



Post colonialism in Judith Wright's poem Bora Ring

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Abstract :

The critical analysis of the history, culture, literature, and modes of discourse that are specific to the former colonies of England, Spain, France, and other European imperial powers. These studies have focused especially on the Third World countries in Africa, Asia, the Caribbean Islands, and South America. Some scholars, however, extend the scope of such analyses also the discount and cultural productions of countries such as Australia, Canada, and New Zealand, which achieved independence much earlier than the Third World Countries. Postcolonial studies sometimes also encompass aspects of British literature in the eighteenth and nineteenth countries views through a perspective that reveals how the social and economic life represented that literature was tacitly underwritten by colonial exploitation.

The poem "Bora Ring" is written by the Australian poet Judith Wright the poem was written and published in the year 1946. The poem talks about the Bora Ceremony as a part of the Australian Aboriginal tradition and culture. The Poet talks about how over the years the ceremony is almost extracted and has faced into oblivion. The poem focuses on how the colonization impact settled on aboriginal culture. Wright uses nature's perspective to tell the story and mourn the loss of the Aboriginal people "the dancer's to European settles the 'alien'".

Key Words : Bora Ring, the dancers, alien, ghostly gatherings, times contribution etc.

"Bora Ring" is a poem written by Australian poet Judith Wright. Bora Ring is a circle in the ground constructed from earth and stone, used by the Australian Aboriginals for rituals associated with male initiation ceremonies. Many such rings existed in Queensland and New South Wales. It is often interpreted as a postcolonial poem. It explores the relationship between the indigenous Australian people and the colonizers who arrived in the 18th and 19th centuries. The poem is set in a bora ring which is a sacred site for indigenous Australian people where ceremonies were performed. Wright describes the bora ring as a place where the spirits of the ancestors and the land come together. She uses vivid images to convey the beauty and the power of the site. The poet interprets the connection of indigenous Australians to their land culture.

The song is gone; the dance
is secret with the dancer is the earth,
the ritual useless and the tribal story
lost in an alien tale

In the first stanza, the poet expresses his grief about the loss of rituals, traditions, and ceremonies of aboriginal Australians. Their song and dance is gone. Dance is the secret with dancers and the tribal culture is lost. Aboriginal Australians have accepted that 'an alien tale' means European settlers culture.



Only grass stand up
To mark the dancing-ring; the apple – gums
Posture and mime a past corroboree Murmur
a broken chant

In the second stanza, the poet expresses how colonized Australians perform the ceremony of the bora ring these rituals are becoming lifeless. There is no liveliness while performing the ceremony while celebrating the ceremony of the bora Ring, only that grass stands up to mark the dicing ring. There are the postures of the apple Gums and the people who participated in the social gathering, they old murmur like a broken chant. It means due to colonization aboriginal Australians have lost their originality in culture.

The hunter is gone; the spear
is splinted underground; the painted bodies
A dream the world breathed sleeping and forgot
The nomad feet are still

The poet talks about the history of the Aboriginal people she talks about the original people in Australia. She talks about how the ancestors of the indigenous communities hunted for a living. The aboriginal people were hunters. The poet says “the hunter is gone” The original identity of Aboriginal Australians is lost. The poet talks about how the traditional spears used by the hunters are left broken and buried under the earth.

As a tradition, the Aboriginal communities painted their bodies to celebrate ceremonies. The poet talks about how the painted bodies are nothing but a dream forgotten by the world. Even the indigenous communities have been forced to forget their past. The nomad, the culture and traditions, are lying dead and still.

Only the rider’s heart
halts at a sightless shows, an
Unsaid word
that fosters in the blood of the

ancient curse,
the fear as old as cain

In the final stanza, the speaker talks about a rider. This rider travels the land. He is the only one who knows about all the things lost to the colonization. She says that it is only this rider who knows about the rituals but he is lost to time. The rider rides across the country and stops at places of historical and cultural significance. The rider sees a “sightless Shadow” of the past these things are invisible and inaudible. The “unsaid word” is heard only by the rider and brings fear. It pains the heart of the rider. It is an ancient curse of violence and bloodshed. The curse is as old as the curse of Cain According to the bible, Cain is the firstborn son of Adam and Eve and he is also the first murder on the earth after killing his younger brother Abel.

Conclusion :

To conclude, Bora Ring is a powerful postcolonial poem. It is the revival of aboriginal Australian culture. Bora ring has a spiritual significance that has been damaged but not destroyed. The poet reminds us of the effect of colonialism on the original people of Australia. She emphasized the effect of Western settler’s imperialism on Australian culture and traditions. The poet regrets the loss of native culture and identity. It is also an elegy, which mourns for the original land of Aboriginal Australians.

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