



# “The Amai Hainari” Short Story discusses the origin of the Bodo Baisagu (Festival)

Kritikamal Swargiary<sup>1</sup>, Research Scholar, Department of Bodo

Bodoland University, Kokrajhar, BTC, Assam, India.

Bijitgiri Basumatay \*, Assistant Professor, Department of Bodo

Bodoland University, Kokrajhar, BTC, Assam, India.

## Abstract

The short story "Amai Hainari" is in the short story book "Ambasi's Morning". The book was written by Urkhaogwra Brahma in 2001. The short story of Aamai Hainari is about rural and urban conditions. This story depicts Mangalajhora's incompatibility with Baisagu and urban Baisagu. Here, the village of Baisagu is not the same as the city. Meanwhile, rural Baisagu is seen as being celebrated traditionally. However, the civic body does not seem to be celebrating Baisagu traditionally. This is because the necessary procedures and materials are not used in the celebration of citizenship. Due to this, it is not celebrated fully, but it is organised. The differences and changes in the governance of rural and urban Baisagu are discussed here. This is because the Baisagu festival of Boro shows some degree of variation and variation in different types of celebration in different places.

Keywords: Bodo's bwisagu, Mangalajhora's bwisagu, urban bwisagu

**Keywords:** Bodo's bwisagu, Mangalajhora's bwisagu, urban bwisagu

## Introduction

The short story book "The Morning of Ambis" is important. This is because the stories are about rural and urban life. The book was published by Urkhaogwra Brahma in 2001. There are thirteen stories in this book. The stories are- Leopard, Evil of Failure, Even the Dog Asking, The Bar of Female Liberation, Dead Letter, Grandpa Banda Harao, Impressions, Naked Stage, Ambasi's Morning, Josa Maibra, Last Place, Morality Market, and Amai Hainari. His storytelling has been characterised by news media, with people from rural and urban backgrounds taking the lead in the story. Here, the short story of Amai Hainari is taken up for discussion.

## Aim and Objectives

The objectives of the stories are as follows:

The Reflection of the cultural view will be discussed.

II. The celebration of rural Baisagu life, Mangalajhora, will be focused on.

III. The issues of Urbanisation will be discussed.

## Method and Data Collection

The analytical method was used to negotiate in this meeting. Where the opportunity to analyse this method has been made available. Therefore, the method of analysis is used. The collection of information is supported by the main text as the basic information and the discussion book as the sub-information.

## Results

The Amai Hainari short story is a story about a Boro community's Baisagu rule, based on rural and urban development. The story goes on to discuss the difference between the celebration of Baisagu in Mangalajhora and the celebration of urban Baisagu. The story concerns the plight of people living in Boro village and Mangalajhora village, adjacent to Kokrajhar town. While there is a slight difference between the celebration of Baisagu in rural areas and Baisagu in the town. The story follows a conversation between Lorla Gora, the mother of Dhubri Mangalajhora, and her brother-in-law, Amai Hainari, about the celebration of Baisagu. Amai Hainari is an officer of the Assam Public Relations Department. The home was in Hajo town, which was in a small village in ancient Bengal. His father migrated to Assam and settled in Hajo after marrying a non-Brahmin tribal woman. My mother Hainari lives in the town. Amai Hainari came to the house of Lorla Gora during the Baisakh period. It is heartening to see the celebration of Baisakh in Kokrajhar town on this day, and it seems that the celebration of Baisakh in the town has changed a bit. While there is no such thing as a village. In the stages, an unnamed singer's Ghazal is echoed - "Missiles, nuclear weapons and poisonous weapons will make your face look white, gold, don't come close to you ..... around." The night is celebrated with much fanfare with such songs. The Amai Hainari may have found it inconsistent with the town administration of Baisagu, which was reminiscent of the village Baisagu rule.

## Bodo's Bwisagu

The Bodo culture is said to be one of the richest things that cannot be eradicated by words. Hence, culture is described by Bhaben Narji, in his book "Society and Culture of Boro Kachari"-

"Culture is the basis of community. The culture manifests itself as a culture of all the people in the society. "

E.B. Tylor said to the culture- "Culture is that complex whole which includes knowledge, belief, art, moral law, customs, and any other capabilities and habits acquired by man as a member of society."

The culture that is seen is both surprising and appreciated throughout the world. One of its cultures is the celebration of Baisakhi. The culture is celebrated with red fervour during the month of Baisaag. This Baisakhi festival sees a variety of rituals. What is going to be celebrated with colourful colours in modern times? This culture is associated with the theme in the short story "Amai Hainari," which describes the celebration of Baisakh. Hence, the story begins to discuss the governance of rural (Mangalajhora's Baisagu) and urban Baisagu. The difference between the celebration of rural and urban Baisagu in the celebration of Baisagu and the changes that have taken place is to be discussed.

## Mangalajhora's Bwisagu

The rural (Baisagu of Mangalajhora) Baisagu ceremony is seen to be celebrated with traditional customs. The village people celebrate Baisagu as a tradition since ancient times, following the norms of the society. The celebration of Baisagu features performances of dances such as drums, flutes, percussion, jathas, harmoniums and javelins, singing and singing, and Bajjal Vajla dances. During the Baisagu festival of Mangalajhora, this picture appears with the story of Amai Hainari:

"Where can I find the Baisagu of Mangalajhora?"

It has been reported that the celebration of Baisagu (rural Baisagu) in Mangalajhora reflected the traditional Baisagu celebration of Baisagu in rural customs. While Amai Hainari is in the city, it is rare for villagers to enjoy the traditional Baisakhi ceremonies. It has seen the occurrence of rural Baisagu traditionally with the advent of time. The rural Baisagu can be seen organised either on a terrace or on a thatched terrace, with woodwork.

### Urban Bwisagu

The urban Baisagu ceremony is somewhat different from the traditional village Baisagu ceremony. This is because essential commodities are scarce in the city and cannot be distributed to meet the needs of the village. Despite the celebrations, the Baisakhi festival is seen to be conducted in a manner that is somewhat more civilian. Hence, there seems to be a shift between rural and urban governance. The desire of this village (Baisagu of Mangalajhora) not to organise Baisagu can be felt in the words of Amai Hainari.

-I want you to spend a few days in Mangalajhora. It is not a bad idea to take the Baisagu culture from the village to town or to take it to the stage. But what should I say, I have seen that our culture is becoming more and more common in the town.

Increasingly, some of the Bodo in the town have shown that they forget their culture, language, and literature. The celebration of Baisakhi is most common in the town by creating a stage.

### Findings

In the end, through the discussion of the culture of the year through the discussion of the culture of the world, there was a notice of the observance of the birth of the Bar. The practice of Baisagu is explained through the story as a part of the old culture. The festival is shown to show that the celebration of the village (Mangalajhar's Baisagu) festival is seen as a traditional ritual in the rural region. Where the food required in the observance of Baisagu is celebrated with full flavour, with items. People in rural areas need to recognise the observance of the observed situation with a tradition that has evolved from the past to the present. Traditional rituals are required to celebrate village festivals in urban settlements. Because the traditional food required in the observance of the civic body is not available. There appears to be some degree of variability in urban climate impact. As a result, there has been a difference and variation between the urban and rural Baisagu administrations. With the mixed community in the town, no one's culture is clear and complete.

**References**

- Basumatary, R. *Boro Sungdo Soloni Jarimin*. Kokrajhar, Bodolabd, India. Second Edition. Words & Words, 2013.
- Brahma, U.G. *Ombasini Fung*. Kokrajhar, Assam, India. First Edition. Orkhi Printers and Publishers, 2001.
- Narji, B. *Society and Culture of Boro Kachari*. Kajalgaon, Chirang, Assam, India. Fifth Edition. Chirang Publication Board, 2011

