



Reflection of Bodo Society and Political issues in the Story Phaglee

1. Jwishri Boro
Research Scholar
Bodoland University
Kokrajhar, Assam, India

2. Prof.(Dr.) Indira Boro
Supervisor
Bodoland University
Kokrajhar, Assam, India

Abstract: Ishan Muchahary was considered as the first Bodo short story writer. Abari, the first ever short story in the language was written by Ishan Muchahary and published in Hathorkhi Hala(1940). At present the field of Bodo short story is developing in very fast. A large number of Bodo story writer are coming up or grown up. Here it is attempt to explore are of the short story namely “Phaglee” (The Mad Lady) by Zaraphagla. In this short story there are various social issues are reflected. It is one of the popular creations by him. Therefore, it is attempt to discuss various social issues reflected in the short story.

Key words: Economic Issue,
Political Issue,
Characters

1.0. Introduction: Dantharu is the one of the best short story collection by Zaraphagla. Phaglee is the second story inside this book’s contents. It seems that, in this story, the picture of Bodo society as well as political is reflected very strongly.

Zaraphagla is the pen name of Navin Wary. Navin Wary has written many short stories, novel, novelette with his pen name Zaraphagla and he published one prose with his original name too. He has edited many journal and magazines too. This Dantharu short story book consisting with seven stories was published in 2004 and he was awarded with Rangsar Award for this book by Bodo Sahitya Sabha. He was also awarded by Praban Borgoyary Literary award 2018-19 for his another short story collection Gunda by Bodo Sahitya Sabha.

1.1. Aims and objectives- The main aims and objectives of this paper is focusing and highlighting of reflection of social pictures as well as political and economic issues of Bodos. Through this story, there are a few characters which are represents the Bodo society as well.

1.2. Source and Data Collection: The Short story book Dantharu by the writer is collected as the first source in preparing of this research article and as the secondary source the criticism articles written by various critics in different journal or magazines are collected.

1.3. Methodology- Analytical Method has been used for preparation of this article.

1.4. Hypothesis- The hypothesis are taken by as following

- a) The social pictures of the Bodos are highlighted
- b) The Bodos are economically very poor.
- c) The characters are represented the Bodo society.
- d) The theme is reflected as Bodo society but it is found in the entire world.

2.0. Literature Review- According to Neil Gaiman” Short stories are tiny windows into other worlds and other minds and other dreams. They are journeys you can make to the far side of the universe and still be back in time for dinner.” Short story is the literay definition of the activities which is the reflection in mind, happening in eye As per the description given by Neil Gaiman this tiny window in Bodo literary is brought by Ishan Muchahary by his story Abari. This story was the picture of Bodo society of that time or era. The aged unmarried lady who was facing such a social conflict, actually Ishan Muchahary showed a whole social picture of that time with a small window. Readers were satisfied, they were very interested with such story as well as they have to come to know that social pictures.

After Ishan Mushahary , many writers also taken opportunity as their platform the Bodo, Onziama magazines. The Bodo by Bodo Sahitya Sabha, Onzima by Kokrajhar College Bodo Literary Society. In 1970 Chittaranjan Mushahary has published the first Bodo short story collection Fwimal Mijink. Then in 1972 Neel Kamal Brahma’s Hagra Guduni Mwi, Sukumar Basuamary’s Minishree in 1974, Solo Bidang by Manaranjan Lahary in 1978.

Kokrajhar College Literary Society was started to publish a magazine namely ONZIMA, which first editor was Heramba Brahma. Four short stories were published in first issue Megonni Aakhol, Gwswni Mohor by Neel Kamal Brahma, Fwimal by Binoy Brahma, Monogra by Bandhuras Basumatary and Ang Swrkhou Gwswthwywmwn by Surath Sudha Narzary. Navin Wary also an editor of fifth issue of this magazine. He also published his short stories through this magazine. After the ONZIMA he also started to publish many magazine and journals like AABIR, SONGALI, DANALI etc. He also published his novels serially in these magazines. Bwiswni Dengkhw novel is an example. Then as book he published Bishni Lwithw novel in 1981, Ishadi in 1988, short story Gunda in 1994, Banalata in 1997 and Dantharu in 2004. He also published a prose book by his

original name nwithi Kheb Thwinai Dwimaluni in 2016. He also published Bajwi Sonashree in 1993 along with one story of Neel Kamal Brahma, Upendranath Brahma and two stories with his another nick name.

Phaglee is the second story of short story book Dantharu and the discussion on this story will go thoroughly.

3.0. The Plot: The plot of Phaglee is about the newly formed place is neither a village nor a town. The story is lead by Horen Master, who was carrying a bag of zinger to his home on his old bicycle and gets the tire blast. He decided to repair the cycle replacing the tube and handed over his old cycle to the cycle maker and enter into a tea stall to pass his time, but faces some incidents. There he met a mad lady, whose son Dwimalu was slaughter by a goons for having an affair with other caste girl. The mad lady tore off the posters of those goons who killed her son and for this she is also bitten brutally by a group of boys and even the group leader Ramwnda thinks of finishing her up. Ramwnda says all those words in front of Horen Master. Ramwnda is a jobless person, but seeing him constructing a new building the way he dresses, his look all these could not be digreted by Horen master, he also thinks from where Ramwnda gets that much of money? He also realizes that Ramwnda is not a good person, who chooses the wrong path.

3.0.1. A portrait of Bodo Social Picture: The first line of the story itself portrays the sad life of Horen Master. Through a teacher of government school but faces a financial crisis, which is often seen carrying bags of ginger on his old bicycle which also broke down at the mid way. Being a teacher just to fulfill the needs of his family, he rides 10 km on his bicycle to town to buy 15 kg zinger shirom and carrying the bag on the corner unfortunately his cycle tire gets blast. The second made him feel as if some incident occurred in and around. But later it was of his own cycle's tire blast and realizing that he stopped at the cycle maker. So till his cycle gets repair to pass his time he entered to a tea stall where he had to face a few incidents. None respected him because he is a teacher, instead he saw young boys smoking cigarette, political talks, laughing out lauds, using slang words, where as the boys were not the age of all these doings. He also saw a young boy scolding a woman of his mother's age, throwing with piece of wood and chasing her and knocking her down. Horen master wants to know about that woman. Who is being treated brutally by the people and who is also called mad. The woman through treated badly she laughed loudly and replied to them- "Cursed on you, cursed on you. Everybody will be cursed on, none will escape. Hee..hee..hee...Even you will can not escape."

(Dantharu, page-20)

It is believed still the Boro community is in depted with the cursed of Dwimalu. Jwhwlao Dwimalu has cursed we Bodo people. Dwimalu succeed fighting with injustice for which he was blessed by Bwrai Bathou but fall is the trap of a soldier. He was poured hot acid to his ear and had to welcome his brutal deaths. And at that moment he left a curse for the Bodo community/people.

"Bodos will be cursed. You all will have to run towards the hills and die and end will come to you."

We still believed that because of Jwhwlaio Dwimalu's cursed our Bodo people leave their own land and move towards the North and accept the failure of their life. When the mad lady cursed Horen master, he said the following words-

“The cursed of Jwhwlaio Dwimalu and Sikhwna Jwhwlaio is still with us sister. We could not come out from it till now. So what now curse else can we expect?”

We Bodo people have never been united and did our work. There is always jealousy among us, one cannot see the success of others, tolerate of other and ever feel jealous of seeing love among them. And if such good talented good at study comes from the poor family that it might become worst. This is the reason the good people always face the controversy, in the same Sikhwna Jwhwlaio also faced such, political controversy. The mad lady shared the incident with Horen master-

“Aaiyou! Don't you know? Dwimalu loves Maya. Maya too loves Dwimalu. Hush! I am tired....don't you know Maya? Kanchi...Kanchi she is recognized by everybody as Kanchi. They said Kanchi is a girl from other caste, he cannot love her...That is why they slaughter them both to pieces...and took their meet to wash to the river...”

(Dantharu, page-21)

The word Kanchi clarifies that Dwimalu's love was a Nepali girl. Because we call the people from Nepali community as Kancha and Kanchi, Daju also gives their recognition. In the same way we can understand a Muslim of calling Chacha, a Punjabi by paji etc.

3.0.2. Political Scenery of Bodo people in the story: Once the differences among the caste was the high within the Bodos and this got chance because of political issues. Some political leaders who considers themselves a powerful always tried to dominate the poor people which is still going on. Dwimalu, the son of the mad lady become the prey for such politicians. For which Dwimalu and his girlfriend from the other caste were killed by a group of goons. But we can say that Dwimalu was killed just because he was active and good at his studies and the leaders were frightened that one day Dwimalu will dominate them. Not only that when Dwimalu's mother had gone made on unable to bare the lost of her only son, and she tore off the posters of the leaders and said various things about them the goons attack her too and also decides to end her life. As they feel that the lady might be their hindrance one day on the other so they decide to clear their way by killing her. All these are the political conspiracy where the political leaders always try to lift them higher and dominate the common people.

People like Horen master, a government job holder but could not raise themselves financially and leads a measurable life with his old almost broken bicycle but on the other hand people like Ramwnda who has no job but still leaves a luxurious life at the urban area. And all these become possible because Gunda Ramwnda works

along with political leaders and they choose the wrong path of earning and lead a well to do life. Ramwnda's dressing sense, their fooding style, his healthy look, constructing a building in town all these gives a way of deep thinking to innocent Horen master, "Ramwnda doesn't have anything at home, he even is jobless, then how did he purchased land in town and constructed a building? Does bank provide loan for building houses? If he had laon then he must have paid more security money then the exact laon amount. From whore did he get such huge amount of money?"

(Dantharu, page 21)

One gets courage for corruption, neglecting, dominating when one have political power and is a new person. When a Brick supplier ask money for supplying brick to Ramwnda dominated him directly with his words-

"You will get the money, but you have fooled me. The mason informed me that instead of supplying 3000 bricks you have supplying only a few more than 2000 bricks. Why? The supplier scratches his head with hasitation and went away without saying a word.

(Dantharu, page 22)

In today's world if we cannot speak out and can't talk face to face and we might be regarded as craven. The Brick supplier also couldn't deeply back to Ramwnda. Ramwnda smiled on lie success. This is the strength and duty of the present generation.

Political power, richness makes the people failure in recognizing the people, respecting people. Horen master is Ramwnda's uncle in relation, so he cannot speak out some words infront of Horen. But arrogant Ramwnda didn't oven cored about his uncle Horen master while speaking and using some shameful words.

"People of the town are very bad uncle. We shouldn't believe them thinking as our own. You see I have been fooled while taking laon and planning to build a house. You can go uncle; I got an important meeting after sometime. I am standing here just to buy beer."

(Dantharu, page-22)

4.0.: Conclusion: - The presented scenes are not only the portrait of Bodos. The fact is that such situations are found in the entire world. But since the author is Bodo, so he is presenting with his own experience about the conditions of the Bodos through his story. Our Bodo community still hasn't easily accepted inter caste marriage and if by chance it gets closely related with political conditions then it's gonna be much tragic comedy. But those from wealthy family background, powerful people these are not at act means for them. The author also tried to present all these through the story Phaglee(The mad lady). Where we see Dwimalu being a prey for those powerful people and his mother turning mad at the lost of her only son. As the mental state she used to

run in and around the roads. The doing and sayings of Dwimalu's mother might be an obstacle's to their way that was the feeling of those leaders and they came to the conclusion to finish her up. Whereas the educated, government job holder Horen Master couldn't do and say anything or stopped them through he completely known the matter. As this is the picture of our ongoing situation, where we can see, hear the brutality but still we cannot say or do anything, we have to close our eyes and ears.

BIBLIOGRAPHY

- Ahmad, Aijaz. "Perspectives of Indian Literary Criticism." Literary Criticism In India (2021): 1-12.
- Basumatary, Adaram. "Contemporary Bodo Short Story: An Analysis." Research Journal of the Dept. of Bodo, Bodoland University (Vol.:VII, 2020): 56-65.
- Basumatary, Bijitgiri. "Cultural Pictures Reflected in Boro Short Stories." Journal of the Dept. of Bodo, Vol-I., Bodoland University (2014): 80-88.
- Basumatary, Dr. Adaram. Nwiji Jouthaini Thunlai Bijirnai. Kokrajhar: Onsumoi Library, Second Edition, 2020.
- Basumatary, Shri Rakhao. Thunlai Bijirnai(A Literary Criticism). Kokrajhar: Onsumoi Library, Third Edition, 2009.
- Brahma, Anil Kumar. Thunlai Arw Thunlai Bijirnai. Kokrajhar: N.L. Publications, Kokrajhar, 2008.
- Chainary, Swarna Prabha. Boro Sungdo Soloni Bwhwithi Dahar. New Delhi: Sahitya Akademi, New Delhi, 2011.
- . Thunlaini Phithikha. Baganpara: Nilima Prakashani, Baksa, 2011.
- J. A. Cuddon, M.A. R. Hobib, Mathew Birchwood, Vedrona Velickovic, Martin Dines Shanyn Fiske. Dictionary of Literary Terms & Literary Theory. England: Penguin Reference Library, Fifth Edition, 2013.
- Lahari, Monoranjan. Nwjwr. Kokrajhar: N.L. Publications, Kokrajhar, Second Edition, 2015.
- Lahary., Manaranjan. Boro Thunlaini Jarimin. Kokrajhar.: Onsumoi Library, Kokrajhar., 3rd Edition, 2008.
- Muchahary, Guneswar. Thunlai Bijirnai. Kokrajhar: Pradeep Kumar Bhoumick, Kokrajhar, 2nd Edition, 2004.
- Naik, M.K. A History of Indian English Literature. New Delhi: Sahitya Akademi, Reprint, 2014.
- Sharma, Rajesh. Modern English Literature. Jaipur: ABD Publishers, 2006.
- Sri Trailoikyo Nath Goswami. Sahitya Alochona. Guwahati: Sri Giripad Dev Choudhury, Bani Prakash Pvt. Lmt, Panbazar, Guwahati, Seventh Issue, 2008.
- Zaraphagla. Dantharu. Kokrajhar: Danali Publications, 2004.