



Diganta Lawary's 'Mijingao Swmkhe Jwmwi': A critical study

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Abstract

This paper aims to explore the structure of the novel 'MijingaoSwmkhe Jwmwi' of Diganta Lawary. Diganta Lawary is a young novelist, Poets, Dramatic & short story writer in Bodo Literature. 'Mijingao Swmkhe Jwmwi' is a Social novel of Lawary written in 2008. This is a one of best novel of Lawary. The Plot and Characters are critical. Generally this novel is found a social novel. Village life and farming of the Bodo tribe is depicted in novel. Generally the Bodo tribe of Assam and North East is depending on farming. Central character Jakhob is found as a farmer in novel. Gwgwm is farmer mad of Jakhob. The complete story of the novel has been being developed only based on Gwgwm. Original name of Gwgwm is Gwjwn Boro. He tries to keep his identity but his identity is known by Pahi. Gwjwn was a subject teacher of higher secondary School. Sujuma is daughter of Jakhob. First time she dislikes Gwgwm but when she knows that Gwgwm is GwjwnBoro, she loves him. Gwgwm refused her proposal. But she always waiting for Gwgm. The title of novel is instead of her waiting. Novelist established Gwgwm as a Hero of novel. Novelist Diganta Lawary wrote thirteen novels in Bodo language. His every novel is social novel.

Keywords: farming, mad, Gwgwm, Jakhob, Sujuma, Pahi

1. Introduction

'Mijingao Swmkhe Jwmwi' is a Social novel written by Diganta Lawary. Novel is a new one in Bodo literature. The Bodo literature has started from about 100 years before. The end of the 19th century Christian missionaries started the written part of Bodo literature. The written part was started with the grammar only. Rev. Sidney Endle composed a Boro grammar by the name of 'An outline grammar of kachari language' on the dialect of Darang district of Assam. The missionaries thereafter made attempts to published textbook in Boro language. They translated some religious book from English to Boro. In 1915 'Boroni Phisa O Aiyen, a book on traditions and customary laws was published by Habraghat Bodo Sanmilini. This treatise on Bodo customary law also does not deal directly with any genre of creative literature. Bodo literature proper came into being only in second decade of the twentieth century. 'Bathounaam Bwikhaguni Gidu' was first Bodo poetry book composed by Prasannalal Boro khakhalary in 1919-1920. This book contains mythological poems and prayer songs for Bathou. Another trend of Bodo literature came into existence in the formation of the 'Bodo Satra Sanmilini' in 1919. 'Bodo Satra Sanmilini' a student's organisation published a quarterly 'Bibar' Magazine. The 'Bibar' was a first magazine in Bodo language. It was published in 1920 as a mouthpiece of Bodo Chattra Sanmilini in handwriting form. After four years in 1924 Bibar Magazine was published in printed form contains earlier articles. The magazine encouraged young poets and authors to write poems in their own language and about their own community. In the pages of Bibar poems of Rupnath Brahma, Jaladhar Brahma, Satish Basumatry, Bishnu Charan Basumatry, Jogendra Kachari, Parasu Brahma, Bimola Baruah were published. The most remarkable event in the poetic literature of Bodos was

the publication of 'KhonthaiMethai' (1923). 'Khonthai Methai (Poems and Lyrics)' was composed by Rupnath Brahma and Modaram Brahma.

Bodo literary Organisation name "Bodo Sahitya Sabha" was formed in 16th November 1952. Revolution of literary creation raised among the Bodo peoples. As a result in the year 1962 Chittaranjan Mushahary wrote first Bodo novel namely "JujainiOr". This is the milestone of history of Bodo novels. "Bikhaya Gaoyw Khugaya Geoya" was a second Bodo novel of Mushahary and published in 1972. ChittaranjanMushahary wrote maximum numbers of Bodo novels. In renaissance period of the Bodonovels; so many novelists create the novels. Beside that Manaranjan Lahary, Nandeswar Daimari, Dharani Dar Wary, KatindraSwargiary, Aron Raja and some novelists also contributed in the field of novels in middle and last decades of 20th century. "Mijingao Swmkhe Jwmwi" was written by Diganta Lawary in 2008. Maximum number of critics analyse as a social novel. The main character "Gwgwm" is hero of novel. Novel is based on "Gwgwm".

2. Aims and Objective of study

Aims and objective of this paper are as follows:

- To analyse the structure and plot of the novel.
- To display the rural picture of the Bodos reflected in this novel.
- To study the novel as social aspects.

3. Methodology

This paper used the analytical method. The study will mainly depend on both the primary and the secondary sources. The study deal with the novel 'Mijingao Swmkhe Jwmwi' of Diganta Lawary as Primary sources and published article and Criticism Books, Magazine, Souvenir and research papers are

also taken as secondary sources. The author has also taken help of print media and Internet media for the preparing this paper.

4. Discussion

'Mijingao Swmkhe Jwmwi' is a social novel. There has been much critical work done in Bodo literature, but no more critical work has done specially on 'Mijingao Swmkhe Jwmwi' novel of Diganta Lawary. The novel 'Mijingao Swmkhe Jwmwi' has depicted social and living of remote area of the Bodo. Livelihood of the Bodo tribe is clearly depicted. So, some critics try to analyse 'Mijingao Swmkhe Jwmwi' as a social novel. Peoples believe in God and religion is also depicted in this novel. The story of this novel has developed based on main character of an educated youth named 'Gwggwm'. 'Gwggwm' is also subject teacher of the higher secondary school but he try to keep his identity confidential. He always tries to hide the original identity. He is polite and gentle. To study the novel in social aspect is main objective of this study.

The theme of novel is created based on 'Gwggwm'. 'Gwggwm' is an educated youth and subject teacher of higher secondary school. But he hid his original identity because of unfortunately a police case register against him for relating of insurgency. So he lives far away from his parent and home. The novel is beginning one Thursday evening where 'Gwggwm' waiting in Bental market of Chirang district of Assam. Central character of novel 'Jakhob Sumfarmary' sees him last two hours. He speaking to him and asking him his difficulties. When Jakhob know about his condition he brings his home as an agricultural mad. 'Gwggwm' tell that he is searching a mad job. That time 'Gwggwm' keep hid his original identity. He simply answers the question of 'Jakhob'. 'Jakhob' is land lore and rich farmer. He has a farm house near the village. He has agricultural paddy field, Battle nuts farms, Cows and Buffalo. He is rich farmer of Bhatamari village. Bhatarmari village was far away from Bengtal. Two rivers were always flow near the village. There are no bride on the both the rivers. In winter season temporary wooden and Bamboo Bridge was made for across the rivers. This village is remote area of Chirang district of Assam. His other family members are wife, two daughters and one son. Elder daughter 'Sujuma' has study in college of Guwahati city. Youngest daughter 'Saogari' also study in Bongaigaon college of Bongaigaon. Only one son 'korel' study in BengtalSchool. 'Jakhob' and 'Bibari' only stay in village.

'Gwggwm' stay in mad house of land lore, where he met 'Alu' and 'Sobai'. 'Alu' and 'Sobai' are also mad of 'Jakhob'. 'Gambari' is a young girl mad of 'Jakhob'. She is an importance character of novel. 'Jakhob' and his family believe in 'Baptism, where 'Gwggwm' believe and worship his original God 'Bathou'. 'Gambari' converted her religion to Baptism. He does his job as a mad of 'Jakhob'. Nobody knows his original name, identity and his job. He has kept his documents and identity card in Box. His view was difference with others mad. His relation was good with others mad within a short time. Landlord believes and like him. Mrs Bibari Sumframary, wife of 'Jakhob Sumframary' also like him but when her elder daughter 'Sujuma' dislikes him, she also angry and dislike 'Gwggwm'. 'Sujuma' is an importance character of novel. She

was a studying in Guwahati city in a college. Round character is display in her character. 'Sujuma' met him first in at Bengtal where she come back to home in winter holidays with her sister and brother. She disliked him that time because she did not understand his word and language. "Gwggwm use dialect word of Goalpara of Assam. So few braking Bodo and Assamese word are used in his conversation. She misunderstands with Gwggwm'. 'Alu' keep their VIP bags and brought to home. When reached at home 'Sujuma' punished 'Gwggwm' and hit with ash wood. But he never replies and protests against her. She was an angry girl. Her behaviour was anger. She was think that 'Gwggwm' was a bad and mad and also dam. So, she introduces him as mad and dam to her friend 'Pahi'. 'Gwggwm' did not angry 'Sujuma' and her family. After Christmas 'Sujuma' and 'Saogari' were went their colleges. Landlord always helps him and keeps as brother. Sometime 'Gwggwm' speaks English word in conversation. He was helping 'Sobai', who always try to learning books. 'Sobai' and 'Alu' like him as a brother. 'Gwggwm' also love them. 'Gambari' was girl mad of 'Jakhob'. She loves 'Gwggwm' as a lover in first time. 'Gwggwm' take her as a sister. When she knows his original identityshe was keep her fillings and helps him to keep connecting to his parents by phone. She always calling by phone and asking about condition and case to his parents. In few days 'Gwggwm' and 'Gambari' are very close in relation.

The novel of climax is benign when second time 'Sujuma' came back to home along with classmate 'Pahi' in holiday. They did not cross the river because water level of river was in danger. So they stay at farm house. 'Sujuma' was always angry to 'Gwggwm'. She introduces him as mad and dam to her friend Pahi. At night she did not eat of food because food was preparing by 'Gwhwm'. 'Sobai' and 'Gwggwm' also noteat rice. They sleeping without take food. 'Pahi' try to recognise 'Gwggwm'. At mid night 'Pahi' searching is identity. She surprise and know that 'Gwggwm' was not a mad and dam. 'Pahi' was recognised and know him as subject teacher of higher secondary Scholl. She show is identity to 'Sujuma'. Now 'Sujuma' realised that she was wrong. She thinks him as dam was wrong. She always wrong thinking about 'Gwggwm'. Original name of 'Gwggwm' was a 'GwjwnBoro'. He escapes from police and society for unfortunate case register against him. So, he always tries to keep his identity hidden. Now 'Sujuma' love him. 'Gwggwm' refuse her proposal. She said to sorry for her behaviour. She realises and felling guilty. But 'Gwggwm' never love her and cannot accept. Health and condition of 'Sujuma' is changed. She cannot take food properly. She always thinks about 'Gwggwm' and felling love for him. Mother 'Bibari' feel sad for her daughter. 'Bibari' ask to 'Gwggwm' to marry 'Sujuma'. 'Hwggwm' ideology has rigid. He never accepts other religious girl as a life partner. He thinks 'Baptism' is destroying their traditional culture and religion.

On the hand 'Saogari' has married Hindu man. In their society a tribal Bodo girl never marry with other cast. She loves a hindu boy and marry in 'Bageswari' temple of Bongaigaon. This is her guilty in society. She is example of modern society where other cast boy and tribal cast girl loves each other. Villagers never accept them. Villagerstake an action and punished them to death. 'Saogari' request to free and accept

but cruel villagers never free for guilty. 'Saogari' and her husband were killed by the cruel villagers.

The case register against 'Gwggwm' is not more. He is won the case. He was not connecting with insurgency group. This good news brings to happiness to 'Gwggwm' 'Gambari' and their family. 'Sujuma' is crying for him. She respect and obey him but never changing his mind and soul. But she is waiting him for life partner. 'Gwggwm' return to home with 'Gambari'. He accepts her as a sister.

4.1 Means of Livelihood as portrayed in the novel 'Mijingao Swmkhe Jwmwi'

The Bodo are agriculturist. The cultivation of paddy is the mainstay of economy. The character 'Jakhob' displays the agricultural life of the Bodos in this novel. 'Jakhob' is a representative of 'rich farmer' who have a sufficient paddy land and properties. He has four maids. He always keep male and female worker for the paddy land. 'Alu', 'Sobai', 'Gwggwm' and 'Gambari' were examples of maids. 'Alu' and 'Gwggwm' are working in paddy field. 'Sobai' is boy who looks after the cows and buffalos of 'Jakhob'. 'Jakhob' is a land lore who has sufficient land for paddy. He is also well known rich farmer of Bhatarmari village. Farming and cultivation picture are portray in this novel. That kind of character in the novel 'Mijingao Swmkhe Jwmwi' is portrayed the agriculture life of the Bodo tribe.

4.2 Status of women

The social structure of the Bodos is generally paternal. Generally man or father is a head of the family in the Bodo society. But women are equal status in the society. Women are take part in daily life. Sajama's mother is a village woman. She is house wife and equal to her husband for look after their daughters and son. 'Sujuma' and 'Saogari' are college students. They are study higher education in Guwahati city and Bongaigaon. Father 'Jakhob' never underestimate his daughters. 'Sujuma' is a round character in novel. She dislikes 'Gwggwm' but when she knows that 'Gwggwm' was a subject teacher of higher secondary school, she loves him. 'Jakhob' loves their daughters. Mother 'Bibari' is also loves their daughters and son. Equal to take education is portrayed in this novel. Boy and girl have an equal to right to education. This kind of women status is depicting in the novel. As a whole the status of Bodo women in the Bodo society is good position. This is portrayed through these characters the novel. Father is head of family or guardian of family but also mother have guardian and bears equal responsibility in family.

4.3 Result

Above discussion, the author found that there are 21 episodes in the novel 'Mijingao Swmkhe Jwmwi'. All the episodes are depicting 'Gwggwm'. 'Gwggwm' is main character of novel. The story of novel has been developed on the basis of 'Gwggwm'. Some episodes display the farming and cultivation. At the begging of story, religious impact was display. Village farming and agriculture has portrayed in the novel. Rural and remote area of the Bodo villages is also reflected. Therefore this novel can be regarded as a social novel. Social and rural life is mainly depicted. A novel which is basically base on social life is call social novel. In 'A Glossary of Literary

Terms', M.H. Abram has said that the sociological novel emphasize the influence of social and economic condition on characters and event; often it also embodies an implicit or explicit thesis recommending social reform. In social novel, social status and social human section are found. Social status, social classes, sections, economic conditions and religious life of human being are main subject matters of social novel. Generally the theme of novel 'Mijingao Swmkhe Jwmwi' is constructed on social structure of the Bodos of Assam. 'Gwggwm' is a main character of novel. The Character 'Gwggwm' is educated and young subject teacher of higher secondary school. 'Gwggwm' hid his identity for escape. A case was registers against him, so he hid his original identity. But he is innocent, not a criminal. Police try to searching to pick up him in Jail. He keep his identity hidden and working as maid in agriculture for 'Jakhob'. Lastly, he free from case and go back to his home.

5. Conclusion

The novel 'Mijingao Swmkhe Jwmwi' of Diganta Lawary has a significant role in the history of Bodo novel. This novel is social novel. Social picture, village life, agriculture farming picture are depict in the novel. The story of novel is simple plot or single plot. Socio-economic, religion, womanhood are found in this novel.

6. References

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