these two cows, one is infected with Jati Garai (a kind of infected disease) above its neck.

Poor villagers pull their days by mortgaging their lands to the rich people. Ransrem the father of Gohel too, had to mortgage his three bighas of land when Gohel was studying P.U. (Pre-University)
at Kokrajhar College for admission fee. In this novel we meet two classes of people i.e., the rich and the poor. There prevailed a full-swing open theatre performances (Yatra Gaan) in the Boro villages, at a time. The People of all levels old, young, boys and girls couldn’t be steady then. Gohel too, came to the place of the show before the coming of others. These shows were generally performed overnight.

Usually in the villages the women do not take their meal before men. The mother of Gohel was taking meal after her husband and son. After these two persons, she too takes her meal. Then engage her in cleansing the entire kitchen and dining materials and in this way, the night becomes too late. To carry and provide to the meal to the tillers of the farm is the regular practice among the villagers and it is the decent picture in the farming field. Gaojeng, the mother of Gohel carried the curry prepared from fried pulses and tea and water and provided to her son Gohel. The Boros believe in the omen seen by them on the way and speculate the possible danger through these. For example, the mother of Gohel stumbled strongly in the Ali (a small slight high path for foot) of paddy fields and pronounced the sound of helplessness and said whether an impediment danger will fall on us.

The Boro people generally live by the riverbank. The village Bamunkhura also stands beside the river Jwima. There is a banyan tree on the bathing place of it. The cremation ground of Bamunkura is also on the bank of the river Jwima. Such cremation grounds are generally preserved by every village at a distant place. People generally fear to visit there alone.

Ransrem, the father of Gohel makes the bamboo implements like winnowing pan, an utensil to wash rice, a bamboo basket, etc. with his own hands. They produced these things as per required at home. In the novel, ‘Jujaini Or’ of Chittaranjan Mushahary and ‘Mwihur’ of Dharanidhar Wary, we find such kind of people who are expert in handicrafts.

It is usually found that animosities among the villagers are most active. For this reason, a slightest mistake among themselves inflames their enmity and become ready at daggers drawn in no time. In this novel, too, Lesa is represented as the enemy of Ransrem, when he was returning from paddy field out of the fear from thundering at that time, he happened to see that the two cows,
Khanda and Sena belonging to Ransrem, had just entering in the seedling place of Lesa. He considered it a high time to avenge upon Ransrem which waited from a long time. He returned immediately from the paddy field with furious mood and complained to the village head man against Ransrem with the allegations that Ransrem himself tended the two cows personally on his seedling spot with evil intention. He roared, *I shall go to the village head man and allege that the cows of Ransrem have eaten all of my seedlings.*

At the time of adversity, the villagers generally do borrow money from others. *He awaited a revenge for not lending him money without interest for several times. Besides this, there had been many minor aberrations on the give and take affairs of domestic matters like the exchange of oil, vegetables, rice and the like as the neighbouring families. For these reason, Lesa waited for revenge.*

The village head man is the authority of such disharmonies in the rural society. They are authorised for these responsibilities for being old and experienced. The village head man gives the verdict and the villagers obey it. There is also provision to appoint a halmaji (village errander) to inform the villagers for the meeting or for some emergencies. For his service, the villagers pay him a monthly salary on which he has lead his family life somehow. The name of the halmaji in the novel ‘Kharlung’ is Khodal, he is so foolish. Such kind of man of the villages is ignorant of speaking all non-Boro languages. One day he went to Tokeyamari Muslim village for a particular piece of business. Being too thirsty he uttered some unintelligible words like *thalung thalung thaflung asena mao?* Standing nearby the wells by which he wanted to mean, do you have a bucket? But the Muslim woman standing there couldn’t understand his language. In the mean time, another woman brought the bucket then he said the word *eithai, eithai mao’* – pointing to the bucket. Again on the other day, Khodal went to a non-Boro village to buy a duck. But he did not know the term of the duck in Assamese. So he asked to a woman, *theng dafla dafli gab–gab–ase na mao?* But nobody could understand his words. In the mean time some ducks come out from a pond and entered in the home yards. Then Khodal pointed to these ducks and said, “*eithai’” The Boro people who are ignorant of another language have to behave in such a manner till to-day.
In this way, we can imagine the level of judgement pronounced by Gangreng, the head man of the village found in this novel. Lesa alleged Ransrem on false grounds. Yet Ransrem was declared guilty and was compelled to appeal forgiveness to Lesa. The standard was judgement is again shown neatly by Monoranjan Lahary in his another novels like ‘Rebecca’ (1999), ‘Alaishree’ (2003), ‘Daina’ (2005) etc.

Gohel the hero of the novel is a man of rolling character. He is not a steady man. He moved towards the east leaving his parent when they reiterated him to wed girl and cultivate the land when he failed his B.A. examination as he couldn’t bear their repeated order. Eventually he met Bistiram Boro who had been his room-mate of his hostel life at college on the Odalguri Railway Station by chance. Bistiram invited him to go to his home at Kalaigaon. The name of his father was Malsing Boro. He was a wellknown man in the Odalguri locality for being a famous Mouzadar. He is educated and social worker. He has several houses of tin. Large number of cows and bullocks in his two animals sheds. He possesses three granary houses and a two storyed bunglow. Malsing Boro lives on the upper floor. He has two wives and Bistiram is the son of the first wife. The first has three children Bistiram, his sister Rangrazi and her younger Tuneram. Second wife had two growing sons. She was with the fertility to bearmore children. But the Mouzadar was over aged, yet strong and stout with hairs dried fully. He had half cut beard. He put on ironed dhoti, Punjabi shirt with Jahar coat. He was an orthodox Christian. He participated in the Church prayer on every Sunday regulary. His family was full of male and female workers and his home is sorrounded by an orchard of the trees of fruits like jackfruits, mangoes and other vegetables. There are a good number of Christians in the Boro community. In this novel, the standard home of the Mouzadar has been shown. The rich people generally marry co-wives. We happened to see in this novel that the rich man named Orga is also trying to marry Phentheb as a second wife. She is his female worker and the younger sister of Gohel. Orga became fscinated with the beauty of Phentheb. We commonly find that the persons who are well to do a bit are inclined to have wives more than one in the villages.
In the field of hospitality, the Boro people are advanced. We have seen the fine hospitality of Abari, the mother of Bistiram and his sister Rangrashi when Gohel reached their home. As he belongs to the wealthy class, the curry items are always about four, fish, meat, fry and mixture of vegetables. Rice is of fragrant scent (Joha caul in Assamese). Rangrashi herself served the meal.\textsuperscript{115}

It is not an exception to treat sweetly the man who is the friend of her brother. Moreover a feeling of love created in the mind of Rangrashi, she meets Gohel. This feeling grew more for the incident Gohel had been happened to save Rangrashi from Ramu Gunda who tried to seduce her when she was returning from Odalguri town after marketing on the way at the tin dim dusk.

Later Gohel got the job of clerk in the Block Development Office with the help of Malsing and Bistiram. The salary was Rs. 500/- per month. When Gohel was leaving to stay in the govt. quarter, the family member of Malsing felt sorry as they didn’t feel any disadvantage of Gohel’s ataying in their home. But Gohel didn’t wish to stay at other’s home. So he resolutely went out to stay at the govt. residence. One day, when Gohel was going to the house of Malsing, Ramu Gunda ambushed on attacked Gohel as revenge against Gohel for saved Rangrashi once. From that incident Gohel began to abhor Odalguri completely and so decided to leave Odalguri for ever. Thus Gohel went to the train station and stayed to go to the North Lakhimpur by train informing to nobody. He happened to meet many persons belonging to Boro community. They were hailing from the places Diabari, Takimari, Narabari villages of Kokrajhar district. As the people of Boro community are accustomed to move from one place to another place and establish new villages by clearing the jungles and settled there and some of them managed farmings. For the reason of the unsettled life, the economic conditions of the Boro people do not attain stability and wealth growth. The people of Goalpara district have shifted to Mingmang already in good numbers, the people who have shifted from Bamunkura has christened their new village as Chenia Bamunkura. Gohel took refuge at the home of Aolen who happened to be his uncle. The houses of the migraters are small huts built in no time. No trees of jackfruits and betel nuts. Jungles are all around.
There are reeds, thatches, low lands takes and streams etc. There are houses of Boro, Miri and Deori amidst the jungles. 116

The Boros are accustomed to leave their established home and go in search of new lands in the jungles and hills in order to start a new livelihood. They shed sweats. Some of them become rich and some become poorer.

The Boro women go to the rivers and collect fish, snails, crabs etc. They do not feel relishing in their food without these creatures in their curry. They have not only picked up snails rather they have picked up fish, crabs, eels, water insects etc. in their bamboo pots very swiftly. 117 As the Boro people rely upon the nature too much, so they set up their villages near the jungles and rivers. To go to the river to bathe, to catch fish with fishing basket, to draw water with the pitchers from the river are the real pictures of the Boro villages.

Durga puja is not originally the ceremony of the Boros. But they participate in the Durga puja festival with full enjoyment. This picture has been drawn in this way, though Durga Puja is not observanced by the Boros originally, all of the villagers, males and females including young men and women, children, old and young overenjoyed with great satisfaction. Spring season, all become hail and hearty. The sweet music of variety of birds can be heard everywhere. In the minds of the young boys and girls there appear romantic notes as they rumination their past memories of love and union. 118 We see the same circumstances in novel ‘Kafalni Bwswn’ too. The puja or Dol is meant not only for the Boro people, but they participate in groups and enjoy the festivals with great pomp and enthusiasm.

Placement of Ojas in the villages is the regular custom among the Boros. In this novel, it is found that when Phentheb was snake poisoned, then the male worker Gala by name, fetch one Oja belonging to a Santhali community and made him to apply his sorcery. The Oja warned then not to feed him rice, water, milk and so sort of food till the exact time of snake poison for the next day. (p 130) An Oja of the snake, if he heard about snake biting then he must to attend at that place immediately and cured the affected person this is the common belief among the Santhali community, specially the Ojas.
The performance of marriage after elopment and surrendering of a woman to a man with her own decision is also a kind of custom in the Boro society. This custom is allowed under the permit too arrange necessary marriage ceremony or host the ceremominal functions or under the circumstances of the parent’s refusal for the marriage. As an instance, Gala is without parent and home for which he rolls his life as a worker at different families at different times.

The love in between Phentheb and Gala was intensif ied after the incident of the treatment of the snake-biting, Consequently Gala eloped Phentheb after participating in the marriage ceremony of the son of Gasiram of Khokhlingbari taking advantage of the hamdrum atmosphere. We have seen in this novel that after the elopment, the guardians took the initiative of the information and to create understanding for marriage settlement. In this connection, Dabla the uncle of Gala, went to the parent of Phentheb with a view to make a marriage settlement with due apology.On the other hand, the marriage from which Gala and Phentheb eloped was also a self surrendering marriage. So Bibari who was a friend of Phentheb also said that very happily before her friend, I myself will be a wife surrendering myself on the day of Durga Puja. At that period, arrangement of open dramatic performance (Yatra Gaan) was a must on the occasion of marriage ceremony. The novelist has given us the information that there had been being parties of open dramatic troup at that time. How the performers of the drama had to be learnt acting, how did they rehearsed and performed, what incidents happened with a variety of circumstances beyond the state of laugh and sorrow. n the one hand, Boro Christians do not want to accept the non-Christians. This novel too, Malsing Mahajan didn’t pay attention at all to the crucial concerns of the love affairs in between his daughter Rangrashi and Gohel though his daughter dreamt to marry Gohel as he belonged to non-Christian. For the same reason, when Gohel was hospitalised being wounded by the attack of Ramu Gunda, Rangrashi had to flee from school and attended the hospital without informing none. She has completed thrice to visit the hospital to see Gohel fleeing from the school till now. Because there is no place of differences of Hindu and Christian in her tender heart. But in the heart of the persons who are the activists of religion, a preoccupation of Hindu and Christian mentality is very
prominent. The creation of the character of Malsing is the main purpose of this novel to show this type of sentiment.

Over and above, the novelist has revealed the predicament and ways livelihood of the Boro people facing the adversities for their moving character from one place to another. Like the ‘Rangmilir Hanhi’ of Rong Bong Terang, it is found that the novelist has drawn the real characteristics of the circumstances of the people whom he has seen and met, for which he has said, The novelist has drawn the real picture of the Bamunkura village. This village is the village of the novelist himself. Some of the autobiographical elements have also been added in the novel. Along with the simple, unshophisticated nature and behaviour of Bamunkura villagers, the appearance of the Boro, yatra gaan, songs and instrumental music and the aspects of social administration have been represented as he happened to see, find without exaggeration. Litton Strachey has also said in this way, to lay bare the facts as they are. The novel ‘Kharlung’ too has shown the same thing.

Now we are going to undertake to discuss upon the novel, ‘Mwihur’ of Sri Dharanidhar Wary, the famous novelist and experienced short story writer. In this novel, Sri Wary has explicitly represented the picture of the Boro social problems along with the pictures of the livelihood of hunting life. In connection with this novel, the critic Rakhao Basumatary has remarked, through this novel, Dharanidhar Wary, the novelist has tried utmost to drawn the picture of Boro social livelihood. In the preface of the novel ‘Miwihur’, Monoranjan Lahary, the critic has outlined with the lines, the novelist has no intention of enchanting or sympathising the people by creating the stories, rather he represents the problems of his caste or race. In ‘Mwihur’ the novelist has faced a number of problems and the novel ‘Mwihur’ has pointed some solutions also, ‘Mwihur’ is not only an event of the present time, but it has drawn some pictures of the old and present history of the Boros. Like other Assamese or Boro novels, the ‘Mwihur’ is also a novel based on the people who have been living beside the river Borshi. Yet the river has no role of the happiness and sorrows of the locality. The Borsi river has reflected the role of the Suvansiri river in the novel, ‘Mwihur’. We have seen here the picture of villagers who are fishing with bamboo implements, collecting crabs etc. in the river Borshi.
We have not seen any kind of devastation of Swrmang river in the ‘Jujaini Or’ or Pagladia river in the novel ‘Sei Nadi Niravadhi’, of course, have not caused any destruction on the river bank habitation. Of course we have seen in this novel the picture of the livelihood of the Boro people by hunting in the jungles. There had been the systems of community fishing and community hunting among the people in the past. All these practices have become extinct in the course of time.

Golo the hero of the novel is also a hunter. Whatever he sold some portions of hunted animals’ excess of the domestic use. Thus he maintains his poor family. He had to shoulder the exponsibility of four members in his family, his parent and Molo, his young brother, and himself. In reality, hunting was the main way of life of Golo. In the early part of the novel, we happen to see that Golo who was tilling the land stopped and entrusted Molo for the work and prepared to go to hunting instantly. Without waiting his mother, he himself served the meal and took few morsels of it. Then he picked up his unlicensed gun and started up to the bank of the Barshi river. He hung a small and tight bag on his shoulder. He carried a three battered old torch, a cutter, gun bullets, and two or three pieces of his half smoken bidis. The purpose was to hunt deer. Any way, his desire would be fulfilled if he could gather food for at least three days.

In the river Borshi the reptiles, all kinds of animals drink water, take bathe besides the human inhabitants on the bank of the river, who use at the mid day period. The male workers, herdsmen also arrange to dip the cows and buffalos in flocks. They also created echoes with their flute tunes and playing of the rhythms of the Serenda. Go.......... Go..... Gogolingo (Boro popular tune of Serenda). Yes, it is the most liked village of the Boro people.

We can see in the novel, Adam Bede (1859) by George Eliot (1819-1880) the romantic and significant aspects of the rural life through the pure and beautiful pictures drawn by the novel. The exact picture of the rural life is seen in the novel of Dharanidhar Wary. This is the comment by Birhas Giri Basumatary.

The valuable woods of the forest float on the river at the time of flood. The villagers jump in the river and drift the floated woods and raise them to the shore. These are the real pictures of our rural
life. Again, we see, and then the people on the bank of the river, Borshi have become successful. They pick up the valuable woods such as Sal, Chegun, Kheisi, Sisu, Gambari, Holok, Sida etc. The pieces of wood picked up by them are heaped together individually. They sell some woods and the rests are collected for the domestic use. Some animals too, come afloat in the river at the time of flood. They are very much fond of this life-style.

Some times, the villagers confront the forest guards who drive them out of the forest area when they enter there collecting fish and snails, and at times, they are detained in the forest office. To-day, too, the people of the Khasibari village has been detained by the forest guards, when they entered the forest for fishing and collecting some forest fruits. The total numbers of detained persons were twenty five altogether. Out of whom fourteen were males and eleven were females. Among the females four were young girls. The accessories like net, round bamboo net, bamboo nets for fishing and bamboo pot to carry fishes, iron cutter, hoes carried by them also keep at a place adjacent to the detaining room, and about sixteen eggs of peacocks were kept upon the table placed in front of Forest Officer. In that group Dodere, the heroine of the novel, was also present. But she could somehow flee shrugging the hands of a forest guard and evaded them by another path and somehow she could meet Golo who was also come for hunting. In this way she was rescued. Dodere began to love Golo from that time onward.

The Bothou worshipper Boro, worship the Garja puja. It is the way for the purification of the villagers. The people of Khasibari village have fixed the date of Garja worship. There is the system of offering of thing to the Gods before the solemnisation of the Garja Puja and for it the villagers meet themselves in order to collect the information of committing sexual offence and other type of sins in the village. Today is a meeting of the village at evening. In this meeting every body of the village have to confess the sins committed by the individuals. They have to profess their decision of worshipping deities. In some person hides the sins committed, there will appear impediments in the village and the deities will be dissatisfied. In this connection the case of women is more delicate. If they do not confess at that period, the will be bound to confess it at the time of delivering issues. Otherwise, their lives will be end.
There is the restriction with the Muslim people in the Boro society in connection with the taking of food. So in this meeting, of the village society, the question of Gabkho, the son of Ormang who took tea in a Muslim family, the matter of Mendanga who bit his drunkenered father day before yesterday, and the beating of his younger sister by Haitha raised in the agenda of the meeting to discuss at a time. The return of Dodere alone to her home after meeting Golo of Narenguri village being chased by the forest guards few days back was considered the main issue to be discussed in the meeting. The village people never compromise on the matter of illicit relationship between young boys and girls. In this respect we have seen in this novel as a strong sentiment in the Boro villages. The villagers do not easily accept the free mixing. They observe them severely of the boys and girls. They take otherwise in this regard. They arrange meeting to justify the matter. For example, in ‘Sando-Baodia’ (1993), a mytho-religious play, by Surath Narzary (1945- ) a social meeting was held to decide the suspected two sisters, Asagi and Baisagi on the suspicion on immoral relationship with a young man. This is a custom of the Boro society. There is the custom of judging any suspected immoral commitments. In the novels Kharlung, Daini, Alaisri by Monoranjan Lahary too, the decisions were made through the meetings.

Generally, the males are found to marry again when their wives pass away, Lantha, the father of Dodere too, married Khoubali by name after the death of his first wife. The step mother does not love and like their step daughter. Khoubali also do not like Dodere. In the novel, ‘Khalplni Bwswn’ by Ram Chandra Basumatary, Mayasi had to remain as an employee in another family as she was disliked by her step mother. In the play, ‘Gwdan Fwisali’ of Kamal Kumar Brahma, Swmsri has a step mother named Chingkhaori who is the root of all the trouble of Swmsri.

The Boro women are expert in weaving clothes, rearing silk worms, fishing, farming, preparing food items and embroidering and in many field of domestic activities. We have seen that Dodere, Hambur and Maibari and others are expert in the embroidery and in other activities. They rear silk worms, produce cocoons and silkyarns and weave clothes. The castor leaves are necessary for feeding the silk worms. These castor plants are also not available on
the Boro villages now. So they have to collect the castor leaves from
the neighbouring non- Boro villages. Generally Muslims area and
they have to exchange some other things for it. Dodere asked the
same affairs to her company You the collectors of the castor plants,
what commodities have you carried in order to exchange with the
castor plants? What else we have for it? We have taken the same
things as usual just twenty betelnuts only. Maibari has carried two
bundles of thread and Subari two kgs of rice, Hambur answered. 130
Now the conditions of the silk worm rearers have faced such a
pathetic condition. They have to move from a village to another
village in search of the castor leaves and barter variety things in lieu
of the castor leaves. The Boros rear the silk worm while the
Muslims are the owners of the castor leaves. Formerly the banks of
the river Bwrsi were densely populated by the Boro people. But now
they have been replaced by the Muslims hailed from the East-Bengal
or Bangladesh. They have established villages in good abundance
while Boro people cannot available there now. Their overall
conditions have turned into decaying conditions with their rapid
growth.

Another aspect found generally in the Boro society is applying
charming medicine. They believe and apply it to attract a particular
man or woman. In this novel Khoubali the step mother has been
trying secretly to give Dodere to Mwblao, the son of Laodab
Dewani. Presently Dodere does not like Mwblao at all. For that
reason, Khoubali has adopted the means to apply charming
medicine. He is Dabkha Oja who made this medicine. So in order to
have the advantage of applying this medicine, Khoubali has shown
exhibited a lovely behaviour towards Dodere. The ultimate result in
future of charming medicine on the unwilling person is drawn by
Mono Ranjan Lahary in his novel, ‘Haina Muli’ (1985) in the most
exquisite way.

Another noteworthy picture of the Boro society is the practice
of drinking of wine to a large quantity. Khoubali, the step mother of
Dodere is much a woman who drinks wine profusely. She creates
furore in the family being drunk almost all the day. Though her
father Lantha was also accustomed to drinking, he has abstained
from it presently. For being drunkard, Mendang bit his father once
out of his uncontrolled anger. Wine is the root of the destruction of
Boro society. In the markets, all of the men and women intermingle in the eating and drinking. Though some of them go into the market to buy rice and vegetables but they spend the same money in the consumption of wine. Who is too blamed by whom? 131

The Boros are migratory. They are of migratory nature by selling their permanent establishment. They move to new place and start farming. The Boro people of Khasibari village have started to move from their own place to another new place. But we do not hear better life of these persons. We have seen the same pictures in the ‘Kharlung’ of Mono Ranjan Lahary as in the pictures drawn in the novel, ‘Mwihur’ of Dharani Dhar Owary. In case Monoranjan Lahary has remarked, the novel ‘Kharlung’ has been expressed the picture of the migratory nature of human beings. 132

Generally candidates approach the guardian of a family if they have marriageable daughters. In this way, Laodab Dewani too, has approached Lantha for Dodere. But both Lantha and his daughter do not prefer Mwblao as a bridegroom.

In the Boro social system, there is a marriage known as gorjia lakhinai haba, it is solemnized at the house of the bride. It may be called a marriage by service, because the bridegroom has to give his service at the house of the bride before the marriage. In Assamese it is called Ghorjia, which is also we can see in Miri- Jiyari by Rajani Kanta Bordoloi. On this ground, Mwblao can be accepted as a bridegroom. But despite his willingness to be bridegroom on that condition, it is not possible without the consent of Dodere. Hambur was requested to plead the matter and found answer that for her step mother she couldn’t do this. 133 Generally this kind of housebound bridegroom system is maintained when a family doesn’t posses male child.

The Boro women visit the market places to buy something or to sell something. But for lack of marketing knowledge sometimes they are cheated by the tricky business men. Dodere, Hambur and others too, go and buy the yarns and spin in their handlooms. They rear cocks and pigs which they sell them and buy yarns to weave clothes. Again they sell it and earned money for their own. Thus they manage to buy ornaments. These active Boro women do not while away the time without engagements. Dodere and some of them are of such nature. With the earnings from selling cocks pigs
and silk yarns they sometimes buy lands, too, which is also in there
the novel *Suruj Mukhir Swapna* by Syed Abdul Malik. Dodere also
has bought 10 bighas of land with such earnings. She has advised
Golo to cultivate on that land. She has advised him that it is better to
live on the earnings of the cultivated lands than hunting.

We happen to see that the Boros usually visit to the
respective home of their relatives and friends from time to time in
terms of hospitality. From such hospitality close relationship grows
move and more. In the novel, ‘Mwihur’ we have heard the utterance,
\textit{o! Brother-in-low! We are going to be hosted in the home of our
sister.}\textsuperscript{134}

Baisagu is the biggest festival of enjoyment and marry-
making among the Boros. With the name of Baisagu their hearts fill
with joyness. \textit{All the young boys and girls, old and child are dancing
and mouth-whistling and enjoying. The old men and women, the
young boys and girls are drinking wines and begging eggs in groups
and frying vegetables, boiling arums and making sauce. The small
children are also walking after the elder groups.}\textsuperscript{135}

Yet, the feature of Baisagu has been changed to a great
extent. Now, the enjoyments of Hindi film have taken place in the
Baisagu. Though the Baisagu or the Bihu is the biggest festival of
Assam. All the people of Assam observe this festival gorgiously. The
performing of Baisagu is taken very widely in Boro novel, as the
same way in Assamese novel also takes place very popularly.

Father of Folklore of Assam, Dr.Prafulla Dutta Gaswamy has
said- \textit{the Bihu festival is build up with the common cultural factors
of Mongoloid and Brahmin culture, on the otherhand, at present
environment this is a wonderful plateform of all religious and all
sections of caste and creed. It is very difficult to get this type of
artful and cheerful colourful festival performed within in India.}\textsuperscript{136}

In the novel we find a character named Laren who is the only
educated person in the village. The only learned person was to look
upon the illiterate people of the village and also had a duty to give
safeguard to them. He had to face all the circumstances and help the
villagers in each and every work. In the novel we also find that
Laren brings out the illiterate villagers from their superstition believes. As in Syed Abdul Malik’s ‘Suruj Mukhir Swapna’ we find Chandra who studied only upto class-VI, performing many good deeds to the illiterate people of Dalimgaon, in the same way Laren is also the only educated person in the illiterate Boro village who performs many good deeds for the villagers. We can compare Laren with Lorens Hanse of the novel ‘Rangmilir Hanhi’ by Rang Bang Terang. Lorens Hanse is one of the most learned person in the village Rangmili who belongs to Christian community. He looked upon the society in a very wide range and welcome them in their needs that stands for them as a well mannered and as an adviser. In the same way, the novel Mwihur’s Laren is also a person of same kind who always looks forwarded to the unity of his society with true mind. Such type of person is always regarded as the messenger of the village or the society. And such well mannered person is always found in the village or the society.

Through his writings the novelist depicts a very beautiful picture of the Boro society. For which reason Rakhao Basumatary said, after reading a novel we can come to a certain decision that a novelist always feels himself to be a successful as he is able to depict in his novel, the things which he sees with his own eyes and which he feels in the real world and what he knows about the world. For which Edwin Muir also said, this kind of novel is not andacious enough to attempt a picture of society valid for all time; its object is
more modest and specific, to show us a section of contemporary society, and to show it, moreover, in transition.138

Shri Rajendranath Brahma’s ‘Fwimal’ is a small and valuable novel of that period. Through his novel ‘Fwimal’ the author gives a beautiful picture of the Boro society which he depicts through the character of hero namely Koka and the heroine Bibari, through their love affairs gives a traditional picture of Boro community. The novelist begins his novel with the Boro’s heart and soul Bwisagu; he draws a picture of colourful and cheerful Bwisagu in the very beginning of his novel. Bwisagu, the new year, the first month of the year........The excited maiden nature’s dance with a wave like rhythmic movement, topsy turvey and jumping movement each and every heart. No one could stand still, each and everybody in a dancing mood.139 Thus the girls’ dances and sings with a cheerful.....

Brother Laoga (name of a boy)
Take us with you
At the Kokrajhar Town
To watch a cinema
Take us with you
Take us with you
O brother, Chandra
Literate brother
Of our village.140
Such melodious song of young girls attracts the young, kind, gentle, loving boys so much and they started feeling that the song is sung just for them. This type of joking songs are very interesting at the time of Bwisagu. Along with the enjoyment in Bwisagu some of the girls and boys share their feelings to their love ones. In the novel we find that a young boy Koka from a village Elengmari goes to visit his uncle Lantha at Simbargaon and join in a group of Bwisagu of the young boys and girls, where he found a young beautiful girl named Bibari and expresses his feelings towards her. Yes, it is true that Bwisagu is for the young boys and girls where they get the opportunity to express their love for each other and promises to get married in the future life. In the same way Rajani Kanta Bordoloi also presents in his novel ‘Miri- Jiori’ how Panei and Jonki expressed their love and about their dream of getting married in their future life at the novel through the marry-making enjoyment.

According to Manaranjan Lahary, the source of love of the youths coming from the deepest heart which is makes them restless. In the month of Bwisakh, with the new rains, the fishes like puthi, cana (a kind of small fish) etc. swims cheerfully, just like the fishes of Bwisakh the hearts of the youths also swims at this environment. The Boro person who depends on cultivation has no time to spend in vain. So after Bwisagu- now each and everybody gets back to their own work.

Suddenly if some one faces any illness then it’s really very difficult to get medicine or visit a doctor because most of the Boro
villages are far away from the town. During the illness of Koka’s sister Abari they bought medicine from Bista compounder, since there are no doctors. Compounder is the all in all in the village. To visit the compounder they need to cross three or four numbers of villages. There were no facilities for vehicle and even they do not have cycle, so they have to go on foot. So in such situation, problems, or any difficulties they help each other. The serious illness of Abari could not wait for the medicine which was to bring from such a far distance. She left the world forever. This shown the tragic life of the Boro people living in the backward villages.

The death bodies are not keep hither and thither in the Boro society. There is a particular place for the death body in the Boro villages. It is called graveyard, therefore if anybody dies the death body is taken to that place and it’s either burnt or buried. So the death body of Abari was carried by her brother Koka, then other members of village and burnt.

After the death of her daughter widow Orge was very much annoyed to lead life in that Elengmari village. Therefore Lantha along with some villagers gathered together in Koka’s house to about their decision of leaving the village Elengmari. Lantha declered clearly in front of all the villagers that Orge have the full right to go back to her own village, because her father had left nine bighas of paddy land to cultivate and two bighas of land to build house. Some of the richman of the Boro society use to leave saperate properties for their sons and daughters. In her husband Bugab’s house, Orge lost her
husband and her daughter Abari; she lost three members of her family including Abari. So if such serially death in a family occurs then the Boro society belief that it is a bad sign for the family and they leave the spot and migrate to another place, which the novelist portrays in his novel.

In the village we find the tradition of working together and helping each other. It is our rural culture within the village area. To help each other, they always opens their door, they are always helpful. *When there is necessary Orge also got this co-operation. In every moment of distress she has got this help.* These types of humankind co-operation are always available in our village society.

We can also see here the migratory character of our Boro people. Orge and her son Koka also migrated to their uncle’s village Simbargaon leaving her husband’s village Elengmari. Baoda, uncle of Koka purchased the seven bighas of land from Orge which is the land of her husband in Elengmari. In buying and selling of land in village area, they does not seek any help from court rather the villagers stand as witness. *Villagers are the all in all. So buying and selling occurred in front of all the villagers.*

Mother and son, in a new homestead gradually they are on the way to prosperous; the number of the land also has increased. Koka thought that the single set of plough will not do this, so he had decided to keep Thebgang as a male worker (*dahwna in Boro*). The male worker generally very strong and hardworking in our Boro society. Thebgang also a servant of hardworking, without any
feelings of laziness, he works without any failure. On the otherhand, Koka bought a maid servant named Gaide. Those who depends on cultivation they always needs servants to help in their work. This is the traditional culture of our Boro culture. *The man and woman are all of them come forward to do seedling, planting paddy, ploughing usually their respective works.* No one depends upon another.

There is a small quantity of literate person in our Boro villages; it’s very easy to point out. Though Koka faced many difficulties on his way of life, he passed out matric in 2\(^{nd}\) division and all the villagers were very happy in his success. At the very moment Orge’s face is just smiling, though she is covered with large difficulties. Orge doesn’t want her son to study farther rather she wants him to be engaged in any service.

Manaranjan Lahary also depicts in his novel ‘*Kharlung*’ such type of situation through the character of Ransrem with his son Gohel. The poor Boro families who depend on their unsufficient economic conditions were not able to send their sons and daughters to college for their further studies. For which Lanthad convinced Koka saying that, *you have just migrated to this village, this year you had to face lots of difficulties and now if you go for farther studies you have to need a lot of money, even your parents and so on. There is no one in your family except your parents, and if you too stay far from your family then there will be none to look after your family. Who will look after your family?* The poor villagers never think for farther studies, they always give much interest in
their work of cultivation. What ever of land they have they always
wants to cultivate and run their simple life. We also observe such
type of situation in the life of Gohel of ‘Kharlung’ by Manaranjan
Lahary, Golo in ‘Mwihur’ by Dharanidhar Wary. Anyway Gohel in
‘Kharlung’ is an unsettled person. So Koka’s uncle Lantha said that,
we are the people of village, whatever we have learned is enough,
since we have lots of land to work on it. So what is there to dream a
colourful dream.\textsuperscript{147}

In the month of \textit{Saon}(the Assamese 4\textsuperscript{th} month) the Boro
villagers remains busy with their work of ploughing in the paddy
fields. The summer season is the very favourable for the Boro people
as they all depends on cultivation and the summer is the best time
for cultivation. So each and every body is busy with their work of
ploughing and no one have any extra time for rest. During their
working hours the female workers sing melodious song and filled
the paddy field with their beautiful songs –

\textit{O, brother, makes the ali (slight high path to foot on)}

\textit{For bringing the water}

\textit{In the paddy field}

\textit{We also planting quickly linr after line,}

\textit{In this season}

\textit{All the paddy as per as possible}.\textsuperscript{148}

Inspite of the heat of the sun or the rain they never feel tired,
continuing their work as they can. Thus they enjoying to each other
within the hard labour and the male workers Khorde, Randw, Haitha
who are working a little far away stops their work and also accompanied with girls in their songs as, lagao(hurrah!), angkhur, angkhur(a kind of Boro word of enjoyment). The cow boy who takes the cows for grazing near the Samokha river plays a melodious music with their flute in anguish. The cows are also very busy to fulfill their stomach.

After the busy life of the cultivation in summer, the young boys and girls goes for picnic or visits zoo and so on. In the same way the young boys and girls of Simbargaon also arrange a picnic party at Punchiling. The poor villagers who never visit far of places, they do not have enough dress so they even hired dresses from other to wear on the picnic party. They exchange their dresses even if the dress does not fit them properly. Despite all these we see pleasure on their faces.

Boro people organize the marriage ceremony very gorgiosly. Bibari is forced to marry a boy of her uncle’s village Santipur. The family of Bibari doesn’t want her to marry her lover Koka, so she is forced to marry with other boy unwillingly. The place where marriage ceremony was taken place, it was filled up with the sound of band party, music played in mike and the noise of people gathering here. There were a huge number of people in the marriage ceremony. It is our tradition of Boro marriage, every body remains busy with their duties. Eating, marry making are always available in Boro marriage. In our Boro marriage system there is a Bairathi (only female) system, they are generally four numbers.
They are wellcomer of bride and bridegroom and also distributor of betelnuts among the gatherings. Gaodang, a girl after bathing in a river she will be a Bairathi of Bibari’s marriage. This picture is depicted in this novel.

Inspite of these pictures we can see here, serving the guest with tea and betelnuts, husking rice, to fetch of water from nearby rivers and welcome the guest etc.

In the novel, the hero of novel Koka is an artist of All India Radio, from Boro Section. He is a folk singer. As a singer the novelist presents a few folk songs from his mouth. Through this folk song we can see the living condition of the Boro people and their simplest way of life which depends on their cultivation. It is say that the aim of the novelist is to introduce the simple Boro people’s condition through his writing. *The novel influenced by the livelihood, for which it is closely related to our life, so we feel happy in their happy situation and when there is distress then we feel sad.* The tragic end of the hero Koka and the heroin Bibari in the novel brings a tragic flow to the readers mind. We can compare it with the ‘Miri Jiori’s’ Panoi and Jonki by Rajani Kanta Bordoloi.

‘Manju Bala Devi’ is also one of the social novels by Nandeswar Daimary of that period. The novel presents the life style of slight modern generation. In the novel people’s judgement is the troublesome for the society it is produced here. The main woman protagonist of the novel who belongs to the Brahmin family does not neglect the other lower class families. Manju knows that Abhi is a
Boro youth even then she comes forward to get married with him without any negligence in her mind. But Manju’s family hates Boro and neglects the Boros. This comes to a clear concept that when Manju invited Abhi to her house. When Abhi visited Manju’s house he was not allowed to enter the dinning hall, rather he was served in the drawing room itself. Abhi was to wash all the utensils after eating, but Manju didn’t allow that to happen she secretly washed up everything. Manju’s mother warned her not to invite him again to their family. Manju also told Abhi that her mother rebukes her for mixing up with the lower class people. Brahmin people always neglect the Tribal or the lower class people which is the very tragic picture of our society.

On the other hand we find that Abhi belongs to Christian community and Christian can’t accept Hindus easily. While they were talking about their marriage, Abhi told Manju that, *Christian community won’t accept a Hindu girl and his mother might neglect her.* On the other hand the Boro Christian community took themselves as higher than others. So we can see that the Christian does not accept if it may be a boy and a girl of any other community. As in Manaranjan Lahary’s ‘*Kharlung*’, Rangrashi a Christian girl falls in love with Gohel who belongs to a non-Christian boy. Therefore, Gohel has also trys to keep a distance from her.

When the people have see a couple of boys and girls walking hand in hand the people keep in other sense, even the people starts to
backbite. When people saw Manju and Abhi together on the bus named Kobindra, from Guwahati Machkowa to Odalguri, the people staring at them with a negative thought in their mind which is the part of discussion of the people of remote area.

On the other hand when there are any objections from family sides then the couple gets married at court or temple. Manju and Abhi also get married secretly in the court after their Pre- University examination. Through the arrangement of Advocate Protap Gogoi they get married at 9a.m. Manju and Abhi thought that they won’t be able to get married as they belong to separate caste, but in today’s world people can do everything for money, money can change every impossible to possible. *But observe it that for money they do not know any religion, caste and creed. So for the sake of money Gogoi made every impossible works of court to be possible.*152 In this novel the novelist has also given a clear picture of some corrupted minded people of the society. Such type of matters are available almost the Assamese novel. For example, ‘*Ganga Chilanir Pakhi*’ by Laxminandan Bora, ‘*Pîta-Putra*’ and ‘*Halodhiya Charaye Baodhan Khay*’ by Homen Borgahain, ‘*Sei Nadi Niravadhi*’ by Nirupama Borgohain, we can see the real corruption picture of our society.

It is noticed that even they get married in the court or in the temple, after returning at home they must to live separate till the performing of traditional rituals, in our Boro society. It is our customs. Those customs are also in the Christian Boro society. Therefore when they reached at the evening of Abhi’s house,
then to perform these customs Abhi and Manju keep separately. Then another relative aunty is advice amongst them that, *call the villagers immediately as per as possible. Don’t take same room. Let the bride be Dub (Byaptisma) and attain a register marry in the Church.*

Though Abhi’s mother was not happy with such type of Abhi’s work, yet she didn’t show any rude behavior to them. Since, she is a well educated teacher, and considering all the incidents in a very easy way and she only said, *though nothing else, its ok. I just want you to be happy. But we can’t go beyond the rule of our society. Let’s wait and watch the decision of the villagers, if they allowed staying together then you can do it.*

The novelist shows the scene of the culture of the Boro people, there are some traditional ruls and regulations in the village and they will be accepted as husband and wife when the ruls and regulations are performed.

Whenever a new face is seen in someone’s family the villagers have the habit of visiting that family. So the near and dear villagers of Abhi also started coming to see Manju. *Within an hour there were a good numbers of young children who come and gathered together in Abhi’s house.*

We also come across with such type of scene in the novel *‘Jivanar Batat’* by Bina Barua- when Rai Bahadur Manik Hazarika’s brightly shining car stoped in front of Kamalakanta’s house the half naked, dirty looking children gathered together near by the car, some of them touched the car, some Stewart
at and some turned round and round to see the car. Such types of habit are seen in village area.

On the other hand there are people like Mukut Sarma or Mahendra Sarma in every society. Such type of smuggler always tries to keep good relation with the people to success in their business, they come very close to the common people hiding out their real character. But such type of people may be going away without any information forever if he closes relation to someone. Such also occurred in the life of Abhi’s mother. Abhi’s mother failed to recognize the real character of Mukut Sarma, so she falls in with him without gaining any knowledge about who he really is. She was pregnant before they got married, and Abhi’s birth she was left all alone by Mukut. Mukut Sarma gave the wrong address to Abhi’s mother. Abhi and Manju belong to same father but with different names Abhi’s as Mukut Sarma and Manju’s as Mohendra Sarma. He was a contractor and along with that he had also a business of smuggling on elephants teeth, drugs etc. Manju and Abhi both kept secret about their own father, they never discussed about their father, thus they fall in love between the two and at same time Manju is also going to be a mother of Abhi’s child. This situation brought a tragic flow to Manju’s life and she decides to finish off her life. Because in our society doesn’t allow to marry brother and sister. Though Abhi and Manju was the child of two different mothers but their father is the same. Such situation was unbearable for Manju and finally she hangs and kills herself.
The novelist depicts the keeping of male worker and female worker system in the Boro society. Abhi’s family also have male and female worker. This picture is seen here. The male worker do there field work then the female worker do domestic works also excluding field works. Anyway, the novel indicates to change the philosophy of life of the Boro people from the unconscious mind and some superstition believes of religion. Manaranjan Lahary the great literary contributor in Boro literature has said, ‘Manju Bala Devi’ by Nandeswar Daimary is a novel of different kind.  

At last of this chapter we have to discuss about the ‘Dwithun’ by Buddhadev Basumatary. This novel also a simple life style of the village people. Since the Boro society is very simple; therefore their philosophy of life is also very simple.

Madhu Narzary, the eldest son of Bhimshing Narzary, who lived in a village named Debargaon Phakhriguri, which is very far from the town, they have never seen the town. Madhu Narzary was the first boy to pass out matric examination from the village Phakhriguri. In that village by chance if some one passes the matric examination, he or she may be regarded as the God of the village. So in the same way the villagers were also so much overjoyed at Madhu Narzary’s result and all the honourable people of the village blessed him, so that he keeps up the name and fame of the village, and do something for the backward village. So Madhu’s father Bhimshing gave chance to go to college for his higher studies. Since Madhu is a boy from a backward village, on his first day at college he was
teased by the other students of the college saying that, he is a stupid villager. We find that most of the town people liked to tease the people from villages. Madhu was also laughed at and teased by the smart and handsome looking students of the college, but Madhu keeping in mind about the advice of his parents and his villagers he didn’t care to the students who laughed at him and who teased him in the college, he was sticked to his aim. But when Madhu was a student of B.A. 3rd year, he has lost his father and has to face a lot of problems in his life. According to the customs of the society he organized the funeral ceremony of his father’s death. After his father’s death Madhu didn’t return to college because he had to look after his two brothers Jiban and Amar and also his old mother. So we find that most of the Boro people face such problems in their studies if the father expires in the time of their student life, because of the financial problems. We also find in case of Madhu also that he couldn’t continue his further studies because he had to look after his two brothers.

The village headman is generally a richman. They have a large number of big houses, big gardens etc. Shobharam is also a village headman; he has also a large number of houses. Is there any necessary of a large number of houses to him? The family is also not so big of Shobharam. There is only ten in numbers. For only ten numbers of families he built a large number of houses spending two bighas of land, keeping internal and outsider courtyard. In our village area we find that the richman who have available land, they
are generally built such types of houses at sixes and sevens without any kind of land. Then they are satisfied themselves. Shobharam is also a headman; headman, mouzadar position is a different matter.

The male and female worker keeping by rich family is also seen in this novel like above other novels. Haliram Narzary is a friend of Bhimshing Narzary, the father of Madhu. He has one male worker and one female worker. The two elder sons already separate after being marriage. Now in Haliram’s family there is his youngest daughter Anu and his old wife with him. If there is cultivation in the field then they keep male and female worker otherwise not. In our Boro society there is a system of cowherd. In this novel we have seen this picture. *There is a large field in the south most from the village and from there, a sweet and melodious flow of flute playing by cowherds.*

In village life the *Ojas* is an important role. So when Madhu’s mother fallen ill then she request to her son Madhu to bring Thobsa Oja for her treatment. *The Oja came and gave medicine.* Wheather it is cure or not does not matter, when someone suddenly falls ill in the village, the *Oja* comes first to their mind. Such situation is not get only this novel but also we get almost Boro novel, drama and short story etc.

For the Boro people, the only source of the financial help in their studies is by giving their land in mortgage, or by selling their lands. So Madhu also gave their land in mortgage to let his brother Jiban to complete the course of doctor. So Madhu said to his brother
Jiban, *most of the lands are given in mortgage, and if we doesn’t repay our land will be their forever, so please think over it after you stand on your own legs.*\(^{158}\) We also find in Manaranjan Lahary’s ‘*Kharlung*’ that while Gohel was studing in college his father gave the land in mortgage, for the need of money for Gohel. Here we can observe the financial condition of Boro people.

But Jiban forgot all things after marrying a town girl, who educates him bearing miserable problems. Jiban forgot everything about his brother and sister-in-law, and about all his family members those live in the village. Now Madhu had to face the financial weakness in his life. Such type of situations are also found in the real life and keeping all these in mind the novelist includes the situation in his novel. This is the day to day picture of the Boro society.

Once upon a time the Boro people used to do the profession of woodcutter. Nowadays a few woodcutters are also available in the remote village area. Keeping this profession there are some folk songs are composed by the youths. Such as—

**Female:-** Porbatjora, Porbatjora(*a name of place*)

*When you go to cut wood*

*Please bring me shuttle for loom*

*O, brother Laru Bandaru.*

**Male:-** Ok. Sister ok, lovely Goishri,

*Please keep me wine (home made liqure)*

*Sister, my lovely Goishri.*\(^{159}\)
Bhimshing and Haliram were two good friends; *they were the people of the British period. Both were very good friends, they were also woodcutters. They were the leaders of the other woodcutters. The others are obeying to them. Though they stopped the job of woodcutter, yet their friendship was still alive.* Such job of woodcutters are more clearly found in the biographical book of Kali Charan Brahma and Padmashree Madaram Brahma.

In the villages most of the old people have the habit of sitting in the courtyard on the stool or a low wooden seat and discusses the different problems of their past, present and future. *The aged people seats on the courtyard on the stool with smoking and they discusses about the works they have done during the day.* Such situations are seen mostly in the villages.

Wine may be regarded as one of the most important part and parcel of the Boro society. Boro people feel proud if they could serve wine to their visitors or guests. In the novel whenever Haliram comes to visit Laxmi’s house, a widow wife of Bhimshing, we find that Laxmi serves wine to Haliram. A jar filled up with wine and a bowl on her hand comes near to Haliram and gives him to take. Then she said, *Almighty has created birds as well as insects, so have it, I have prepared it specially for my visitors.*

The Boro maidens are while planting paddy, collecting green vegetables, fishing etc. if there is nobody then they enjoyed heartfully with laughing, melodious talking, joking each other and singing. At the very moment the fishing ladies talking about to each
other and laughing but we do not know them what about they are talking. On her hand a group of women fishing with jakoi (bamboo made net)……they are catching small fishes……so they are enjoying themselves and laugh very openly.\textsuperscript{163}

The novelist through the discussion between Madhu and his friend Bikas gives a clear picture of the Boro culture like the sharing of betelnuts and leaf, tea, ploughing paddy field, or uprooting and planting of paddy or about the traditional food items of Boro i.e. chicken with pulses and also about the beautiful picture of village life. Through this novel the novelist gives a social picture of the Boro people and shows how we also go up with others in today’s modern world. In the field of Boro novel this novel is filled up with different kind of philosophy.

In this case we come across about how the village life of Assamese and Boro people are portrayed in the Assamese and Boro novels. We find that the village life of Assamese and Boro are almost the same. For example- the Assamese people leads their life in the bank of river such as the Boro people also same. The visitors are always serving with betelnuts and leaf and the same culture is also found within the Boro people. In old days there was not uses of tea there was only use of liquare, but nowadays a little change is takes place in the Boro society. They are served the guest with tea also. On the other hand seeing the position of guest they are served the guest.
The simple life style, weaving clothes, ploughing, planting paddy, such types of culture are almost same in both Assamese and Boro Society which are depicted in both the novels. The Assamese novelist portrays a clear picture of their day to day life in their novels, which we also find with the Boro novelist, portraying the picture of day to day life of Boro culture, tradition. The belief on Oja is seen in both the society. Though in Assamese novels there are a lot of changes in economic and political development, but such changes are not found in Boro novels. Therefore we can conclude that the Assamese and Boro novels mostly deal with the simplest life style of the people in the society, yet the Assamese novel is higher than the Boro novel in portraying social picture also.

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