CHAPTER– IV

POLITICAL AND ECONOMIC CONDITION OF THE BORO
SOCIETY AS DEPICTED IN THE BORO SHORT STORIES

The political and economic conditions of the Boros are depicted in the Boro short stories. However, some of the selected stories from both the Boro short story depicted with political conditions and economic conditions stories are tried to analyse here respectively.

First of all before giving references of the Boro short story depicted with the political condition it is necessary to have a glance on the social condition of that (Boro) community. The Boro community was found under the eyes of other matriarch and social-community till twentieth century. Among them there was no intellectual and good leaders were there. They were background in education. The Boro parents instead of admitting their children to school they used to engage them at their various home works or house hold activities and on the daughters part they kept them away from school which is hundred percent true. Perhaps, for these reasons in Boro society did not get chances to made a skilful leader, one who can take active parts in politics.

“After the Bibar Age (1920-40) when a few Boro children also get educated they felt about their issues- hurdles and community’s crisis. Afterwards only political wave came to their mind to demand or get their rights. With the
perspective of political demands Boros get chances to study with their mother tongue.”

The Boro story writers write their stories with the political perspective of those times of Boros, as how they were neglected-oppressed and police-militaries’ repression-beating, these realistic pictures are depicted with comparable situations and times in their stories.

Manaranjan Lahary’s story book ‘Solo Bidang’ is published in 1978. And its ‘Bima’ story is depicted with the political perspective as Boros are oppressed and neglected by the other community’s people. The plot of this story is realistic. Showing of violence-hatred on the pauper Boro caste people residing at the Nagaland and Assam border as ‘Pamu’ (living in a valley to grow cultivation for a short period) is depicted wholly. According to the writer as he refers in the story “Naga people tried to finish the whole Boro race by shooting-firing on those Boros who were residing at Doyang areas in Nagaland border as ‘Pamu’ in one night. The incident happened in a year’s 5\(^{th}\) January. On that day, the Boro settlers who were living as nomadic lives in that region, total twenty-four or twenty-five Boro villages were burnt into the ashes by Naga people”.\(^2\)

According to the government’s report the death ratio of Boro people in the Doyang, Nagaland border’s brutal killing of Boro people by the Nagas on 5\(^{th}\) January is only twenty-five but according to the non-government reports, it will be around five thousand Boros were brutally killed. It is a sorrowful incident. In the absence of good leader and awareness among themselves (Boro) men-

---

women, old-men, old-women, children could not run out from the pitiless hands of Nagas. The Intelligence Branch of Assam government knew it earlier, although they made late for notification to rescue. The cause is that the death people are Boros, the Tribal people. In this story, writer has depicted the government’s image as he neglects and oppressed Boros from political rights, used to see Boros with the eyes or view of step mother towards Boro people is seen.

Among the stories based on political aspect or background Nilkamal Brahma’s edited Bishnu Prasad Rabha’s ‘Phungkha’ story is another remarkable story. In this story writer tries to depict the economic condition of Boro family. The theme or the subject of this story is that in a Republic social-community how the rich people used-exploit to do slavery on the other weaker community’s people. The writer tried this to illustrate through his story’s main characters Lokhra and Sewari. Lokhra is very poor man. Being a Pandit of school he could not serve enough and sufficient foods and dress properly to his wife and son. Lokhra’s plot of land was inherited of his grand-father, but it will go to the hands of unsufuctuary because of his inability to do works. Lokhra’s social condition was only for the rich peoples’ and they were the enemies of the poor people. Poor could not get enough foods though they did work by making their heart’s blood to water, their sweats reward were going to the rich men’s granary or store houses. Hence, the writer through Lokhra’s character tried to reform or give idea for social change or thought for the way to movement. Which power can change Republic social-community and create socialist society. There will be chance for public to be a king, public can became a government. The writer refers Lokhra as an oppressed Boro suppressant. Lokhra’s family could not survive because of
deprived condition in every side by the rich. Because of his poor state once Lokhra worked as a timber’s agent to earn two times bread for his family and by learning his school’s work as a pandit also. There were also government’s high profile instruments with which they dominated the people. To suppress the poor people more and deprived most they sent army-militaries to repress innocent Boro people. In their domination Boro-community did not find a ray to elevate in the world. In the life of pauper family, Lokhra’s wife Sewari was raped by militaries without pity. The writer through this story recommends the socialist system as a protector of the deprived Boro community-race from suppressant and libertine. To render the apparent truth that Boro people have been denied by the politicians from thier political rights. From this story the words of an intelligent military is taken here – “Sergeant! Today, you are being our senior you work like an animal, where did stay your reputation? Where did stay our militaries’ reputation? And what about your government’s reputation? Pride or shameful words.”

Nilkamal Brahma’s ‘Silingkhar’ short story book’s ‘Nerswan’ Story is an apparent criterion of present day’s political system. The plot of the story is set in the future with political perspective that probably attainment of Boros’ freedom is sure and give notification for attainment of healthy Bodoland state. The writer takes the story from between twenty-second and twenty-third century, but the present century is sticked in twenty first century. The indigenous Boro people’s lives inside India at somewhere in a state, any person can find in history of their movement for independent state in twentieth century. By taking this wave of

---

freedom’s demand and movement writer is very positive or optimistic towards Boros’ attainment of separate state and territory and spread this message to his future generation in the story. The writer’s referring words in his story ‘Nerswn’ like ‘Bodoland’, ‘general election’ and ‘voter’ these are parts of today’s political system. As referred in the story by writer in twenty-second to twenty-third century there was called a state revolutionary group in Indian nation those who demands separate state.

The members of this group are the members of the political groups. Those were selected by the ordinary people of the country. This selection is called general election. Those who choose their favorite candidate by voting are called voter. In this story writer refers ‘Bodoland’ as the symbol of freedom. This story is really a true story of political revolution with blood-shed story of Boro people related with history.

Dharnidhar Wary’s ‘Bangra’ short story’s depicted main theme is deprived in political perspective of the Boros. The writer’s story is an example story. The title of the story is a name of growing with the atmosphere of village hominid a dog’s name. Here, the writer tries to depict a family as a society. The story is of that social community where still deplorable Boro community is backward in every aspect in education facility, economic condition and social norms. But although this Boro community does not have desire-effort to develop rather keep thought of class difference as big-small, rich-poor class and gender discrimination and unjust thought for poor-slaves, these philosophies which gradually perish their society and family. The story writer in the story refers a hominid dog as to show the class difference that for little-poor does not have any
rights. In a family or society if there is no equal love between small and big then that family or society’s problems will never end. Hence, the writer tries to regard a family’s owner with a leader of society. When a society or family’s owner or leader became apathetic or lost in civilizing their own family or society, in this aspect one can feel the weakness in education and economic condition. So, the writer in this story tries to search or develop a good leader to look up for a family, which leader gives a chance to live with equality without not showing difference between big-small and equally maintain a family or society.

In this ‘Bangra’ story the writer tries to refer that in leading a family and society a child or lower class people can also take a big role or responsibility. When in a society or in a race a disingenuous man born then each and every chance-possibility get closed and also remain the thought of violence-hatred, jealousy among each and other. So, the leaders of the society and family are needed to be an intelligent-wise-educated who can erase the problems of community. The writer in this story mainly depicts the picture of hatred, negligence, dominated on the poor, weak and lower class people. This is a trick of politics.

In Mangalsing Hazowary’s ‘Phwisali Aandwni Solo’ story book’s ‘Daini’ story depicts the Boros’ facing of difficult situations on the time of demanding their political rights. Although the theme of the story is matriarchy but the plot of the story is touched by the air of political movement. The main character of the story Gaobreng belongs to a poor village’s family of Boro society. Gaobreng had tried very hard to serve his family, he was a poor farmer. To get little extra income along with cultivation he did work of conjuror or village older man. But
it is a sorrowful matter because of his knowledge of conjuror he became more anxious and at last one of his bull died in thirst by getting entangle of rope at paddy field. Before coming back from seeing (to heal) neighbouring village’s Jaglo’s five month’s baby’s crying (fever) with thirst in his absence his one bull died in ropes entangle, after this incident he discards the knowledge of enchanting mantras or work of conjuror by taking vow infront of his wife and gave his half-cultivated lands to adhiars to cultivate and sold his one bull in anxious.

Gaobreng after losing his way later with bull’s selling money bought a ‘Tela’ (a two wheeler used to carry materials) and with it he earned money to grow his family by pulling Tela to nearby markets at Dhaligaon, Bongaigaon. By taking sacks bundle etc.

The good quality’s Gaobreng of his conjuring time had changed after becoming a Tela puller to co-operate with his new friends in the idle time used wine-tobacco to drink and smoke. He sometimes with his Tela pulling money instead of using in family’s expenses used in his drinking and leaved his family to live in hunger. Seldom when he drunk cannot walk properly then his two younger sons Sothe and Buthe both have to bring him to home by taking on Tela by pulling.

One day as often, Gaobreng took son Sothe along with him to push Tela. Roads were dirty with full of muds because of summer season. Tela’s wheels stop at mud though father-son with difficulties pulling-pushing when reached to Safaguri Tela’s one wheel’s tyre gets burst. In healing burst tyre mechanic takes some of half an hour. When mechanic checks again later by touching every part,
son Sothe was filling pump at that time again another burst’s sound is heard. At that very moment cycle mechanic and Sothe are found with full of blood-shed, fallen on the floor. The nearby people get scare-dreaded and stared. This was a work of freedom struggler group ‘Maoswm party’s’ fitted at rice sack, a powerful bomb’s burst which bomb was planned to explosion at Bongaigaon daily market in the peoples crowd, but at half an hour’s late it failed. At that time of bomb explosion Gaobreng was at nearby shop to brought lime to chew tobacco. Gaobreng brought son Sothe with his one of friend’s Tela to another place’s house for treatment. He thought in this work of ‘Maoswm party’ police will catch him by making culprit, and try to ask manifold questions. So, Gaobreng in afraid of police regime run out from house by leaving family, wife-children and village to another place. Hence, writer in this story gives detailed image of a period’s true realistic picture of Boros which appeared with Gaobreng’s sorrowful life story. It was Boro people’s demand for the rights. Where Gaobreng and thousands of Boro people like this in anxious, in absence of integrity in society poor became poorer in their lives.

In Nandeswar Daimary’s ‘Boxing’ story Boros’ political unaware picture is depicted. The writer shows the plot in dream vision though unaware in political aspect of Boros’ future is optimistic. So, the writer refers to the Boros to aware from the accident of his dream from coming true. The writer through the story refers uncivilized Boros to improve their behaviour as they do not know to adjust themselves with today’s atmosphere, they are backward in thought-idea-knowledge, education, business and in other aspects. Their indigenous areas are in the eyes of politician hunters’ view, which change from village to city-town and if their inhabitant change in capital-city then they will not adjust. The hero of
the story Bibari’s father’s family also could not adjust with city’s atmosphere and at last became zero by selling existence plot of land, wealth gradually.

In the story hero’s sons leaved their father at his old age, lived themselves at different places by doing labour because of insufficient idea-thought-education. Only the story’s hero aimed to live as he was one of the indigenous people of that place, although he did not had a plot of land so by becoming a beggar. The story’s beggar had seen with his own eyes, everything that had been changed around him and how his fellow friends those grown up along with him from childhood to adult people had leaved city-town to inhabit in hills-mountains. As the writer refers in the story, living a life as a beggar also arises the problems-hurdles at other people’s (people belong to other place, race, caste, community etc) repression.

In this story how beggar has to faced with Others (intruder) beggar is shown here with a quotation taken from the story here- “- Oi old man! Why you came here? This is my area. Leave this place. Go immediately. If don’t, have you seen my palm? You will get old man! If you don’t.”

At beggar’s thunder intruder beggar, though he did not want to move from that place, he might rant some rattle on old man. The old native beggar in anger with his right palm hit a boxing with full energy. On that very moment the intruder beggar felt into the drain.

The writer tries to refer and depict the future crisis of Boro people through a dream which might be happen in their future.

---

While Bibari’s mother was hitted by his husband in dream, asked her husband what happened, why hitting her in this question while husband referred his dream to wife, wife’s saying with exclamatory words made a strong evidence in depicting the future of Boros political issues- “Will something like this happen to Boros state? Feel scary when think.”

The story writer’s another story in ‘Khatiram Masterni Diary’ Boros an active picture is depicted. In this story politician’s tricks, behaviour are depicted. The hero of the story Khatiram master’s (teacher’s) family and community’s sorrowful situation was appeared in this story. The story of a poor Boro teacher is depicted, who has lead his life for eighteen years being the establishment and headmaster of Maidanguri High School. A qualified B.A., B.T teacher is motivated to establish and to run a Boro medium school by society’s leaders in the name of lover of language and literature. But those same people of society showed hatred on the side of own language and literature and boycotted to study at Khatiram’s school. Though day by day his school’s member or the students decreased to zero and Khatiram master lose his way. Khatiram master being educated did not forsake school like his colleagues, assistant teachers to another job, because he loved his own language and literature. He controlled himself at his heart passed his time with his one aim’s perspective his school will be provincialised. He felt sad at heart when he saw his teacher friends living their lives happily with their children, family, house and wealths with his own eyes. Khatiram master was in a state that he could not trust on his society’s people any more, because none was there to help and motivate him, but one person was there with him from the establishment of new school he was attached with him.

He was Kanda Peon (post man). Khatiram master had much sorrow for his school’s not getting or becoming provincialised as much sorrow Kanda Peon had also in not success to give a letter for school’s good condition. Kanda Peon had also loved on the side of language-literature like Khatiram master had. He could understand the sorrow of Khatiram master well. Though Kanda Peon did not recognize the English letter well, whenever he gets first letter ‘M’ and later letter school any official letter he used to bring to Khatiram master after then only to others. School will be handle by government on this hope he lost everything by waiting for long eighteen years. He could not serve his wife and children with sufficient foods and dress. On the other side also he did not had enough age to do other job by leaving school. So, he will have to wait the time when government will handle his school. At last Khatiram master’s all thought-hopes came to despair. We found it clearly from Kanda Peon’s giving letter’s words from story’s part- “Kanda Peon while delivered a letter receiving. - From where it has sent, see. -It is true! Came from D.P.I. office.......... 

Khatiram Master rapidly opens letter and looks and at very moment Kanda Peon also ask hopefully-

“For what”?

“Dhwrl! (in disgrace) something for other matter not for provincialised.”^6

---

In this story mainly depicts the picture of Boro literature in the eyes of government dominated- ignore and the tricks of politician those who do not like Boro community.

In Khatiram Swargiary’s ‘Hongla Pandit’ story also seen the picture of political revolution. The plot of the story is created with political aspect or background. Hongla Pandit’s family was mostly well known among village people and being from a rich family Hongla Pandit thought himself as the greatest among society people. So, he did not want to make any relation with poor illiterate people to his family and did not want to co-operate. Therefore he taught his children also to stay away from doing social activities and keep away from the thought of society. Hongla Pandit’s youngest son Nabojoyoti later changed his name to Boros name Iragdao by making affidavit at court. He was opposite to his father and brothers. He elevates his father’s name by taking Master Degree in English but thinking about society’s problem-needs do work by making relation with society and village people. He made ups and down, hobnob with society’s people and seldom invites to his house also. So, his father who was against of society Hongla Pandit failed to protest so he look for a daughter-in-law in Amguri village of his friend’s daughter who had converted to the Sarniya, Das although father’s thought-desired failed.

Hongla Pandit’s son Iragdao is a captain of an unknown revolutionary group of Boro which father did not know. Iragdao led the union by taking the name B. Nerswn, on his commands eight armies group was killed. At this crime army group hem the house of Hongla Pandit and asked his father about B. Nerswn, where he was. In father’s failure to tell about his son’s residing place
father was beaten-kicked, house, wealth were destroyed and again in anger of not finding Iragdao, daughter Deojani (Delaisri) was raped by four armies group. Helpless Hongla Pandit could not does anything only stared at them except he could not say anything. He only scolds armies by biting his teeth – “Bitch’s child army…”

After badly beaten by armies, father and daughter Delaisri became or got narcosis. The villager later came and took care of father and daughter. Hongla Pandit regretted later. That man who hated-ignored the society and poor people but those people helped him in his crisis. In this story appeared the present day’s realistic picture how in the way of demanding own rights government’s police, military, army regiment or group attacked on the innocent Boro people, brought misery and rapt wealths.

In Gwgwm Brahma Kachary’s some of two stories of the story book ‘Siyalni Haba’ political aspect or condition is depicted. ‘Barhungkha’ and ‘Gwmwnrai Sindur’ in these two stories present nation’s rules and regulations and its naked picture is depicted. In the name of republic today police-military repressed, did libertine and unjust to the country’s innocent ordinary, peace lover public these are shown in this story. In the ‘Barhungkha’ story in the image of storm is the ruler of nation police, military appeared. Besides Laisri and by squeezing ravished her youngish modesty. The police regiment took husband Bwisagw by blaming insincerity. Thus, in ‘Gwmanai Sindur’ story in the hands of libertine rescue/rescuer group’s gunshot Anjima’s husband Sayaram lost his life. They hem village at the early morning and arrest many people. Sayaram lost

---

his life in the hands of Battalion when he was just awoke in a senseless condition or in hurry to run out from house and he was seeking way to go out at that very moment gun shot hitted him. Race Community’s women union’s leader Anjima’s forehead’s ‘Sindoor’ (a red tip symbol of Hindu married women used on forehead) disappeared suddenly and destroyed her family life. These two stories are Boros one time true picture in which time government’s slave police military, armies taking advantage on the warm atmosphere or situation how they harms, spoiled and attacked innocent people including women. It is a detailed image of a community’s movement for political rights and freedom.

In Haribhushan Brahma’s ‘Srimati Durlai’ story book’s printed ‘Line Bus’ story, Boros unaware attitude in the politics and backward in political aspect this picture is depicted here. In this story writer mainly shows Boro people’s remote areas where in such aspects they are still backward like- education, health and hygiene, sanitation, transportation, refine social norms, economic condition and pure drinking water’s facilities, electricity, which still Boros do not have enough facilities and knowledge about these. In the ‘Line Bus’ story mainly the picture of backwardness in transportation side is clearly depicted. An area or community can develop when that area’s people can elect a good leader or candidate but in the writer’s story it is said and shown that a backward (remote) area and community’s transportation facility for which one some or a particular period’s people is different or not similar and one particular area is not comparable with other area. Because politician deeds can change people and state-country completely. The Boro people’s living areas are under-developed its main reason is deficiency or absence of selected right qualified leaders, these pictures are appeared in the above mention stories.
According to the above mention chapter a brief analysis on short stories with the political aspect or background is analyzed. After this analysis now from some selected short story books as refered in the chapter or subject through some short stories with economic aspect or background on the Boro short stories are tried to analyze deeply and widely.

Nilkamal Brahma’s ‘Hagra Guduni Mwi’ story book published in 1972, its ‘Hagra Guduni Mwi’ story depicts the true economic condition of Boro Community and family. In this story with the main female character ‘Sarmila’s words Boros’ today’s situation clearly appeared. A poor village teacher Satyaprio’s secretly love at his heart for grown up with town-city’s atmosphere, B.A. passed Sarmila. For his family’s condition and his way of living he could not express clearly his love to her. So, to express his love to Sarmila he wrote a story in a magazine. But unfortunately that ‘Aronni Laijam’ magazine just laid on rack of Sarmila. Once Satyaprio had a debate with Sarmila on the matter of marriage Sarmila said – “your society’s in-laws want their daughter-in-laws who are expert in paddy field (planting and uprooting paddy), fishing, cleaning cowshed, cooking kalai pulse with snail-meat only. They prefer their daughter-in-laws who are ninth-tenth passed rather B.A., M.A. passed daughter-in-law. So, the women do not take further education, even they want to study.”

Through these words of Sarmila the writer tries to refer the living condition of Boros. The educated B.A. passed Sarmila grown up in present civilization in town-city’s thought about Boro man’s family or community that they cannot fulfill her needs and desires. So, she chooses other caste’s man for

---

her life partner, where that man can give her free life, food and such luxurious things. Thus, Sarmila married to a non-Boro Chief Executive Engineer P.K. Langtasa. In this story the writer tries to give suggestion and information to Boro people to put their feet forward to develop in the economic aspect so that among Boros can also foot forward along with today’s civilization.

‘Silingkhar’ story book was published in 1984. Its ‘Silingkhar’ story of the writer Nilkamal Brahma is writing on the economic condition of family. It is a strong story of economically weak Boro people. In this story the writer tries to elaborate about the lives of Boro people in city. The story of the B.A. passed Abinash to grown up or serve his family did a job as a clerk in a private company. Being a son of poor L.P. school teacher he could not fulfill as his heart’s needs-desire, till he was young he had faced many problem and difficulties. After passing B.A. he appeared in many interviews and collected information by going government offices but now a days under-develop caste-community’s educated candidate like a man if he does not have own hand’s good relation with high-big relatives MLA, MP, minister then it is difficult to get a job being passed in interviews also. After failure in searching government job he did a job in a private company as a clerk with insufficient or very less salary served his family. Abinash Mwshahary lost his earned job when he stood against his company’s boss. Once his company’s boss at the last office hour by embracing Miss Lingda tries to fulfill his libertine or evil desire, at that moment by hearing a yell of a woman Abinash Mwshahary entered to his boss’s chamber and saw that scene.
On the next day onwards in the name of Miss Linda’s rescue got a sealed envelop on his table. It was written – “Your service to this company is no longer wanted.”

After losing the job of company Abinash Mwshahary suffered a lot crisis with his newly married wife and new born baby, widow mother. He served his family insufficiently for one year by teaching as a tutor. He could not get a new job even he collects information. He could live by running a rent rickshaw, doing as a hotel boy for his own stomach but educated Abinash could not do none of these. Rather, stomach’s hunger cannot understand heart if needed have to be a thief, have to be a killer. One day when he saw the information of vacant for a driver in Electronics India Private Limited in newspaper by leaving the shame or reputation, he sent an application. He had already a driving license of light vehicles taken from vocational institute while finished his degree examination. He got that job. Abinash Mwshahary in his driving license by taking nickname as Bimlendu did job for three years in Electronics India Private Limited’s Managing Director with one hundred and fifty rupees, insufficiently has grew family. Educated Abinash sometime got frustration to serve foods and dress and to decorate or to do better for his wife, widow mother, baby and family when money got less. If he had asked for another clerk or clerical post he would get but from which company he was thrown out, this present company had a good relation with that former company. If somehow he is known as Abinash Mwshahary, from driving also could restricted so, thinking about wife, child, widow mother he had needed to live by doing or being Bimlendu by not

---

becoming Abinash Mwshahary again. By facing with economic or financial problems driver Bimlendu in bearing his boss and poor people’s hest in unbearable need to kill himself with an accident.

“The train crossing hit by a running express train a limousine has shattered. Driver is death in spot.

According to the Detective Squad’s Deputy Superintendent’s words – ‘it is a clear case of suicide.”

In this story the hero’s attempting suicide later brought economic or financial problems to his fellow life partner wife, baby child and widow mother’s economic the way of life vailed and destroyed. This picture is a true representative of poor Boro family residing in town-city.

Nilkamal Brahma’s ‘Sirinai Mandar’ story book was published in 1985, its ‘Taibeng Khaji’ story is a picture of Boro family and Boro village area’s economic development which is depicted through this story. In this story writer has given responsibility to the main female character or heroine of the story Hongle as she is the main character for the depiction or expressing the condition of Boro family and area’s economic development’s situation. Hongle’s marriage with a poor master, living her family with him had passed twenty years, although she did not had visited her parents house even for once at Basugami after her marriage’s aatimongol (a traditional custom perform after marriage by visiting bride’s house). But Basugami is far away from husband’s house. Only Hongle’s brother used to visit sister’s house when came for the work of court case but

---

Hongle busy with field works (planting uprooting at paddy field), home works (household activities) could not get chance to go out from house. In those long twenty years period Hongle’s husband did not take any relation with household activities, house or family management, teaching children and getting married her in-laws, making marriage function like big responsibilities also Hongle had taken. As a service holder Hongle’s husband had to live at another place alone, leaving own house. Because of his insufficient salary he could not teach his children taking along with him. Hongle alone managed family by taking servants-servant maid by cultivating some plot of lands yearly she had to give service for her family. Hongle’s children became or used to quarrel at present as they grown up, because Hongle’s husband master had not done any good works for the development of their family. Hongle’s husband master only regretted only before his retirement left for four years and five months, on that day when he got invitation of brother-in-law for his daughter’s marriage.

Although Hongle’s husband master he will be not able to help them with money-gold though he needs others support in future of his children by thinking of that he aims to go without denying wife Hongle’s request.

In the story in those long twenty-years Hongle became like she had no relationship with outer world and she could not adjust herself. One day before marriage Hongle got ready to go in her niece’s marriage. There was only one train in a day, husband scolded at her as they had only thirty minutes left for the passenger train to reached at station and as husband’s words later she convinced to came with the rickshaw to station. From Hongle’s words her life and family’s

Hongle had to wonder also in those long twenty years Broad Ghoj line, platform, over-bridge had constructed in her absence which she had seen today only with her eyes even she heard only.

She had not got time to feel and take knowledge or information about her surroundings’ development. From what or which kind of family and race’s woman should is she. Nevertheless Hongle was matriculate.

The passenger train which Hongle had travelled with stopped for a while when it reached to Salakati. Meanwhile she is departed by the train when she bought and ate cucumber salad. The hawker boy after taking cucumber salad’s money jumped to the running train by holding handle.

By seeing that child Hongle said – “what will happen if fall down”.

“He will fall down, you will sit down”. Hongle’s husband said with anger.

“Why, what happen?”

“Have you not seen train is gone, have only seen child’s jumping.”\footnote{Nilkamal Brahma, Sirinai Mandar, Taibeng Khaji, 1st edition – 1985, Sijou Publications Board Bijni (Assam) P – 45.}

It was matter of good luck that Hongle had not ask again about terminal project to husband. If not many quarter building houses’ explanation will wonder her also.
Thus, the writer tries to express about the Boros family and area’s economic conditions. In the present period Boros areas’ has developed, though Boro family and Boro women are still backward and deprive this is the matter which the writer tries to express with Hongle’s character. In this story Hongle’s character is comparable with Washington Irving’s ‘Rip Van Winkle’ story’s plot.


Through the hero of the story poor Sagar’s life, grown up in orphanage with his financial condition the economic condition of Boros is shown here. Sagar was a brilliant MBBS. After three years of getting degree also Sagar had not seen the face of job.

Which race has the talent and knowledge to discover the medicine for biggest and most scary disease, if it has financial helped. Sagar did not get the way of his life so he went to Gongar (Bhutan) hill by taking bundle of some medicine. He felt shame on the Boro politician and Boro leaders. Boros are repressed by other caste-race people with cleverness energy, and cheated. The Boros could not bring changes in the field of economics. The Boro leaders sometime sold and bought in the hands of clever or evil ruling government. They do not have unity and awareness. In their race’s protection tribal belt and block also has admitted by the other people and made voters bank. Politician can dominate the Boros with the power of vote but Boros’ dream for separate state demand will remain as a dream.

In this story the writer gives political and economic awareness to realistic Boros through the Sagar’s satirical words.
He said – “The way in which you live if you do not forsake and abandon the techniques, habits, if do not leave in somewhere period Boro race will forget by the history in the way in which you are living.”  

In this story writer refers the economic condition of the Boro people sadly as they used to live their lives near forest, hills where no means of communication can reached. To which extent Boros can survive without searching other way, by hunting for forest’s animals this big question was raised by the writer to the Boros.

In their, selfish Boros’ behaviour and brain writer tries to give advice and teach to think for others (poor uneducated and future generation).

Manaranjan Lahary’s ‘Solo Bidang’ story book printed and published in 1978, its ‘Dantaru’ story is based on the subject of Boros’ economic condition. The hero of this story Bedang was a farmer. Between two brothers of a father one was rich and another was idle in behaviour, so became poor to poorer. This realistic picture is depicted in the story. Bedang and Ganga both got the equal shares of his father’s wealth. But hero of the story Bedang could not give sufficient and proper foods and dresses to his wife and children because of his idle behaviour, he used to keep his wife and children hungry up to three-four times continuously. Bedang’s wife Maisi has to take responsibility of family’s foods-drinks, and children’s necessity. The hero of the story Bedang kept his children away from giving education rather he kept his elder daughter as a servant-girl and younger son as a cow boy in the name of getting little money.

This is the economic condition of poor Boro village people. The hero of his story Bedang did labour, because of his poor state even he tried to serve his family, but he could not. Seldom he could not bring foods (rice) to family with his labour’s money. Rather his own material knife-axe-spade he had to keep in bondage in the name of drinking wine. For this reason his wife Maisi has to borrow rice from neighbours to cook for her children and husband. This is a true financial condition of Boro family. The hero of the story felt jealousy at his brother’s richness. According to him, brother did not love him and he had taken all the fertile land by cheating him. His declining to poorer and brother’s becoming rich in front of his eyes that he could not bear. So, one day Bedang came out to cut his brother. Wife Maisi had suspense on his husband, as she felt about his husband that surely he will go to do something backward, unjust or wrong. So, she followed husband and tried to protect husband by holding tightly, meanwhile husband thought her to be an unknown enemy and cut her neck.

In this story the writer tries to depict the real image of Boro society’s economic condition and cultivating society’s living condition. The poor village people’s behaviour of sending their children to others house as a maid-servant to get little money and living their lives by begging and borrowing from others or other families, those picture of realistic Boro people are signified by the Bedang’s family. The quarrel between husband and wife in the story depicts the active picture of real Boro family as that is taken here –

-“Maisi, Maisi, oi mannerless Maisi,”
-“why? Wife answers from bed.”
-“where is the rice?”
-“your readily given rice was there to cook for you? Even children have not got to eat.”

It is an image of poor family.

‘Srimati Durlai’ story book’s two stories ‘Gubrusarbai’ and ‘Narkw’ published in 1980 depict the real picture of Boro family and social economy of Boro community. In the ‘Gubrusarai’ story Boros’ social system, economic, and deprived conditions are expressed by saying ‘Gubrusarai’. In the failure of Boros to develop economic condition’s root cause is the lack of knowledge, thought and technique of earning money and earned money. So, therefore, the problem never ends after working too. On the other side, Boros have a bad habit or behaviour of resting for two days after working one day. In this short story the writer has depicted the lives of Gossaigaon, Dohlapara village’s people to show the poor economic condition of Boros of those periods. With the lives of Dohlapara village’s people the writer also tries to reflect the realistic lives of Boros. In Boro community selling of alchohol is seen accepted by the people rather doing other good works. Even they do not want to live by doing cultivation though they have their own land and gardens. For these reasons Boro women have needed to sell alchohol at the market places. And the writer has depicted this bad habits and manner of Boros in the story ‘Gubrusarbai’. In this story, Laidi, Jaibreng, Dumphe of Dohlapara village have to earn money even they have husbands. In this way, they had led their lives, when they did not, they had suffered in lackness.

---


P – 53.
In the story the writer expressed – “The deficiency of Boro family will arise in this month also with sharp teeth more. The grain-rice of Push-Magh month in the dog’s tail will have also vanished quietly.”

The writer’s another story ‘Narkhw’ also found the depicted picture of Boros’ economic condition.

In ‘Narkhw’ story the writer has chosen the lives of small farmer from Boro society’s family, grown up with most care-protection of richman’s only, son not qualified in any work or impractical, bumpkin, half-learned in knowledge-thought-study. In the story writer tries to focus mainly on the economic conditions of Boro family as it shows the identity of community and it is shown through the main character of the story Narkhw’s behaviour. The story writer tries to show truthfully, how to earn money for Boro family’s existence and in leading a family or fulfilling family’s need. In the story Narkhw’s father had earned enough money or income yearly by cultivating manifold husbandary or agriculture at his fifty bhigas land with his servants. And used remnant money at family’s other works. So in the name of giving education to his son gave all the needed money from his wealth to his only son from his very childhood period. Half-learned in education Narkhw nowadays in the fault of his friends, he cannot concentrate on his studies by taking too much money from fool-father. The illiterate farmer father of Boro society in fulfilling all his son’s demand without judgement gave all his store house’s wealth by selling agriculture, but son got to worse. He could not pass class eight even he tried. But fool father had a dreamed to make his son a great man as he had not taken

---

education and to fulfill his dream every year when his son failed in examination he used to meet headmaster to promote his son to higher class. In this way by promoting to class eight after when father went to promote again, one day headmaster said to Narkhw’s father – “If you have been saying for yourself then I would have been promoting you rather you said to your son, because you have the ability or power to study, your son does not has.”

How Narkhw had spent his father’s money in doing useless, it is shown in the story – “Money got less father to buy study materials. ‘The text to see the picture’ these books are only available at Kokrajhar or Dubri. Fifty rupees will be needed.”

After death of his father, Narkhw married to his lover had wasted lots of expenses by giving his father’s land in bondage. He failed to use his father’s five thousand rupees and invest properly in good works. It decreased day by day and on the other hand even he needed extra money to afford his wife’s make up, roaming etc. expenses. Through Narkhw’s wedding the writer has shown how Boro people make and use unnecessary expenses in their traditional marriages in the story. In Narkhw’s marriage there was no deficiency of fish-meat-wine-rice etc. Like this, the remnant food’s throwing made small hills. In Narkhw’s this crisis if social worker dogs from four neighbouring villages did not reduce by eating with understanding, if they did not had eaten Narkhw has to pay fine to took away these junk or remnant foods. This is Boro people’s unnecessary expenses which the writer shows in the story.

Narkhw’s rich and wealthy family in the days of his father, at present servant-maid, servants did not get their salary at some months and again no grain remained at his granary, so sparrow birds of courtyard’s ‘Sijou’ (euphorbia splendens) tree had also disappeared to somewhere from nest. This is a symbol of Boro community’s economic condition. The writer in the story shows Narkhw with the behaviour of Boros inability to do any works. Narkhw finished his father’s fifty bhigas land by giving it in bondgage to Kaya Babu. Later in helpless condition he lived by doing as a labourer with his five small-small children by constructing a house of hay besides P.W.D. road. The writer shows the Boros’ unnecessary expenses and how economic condition decreases with unnecessary expenses through the story.

Dharnidhar Wary’s story book ‘Gandu Singni Laijam Gangse’ published in 1981, its ‘Bangra’ story is written mainly with the economic conditions. In this story the writer mainly tries to show the poor family of Boros. Except earning their money with cultivation, in other technique and in other aspects Boros are still backward. There are many ways of earning money like by doing or starting a business, factory, industry, shop, etc. but its knowledge-thought-idea-skill are still not exist or come in the mind and views of Boros. In the field of agriculture also Boros depend on nature with traditional technique. So, the village peoples’ problems do not get its solution rather it has seen increasing slowly. The writer in the ‘Bangra’ story to depict the real picture of poor Boro family shows the inability of the head of the family’s behaviour in serving his family in the story.
In the ‘Bangra’ story, Bangra was a dog. Its age was equal to his owner’s son Mebla. Bangra grown old in the surrounding of his owner’s house freedom less. Bangra a family hominid animal on the other hand Bangra’s same family’s member Mebla got behaviour-knowledge from parents and school teachers but Bangra got knowledge-thought and idea from nature and from owner’s advice, order and from little child friend Mebla.

Bangra’s family owner’s way of earning economy or income became poorer to serve food twice in a day so by discussing in the family, they took one decision to eat four pieces of roti in night and in the day part to eat rice. But Mebla was too young and grand-father was old, so, for these two members only the food routine of rice was serve in the night also. But a sorrowful condition was that for their same family’s life Bangra the night’s part’s four pieces of roti had not taken at Bangra’s family owner’s plan. One day the owner of family gave his night part’s one and an half pieces of roti to Bangra in sympathy, poor Bangra passed his night with this. In this story writer depicts the unhealthy economic condition of Boro family. The writer along with Boro family’s economic condition also shows all Boros’ economic aspects weakness. Because of poor condition of family some times with foods and sometime hungry Bangra followed a thief who was trying to enter his owner’s house by digging backyard and when he was trying to protect his owner’s family by following thief he was struck by the thief’s dagger at bamboo garden corner and Bangra died. The house owner felt sorry at Bangra’s active work so he had to said while came back – “Poor Bangra had only one and an half roti yesterday.”

---

The writer here truly shows the picture of poor economic condition of Boro family and community in this story.

‘Boxing’ story book published in 1993, its ‘Boxing’ story depicts the realistic image of economic condition of Boro people. The hero of the story is a beggar he expresses through dream vision how he has become a beggar by selling lands, garden, plots and other properties. In the story the writer tells that more than ten Boro villages’ people leaved their areas while their area was established as a capital, people could not adjust with that atmosphere of city. So, selling their land-property they run away to the hills. To survive in a city every one must have to be an educated, should learn the skills, techniques of doing business, shop but cultivating Boro society’s people are not expert and they have not learn techniques and skills in any aspect. So, by becoming poor in economic condition the people of the story also leaved as they did not have good skill or technique in other works except cultivation, so they have to leaved their capital and territory. This is the effect of Boros’ real economic condition. The hero of the story an old beggar had also tried to live in the city with his four children. His four children did not know study and business. Among his children some of one had passed five standard, and someone had studied in eight standard and later he leaved. They sold their father’s land, garden quarterly one-by-one, lived in city without doing any work, dressing well and fashionable cloths, by drinking-gambling come to home at night. Youngest son also by selling father’s quarter of land tried to give a tea-stall but it lasted only for two years and he resold to someone unknown Bangal (Musalman man). Impractical and pert sons leaved their father and run out from city, someone to Mimang and other to Meghalaya. City’s indigenous man beggar father only did not leave his birth place and does
not want to leave. He lived by doing labour till he was healthy but after his health became weak later by becoming beggar. And he lived with whatever he got by begging, he bought rice and cooked at footpath and to pass a night at someone’s building’s balcony he used. It is a realistic picture of present age’s poor people. In this story the writer refers to unaware in every aspect Boro people to do elevate with present age and civilization for survival by taking education, business, thought, skill and if not the story’s hero’s dream’s accident will might happen says the writer through the words of Bibari’s mother as she expresses the economic condition of Boros –“Will Boro’s state become like that? Feel scary, when think.”

In the story writer expresses about Boro majority area or places which after thirty years went to other people’s hands and by expressing Boro’s accident of missing their sign gives or tries to give economic awareness with suggestive way to his own Boro people.

Gwgwm Brahma Kachary’s ‘Siyalni Haba’ story book published in 1999, its ‘Hadanni Nidan’ story is about family condition of Boro village and society’s economic condition which appeared truthfully. The poor Boro people do not have the power of stability to rooted in a particular place forever. They were always in eager to search for a new valley. According to the writer as he refers in the two stories, two classes of Boro people made desire to cultivate in a valley. One is from very poor class people and another is from rich family those only to harvest or grow agriculture or for ‘Pamu’. The story writer depicts the picture of a Boro family’s economic weakness as being pauper-poor Boro people used to

---

lived in valley by destroying forest, against government construct houses again they have to faced with the animals of the forest and without having any kind of such facilities like roads, water, doctor, etc they have to suffered a lot. But although, by knowing and understanding too Boro people do not want and could not quit the habit and desire of living in valley, in which reason the Boro people those who are poor becomes poorer which has shown in the story. The hero of the story ‘Saokla’ because of his poor economic condition like others did same by searching valley prepared to construct a hut or house. Though Saokla was in big trouble, it was heard that if he could not keep a woman by marrying at his new hut then his registered land will not remain to him or he could not get his land, it was the aim of nomad union. The story’s hero Saokla was already in crisis with his and mother’s living and at there being a poor he had to serve another person by marrying then he will fall in bigger crisis. By thinking about this he got confused.

At last with the help of his widow mother and on her words Saokla prepared to marry Swmble, servant-maid from neighbouring village whom he met during the time of his living as a servant.

Mother said – “what will do if will not get land. If you want then let marry.”

The writer in this story fully depicts the picture of poor and weak economic condition of nomadic Boro people. The condition of nomadic Boro people is so weak that they have deficiency of capital money. After coming or arrival at valley they have to live on arum, tapioca, ashu grains by cultivating. In

---

this side of cultivation they did not have a pair of bulls to plough, they had worked agriculture by digging with spade. This is the true realistic picture of economic condition of Boros.

Nabin Malla Boro’s ‘Hadan’ story is published in 2000, its depicted some pictures are realistic in economic aspect of Boro people. The writer writes this story with the aim to refer the Boro family and society’s economic condition.

The hero of the ‘Hadan’ story has to search for a valley after flood’s erosion, and when he became economically poor or weak. Farmer Boro society’s people’s habit of searching for new valley is a tradition. They do not have stability to work in a particular place for a long time. The hero of the story Hongla too got this habit from his grandfather. In the days of his father, father became apathetic when by working too in the libertine of animals of forest and government’s magistrate, he could not bear his poor state. So, he leaved the habit of living in valley as a nomad by taking a vow in front of his wife. But story’s hero Hongla could not forsake living and searching for new valley like his father.

Hongla got married to Durlai at the time of destroying forest for a new valley at Kwilajuli. Hongla and Durlai’s living at valley after marriage had passed more than fifteen years but in their living, they could not feel and never understand what was peace and calm. Rather Hongla could not live with his wife Durlai in a particular place. He took his wife and children along with him changing one place to another place like spinning wheel rounded one after another upto at total five valley. He had lived at Kwilajuli, Gohpur and hither Biswanath Sariai. In his keep changing lives Hongla could not serve his wife and children with foods and dresses and could not give education to his children.
because of his family’s poor economic condition, rather he sent his elder daughter to Itanagar as a servant-girl and son to Nepal as a cowboy. It is a real picture of weak economic condition of Boro people which the story writer tries to show through ‘Hadan’ story.

From the brief and very short discussion on Boro Short Stories it can be clear that the political and economic condition of Boros were very backward at that time.