

CHAPTER-I

INTRODUCTION OF THE BODOS AND BODO SHORT STORY

1.1 INTRODUCTION OF THE BODOS

The Bodos are sociologically one of the most important tribes of the North-Eastern India, particularly of Assam. Racially the Bodos are Mongolian. The Bodos have their distinctive cultural and linguistic traits. According to S.K. Chatterji, the Bodos are one of the sections of Kiratas or primitive Indo-Mongoloid tribes. He writes, "...the Bodos, who spread over the whole of the Brahmaputra valley and North Bengal as well as East Bengal, forming a solid block in North-eastern India, were the most important Indo-Mongoloid people in Eastern India, and they form one of the main basis of the present-day population of these tracts."^[1] According to G.A. Grierson, Bodo or Boro is the name by which the Mech or Mes and the Kacharis call themselves. He also mentions that the generic name 'Bodo' was first given to them by B.H. Hodgson. Grierson writes, "*The generic name 'Bodo' was first given to them by B.H. Hodgson.*"^[2] R. M. Nath is of the opinion that the Bodos are a race of the great Mongolian people who are described to be the inhabitants of a country north of the Himalayas and west of China. The country where they inhabited was known as Bod. The word Bod means a homeland. There were many parts of the country known as Hor-Bod, Kur-Bod etc. The inhabitants of various parts of the Bod country were known as the Bodo-Ficha or Bodo-cha or Bodosa (Bod means land and Ficha-Cha means children, hence children of the Bod country). In course of time, they are simply known as Boddo - Bodo. He opines, "*The inhabitants of various parts of the Bod country were known as the Boddo-Ficha or Boddo-cha (Ficha-cha-children) or the children of the Bod country, and were later known simply as the Boddo or the Bodo.*"^[3] G.A. Grierson observes that the Bodo people who live in to the west of the Kamrup district are called Mech. He writes, "*The Boro folk who live to the west of the Kamrup District are called Mech by their Hindu neighbours. This word is probably a corruption of the Sanscrit 'Mlechchha', which corresponds to the original meaning of word 'Welsh' i.e.-foreigner, stranger.*"^[4] Charu Chandra Sanyal is of the opinion that the Bodos who settled on the Banks of the river

¹ Chatterji, Suniti Kumar. *Kirata Jana Kriti*. Kolkata: The Asiatic Society, 2007. Second Reprint. pp.45-45

² Grierson, G.A. *Linguistic Survey of India, Vol-3(Part-2)*. Delhi: Lowprice Publications, 2005. Reprinted. p.1

³ Nath, R.M. *The Background of Assamese Culture*. Guwahati: Dutta Baruah & Co, 1974.

Second Edition. pp.15-16

⁴ Grierson, G.A. *Linguistic Survey of India, Vol-3(Part-2)*. Delhi: Low Price Publications, 2005. Reprinted. p.1

Mechi of Jalpaiguri and Terai call themselves Mech. He writes, “The *Bodos of Jalpaiguri and Terai call themselves Mech because they settled on the Banks of the river Mechi.*” [5] G.A. Grierson mentions that the Bodos or Boros who live in to the east of the Kamrup district are called Kacharis; and the Bodos of North Cachar are known as Dimasa. He writes, “*Those of the Boro who live in and to the east of the district of Kamrup are called Kacharis, pronounced Kosari, by Hindus. It is said that the name Kachari originated in the fact that, some 200 years ago, the Raja of Hill Tipperah, when giving his daughter in marriage to the Raja of Maibong in the present North Cachar, gave her as dowry the Surma valley in what is now known as the district of Cachar. The inhabitants of North Cachar were the Dimasa, whom the Assamese called Kacharis.*” [6] B.K. Barua is also of the opinion that the Bodos who live in and to the west of the district of Kamrup are called Kachari and he writes that the word Kachari is connected with Sanskrit Kaksata. He writes, “*Those of them who live in and to the west of the district of Kamrup are called Kachari. Various guesses have been made about the origin of the word Kachari but it seems that the word is connected with Sanskrit Kaksata, a hypothetical formation paralleled to Sanskrit Kirata.*” [7]

Scholars and researchers have been trying to trace the origin of the Bodos. About the origin of the Bodos, S. Endle observes, “*The origin of the Kachari race is still very largely a matter of conjecture and inference in the absence of anything entitled to be regarded as authentic history. As remarked above, in feature and general appearance they approximate very closely to the Mongolian type, and this would seem to point to Tibet and china as the original home of the race.*” [8] S.K. Chatterji is of the opinion that the original homeland of the Mongoloid peoples is North- Western China between the head-waters of the Huang Ho and the Yang-tzse Kiang rivers. He writes, “*The area of characterization for the primitive Sino-Tibetan speech appears to have been North- Western China between the head- waters of the Huang Ho and the Yang-tsze Kiang Rivers.*” [9] Based on the observation of S.K. Chatterji, it may be opined that the original homeland of the Bodos is North- Western China between the head-waters of the Huang Ho and the Yang-tzse Kiang rivers.

⁵Sanyal, Charu Chandra. *The Meches and the Totos*. Darjeeling: The North Bengal University, 1973.p.2

⁶Grierson, G.A. *Linguistic survey of India, Vol-3(Part-2)*. Delhi: Low price Publications, 2005. Reprinted.p.1

⁷Baruah, B.K. *A Cultural History of Assam*. Guwahati: Bina Library, 2003. Fourth Edition.p.7

⁸Endle, S. *The Kacharis*. New Delhi: Low Price Publications, 1990. Reprinted.p.3

⁹Chatterji, Suniti Kumar. *Kirata Jana Kriti*. Kolkata: The Asiatic Society, 2007. Second Reprint. p.21

About their physical feature and appearance Dalton writes, “*They are, in comparison with the average run of the people of the plains, their neighbours, and a fine athletic race, industrious and thriving, of light olive complexion and rather strongly marked Mongolian features. The hair of the head, black and plentiful, is always worn long by both sexes. They have very little hair on other parts of their bodies; no beards or whiskers to speak of.*”^[10] In support of previous scholars about the physical feature and appearance the Bodo people Kameswar Brahma also writes, “*From the point of physical features, complexions and language, the Bodo-Kocharis have close affinities with the Dimas, the Tripuras, the Lepsas and the Limbus. The ancient Indian literature specially the ancient Aryan Sanskrit literature, the Mahabharata, the Ramayana and the Vedas describe the Indo-Mongolian as the Sino-Tibetan people as ‘Kiratas’. The Kalika Puran describes the Kiratas as having shrot stature, golden colour, shaven head, rough skin and addicted to meat and drink.*”^[11]

Among the scholars, there are diverse opinions about the migration of the Bodos. About the migration of the Sino-Tibetan speaking Mongolian tribes, S.K. Chatterji writes, “*Mongoloid tribes from Western China speaking forms of Sino-Tibetan speech appear to have been pushing south and west from their original homeland from pre-historic times, but certain large-scale movements of which we have faint inklings seem to have begun in the early part of the first millennium B.C.*”^[12] Regarding the migration of the Bodos R. M. Nath writes, “*When the Austriacs were gradually weakened, either due to their conflicts with Negroids or due to their giving way to pleasure and ease a fresh invasion of their country started from the north along the whole northern front from across the Himalayas. The invaders were a race of people who inhabited the country north of the Himalayas and west of China. This country was known as the Bod or the homeland, synonymous with Sanskrit Varsha (as in Bharat-Varsha, the homeland of Bharat- India).*”^[13] Moreover, he is of the opinion that the first batch of the Bodos who migrated to Assam came from a place situated at the confluence of two rivers-Dila-Ubra (big water) and Changibra (small water), due to that area being disturbed and converted into a desert by an earthquake. This was very likely a part of the present Gobi desert lying at the confluence of the modern Khasgar-daria and Yarkand-daria. About the migration of the Bodo people, Charu

¹⁰ Dalton, Edward Tuite. *Tribal History of Eastern India*. New Delhi: Cosm Publications, 1978. Reprinted. p.82

¹¹ Brahma, K. *A Study of socio-Religious Beliefs, Practices and ceremonies of the Bodos*. Calcutta: Punthi Pustak, 1992. First Edition. p.3

¹² Chatterji, Suniti Kumar. *Kirata Jana Kriti*. Kolkata: The Asiatic Society, 2007. Second Reprint. p.22

¹³ Nath, R.M. *The Background of Assamese Culture*. Guwahati: Dutta Baruah & Co. 1974. Second Edition. pp.15-16

Chandra Sanyal writes, “ .. Such was the history of a Tibeto-Burman speaking Indo-Mongoloid tribe, the Bodos, who migrated into India through Patkai hill between India and Burma and generally spread themselves into the whole of modern Assam, north Bengal and parts of East Bengal. They ruled over these tracts of land for many years.”^[14] About the migration K. L. Barua writes, “It seems that after the appearance of the Aryans in India hordes of the later Mongolians poured through the North-East. That they were later immigrants is proved by the fact that the Aryans designated them as Mlechhas thus indicating that they were foreigners. They came in probably to the hills by the Dravidian conquerors. The impact of the Mongolian thrust had therefore to be borne by the Dravidians who occupied the plains. The struggle must have been bitter and of long standing. At first the Mongolians seem to have carried everything before them but in course of time the newcomers, who were themselves probably a Neolithic people, were vanquished by the Dravidians who used copper and bronze weapons and who ultimately recovered their supremacy as the ruling race.

These later Mongolians belonged to the Tibeto-Burman family of the Indo-Chinese group and their representatives of the present day are the Kacharis, Koches, Rabhas, Meches, Mikirs, Lalungs, Garos, Nagas, Kukis and Chutias. Of these, the tribes speaking the Bodo (Boro) languages seem to have occupied the plains of Assam for a very long time. These Bodo people were no doubt the Kiratas and Mlechhas spoken of in the Mahabharata.” ^[15]

Scholars are of the opinion that the Bodos or the Kacharis are the earliest inhabitants of the Brahmaputra valley. The Kacharis of Brahmaputra valley and the Mech of Goalpara and North Bengal are same people or same origin. Sir Edward Gait writes, “*The Kacharis may perhaps be described as the aborigines or earliest Known inhabitants of the Brahmaputra valley. They are identical with the people called Mech in Goalpara and North Bengal. These are the names given to them by outsiders. In the Brahmaputra valley, the Kacharis call themselves Bodo or Bodo fisa (sons of the Bodo). In the North Kachar Hill they call themselves Dimasa, a corruption of Dima fisa or sons of the great river*”. ^[16]

Many authorities agree that the Bodos are the indigenous people or earliest inhabitants of Assam. According to K. L. Barua, “*The earliest mentioned king of Kamrupa or*

¹⁴Sanyal, C.C. *The Meches And The Totos*. Calcutta: The North Bengal University, 1973. p.1

¹⁵Barua, K.L. *Esrlly History of Kamarupa*. Guwahati: LBS Publication, 2008, Reprint. pp.13-14

¹⁶Gait, E. A. *History of Assam*. Guwahati: Lawyer’s Book Stall, 1997. Seventh Edition. p.236

Pragjyotisha, as it was known in more ancient times was a non-Aryan named Mahiranga Darava. His name was evidently Mairang for a hill on the seventh mile of the Gauhati-Shillong road is still known as 'Mairang Parbat'. It is shown in the modern map as 'Moiranka'. The name Mairang was Sanskritized into Mahiranga. It is clearly a Bodo name and the people of this race who then inhabited the country were called Kiratas and Mlechhas as they were Mongolian immigrants."^[17]

Many writers believe that the Bodos once ruled the North-Eastern region of Indian since the days of the pre-historic, developed a distinct civilization, which thrived, until the later part of the eighteenth century. However, they did not keep any written account of their times. The Bodos have a language of their own. The Bodo language in the course of time spread over a large area right from Sadiya in eastern Assam & Tripura, West Bengal and Nepal. It is observed that generally the entire Tibeto-Burman speaking groups are included under the generic term Bodo. Linguistically the Bodos include a large group of people who are the speakers of the Tibeto-Burman speeches of the North and East Bengal, Assam and Burma. They are the Bodos or Boros of the Brahmaputra valley, Meches of lower Assam and West Bengal, Rabhas, Garos, Dimasas and Kacharis of Cachar district, Tipras, Lalung, Sonowals, Hajongs, Mishings, Deuris, Chutias, etc.

Scholars are of the opinion that the Bodos built strong Kingdoms in many parts of Assam extended over the whole of the present province west of Manipur and Nagahill during different historical times. While writing about the Bodos, B. K. Barua writes, "*Linguistic evidence shows that at one time the Bodo people extended over the whole of the present province west of Manipur and the Nagaland Hills, excepting only Khasi and Jaintia hills. In fact, they have given their own names to many of the most prominent features of the province. The Bodos built their colonies near about streams, so most of the river names in eastern Assam are of the Bodo origin.*"^[18]

Many scholars agree that the Bodos or Kackaris and Mech are same people. They are widely spread on the Eastern Frontier. The Bodos or Kacharis are scattered all over the valley of Assam, in Kachar, and the Northern Assam Duars. Besides, they extend from Tiperah in the southeast to Morang in the north-west direction. The country called Kachar takes its name from Kacharis. Edward Tuite Dalton observes, "*The Kacharis are one of*

¹⁷Barua, K.L. *Early History of Kamarupa*. Guwahati:LBS Publications, 2008.Reprint.p.18

¹⁸Barua, B.K. *A Cultural History of Assam*. Guwahati: Bina Library, 2003. Fourth Edition.P.7

the most numerous and widely spread of the tribes on the Eastern Frontier. They are seldom found at high elevations, preferring to live amongst low hills on the skirts of the higher ranges or on alluvial flats.”^[19]

According to observation of the earlier scholars, the Bodos are one of the sections of greater Kirat group. Kirata is a term used in a broad sense to refer to different sections of people belonging to Mogoloid origin living in classical Indian sub-continent. The Kiratas constitute one of the major segments of the population of Indian sub-continent in ancient time living in the Himalayan and sub-Himalayan regions, Eastern and Northern-Eastern India, Northern and North-Western India, forest, tracts, mountainous areas and the Gangetic plains, valley and deltas of India. The study of the Bodos is quite impossible keeping it in isolation from classical Indian literature in general and Kirata history in particular. Based on opinions of previous scholars, it is observed that the Bodos or Kacharis are the same people known as the Kiratas, Danavas, Asuras, and Mlecchas in olden days.

The state of Assam is the main abode of the Bodos. The main concentration of the Bodos is on the northern bank of the river Brahmaputra, starting from Dhubri and Kokrajhar district, Goalpara district in the west, to Dhemaji sub-division of Lakhimpur district to the east. Besides Assam, there are some Bodo pocket areas in the neighboring states; these are as followings- (a) Tikrikilla area of Garo Hills in the Meghalaya state; (b) Dimapur area in the Nagaland state and; (c) Northern part of Jalpaiguri district in the state of West Bengal. Nowadays the Bodos have autonomous self-governing body known as Bodoland Territorial Council (B.T.C.), which is popularly known as Bodoland comprising four districts, namely- Kokrajhar, Chirang, Bagsha and Udalguri within the state of Assam under the sixth schedule of Indian constitution. There are over 3082 villages in the B.T.C. area. Kokrajhar is one of the main districts of B.T.C. It was created after carving out the northern part of Dhubri sub-division and some parts of Goalpara sub-division. To form a new Bongaigaon district 40% of Kokrajhar district was carved out. Again, after the formation of B.T.C. certain areas of Dhubri district has been carved out and added to Kokrajhar district. There are three sub-divisions in the district. They are Kokrajhar, Gossaigaon and Parbatjhora sub-division. The Chirang district has been carved out of Kokrajhar, Bongaigaon and Barpeta districts. There are two sub-divisions in Chirang

¹⁹Dalton, Edward Tuite. *Tribal History of Eastern India*. New Delhi: Cosmo Publication, 1978. Reprinted, pp.82

district. They are Kajalgaon and Bijni. Bagsha district has been made after carving out of certain areas from Barpeta, Kamrup and Nalbari districts. There are three sub-divisions in the district. They are Menlapur, Salbari and Tamulpur. Udalguri district has been made after carving out of the Nalbari, Darrang and Sonitpur district. There are two sub-divisions in the district. They are Udalguri and Bhergaon.

1.2 INTRODUCTION OF THE BODO SHORT STORY

The Bodos did not have written literature until the second decade of the twentieth century though their language is rich and ancient. The Christian missionaries started publishing books on grammar, dictionary, religion, tales, rhymes and songs. The proper Bodo literature was started from 1920 when Satish Chandra Basumatary brought out the 'Bibar' magazine editing in the manuscript form. The 'Bibar' magazine as its first printed form appeared in 1924 in the editorship of Satish Chandra Basumatary. Anil Boro writes, "*Bodo literature proper came into being only in the second decade of the twentieth century. It is said that Bibar is the first magazine in the language the marked the beginning of a new epoch in Bodo written literature.*"^[20] 'Bibar' is the mouthpiece of the Bodo Chatra Sanmilan, Bodo students' association. By the name of this 'Bibar' magazine, it is known as Bibar age in the history of Bodo literature. In the nickname of Rangdani Phagli, Satish Chandra Basumatary wrote a story and published in one of the issues of the 'Bibar' magazine. However, the story written by Satish Chandra Basumatary could not fulfill the demands of the art form.

'Abari', a standard short story was published in the magazine called 'Hathorkhi Hala' edited by Pramod Chandra Brahma in 1930. Ishan Mushahary wrote 'Abari'. Ishan Mushahary is considered the first creator of the Bodo short story. In his 'Hathorkhi Hala' magazine Pramod Chandra Brahma also wrote a short story by the name 'Phagli'. No short story was published in Bodo literature for at least two decades after the publication of the two stories. A few short stories were published in magazines like Okhaphwr, Alari, Mushri Arw Sansri and Nayak in the 50's of the last century. During that period, writers like Satish Basumatary, Jagadish Brahma, Rathikanta Brahma, Jiten Brahma, Prasenjit Brahma and Ajit Narayan Brahma contributed short story in Bodo Literature. However, till then, as a popular form of writing short story did not emerge in Bodo Literature. Occasional journals and the annual magazine of Bodo Sahita Sabha provided space for the

²⁰ Boro, Anil Kumar. *A History of Bodo Literature*. Kolkata: Sahitya Akademi, 2012. Second Edition, p.21

young writers to show their creative talent. 'Gwswni Daha' (sorrows of heart) written by Lila Brahma was published in the 1953 issue of 'the Bodo'. 'Buhul Janai' (While committing a blunder) another short story of Lila Brahma was published in another issue of 'The Bodo'. Gahin Basumatary's short story 'Barhunkhani unao' (In the aftermath of the storm)' was published in the 1956 issue of 'The Bodo'. Presenjit Brahma's Bobi (Dumb girl) was published in Okhaphor in 1961. Presenjit Brahma's other two short stories are 'Dogri' and 'Gwswthwnai' (love). Writers tried their hands in writing short story in the 50's and 60's of the last century.

The short story writers of the seventies of the last century were Nilkamal Brahma, Chittaranjan Mushahary, Hareswar Basumatary, Pramila Brahma etc. The short story writer of the time wrote stories for magazines like Bairathi, Onzima, Bardwisikhla, Gwdan Thandoi etc. No collection by any individual writer was published until the year 1970. Chittaranjan Mushahary published a collection of short story in the year 1970. Name of Chittaranjan Mushahary's story collection is '*Fwimal Mijing*' (Unfulfilled hope). In his book, three stories were included. Nilkamal Brahma's first individual collection of short story '*Hagra Guduni Mwi*' (Stag in the deep jungle) was published in 1972. The author has been incorporated ten short stories in this book. Chittaranjan Mushahary's second collection of short stories '*Thalim*' (The rehearsal) was published in 1974. Nilkamal Brahma edited and compiled collections of selected short stories entitled '*Phungkha*' (Source) in 1978. 'Phungkha' of Bishnuprasad Rabha, 'Abari' of Ishan Mosahary, 'Jousai bador Diria' of Ranjit Kumar Bargayari, 'Anggu Nerson' (Self-ideal) of Siken Brahma, 'Athing' (Leg) of Nilkamal Brahma, 'Phwimal' (Failur) of Pramila Brahma, 'Monogra' (Swallow) of Bandhuran Basumatary, 'Bobi' (Dumb girl) of Prasenjit Brahma and 'Lajigwi' (Shameless) of Jagadish Brahma are included in 'Phungkha'. 'Calling Bell' of M.R. Lahary is taken from Solo-Bidang.

Monoranjan Lahary's first collection of short stories '*Solo-bidang*' was published in 1978. Dharanidhar Wary's '*Gandu Singni Laijam Gangse*' (A letter under the pillow) was published in 1979. There are five stories in this book. Haribhusan Brahma's first individual collection of short story '*Shrimati Durlai*' was published in 1980. There are seven short stories in this book. The stories are Shrimati Durlai, Godan Khonthaigiri, Honglani-Saori, Gubrusarnai, Narkho, Andari Buroi and Line Bus. '*Ajola*', a collection of eight short stories by Haloadol Ajola Apat was published in 1980. '*Dukhuni Dengkho*'

collected by Satish Basumatary and Narendralal Boro was published in 1980. Rohini Kumar Brahma's *'Miniglab'* (Laughter) was published in 1981. Nilkamal Brahma's *'Soloni Phungkha'* (the source of the stories) edited and published in 1984, is nothing but revised edition of his Phungkha but excluding the title story and including 'Bhul Janai' (Committed mistake) written by Lilabati Brahma. *'Silingkhar'* (Tragic life), another short story book of Nilkamal Brahma was published in 1984. There are fifteen short stories in this book. These are Silingkhar, Har Gejerni Tragi-Comedy, Udrainai (Purification), Bibarni Su (Thorn of flower), Aina Gongse: Mokhang Gongnoi (A mirror: two faces), Abo durmao, Buli (Sacrifice), Unni Bilayao Nai (See overleaf), Na Bathon (Fish squeeze), Suni, Bidisa, Sanseni Jarimin (History of one day), Gasa Aro Sulung (The lamp and a winged white-ant), Nerson (ideal) and Hawasini Bar (Wind from shadowed place). Nilkamal Brahma's *'Sirinay Mander Bibar'* was published in 1985. Haribhusan Brahma's *'Rwnao Phagla'* was published in 1985. There are seven short stories in this book. Baneswar Basumatary's *'Annai'* (Love) was published in 1985. There are ten short stories. *'Soloni Solo'* written and collected by M.R. Lahary from his self-composed short stories some already published in Solobidang and some newly written ones was published in 1985. *'Thangnaini Daoha'* (Struggle for living) written by Nandeswar Daimary was published in 1985. There are eight short stories in this book. *'Rajalama'* written by some established and some new writers and collected by Katindra Swargiary was published in 1986. The *'Solo'*, collected by M.R. Baro was published in 1986. There are five short stories in this book. These are 'Harni Call' by M.R. Lahary from Solo Bidang, 'Swarangni Lamayao' by N.K. Brahma from Hagra Guduni Moi, 'Khwilani L-No' by N.C. Narzary from Ajola, 'Narkho' by Haribushion Brahma from Shrimati Durlai, 'Gandusingni Laijam Gangse' by D. Wary from Gandusingni Laijam Gangse. *'Garbonai Dwithun'* (Left Whirlpool) a collection of six short stories was published in 1986. *'Jugami'* edited by Rupnath Mushahary was published in 1986. *'Sakhondra'* of Haribhusan Brahma was published in 1987. *'Solo Bidoi'* (Flavour of the story) self-composition of Mohan Ch. Boro was published in 1987. It is a collection of eleven short stories. *'Badari'*, collected by Jatindra Basumatary was published in 1987. *'Mungkhlong'* of Rupnath Mushahary was published in 1987. *'Hangma'* (Sigh) written by Rupnath Hajowary was published in 1988. There are eight short stories in this book. *'Mwdwi'* of Anil kumar Brahma was published in 1992. *'Boxing'* of Nandeswar Daimary was published in 1993. There are eight stories in this book. Manaranjan Lahary's *'Bajwi'* was published in 1994. Sixteen stories are included in this book. Fwilao Basumatary's *'Bwiswni Diria'* was published in 1994. Indra

Malati Narzary's first short story book '*Angni Mwjang Mwnnaini Dairy*' was published in 1994. Jotindranath Boro's '*Bungnw hayini Daha*' was published in 1994. Nilkamal Brahma's '*Mem-Daodwi*' was published in 1995. Eight stories are incorporated in this book. '*Hangla Pandit*' of Katindra Swargiary was published in 1995. The writer included fourteen stories in this book. '*Gwrwbwi Khobam*' of Dwnshri Swargayary and Bishnu Prasad Basumatary was published in 1995. Mongalsing Hazoary published '*Phwisali Andwni Solo*' in 1995. The writer incorporated nine stories in this book. Tikendra Mollo Basumatary's '*Hargajerni Saikong*' was published in 1995. '*Swima Siyalni Haba*' of Gwgwm Brahma Kochary was published in 1996. Manaranjan Lahary's '*Gaodang*' was published in the year 1996. '*Gorse Phwisa*' (A Coin) a collection of stories by Madhuram Boro was published in 1996. '*Mwdwini Bana*' of Binondo Swargayary was published in 1996. Z.D. Basumatary's '*Ang Fwifingwn*' was published in 1997. Nine stories are included in this book. Kamalsrang Mushahary's '*Oparason Hanggama Trap*' was published in 1997. Binanda Swargayary's '*Anjalini Laijam*' was published in 1998. Binanda Swargayary's '*Gunjer*' was published in 1998. '*Garbwnai Dwithun*' of Kamal Basumatary and Madhabi Basumatary was published in 1998. '*Songsarni Or*' of Rupali Swargayary was published in 1998. Rupnath Owary's '*Disco Muster*' was published in 1998. There are eight stories in the book. Katindra Swargiary's '*Jaurikhangnaini Gibi Ayda*' was published in 2000. There are nine stories in this book. Nabinmalla Boro's '*Hadan*' (New Land) was published in 2000. Sunil phukon Basumatary's '*Bajwi Swmshri*' was published in 2000. '*Hargagerni Phon*', '*Khwsani Dengkhw*' and '*Gingiri*' of Binondo Swargayary were published in 2001. Debendra Boro's '*Gwdan Kharimin*' was published in 2001. Nandeswar Daimary's '*Zokhaidwngse Solo*' was published in 2001. Another short story book '*Obe Nenai Dalanga Baigrebnaisw*' written by Daimary was published in the year 2002. The writer incorporated thirteen stories in this book. Rupendra Lahary's '*Somaikhira*' was published in 2002. Kumud Prasad Boro's '*Bwdwr Bauli Gwsw*' was published in 2002. '*Gaodang*', another short story book of Indra Malati Narzary was published in 2003. '*Monda*' of Rajen Basumatary was published in 2003. '*Dantharu*' was published in 2004. '*Udang Bwthwrni Jaolia Bar*' of Pramathesh Basumatary was published in 2004. Janil Kr. Brahma's '*Dumphaoni Phitha*' was published in 2005. There are fifteen stories in this book. '*Mr. Hybridni Gwlwmdwi Arw Mwdwi*', second short story book of Zumaidala Basumatary was published in 2005. There are thirty-two stories in the book. '*Haraoni Saikhel*' (Harao's Bicycle) of Gobindo Basumatary was published in 2006. There are eighteen stories in his book. '*Kholtha Amele*

Babu of Jogendra Daimary was published in 2006. *'Sikiri Sikla'* of Subodh Gayary was published in 2006. Janil Kr. Brahma's second short story book called *'Mwider Muhuni'* was published in 2007. The writer included twenty-six stories in this book. Guneswar Mushahary's *'Daina'* was published in 2008. Janil Kr. Brahma's third short story book *'Japan Ni Swima'* was published in 2009. Twenty stories are included in this book. *'Jeu Saharani Beduin'* of Jaishree Boro was published in 2009. *'Haowashi'* of Promod Kumar Brahma was published in 2010. *'Gumaini Annai'* of Rupaishree Boro was published in 2011. Laben Lal Muchahary's *'Andw Fwisalini Jarimin'* was published in 2011. *'Khiphi Bendwng'*, another individual short story collection of Haribhusan Brahma was published in 2012. Thirteen stories are included in this book. *'Phwimalni Hangkhrainai'* of Anil Kr. Basumatary was published in 2013. *'Okhrangni Fame'* of Rupnath Hazowary was published in 2013. Matilal Daimary's *'Agali Khanda'* was published in 2014. *'Mla Fwingdwngmwn'* of Tiren Boro was published in 2014. *'Zangkhrise Okha'* of Subodh Gayary was published in 2014