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THE PORTRAYAL OF ECONOMIC ORIGINAL PICTURE FROM THE NOVELS OF MR LAHARY: SIGNIFICANT REVIEW OF BODOS, DWELERS OF ASSAM

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Abstract

Bodo literature is a developing literature after the Assamese literature in Assam. Monoranjan Lahary is a popular and prominent writer. In the mentioned topic, it will be criticized concerning some economic earning methods and systems inherently followed by the Bodos, portrayed by Monoranjan Lahary in his novels. He has used different kind of original habits of the Bodos, which are not alike to the contemporary dwellers of Assam. In his novel, he reflects the genuine technique or habits of the Bodo people to earn the money. He uses concrete idea in his novels having used the genuine picture. The readers can enjoy and earn knowledge so much, as they have required from the novel of Lahary, about the Bodos. The works and the habits always influenced to other communities to follow the same. This paper attempts to show the nature of living of the Bodos, that the Bodos do physical hard labor, where there was no impact of modernism. In the discussion, the dialogues and the quotations are given in the same language i.e. Bodo, as used in the novels by the novelist Monoranjan Lahary.

Keywords: Broker, Business; Bonded; Crops; Corrupted; Government; Harvesting; Job; Kids; Labors; Nourishment; Private; Primary.

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1. Introduction

Monoranjan Lahary (1936-2008) is a famous novelist in Bodo literature of Assam. The worth of his literary contribution is incomparable to other novelist of the Bodo literature. He contributed in different fields of literature like poem, prose, short-story, novel, drama, criticism etc. He created nine novels in his carrier of literature, and a novel is translated in Bodo language from English. These novels are - 1. *Kharlung* (1976) 2. *Hayna Muli* (1985) 3. *Dogri* (1996) 4. *Omnath Somnath* (1998), Mythological novel 5. *Rebeka* (1999) 6. *Alaishri* (2003) 7. *Dainee?* (2005) 8. *Jom* (2006) 9. *Fami* (2008). Besides these, he has translated the novel "*Don Quixote (1605)* by Minguel de

Cervantes". The topic will be brought, about the living techniques as well as earning habits of the Bodos, which are arisen in the four novels i.e. *Kharlung*, *Hayna Muli*, *Alaishri*, and *Dainee?*.

2. Review of Literature

A few number of studies on this subject related are found e.g. Chainary Swarna Prabha, *Boro Solomani Bijirnay* (2009); Chainary Swarna Prabha, *Journal of the Department of Bodo* (2009-10); Brahma Anil Kumar, *Boro Thunlai Bijirnay* (2011); Boro Anil, *Boro Thunlaini Mohor Arw Musri* (2008); Narzary Chinan, *Soloma Arw Boro Soloma* (2010). In spite of those works, the discussion is highly demanded by the readers. So, the proposed topic is brought in the conversation where the topic will be like a bond paper regarding the Bodos' original picture.

3. Methodology

For the study, data are collected from both primary and secondary sources. Primary data are collected by reading origin copies of novel, and taking personal interviews as well. The proposed novels are 1. *Kharlung* (1976), 2. *Hayna Muli* (1985), 3. *Alaishri* (2003), 4. *Dainee?* (2005); these four novels are brought directly in the confinement of the study. Secondary data and information are collected from different libraries' books, journals, e-books and websites etc.

4. Brief Discussion

Since the beginning of history period, people tried to earn individual wealth. In that time, the land of crops, and the eatable available goods were known as wealth, by the general people. Besides the land, the wealth were known as the different kind of enumerable harvesting crops like rice, jute, maize, sesame, mastered, wheat, potato, tomato, onion, cabbage, cauliflower, kohlrabi, brinjal, cucumber, pumpkin, bitter gourd, lady's finger, ridge gourd, pea, long bean, areca-nut, areca-leaf, lemon, orange, banana, coconut, pineapple, mango, litchi etc. All these kind of crops were the main property of a people in ancient time, if these are available at home. In that period, there was no money exchange system which system is called barter system. But later, it was upgraded into the coin exchange method and gradually, it was improved to the money exchange system. To run the business affairs, the barter systems were become obstacle. So, to get the property, people were exercised the popular method i.e. yielding crops. The people harvested the above mentioned crops, and they kept it into the granary for future use. The earliest method of earning property i.e. harvesting crops, still it is utilized by the people. In present, the system knows as traditional system of harvest. The majority of Bodo people tranquility depends on cultivation since the historian age. Hence, the novelist rightly has brought the different yielding scenarios to earn the wealth. "थेवबो बिखौ सोनापफासिं खारसिउ खारस्लिउ थांनाइ नुनानै सेनाया सानो- दिनै गिरिनि फिसाया माबा जाबाय। बिनि गोसोयाव दिनै माबा बिर बिर खालामदो; नडाब्ला दचे हालेवनानै मानो हाल होगारनो?"¹. In the mentioned context expresses, that Ransrem's son, Gohel started to till for the purpose of plant the paddy crops. Gohel is followed the tilling duty from his father, it is the tradition. The main purpose of the tilling has related to yield the paddy crops. This is the main source of earn to manage the family. "नांगाल, कडाल, जुंगाल, मो, हासिनि, लाओठि, बलद, आरो हालुवा। स्वान-ह'र हाल। दैलां आरो मेसें हाल। खोथिया फो, खोथिया फु

¹. Lahary Monoranjan, *Kharlung*, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-2

आरो गाइ। बिफाडा देटनानै फिथाइ थायो। माइया मोनब्ला हा। न'आव लाबो। मारा हो, बाख्रियाव थिसान।”². Here the novelist demonstrates every day and night, and every summer and winter, the poor villagers bring the imagination regarding the various kinds of crop to manage the family. This is the traditional work and the gaining source of the community as well. “थिबाउ, खरदे, जा-आलेमोना गाव गावनि हालेवनाइआव मुकुब। खनश्री, बिबारी निबारीमोनाबो खासिया गाइनो खोथिया फुगासिनो दं। खाइचेबा आलिपास दानदों, खाइचेबा बड़होदों, खाइचे सामार होदों आरो खाइचेबा जामफाइ फोसाबगासिनो दं।”³. Here MR Lahary reveals regarding the business attentively, in the paddy field both the gens and ladies as a whole in different types of works. “गोब्लानि दाहोना गालाया खाथियाव हालेवगासिनो दंमोन।”⁴. Here, again novelist mentions that Gobla also tilling in the paddy field. It means every villager relates oneself with the task of producing work of crops. Frequently, Lahary has brought different kinds of business in the works of paddy field, because the work is the main economic earning source of the villagers, basically, for the Bodo people. “खोलाहा थिडै बादारुनि फिसाजो निबारी आरो साइनीमोना खोथिया फुगासिनो दंमोन।”⁵. Here the novelist exposes about unearthing the seedling of paddy by the females. They are Nibari and Saini both are daughters of Badaru. Besides the Bodo girl, we cannot visualize such kind of lady guys, that hard working in the paddy field. “दिनै ७/८ विघा झूथो गइजोवगोन। दैलांचेमानि सानदुं-अथा मिथिया याछे मेहनत खालामग्रा माओग्राफोबनि खुचीनि दिन। माओगोन, जागोन आबो लोंगोन। देहाथो थोजिम मोनशेगोन।”⁶. In the context mentions about Gorgoram's busy life and interested in earning task. Here portrays regarding the plough and plantation for the paddy crops, and also added that Gorgoram will finish the work of paddy crops in that day for the session, it will happen accompany with the maids and servants. After that day, they will get a few relaxations from the heavy work for the few days. Lahary precisely establishes that the primitive living process of the Bodo community is cultivation. Still it is going on among the Bodos. It is the basic primary source of earning. The majority of Bodo families confine with yielding different kind of crops. They get nothing the contribution of science in their working field, though it has called the age of science. So, still they cannot develop economically. Therefore, now a days, some educated and intelligent people have taken other sources to earn the money, besides the yielding crops.

The Bodo people had denied the government services in ancient period. They had no any scarcity of goods to run their family. As the time has passed, every kind of living system of people has changed through the contribution of science. But who are not able to take any scope of the contribution of science and its utilization as well. In present, they are going to be poor to poorer in their individual life. Now every moment people have to busy in earning task, they have little time to spare. So, struggle, and competition are become very tough as compared to the preceding days. That is why, the Bodos also have taken the way to do the government services as a source of earning, but it is not the traditional system of earning of the Bodo community. Hence, in fact, Lahary have brought different characters in the novels concerning the government jobholders. “गहेलया वदालगुरी ब्लक डेभेलापमेन्ट अफिसआव चाक्रि मोन्नाइआ अ'खाफोर दानसेसो जानोसै। एल, डि, एसिसटेन्ट: केरानी। दानयाव 200 oblique । 250 श रां बेतन। अफिसारजों बिष्टिरामनि फिफा मालसिं बाबुहा खातिर दं होन्नानै गहेलयाबो चक्रिफौ थाप मोनो। नडाब्ला बे चाक्रिनि थाकाय 500 श दरखास्त दंमोन। बे चाक्रिनि थाखाय गहेलया लोगो बिष्टिराम आरो बिनि फिफा

². Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-14

³. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-16

⁴. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-16

⁵. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-17

⁶. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, P-8

मालसिं बड़ोखौ हाजारबार साबाइख'र होयो।⁷. Malsing Boro is the father of Bistiram, and he is the friend of Gohel. Malsing Boro has close relation to Block Development officer of Udalguri district. Hence, he could manage an LDA service for Gohel. Anyway, it must consider that he served the LDA job to economic earn for his life. The job had economically helped him in his personal life. “सार्केल अफिसारा सेंग्रा। बेचेर। बिबो बिमाइनो बेराइखुपग्रा थारलाय। अफिसियेल डिउटि एबा फिल्ड वार्क लानाने बियो नेफानि नाइथाव थाव जायगायाव गहेलखौ दैदिबायासै। बिबदिनो गहेला लोगोजों अखाफोर दानचेसो थायासै।”⁸. Here the novelist mentions about the government job. A friend of Gohel, he has been serving in the post of Circle Officer in Pachighat, Arunachal, (NEFA), since long time that Gohel had known to him. “पुराना तितागुरि गामीनि गमीबोराइया सायारामानो। बिनिनो फंबाय मिहिर। दि, सि, अफिसनि केरानी। बिसि सरला, फिसाजो गिबि आलाइसि आरो फिसाजो ग'दाय रेबतीखौ लानाने बिनि थेलेब लेब संसार।”⁹. Here the novelist portrays about the identification of Mihir's family. Mihir has four family members. They are— Mihir, wife Sorola, elder daughter Alaisri, and younger daughter Reboti. The main earning source of the family is the LDA government service in DC office. Mihir did the service and maintained the whole expenditure of the family cost with own salary. “निजिरानि बिमाइ जयराज। बिनि थेलेब लेब संसार। फिसाज्ला सासेल'। दाखालि हाबा जाबाय। गुदि न' आ गामिआव। बिदा फंबाय गुबुन जानाने बियो रामफलबिलआवनो न' लुदो। रामफलबिल हाइयार सेकेन्दारि फरायसालिनि हाइ स्कूल सेकसननि ग्रेजुयेट मास्टर। दुर्मावनि फंबायफोरनि मादाव जयराजआ दुइसिन।”¹⁰. Joyraj is a younger brother of Durmaw. He is a government service holder. He is a graduate teacher of a higher secondary school. Therefore, it is clear that at present, every people like to get government job. Presently, doing the government job is also an ambition of Bodo people to economic earn. The government jobholders are mentioned by the novelist as following persons.

They are Gohel in BDO Office of Udalguri district; Gohel's friend, Circle Officer in Pachighat (NEFA). They take the role as the government service holders to gain in their life, as occupied in the *Kharlung*. Mihir is an LDA in DC Office of the Kokrajhar district; Anda's son is a peon in an irrigation office; a school teacher of Titaguri in Kokrajhar district; are mentioned as the government service holders in *Alaisri*. Joyraj is a graduate teacher of higher secondary school, has portrait in *Dainee?*. These characters expose as the government service holders by the novelist. Generally, the service holders become economically sound as compared to the cultivators. It is seen by the laypeople in practical society. So, the novelist tries it, to show the real instance as the economic picture of the Bodos, though it was not the traditional economic earning source of them.

An essential economic earning source and scope of the Bodo community, which is called, bonded labor. It has been prevailing since their antecedent. The bonded labors may be male or female i.e. servant and maid. A one kind traditional and current economic gaining process is the bonded labor, among the Bodo people, for the poor family. This is real and practical occurrence in the Assamese society. Until today, some servants are trying to earn money, for the purpose of the family, to make economic sound. “गालानि खोगाया इचे गालाला। मुकुब हाबा मावनाने गावखौनो बावळा बियो गालालासिन जायो। दाहोना थाबाइग्रा बियो। बिमा फिफानि न' आव दाबो जुगामी थाफेरनो मोनाखै। बे गामि बैइ गामी दाहोना थाबाइबायैनो सेंग्रासानिफ्राइ सेंग्रा जाबाय।”¹¹. In this context, says about the servant, which is called bonded labor in English. Gala's

7. Lahary Monoranjan, *Kharlung*, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-55

8. Lahary Monoranjan, *Kharlung*, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-106

9. Lahary Monoranjan, *Alaisri*, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-20

10. Lahary Monoranjan, *Dainee?*, Prodeep Kumar Bhawmick, Onsumoi Laibrary, Kokrajhar, BTC, Assam, 2nd Edition, 2009, No.-4, P-49

11. Lahary Monoranjan, *Kharlung*, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-17

parent sent him to the rich families to serve as a servant for the purpose of economic gain because their family was very poor. “দাহোনা সাথাম আৰো মোশৌ লাওখাৰথৌ লানানৈ ছাৰৈ। বেনি স্বায়ো সাফা-সানৈ বাই বাহাগী হৰদম থাফৈয়ো।”¹². There are three servants and a cowherd that Gorgoram has kept in his family to do his domestic works. In another circumstance, MR Lahary mentions again— “চেনছলা নোংনি ছিফুঙা দিনথোদো। হৰ থৌবায়। জোংবাউ, বাগো, থিবাউ। নোংছোৰবো দাবো উনদুআথে? গাবোন নাংগাল-জাংখাথৌ বাউবায় নোংছোৰ? দাউজুলা গেছেৰনায় ছিগাং ছিখাৰনাংগৌ। মাহাজোননি বাওথৌ খোনানানৈ চেনছলায়া ছিফুংথৌ দোনো। জোংবাউ, বাগো, থিবাউ দাহোনামোনা উনদুনো বিছোনা বুদ্ধিশ্রাঙো। চেনছলায়া দৰজা গংনৈথৌ খে ফাংথেয়ো।”¹³. Here mentions that three young boys serve as the bonded labors in the family of Gorgoram. They are Jwngbaw, Rago and Thibaw. Besides them, Sensola is also a cowherd of the family. They are actively doing in the different kinds of work, of the household and they earn money in the end of the year. This was the major work to earn the money in ancient age, among the Bodo community. “বোসৌমবো সিগাং সিগাং বোসৌসৈ তলবজৌ লাগোনায়খায় দাহোনা দমাসুয়াবো বোসৌথামসৌ বান্দা জানানৈ দাঁ।”¹⁴. Another expression can be mentioned for the same instance. “বিয়ৌ সিগাং সিগাং দমাসুখৌ দাদত্রি হৌবায়—

--“দাহোনা জানানৈ নৌহা এফাগ্রাফ হিম্মত দঁ ব্রিখৌ হেফাজাৰ হোনো? দানৌ আঁখাৰলাং মাৰাৰ।” দমাসুয়া গাহায়াব আঁখাৰলাংবায়।”¹⁵. In the contexts, Domasu is serving as a bonded labor in the family of Badol. Badol is a rich person of the New Titaguri village of Kokrajhar. He kept so many persons to do the domestic works. Domasu accepted his physical labor or the bonded labor working is the earning single scope of his life. “ফিসাজুলায়া গামিআবনৌ লাউগা মুনি সাসে মাহাজোননাব দাহোনা থাদৌ। বিবৌ দা হৰ হযাব ন’আব উনুহৈয়া জাৰায় মাহাজোননাব আঁখাম জানানৈ।”¹⁶. Durmaw's son, named Orong has served into the family of Lawga as a bonded labor. “নৌনি লেখা-ফরা খরসা জৌথায়নায়আও আঁহা দেনায় ব্ৰু ব্ৰু জাৰায়। নৌনি থাখায় নৌনানাতবা মাহাজোননাত বান্দী বৌহৈনাংবায়।”¹⁷. In the mentioned context, sister of Gohel, named Fenthep has to do as a bonded labor to a rich family to fill up the economic crisis of the family. “ন’মা ন’আব রুবাটীফৌ আৰৌ অৰগানি ফিসাজৌ চানৈ উনুয়ৌ। রুবাটী চানৈনি মাদাব চাচেয়া ফেনথেপ আৰৌ চাচেয়া অঁশী। অঁশীয়া গামীনি। ফিসায় গাৰজানায়। সাংগেসা। বৌহসোয়া বিনা থামজিনি বাৰবায়।”¹⁸. Here mentions that both Fenthep and Ongsi have been working as a bonded labor in the family of Orga, in the village Chakoma. “দৈখোৰাও কৰাথীয়া দাবো খাংখাং-খুংখৰুং থুৰচি লঠা ছুগাছিনো দং। কৰাথী সাথামল্লাবো স্বান-হ’ৰ হাবায়ানো জোৰা জোৰা।”¹⁹. In the context, mentions regarding the some house cleaners. They always work in the other family of other rich persons for the purpose of economic earning. “শেওৰাৰী আৰো দাবাথী কৰাথীমোনা মা লাংখাআওনো গোলাংবায়। বিছোৰ জায়গাআৰও দা কৰাথী গোদান সানৈ থাফৈবায়। বিছোৰ জাদোং আলৈং আৰো বিলা। নানিআলো মেছেঙাওবো থাবাওনো হোনানানৈ থাফিনবায়।”²⁰. Here, states that two maids have gone out from Gorgoram's home and another two maids have come to serve as the bonded labor. The two new comers are Aleng and Bila. “বাদল মাহাজোনহা রুবাথী সানৈ দঁ, দাহোনা সাসে দঁ। রুবাথী সাসৈনি মুজা গাবজঁ

¹². Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, P-2

¹³. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-11

¹⁴. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, P-4

¹⁵. Lahary Monoranjan, Alaisri, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-175

¹⁶. Lahary Monoranjan, Alaisri, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-190

¹⁷. Lahary Monoranjan, Dainee?, Prodeep Kumar Bhawmick, Onsumoi Library, Kokrajhar, BTC, Assam, 2nd Edition, 2009, No.-4, PP-14, 15

¹⁸. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-11

¹⁹. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-60

²⁰. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, P-2

²¹. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, P-50

आरो सासेनि मुडा दर्बासि। गावजेखौ सासे निखाउरिनिफ्राय उन्दैयावनो बायनानै लादोंमोन बादलआ। दा बियो सिख्लासा जाबाय। दर्बासिआ बिसमुरिनि। बिनि बिफाया बिनि मजुरि बाबद मेसें बोथोरनि थाखाय माहाजोननिफ्राय रां अग्रिम लाखांनय दं। बे जाहोनयाव दर्बासिया बादल माहाजोननि बान्दि।”²¹. Here novelist conveys that Badol kept two maids to serve in his family. The same meaningful context can bring from the concerned novel. “दरबासिआ दुर्जाखौ गिनाइयाव गैया। बियो रुवाथिसो। माहाजोन सोलायनाइया दाहोना आरो रुवाथिफोरनि आदत। जेराव बेतन बुर्जा मोनो बेवहायनो थाहैयो।”²². They are Gawjeng and Dorbasi. They work with affection of the domestic works in Badol's home. Both of them accepted, the labor working is the main profession of them.

They are Gala, Gatham, Rakhep from the *Kharlung*; Jwngbaw, Rago/Rogen, Thibaw from the *Hayna Muli*; Domasu from the *Alaisri*; Orong from the *Dainee?*. Some maids that novelist mentions which are attempting to earn money though they are females. They are Fenthep, Ongsi from the *Kharlung*; Dabathi, Nani, Sewbari, Aleng, Bila from the *Hayna Muli*; Gawjeng, Dorbasi from the *Alaisri*. Though Bodo people were no high and higher education, yet they have fondness and courtesies mind. They adore their parents. So they agree to serve to other family as the bonded labor though their family economically destructed. Such as, the poor young people traditionally tried to earn money since their younger age. Even today, the scenario practically is going on more or less in the society. Hence, the novelist prescribed regarding the bonded labor in his novels, because it was the major earning scope of the poor people and illiterate person as well, among the Bodo people.

Right now, business is essential part of every person, state and nation. Therefore, it touches every person in the world. In present age, without commercialization nobody can run smooth life. Because people have different kind of needs in each personal life, but nobody can manage it oneself though he is a rich person. Therefore, it is said that no one person itself perfect. Hence, every person must depend on another one, for something else. Because one person may have a particular goods is available, but he may not be so many other needed goods. That is why, every individuals exchange the goods among each own, that which goods are able to give other, and which goods are able to take from another. This affair becomes only through the media of commercialization. Hence, Lahary accurately brings awareness on commercialization with relation to the Bodo community. “बियो भावरागुरी हाटाइयाव मोसौ गाइ माचे आरो लोगोचे दामरा माचे फानहैयासै। फान्नानै जा रां मोनासै बेजों बियो जरिमनाखौ होनानै आवाति सावनानै गामीनि मानषिफोरखौ शिरिचे चाहा लोंहोनानै, राइजोफोरनिफ्राइ खेमा लास्रानानै गोसोखौ इचे रेजें खालामनानै लायासै।”²³. Such as, Ransrem sold a cow and a younger bull into the Bhawraguri market whenever he falls in economic catastrophe. If a person gets no way of the earning path, then he tries to sell every kind of property one by one. “माखासे सावँताल सेंग्रीफ्रा बिरनाबारीयाव बिरना बोस्रोतगासिनो दंमोन। बिरनानि ह्वासिप बानाइनानै बिसोरो ह्वासिपखौ हाटाइयाव फानहैयो।”²⁴. The novelist mentions that some Santali women go to the riverbank to collect some stems of the helianthus (*Khasi-hagra/खासि-हाग्रा*) to make broom for the purpose of sell it and economic earning. They have nothing-perfect knowledge regarding the modern business, but they have knowledge about the traditional business. The cited businesses by the novelist are as follows-

²¹. Lahary Monoranjan, *Alaisri*, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-175

²². Lahary Monoranjan, *Alaisri*, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-238

²³. Lahary Monoranjan, *Kharlung*, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-125

²⁴. Lahary Monoranjan, *Kharlung*, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-108

The Bodo people have made different kinds of domestic useable tools from bamboo and wood. It makes for the purpose of domestic use and for the business purpose as well. The novelist mentions here concerning the rice cleaning tools (Sandri/সানদ্রি). Besides this, there are so many tools, which are used by the Bodo people. These are Dala/দালা, Sandangga/সানদাংগা, Hukhen/হুক্খেন; these are paddy and rice cleaning tools. Sen/সেন, Khakhi/খাক্খি, Khokha/খ'খা, Je/জে, Jekhai/জেখাই, Folo/ফল'; these are the hunting weapons of fishes. Nanggwl/নাংগোল, Junggal/জুংগাল, mwi/মই, Dangkhur/দাংখুর are the instruments of yielding crops these are useable in the paddy field. Oual/ঔবাল, Gahen/গাহেন are paddy-crushing machine. The mentioned tools are used for the confinement of the Bodo families. Interested and expert person produces these things at own home. In modern age, they are called as an art craft. The producer sells it in the market and earns money. Khamflay/খামফলাই, Kharou/খারৌ, Fakhras/ফাক্খাস are also produced by the Bodo people, but generally these are not for sale. These are only for domestic use. So, they knew that the business can be said as the buying, selling and receiving profit from their product. The running transactions were not the first form of business of the Bodos, rather selling of owns producing goods is the basic form of traditional business of the Bodos. Hence, Lahary has cited concerning the commercialization of the historical bond of the Bodos. The Santali people are also be seen, that the collection of helianthus (Khasi-Hagra/খাসি-হাগ্ৰা) stem to make broom for the purpose of domestic use and sell it as well. So, it can be said the traditional business form for them.

Another traditional business among the Bodos have also mentioned by MR Lahary in the novels. The poultry, duckling, piglet, calf; and different kids like goat, buffalo etc are the product of them, and they nourish them. “লাৰী লৰী স্ব’, লৰী লৰী বাগানবাৰী, গলিয়ে গলি মোসৌ, দাও, হাংসো, পাৰেউ, অমা, ছৈমা, দাহোনা-ৰুৱাখী যেৰৈবো টিম টিম, যেৰৈবো আবুং, যেৰৈবো হাংগো-দোংগো। খোলাহা দোতলা স্ব’, স্বোনাপহা সাংবাংগ্ৰা, স্বাহা ইছিং, স্বানজাহা ছংগ্ৰা স্ব’, ছংগ্ৰা স্ব’নি ছাখাখিআও দৈখোৰ, খোলাহা ছৌৰা আৰো ছৌৰানি খৌলাহা গলি

গংনৈ, স্বানজাআও বাথী গংনৈ আৰো বাইদিছিনা মূৱা, জিৰাদ আৰো বন দিনগ্ৰা হায়দু হায়দু স্ব’, পাৰেওনি বাক্‌সু, দাওনি গোগ্ৰা, অমানি গোন্দ্ৰা, মাইছুং মোনথাম আৰো বাইদি বাইদি— বেনো যাদোং গৰ্গৰাম মাহাজোননি স্ব’খোৰ”²⁵. In the context, the novelist brings concerning the huge garden of different kinds of fruit as well as trees, surrounding the home of Gorgoram. Besides this, Gorgoram has traditional firms of cow, hen, duck, pigeon, pig, etc. Gorgoram earns money from husbandry products i.e. paddy crops and the firms of cow, hen, duck, pigeon, pig. Having nourished to full grown-up them, they sell them, and earn the money from it. Such kind of economic earning is also a kind of traditional business of the Bodos. Through this system, they endeavor to make economic sound for the family.

Someone does not keep relation to any goods or things for business concern. But they only do work actively, for other persons. They call broker (Dewani/দেবানি). They are the intermediary between the two families i.e. brides and bridegrooms' families, and they make agreement of a marriage task between a pair of young boy and young girl. If the agreement becomes final, then he demands money from the both families. The active brokering is the traditional business of the Bodos for someone since their precursor. It is going on among the Bodo society till today more or

less. “—হা, হা, বে খৌৰাংখৌ নোংনো বুংফ্ৰুনাটৈ হোনায় ছিগাং ইচে বাইফোদআল্লা বোৰৈ যানো ফংবায়? তুলসীবিলানি সোপেন বাবুআ আংখৌ গাওনি ফিছাজ্জলানি থাখায় হমগাছিনো দং। সেংগ্ৰাআ গ্ৰেজুয়েট। ব্যংকআও হাবা মাওয়ে। সেংগ্ৰাআ মাহীথাৰ।

²⁵. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, PP-147, 148

--বেনোথো আদা নোং লাবোনায় খৌবাং মোজাঙা?"²⁶. Another context can mention here for the same purpose. "সোমোন্দোআও বিয়ো গর্গৰামখৌ ফংবাই লিঙো। এফা এনৈ ঘটকালী খালামো হোননাই বিখৌ 'জাপসিং ঘটক' মুঙৈ খায়ছে গাবজিয়ো। খায়ছেবা বিখৌ বুঙো 'দেওরানী' "²⁷. Again, the novelist mentions concerning the same reason. "এক এক পাৰ্টিনিফ্ৰাই লায়ে ১৫০ বাংনিফ্ৰাই ৩০০/৩৫০ বাংসীম। গোছলা, গামছা, জানাই লোংনায়থো দংখাছে। জৌয়ে বেদৰৈ মোনজায়াল্লা বিয়ো বিবান লানায় হবআও মোজোমা। ছোৰনোবা নাংগৌ যায়ো বিজামাদৈ, ছোৰনোবা বিহামজো, ছোৰনোবা হিনজাও গোদায়, ছোৰনোবা বালন্দা, ছোৰনোবা আয়থা, ছোৰনোবা বান্দী আৰো বাইদিছিনা। ববেবা ববেবা পাৰ্টিনিফ্ৰাই লায়ে অগ্রিম। খামানিখৌ হাছিল খালামনাই হোনো হায়াল্লাথায় বিয়ো বায়ল্লি জায়ো, জায়গা জায়গা বুজায়োবো, হোছে হৰজায়োবো।"²⁸. In another context, it is also applied for the same purpose. "বিয়ো সম্পত্তিনি লোভ দিছিনাই বাটেনখৌ গোৰ্জা থাহোদোং আৰো গাওনি ঘটকগিৰি ফিচ মজুৰিখৌ পুৰাদমে আদায় খালামনাই উদৈ ছুফুংদোং বাইদি বাইদি।"²⁹. In the mentioned contexts state about Japsing broker (dewani/দৈবানি). He tried to link between a bridegroom and a bride to arrange marriage ceremony. The bridegroom will be Sopen's son and the bride will be Gorgoram's daughter. It is Japsing's interested work and gainful task as well. So, the novelist often has appropriately portrayed in his novel. Every learned people accept it, as a traditional activity of the Bodos. Thus, the actual incidents have entered in Lahary's artistic creation.

The herbal medicine component and selling it are also the traditional business of a few Bodo people. Along with this task, the medicine composer treats the patients; consequently the medicine composer also sells it and earns money. "বিদায়: সমাও দেওশ্ৰী, গর্গৰাম আৰো মানসী-সামামবো ওজাখৌ

গ্ৰিd বেংখননাই সেওরা লাবায়। গর্গৰামআ ওজানো ১০১ বাং যাছিবায়।"³⁰. Here says about Thopso conjuror. He earned the economic profit through his practices of chanting mantras and selling herbal medicine. He sold it to the patients when it is required. The people accept the conjuror as doctor. Udli, Thembra, Anda were done such kind of works. They accepted such exertion is the basic business of life. This was the traditional trade of the Bodo people since their ancestor.

A few Bodo people had followed the corruption business from different community people. Inherently they had no such kind of feelings in their mind. But as the different communities' people had often done the corrupted business; hence, they also learned the corrupted business i.e. they sell the log by cutting tree from the forest. "নুয়াখৌ নৌ মাৰৌই দুহ নম্বৰী দংফাং সিখাউয়ৈ ট্রাককি ট্রাক বেংল, বিহার, উত্তরপ্রদেশয়াব সাফ্লায় খালামনাই নৌখৌ আং হরজৌ হর ক'রপতি খালামদৌ।"³¹. Badol's manager Thefen has said the dialogue before Badol. He says that he helps Badol in his business and his smuggling act as well. The novelist has brought the same substance to identify the character of Badol. "বাদলআ ফুনি ব্ৰেকফাস্ট জানাই ট্রাক গনৈখৌবো লানাই কসুগাব থিঙৈ থাৰায়। বিয়ো লোগোসে লাংফাদৌ থেফনখৌ। দংফাং দানহোনায়, লদ লদি খালামনায় আর বাঙালী, বিহারী থিকাদারফোরনো স্মিরামপুর, জ'রাহসিম দৈথায়হৈনায় খামানিয়া থেফন নঙাৰুলা জায়া। দুইনম্বৰী ফালাংগিয়াব থেফনয়ানো বাদলনি আগদা আখায়। ফেফিননো হরনৈসৌ জাগোন হোননাই বাদলআ বিহামজৌ গিৰিখৌ বুলাংদৌ।"³². Here expresses that Badol has gone towards the village Kosugaon having breakfast by a

²⁶. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, P-20

²⁷. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, PP-18, 19

²⁸. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, PP-138, 19

²⁹. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, PP-165, 166

³⁰. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, P-131

³¹. Lahary Monoranjan, Alaisri, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P- 59

³². Lahary Monoranjan, Alaisri, Onsumoi Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-203

truck. He has also taken Thefen along with him. The entire management task concerning the smuggling business can never perform without him. In this business, the business person had to maintain very secrecy and skillful understanding, to the forest ranger officer. As laypeople say, where there is corrupted business, there are enumerable profits. Absolutely, this statement may be right, because it sees that such kind of business persons become very wealthy person within a very short period. Generally, the contaminated business persons identify as criminal by the humanity. But they can earn huge property in their life.

Another business can mention in Assam i.e. hunting rhinos, and sells its horn secretly; and they earn millions of money very soon. Both the mammon and their businesses are accepted as infected from other business personal. Badol, Sandrwb and Bilasu have brought as the corrupted business persons from the Bodo community by the novelist. Really, there are many corrupted business persons in our society like Badol, Sandrwb and Bilasu. The business does not accept as the courteous business by the civilized society. Though the novelist has brought the criminal roles from the Bodo society, yet he also tries to expose that the business is not the traditional of the Bodos. It has infected to the Bodo people from other communities' nature. In fact, if it visualizes to the ancestors of the Bodos, then never be get such symptoms of the business. That is why strongly can be said that it is not traditional earning process of the community, but at present, a few Bodo people have been used to follow it.

5. Conclusion

It is clear that nobody can live without earning wealth. People were learned to provide wealth for future use. Such as, Bodo people also knew to store the wealth for the purpose of future use. At present, goods are sold and they save the money. The saving money can provide every kind of goods needed by the people in the mean time. So, at present, people try to earn money, and they save the money. That is why, the novelist has portrayed concerning the traditional systems of economic earning picture of the Bodos. He also says regarding the modern earning methods of the present people.

The crop cultivation is the main earning work of the Bodos and Assamese people as well. It is the primary and foremost scope of economic gain for the dwellers of Assam. Some are stopped to cultivate the crops, in present moment. They have accepted the government services or private jobs in any other institutions, industries and factories. But still seventy percent people are depending on different kind of crops.

Bonded labor is a kind of primary economic earning scope of poor people. It was often prevailed in the society, basically among the Bodos. So, the young boys and girls of the poor family search for work before a rich person. The rich person keeps them to do domestic work, as a labor of agreement. It knows as bonded labor. The task of bonded labor is a primary and traditional earning scope of poor Bodo people.

The Santali people, those who are living in Assam, they collect some stems of the helianthus (Khasi-hagra/खासि-हाग्रा), from the riverbank to make broom for the purpose of sell it. Such as, they could earn the money. The activity is genuine and primary habits of them. So, it can be said as primary economic picture of the Santali people.

(Sandri/सानद्री), Dala/दाला, Sandangga/सानदांगा, Hukhen/हुखेन, Sen/सेन, Khakhi/खाखि, Khokha/ख'खा, Je/जे, Jekhai/जेखाइ, Folo/फल', Nanggwl/नांगोल, Junggal/जुंगाल, mwi/मै, Dangkhur/दांखुर, Oual/औवाल, Gahen/गाहेन, Khamflay/खामप्लाइ, Kharou/खारौ, Fakhras/फाखास are the artistic goods and tools. These tools are made from bamboo and wood by the Bodo people, which are very essential, important and useable for their day today life. The artists make it for domestic use and also for sell it. This is the primary economic earning picture of the Bodos.

The farming poultry, duckling, piglet, calf, goat, buffalo etc are adopted by the Bodo people. They nourish and grow up from it. After the full grown up, they sell them, and earn money. This is also a primary economic picture of the Bodos as portrayed by the novelist. This habit of the community can also be said as the tradition of them since their ancestor.

A middle man who is known as Dewani/देवानी in Bodo, and broker in general. He links among two families for the purpose of marriage task. He connects both the guardian of bride and bridegroom. And steadily, he promotes the matter up to the final agreement for the marriage ceremony. After the completion of final agreement of the marriage, he takes money from both the party as his demand. This is also a genuine and primary economic earning picture for someone Bodo people, as mentioned by MR Lahary.

Presently people want to get the government job. It is the first attempt of every educated people. But the government jobs are not so much available. It is limited; hence every educated people cannot able to get the same job in their life. But it is real instance that people always try to get the government job. They want to ignore the traditional earning systems, if they get the other scopes.

At present, Bodo people also have learned the corrupted business having seen from other communities. The novelist has mentioned here concerning the selling of wood as well as logs to the other states from Assam. They can gain huge wealth through this business but it is unauthorized business. So it is a corrupted business. It is not inherent business of the Bodos but it is learnt business as the novelist has mentioned.