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.


1. Introduction

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 Thunlai 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 बबबन िोसोयाव बिबर बबर खालामिोिं; नङाब्ला िचे हालेवनानै मानो हाल होिारनो”?

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

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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.

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

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; And's son is a peon in an irrigation office. 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. “गाममी खोगमा ईंचे गाममा। मुकुब हाबा मावनामा गावखोगी बाखमा बियो गामालसिन जायी। दाहोनाध थाबाया खिसी। बिमा फिफिन न ॲव दाबो जुमामीय गाममीय मोया। बे गाममी बैं गाममी दाहोना धाबाबाहाई शेकासाजनकाई सेवा जाय के।”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
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 সাথে আসা মোক্ষী মালাকাব্য লানারানুর ছাঁচে। বিস্ত ক্ষাত্রীয় সাধারণ বাছ বাহাও হবে দ্বারে।”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—“চেনুলায়া মোনি মিযো সিনোখেদা। হব কোইবাও। জোরুঁ সঙ্ক্ষোরা দ্বারা উনালায়ে।” Gohel’s son, named Orong has served in the family of Lawga as a bonded labor. Domasu accepted his physical labor or the bonded labor working is the earning single scope of his life. “কিনাজ্যায় গহেঁআনুর লাওগা মুনি সাশে মাহাজোনায় দাহোনা থাকা। বিবো দা হরব না আল উনালায়।”16 Durmaw’s son, named Orong has served in the family of Lawga as a bonded labor. “নোনি দেশ ফরা চকা গোথামানায় ওঁ টিওনা দ্বারা বুই বিস্তো জাবায়। নোনি গোধয় নোনানুরা মাহাজোনায় বাছো চোখাবার।”17 In the mentioned context, sister of Gohel, named Fenthap has to do as a bonded labor to a rich family to fill up the economic crisis of the family. “মা মা না আল হোথা ফরাওর আশো অসগুলো ফিসালো নাঁ নাঁ দ্বারা উনালো লো। চৌটো ভানো মাদার চাইয়া ভানো প্রথম অসা চাইয়া অঁ। অঁ। লো লো গোধী। ফিসাল গারজায়া। পিসালা বাঁড়ি বাকায়।”18 Here mentions that both Fenthap and Ongsi have been working as a bonded labor in the family of Orga, in the village Chakoma. “দেখাবাও বাবরীলো দ্বারা হাম্বাদু হাম্বাদু ধুবার নাঁ। পারাবার সাথে ফায়ারে বাবা জোনাও জোনাও।”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. “শেখোরোআ আরো দাহোনা বাবরীলোমানুর মা লাখাআও না গোলাবার। বিচ্ছেদ হাম্বারাও দা বাবরী গোণান সাদো ধাফবারা। বিচ্ছেদ হাম্বে অর্জি আরো বিনা। নালা঱ালা মেজোলোরা ধারাও মোনালানুর ধাফবারা।”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. “বাবর মাহাজোনায় সুঁবারী সাদো দাহোনা সাদো দাহোনা সাদো সাদো।”

13. Lahary Monoranjan, Kharlung, Bina Library, College Hostel Road, Guwahati -1, 1999, No.-1, P-11
14. Lahary Monoranjan, Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-1, P-4
16. Lahary Monoranjan, Lahary Monoranjan, Alaisri, Onsumo Library, R.N.B. Road, Kokrajhar, Assam, 2nd Edition, August-2010, No.-3, P-190
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
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 courties mind. They adore their parents. So they agree to serve to other family as the bonded labor though their family economically destroyed. 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. “बिबू भारतीय हाटायाब मोसी गाँव माचे आरो लोगीचे दासां माचे फानहैयाचे। फानहैयाचे जा रां मोनासे बोले बिबू जरिमनाखी होनाने आवात उण्याने गाँवी मानिषीवाढी शिरिचे बाही लोहोनाने, राइजोफोरबनफ्राइ धरवा जाबाय मोसी गांवने राइजोफोरबनफ्राय धरवा जाबाय बायनानै लायासै।”23. Such as, Ransrem sold a cow and a younger bull into the Bhawraguri market whenever he falls in economic catastrope. If a person gets no way of the earning path, then he tries to sell every kind of property one by one. “मातीसे सर्वातल सेंग्रीफा विराबाबीयाव विरंग बोंगटागसिसिं देमोन। विरंगाने हासिं बानाहोनाचे बसोरो हासिंही हाटायाब फानहैयाचे।”24. The novelist mentions that some Santali women go to the riverbank to collect some stems of the helianthus (Khsi-hagra/खसी-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-

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/সান্দ্রি). Besides this, there are so many tools, which are used by the Bodo people. These are Dala/দালা, Sandangga/সান্দংগা, Hukhen/হুক্হেন; these are paddy and rice cleaning tools. Sen/সেন, Khakhii/খাখ্ছি, Khokha/ঘোক্তা, Je/জে, Jekhai/জেখাই, Folol/ফোলল; these are the hunting weapons of fishes. Nanggwel/নাঙ্গীল, Junggal/জুংগাল, mwi/মৈং, Dangkhur/দাঙ্গুর are the instruments of yielding crops these are useable in the paddy field. Oual/Oুলাল, 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/খামফ্লাই, Kharou/খারু, Fakhras/ফাক্রাস 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-হাগ্রা) 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. “লাড়ী লাড়ী থ’, লাড়ী লাড়ী রাগনবর্বি, গালিয়ে গালি মৌলৌ, দাও, হাঙ্গো, পাঙ্গো, অমা, বৃহমা, দাঙ্গো-মার্ফে যেরিবার টিম টিম, যেরিবার আবুঙ, যেরিবার হাঙ্গো-দাঙ্গো। খোলাহা দাঙ্গোলা থ’, হোনাপহা সাঙ্গোলা, সাংহাইচিং, সাঙ্গাজাহাছ ছংগ্রা থ’, ছংগ্রা ক্ষণিক সারাহারি আতে উঁচেহার, খোলাহা ছোবো আলো ছোবো নি খোলাহা গালি গংনে, সাঙ্গাজাহাছ ছাগো আলো বাইদিচিংনা মোহা, জিবার আলো বন দিনগ্রা হায়দু হায়দু থ’, পারেওনি বাক্সু, দাঙ্গো গোপ্রা, অমানি গৌরামা, মাইহাঙ, মানথাম আলো বাইদি বাইদি— বেনে যাহাদো গোষ্ঠাম মাযাজাননি বস্ক্ষেব’”

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/দেওনাইনি). 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 খোংবোই নোংনে পুংফুংনারৌনী হুনটান চিমা ইচ বাইফোলা আদ্রা রবৈ যানো ফাঙ্গাঁয়। তুলছিনি দাঙ্গো বসুক অংখৌ গাঁৌ ফিখাজিঙলানি খায়াহ হমাঙ্গাঁছিংনা দোং। সেনগ্রামা প্রেজিয়েংটু। ব্যংকাঙ্গেও যাবা মাওয়া। সেনগ্রামা মাহীখাবা।”

25. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, PP-147, 148
Another context can mention here for the same purpose. “সোমোনাই অব বিয়ে গয়েলাজৌরী ফেঁরতই কিনো। এফ এই নে যাইপানী খালাজৌ ঘানানাই বিয়ে -জাপান ঘোষণা মুঁকে খায়ো গরভাজলী। খায়ো বিয়ে বেগী বুছো দেওনাী।”

Again, the novelist mentions concerning the same reason. “এফ এক পাটটিয়াই লায়ো ১০০ ওই নামীটিই ৩০০/৩৫০ বাংলা। গ্রামীণ, গাছ, জানাই লেংনাইয়া দৃশ্য। জোটেই বেঁচে মোকানাজৌরী বিয়ে বিবন লানাই হয়।”

In another context, it is also applied for the same purpose. “বিয়ে সম্পত্তির লোভ দিঃরাত্নী বাটেনীখো গোলী খায়োনা। অৰু গাৰনি ঘোষনা ফিচ মজুরীয়ো পুরাদান আদায় নামীরাজৌ উদু ছুকুংদো বাইতি বাইতি।”

The mentioned contexts state about Japsing broker (dewani/দীপাণি). 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. “বিয়ে: সামো দেওশী, গয়েলাজৌ মানানী সাধারণ ও নামকী স্বে হেলুয়া।”

Here says about Thopsa 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. “নুগাড়ো নো মায়ে তুল পাকের দৃণ সিখাউয়ো তুল করে বেলা, বিহার, মলপ্লাসাইয়া সামাজি খালাজলাই নোকী ও হরজো হে র মুতী খালালোনো।”

Badol's manager Thesfien 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. “বাদলকু বলনি ব্রেকফাস্ট জানাই নুকো বেলা স্বতঃপূর্বক বদল বিহারী খালাজলাই নোকী ও হরজো হে র মুতী খালালোনো।”

Here expresses that Badol has gone downtown to the village Kosugaon having breakfast by a

27. Lahary Monoranjan, Hayna Muli, Bina Library, Kokrajhar, Gauwahati, Assam, 1985, No.-2, PP-18, 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
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 Thfen 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/खासी-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/सानंद्रि), Dala/दाला, Sandangga/सांदंग्गा, Hukhen/हुखेन, Sen/सेन, Khakhi/खाखि, Khokha/खोखा, Je/जे, Jekhai/जेखाई, Folo/फोल, Nanggwl/नांग्ग्वल, Junggal/जूंग्गल, mwi/मै, Dangkhur/दाङ्खुर, Oual/औाल, Gahen/गाहेन, Khamflay/खामफ्लाइ, Kharou/खारौ, Fakhras/फाख्रास 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 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/देवानि 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.