CHAPTER – III

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3. The researcher has tried to give introduction to the four published plays of Kamal Kumar Brahma in the following paragraphs.

3.1 INTRODUCTION TO GWDAN FWISHALI (THE NEW HORIZON)

Gwdan Fwishali (The New Horizon) – is the second play, where as the scripts of the first play of the playwright - the Gwrwnthi (Mistake) has been lost. This play is replete with many social activities of the Bodos, their beliefs, faiths, customs, traditions and etc. Considering all these factors the play is regarded as social play rather it may be called a comedy.

The background of this play is of the rural areas – more distinctly within the Kokrajhar district.

The play is written in three acts, divided into different scenes. The first scene of the first Act (I-i) is set in the paddy field. Shwmshri, the main female character is coming back home from serving lunch for the Gatha jagra¹ (harvesting group). She is seen taking a bundle of rice over her head and an earthen jar in her waist. By this time, Goyti, her bosom friend of the same village pats Shwmshri on her shoulder. Goyti comes to catch fish by jekhai². From their discussions Shwmshris’ love for her village and villagers as well as sealing of Lokhob’s fertile plot of land due to non-clearence of tax are revealed.

By the time Songraja arrives, cuts jokes with the two maidens, whom he calls grand daughter. Then Songraja thinks about the omnipresence, omniscience, and omnipotence of God.

Till date, Shwmshri has been serving as a bonded maid servant of Shombaru, the cruel
landowner. Shombaru has an illiterate son named Gwmjwr. The mild and innocent behaviour of Shwmshri attracts the heart of Gwmjwr. They fall in love with each other. But Shwmshri never forgets the limitation of the reality. This limitation is that Shwmshri not only belong to a poor family, but also she is a maid-servant. She always keeps this difference in mind and thus reply to Gwmjwr. But Gwmjwr never agrees to the differences. So, he loves Shwmshri from the core of his heart.

Once they talk about their love, its probability and problems in the landing place of river. Gwmjwr always dreams of fulfillment of their love, he has always positive notion about their love, but Shwmshri has negative ideas. The difference of haves and haves not always haunts Shwmshri. This difference sometimes demoralize her and compells her to say:

"फामे बिबारा कुनिनि स्वान गोल्लेंखो मोजामोनो नाथाय बेयो मोजा मोनलावनाय ल’वानो। स्वानाबो हासु आव फे नो हाया हासु नि बिबाराबो नखाड़ाब थानो हाया नडाना आदा।"

(मेवलानाय नुगासे, II - i : 26)

(The lotus loves the young sun of the morning. But this is only for love.
The sun can never comes to the mud, the flower of the mud also not able
to go to heaven, is it not brother !, II -i : 26)

The step mother Shinkhaori, who has cruel mind, makes a trap upon Shwmshri. She lodges a complaint upon Shwmshri that she has an illicit relation with Gwmjwr. So, she wants to rescue her from this ominous act. She contracts with Lantha – Lokbob’s friend. According to the secret contract, Lantha will treat Shwmshri as his maid servant. But he wants Shwmshri as his daughter-in-law. Shwmshri goes to Nangdarbary, Lantha’s village to be ruined by being
entrapped by Shinkhaori—Lantha’s ill motive.

Shinkhaori has an illicit relation with a youth named Bugob. She always plans to entrap others and clears her way for fulfillment of her lust.

On the other hand, there is Lokhob, father of Shwmshri, the heroine, who is sinned more than sinning. He is an idle, drunkard, poor and master of none. His fertile plot of land has been sealed by the land and revenue department due to non-payment of tax.

He revolts against Shombaru, the rich landlord of the village. He usually complains against him and says that he has occupied his land on false ground. Lokhob says that Shombaru has illegally taken his fertile plot of land citing false reason. Shombaru is only the literate person of the village who can read laws. Therefore, according to him Shombaru has made the laws on his behalf. He is exploiting the poor villagers in the name of laws.

Lokhob returns home, but with full of revenge. The fire of revenge grows more and more. There is his intriguing wife Shinkhaori who sets fire upon his mind. She instigates him to fulfill his revenge upon Shombaru for illegal seizing of land. Thus, Lokhob’s bewildering mind comes to the conclusion and accomplishes his revenge upon Shombaru by setting fire at his house. He goes to Shombaru’s house and sets fire. But Bugob, Shinkhaori’s illicit partner, whom Shinkhaori engaged in advance, catches him red-handed and handed over to Shombaru. Lokhob is punished and jailed for 5 years.

Lantha comes to propose about Shwmshri’s love with his son. He talks with Shinkhaori and prepares for their formal marriage. Shinkhaori elopes with the illicit lover Bugob. By the time of Baisagu³ Shombaru the rich landowner comes to Lorgo, father of Goyti to talk about Gwmjwr’s marriage with Goyti. The preliminary talks of the settlement of the marriage is
A group of young boys and girls come to Lorgo to beg blessing and love in the name of new year. They sing song. The song reveals Gwmjwr’s broken heart after losing his beloved Shwmshri.

*Baisagu*, the merrymaking day is over, clear sunshine now is being covered by cloudy weather, the cloudy weather for Shwmshri. Goyti is married to Gwmjwr, Shwmshri escapes from the trickery of Lantha and Shinkhaori. She directly goes to Gwmjwr’s house to share her miseries. But irony to her thought and belief she is rebuked and insulted by Gwmjwr with harsh words. Shwmshri’s heart is broken as she comes to know about his father and stepmother Shinkhaori. Her miseries has been being multiplied. She comes out of Gwmjwr and her friend Goyti and goes nowhere but to the river side to bid farewell the world- which is full of miseries and worries. It is midnight, full of fearful sight and sound. It is as if the representative of death has been calling her to do the worse act of life. She is ready to finish herself, because she has found nobody for her rescue.

By the time, spiritual guide Song raja arrives. He carries a lamp and a lathi. As soon as he steps up, he hears someone’s weeping. As he goes nearby, he found to see Shwmshri. Shwmshri is convinced by Songraja and gives up the idea of suicide. She gets new place, new friend, new hope and so new life. Now, she has got her own idea about life. She decides to live at the ashram of Songraja as a nun. She begins to explain the purpose of living to serve people. Songraja tells her that men are to serve people, not to be served.

Songraja is the spiritual guide. His role in the play is most important. He can influence upon each and every characters. He is the main figure of the play. He is the model figure among the characters of the play.

He travels to people’s door to serve people. He is seen several times in Shombaru’s
house, always talking about religion, god and goddesses.

He can bring changes in Shombaru. Once Shombaru was a hard-hearted rich land lord. He did not care for his poor villagers. He even exploited them. But this iron-hearted man bow down in front of Lorgo and asks for matrimonial relationship by getting Gwmjwr and Goyti married.

Secondly, he has exerted his influence upon Shwmshri. He has given second life to her. He transforms her from Shwmshri to a mother. She then becomes a generalized figure from individual one. Earlier, she was Shwmshri, Shwmshri was only for Gwmjwr, now she does not remain Shwmshri only. She becomes Shwmshri the mother, mother for all. Her motherhood is proved in front of Gwmjwr and Lokhob. With her motherly love and care, she considers Gwmjwr’s mistaken and keeps Lokhob, who has been jailed for his veniality for a period of five years with her respect and worship.

The final morning bell rings at the ashram of Songraja. Father meets his daughter, forgets all previous miseries and worries and vows to live together at the ashram of Songraja to serve people for life’s sake.

3.2 INTRODUCTION TO MINGMANGNI SIMANG: Though this play was written in the year 1971 it was published only in 1995. This play is replete with some social pictures of Bodo community prevalent during the period of fifties and sixties. The plot of the play is based on the unsettled habit of Bodo community. This unsettled habit creates many unscrupulous situation among them. This is the play where the playwright tries to exhibit the unchaste habit of the rich men of the village like Anaram, Mehersing and Chilati. Their unscrupulousness and incestuousness incur the death of Birola and Bidan. Anaram, the rich land owner of the Khantalguri
village of Kokrajhar district is a selfish and unscrupulous person. He never spares even his own wife Mairai and son Bidan.

On the other hand there is Hadang’s family. The poor of the poorest Hadang, insatiable
The poor Hadang feels it next to impossible to live here at his birthplace. He feels that he has no alternative but to search new land. His wife Chilati helps him to dream repeatedly for better livelihood somewhere called Mingmang. Leben, the selfish deoani, had exaggerated the thought. He gave false promises to Hadang for such a plot of land in Mingmang where crops were harvested abundantly.

Hadang and Chilati believed Leben and foresaw a good and prosperous life at Mingmang. Therefore they decided all of a sudden to harvest this golden chance by any means.

Hadang and Chilati went to Mingmang to fulfil their dream of better and happy life. Their daughter Birola was sold to Anaram and son Johon did not accompany them. They reached there, but could not meet Leben, the broker. They used to live somewhere in the plot of a Mishing headman. They sold all their belonging such as utensils and dresses. Thopla helped them to refuge at Mehersing. Mehersing was a widower who married from Kokrajhar and he indirectly became relative of Chilati. Mehersing gave them shelter, with a view to having love with Chilati. Chilati rejected Hadang, the poor and accepted Mehersing, the rich one. Hadang was deceived by his dream and belief. He, then, came back from Mingmang, where he lost everything. On the way to Mingmang he lost his son and daughter. There at Mingmang he lost his wife and dream. He came back towards west and unexpectedly met Bidan. Bidan after leaving his father’s home, went towards east and used to live by teaching aged illiterates.

On the other hand, Anaram, the self styled richman, married Birola. But his son Bidan was in deep love with Birala. Anaram rebuked both his wife Mairai and son Bidan for obstructing
with to marry Birola whom he had purchased for Rs. 450/- from Hadang. Both Mairai and Bidan left home and went somewhere.

At the first night of the marriage Johon shot dead Birola. Johon said that he attempted Anaram, the bloodsucker of the poor, but somehow the bullet went through Birala’s chest.

Anaram lodged complaint and filed a case against his son Bidan. The police went to arrest Bidan for Birola’s killing. Bidan who was then suffering from Tuberculosis could not bear with Birola’s death and suffered more and breathed his last.

Thus, the dream of Mingmang become complete with the disappearance of the lives of poor Hadang and rich Anaram.

3.3 INTRODUCTION TO THE PLAY RAJA IRAGDAO :- This historical revenge tragedy has three acts, divided into eleven scenes. The play is a historical play, the plot of which is based on the tragic death of the king Iragdao, the last independent king of Kachar, the kingdom of Bodo Kacharis. The incidents and actions of the play cover a period of 13 years starting from 1814 to 1826.

The play exhibits how king Iragdao is forsaken by his wife Induprobha, conspired by Tularam, the army chief of Kachari kingdom and betrayed by the Manipuri king Marjitsing, brother of his wife Induprobha.

Tularam, the Kachari army chief became angry upon king Iragdao, because the king killed Tularam’s father Kohidhan on false reason. Therefore, Tularam wanted to take revenge on the king. This fire of revenge helps him to dream of the throne of the Kachari kingdom. Therefore he strengthens his power by taking Shwmbwr with him. Shwmbwr is provoked by Tularam that he would be enthroned after Iragdao’s defeat. Tularam again harvested Marjitsing’s support. Tularam said that the Kachari kingdom would be divided into two, one part for Manipuri kingdom
and the other part would be ruled by Tularam.

There is Induprobha, who revolted against the king, her husband. She threatens the king to set fire on his kingdom as the revenge for humiliation and insult done to her for several times.

The most awaited war between Kachari kingdom and Manipuri kingdom takes place. Tularam exercise fully his tricks so as to clear the way of becoming the king of Kachari state. The king is defeated, Khwmdwn is killed. Iragdao along with Belsri flee and take shelter at the camp of Burmese army chief Alumungia.

The East India Company, who were observing the activities of Burmese armies thought it was now time to resist them. Therefore they fought with them. The historic treaty of Yandaboo of 1826 was signed in between Burmese army chief and British East India Company.

This treaty help Iragdao to get back his throne. But he becomes powerless. His throne and crown fail to bring his happiness and victory. Shwmbwr and Belsri also stay with him. It is David Scott, the Commissioner who controls and excercises the power of the British East India Company. One midnight Induprobha and Gambhirsing enter the palace, where Iragdao and Shwmbwr are sleeping. Induprobha order Gambhirsing, her brother to assassinate both the brothers. Both the brothers are assassinated by the single weapon and hand. After this assassination, the Kachari kingdom is ruled directly by British East India Company.

3.4 INTRODUCTION TO THE HORBADI KHWMSI: Horbadi Khwmsi (Dark as the Night) is the last play written by Kamal Kumar Brahma. This play was first published in 1993. This last and seventh in number is extraordinarily different from his other plays.

Horbadi Khwmsi is written on the theme of the crisis in the modern Bodo society grown up in a growing town. The playwright has tried to show how an educated Daman, who
grew up in the old life style is betrayed and brought to complete disillusionment.

Prof. Daman is a college teacher who had simple minded wife Shomaishri and four sons. Minaram, the eldest one is a school teacher turned poet, Sohen, the handicaped son who unluckily lost his right hand at the practice class, Bajuram, the naughty, who is employed in the Income Tax Office and Uduram, the most idiot who always harasses his father. The lone daughter Anathi is also an idiot who created many awkward situations in the family.

Prof. Daman’s early life was no doubt good and the domestic atmosphere was also congenial. In the first scene of the first act the homely atmosphere is seen when Minaram’s anthology of poems was inaugurated, discussed and criticized. Prof. Daman’s utmost care for his children created an idea that his children would be obedient and disciplined ones.

But by the passage of time, Prof. Daman’s domestic condition worsen and after eight or nine years his home became awefully broken. After 4 or 5 years of the first scene the once homely atmosphere of Daman converted into a great turmoil. The love and good feeling and belief and patience were replaced by doubt, impatience and blame game on each other.

Prof. Daman’s eldest son Minaram is a school teacher. He is a good poet. His poems are replete with tragic note, sorrows and sufferings, loss and frustration and tears. Minaram, the simple-minded school teacher is compelled to resign his teaching profession and join the business of timber merchant at Karbi Anglong district. The second son Sohen lost his right hand in the accident occurred during the practical class of engineering and stays at home. He suffers from frustration and impatience and lastly he dies by committing suicide. Bajuram, the third son has gone to join in the service of Income Tax Department. Uduram the fourth son was very naughty and had gone astray. He used to smoke, drink, play cards. Anati, the youngest child was also very
impatient and naughty. She always travelled with her boy friend called Uzir. Prof. Daman's life became unbearable by their activities and conduct. Therefore, he tries to control them so as to keep up his prestige and to teach his children. But he failed; Uduram left home and was arrested and sent to jail for his involvement in anti-social activities. Daughter Anathi also eloped with Uzir, her lover.

The retired Prof. Daman's limit of patience has already crossed by that time. The entire atmosphere of his home had been darkened throughout the day. This atmosphere had been made aggravated by the suicidal act of Shomaishri, who got no way other than this to have happiness in mind.

Prof. Daman becomes blind. He sees darkness all around and asks for light from wife Shomaishri. But contrary to his expectation, Uduram gives him match to light up candle. By this time, Uduram has come from 5 years jail life and Shomaishri has embraced death.

The peaceful and loving family of Daman turned into a pandemonium and most awfully destroyed.