SOCIO-ECONOMIC PICTURE REFLECTED IN THE NOVEL “MWIHUR”

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Abstract: Mwihur novel is a Bodo social novel. The novel is written by Dharanidhar wary in 1980. In this novel Bodo people’s social and economic picture are beautifully reflected. Through the novel, the Bodo people's social and economic prospect has been highlighted. The Bodo community's lifestyle of weaving, rearing of the silkworm, hunting, collecting vegetables, etc has been portrayed. The story is about a hunter and Dodere's love. Nevertheless, the novelist has also provided it with some social elements to blend it as a social novel.

Keywords: Bodo, social, economic, novel

I. Introduction

Dharanidhar Wary in the year 1980 published his only novel 'Mwihur'. This novel has been selected as one of the most famous novel in Bodo literature. Manas has been kept as the central point of focus in the novel at the same time the adjoining villages are been brought into the site. For that reason, it has also been considered as a regional novel. “The regional novel emphasizes the setting, speech, and social structure and customs of a particular locality, not merely as local color, but as important condition affecting the temperament of the characters and their ways of thinking, feeling and interacting.”

II. Methodology:

The present research work is undertaken in analytical research method. Here, the data are collected both from primary and secondary sources. The primary sources Wary’s only novel Mwihur and the secondary sources consist of various critical writings by different scholars and literary critics.

III. Aims and Objectives of study:

Following are the aims and objectives of the present research work:-
1. To explore the thematic concern and plot construction of the Dharanidhar Wary’s novel.
2. To study the socio-economic condition of the Bodo society as depicted in the novel Mwihur.
3. To focus and highlight the novelist Dharanidhar Wary

IV. Discussion:

Golo is a poor young man who belongs to a hunter's family. One day when he went out for hunting he came across Dodere for the first time. Dodere had gone for fishing in Manas along

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1 Abrams, M.H, A Glossary of literary terms p-257

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with her friends but unfortunately, she was being chased by some people but rescued by Golo. From that time onwards both of them fell in love. Unluckily there was a hindrance to their love story. A boy by the name Mwblao also loved Dodere. He tried his best to break their love forever. As Dodere was not happy with Golo’s task of hunting she asked him not to indulge in hunting to which Golo happily agreed. One day a tiger came and ate up all the livestock of the village, and no one could kill the tiger. The people from the forest department entrusted the task of killing the tiger to Golo as he was an efficient hunter. Golo was able to accomplish the given task and soon after he was given a job in the forest department. Mwblao gunda\textsuperscript{2} became jealous of Golo’s job and out of jealousy and hatred one day he kills Golo. Dodere after getting the news of Golo’s death becomes senseless and unconscious. In this way, the story ends.

4.1 Social and economic reflected in the novel:
Agriculture is the main base or the backbone of the economic development in the Bodo society. In the novel most of the family’s reliable source of the financial phenomenon is Agriculture. Bodo societies have their own customs. They have some rules and regulation. Before the kherai puja all villager prepare for the rituals. Where and who had got involved in any impure, unclean or unholy act, has yet to clear out their household Gods, everything is to be spoken up before the public in the assembly. They believe if any member of the village keeps such a thing untold to his fellowmen during such a ritual, the village deity will be angry and the whole village will fail into trouble. This is a belief of the village folks. Greater than all is the guilt or impure act of women. If they do not speak out their guilt during such assemblies before the mass-worships, then they have to confess them during child-birth or else, they will die then and there. Laodab Dewani complained about the Dodere how did she meet the youth called Golo in the jungle and reach Dabaris house? Surely they got involved in an impure way. The society also thinks so. But Dodere replied Golo might be from a different village. But he protected a lost and distressed maid from the jungle’s wild beast and brought her back safely. It is wrong to suspect him of such low conduct. Doderee could not say more. Something heavy fell upon her heart and tears filled her eyes. All the society’s members accept Doderee’s commend. Loren was an educated only person in village. He also suggest villager for developed society.

The Dodere character also helps to reflect Bodo social picture in the novel. Fishing habit also bodo society’s real picture. She also went in forest to fishing with his friend. But the forest guard caught his friend and Dodere run away and met Golo. After this meeting they are fall in love. Weaving and made cloth also Bodos social picture. She made cloths and sell in market. So she offers Golo to stop hunting and take her ten bighas of land to cultivate. She said I kept poultry,pig, endi, and wove endi shawls; sold them, and bought land with the money. My step mother does not love me and I’ve to provide myself. If it had not been for my father, I would have died long time back. It is only for her that I had to drop out of school. (P-17) Bodo women made cloth by endi. They went to collect endi leave for silk worm. Dodere and her friend also went to collect the endi leaves.

The superstition belief of Bodo society’s also shown in the novel. Doderee’s step mother wishes to marry Dodere to Mwblao. But Dodere love Golo. So her step mother planned to stealthily give her a medicine called hainamli in the name of Mwblao. Daokha oja of Daoraibari village knows about potions to charm people. Bodo people belief that if does not love then hainamuli can change his or her feeling. But the medicine does not effect on Doderee. When Golo went to

\textsuperscript{2} Villain or bad boy
hunting he look a squirrel and thought a bad starting this is also a sign of superstition. All of these are superstition belief available in bodo society.

Most important Bodo folk festival also shows in the novel which is called Baisagu. All the people enjoy with dancing and singing in the festival. All the youths and maids, old folks and children, all the villagers danced and whistled away happily. The men with men, women with women and youths with youths all in their own group drank jou and ate meat. All are collect alms from door to door and feast with the articles they receive by singing and dancing. In this way the Baisagu celebrate a week. They drink rice beer, pork, chiken and enjoy. The charcter Doderee’s step mother also drink and went door to door in village. Loren told about the changing the rules of festival, “present day Baisagu dance and music only show to the others an embarrassing face of the Boro community. In the old times, the Baisagu songs, music and dances of the Boro people were not like this. Now the Khaam, flute, serza, gongona, jotha, etc. no longer give us Baisagu music, whereas they were the original musical instruments of the Boros.Tablas and harmonionus came to us much later from west India, and they belong to the mainstream Indian culture. They do not belong to us Mongolians. If you play the bwidasi note on the serza, you will still be able to bring tears to the eyes of a true Boro; because, related to the music of the serza is the Boro peoples’s living desire.”(P-102) In this way the festival is changing. The novelist tries to focus the real picture of bodo society.

The Bodo society is recognized for its distinct customs and traditions. In order to develop their culture, they preserve their distinct customs and traditions. They also have a very strong community feeling. When any wrong doing or offense happens in the family, the chosen elderly members of the society known as' Gaonbura' decide through a panchayat process. The novel also shows the way of settling the conflict or resolving some mystery in society through the chosen judge of members of society known as' gaonbura' since the beginning of this novel. Through solving the issues, the members of the society sought to administer justice and felt it was best for the Bodo community. Dodere have to guilty by the society when she stay in Golo’s house for the night. So villager

Festival and culture are always connected to each other hence form important parts of any society. Likewise, Bodo society too comprises of many different folks and festivals. According to Indramalati Narzaree, “Folk festivals of the Bodos are devided in to two types. These are Religious festival and Agricultural Festival”3. According to Dr. Kameswar Brahma,“The festivals and ceremonies can be classified as follows: (a) Religious, (b) Seasonal and (c) Agricultural.”4 Agriculture being the main source of livelihood is either directly or indirectly related to all festivals.

Fishing is also one of the supporters of the economy of the Bodo people. We know that Bodos love to reside in the village areas near the woods and forests, rivers and streams, etc. Because they like to collect and gather the gifts of nature such as green vegetables, herbs, fish, meat, etc for their day to day livelihood. Many kinds of vegetables such as Fern, Ontai Bajab, Sibru, etc are collected from the nearby woods. Dodere met Golo first time when she went to fishing with her friend.

Cattle farming also help the Bodo people in developing their economic status. The oxen are used in ploughing the paddy fields and milk was extracted from the cows for consumption purpose. At present due to the advancement of science and technology the use of tractors for ploughing can

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3 Narzaree, Indramalati: Laisini Bikhayao Indramalati, Reprint 2008, p-25
be seen; but in the olden times, the oxen were used for ploughing. The families who have huge cowshed or families with more cows and oxen were considered as rich and wealthy.

V. Conclusion

From the above discussion we can say that the novelist try to focus the backdrop of a rural Bodo life, interconnected with nature. The novelist through the various characters like Golo, Loren and Lantha Mahajan raises the problem of education, unemployment and lack of consciousness and awareness among the Bodos. Bodo people don’t know about the business so the novelist tries to suggest with the character Loren and also show about the real situation. The novel is a simple love story and through this love story his attentions are mainly problems faced by the entire Bodo community and try to develop the culture. The novelist offers a true picture of Bodo life. Novelist show about the Bodo society’s problem, unemployment, uneducated, superstitions beliefs etc. The plot of the novel is simple and reflect picture of Bodo village, hunting, fishing, collecting vegetables from the forest, having a belief in traditional faiths, rules, and regulation etc. The material culture of the Bodo takes place in the novel. Bodos Art, craft, food habits also reflect in the Novel.

References