CHAPTER-I

GROWTH AND DEVELOPMENT OF BORO SHORT STORY

In order to discuss the growth and development of Boro short story it is necessary and important to harp on the brief history of it. The Boro short story was started in the period of ‘Bibar’ and ‘Olongbar’ which has been pointed out by Manaranjan Lahary in the book named as “Boro Thunlaini Jarimin.” Ishan Chandra Mushahary has been one of the most famous short story writers. His short story ‘Abari’ was written in 1938 with a social theme. Moreover, it has been a milestone in the history of Boro short story. Inspired by him the other short story writers have tried to publish their short stories through some Boro magazines like ‘Nayakh,’ M. Brahma and J. N. Hazarika have jointly edited the magazine. Besides this, ‘Hangma’ a story with a social theme was published in 1943 by Mahini Mohan Brahma in a magazine named as ‘Nayakh’. Another Boro magazine named as ‘Lirtum-Bilai’ has encouraged the young Boro short story writers to give shape to their own creative writings. This magazine was jointly edited by Sukumar Basumatary and Manik Chandra Basumatary even before the birth of Bodo Sahitya Sabha. Promod Chandra Brahma published a short story ‘Kerphin’ and Seniram Brahma also published a story ‘Mulukhaomansi Dong’- both deals with social issues. Both these stories were published in ‘Lirtum-Bilai’\(^1\) which was the last Boro magazine and it was published in 1950.

‘Okhapwr’ is the most worth mentioning Boro magazine which was published in 1954-55, after the birth of Bodo Sahitya Sabha. There are particularly two well known short stories named as ‘Bobi’ written by Prasenjit Brahma and ‘Bardwisikla’ written by Samar Brahma Choudhury were published somewhere between 1954-55 and both deal with social issues. It is important to note that ‘Bobi’ by Prasenjit Brahma was written in prose narrative and he concluded the story with short words and thus ‘Bobi’ occupies a significant place in the history of Boro literature. ‘Bobi’ is a phychological type of story where the writer talks about the hidden sex problems of the females.

The mouth piece of Bodo Sahitya Sabha ‘The Bodo’ came to light in 1954 and was edited by Satish Chandra Basumatary that also gave inspiration and encouragement to the young Boro short story writers. Siken Brahma composed a short story ‘Hothosuria Kapal’ with a social theme which was published in ‘The Bodo’. Lela Brahma also got the opportunity to publish a short story with a social theme in ‘The Bodo’ in 1955. The name of the story is ‘Buhul Janai’ which was mainly based on Bodo social theme. Thereby various Boro news magazines gradually came up to the limelight viz. - San Siniary Radab (weekly newspaper), San Siniary Bodosa (weekly Bodosa), San Siniary Bodoland Radab (weekly Bodoland newspaper), Thulunga (The Tulunga newspaper), Danseary Abir (Monthly Abir), Songali (The Songali newspaper), Sanjibayary Aronai (fourth nightly Aronai) and so on. All these magazines encouraged the young minds of the young short story writers and thereby gave them the opportunity to publish their stories in those magazines and newspapers.
However, in the early stage the Boro short story writers could not express their talent completely but later they succeeded in the complete formation of story that represents and includes plot, characterization, dialogue, subject matter, the style and technique of writing and so on. In fact, a good number of short stories were published after the birth of Bodó Sahitya Sabha i.e. after 1952.

According to Manaranjan Lahary the trend of modern stage of Boro short story begins with the story of ‘Undaha’ which was written by Gahin Basumatary and was published in ‘Okhapwr’ magazine in 1954-55.²

Most of the young Boro short story writers composed and published their stories at different stages and at different periods of time in different Boro magazines. So to say, Michael Basumatary’s ‘Batua’ and Leelabati Brahma’s ‘Bahul Janai’ were published in 1956. Another famous Boro writer Ramdas Boro also composed a short story about a social theme named as ‘Sangrema’ in 1959.

In 1959 Manaranjan Lahary composed a Boro short story ‘Bandi’ (servant) that displays the real picture of the servant. According to him from 1960-62, short stories in Boro were not composed and published up to the mark in the field of Boro literature. But after the introduction of Boro medium in primary level in 1963, quite a few number of stories were published mostly with social theme viz. ‘Hotosuria Kapal’ by Narendra Nath Brahma, ‘Benwto’ by Ishwar Chandra Mushahary, ‘ Dwimuni Mwdwi’ by Birendra Giri Basumatary, ‘Akhuni Banta’ by Manaranjan Lahary in 1963.

The most well-known Boro writer Jagadish Brahma composed a short story named as ‘Laji Gwiywi’ in 1964 that displays the social scenario of the time. There are various other short stories that displayed the social picture of the time and were published in 1965 like ‘Agu Nerswn’ by Siken Brahma, ‘Jiu Arw Hangma’ by Binay Kumar Brahma and so on. Daniram Basumatary also identified himself as a Boro short story writer. He wrote a short story named as ‘Dwithun’ (wave) in 1966. The story dealt with social issues.


However, the development of Boro short story started after the publication of short story in book form in 1970 by Chittaranjan Mushahar. He was well known as the founder of Boro novels in the history of Boro literature. His first published book of short story was named as- ‘Phwimal Mijingk’. The book consisted of three stories namely- ‘Phangnwi Nalengkhor’ (Two Coconut trees), the second story named as ‘Phwimal Mijingk’ (Spoiled Imagination) and the third one named as ‘Gwmanai Diary’ (The Lost Diary). His stories mainly deal with the Boro social system. He has followed the technique of story writing in the true sense of the term. His style was simple and he has used a simple colloquial language. The main subject of his story was a simple man from a rural
background who was dominated by the social system of that period through which Chittaranjan Mushahary displays the real picture of the society of that time. His plots are simple that mainly consists of characters from the rural and backward sections of society. Thus, he tried to highlight the real picture of the society of his time. He was an expert in presenting the dialogue of different characters that indeed reflects the age and the society of that time. Moreover, his dialogues are representative of the varying mentality of the people of that time. In his story ‘Phwimal Mijingk’ he has taken his characters from rural areas. The character like Topsa was a drunker, who always searched for liquor and passed his whole life in drinking – but at the same time he was an ideal man. He was a strong believer of Oja (conjuror) and did not believe in the advice of the doctor.

His another story ‘Phangnwi Nalengkhor’ represents the Boro social marriage system. Here, in this story he talks about the Boro traditional marriage and its preparation through the character of Ruparam.

In ‘Gwmanai Diary’ (The lost Diary) he puts more emphasis on the female character like Ramala who killed her elder sister Kamala for her secret love affair with her brother-in-law. Thus, this is the way in which he has presented the female characters of the Boro society of that time.3

The most well-known short story writer who has got the ‘Samrat’ title for his huge contribution in Boro literature is none other than Nilkamal Brahma. He has brought a new trend in Boro short story. Mostly his story begins with a romantic imagination. His writing technique can be compared with other writers writing in different languages like Malayalam, Kanada, Punjabi, Oriya,

Kangkhani, Bengali, Hindi, Sindhi and Assamese. His plot represents the picture of the society of his time and his characters represent the people of the society of his time. So to say, Nilkamal Brahma had a very high ambition to present the real picture of rural and urban people who have lived their life in suffering and ended their life in tragedy. This way he can be compared with other short story writers who belong to other countries like Maupassant, Anton Chekhov and Guida of Porachi. Further, he has always tried to represent his characters from the higher section of the society. Nilkamal Brahma has always created his characters out of his imagination, which somehow matches with the society as well. He always wanted the development of his society and wanted his literary works and creative writing to come to the lime light. The writing technique of Nilkamal Brahma can be assimilated mostly with the noted Bengali writer Rabindra Nath Tagore. Nilkamal Brahma has written six books of short stories and published all serially- for which he got admiration from the society and from the readers as well. Some of the Boro critics have regarded his stories as most valuable. His serially published books are mentioned below- ‘Hagra Guduni Mwi’ (1972), ‘Silingkhar’ (1984), ‘Phungkha’ (edited 1985), ‘Sirinai Mandar’ (1985), ‘Sakhandra’(1987), ‘Mem-Daodwi’(1995).

The theme and technique of Nilkaml Brahma’s short stories are mainly based on social issues of Boro society. Some of the stories put forth his imaginative power and quality where the character appears to be real. So to say, his short stories are humorous and satirical. For instance, ‘Jwngha Nongabla’ is a kind of humorous story, where the writer talks about a female character from a rural and backward area. She was uneducated and proud of her husband who played a role in the Jatragaon (open theatre) by Gendri. Next, Brahma again
highlighted another female character named as Sarmila from the story ‘Hagra Guduni Mwi’ who was a graduate and wanted to be a post graduate. But during that time the people of Boro society refused to accept an educated woman as the daughter-in-law of a family. Thus, Sarmila refused to accept the decorum of her society and decided to get married to someone from a non-Boro society. In that story the writer has tried to show the beliefs and the superstitions of Boro society.  

Nilkamal Brahma takes his plot from the present day problems and situations. His story ‘Silingkhar’ deals with the present problems and situation of the people viz. unemployment problem, family relationship, political, educational, economical problems and so on.

Manaranjan Lahary also has some short stories to his credit. He is one of the most well-known short story writers in the history of Boro literature. He has written four books of short stories namely- ‘Solobidang’ published in 1978, ‘Soloni Solo’ in 1985, ‘Bajwi’ in 1994, ‘Gaodang’ in 1996.

His characters represented reality and his stories are realistic. He as a writer always wanted to solve the problems of the people through suggestions and by providing a moral lesson through his short stories. Sometime, it also happened that he criticized the anti-social people by using an ironical language and also provided a solution for the problem. His style of writing was somewhat similar with the Bengali writer Rabindranath Tagore. He always harped on what is real. All his characters display real picture of the society of his time as simple, rural and backward man become the subject of his stories. The plot of the story

---

deals with the reality of the present situation. His stories like ‘Bima’, ‘Dantaru’, ‘Gangse Phali’, ‘Goisri’ etc. deal with social aspect and issues. His characters are the true representatives of the Boro society. His language is the language of the simple rural people and his speeches and dialogues are also simple and clear.

Haribhushan Brahma is known as the king of Rash( flavour) in the history of Boro short story. He can also be compared with the Assamese short story writer Lakshminath Bezbarua. The story of both the writers are satirical and their language is ironical. Brahma’s stories deal with the simple rural folk. His art lies in the presentation of dialogue and creation of events and situation. Regarding the writing technique of Haribhushan Brahma, the critic Manaranjan Lahary said in the preface “The stories of Srimuthi Dularai are not new but his art and style of narration is new.”


In ‘Srimuti Durlai’ he presents a female character who belongs to the modern age and shows how the modern age influences the Boro society. ‘Honglani Saori’ talks about the character of a teacher from a backward Boro area and shows how the Boro societies are being exploited from receiving proper education. Thereby, he also shows the lack of social consciousness on the part of the people from Boro society. His Story ‘Line Bus’ talks about communication gap. Haribhushan Brahma always wanted to show the real picture of the society.

---

His characters are also real. His story ‘Narkhw’ presents the lack on the part of the guardian in relation to education.

In ‘Gibi Bibunghi Angni’ he has used the stream of consciousness technique. He always wanted to project the problem of the society and has tried to solve it. His use of humour and satire is also very significant. His stories present political exploitation, anti-societal activities so on and so forth. The style of Brahma can be compared with the style of some famous story writers like Anton Chekov, Lu Chun, Franz Kafka and Maupassant. Haribhushan Brahma has written his stories in both subjective and objective ways.

Dharanidhar Owary is another most well-known short story writer. His style is unique, he has published only one book of short story namely- ‘Gandu Singni Laijam Gangse’ in 1981. The theme of the story is social. In this story, he emphasizes the backwardness of education in the Boro society. Here, he talks about the Boro women who were deceived from getting education – that thereby arises a problem in the society. The story comes to a climax with a misunderstanding between the husband and wife- trying to hide a letter under the pillow. Owary also talks about the economical condition of his time in his stories.

Rupnath Mushahary is one of the most prominent short story writers. He has contributed many articles in different magazines and journals. In fact, he has written two books of short stories namely- ‘Jugami’ (edited) in 1986 and ‘Mungklong’ in 1987.

In his stories, he has presented the real picture of the society. The story ‘Mungklong’ puts forth the Boro national script safeguarding the language.
The well-known short story writer Nandeswar Daimary published a short story named as ‘Boxing’ in 1993. In 1995 he has received the ‘Sameswari Brahma Award’ from the Bodo Sahitya Sabha for his contribution to Boro literature. His aim is to show the current situation of the people who are being exploited by the selfish politicians. The stories of Nandeswar Daimary deal with unemployment problem, economic and educational problems.

However it can be said that his style of writing shows a new way to the new generation’s writers. His use of ironical language demands appreciation. All his stories project a message and a moral lesson. His stories viz. ‘Khatiram Mastarni Diary’, ‘Boxing’, ‘Kebba’, ‘Gwlwnda Dahnwa’, ‘Ruati Nalebni Hangma’, ‘Gendrani Undaha’, ‘Sajani Pithai’ are of utmost importance. Daimary presents real life experience of the people in his stories. In ‘Kebba’ he projects the impact and the prospect of education in Boro society by the father character of Dabashri.6

In ‘Khatiram Masterni Diary’ he presents the impact of the political situation on the Bodos. He focuses on how the politicians for their own benefit used to exploit the people from the backward areas. Here in the story he has criticized the anti-social and the anti-political parties and praises those who are responsible for the upliftment of the society.

In the story ‘Boxing’ Daimary is trying to present his assumption for the future generation of the Boros who will be in lack of proper education. His stories present the social scenario of the Boro society. His language is also

---

satirical, he presents the future indication of Boro society by the words of mother of Bibari. 7

Indramaliot Narzary is one of the leading critics who has written on the society of the Boros. He has published ‘Angni Mwjang Mwnnanai Diary’ in 1994 and ‘Gaodang’ in 2003. His first book consists of eight stories. All the stories display the society of the Boros. All his characters are real and taken from real life situation. His plots are also based on real life. His characters are mostly those who are deprived of education and political rights. His stories also highlight and bring to focus the culture and the various festivals of the Boros. His style is original. He has not followed the style of other writers. His remarkable stories are ‘Bwisagu’, ‘Maoria’ and ‘Sanhabhang’ which are based on the social issues. Some of his stories like ‘Angni Mwjang Mwnnanai Diary’, ‘Pagli’ and ‘Haba’ deal with the theme of love. Indramalot suggests the young generation to save and protect their own culture so that they can live together unitedly as a nation.

His book of story named as ‘Gaodang’ is also based on Boro society and the social values. His plot consists of the characters from the Boro society. In ‘Gaodang’ the short stories like ‘Kirkijingni Swinai’, ‘Bajwi Gaide’ and ‘Bajwi Nable’ to which the title of the main story book refers are some of his well known and significant stories.

In ‘Gaodang’ the writer mainly speaks about the economical system of the Boro people.

Kantindra Swargiary is also a great story writer amongst the Boros. In 1995 he published his book of short story named as ‘Hongla Pandit’. For his contribution to Boro literature and for the story ‘Hangla Pandit’, he received Sameswari Brahma award from the Bodo Sahitya Sabha. Swargiary mainly talks about the present scenario of the Boro society. He talks about the social, economic and the political condition of the age and the education system prevalent in the Boro society. His technique of writing is mainly based on his characterization. His story book ‘Hongla Pandit’ can be compared with ‘The Village School Master’ written by Oliver Goldsmith. Swargiary mainly highlights in the story ‘Hongla Pandit’ the politically backward society of the Boros. He emphasizes how the backward Boro people are being exploited by the govt. and army to go and act against the law, order and justice. This is how he presents the present situation of the people in a Boro society. He also suggested that the people of the society should be united and must not fight among themselves. In the story he has tried to highlight the political rights of the Boros by the character of ‘Bi-Nerswn’. 

Gwgwm Brahma Kachary is one of the most prominent Boro short story writers. His contribution to Boro literature is worth mentioning. His story book ‘Siyalni Haba’ appeared in 1996. His talent comes to light through his short stories, his style can be compared with the Boro writer of humors who are usually known as king of Rash in Boro literature. Kachary’s language is simple and satirical. His characters are lively and are from the backward section of society. Through his stories he has portrayed the modernity of the people of the

---

present age. Thus, it can be said that Boro short story developed in the hands of young writers and their philosophical ideas. The writer also puts forth their nationalistic feeling.

Mangalsing Hazoary is one of the most prominent figures in the history of Boro literature. He has contributed greatly to Boro literature. He has written poetry, drama, essay, biography, story and so on. He even has won the Sahitya Academy Award. He has published a Book of Boro social short story named as ‘Phwisali Andwni Solo’ in the year 1995. Some of his most famous stories are ‘Hinjao sikao’, ‘Daina’, ‘Raincoat’ and ‘Pwisali Andwni Solo’ and so on. In his stories, he presents the characteristics of the Boro people and highlighted the Boro social system and events, provided suggestions and moral lessons. He mainly presents the Boro society that is still backward in the field of education and which is not economically sound. He rather talks about the economic condition of the Boro societies. He also speaks about the superstition beliefs that is prevalent in the present generation of the Boros. He wishes for the all round development of the Boros. He further believes has faith that the Boros will grow in the field of political, social and educationa.

In 2000, a great Boro writer Nabinmalla Boro published a social short story book named as ‘Hadan’. Here he has presented the true picture of the society of the Boros. He has also portrayed the characteristics of the Boro people and shown how they are socially, economically and educationally backward.

Boro has presented the actual present day situation of the Boro society. He aims to suggest the young generation to believe in tradition and to be politically conscious as they are educationally backward. He also talks about
their socio-economic condition. His characters are mainly from the rural areas. He in his stories aims to suggest the people of the society to come forward and to be conscious.

In the story, the writer has tried to present the real character of Boro’s through the character of Hongla and his wife Durlai who are always unhappy in thier place so they are searching for a new land.⁹

Apart from Boro social stories now-a-days we get access to detective, psychological and domestic stories as well.

It is important to note that the detective types of Boro short stories came to the limelight a little later. It is quite demanding and significant. Thus, it can be said that the growth and development of Boro short story is immense and remarkable.

---