CHAPTER- III
CHAPTER-III
SOCIETY AS REFLECTED IN THE BODO SHORT STORIES

3.1. INTRODUCTION:

Society and literature are interrelated. People say that literature is the mirror of society. So, before going to describe the reflection of society in literature let us make clear what, in fact, the society is—

Society in literature it refers to human beings, generally or less often an organized group of persons living as members of a community. It may also mean classes of people grouped according to worldly status.¹

Peter Childs writes in *The Routledge Dictionary of Literary Terms* regarding the critical usage of the society—

Society in critical usage, a term with two main senses: (1) the ‘society’ of a novel, play or poem, a social world created or imitated within the work, (2) the ‘society’ of literature’s creation and consumption, the world of customs, values and institutions and language- habits in which the work is created, published and read, the culture in its broadest definition (cf. culture).²

We thus come to a singularly interesting and fertile line of inquiry of what does the literature do for the society—

*The study of the literature of an age as the expression of its characteristic spirit and ideas.*³

As there is a common racial character in the literary productions of any given people, so therefore there is a common time-character in the literary productions of such people at any given period—

*A nation’s life has its mood of exaltation and depression; its epochs now of strong faith and strenuous idealism, now of doubt, struggle, and disillusion, now of unbelief and flippant disregard for the sanctities of existence; and while the manner of expression will vary greatly with the individuality of each writer, the dominant spirit of the hour, whatever that may be, will directly or indirectly reveal itself in his work.*⁴
According to Goethe's dictum that since every man is a citizen of his age as well as of his country. In this connection Renan puts it, *One belongs to one's century and race even when one reacts against one's century and race.* That the domain of literature cannot permanently be thus isolated, and that really to understand literature we have continually to get out of literature into the life by which it is fed. As behind every book that is written lies the personality of the man who writes it, and as behind every national literature lies the character of the race which produces it, so behind the literature of any period lie the combined forces—personal and impersonal—which made the life of that period, as a whole, what it is. It is expressed as follows—

*Literature is only one of the many channels in which the energy of an age discharges itself; in its political movements, religious thoughts, philosophical speculation, art, we have the same energy overflowing into other forms of expression.*

The study of English literature, for example, will thus take us out into the wide field of English history, by which we mean the history of English politics and society, manners and customs, culture and learning, and philosophy and religion. *However diverse the characteristics which make up the sum-total of the life of an epoch, these, like the qualities which combine in an individual, are not, as Taine puts it, merely 'juxtaposed'; they are interrelated and interdependent. Our aim must therefore be to correlate the literature of any age we may take for consideration with all the other important aspects of the national activity of the time.*

In short we may say from the above views and ideas that Literature is the mirror of the society. Short story is a part of literature and so, it also reflects the society and its social picture. As the campus of the short story is very limited it cannot show the society as a whole but a slice of it and its fragmental social pictures.

### 3.2. SOCIETY AND SOCIAL PICTURES AS REFLECTED IN BODO SHORT STORIES:

In this chapter it will be attempted to look into the reflection of the Bodo society and social pictures particularly in the Bodo short stories with special reference to the short stories of ten Bodo story writers. They are Ishan Mushahary,
3.2.i. ISHAN MUSHAHARY:

Ishan Mushahary is basically a renowned poet, who wrote only one short story entitled 'Abari', the first Bodo short story which was published in the journal Hathorkhi Hala edited by Pramad Chandra Brahma in the pre-Independence or Old Age period of the first half of the 20th century.

The Bodo society and its social pictures related to the marriage cycle are reflected in the story 'Abari'. The story is based on the middle class Bodo family of traditional and the cultural of the early 20th century. In the Bodo society, we see that formal marriage is consented after the discussion between the two parties—bride party and groom party. In the traditional Bodo society, the marriage tie is finalised between two parties after the discussion. The family head or elder man of the family decides the marriage consent in consultation with the elder village-folk. According to the Bodo custom, the bridegroom's party will bring a bracelet, and offer this bracelet to the bride's family for marriage proposal consent. If the bride's family accepts this then it means the approval of the proposal of the marriage. This marriage custom is seen in the story when the groom party visits for the marriage consent of Abari and her younger sister, Maiphri. Both the time Ule, the head of the family keeps the bracelet in discussion with the elder villagers. He does not ask Abari and Maiphri for their consent in marriage. The traditional custom and belief of the Bodo society in marriage system is that a healthy girl will be married by a healthy groom and a physically handicapped girl with groom of the same physical status. This marriage customs is nicely reflected in the short story 'Abari',

As the bride, so will be the groom. Moreover, where is the inferior among men-folk?

Abari, a partially handicapped girl on one leg should be married by a handicapped man. But her lameness is a little crooked only and she can herself do all the household chores. On the other hand the handicapped groom of Dikha village who is a major
lame and hunch-backed. He can do no works of the house and outsides. He is an unnecessary burden of the house. This social tradition of customary belief comes against the will of the mind of 'Abari', the heroine of the story. Like an epic heroine she struggles against the rigid pre-established dogma of the traditional marriage custom of the Bodo society of that time. She suffers a lot of in her life. At the end of the story she marries a handsome youth of her choice by the entering marriage system as her choice groom wishes her to be married so. This marriage system is the recognized marriage system of the Bodo society. She becomes happy by marrying her choice youth after long struggle against the social custom of Bodo marriage who is compelled to be married with a severe handicap youth by the family and the society. In this story the writer Ishan Mushahary tries to bring reformation in the traditional marriage system of the Bodos through the heroine of the story, Abari. So, the short story 'Abari' reflects the traditional Bodo society of that time and the customs of the marriage system of the Bodos along with the picture of the Bodo village. This is a unique short story of a little lame girl who struggles for her marriage for a long time against the traditional marriage system of the Bodos and brings the reformation in the Bodo marriage customs of handicap girls.

3.2. ii. PRASENJIT BRAHMA:

Prasenjt Brahma is a renowned writer who wrote three short stories—'Bobi', 'Dogri' and 'Gwsw Thwnay'. In his stories he has ably drawn the universal pictures of human beings.

In the short story 'Bobi' he paints the beauty of nature of spring season and the festive mood of Bwisagu festival along with the portrayal of Omasi, a growing young dumb girl. She feels new romantic and sexual sensations of her youth in the background of spring season and Bwisagu festival. The dumb girls like others have the feelings of love and romance but cannot express their thoughts and feelings. They are neglected in the society and treated as inferior human beings. In the story 'Bobi' she is again brought to her initial staying room with a duty of domesticity. She suffers a lot of pains of heart as she cannot express her inner
thinking and feeling as well as freely move like other girls. In 'Dogri' he paints the psychological relationship of minds between the guardian of the house and Dogri, a cock. The Bodo society has a close relation with birds and animals. In the story it is presented the close relation between the guardian of the house and Dogri who is brought to youth in the care of his guardian from the chick. The feeling of mind of the landlord is reflected in the story when Dogri is suddenly killed by the wife of the landlord. Love is the universal subject matter of human society. It may be various forms. It is also a part of the Bodo society. The platonic or spiritual love is presented in the story of 'Gwsw Thwnay'. All these are universal and social pictures of human beings. So, the writer presents the universal themes of human lives and their problems in general and Bodo society in particular in his short stories along with the contemporary society.

Besides, he also portrays the natural beauty of Bwisagu festival. In this spring festival old men and women, young boys and girls and even children celebrate it by singing and dancing. They enjoy it by playing traditional music. In the spring season the natural background changes to new ones and birds also sing melodious songs in joy. The festive season becomes very joyous and merry making. He portrays the beautiful pictures of the cuckoo singsing hiding in the branches of Sal tree, the clean white clouds floating in the sky, a pair of sparrow grooming in the romantic mood, a herm of butterfly sucking juices from Janthoka flowers, echoing melodious song and music in the village. The Bwisagu festival and spring season become more beautiful with the continuous sensual feelings of Omashi, the heroine of the story. She comes out of the door and enjoy in the natural background. The condition of mind of Omashi is beautifully portrayed in the following lines—

"......running with hurling of foot-reached long hair she chases a young growing betel nut tree with soft hands in her wide breast, in the mysterious beautiful nature Omashi stays astonishing happily for a moment...."

The story teller paints a lively picture of both nature and the heroine of the story in the background of the spring festival.
3.2.iii. JAGADISH BRAHMA:

His only short story is 'Laji Gwiywi'. As a story writer his name rests on that short story. In this story the writer shows the problems of an educated girl for marriage in the Bodo society in the beginning of the second half of the 20th century. After having passed the M. E. (minor) Onari feels mental suffering of her future life in the society as a grown up and educated marriageable girl. In that time only few people had education and so she faced the problem of the prevalent social tradition of marriage that educated girl should only be married with educated boys. But she thought that her would-be-husband should be only healthy and wealthy one; against the social tradition she did not pay importance on education. But the decision of her father as well as the desire of the society ruins her life. She is the representative of educated girls and their problems in our society as to the selection of grooms. Being a teacher she thinks for her future life and has decided to solve her problems against the wishes of her father and the thought of the society. Secondly, she knows that if a girl gets sexually involved with a boy, the tradition of the Bodo society the girl involved in such pre-marital sex should be allowed to get married socially with that boy only. The heroine in the story disobeys the first tradition by choosing a groom of her own choice against the wishes of her parents and society, but she takes opportunity of the second social tradition of pre-marital sex relation by being herself pregnant with the boy of her own choice. Finally, the family and the society come to know about her pre-marriage pregnancy. Even after that the heroine feels no worry at all hoping for a consensus future marriage due to social tradition. So, the story highlights a very good picture of the problem of educated girls as to their choice of grooms. In her thinking her decision is nicely reflected,

_Balandamalai ma janw? — nathai lekha rwnga. Theobw bitho sase houwa. One (Onari) nwtho lekhakhou nanga — nanggou sase bwlw gwra, no phosongnw hanai houwa, jaynw gaoni gwsw-mwdwm gaswibw hogar sarnanwi gwjwn mwngwn arw khonse gwjwnglai hangma gwlao bwnw hagwn ........ 10_

(Eng. trans: What will be if widower? — but illiterate. Nevertheless he is a man. One (Onari) does not want literate — need a strong, a man who can establish home, to whom by surrendering herself the whole of mind-body will be pleased and once can take a long breath of pleased of an intense desire.)
It has parallel problems of the society with Abari but the way of reform or solution is in negative way for which Onari becomes shameless. But it is shown that male folk remains passive observer and not in the mood of strong criticism and punishment on her pregnancy. It may be that they have realised her problem. Besides this many fragmental social picture of Bwisagu festival, rice feeding ceremony, folk belief of black art and the womenfolk gathering for daily activities in the afternoon are presented.

3.2.iv. NIL KAMAL BRAHMA:

Nil Kamal Brahma is the greatest short story writer in the history of the Bodo short story. He has written highest number of short stories which have been collected in different story books like Hagra Guduni Mwi, Shilinkar, Shirinay Mandar, Sakhondra and Mem Daodwi. In most of his stories he has portrayed the society that is unparallel and comparable to none. He mirrors the society of his contemporary period in the small campus of his short stories. His subject matter includes a vast area like social, cultural, economic, religious, education, political and corruption of the society, and the rural and urban society, illiterate and educated, simple and complexity of life. The description of various strata of people ranging from the oppressed class to suppressed group of the society etc is also reflected in his short stories.

In traditional Bodo society polygamy marriage is allowed. But in polygamy marriage there always arises problems in living situation. The peaceful family also turns to quarreling unhappy family. It is presented nicely in the short story of 'Swrangni Lamayao' depicting the domestic problems of a family having two wives in the Bodo Society. In this story polygamy in domestic life of Thopla Mahajwn of sukanjhar is reflected. The first wife of Thopla Mahajwn is Ranai. As she is barren, she has allowed him to marry Sansri as step wife. But Thopla Mahazwn cannot control Ronai, his first wife as all his family properties is inherited from his father-in-law (Ronai's father). The happy family changes into a quarreling family. When Sansri, step wife becomes mother of a child then Ronai thinks that all her paternal property will go to the child. For this reason, she starts rebuking and torturing
Sansri making clues or false blames. She herself lives like a queen and treats Sansri as a maid girl and compels her to do all domestic works from early morning to late night. Ronai tortures her both mentally and physically, Sansri being helpless; she suffers like a bonded wife.

The village in a meeting warns the family for controlling violence. Even after that, it is seen that Sansri is bitterly punished in the name of stealing money. She is beaten and kicked. Ronai drags her catching her hair and confines her in a room to death without food. It is described thus in the story,

> If village folk bitterly rebuke Thopla Mahajwn known it, on that day Ranai passed away her forever from her eyes. But Sansri comes with long life to suffer the torture of furious tigress Ranai.\(^1\)

Thopla Mahajwn brings solution to this unending atrocity by a dramatic action. He feigned of death by firing himself. Actually it was an acting on the part of the Mahajwn. Both wives came running and cried falling on him. Finally he stands up to the surprise of both and tells them if it happens again then he will really die. In this way he finds the solution of the problem in the story. How did Thophla Mahazwn has warned his first wife, Ronai is nicely shown in the story—

> Hello, a wicked woman, you enjoy your life on your paternal property. I will live no longer with you like tigress woman.\(^2\)

Exploitation is another important social aspect of the society. The social classification of higher class and lower class in urban society and the rich and the poor in the rural society are found in the society. How lower class people by upper class people in urban and the poor people by the rich exploited is reflected in his some stories. In the story ‘Shilingkar’ Bimolendu is a disguise of Abinash. It is clearly expressed that Mr Bimolendu is no less educated and talented than Mr Biprakash Khatham. But luck turns him to be driver under B. Prakash Khatham. Being driver he is treated in ill mannered way. He had to deliver whole day service from morning to night. Even his daughter, Sureka treated him to down trodden attitude. Besides official duty he has been utilized in all personal and domestic purposes but poorly paid. Being exploited both physically and mentally he suffers a lot in life and one day he dies on an accident in rail crossing.
Industrialisation and privatisation is the centre of exploitation. The power difference between the upper class high officials and lower class employees is the main reason of exploitation. After graduation, he got a clerical job in a reputed Private Company. But he had to lose his job immediately after when he confronted with his boss, managing Director of the Company who was trying to fulfill his sexual urge forcefully with Miss Lingdo, a stenographer who worked under him. Both Miss Lingdo and Abinash are exploited with upper class people. Abinash had been terminated from the service and suffered in whole life. Female employee, Miss Lingdo had been exploited sexually. In the clashing with upper class officer he was totally ruined in life. It has nicely described the family condition of Abinash after his death in accident;

There is a young widow lives husking rice in the town rice mill. She has a son. He is a cowboy in somewhere village. People say, her husband was a graduate. The name — Abinash Muchahary.13

Corruption, easy earning and looting are in growth in the Bodo society in the influence of city life and urbanization. In the short story 'Udrainay' corruption, punishment or sin and purification is described. Maniram Baglary, weaving superintendent has become habituated of corruption to satisfy the needs of his family and for maintaining standard of living. He got involved in to satisfy the luxurious life of his ultra modern high ambitious wife, Mayarani Baglary, and to build R.C.C. building in Guwahati and to purchase one Ambasadar car for her. He also got admitted son and daughter in a rich institute. He arranged an expensive marriage for his M.A. qualified daughter with a doctor. The marriage was an example of austere celebration often observed by affluent parents of the society. So he again got involved in corruption of eighty thousands of money in the last year of his service for which he has been sent to the jail on the charge of corruption. It is nicely expressed that people who involve in corruption is ultimately faced with punishment.

In the society there are people of many characters. Some are luxurious, some are corrupted, some are selfish, and some are wise and sacrifice. In the story 'Udrainay' Mrs Mayarani Baglary is a character of luxurious and selfish who never help her husband in his problem but compelled him to be corrupted. Bonsri
is a character who purifies his father’s sin by refunding corruption amount of money and sacrificing her marriage and family life? Maniram Baglary is a character who is involved in easy earning and corruption of Govt’s developmental money.

Bodo people believe the 16th November, 1952 A.D. as the sacred birth day of B.S.S. which is the land mark of Bodo literature, language and culture. So it is observed by Bodo Sahitya Sabha unfurling its flags in different Bodo dominated places. It is also done by Bodo students in colleges and schools. It is observed both in town and rural everywhere. In the short story 'Buli' the society and social picture of observing the 16th November, is reflected in the short story. But non-Bodos and Govt. do not like the unity and development of the Bodo language and literature. So the flag hoisting programme is obstructed in many places by non-Bodo people and by Govt. mechanisms. For this cause they openly protect the 16th November celebration and its mission and movement. For this Khwrwmdao has to martyr his life holding the flag. It’s the spirit of the story against the imposed of Assamese language.

It is shown that the Bodo people live in unity and integrity in the village. They co-operate with each other in needs and problems. It is seen in the short story 'Suni' when Ronai becomes senseless and falls on the ground, the villagers gather on that place and help her. They collected money for treatment and they bring doctor and help her in her problem. Listening Ronai's sad story the villagers allowed her to stay in the village society, they help her building a house near head teacher of the High school, and they help her in her problem as a divorced wife. Being educated and having beautiful physique she never be proud but help all the people in needs. She works together with villagers in plantation in the field, in weaving, in cooking, in social activities. She attends in meeting and keeps speech when necessary. She helps what she knows and what she can do.

In Bodo society marriage is very important ceremony. All the villagers, old men and women, young girls and boys and children enjoy the festive moment. The rich family arranges two or three band party, two or three days of jatra gaon or open drama, surplus amount of meal and meat, drinking and feasting facilities. The parents donated gift to their daughter in the marriage. This pen picture is nicely presented in short story 'Suni'.
Evilness or unlucky brings misfortune and unsuccessful and unhappy in everywhere. It is believed in the village society by everybody. In the story ‘Suni’ Ronai brings unity and integrity, co-operation and help, love and peace in the village. It brings progress in the village where she takes residence by the blessing of the villagers and in return she sacrifices a lot for the villagers. But all this reality is destroyed by evilness or bad fortunes when the husband of Ronai comes to her again. He not only brings evil to the villagers but also to the life of Ronai.

Bribing or taking money for work done is now become a common culture in the offices. It is now a bad picture in the town life society of urban setting. In the present day office culture it is seen that they work their normal and allotted duty taking bribe or they often do the work in advance taking money. It is also seen that the work remains pending for non-payment of bribes. It is seen as an incurable malaise of employees of civilised society. In the short story ‘Sanseni Jarimin’ the social picture of office culture in town life is reflected. Ashini knows the technique how to take bribe. He takes it by the help of peon or muhuri or lawyer. Thus taking bribe has become a top priority for the employees. On the day his brother-in-law visiting he earns twenty rupees including his brother-in-law whom he knows at home and he feels himself shameful.

Traditional ‘Jatra Gaon’ is an inseparable part of entertainment of the Bodo society in festivals. Practicing drama is also an important art and performing it is a skill. It is a cultural demonstration of the society. It is reflected in the short story ‘Jwngha Nongablanba’. The village folk of Dwimuguri learn the drama of ‘Sikhwma Jhwwlao’ for staging in Bwisagu. Groups of people are going to the Jatra by lighting bonjar (torch light) of the bundle of jute plants at the night. Using straw of paddy as sitting place and chewing of battle nuts and watching eagerly in jolly conversation is a beautiful scene.

Simple, rustic, straightforward, illiterate, trusty, honesty, helpful and kindhearted, characters of rural areas of the society are portrayed in the short stories. They are not complex and selfish. In the short story ‘Jwngha Nongablanba’ the characters of Gindri, Pedab and Mwnbari are shown so simple and easy going and believable characters. Gindri is so obedient and faithful to her husband. In the story ‘Jwngha Nongablanba’ it is nicely reflected.
Consuming of alcohol is the main cause of destruction and quarelling in
domestic life. How an addict of alcoholism can ruin the happiness of a conjugal life
in a family or in a society is reflected in the story 'Daya Swarni'. Oboshi is a beautiful
girl. Her family runs smoothly till her father-in-law is living. After him her husband
become drunkard and brings unhappy at family. Wine becomes more valuable
than wife. He continuously tortures his wife physically and mentally. One day he
heavily tortures her to get senseless. Then he sleeps in deep sound. Oboshi while
recovering her sense she cuts her husband's neck with an axe. She is sent to the
prison for the crime. But who is the actual criminal who brings this total destruction
is drinking liquor.

Bodo villages are backward in comparison to town in many respects.
Emerging urbanisation into the the Bodo village is found in his short stories. In
Bodo society there are many people who think for the welfare of the village and
for the development of the village. But struggle is everywhere there. Some people
do not like it and stand as hurdles on those welfare. In the short story 'Gamini
Simang' it is nicely presented the social welfare of the village by the character of
Samoreshe establishes high school, opens Post office and brings grants for hospital
and manages transportation and communication in the village. This development
shows the sign of emerging urbanisation in the villages.

Being a great painter of the society and its social picture he paints different
aspects of the Bodo society. In the short stories of 'Hagra Guduni Mwi' and 'Megonni
Akhol: Gwswni Mohor' he paints love and its problems of marriage of educated
people. Both the heroines 'Sarmila' and 'Samila' and heroes 'Satyapriya' and
'Nikolson' are educated people. Sarmila looks more smart and determined and
Nikolson is more reality than Satyapriya. Satyapriya loves deeply to Sarmila but
cannot express his love to her in 'Hagra Guduni Mwi'. She is very talented and
argumentative in logical way than him. But lastly she marries an executive engineer,
P. K. Langthasa. In 'Megonni Akhol: Gwswni Mohor' Samila's psychology gets failed
because Nikolson is a married man. In both the stories it is seen that the Bodo
society is growing educated and cultural exchange of tribal groups are seen through
cross marriage. Where there is love there is success and failure. It is the universal
theme of all society. It is nicely reflected in the conversation between Sarmila and Satyapriyo regarding the woman education and its problem for marriage, and the picture of rural illiterate women, luxurious in city life and the demanding choice of daughter-in-law of the society. Quotations are given from the story 'Hagra Gudhuni Mwi. Satyapriyo thinks—

Sarmila never thinks that there are still some women who never got wearing Hawai Sandal and Khwrwm on their feet. The Bodo Women still wash their feet on the torn up toila before going to sleep, feel irritating while wearing blouse. There are still thousands women who never heard and seen lipstick and snow-rose.  

Sarmila replies to Satyapriyo—

Nobody dares to marry even a graduate girl. If I study M.A. then someone will call me mother. 'What is the marriage the ultimate aim of a girl?' 'Ultimately — in our society.' 'Why?' That means—in your society fathers-in-law and mothers-in-law search daughters-in-law who are expert in paddy plantation, fishing, cleansing cowshed, cooking variety curry. They prepare nine-ten passed then B.A., M.A. passed girls for their daughters-in-law. For women do not want study more degree though they have wills.

FRAGMENTAL PICTURES OF THE BODO SOCIETY

Fragmental pictures like husking of rice, cleansing courtyard, cowshed, cloths and domestic utensils, food preparation and other domestic activities are also described in the story in 'Swrangni Lamayao'.

There are some fragmental social pictures reflected in some short stories of Nil Kamal Brahma which are briefly pointed out.

Weaving and bwisagu phali, and villagers gathering drinking water from the public well, chewing betel nut, sharing eating wife and husband, offering of water to husband for washing feet and hand, using wooden tools for sitting in rural areas are seen in 'Jwngha Norgahanba'.

The Society of the rich family leads domestic works with the help of maid servant is reflected in many short stories like 'Megonni Akhol:Gwswni Mohor'. Mwigongkhada, a bamboo material used for vegetable preparation and brooms are for cleansing.
For achieving power and material benefits people oppose and protect with each other everywhere in the world. Here the Gaobura, father-in-law himself stands as hurdles on the way of Samoresh in his welfare of the village and the society in 'Gamini Simang'.

The villagers gather in afternoon before evening in someone's house or in tree shadow with different activities. But playing cards is the culture of town people is influenced in rural life. It is seen in 'Suni'.

Social pictures found in the story 'Sanseni Jarimin' are visiting of guests, special food items and meats preparation for the guest, making bamboo husking ridges, etc. These are the social pictures reflected in urban life.

In the short stories of Nil Kamal Bramha there is presentation of different classes of people in the society. In the story 'Gamini Simang' there is two classes of people. They are rich class and middle class. In rich class the family of Gaobura, father of Bimala, and contractor, a young Assamese of Barpeta; and in middle class, a Bodo officer's family and Samoresh.

In the Bodo society it is seen there are living ways in different means in life. Gaobura lives both in agricultural and in politics, Assamese young men lives in shopping and contractors, Samoresh's friend as officer and Samoresh lastly decides being agriculturist. This is showns in 'Gamini Simang'.

3.2.v. MANORANJAN LAHARY:

Manoranjan Lahary is a great literary figure in the Bodo literature. He is a short story writer, dramatist, novelist, poet, critic and literary historian. He wrote many short stories which are published in three books. These are *Solo Bidang* (1978 A.D.), *Bajwi* (1994 A.D.) and *Gaodang* (1996 A.D.). Bodo society and its various aspects are reflected in his short stories.

The society and its social pictures are reflected vividly in the short stories of the collections *Solo Bidang, Bajwi* and *Gaodang*. Being a great artist of the society, the Bodo society and its social pictures have been artistically created in his short stories.
In the story 'Botolse Jou' both families are drawn from the upper class rich family. Boripad Mahajan is a rich family of Simbargaon and Tarapad Mahajwn is a rich man of Daolabari village. Both characters have ninety-five percent similarities but five percent is different because Tarapad is of long hand and Baripad is miser. Tarapad consumes alcohoh but Baripad does not like drinks.

Traditional marriage is a part of the society. Marriage is only the way of unification tie in the society which is expressed in the stories. In the story 'Botolse Jou' the Bodo marriage preparation and traditional customs have been presented. Both the parties become ready for the marriage. Tarapad, father of bride, an influential person has arranged open drama, Band party, fish-meat, tea and alcohol to be taken in an unlimited amount. On the other hand Baripad arranged all these things except alcohol. Tarapad welcomes the groom-party with band, bwirathi and slogans to his home, groom with his friends in the room of south side and women are in the main house of the north side and others in the house court. The groom party as per direction of bride party offered tea, betel-nut, and biri-sigaret to the bride party. As per traditional Bodo society 'phon thaka' is to be paid to the bride party and as per the demand of Tarapad Baripad gives in the bamboo 'Don' along with rice, scented fire stick and earthen candle before the marriage proper. All the traditional customs are followed and materials are exchanged. Lastly there arises a problem. Tarapad who consumes alcohol demands a bottle of alcohol as a Bodo custom. On the other hand Baripad who never consumes alcohol wants changing the tradition. He argues that as there is no such custom in the society; he never agrees to offer it. But Tarapad never breaks the custom. Both the parties disagree and the marriage tie is broken for a single bottle of wine.

:If I have to pay a bottle of alcohol then I will not take your daughter as bride. Saying this he kicks the ground strongly with the right leg.
:Me too, if not a single wine bottle I will not give my daughter to him. Saying this Tarapad stands and kicks the ground strongly.
:Me too, not take.
:Me too, not give.¹⁶

Prostitution is now growing as a profession in the city life. It is a sex industry where they offer their physic in exchange of money. In the modern society sex
industry becomes as a means of profession in the urban area where call girls have to live a miserable life under the clutch of their owner. In the story ‘Shamphabai’ he presents a life story of a call girl, Shamphabai is in the metropolitan city, Mumbai. She is now like a doll by her owner. She sells herself to the customers and has to do as the commands of her owner against her will. Following quotation clearly indicate it:

*Shamphabai lives under the clutch of sixty years’ women, Drapadi Bai. She sells her physic (sex). She has to do what Drapadi Bai commands her to do.

*She has to do the prostitute profession against her wills.*

Roman script is one of the most desired scripts of the Bodos. Script is a very important for education and literature. The Bodos agitated a strong movement for Roman scripts under the guidance of B.S.S. In ‘Mungklong’ he presents the important conditions for Roman script for the Bodos. Bodo Sahitya Sabha launched Roman script Movement for the implementation of Roman Script for the instruction of Bodo medium education and creation of Bodo literature. Thousands and thousands people gathered to boycott the Kokrajhar court under the guidance of B.S.S. for the demand of Roman Script. This spirit is reflected in the following lines—

*We want Roman script. Long live Bodo language. We want Roman script. We learn Bodo language.*

Business is a way of earning money. It gives the way of living of a family. People live in dealing different business in our society. In the story of ‘Phita’, he presents a business on the food habit of Bodos. Phita may be used in the commercial place. It is not only food used in the home but in commercial place with which people can earn money. Nibari is a woman who started it in business line. She managed her family by selling alcohol. Gradually she could not feed her family by this business. So she started this new business in R.N.B. road in Kokrajhar where she sell Phita (rice cake) and tea. Its taste is incomparable to the other caste’s sweets—

*Its taste is quite different. What Bengali, what Deshwali, what Bangal, Bongsi, Boro—all are gathering in the stall of Phita? In the nearby offices, clerks and officers order peon, waiter to bring Phitas.*

Liquor is bad for human beings. Overdrinking makes man uncontrolled and imbalanced. A drunkard creates problems in the family. In the story ‘Phita’ Nibaram,
husband of Nibari is a drunkard. He sold all his paternal property day by day. Being idle he can not feed his wife and five children. In the story 'Dantharu' the story writer presents a picture of drunkard in the Bodo society. It is shown that the drunkards sell their lands, wealth and property; they lose the peace and happy life in the family and bring dark life for their children. They quarrel and struggle in their daily life.

Love is a social picture reflected in some stories of Manoranjan Lahary. It may be treated in different fashioned by people. In the short story 'Gangse Phali' by Manoranjan Lahary it is presented a pure love of simple man, working male servant and woman, working maid servant. This simple pure love is shown through the bussy working lives of farmers. This social picture of agricultural life and Bwisagu festival of the Bodo society are nicely reflected. Love and hante, weep and laughter, sorrow and happiness are unavoidable parts of the life. But true love is a principle of every human being. In the short story 'Goysri' it is shown the ultra modern influenced character of Goysri. Her love for Okhonda is quite temporary but Okhonda thinks it reality. The love of Goysri and Goyaram is material and physical. He has polluted the pure love of Goysri into sexual relations. It is a true picture of every society that love may be ideal or sensual, or it may convert to marriage or may not. Goysri suffers in her whole life being deceived by Goyaram.

Bwisagu is the greatest festival of the Bodo society. It is the centre of cultural heritage. Groups of girls and boys, old men and women, children entertain by dancing, singing and playing in those festive days. They visit from one village to another and from house to house. Some are singing and some are dancing and some are playing music. Basiram is also dancing with her lover tying a phali on his head which is a token of love of his lover. Laodangi is also dancing happily by her beloved, Basiram. The Bwisagu festival is a really the source of joy and merry making for all people. These important social pictures and the community life of the Bodo society are presented in the story 'Gangse Phali'.

In city life it is a common picture that male and female, young and old – all people make likes joyful. They enjoy melas and festivals for their entertainments. This is now a common culture in rural areas. This scene in the Bodo society is
reflected in the short stories of Manoranjan Lahary. In the short story ‘Goysri’ this kind of modern picture of the Bodo society like visiting markets, festivals, melas and pujas and having pleasure attending in mela, puja and festival is a common scene now. The place of Mainao Mela (mela of Mainao Goddess or Lakshmi Goddess) is located at natural background of the beautiful grazing field of Dotoma where a huge crowded of people of all ages are coming and going from different corners from the morning to night looks like a sea of people of different aged old men and women, young boys and girls and children. This beautiful natural scene of the ‘Mainao Mela’ under the religious ceremony of the Bodos is vividly presented in the story ‘Goysri’.

In the history of world it is seen that massacre of human beings happened. Even in India such kind of mass killing occurred at Jaliwana Bug in Panjab. It is also an example of massacre on Bodo people along with non-Naga Hindu people living in Nagaland. These kind of realistic pictures are reflected in the short stories of Manoranjan Lahary. In the story ‘Bima’ this realistic picture of Massacre on Bodo people living in Nagaland in the river valley of Dwiyang and Merapani is lively presented. The Naga people cannot tolerate the growing population of non-naga people in the state of Nagaland. The growing Bodo population along with Assamese, Nepali and Bihari shocked them and it immediately turned an open massacre or brutal killings and destroying all properties on the 5th January in the year of 1990 A.D.. On that particular night a large troops of Naga people with arms and weapons attacked wildly on the twenty four or twenty-five Bodo villages settled in the river valley of Merapani and Dwiyang. They attacked ferociously on them with the power of gun, spear, axe, sword, arrow, etc. They burnt all the houses to ashes to all twenty five Bodo villages over night like Rome. They are killed like beasts and birds. No human beings male or female, old or baby, young boys and girls, literate or illiterate can escape from their brutal hands. They shot men and stabbed women to death. Even a life of a baby cannot be spared from their hand. On the nest day time they find out the remaining injured or alive people in jungles, hills and sloped down places and give them life penalty. Nobody gets chance of escaping. Only few men or women try to run away from the spot but most of them get killed on the
way of leaving Nagaland for plain places of Assam. It is a brutal massacre over the night in the history of Bodo society in particular and human society in general. This tragic picture is presented in this story.

The pure love of child is a human religion in all human society. No real mother can live without loving her child. A real mother even can sacrifice her life for her own child. It is a scene of a mother while she is coming to the plain lands of Assam she is carrying a child on her back. She gets extremely tired. It is about the setting Sun. She has been carrying the child on her back tying with a small cloth and at the same time covering her body. Suddenly she hears the firing and a shrill outcry. She stands there clutching her child on her breast. She sees them standing around her with carrying guns. They demand her to release the child for killing. She denies and stands for rescuing her baby. The struggle arises among the mother and gunned army. Finally both mother and child are killed by them. She is given freedom forever. This is in fact a real tragic picture of the Bodos occured in Nagaland during massacre which picture is vividly presented in this story 'Bima'.

Murder and other human crimes are a major threat in social life. In the story 'Dantharu' the brother is sleeping on the veranda for the warm night. He watches his brother's neck and raises his axe to cut him. Looking it she catches it with her strength and protects her husband from murder. They get struggle there. And thinking his wife enemy in dark he cuts her with the axe and she dies in the spot. The blood is flooded in the veranda. Such anti social activities is happening with the power of liquor particularly in the Bodo society and generally in all society.

Sex life is an inseparable part of human society in general and Bodo society in particular. Socially accepted sex life is common in all society. In the influences of western culture or urban life the illicit sex is arising in the Bodo society. Post-marital illicit sex life is seen in the male character, Budhiram in 'Strike, Counter Strike' who lives in urban life. Not only man but also women enjoy post-marital sex life is found in the story 'Khonjana' and 'Dehani Bagwi'. Even some young generations accept pre-marital sex life which is seen in 'Goysri'.

In some short stories like 'Lodraini Simang' etc. poor economic condition or poverty in family life is common picture of the Bodo society. It is common in
rural Bodo villages as well as in urban Bodo society. It is nicely reflected in the story 'Lodraini Simang'.

Superstition and beliefs in evil spirits or ghosts are the social aspects of the Bodo society which are reflected in the stories of 'Kot Gosla', 'Horni Kol' and 'Gaodang'. These beliefs are seen in the character of Mwnbaru in the 'Kot Gosla', in the character of doctor in the story 'Horni Kol' and 'Gaodang'. Doctor sees the dead girl in ghostly form. She appears before him like human being and leads the doctor to treat medically her ailing mother. The doctor follows her and does his job. But finally he came to the reality with the discovery that the girl who led him to the cottage was, in fact, a dead girl.

Marriage and marriage life is an important aspect of the Bodo society. The Bodo marriage system is seen in many of his short stories. In the short story 'Bajwi', the picture of widow re-marriage of a widow with her younger brother-in-law. In the story 'Daha' the marriage of step wife and in the story 'Dogri' marriage problems are presented. The picture of barren married life is also reflected in the story 'Sangrema'. These pictures of the society show very challenging problems of marriage life in the Bodo society.

Other different social pictures reflected in his short stories are the casticism in the case of Hinduism in 'Meser Chawwa', untouchability in respect of the Hindu society in 'Saha' and 'Apne Ujaya Nase'. The simple rustic life and their activities are seen in many short stories like 'Gangburjwng Angjwng Glwm' and 'Theng Daphla Daphli'. The medicinal food habit is a social custom of the Bodo society found in 'Khiphi Bendwng'.

3.2.vi. HARIBHUSAN BRAHMA:

He is one of the great story writers of the Bodos who depicts the social pictures with the help of humour, irony and satire. Whatever he looks illegal and unwanted for the Bodo society he shows these openly in mild satires with a zeal of reforming desire in the society. His story books are Srimati Durlai (1980 A.D.), Rwnao Phagla (1985 A.D.) and Khiphi Bendwng (2012 A.D.).

In the story 'Srimati Durlai' it is seen a portrayal of a woman character named Srimati Durlai who likes an ultra modern fashion which is not accepted by
the Bodo society. She is a wonderful girl who has crossed the borderline of the family and the society. She is more advanced than the other Bodo women. People can easily recognise her in everywhere. The judgement of Durlai from physical appearance, walking style and talking manner her name will not be complete without putting the title 'Srimathi' before the name. She will not be easily recognised as a Bodo girl from her make-up without marking Bodo dresses like Dokhana and Phasra. She is so expert in talking Assamese and Bengali languages that Bodo boys who see her talking will really get astonished that Bodo girls have really become smart and advanced.

Her other qualities portrayed in the story are that she must go to the corner of the market where boiled pork and alcohol are sold. There she calls someone sister and some other aunty. There she consumes a pack of rice wine and a plate of pork. Her most wonderful character is that in the last hour of the marketing she watches cinema at night with smart and likeminded non Bodo boys or men. After the end of the cinema she never return home by night but she passes the night with someone special person whom she knows. People use to come to help her at her adversities. If she wishes she can spend the whole night at the famous hotels without paying money or someone's house of her familiar one where she can share her inner thoughts. One day she visits Bhutan Mela with Hindi speaker truck drivers then she never come back to home. People think that she stays there in an open house where she worships her guests for their satisfaction.

It really presents the influence of western culture or urban life to the Bodo society. It also reflects economic condition of the Bodos through the women business in the market place and the admixture culture of different communities.

Education is playing the main role in the modern society. The society where is no light of education is like a pillarless society. The social picture of the importance of education is reflected in many of his short stories. In the story 'Honglani Saori' the picture of educational system in Bodo medium schools is satirically presented. The Govt. of India is taking some policies for the improvement of primary education and announces 'Rastrapati award' for the selective best dedicated and talented teacher who has improved the quality and quantity for the primary education in the school. In this story the negligence of the primary education system in Bodo
medium schools by teachers and responsible personalities of the committee and office concerned are satirically expressed. The three important characters in the story are Nagen Inspector, Paniya Master and Hongla Mahazwn. Being the teacher Paniya master must tender his services for the proper education of children. As a school Secretary Hongla looks after for the development of the institution and its school children. He must observe the regularity and discipline of the institution. Being School inspector, Nagen should supervise the academic development of the institution and the roles and duties of the school teachers and taking necessary action on the teachers if they are found guilty. But in this story all three characters are found guilty which is the picture of the present education system. This educational picture is nicely presented through a dramatic irony. After consuming three full glasses of liquor Paniya master gets intoxication and sleeps on the benches in the school and orders school children to pour water on his head. In that moment Nagen Sarma supervises the Pathwibari school and sees the condition of Paniya master. When he asks school children they reply that the teacher is suffering from headache. Knowing all the matters Hongla hides the reality and says that the teacher only knows the school. He informs that since last three days he has been suffering from illness. Today his illness becomes in extreme condition. Nagen has understood the actual situation from the smell of liquor. From the smell of liquor the inspector understands the real fact and get angry. Being intoxicated he finally sends the name of Paniya master for 'Rastrapati award'. In this story the writer satirically exposes the education system in the Bodo medium schools. Secondly, he presents the power of rice beer, a traditional drinking both in positive and negative sides. In positive side it supplies energy to the roofing group of volunteer workers in limited drinking. In negative side Paniya master, Hongla and school inspector did guilty for education system. Other fragmental social pictures are volunteered thatch roofing (saori) at Hongla's house, rice beer and various food items.

Like other parallel societies, in Bodo society also, education and economy have proven its importance. The writer tries to indicate this importance in his short stories. The short story 'Narkhw' is a nice example of this philosophy. In this story the father of Narkhw can realise this through out his life experience. So he tried to
educate his son, Narkhw and wished him to be well educated in the field of education and economy. His father knows how to lead family and how to engage workers in the agricultural fields. So he can reap surplus agricultural products than need. These surplus products help him earning money and savings for the family. As he knows only education and economy can help his son a future standard living he tries his best level to give him higher education and spends the demanded money by his son, Narkhw. Finally he fails in his dream for son because Narkhw can not be successful in the both fields. As Narkhw gives more preparation to the latest design dresses and cinemas than learning he can not pass matriculation. Neither has he learned properly maintaining his family after his father death. While he leads his family he gradually loses all his paternal properties. His luxury life inspires him to arrange a decorative marriage with huge party; provide costly ornaments to his bride and spend honeymoon outside the town. In reaching all these programmes he needs loans of money in exchange of his paternal property. Being so idle and insincerity he never tries to refund the loan. He should not look after workers properly in the agricultural fields and can not produce the required products. Day by day his needs is increasing on the other hand the income is decreasing and his amount of loaned money is becoming more and more. Finally he finds no alternative and sells all his properties including houses. Situation compels him to build house by the side of P.W.D. road and lead a labour life to save his family.

In this story Narkhw’s character is a representative character of the Bodo society who loses all his properties. It is satirically portrayed. It is seen from the story that father of Narkhw is an active man. He is sincere in family maintaining and saving money. For that reason the family is rich and healthy in his days. But Narkhw is idle man and insincerity in looking after his paternal property. He is not economical and spends money in unnecessary works. He is also luxury and feels proud showing his status in position of his father. This type of character destroys all his paternal property including home. Writers are conscious and lover of society. So, if they observe or hear something wrong, and see bad character in the society. Then they try to reform this with their writing. In the story of ‘Narkhw’ it is seen to reform the society through the satirical portrayal of the character of Narkhw.
In the story of 'Lain Bas' some social pictures are nicely reflected. Firstly, every parent has a desire to visit to the house of their newly married daughter. So, the parent of bride Labangga and Gaojru are getting ready to visit the son-in-law's house. They have a cordial love for their daughter and son-in-law. They take the best things to offer them like curd, juice of rice beer and napham. Secondly, the rural area is very backward for transport and the local bus, due to scarcity fills with huge crowded. It is very difficult for old person to get into the bus. The bus is humourically described that the crowded passengers are in the front of the bus, in the back of the bus and in the door side of the bus which are looked like the bundle of betel leaves or grasses of men growing in the bus. Thirdly, the dramatic scene happens in rural area buses how the curd of pot carried by old man breaks and the packet of napham and bladder of liquor get mixed for imbalance pressure of huge crowded passengers. The situation created is that the old man's cloth gets wet and the foul smell from the packet of old woman creates problem to whole passengers. Fourthly, the first situation affects the next coming situations. While they arrive at their son-in-law's home the smell of curd from old mand and napham and liquor from old woman make suspicion to the mother of son-in-law that they have come to her home having consumed all these things, the same thinking created in the mind of the elder sick brother of Gaujru. It shows that the Bodo people are fond of napham and liquor which are considered as traditional food habit of the Bodos. In this story it is shown the poor economic condition of the Bodo families in the villages. The family of their son-in-law and Gaujru's brother are very poor condition. They need daily earnings. In the family of old man and woman, a middle class who produce their own need themselves. They have milk, curd, food, napham and rice beer.

'Rwnao Phagla' is a short story which has nostalgic feelings of the past history of the Bodos. Rwnao, the hero of the story has good name Nildhwaj who all the time thinks well for all humans. He is mad of social reforms for everyone's good which nature turns him to Rwnao Phagla in the observation of others. The story writer vividly narrates the past history of the Bodo kingdom and dynasty through the dream of Rwnao Phagla in which the Bodo mother, Mainaoburwi seems
in a pathetic condition dressing rags of Dokhana. The Bodos forget their past history and past religion, their God and Goddess. The Mother blessed him to always do his mission of life, welfare of human beings.

This story also shows disunity among the Bodos and lost past dynasty for ruling with power not with talent, intellect and unity. It also reveals that the power conflict is the main cause of the destruction of the Bodo kingdom. This story also shows the background of the Bodo village with full of nature and its beauty like the village of the dream. The village is with rivers and birds and large grazing field. River is full of different fishes, on the other side of river there is a large paddy field, forests with birds. The village is the blessings of God. It is vividly described in the story 'Rwnao Phagla'.

In the short stories like 'Gwdan Khonthaigiri' and 'Andari Burwi' the reflection of the importance of education is found. In the short story 'Gwdan Khonthaigiri' the importance of education is reflected in the character of Laishri and the importance of love than education through the character of Dandi. In the story 'Andari Burwi' the picture of poverty is shown in the family of Andari. The importance of education is reflected in the motherly love of a poor mother, Andari for her child, Mahiram and struggles for it in her life.

In the short story 'Gubrusarnay' the writer portrays the preparation of liquor and selling it for livelihood. It becomes the social aspect of the Bodo society. In the short story 'Gibi Bibungthi Angni' he satirically indicates the surplus food habits and unnecessary expenses of money for eating and drinking in the name of the Bodo Sahitya. In the story 'Phesa Megon' the social awareness and prohibition of Bodos in enjoying melas in puja by the ABSU is reflected in the speeches of Shasi Babu. It is also shown that they can not achieved success in this mission which is expressed in mild satire. In the story 'Rwnao Phaglani Jethw Kheonay' the social reformation of the marriage of step wife is depicted. In the story Harao, the guardian of the family plans for marrying a step wife with his maid, Ode which is tactfully opposed by Rwnao. Finally she is married to Harao's son following the Bodo tradition.
3.2.vii. GOBINDA BASUMATARY:

He is a prolific short story writer of the modern period. He draws the reality life and their problems in the emerging modernity and complexity world. In his lone story book *Haraoni Saikhel* (2006 A.D.) comprises of eighteen short stories which show his writing as one of the great artists of the society. His stories really reflect the movement for the separate state of Bodoland, the incidents and events happened during the Bodoland movements like riot between the Bodos and the Santhals etc, the changing characters of human beings with the changing of the society, the universal characters and the regional pictures of the Bodo society.

In some short stories like ‘Phifti: Phifti’, ‘6th Disembor: Hather Gothai Phwisandi Dandise’, ‘Somser Alini Raijw Binay’ etc. we find the political pictures of the Bodo movement demanding for the separate state of Bodoland. How do Bodo organizations demand the separate state ‘Bodoland’ for the tribal people of the plains? How does the Bodo Sahitya Sabha lunch movement for the Bodo language ‘Roman script’? How does the Bodo people agitat movement for the separate state of Bodoland? How do Bodo people lose their lives and get tortured at the hands of army and police? The political movement for the creation of separate state of Bodoland is deeply rooted to the Bodo society. Its influence even occupies the children’s thought. The children begins to play a game of demanding the separate state of Bodoland with their Grand father, Mathuram Bwiswmuthiyary, an M.L.A. whom they make horse and feed biscuits and water, 

*Bodoland — long live, long live.
Divide Assam—fifty-fifty ! fifty-fifty
Bodo race — be united! Be united.*

In the movement period Bodo M.L.A.s have involved in corruption taking money from the ruling party which is finely expressed with the moving hand of two pictorial fingers of a Madam named Harlalka in a smiling face in the short story ‘Phifti:Phifti’,

*Bodo caste M.L.A. — long live! Long live
Divide M.L.A — fifty fifty. ....*
In the short story 'Somser Alini Raijw Binay' the demand of separate state of Bodoland is highlighted in the conversation between Somser, a Muslim man and Ladai, a Bodo youth.

In the short story '6th Disembor: Hather Gothai Phwisandi Dandise' the writer expressed in flashback the movement of 'Udayachal' and 'Roman script'. He also has left ironical touches to the manner less character of the young generations to the respected Bodo people who did a lot of to the Bodos. It is shown that how does Bodo Liberation Tigers (B.L.T.) bring the political solution of the Bodo Movement after thirty round table talks among central and state govt. on the 10th February, 2003 A.D.. Some lines in this connection are quoted —

....today on the historic day of the Bodos after a few minutes the troop of the Bodo Liberation Tigers.....be winner on repeated fighting....reached to the desired aims ...two thousand four hundred fortyone B.L.T. soldiers come to the main stream of the country surrendering the weapons before the Home Minister of Govt of India, Swami Chinmayananda, the chief Minister of Assam, Tarun Gogoi and the Governor of Assam, Lt. General Ajay Sing.....

In some short stories like 'Phura Therojwn' etc. The writer presents the memorable days observed by the Bodo people. In the short story 'Phura Therojwn' he presents the observation of the 22nd May as the martyr day of Udayachal movement at Kokrajhar town. On that day Ms Joymoti Brahma of Dotoma sacrificed her life for the first time at Bhatarmari in Kokrajhar at the movement of the creation of the separate state of Udayachal for the tribal people of Assam under the political organisation, P.T.C.A. on the 22nd May, 1968 A.D..

In the short stories 'Haraoni Saikhel' and 'Garai Dakhwn', the writer reflects the communal riots happened among Santhals and Bodos during the Bodoland movement in the first one and in the next one he shows the coming of normal situation slowly and the reunification begins among them.

In 'Haraoni Saikhel' the story shows the unity and integrity among different communities like Santhals and Bodos etc. It presents how Santhals and Bodos live together in the same revenue village, Palasbari among the different social administration, language, culture, religion, festivals. The bamboo bridge over dwigwswm unites them. They work in the same field, bathe in the same river, collect
fish, crabs, etc. from the river and pass happy united lives. They also hire cows for crushing paddy raw and bicycles to sell or buy things from the market. It is found how Bodo plays performed in the festivals, marriages and tie friendships and how Bodo and Santhals danced and enjoyed jointly during Bwisagu and Damasi festivals. It is seen fishing profession through the character of Sandrai and Khadiya and the profession of selling rice wine by Sontholi.

The other picture reflects the cause of community clashing happened among Santhals and Bodos from the murder of unknown two Bodo girls. Some opportunists drag them near Santhal village after the murder which cause Bodo people think that Santhals killed them. Unfortunately nobody knows them— who are they? Where are they from? How are they murdered? Why are they murdered? What was the cause? Nobody knows it. Only rumor comes out that the Santhals have killed two Bodo girls. This message spreads everywhere. The message of poison brings forth clash and riot among them. In this way the burning of villages spreads everywhere. The political leaders and opportunists take advantages from this riot—

_The opportunist Santhal and Bodo social leaders with the blood of old ones, sick and young ones spread the fire of violent in Dobragaon, Nayek gaon, chwibari, Salakati, Bishmuri, Saralpara and gradually in the Bogaigaon district in Gorubhasa, Dattapur, Bamungaon, Sundary, in different places. This fire slowly hits in the Palasbari._

In the story 'Garai Dakhwn' it is presented that the picture of unity and peace begins among the Santhal and Bodos. Harao's friend Budwi and his friends are coming from Bishmuri relief camp to enjoy Bwisagu festival in Palasbari village. They also dance at the house of Harao. The quotation expresses that everybody wants peace -: _May be, we need peace. Everybody says._

In the story ‘Haraoni Saikhel’ the communal conflict between Bodo and Santhal people is reflected vividly. It is caused from an event of murder of two unidentified Bodo girls by some miscreants. They placed these dead bodies nearby Santhal village which brings communal disharmony and disbelief. It creates hatred and revenge between them. Benefit thinker politicians spreads this poisonous flame from one place to another which causes damage many lives and property among them. They kill with each other. Santhals kill Bodos and Bodos kill Santhals. It is a
blood thirsty killing and revenge against revenge. This is a great tragedy among the indigenous people who lived together for long centuries. It first starts at Satyapur or Kachugao. After spreading Gossaigaon area it affects at Dobragaon, Nayekgaon, Chwibari, Salakati, Bishmuri, Sorolpara in Kokrajhar; Gorubhasa, Dottapur, Bamungaon, Sundari, Krishnapur and Polasbari in Bongaigaon. It affected Santal and Bodo co-existed villages badly—

Once the rumour spread, it turned into wild fire in no while. The blazes of communal hatred burned villages after villages both of the Santhals and the Bodos. In area where the Bodos had a sustained majority, they rampaged the Santhal minorities killing, butchering, shooting men and women and plundering and setting ablaze houses and properties. Similarly in other localities where the Santhal were a majority, the Bodo minorities are killed and butchered and shot at, their houses and properties set ablaze and plundered. One group of people killed and butchered the other like the fowls, goats, pigs, hens and mice. One bathed with the blood of the other and swallowed in gay horrible dances with wild ecstasy.

Change of society and change of its people is synonymous. Many people are becoming financially sound after the creation of B.A.C. and B.T.C. some of his short stories reflect this social picture of the society. Some section of people in the Bodo society is becoming financially sound being contractors, suppliers, earing easy money and deceiving others. Being financially sound these people are merging towards urban cultures. It is nicely presented in the story 'Udwi' and 'Gari Bigwma'. It is lively shown in the short story 'Udwi' in the character of Orhe Gwra Ishlary and in the story 'Gari Bigwma' through the family of Urkhao Gwra Borgoyary.

Blackness and ugly shape is a great curse in the life of girls which create obstacles in their lives in getting married. It is a problem of human being seen in Bodo society and in world society as a general case. It is nicely presented in the story 'Hwnjao Gwswm' through a working maid’s life named Hangari.

The educational scenario of the Bodo society remains to be neglected during and even after Bodoland movement. Students are not interested in education and they become aimless or goalless in their learning. This real picture of the Bodo society is reflected in the story 'Khosing Klash'.
Donation and demand is a great problem in the present Bodo society. It is presented in the short story 'Zulaphi Gudung'. In this story it is shown a quarrel which leads fighting between the demanding group of money and the puja management committee in Lakshmi mela at Kajalgaon.

In some short stories like 'Gur Morning', 'Santhi:: Deblab :: Jathi', 'Khoro Matha' and 'Sarthiphiket' the writer shows some characters of the Bodo society and their follies in mild humour. He presents a teacher's negligence of his duties in 'Gur Morning', the false dedication of social leaders in 'Santhi:: Deblab :: Jathi' and 'Sarthiphiket' and the hollowness of intellectuals in 'Khoro Matha'.

True love of humanity irrespective of culture, caste and religion in the Bodo society is nicely shown in the short story 'Thwi'. The poor condition of life in the Bodo society is reflected in 'Daoshri'.

Regarding the social picture and theme of his own stories, Gobinda Basumatary, the author says that he tries to expose the mentality of the rising Bodo middle class people in general. He says,

Boro somajao gejer thakhwyari subung (middle class) ni bhem, nongkhai derganay, somaj-jathi sibiyari makhase dwidengirini mukhakhou bwdlabnanwi andwni gubwi mohorkhou subungnw dinthinay, susigra-sustijagra mwnnwi biporit nwjwrthikhou akhuni gejerjwng dinthinw najanay jadwng.26

(Eng. trans: It is tried to show in my stories the vanity and false proud of the middle class people, to focus on the mentality of some so-called leaders of the society and to reveal the contrasting pictures of the exploiters and exploited class of the society through the characters.)

3.2. Viii. JANIL KUMAR BRAHMA:

Sahitya Academi Awardee, Janil Kr. Brahma is one of the major Bodo story writers. He is also an untired contributor to the realm of Bodo short story and the society. He is a great artist in painting the Bodo society in different pictures and colours. Dumphaoni Phita (2005 A.D.), Mwider Muhuni (2007 A.D.) and Japanni Swima (2009 A.D.) are three story books of Janil Kumar Brahma.
Business is an alternative way of living. Many women also begin to deal in business. It is also seen in the Bodo society. In the story of 'Dumphaoni Phita' he narrates the role of Dumphao towards her family and society. Then Dumphao decides to sell phita on the highway, at Samthaibari. After few days she also starts a sithao shop keeping Hongle, an orphan girl as a worker. Finally she sets a tea stall along with phita and sithao. All people gather at her tea stall in the morning and evening. Her income gradually increases more and more. A few years later the service of her husband becomes permanent. She also starts another 'Tailoring shop' with her income, named 'Dumphao Tailoring' where she engage some educated boys and girls in her shop. They gradually purchase some bighas of agricultural land and build their houses with tins. They rise into the middle class family.

Business of different means has become a major sustenance of livelihood with the Bodo people. People have resorted to various businesses for their living. In 'Dumphaoni Phita', 'Anwi Onaisini Usunda' 'Laisrwnni Bwswn' and 'Daokhela' are the stories in which business is selected for survival. Dumphao chooses for selling phita and tea for her family survival, and later on Dumphao Tailoring in 'Dumphaoni Phita'; Onaisi chooses selling tea and wine for livelihood in 'Anwi Onaisini Usunda'; Laisri selects selling of firewood for living hood in 'Laisrwnni Bwswn' and Longlai and Jebra choose Dao khela in Lwkhi puza for earning huge money in few days in the story 'Daokhela'.

Welfare or social service is a hounourable activity in the Bodo society. In 'Dumphaoni Phita' Dumphao allows her husband to work social service to the society. Samen Basumatary dedicates for the development of his society alongwith his teaching profession. In the current year Sanam Babu announces public to build a martyr's tomb of marble for those who sacrifice their life for Roman script. All public supports him, even Dumphao, a first Bodo woman business man donates Rs.5000/- for this purpose. In the inauguration, Samen Basumatary is invited as guest to inaugurate the event. In the programme he is introduced in the public as an untired social worker who sacrificed for the society in spite of family life.

Life of working servants and maids is very painful and suffering. Some of his short stories reflect this picture of the Bodo society. The stories of 'Rego Dahwna' and 'Daosrigwba' are the pictures of painful life of male servants. The story of
'Orge' is a painful picture of working maid girl, Orge. Khaylaram is a successful working servant in his profession but he is failure in his love. Rego dahwna is an unsuccessful working servant in life. Orge is ugly in morality and in physics.

People live in different ways in the courses of life. They live in their ways and styles in the society. These short stories in 'Dodere Rumbangni Jiudahar', 'Sonaramni Jiu Lama', 'Thikhiramni Phwimal Mijing', and 'Dabla Gariani Songsar' represent the way of livelihoods and the sufferings they face in their lives. In the first three stories he gives the importance of education. In 'Dodere Rumbangni Jiudahar' he portrays Dodere, the hero of the story as a poor boy who studied staying as a cowboy at his maternal uncle's home and becomes an M.E. teacher after matric passed. He lives in a tragic life as he has been thrown away from his own village and separated from his lover, Rumbang, the heroine of the story by her father. In the story 'Sonaramni Jiu Lama' he presents Sonaram, the hero of the story who had education cooking meal to others. After graduation he becomes a successful farmer and marries a beautiful and expert girl named Sewari and lives a happy life. In the story 'Thikhiramni Phwimal Mijing' Thikhiram is portrayed as a simple and honest character who helped his yonger brother, Saronthai in his study. Believing his brother's word he resined his Khalasi service in railway department that his brother will look after his family after he has become doctor. His family problems have increased day by day. Finally he dies in hurtfelt when he gets information that his brother has already married a Kashmiri girl and he cannot send money to him. In the story 'Dabla Gariani Songsar' he shows a simple family of Dabla in rural life. He is very idle and insincerity of future family. His wife, Gangsri is more conscious who asks him time to time to grow crops in the agricultural field by keeping servant or by giving lease. He keeps lands without cropping which brings crisis and problems to their family and he starts to sell milk giving cows. It brings quarrel and physical challenge between husband and wife. In the advice of Alimuddin he realizes his duty for his family and consoles his wife to be a good husband and lead a happy life being an active farmer.

In the story 'Alasi' there is a picture of love. Love is common picture in all society. Lebaram is a young boy. Labari is a young girl. Lebaram loves Labari in
secrecy. Labari loves Lebaram. Lebaram informs her to visit their house but he fails. In this way he does not visit her house after giving three times’ information. Hearing the news confirmed of Lebaram’s marriage with other girl she breathes away for the last time from this world. It shows a pure simple and honest love of Laisri. Lebaram looks cunning as he bluffs. This kind of love picture in the society is very rare case. Other love pictures are presented in the stories of ‘Dabaoswi’ and ‘Phwigwn Bwisagao’

In the story of ‘Phorbojorani Bihamjw’ the picture of marriage proposal is presented in situational humour. It is a part and parcel of the traditional Bodo society.

It may be noted that the influence of modern society is emerging in rural Bodo society. The impact of science and technology and globalization affects the rural working servants which are shown in the story ‘Uwal’. It has been presented that the maid servants do not show workingness to do domestic works if the landlord’s house are not with radio set, T.V. and rice mill. It is presented that the rich man, Songphla is not getting working maids for not having facilities of radio, T.V. and rice mill at home. As a result of angry and furious, he splits all uwals and gaihens with axe in deep impression of sad and angry.

In the story of ‘Honglemwnniyao Biliphangni Party’ the social picture of urbanisation life style is coming in the Bodo society. It is shown that the Bodo people are officially moving financial grants for setting different farms and small scale projects for living hood by the financial assistance of the Govt. In the story Hongle has arranged a night party for her friend circles as she has succeeded in getting grants. She offers all kinds of drinks made of local and imported along with different kinds of food items. This is a nice picture that city culture is emerging in the rural society.

In the story ‘Khwmsi Golini Andwyao’ it is shown that easy minded girls and women are deceived and entrapped by the agents of sex racketeear and they are enforced in the profession of prostitution. This kind of culture is reaching the urban Bodo society. The picture of standard sex profession by the young college girls is reflected in the story ‘Lama Seraoni Thaso Bibar’. In this story the story writer presents the influence of western culture or urban life of free sex relation between men and women through the character of Phaguni, the heroine of the
story who enjoys sexual pleasure and for monetary benefit. He passed three months with a milkman in Kathmandu, and next she spent one month in Darjeeling with Khandaram, head clerk of D.I.Office who is a married man. She steals all his money along with the suitcase. Khandaram also enjoys a post-marital sex. This kind of man and woman sex relation is the influence of the modern urban life or western culture to the growing Bodo society.

'Hayeni Sikhiri-Hayenni Bibar' represents the social picture of inter-marriages among the ethnic groups of Bodo people. In the story a Dimasa renger married a poor Bodo girl. It is a sign of unification and tolerance among the tribal Bodo groups.

In the short stories of 'Orge', 'Khamblao Mahajwnni Blad Presar', 'Thekhlan Simang', 'Montri Phwigwn', 'Khwilaspurni Motham Mahajwn', 'Rego Dahwna', 'Uwal' represent the background of rich Bodo family in rural Bodo society with different problems and pictures of the rich families.

'Dumphoani Phita', 'Laisrwnni Bwswn', 'Anwi Onaisini Usunda', 'Thikhirammi Phwimal Mijing', 'Hwnnanwi Bungtharw Ang', 'Dao Khela', 'Meleria' are represented the background of Bodo poor family in village with different problems they face and their sufferings in their daily lives. In some stories they are represented to start small business professions to lead their families.

In the short stories of 'Gomtha Masterni Khapal', 'Hayeni Sikhiri—Hayenni Bibar', 'Sonani Medel', 'Trenning' 'Japanni Swima' are reflected the background of various service lives and their problems and sufferings of both rural and town people of the Bodo society are reflected.

In the story of 'Jido Nobemborni Aronai', 'Montri Phwigwn', 'Hwnnanwi Bngtharw Ang' and 'Mansi Gidier' the pictures of organizational, political and official workers of the Bodo society.

3.2. ix. RANJIT KUMAR BORGOYARY:

He writes three short short stories as he informs to me but only one record is found 'Jousai Badwr Diriya' which is a record of one of the most awful and sorrowful episodes in the village of Jousai Badwr Diriya. In the story drinking akhol
is presented here. In traditional Bodo society rice beer is a part of food habit. It is offered to the public in every walk of social functions and domestic activities. Most of the Bodo people consume rice beer and as a result many quarrels happen in public functions and domestic lives. Rice beer is one of the causes of the backwardness of the socio-economic condition of the Bodos. This may be the cause of all destruction in the family life and himself. This is nicely reflected in this story.

In the story Jousai Badwr Diriya being over drunkard he loses all his paternal property. But he was drunkard and consumed alcohol day and night without work at his paternal property. How he lost all his property selling it day by day. While drinking alcohol he lost his balance and got quarrel with others and family members. How his drunkard nature brought his life ruined, enormous wealth lost and eldest daughter death after his father's death is quoted in the following...

His father left behind land abounding in betel nut orchards, mango and jackfruit trees, houses and cattle. But within a few years of his father's enormous wealth was gone. Even the paternal homestead had gone to other's hands. The premises which were known to all at a time, turned into an abandoned homestead with groves all over—a place where people dreaded to drop in even during the day time. After sunset, none dared to pass by that dark abandoned homestead.

What are the reasons behind the ruin of Jousai Badwr Diriya's home, homestead, cattle, and that of his wife and daughter? Being over drink he strangled even his own daughter: This is nicely expressed as follows—

On that night, we—Meda Kaviraj and I were drunk after consuming a lot of liquor in honour of the Kaviraj. That is why, being senseless, I gave an indiscriminate thrashing to both Monsari and Anari. Meda Kaviraj too, approaching rather unsteadily, tried to prevent me. But as I could not be persuaded, he dragged Monnsari away from me. Now my entire fury was centered on Anari, there was none to prevent me from thrashing her. As she fell down on the ground at my whipping I choked her throat. Instantly her breath came to a halt and her soul flew away from the body case for good.

Alcohol is the primary element of death and accident. They also tried to stop selling alchol, control and strike in kokrajhar because much rich man really becomes very poor man by selling his property.
As he report in the story ‘Gwdan Jiu’ he presents the practical life of ‘Das Protha’ in Bodo accidently happens in the Bodo society. It is true story is that the Bodo poor family of Jalpaiguri sells their daughters to Bodo family by taking money. That purchased girls are treated as a bonded and degraded position and allowed her to all domestic works. The two girls are purchased and treated in ill manner. They are compelled to do all domestic works. One day one of these two girls run away and marched up in the movement of stopping liquor. There one man asks her detail and gives her facilities of staying and reading. In this she gets new life.

In his another story ‘Khonsri Sikhla’ he presents a new way of living. Khonsri weaves cloths and sells them in the markets and thus she leads her life with weaving. It is a social picture of woman empowerment.

Commenting on the social pictures of his stories Ranjit Kumar Borgoyary, the author says that his main focus in stories is the impact of alcohol on Bodo society and people. Regarding this he opines,

\[ Joujwng \ gwbang \ Boro \ nokhora \ jwbsranglangdwng. \ Badwrsingni \ rwhw \ rwhw \ nokhora \ thwn \ somphati \ arw \ phisajwya \ jwbsrangnayni \ jahwna \ Boro \ Somajni \ asarninw \ mwnse \ bidinthi \ saogari. \ West \ Bengalni \ mwnse \ mwkhtangari \ jathaikhou \ bitha \ khalamnanwi \ lirnai \ jathayabw \ Boro \ somajao \ swlinay \ bandhi \ bwinay \ (das \ protha) \ khounw \ dinthidwng. 29 \]

(Eng. trans : Many Bodo families were ruined for drinking reckless of alcohol. Taking alcohol is It is like an example of the Bodo tradition. It is shown how the drunkard Badwrsing Diriya in the story Jousai Badwrsing Diriya has degenerated from rich class to poor, has lost all paternal property and even his own daughter owing to alcoholism. In the story Gwdan Jiu based on the real event of West Bengal, I have shown the bonded labour system existing in the Bodo society. )

So, the traditional Bodo society find expression in lively picture in his stories.

3.2.x. JAMUNA BRAHMA:

Jamuna Brahma is one of famous woman short story writers. Among the ten Bodo story writers she is only one woman story writer who belongs to the modern age period. She is a journal writer. Her name rests on her short story ‘Jarman Bilai’ where she presents the social picture of Bodo society living in rural
and urban area. It is the harbinger of two families of rural family and town family. Here we can see both the upper class society of the urban area and middle class society in rural area. Another social picture of the story is domestic problem arise among the married people for which the unity and peace of a family broken.

In this story the love and unity of a family in the rural background among the middle class Bodo society has been presented here. When Mahim begins study in the engineering course his father dies. Then his elder brother, Dinesh, just completes one year of L.P. School teacher who has to bear all the responsibilities of the study of his younger brother, Mahim. His salary is not sufficient to manage his family and his younger brother’s study. For this reason they have to send money by selling some agricultural products in their field. Even his sister-in-law, Mwinathi also have to manage money from her domestic rearing like cocks, ducks, goats, etc. But they never hurt Mahim in his study. During his study period the love and unity and peace are the blessings of their family. But their blessing is broken when Mahim married an educated town girl, Manju. Being engineer Mahim demanded his agricultural crop products share which brings an atmosphere of discomfort, unhappiness and uneasy. This brings internal conflict between them. This conflict is affected by the urban culture or society that is more materialistic than that of rural society. It depicts both the pictures of village and town and the villagers are merging towards town or urban culture as in the life of Mahim. People from urban setting are always feeling uneasiness in the village as in Manju’s behavior. But still the two families are bound together. These pictures are nicely reflected in this story.

3.3. CONCLUSION:

In conclusion it may be noted that the stories of these ten story writers have reflected the society and its social pictures. The single short story is of limited space and can only reflect partial or fragmental pictures of the Bodo society. But all the short stories of ten selected Bodo story writers reflect the Bodo society and their spirit in particular and the whole society in general. It has really become successful in the painting of the society.
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