CHAPTER – V

“RELIGIOUS CONDITION AS REFLECTED IN BORO SHORT STORIES”

To know the conception of religious condition in Boro short stories clearly one should know their social system, economical development, educational growth and political position first.¹ So, the social system of Boros is needed to refer in the Boro short story born in the Bibar Age or period. At that age Boro had nothing left to identify theirselves but in the leadership of Boro Satra Sanmilan (ABSU) vanishing culture, religious system, social-system of Boros get protection. At a time Boros had converted to other’s religion by leaving their own primitive religion Bathou. There was religious confound among Boros but when great Paramhansh Kalicharan Brahma introduced Brahma religion to improve Boro community’s weak social – systems thereafter change the way of Boros livelihood. Their habit of drinking alchohol, adoption of pigs, some superstition belief, thought of impurity reduced from society. Like this the thought-idea, works and false social-system reflect in the Boro short stories. The most remarkable writer of Bibar Age and Alongbar Age, Ishan Mwshahary in his first written Boro short story ‘Aabari’ reflects the flase or unrefined social system’s condition of Boros.

The writer with the aim of civilizing the society of changing Boro community and to bring changes towards the neglected aspects on Boro women, he gives his story’s main character Aabari to play this big role to accomplish. The role of the story advises to bring awareness towards Boros’ father-centric society (male-dominated society) and social system, politics, educational system of backward Boro people. Aabari stands as a social revolutionary in ‘Aabari’ story. She gave objection although she was a lame when society gave recognized to get married with or she should marry with a lame after that also she could not accept. Because although she was a lame but she was expert in those works like in cooking, weaving, home works (household activities), field works. At the end, Aabari chose herself a groom for her and went to the groom’s house. The writer’s that woman’s capability of this action is a good indication of changing religious condition of Boro society.

“Phwimal Mijingk” story book is the first printed book in Boro short story. The written time or period of this book is assumed as Modern age in Boro literature (which period is assumed after the birthday of Boro literature) from 1951 to the present age. The story book was written by prominent Boro novelist Chittaranjan Mwshahary. This story book’s some of three stories are – ‘Phwimal Mijingk’, ‘Phangnw Nalengkhar’ and ‘Gwanai Diary’. In these stories religious aspect is not found directly although the writers plot construction, characterization, atmosphere creation, referring of custom, marriage-system, enjoyable festival celebration here the readers can feel like the coming of religious philosophy. Topsa Mahajan’s servant-servant maid, Ondla and Dumphe both were kept for summer season. Both were in love with each other from the day they met. Topsa Mahajan’s all the needs and necessities of family food-
drinks, fire-wood, collecting vegetable, making ready for cuisine were in the hands of servant Ondla and servant maid Dumphe. The rejection of Hindu-religion is found in this story. The celebrating “Aamtisua” festival of Boro farmers is also seen in the story. Thus, in this story it becomes clear from Mahajan’s wife Rupati’s calling her servant Ondla - “Ondla, Ondla.. Mahajan’s wife calls with loud voice.

- Why? Ondla asks from the garden.
- Tie the garden’s jackfruit tree, mango tree, areca nut tree with ‘Paga’ (a kind of rope). Then bring some of them to eat.
- Jack fruit also?
- Yes.”

In this story the cultivators of Boro community celebrate ‘Aamtisua’ a religious festival like other Hindu religious people, they also believe and worship this religious festival is shown. This is a reflection of religion in Boros’ social-system.

The story writer in this story has shown the Brahma religion’s marriage system of ‘Aahuti’ (a form of worshipping God Brahma by burning fire wood and other ingredient’s) in the way of depicting the marriage system of Boros. In the story Topsa Mahajan’s servant maid of summer season Dumphe and her village’s idle in behaviour Bergo’s marriage had shown. Ondla and Dumphe’s love making was got jealous by evil Langkhob’s unbearable view and he secretly sent a letter to Dumphe’s father against Ondla referring their love relation. By

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taking the matter of letter Dumphe’s father sent his wife to bring Dumphe untimely. Meanwhile, Dumphe’s own village’s Bergo had asked to marry her, without telling hest her to get ready and to appear by dressing and make-up. Thus, unwillingly Dumphe had sat at ‘Aahuti Mandab’ (a place where aahuti is placed) and got married. In the story through this marriage writer is trying to show the picture of Brahma religion’s marriage as marriage decoration, playing music, hospitality, eating-drinking, advice all these are some pictures of Brahma religion.

The writer’s another story in ‘Phangnwi Nalengkhor’ related with the traditional religious system of Boros how to get prepared before going to look for a bride this image has appeared. In this story, the hero of the story Ruparam along with Ramwnda in the force making of his aunt, mother and sister-in-law prepared to look for Sempakho’s daughter Laisri in Mukuldang village. At there, his aunt and sister-in-law taught him how to get ready for the pre-marriage system. In this story the writer represents how bride family has to make hospitality, give foods and drinks while the upcoming groom reached to the bride’s house. These are the social system related with the image of religion.

The writer’s another story ‘Gwmanai Diary’ has some reflections of religion indirectly. The hero of the story Ambrit when came to look Kamola, the heroine of the story Ramola’s elder sister and Ramola felt in love with Ambrit at his sister’s ring marriage when she first saw him and desired to get him. Thus, she made some plan-policy to killed her elder sister, gave her ‘pitha’ (baked rice) made of ‘jwsha’ (a kind of delicious rice having a very good smell) rice by mixing with grind bottle and later in her sister’s place got married with Ambrit.
One day Ramola’s diary lost when a cat was playing with it and took away. In losing her diary Ramola thought her husband has stolen and misunderstanding arises between husband and wife. In misdoubt and afraid of known Ramola suffered with paralysed, because in Ramola’s missing diary the plan and policy of her killing of elder sister Kamola was written clearly. In the afraid of known at last Ramola died herself by not eating-drinking (making hunger strike). The story writer’s construction of a situation like present story probably shows the thought of religious aspect. When someone does a sin in the view of God, along with sin God gives punishment also. This word suits with the story.

In Manaranjan Lahary’s ‘Solo Bidang’ story book published in 1978, in its some of stories religious philosophy is not find directly but in one or two stories depiction of some special religious images of Boros’ are found when it is analysed deeply with the analytical view. In ‘Goysri’ story appeared the image of ‘Mainao’ (Lakshmi) fair, it is a seasonal festival related with Boros. The heroine of the story is the main female character of the story Goysri herself. In the story she gave words for marriage in love with Okonda but later by misleading him eloped with Goyaram. In the crowd of Mainao fair they run out in the night itself and in between the way Goysri was raped by Goyaram in entice. Goyaram took Goysri to Diyabari at his aunt’s house, sent his uncle Maifo to inform (for marriage in women house or family) at goysri’s house but in afraid of social-system and rules of village he run away after leaving her sever. In this story the punishment of mislead appeared. The sin which story’s heroine Goysri carried is a picture of religious aspect. In the writer’s another story ‘Gangse Phali’ appeared the jubilant festival of Boros ‘Bwisagu’. It is a seasonal festival related with religion. In this festival along with enjoyment Kokrajhar village’s Ledem
Mahajan’s servant and servant-maid, Basiram and Laodangi’s pure and true love is expressed with an accident of missing ‘phali’ (handkerchief) with melodious conversation –

- “Laodangi your given handkerchief is ………
- You did not like it?
- No, Laodangi---- the matter is ----- like ----”  

This story’s referring picture is a reflection of religious aspect of Boros.

The writer’s some stories like ‘Dantaru’, ‘Bima’, ‘Bottle Se Jau’ in those stories no reflection of religious picture is found.


The story writer’s on those stories mainly appeared the Boro community’s village peoples thought, idea, working, culture, custom and economic condition of Boros. In writer’s stories especially shows the healthy characterization of Boro’s behaviour, rather by deeply researching religious system’s condition in a few stories related with the writer’s “Daya Swrni” story, the story’s main female character, heroine Abashi got married in her early age as her parents thought as a daughter in law of a rich family. After marriage three or four months were going well but after her father-in-law’s death her husband’s

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inner face and mental thought appeared. Abashi had beaten and criticized or satirized daily in the hands of drunkard husband although she spends her life bearing all these.

After becoming a rich man’s daughter-in-law how much peace-calm she would have to Abashi could not get it. Her husband’s without working anything drinking alcohol attached on his life has become the routine of Abashi’s husband. One day after consumption of his one bottle of alcohol by forgetting when he asks for it and did not get he throws with alcohol bottle on her head, somehow it did not touch on head by touching on wall bottle brokes into pieces. Husband not satisfy with this also in his drunk state beats Abashi with a stick every where. Later in narcosis Abashi felt down, husband also with his tired health sleeps laying down on his bed. Meanwhile, after a long moment Abashi arouses and somehow she stands. Suddenly in a state of conclusion or rash an axe comes at her view and seeing it she strikes a blow on his neck and quit from her husband’s hand. But, although Abashi quits from her husband in the views of society and law, in the crime of sin of cutting her husband, at her early age (15-16 years) thought a daughter-in-law has to die living inside the jail upto whole life. The writer in this story tries to refer by depicting the religious philosophy as although wicked-libertine, husband is always on women. It is a sin in religious-system to kill or take life of family’s man and women. As a result of this sin or crime Abashi has to die by living inside the jail upto her life’s end.

In the writer’s another story, “Wrwirinw” religious aspect’s one thought’s discussion topic appeared. The heroine of this servant-maid Bibari loves the hero of the story or self-writer in her heart but could not express and later also she will
not get the educated M.A. pass, her staying from childhood Mahajan’s son, it is a Bibari’s thought. She think at her presence as a servant-maid time at his family to see her inner heart’s beloved brother’s marriage and sister-in-law. Bibari’s heart seems little bit of uncomfortable and unpleasant when go to look other women. One day while marriage was fixed with neighbouring village’s Mainao till that time also seen as little unsatisfactory and did not protest also. The woman who was looking for brother’s married with other woman. In the lost of parent’s reputation and shame before the society the hero one day sends Bibari from his house using bitter-sour (abusive) words and throwing her stuffs.

As in the story says –

- ‘Bibari’
- ‘What’
- ‘Why you send two handkerchiefs with me?’
- “I did not weave to send for other”
- “To whom it was weave then”? 
- “To you”
- “Why to me”? 
- “What do you think about me”? 
- “Nothing, a person?”
- “What kind of person?”
- “A person like person.”
- Do you like me/”
- “Yes”
- “Why?”
- “Just”

“Nothing.”

“Then why you like?”

“Just”

The hero slaps in anger. And thus, he throws out Bibari from house saying skinless pauper.”

After throwing out Bibari, the hero realize when no one is there to take care of him in his eating, care, he feels that how own Bibari was in their family. Servile pouper’s child Bibari with sorrow and agony by keep thinking becomes shabby state had to died.

The writer in the story exploitation and neglected besides not understanding of kind-love on the part of pauper he accepts society’s thought as a sin with the religious aspect.

In the story with the words of writer reflects – “Bibari! Forgive me. I did libertine, you live always happy.”

The writer in his another story “Gamini Simang” religious philosophy’s thought idea appeared. The hero of this story is an Accountant General Officer’s L.D. Assistant of Shillong, Samresh thought his life story truly appeared the economic condition and social-system of some weak situation of Boro family. The hero of the story leaves his Shillong’s Accountant General Officer’s job

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after three years to civilize the village’s society so came and discuss with farmer collector, village headman or president with the help and motivation of villagers established a High School at village. After married with village Headman’s luxurious daughter Bimala. Samresh’s widow old mother prefer to an expert at doing works, who can plant paddy, cook rice an expert at doing works a daughter-in-law who never failed. So, Samresh’s mother was not satisfy with her daughter-in-law. According to his widow mother as she says. Samresh had ignored. With the regards or sympathy of village headman Samresh became the president of Gaon panchyat and could solve the problems and issues of society. Samresh in his time of presidenship did roads, School, hospital, Post-office,line-bus for transportation these works. In these works of Samresh as a supporter Barpeta’s ‘Harsha’ (other caste’s person) contractor has played a big role, he has also a big shop in village. Samresh was very close with Harsha contractor. So, his luxurious wife Bimala elopes with him. In the story the writer says about the weak economic condition so the Boro men cannot fulfill and does not choice to fulfill the needs and desire of Boro women’s heart. So, touch by today’s civilization’s Boro women do not look back to commit a sin or crime without make known to their husbands. Samresh’s mother came to give the money of selling jutes to Samresh’s house. After coming she saw that Samresh house has been closed. At that time Samresh was at School. Old woman by ascent to balcony knocks the door for three or four times and called her daughter-in-law. But no words come back from inside the house.

After a while, when old woman was about to go back with pointing stick heard daughter-in-law’s laughter from inside. Along with someone male’s voice. The old-women with shock tries to listen by standing a while stick to her ears.
Daughter-in-law is talking with Harsha man inside the house. With anger and sorrow when old woman was about to go to call her son, meanwhile a cobra bites her and went back to the hole in the drain. The old woman at that very place by trembling fallen down.”

In the story it is refers that to take someone’s fate, god gives permission in doing unjust work also. It is a story with religious philosophy’s reflection. In writer’s another story ‘Beher’ also religious aspect’s tough system cannot protest on the poor family and society in the social-system doing against religion deed is tried to depict in this story through the heroine of the story ‘Mwirati’s’ character. Food corporation store house’s watchman Hongla’s daughter Mwirati had completed two years as a servant girl (for slavery) at government contractor Harbilash’s house, while Mwirati’s mother was suffering from paralysed her father borrowed three hundred rupees from Harbilash contractor, but the patient died without returning to good health . Later he could not repay the money so studying in fifth standard Hongla watchman’s only daughter had to live or bear slavery by leaving her study.

One day Harbilash’s wife Rangbasi taking her children with her went to visit her house for two days. Meanwhile, house owner Harbilash by taking chances tried to do against religion, bribed young girl Mwirati by giving allurement for money. At first Mwirati had fear-shame for society and family but poor’s problems and in unsucceeded in repaying father’s borrowed money she wanted to be quit by doing work against religion or faith. In the story the writer refers as like – “By delivering five ten rupees notes from pillow Harbilash gives

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it Mwirati. Mwirati accepts. Happiness at heart. Mwirati even forgets that she has lost something which cannot buy with money. Silly.”

The writer’s another story book is ‘Sirinai Mandar Bibar’ published in 1985. In this story book there are some of ten stories are there, these stories are respectively- ‘Sirinai Mandar’, ‘Sarwn’, ‘Hagrani Bifa’, ‘Sabwn Bibar’, ‘Solo Nonga Natai Sol’, ‘Back Bencher’, ‘Taibeng Khaji’, ‘Laman Juliet’, ‘Mwdwi arw Gwlwmdwi’ and ‘Ang arw Gubun Saba’ in these stories religious philosophy or thought-idea’s images reflection is not seen directly. If research at the story writer’s story book’s stories deeply in some of two stories the images of protest against religious aspect are found. The hero of the story ‘Hagrani Bifa’ Doctor Digambar Narzary abjured or failed his oath as saying to marry her supporter nurse in his time of working as a house sergeant. Nurse in faith on Doctor Digambar Narzary free herself to him. The doctor in his parent’s wicked view had to disappear for a long twenty years by leaving that nurse. Meanwhile, nurse had given birth a baby of doctor Narzary. The child had been grown up anxiously going against the society and religion. As the writer said, Doctor Digambar’s past twenty years love’s daughter Bandita now-a-days is a newly appointed employee of a primary health Centre where Doctor Digambar works. Doctor Digambar on his first seeing nurse Bandita recalled his past accident of his life and even in his old age also aimed to marry his daughter’s age girl. But sister-Bandita transferred herself from Primary Health Centre by saying she will not marry the man of his father’s age. In the story the writer to referred the image of sin said – “Is Digambar Narzary is the Doctor of your telling story?

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- Why are you asking?
- I am getting a little sense. Who was the nurse? With her turning to reddish face sister Bandita Nanisha looks at me. Little bending forward with low voice says - Mother.”

The writer’s another story ‘Solo Nonga, Natai Sol’ here libertine doing deed’s image of against the religion reflects through the character of the story’s hero – ‘Tembra’s accident of life. Tembra after his parents’ death had grown up living as a cowboy at Mahajan (richman or house owner) Ijadar house, later became a handsome man. His father was a worker of Mahajan Ijadar. Tembra’s Mahajan Ijadar was a supporter of a political group. In which time the political groups supporter made way to earn money by making menvasectomy operation and women sterilize meanwhile Tembra’s Mahajan Ijadar also to destroy or mislead Tembra’s desire and to separate from Gaonbura’s (village headman) daughter Hangmashi tried to made slave forever by making his driver asked Temnbrara to need a medical certificate for issuing driving license took him to hospital and gave anus injection and made operation for vasectomy to breaks Tembra’s dream to live with Hangmasi. It is a sin from the side of religious-system. In the story the writer satirizes or criticized the today’s science by showing the image of the deeds against almighty. The writer says to the doctor in the story as – “You followers of the scientifc system like God’s advice tries to leave impertinently the nature’s rule –system. You used to forget this – Nature is the mother of all science. To give birth a child – pup is a rule of nature. With the

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science’s created way trying to dominate this is like trying to dominate nature’s creative behavior.”

The referred and created philosophy of this story is on the images of doing against religion.

The story writer’s another story book “Silingkhar” was published in 1984. In its some of stories picture of religion is not found directly, rather by through deeply research in his some of two stories reflection of religious picture is found like – ‘Silingkhar’, ‘Horgejerni Tragi-Comedy’, ‘Udrainai’, ‘Bibarni Su’, ‘Aaina Gongse Mwkhang Gongnwi’, ‘Abo Durmao’, ‘Buli’, ‘Unni Bilyao Nai’, ‘Na Bathwn’, ‘Suni’, ‘Bidisa’, ‘Sansen Jarimin’, ‘Gasa arw Sulung’, ‘Nerswn’ and ‘Hawasini Bar’ in these stories mainly economic condition, political condition and social system of Boro community are found. In his ‘Udrainai’ story reflection of religion’s picture is seen. The main role of the story is a weaving superintendent Maniram Baglary. He has corrupted from his office’s some tribal sub plan’s eighty thousand rupees from four lakh rupees to adjust with the city’s atmosphere and to fulfill his wife’s desire and invest at buying dowry’s materials or stuffs for his daughter’s marriage. But two years before the ending of his job, he was caught and suspended from his job and was sent to jail for his duplicate voucher. Later, Maniram Baglary died in heart attack for his reputation. His daughter Bansri who was supposed to marry with a Doctor, remains spinter for ever without marrying until her old age by carrying her father’s sin. In this story with the image of committing sin writer depicts the daughter making purification. It is a religious aspect. In the writer’s “Hawasini

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Bar” story marriage system of Brahma religion is appeared. The characters of the story Aloka and Basanta’s family lives get the main role to play in this story. For his poor economic condition Aloka’s husband clerk Basanta could not serve good foods and dresses to his wife and child although he never leaved them in hunger. Aloka’s younger sister Latika’s saying one word entered deeply in brother-in-law’s heart. The word is like – “I will never marry a skin-less like Basanta rather I die. If not I will prefer to remain spinter. Although ------”. \(^\text{10}\)

In-law’s youngest sister at Menoka’s wedding poor clerk confused which gift to give to make happy or satisfactory, although like his wife’s words in the name of dowry he brought steel’s disc on the day of weeding, wife went two days before wedding day. Then at the time groom’s party arrived also after a while as the ‘logno’ (marriage capable time or moment) will made them to sit near ‘hum kondo’ (where religiou’s people used to worship). In this story the writer refers the technique of Brahma religion’s marriage system truly. In the story the writer refers as – “Bride and groom have made sit beside the ‘hum kondo’. Priest has started enchanting for mantras. Band party’s playing has stopped for a while. Every people are together near Aahuti place.” \(^\text{11}\)

The writer writes this story by relating Brahma religion’s marriage system in the story.

The writer’s some more story books are – ‘Sakhondra’(1985), ‘Mam Daodwi’(1995) and edited ‘Phungkha’(1978) the image of religion is not found in these stories.


Haribhushan Brahma’s ‘Srimati Durlai’(1984) story book’s stories are respectively ‘Srimati Durlai’, ‘Gwdan Khanthaigiri’, ‘Honglani Saori’, ‘Gubrusarbai’, ‘Narkhw’, ‘Aandari Buri’ and ‘Line Bus’. The theme of these stories are mainly social. In these stories mainly find the theme of religion directly rather in one or two stories to certain extend feels like religious aspect has appeared. In the ‘Aandari Buri’ story by telling Aandari’s life story writer has said about the god’s created luck and fate in the story as – ‘people used to say in one birth fullbloom or darkness does not remain at none or no one’s life forever. After the days of misery comes the day of happiness. Like that short, if compare or measure with the days of misery with the days of happiness it can be called a lightning in the centre surrounded by dark clouds. On the side of Aandari also can say this (same). In the living days of Aandari among ignoring people or those who dislike her rest some of one or two people after Aandari close her eyes said this word – “hey : woman has closed her eyes in sorrow”.  

In the writer’s referring story book’s other stories the image of religious theme is not found.


although in some of one or two stories if view deeply and with analytical view feel the appearance of religious image.

In the writer’s “Sajani Pithai” story the reflection of religious philosophy is seen. The hero of the story Rakheb in the crime of killing his own village’s Khasao’ goat, as the judgment made by society he had to kept a promise to give another goat to the owner of death or killed goat and should have to pay penalty of five hundred rupees for his committed crime and as declared in the judgment.

The poor cultivator Rakheb who works at Santala Mahajan’s land in adhi after given penalty by the villager in judgment lost his way, how and from where he could collect five hundred rupees did not find any solution. After selling all the woods of his garden also could not adjust or manage needed money, on the otherhand by looking at the faces of his children he could not sell his house’s plot of the land. So, at last he felt angry on the villager and on the village headman those who had given him impute.

In distress after thinking too much he aimed to steal a bull from Santala Mahajan’s cowshed, and to sell he took it to Udalguri market. Rakheb thought to pay his penalty with his bull’s selling money.

After reaching at the market Rakheb in the fear of caught from people’s eyes and knowing in sunder by selling the bull in low price at one thousand rupees and leaved. The customer or buyer also after finding the bull in low price without making Rashid or cash memo went. The hero of the story was thinking about to pay the fine at first after selling Kwola but in the afraid of rack about missing bull Rakheb entered in the train to Arunachal but himself did not know where it will go. He just felt about the train’s passengers were looking at him.
with misdoubt and also saw two police men of the train were looking or trying to arrest him.

Rakheb in fear from running train – jumped into the deep bridge by screaming. In the story the writer has shown the crime of killing a goat and stealing bull as Rakheb has carried the sin’s punishment. It shows the religious aspect in the story. In the story writer refers as – “Oi! Who are you?

------ from where?

------ how you fall here?

------ What is your name? ¹³

Mangalshing Hazowary’s ‘Phwisali Andwni Solo’ story book is published in 1995, is a story written with social theme. The stories of this book are – ‘Swr Maigab Swr Jujai’, ‘Rain Coat’, ‘Undaha’, ‘Hinjao Sikhao’, ‘Aaoluri Dao Bima’, ‘Phwisali Andwni Solo’, ‘Daina’, ‘Gwthwi Soho’, and ‘Onnaini Kither’. In these stories mainly economic condition, social-system, folk beliefs, cultural pictures of Boro community took parts in it. Rather religious aspect is not seen in these stories. In the other stories of this book in some of one or two stories the image of religious aspect will found if research deeply and widely.

In the story ‘Phwisali Andwni Solo’ the reflection of religious philosophy’s image has appeared in the story. In this story the writer has taken the aim to reform the folly or bad deeds of society through life story of Mwinamuti or Minarani Daimary. The main female character of the story


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Mwinamuti during her time of studies at university felt in love with a student of history department and decided to marry each other. Once Mwinamuti’s beloved lover had led as a guide in the excursion team to North-India. Team’s captain could not bear the love and care of their department’s head Sir towards Mwinamuti. When Mwinamuti was also getting ready to travel by horse in the called of Head Sir from Kashmir to Gulmarg then he (lover) objected.

In the story heroine Mwinamuti for this silly mistake leaved by his swallow hearted lover although they had taken vow or promised to marry each other. He suddenly married with other girl or with Mwinamuti’s best friend Bijari. In failing to attend this marriage Mwinamuti did not got misleads mental-view. In the story the writer has given the reflection of the religious philosophy by depicting Mwinamuti as a five months pregnant woman without marriage keeping physical relationship which is a sin in religious aspect. In the story the writer made the Mwinamuti’s best friend’s husband to realise the deeds of sin and made him regret to lost his way by thinking too much, like- “Bijari and Mwina when they will meet each other then her womb’s cat will appear. Where she could run away? How many days she could keep this inner story by hiding? She will surely catch someday then what she will do?”

In the another story ‘Gwtwi Soho’ appeared the matter of religious philosophy. The heroine of the story Kopati aimed to marry with college’s non-Boro lecturer friend Gajen and took vow too. On the other side Kopati’s elder sister Dabati, lawyer of high court did not like and gave support in marrying other caste non-Boro Gajen.

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One day Dabati taking the matter of Gajen and Kopati beat sister Kopati snatching at the courtyard although but could not change her sister’s mind, meanwhile father retired Gwmjwr succour, made them stop at his daughter’s fighting. On the next day father Gwmjwr satirized on daughter lawyer and impute or make fault at her in remaining spinster without marrying. According to father though daughter lecturer Kopati loves a non-Boro man he did not had objection and showed his help at this doing or act of younger daughter. Dabati lawyer leaved her father’s house, and lived in a rented house. Dabati’s saying words after going against father made appear in transparent. If Kopati will get married to Gajen then Dabati will leave house- “If I have done mistake by saying a few words to younger sister which are truth then from today onwards I will not say anything. But I also say it clearly Kopati should not marry infront of my eyes. I will not make it to happen. If it happen I will not stay at home.”

Through out the obstruction with the help of Kopati’s eldest sister’s husband or brother-in-law Dr. Bilasu, Kopati and Gajens marriage did happened in Khamakya temple.

On the day of marriage with the husband Dr. Bilasu, Kopati’s eldest sister Mwinati also went to younger sister’s marriage by keeping their baby child in the hands of servant-maid. After getting married while caming back from temple hitted by a truck at the sreet two sisters and two ‘Bisalte’ (husbands of same family’s sisters) lost their lives at the spot. As the writer refers in the story their marriage was not accepted by the social-system. So, in the later part of story they had donated their marriage to the God near the temple and got united in the

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haven. It is a matter of religious philosophy. The writer in the story refers—“Yes son Gohin. You have not only accomplished the holly marriage of Gajen and Kopati. Alongst you have made the holly marriage of son-in-law Bilasu and Mwinati. Because they only had court marriage and became the parents of one child. May their soul meet together and may live hilariously in heaven.”

Thus, in some of one or two stories appeared the religious philosophy.

Gwgwm Brahma Kachary’s ‘Siyalni Haba’ short story book was published in 1999. The stories of this book are mainly based on social theme. The stories of these story book are respectively—‘Birbainai Sumli Tula’, ‘Bajwi’, ‘Gwmwrnai Sindur’, ‘Busrangnai Gwswm Jwmwi’, ‘Habani Aanjat’, ‘Khata Kobor’, ‘Spare Tyre’, ‘Taso-Bibar’, ‘Makhra Je’, ‘Hadanni Nidan’, ‘Barhungkha’ and ‘Siyalni Haba’. In these stories mainly Boros’ economic condition, social system, political situation’s dominance negligence, amongst Boros backward position in educational aspect or background, community’s unions’ movement, these matters openly appeared. Rather in these stories reflection of religious philosophy is not seen directly. In the ‘Taso Bibar’ and ‘Spare tyre’ stories writer has given some role to play to his characters to tell the work or deeds against religious system is a sin. In ‘Taso Bibar’ story writer shows the heroine Jarou becoming fat or gaining weight by making illicit affair and keeping physical relationship without marriage with a non Boro BDO, N. Pathok. Later, Jarou had regretted for her mistake. In the eyes of society she had became a “Taso Bibar” (a rum plant’s flower) where only climb slug and snail. This story became a story of religious philosophy.

The another story of the writer ‘Spare Tyre’ represents the religious thought through the hero of the story Jaila, where he keeps physical relation with a maid servant Hatasi, who lives in their house from a long period. The Boro society caught him penalty and forced him to marry. Lastly, Jaila accepted the agreement but he run away at the night of marriage. Later in not finding solution his elder brother received their servant as life partner instead of Jaila. Jaila in the pressure of society and family in the misery left his family in the crisis where elder brother of Jaila gives a comment as-“Horse can not force to drink, Jaila run out because of undesired. Although, I can not bear the injustice. Marriage will happen.”

The very brief discussion on religious thought of Boro short stories from above pages it has been clear that the Boro short story writers have not taken importance on the ground of religious thoughts.