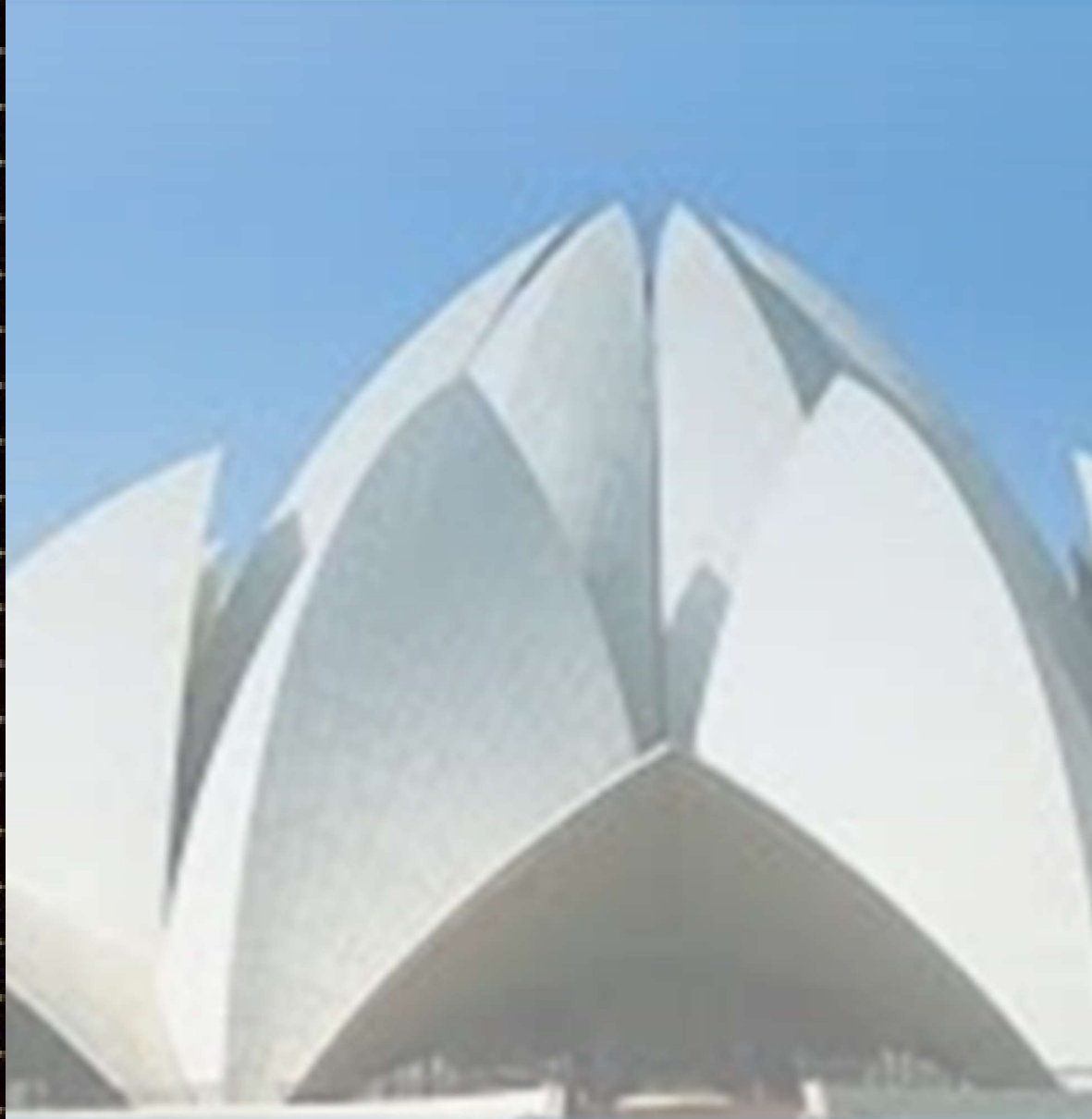


बोसोरारि इ-लाइसि

राजथावनि लाइसि

थामथि बिसान, जानुवारी-2025



Rajthaoni Laisi

Issue 3, January 2025



दिल्ली एनसिआर बर थुनलाइ आफाद
Delhi NCR Bodo Sahitya Sabha

राजथावनि लाइसि

RAJTHAONI LAISI

An annual bilingual literary magazine in Bodo and English languages published by Delhi NCR Bodo Sahitya Sabha

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सिम,

प्रो. निराला रामसियारी

आफादगिरि, दिल्ली एनसिआर बर' थुनलाइ आफाद ।

आयदा : हामब्लायथि रादाब ।


मानिनां,

गिबि गिबि नोंथांसिम आनि गोसो गोरबो अननाय आरो सिबि हरनायखौ जासिहरयोनाय जाबाय ।
लोगोसे नोंथांनि 20 अक्टबराव हरनाय लाइजामखौ मोननानै जोबोद गोजोनबाय ।

नोंथांनि फोरमायहरनाय बादि, देग्लायनि बोसोरारि खुगा लाइसि "राजथावनि लाइसि" आ थाबनो
ओंखारसिगोन । जोंहा अरायबो गोगो फोथायनाय दडदि "राजथावनि लाइसि" राजथावनियाव थानाय गोरों-
गोरा बर' मेलेमजिबिफोरनि साननाय हनायजों सोरजिनाय गांसे बरायनां लाइसि । गोथौ साननायजों समायना
सोरजिनायानो "राजथावनि लाइसि" नि आंगो महर होननानै जों साननानै लायो । नोंथांमोननि आंगो
"राजथावनि लाइसि" आ मेहेरगोनां जाथों होननानै आं अनसुला अबंलाउरिनाव आरज गाबो । गोजोनथों-

बर' राव थांना थाथों,
बर' थुनलाइ गेवलांथों ।

नोंथांमोननि फोथायजाथाव,


(ड^० सुरथ नार्जारि)
आफादगिरि,
बर' थुनलाइ आफाद
28/10/2024



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24 October 2024

Message

The NCR Bodo Sahitya Sabha, New Delhi symbolizes the efforts of the Bodos living in Delhi to advance the literary education of the community. It is a laudable initiative.

Literature is often described as a mirror of society because it reflects human life and culture as it can help people see themselves and help them evolve into better human beings. It is the story of humanity, which literature presents with alluring creativity.

It does not only mean writings of novels, poetry or stories. All the writings that allude to human history, progress and problems form components of literature, and as such it is a complete art in the use of words and phrases that ignites our imagination and sharpen our thinking. A society without literature will be like a dead wood, a lifeless existence.

I hope that the Bodo residents of New Delhi will be inspired by the activities of the Delhi NCR Thunlai Afad and contribute to the success of its magazine.

I extend my greetings and best wishes to all.


Ranjit S Mooshahary

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A Note from the President, Delhi NCR Bodo Sahitya Sabha

I am pleased to announce that we are releasing the third issue of our e-magazine, *Rajthaoni Laisi* (राजथावनि लाइसि), at the 64th Annual Conference of Bodo Sahitya Sabha, being held at Dimakuchi, Udalguri District of Bodoland Territorial Council, from January 10 to 12, 2025. This marks another significant milestone in Delhi NCR Boro Thunlai Afad's (DNBTA) collective efforts to promote Bodo language, literature, and culture in the Delhi NCR region.

As we celebrate the vibrant history and traditions of the Boro community, it is imperative that we continue to nurture and preserve our rich linguistic and cultural heritage. *Rajthaoni Laisi* has been continuing to serve as an important platform for fostering creativity, intellectual exchange, and cultural understanding. Through this magazine, we aim to highlight the achievements of Bodo writers, artists, and scholars, while also encouraging younger generations to connect with and contribute to our cultural legacy.

In the fast-evolving digital age, with the *Rajthaoni Laisi*, DNBTA is aiming for an innovative way to bring our community together, foster dialogue, and ensure that the Bodo language remains alive and thriving. The e-magazine will offer articles, stories, poems, and features that reflect the diverse aspects of Bodo culture, including folklore, music, dance, history, and contemporary developments. It will also provide a space for Bodo literature to reach a wider audience, transcending geographical boundaries and ensuring its continued relevance in the modern world.

We are excited to invite all members of the Boro community who have a passion for language, literature, and culture to join us in exploring the rich heritage and vibrant creativity of our people through our **e-magazine**. You may **read** insightful articles, stories, poems, and discussions on Bodo culture and heritage. Further, whether you are a seasoned writer or someone with a fresh perspective, we welcome contributions from all who want to help preserve, promote, and celebrate Bodo culture.

Let us work together to keep the spirit alive for generations to come and share the wonderful world of Bodo language, literature, and culture with the world.

With warm regards,

Prof. Nirala Ramchiary

President, Delhi NCR Bodo Sahitya Sabha

EDITORIAL

As we present the third issue of *Rajthaoni Laisi*, the annual magazine of the Delhi NCR Bodo Sahitya Sabha, we reflect on the journey of preserving and promoting the Bodo language, culture, and heritage in the heart of India's capital region. This magazine is more than a publication; it is a celebration of our shared identity, creativity, and the unyielding spirit of the Bodo community.

From its inception, the Delhi NCR Bodo Sahitya Sabha has been steadfast in its mission to nurture the roots of our cultural heritage among the Bodo diaspora living far from home. *Rajthaoni Laisi* was envisioned as a platform to engage our community — residents, students, and veterans alike — in a dialogue of creativity and reflection. Through poetry, stories, essays, and more, this magazine is a testament to our collective literary aspirations.

This year marks a significant milestone for us as we publish not only the e-version but also limited hard copies of the magazine, a step forward in making our efforts more tangible and widely accessible. The contributions to this issue have been both heartwarming and diverse, ranging from Delhi NCR-based students and residents exploring new literary landscapes to veteran writers from Assam sharing the richness of their experiences. Together, they weave a narrative that is both rooted in tradition and open to innovation.

I extend my heartfelt gratitude to everyone who has contributed to this endeavor — writers, editors, and supporters alike. Your dedication ensures that *Rajthaoni Laisi* continues to be a beacon of literary creativity and cultural pride.

As you delve into the pages of this issue, I hope you find inspiration, joy, and a renewed connection to our rich heritage. Let us continue to nurture our language and culture, ensuring that they flourish across generations and geographies.

* * * * *

गोजौवाव इंराजी बाहागोआव बुंबोनायबादि बे 'राजथावनि लाइसि'खौ सुजुनानै दिहुननायनि गिबि थांखियानो जाबाय दिल्ली एनसिआर नि थागिरि बर'साफोरनि गेजेराव थुनलाइ सोरजिनाय, फरायनायनि मोनसे आबहावा सोमजिहोनाय । थुनलाइ होनोब्ला खन्थाइ, सल', सल'मा, रायथाइ एबा फावथाइफोरखौल' बुंनाय जाया । जायखिजाया आयदानि सायाव लिरनाय लिरबिदांफोरानो मोनफा थुनलाइ सोर्जि । गुबुन गुबुन फरायसंगिरि आरो थुनलाइ बिजिरगिरिफ्रा थुनलाइनि ओंथि बेखेवनायखौ गुबुन गुबुन रोखोमै होदों । जेरै, थुनलाइ बिजिरगिरि Matthew Arnold नि मथैब्ला थुनलाया – The best of what has been thought and written, सानथौगिरि Aristotle नि मथैब्ला – an imitation of a sequence of events, लिरगिरि Walter Pater नि मथैब्ला – a transcript of fact in its infinitely varied forms. नाथाय जायखि जेरैखि ओंथि बेखेवा मानो, गुसुडै जों बेखोनो बुजिनो हायो दि थुनलाया जायखिजाया आयदानि सायाव लिरनाय, जाथाइ एबा जारिमिन फोरमायथिनाय, एबा सुबुंनि सानस्रिनिफ्राय सोमजिनाय मोनफा लिरथुम ।

बे थांखियै बायदि रोखोमनि लिरबिदां हांख्रायनायाव जों गोदान गोजाम लिरगिरिफोरनिफ्राय आसा खालामनायबादि लिरबिदां मोनदों । थांनाय बोसोरजों रुजुयोब्ला देग्लाय दिल्ली एनसिआरनि थागिरिफोरखौ गोबांसिन लिरबिदांनि बिहोमा होनाय नुनो मोनदों, जायखौ जों एसेब्लाबो लाइसि दिहुन्नायनि गिबि थांखिनि फार्से दावगानो हानायनि मोनसे इसारा होन्नानै सान्नो हायो । लोगोसे आसामनिफ्राय आरो गुबुन हादाब/हादरनिफ्रायबो गेदेमा मुंदांखा लिरगिरिफोरनिफ्राय लिरबिदां हांख्रायहरनाय जादोंमोन आरो जों बिथांमोन्निफ्राय गोबाडैनो लिरबिदांफोर मोन्नो हादों । बिथांमोन्नि

रोंमोन्दांथिजों बुंफबनाय लिरबिदांफ्रा बर' थुनलाइनि मोनफा दोहोन आरो बे 'राजथावनि लाइसि'निबो गहेना, मानो होनब्ला बेफोरनि अनगायै दिल्लीनारी गोदान लिरगिरिफोरनि लिरबिदांफोरजॉल' लाइसिया लांग'ग' जागौमोन । दानि बे बिसानाव गोबां लिरबिदां हरनानै लाइसिखौ आबुं खालामनायनि थाखाय गोदान गोजाम बयबो लिरगिरि फोरनिसिम आं साबायखर बावहरो ।

बे लाइसिखौ सुजुनायाव बानानखान्थिनि बेलायाव बड' साहित्य सभानि फोसावनाय बर'-इंराजी-हिन्दी सोदोबबिहुं (सुजु गाब्रै-2022) खौ बिथा खालामनाय जादों । नाथाय बे सोदोबबिहुडाव गोबां सोदोबफोर गैजोबैनि जाउनाव बानाननि बागै गोनोगोथोबो जानांदों । बिब्दि थासारियाव सरासन्नायै बयजोंबो बाहायजानाय बानानखौनो बाहायनाय जादों, जेरै- मायथाइ । लोगोसे 'आ-हांखोनि नेम' खौ हानायमानि मानिनानै सोलिनो नाजानाय जादों जुदिब्लाबो आथिखाल समनि लिरबिदांफ्राव बेखौ बारा मानिनानै लिरनाय नुनो मोना । बे बिसानखौ सुजुनायाव गोबां जोथोन लासेयावबो नायसनफ्राडै माखासे गोरौन्थि थालांनयनि जाथावनाखौ जों नेवसिनो हाया । बिनि थाखाय आंगो फरायगिरि नोंथांमोननिफ्राय निमाहा बिनाय थाबाय आरो गोरौन्थिफोरखौ आसि थुनानै दिन्थिनो थाखाय खावलायबाय, जाहाथे इयुनाव जोडो सुद्रायनानै लानो हायो ।

लाइसिखौ सुजुनायाव सुजु आफादनि साफ्रोमबो सोद्रोमाया गाव गावनि रोंगथिजों आरो सम बाहायनायजों हेफाजाब होदों जायनि अनगायै बे बिसानखौ आबुं महरै फोसावनाया गोब्राब जागौमोन । बिथांमोन्तो साबायखर थाबाय ।

बे बिसानाव जों फरायनो मोनगोन सानथौआरि, जारिमिनारि, जिउखौराडारि, बिजिरसंनाय, सुबुरुनारि, रावबिगियानारि फोरबादि रायथाइजों लोगोसे माखासे गोसो बोनो हानाय सल'फोर, दोंसे फावथाइ आरो गोदान गोजाम खन्थायगिरिफोरनि माखासे खन्थाइ । ओंखायनो आंगो फरायगिरिफोर, गुवारै आरो गुदि-खिथायै मिथिनो थाखाय ब्याव थानाय लिरबिदांफोरखौ फरायदो ।

**दुंबुद मान बावनायजों,
नोंथांमोननि,**

निरंजन कुमार ब्रह्म
गाहाइ सुजुगिरि, राजथावनि लाइसि, अथि बिसान
दिल्ली एनसिआर बर' थुनलाइ आफाद

बर' थुनलाइ आरो जारिमिन: आथोनारि सुंद बिसावराय



ड० धरित्री नार्जारी

ड० बी. आर. अम्बेडकर विश्वविद्यालय दिल्ली (AUD)

गुबै बाश्रा (Abstract)

आथिखालसिम ओंखारबोनाय थुनलाइ सोरजिफोरखौ नायोब्ला मोन्दांनो हायोदि लिरथुमफोरनि गाहाइ आयदाफ्रा बांसिनानो थुनलाइखौ एखुथिया मोनसे बिदां महरै फोरमायो जेराव खन्थाइ, रायथाइ, सल'बाथा, फावथाइ-मेथाइ, एबा बर'नि हारिमुजों गोरोबनाय हाबा-हुखा बायदि बायदिनि सायाव सावरायनाय जायो। नैबे “बर' थुनलाइ आरो जारिमिन” नि सायाव बिसावराय लिरबिदांनि गाहाइ थांखिया बेखायनो बेफोर सावरायनायनिफ्राय बायजोआव ओंखारनानै थुनलाइनि गेजेरजों जों माबोरै जारिमिनारि सावरायनाय खौबो फोसावनो हायो बिनिनो सायाव मोनसे बिबुंथि।

सिनायथि

सरासनस्रायै जों बर' थुनलाइ आरो जारिमिननि सायाव बिसावरायफोरखौ नायोब्ला नुनो मोनोदि लिरबिदांफोराव बर' थुनलाइ आफादिनि जारिमिनखौनो गाहाय खालामनानै लिरनाय जायो। नाथाय बर' थुनलाइ आरो जारिमिन बुंन्ला जों बेखौ मोत्रे नोजोरजों बिजिरनो हायो, जेरै-

मोनसेया जाबाय बर' थुनलाइनि जारिमिन, जायबादि लिरथुमनिफ्राय जों थुनलाइ सोरजिनायनि गुदिनिफ्राय जालांनय माखासे गोनां दाहारफोरनि सोमोन्दै मिथिनो एबा मोन्दांनो हायो।

गुबुन मोनसेया जाबाय, जायबादि लिरथुमनिफ्राय बर' थुनलाया हारि-माहारिनि जारिमिनखौ दिनैसिम मात्रै एबा मा महरै दिन्थिबोखो बेनि सोमोन्दै गुमुर मोत्रो हानाय लिरथुम। बे लिरथुमफ्रा थोंजों जारिमिननि सायाव नडाब्लाबो जोंनि गोसोखां जारिमिननि सावगारिखौ बोनायाव सा-साज्रां ब्लाबो हेफाजाब होयो। मानोना, बेवहाय जों बिजिरनानै नायोब्ला मोन्दांनो हायोदि बर'नि जारिमिनखौ लिरजेनग्राफ्रा सरासनस्रायै गुबुनारिफोरजोबमोन, जायनि थाखाय हारिनि जारिमिन सोरजिनाय हाबाया जोंनि थाखाय गोलै जादोंब्लाबो, बांसिन जेंना गोनां जानानैबो थालांदों।

बर' थुनलाइनि जारिमिन

बर' थुनलाइनि जारिमिना बुंनो थांन्ला बारा गोलाव नडा। नाथाय हांखो गैयै बे बर' रावआदि दिनैसिम आबुं जानानै थांनानै थानो हादों बेयो साफ्रोम्बो बर' फिसानि थाखाय जोबोद गोजोनथाव बाश्रा। बेबायदि थांनानै थानो हानायनि गुबै जाहोनानो जाबाय बर' रावनि आबुं खुगा थुनलाइ (Oral / folk literature), जायखौ जौगानानै थांनय गुबुनारि सुबुं माहारिफ्रा जेरावबो नेवसिनाय मेगनजों नायोमोन। जिगुथि आरो नैजिथि जौथायनि जौगाथाय मोत्राय सोनाबारि हादरफोरनि सानसुमाफोरनि लिरनानै गालांनय लिरबिदांफोरनिफ्रायनो जों मिथिनो मोनबोदों दि दुलाराय बुहुमनि हांखो गैजायै सुबुं माहारिफोरखौनो ‘जारिमिन गैजायै फोलेर’ (People without history) होत्रानै फोसारनाय जायोमोन, जायनिफ्राय सोमजिबोदोंमोन दबथायारि फामुखान्थिनि आदब। बिनिफ्रायनो बर'फोरबायदि बे जारिमिन गैजायै फोलेरफोरा गाहाय मेगनै नायजानाय, नेवसिजानाय, मिनिजानाय एबा गादबनानै दोनजानाय आसारफ्राबो जुरिजेन्दोंमोन।

बर' थुनलाइनि जारिमिन आरो बर' हारिनि जारिमिन, बे मोत्रैबो दाहारा गावबा गाव लामाजों समान समान दावगालांदोंमोनब्लाबो बिसोरनि दावगानायनि मोनफुंथाया गुबुन गुबुन होत्रानै बुंनो हायो । जैरे बर' थुनलाइनि जारिमिन होत्रानै बुडोब्ला सरासनसा बर' थुनलाइ आफादखौनो जो सिगाडावनो सात्रानै लायो । मानोना भारत हादरा उदांश्रि मोत्रायनि उनावसो बर' रावखौ गेवलांहोनायनि खाबुखौ मोत्राय जादों जेब्ला 1952 माइथायनि 16 नवेम्बराव बर' थुनलाइ आफादखौ दानाय जायो आरो जायनि सोमोन्दै साफ्रोम्बो बर' सुबुंआनो मिथिगौ । बेवहाय फिन रायफोरब्लाबो खहा जायादि बे खालारा बर' हारिनि जारिमिनाव अराय गोजों जानानै थागोन । मानोना, थुनलाइ आफादनि जागायजेत्रायजों लोगोसे बर' सुबुंफोरनि गोसोआवबो हारिनि जौगानायनि थाखाय नुनाय सिमांफोरखौ रोखा रोखा महैरै बयनिबो गेजेराव फोरमायथिनायनि मोनसे लामा ओंखारदोंमोन । बर'फोरनि गेजेराव सानथौगोनां मेलेमजिबिफोरनि समाजारि आरो राजखान्थियारि नाजानायजों मोनसे जांखिथाय फैदोंमोन । गोदान मुगानि थुनलाइ सुजुनायजों लोगोसे गावनि हारिनि गोसोखां जारिमिनखौ लिरख'नायनि आरो बर' फिसाफोरनि थासारिखौ थुनलाइनि गेजेरजों फोसाबनायनि लामा मोन्दोंमोन । बेखायनो बर' थुनलाइ होत्रानै बुडोब्ला जों थुनलाइ आफादनि उननि सोरजिखौनो हमनानै लायो, सात्रानै नायब्ला जोंनि थुनलाइनि जारिमिन आरो हारिनि जारिमिना सें सें आगान सुरबोदों होत्रानैबो बुंनो हायो ।

बर' थुनलाइ आरो बर'नि जारिमिन

गोजौआव सावरायनाय बायदिब्ला थुनलाइ आफादानो थुनलाइ सोरजिनि जारिमिनारि सिमाबायदि नुजाथियो, नाथाय बिदिबो नडादि थुनलाइ आफाद गायसननायनि सिगां बर'फोरनि गेजेराव लिरनाय एबा लिरथुम दिहुत्रायनि हुदा गैयामोन । उदांश्रिनि सिगाडावबो माखासे रोंगथि मोत्राय बर'फोरा गावसोरनि सात्राय, मोन्दानाय आरो नुबोनाय जाथाय एबा थासारिफोरनि सायाव लिरथुमफोर दिहुत्रायनि नेशोंन जों नुनो मोनो । बेवहाय आं खृष्टान मिशनारि फोरनि लिरथुमनाय बिजाबफोर एबा फोसाबनायनि बाश्राखौ बुंनो सानाखै, जुदिब्लाबो बर'नि सोमोन्दै बिसोर गोबां सावराय बिदांफोर लिरजेत्रानै गालांदों । बुंनो गोनां दि बृटिशफोर थानाय समावनो गुरुदेव कालिचरणनि थुलुंगायाव गोबां गोसो गुदुं सांग्रां बर' सोलोंसाफ्रा गियान लानानै हारिखौ फोसाबनायनि गिलिर बिबान रुजुत्रानै लानो थाखाय फरायसालिनि आगान सुरजेन्दोंमोन । बर'फोरनि गेजेराव फरायनाय-लिरनायनि आदबखौ गिबिसोलोंसा महैरै बिसोरनो फोसावलांदोंमोन नैजिथि जौथायनि जागायजेत्रायाव, जायफोरनि गेजेराव दंमोन मुंदांखा जालांनाय दैदेनगिरिफोर जैरे – शभाराम ब्रह्म, सतिश चन्द्र बसुमतारी, रूपनाथ ब्रह्म, मदाराम ब्रह्म आरो गोबांफोर (हरिनारायन खाखलारि: 2016, सानजारि खाम्फा) । बै समनि साखाथि-फाखाथिफ्राव जानाय उदांश्रिनि जांखिखांनायनि बार आरो थासारियाव सोलोंथाय मोत्रो हानाय लाइमोन बर' फिसाफ्रा हारिनि इयुत्रि थाखाय सात्रानै हारिखौ फोजाखांनायनि लामा नागिरदोंमोन थुनलाइनि गेजेरजों । बर' खुगा थुनलाइखौनो बिजों खालामनानै हारिनि जारिमिनखौ गावनि सात्राय आरो सांग्रांथि नोजोरजों बेखेवथिनानै दिन्थिनायनि लामाखौ लाजेन्दोंमोन । बेखौ जों थोंजोडै subaltern nationalism नि बेरखांनाय एबा बर' जारिमिन्नि लिरफिन्नाय (reconstruction of Boro history) होत्रानैबो बुंनो हायो । नाथाय, बर' थुनलाइनि जुरिजेत्राया बे समनिफ्रायनो जादोंमोनब्लाबो लिरथुम बिलाइफ्रा आबुडै गोसारनो हायाखैमोन आरो रोंगथि मोत्राय गोरों-गोरा माखासे सुबुंनि गेजेरावनो सोरगिदिं थाबथानानै गिदिंदोंमोन, मानोना बै समाव बर' समाजनि बांसिनानो बर' बिजोंनि बिजाब एबा फरायसालिनि आंखालाव फरायनाय-लिरनायनि खाबुखौ मोत्रो हायाखैमोन ।

बेनि थाखायनो बुंनो थाडोब्ला, थुनलाइ आफाद दानायनि उनावसो लासै लासै बर' राव, बर'नि थुनलाइ आरो हारिमुवा दावगानो हाबोदों, बर' फिसाफ्राबो बेखायनो उदांश्रिनि उनावसो लासैनो फरायनाय-लिरनाय सोलोंनायनि खाबुखौ मोनबोदों, जायनि जाहोनाव सात्रो आरो बिजिरनो हानाय गोहोआबो लासैयै जौगाबोदों, आरो गावनि बिमानि

रावजों थुनलाइ सोरजिनानै जारिमिनारि बिहोमा होनो हादों । बेवहाय बुनो हायोदि समजों लोकोसे बयनिखुइबो बांसिन बर' हिन्जावसाफ्रा बिनि मुलाम्फाखौ मोन्दों, मानोना बर' समाजा जाय जैरिखि बुडामानो मोनसे फिफागाहाइ समाज (patriarchal society) । जों बे बाश्राखौ बारा सावरायाब्लाबो बेखौ नंखाय बुनो हाया मानोना गोदोनिफ्रायनो बर' आइजो एबा हिन्जावसाफ्रा नखरनि एबा समाजनि हौवाफोरनि सिडावनो (आथिं सिं होत्रानै बुंन्लाबो गोरोनथि जानाय नडा) थाबोनांदों एबा थानानै रायजो जाबोदों । जायनि जाहोनाव फरायनाय, लिरनाय एबा थुनलाइ सोरजिनायबायदि हाबाफोरनिफ्रायनो गोजानाव थाबोनांदों । दिनैसिमबो बर' आइजोफोरखौ समाजखान्थि आरो राजखान्थिनि आयदाफ्राव बाहागो लानायखौ नुनो मोना । बिनि आरो मोनसे जाहोना जाबाय बर' हारिनि गायनाय-फुनाय, दानाय-लुनायनि गेजेरजों थानानै थानायनि जिउ-लामा, जायनि थाखाय गोबाव समसिम सुबुं-माहारिया गामिफ्रावनो थानानै रायजो जाबोदों, जेराव फरायनाय-सोल्लोनायनि, बहुमाव जानाय एबा जालानाय खौरांफोरखौ मिथिनायनि राहाफोर गैयामोन । बेवहाय बांसिन आइजोफ्रानो गोग्लैसोनानै थाबोनाय बायदि जादों । बेबो नडादि साफ्रोम्बो बर' हौवाफ्रा फरायनायनि खाबु मोन्दोंमोन, नाथाय बेखौ जों आइजोफारनि नोजोरजोंबो बिजिरनानै नायनांगोन । बुंनो थाडोब्ला जों जाय हारिमुखौ आथिखालाव गुबुननो दिन्थिफुनानै गोग्गा जानो हायो बे जोंनि आबुं हारिमुखौ दानायाव बर' आइजोफोरनि गोबां बिहोमा दड । बर' आइजोफोरनि गायनाय-फुनाय, संनाय-खावनाय, दानाय-लुनाय, बाथौ-खेराय होनाय, मोसानाय, बायदि बायदि हाबा हुखाफोरनिफ्रायनो जोनोम मोन्दों बर'नि हारिमुवा, जायनि सायाव सोनारनानै जों गावनि हारिनि जारिमिनारि सिनायथिखौ होनो हादों । सात्रानै नाय – दिनै बर'फोरनाव बेफोर हारिमुवारि दोहोन गैयामोनब्ला जोंनि सिनायथिया माबायदि जागौमोन । मानोना जोंनि हारिनि जारिमिन एबा जारिमिनारि सिनायथिखौ दिन्थिनो थाखाय जोंनाव लिरख'नाय दलिलफोर गैयामोन, गावनि आलादा मोनसे सिनायथि थाजानाय आबुं हारिनि जारिमिनखौ दिन्थिनायाव बर' आइजोफोर सोरजिनाय गोबां हारिमुवारि मुवाफोरानो (Material Culture) हेफाजाब होबोदों । आं सानो दि जोंनि गोरों-गोरा सुबुं सोद्रोमाफ्रा आइजोफोरनि बे बिहोमाखौ मिथिखागौ, नाथाय बेनि सायाव बेखेवसारनानै सावरायनायखौ दिनैसिम नुनो मोनाखै । बर' हारिआ गोजौ थाखोनि हारि जानानै ओंखारनोब्ला जों आथोन नायाजासे हाबा-हुखा एबा मावखान्थिफोरखौ समानै रुजुत्रानै लानो हानांगोन ।

थुनलाया हारिनि आयना

जों बयबो गनायनानै लायो दि थुनलाइ सोरजिनायनि थुलुंगाखौ जों गावनि सोरगिदिनि थासारि, जानानै थानाय एबा जाबाय थानाय जाथाय, हाबा-खौरांफोरनिफ्रायनो मोनो । जों मानो थुनलाइ सोरजियो ? थुनलाइ सोरजिनाया मानो गोनां ? बेनि सोमोन्दै गोजौवाव माखासे सावरायनाय जाखांबाय । बर' थुनलाइनि जारिमिनाव जैरि फारसेथिं हारिखौ लानानै सानखांनाय एबा सोमावसारनायनि गोग्गोम दाहारखौ जों नुबोदों, बेबायदिनो गुबुन फारसेथिं जोंनि समाजनि सिंनि जेंनाफोरखौ गुरैयै नायख्लेंनायखौबो नुनो मोनो ।

बर' आइजोफोरनि गेजेराव दिनै गोबां रोंगथि गोनां आरो बिजिरख'जानाय लिरगिरिफोर ओंखारबाय, जायफोरनाव गावनि मोन्दांथि, नुथाय आरो सात्रायखौ थुनलाइ महैरै बयनिबो सिगाडाव गेबेडै दिन्थिफुनो हानाय गोहो दड' । बिसोरनि लिरथुमफोरनिफ्रायबो बर' समाजनि सिंनि जेंनाफोरनि सोमोन्दै मिथिनो मोनो । नाथाय नुनो मोत्राय बायदिब्ला बर'फोरनि गेजेराव दासिम्बो आथोनारि थुनलाइ एबा फेमिनिस्मनि सायाव लिरनायखौ मैखोमै बेरखांनाय नुनो मोनाखै जैरि गुबुन गुबुन रावनि थुनलाइ (माराठी, बेंगली एबा हिन्दी) सोरजिफ्राव नुनो मोनो । बेयो जोंनि थुनलाइनि सुंद जारिमिननि थाखायबो जानो हागौ, जायनिफ्रायबो सुंदसिन आइजोफोरनि थुनलाइ जारिमिना । नाथाय उल्थाफारसे नायोब्ला जोंनि थाखाय बियो मोनसे खाबु, मानो होनोब्ला, जों आथिखालनि जाय जुगाव दं बे जुगाव जों गोबां गुबुन गुबुन हारि-माहारिनि आइजोफोरनि एबा आइजोआरि सोमावसारनायनि (Feminist movement) सोमोन्दै मिथिनो मोनबोदों आरो बिसोरनिफ्राय सोल्लोनायनि खाबु मोन्दों ।

जों गोबांसिनानो रायथाइ, खन्थाइ, मेथाइ, सल'बाथा, बायदि बायदि लिरनायफ्राव बर'नि राव आरो बेजों लोगोसे हारिमुखौनो गेजेर खालामनानै लिरनाय जायो । बेफोरनि गेजेरजों बर'फोरनि समाजखान्थिनि सायाव जेसेबां सावरायनाय जायो बिनिफ्राय गोदो गोदायनिफ्रायनो सोलिबोनाय समाजारि जेंनाफोरखौ मिथिनो मोना जैरे बर'समाजाव आइजोफोरनि थाथाय आरो थासारिया मा बायदि । दिनैसिम हान्थिबोनाय आइजोफ्रा गावसोरनि नाजानायाव गोबां गोजान दावगाबोनो हाबायब्लाबो मोत्रांगौ थाथायफोरखौ आबुडै मोत्रो हायाखै । दिनैसिम बर' आयजोफोरा गावसोरनि आफादफोर दाबोबाय, बर' रायजो बिनायनि सोमावसारनायाव गोबां बाहागो लानानै गावनि जुजारु-दावहारु आसारखौबो दिन्थिबोबाय, गोबां खहाफोरबो सहायबोबाय, खायसे आलाय-सिलायबो जानांबाय, खायसेफ्रा समाजजोंबो नेवसिजाबाय आरो आंखालाव खाबुफोर मोनैनि थाखाय गोबाडानो गोम्लैसोनानैबो थानांबाय । नाथाय बर'नि थुनलाइ लिरनायफ्राव आइजोफोरनि बेफोर जुजिनाय, नांथाबनाय, हांखायनाय, गाबनाय, हास्थायनाय, बायदि बायदि सानसिफोरखौ गेबेडै बेरखानानै ओंखारनायखौ नुनो मोना । बुंनो थाडोब्ला

साफा सानैखौ नागारनानै बांसिन आइजोफ्रा गोबां राजखान्थियारि, हारिमुवारि एबा समाजारि आफादफोरनि मावथि जादोंब्लाबो उनसिरिनि मावथि जानानैल थालांदों ।

सान्नो गोनां दि दिनैसिम बर' समाजनि गेजेराव दायनी होत्रानै आइजोफोरखौ साजा होनाय एबा बुथारनायनि खौरांफोर गोबां खोनानो मोनो । बेफोर जेंनाफोरनि सायाव जानो हागौ आइजो आफादफ्रा गावसिनि गेजेरावनो सावरायलायो नाथाय बेफोरखौ समाजारि जेंना महैरे आयदा खालामनानै फोसाबनाय, लिरनाय आरो लिरथुम फोसावनायखौ नुनो मोत्राय जाया । थुनलाइनि गेजेरजोंबो सुबुं माहारिखौ सांग्रां खालामनानै हारि सिबिनाय आरो हारिखौ दावगाहोनायनि थाखाय मावनाय हाबाफोर मावनो हाब्लासो थुनलाइ सोरजिनि ओथिया आबुं जानो हागोन । आथोनारि आरो आइजोआरि सानथौखौ जों बर' सुबुंसाफोरनि गोसोआव हाबहोनो हानांगोन । हारिनि सिंनि जेंनाफोरखौ बयबो गनायनानै लानो हायोब्ला (critical self –introspection) बे सुद्राय लामानि गिबि आगान जानो हायो । बिनि थाखाय मावनो हानाय हाबाफारिफोर खुंनो हायो, जैरे – आथोन आरो आइजोआरि सानथौनि सायाव फरायसालि एबा सोलोंसालिफ्राव सावराय मेल, आरिमुवारि सोलोंथायनि वर्कशप, सोर्जिलु थुनलाइ लिरनायनि बादायलायनाय, बायदि बायदि ।

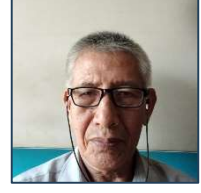
जोबथा बिबुं

बर' थुनलाया बेसे आबुं बेखौ जों बोसोरफ्राम्बो बांलांबाय थानाय थुनलाइ सोर्जिफोरखौ नुब्लानो मिथिनो मोनो । नाथाय बर' थुनलाइनि गेजेरजों इयुननि सुबुंसाफोरनो हारिनि जारिमिननि सोमोन्दै सैथोयै खिन्थालांनो हानायनि बिबानखौबो आजावनांगोन । मानोना बर' हारिनि सायाव लिरनाय जारिमिननि बिदांफोरा गुबुनारिफोरनि नोजोरनि नुजाथिफुंखां महरसो । बेयो बृटिशफोर लिरलांनयायो जा, भारतनि एबा आसामनि जारिमिनगिरिफोरनि लिरनायानो जा । बर'फोरनि गेजेराव जारिमिनगिरिफोरनि अन्जिमानि आंखाल, जायनि जाहोनाव जारिमिनारि लिरथुमफ्राबो थुनलायारि लिरथुमजोंनो लोब्बा लिरफानायबायदि जायो । जारिमिन लिरनायनि थाखाय जायबायदि फोसाबखान्थि एबा आदब (research method) बाहायनाय जायो बेनि रोंगथि थानांगोन जाहाथे जारिमिननि गेबें आरो गुबुं सावगारिखौ दिन्थिफुंनो हायो ।

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भारत संबिजिदनि दाइनथि फारियाव (8th Schedule) बर' राव



बिश्वेश्वर बसुमतारी
कार्बि आलं

बड' साहित्य सभाया बर' रावखौ भारत संबिजिदनि दाइनथि फारियाव (8th Schedule of the constitution of India) थिसन्नो थाखाय सरखारनि खाथियाव सम सम दाबि दैखांबायथादोंमोन । बे हाबा फारियाव बर' फरायसा आफादाबो हेफाजाब होबोदोंमोन, नाथाय गोखोडै नारसिन्नो हायैनि थाखाय गोबाव समहालागै जाफुंनानै फैयाखैमोन । बेनि गुबै जाहोनखौ मोननो हायो, गाहायै - (1) बिजोंनि जेंना आरो (2) हांखोनि जेंना । मानो होनोब्ला, बड' साहित्य सभाया बिजोंनि जेंना आरो हांखोनि जेंनाखौ सुझांनो थाखाय गोबाव समहालागै सोमावसारनो गोनां जाबोदों । बुंनो थाडोब्ला बड' साहित्य सभानि जारिमिना सोमावसारनायजोंनो बुंफबनाय होन्नानै बुडोब्लाबो फोबांनानै बुंनाय जानाय नडा । थार बाथ्राया, बर' हारिया सोमावसाराबालानो दिनैसिम जेबो मोनफेराखै ।

बिजोंनि बाथ्राखौ लानानै बड' साहित्य सभाया दिनैसिम नांथाबबाय थानो गोनां जादों । सोमावसारनो गोनां जाबोदों । दाबिजेन्नायनिफ्राय 10 बोसोरनि उनावसो सरखारा बर' रावखौ बिजोंनि गनायथि होदों । बिजोंजों लोगोसेयैनो बर' रावखौ जौगालांहोनायनि बिथिडाव नोजोर होनो गोनां जाबोदों । गावनि रावखौ लिरनो थाखाय मा हांखो लानांगौ, बेनि मोनथायखौबो जों मोनाखैमोन, जायनि थाखाय सोमावसारनायनि हाबाफारिबो लानो गोनां जाबोदों आरो बे सोमावसारनायावनो सा 16 बर' फिसाया गावनि आगोमा जिउखौ फोजोबनानै लानो गोनांबो जादों ।

बड' साहित्य सभा दानाय:

1952 मायथाइ : धुबुरी सोहोराव गुबुन गुबुन खामानि लानानै थाहैनाय मोजोमसे बर' फोरा 27 जुलाइखालि दानानै लानाय 'बर' लिटारेरी क्लब, धुबुरी' नि नाजानायाव 1952 मायथाइनि 15 आरो 16 नबेम्बर खालि बै समनि गावसायै ग'वालपारा जिलानि बासुगामियाव 'निखिल बर' भाषा अ' साहित्य सन्मिलनी' होन्नाय बर' हारिनिनो मोनसे गेदेरथार सुबुं गौमा खुंनाय जादोंमोन । 15 नबेम्बर खालि गेदेमा सतीश चन्द्र बसुमतारीनि आफाद दैदेन्नायाव 2 रिगानिफ्राय जिरायफिन्नाय थान्दै मेलाव गाहायाव होनाय माखासे थांखिफोरखौ नाजावनानै लायो ।

1 थि थांखि : बेनि गेजेरजों मोनसे नोजोरथिनो गोनां थिरांथा लायो । बेनो जाबाय - डिमासा, बर'क आरो बर'नि गेजेराव नाजावथाव आरो गोरुबथा थानाय हारिनिनो 'मुं' । बे आयदाखौ सावरायनायाव बाहागो लादोंमोन, गाहायै - जयभद्र हागजेर, नित्यलाल दावलागुपु, बलिचन्द्र देबकार्जी, देभिदसन भबरा, मदाराम ब्रह्म, सदानन्द बसुमतारी, प्रसेनजित ब्रह्म आरो समर ब्रह्मचौधुरी । गोबाव सम सावरायनायनि उनाव बड' सोदोबखौनो थि खालामनाय जायो ।

2 थि थांखि : आफादनि मुंखौ बड' खौनो गुदि खालामनानै 'बड' साहित्य सभा' लाखिनायनि थिरांथा लायो ।

3 थि थांखि : 15 नबेम्बरखालि दोनथ'नाय थान्दै मेलखौ अखानायै 16 नबेम्बरखालि फुंनि 8 रिगानिफ्राय जुरिफिन्नाय जायो । बे मेलावनो गोबां दान्थे-बिदान्थेनि उनाव बर' रावखौ बिजों महरै थिसन्नो सरखारनि खाथियाव दाबि दैखांनयनि थिरांथा लायो ।

4 थि थांखि : (बे लिरबिदांनि सावरायनायजों सोमोन्दो गोयैखाय होनाय जायाखै)

5 थि थांखि : बै 16 नबेम्बरखालिनि थान्दै मेलावनो **5 थि थांखि** नि गेजेरजों बर' रावनि थाखाय असमीया हांखोखौनो बाहायनायनि थिरांथा लानाय जायो । बे लेखानो – सतीश चन्द्र बसुमतारीखौ मासिगिरि महरै लानानै Expert committee for Bodo Language and Literature (बर' भाषार विशेषज्ञ समिति) होन्नानै मोनसे आफाद दानानै होयो ।

6 थि थांखि : बर', डिमासा आरो बर'क रावखौ जथाइनानै गोगोम मोनसे राव दानाय आरो मेहेर गोनां थुनलाइ सोरजिनायनि थांखि लानानै **6 थि थांखि** नि गेजेरजों "बड' साहित्य सभा" होन्नाय मोनसे थुनलाइ आफाद दानाय जायो । बे आफादनि आफादगिरि महरै गेदेमा **जयमद्र हागजेर** खौनो सायख'नाय जायो आरो गाहाय नेहाथारिखौ सायख'नानै लानो थाखाय बिथांनो गोहो होनाय जायो। बिथाडा उनाव गेदेमा **स'नाराम थावसेन** खौ गाहाय नेहाथारि महरै सायख'नानै लायो आरो बेखौ उननि बोसोर थामहिनबा 1953 मायथायाव हाफ्लंआव जानाय बड' साहित्य सभानि **1 थि जथुम्मायाव** फोसावो।

बर' रावखौ बिजों महर होनाय :

1963 मायथाइ : बड' साहित्य सभाया 1952 मायथाइनिफ्राय बर' रावखौ बिजों महर होनांगौ होन्नानै दाबि दैखांबोबाय थादोंमोनब्लाबो गोबाव समहालागै सरखारा गनायनानै लायाखैमोन । बेनिखायनो बड' साहित्य सभाया सुबुं दारायारि राहाजों सोमावसारनायनि हाबाफारि आखायाव लायो । उनहालागै सोमावसारनायनि गेजेरजों दाबि खालामबोबाय थानायखौ आसाम सरखारा गनायथि होनानै 10 बोसोरनि उनाव बै समनि आसामनि गिबि मन्त्रि – बिमला प्रसाद चलिहाया, 1963 मायथाइनि 18 मे खालि बर' रावखौ बिजों महरै गनायथि होनायनि बाथाखौ बै समनि क'कराझार गोजौ फरायसालिनि गेलेग्रा फोथाराव लिंथुमनाय सुबुं गौमायाव फोसावो ।

बेबादिनो बड' साहित्य सभाया बर' रावखौ बिजों महर होनो थाखाय 10 बोसोर नांहाबबोबायथानो गोनां जादोंमोन ।

हांखोनि जेंना :

1966 मायथाइनि 4, 5, 6 आरो 7 फेब्रुवारीखालि क'कराझाराव जानाय 7थि जथुम्मायाव शिलंनिफ्राय फेनाय माखासे फरायसा थान्दैफोरा 4 फेब्रुवारीखालि जानाय थान्दै मेलाव बर' रावनि थाखाय र'मान हांखो बाहायनायनि थांखि दैखाडो आरो बे बिथिडाव जगदीश चन्द्र ब्रह्मनि सुबुरुन लेखानो बेनि सायाव मोजाडै बिजिरनानै नायनो थाखाय ज'गेन्द्र कुमार बसुमतारीखौ लिंथुमगिरि महरै लानानै मोनसे रोंगसा आफाद (Expert committee) दानानै होनाय जायो । बे आफादा 200 गोरोंगोरा आरो लिरगिरिफोरनो असमीया ना र'मान हांखोआ बर' रावनि थाखाय मोजां जागोन बेनि सायाव गावनि सान्नायखौ फोरमायहरनो थाखाय लाइजाम दैथायहरदोंमोन । नाथाय दुखुनांथाव दि, साबासोनि फ्रायल' फिनखौ मोन्नाय जादोंमोन । बेनिखायनो बेनि सायाव जेबो राहा लानाय जायाखैमोन ।

सिगांनि थांखिया जाफुडैनि थाखाय बे 1968 मायथाइनि 1, 2 आरो 3 मार्चखालि दुधनै दखरायाव जानाय बड' साहित्य सभानि 8 थि जथुम्मायाव 11 नं थांखिनि गेजेरजों सा 8 सोद्रोमानि मोनसे रोंगसा आफाद गोदानै दानानै होयो । बे आफादा गावसोर मोजाडै बिजिरना नायनानै 1969 मायथाइनि 18 आगष्टखालि गावसोरनि फोरमायथिखौ होयो ।

बे फोरमायथिनि सायाव सोनारनानै 1970 मायथायाव सा बेंगलनि जलपाइगुरि जिलानि सिडाव थानाय महाकालगुरियाव जानाय बड' साहित्य सभानि 10 थि जथुम्मायाव बर' रावनि थाखाय र'मान हांखोखौ गनायनानै लायो ।

नाथाय थांखि लादोंमोनब्लाबो बेखौ मावफुंनो थाखाय जेबो हाबाफारि आखायाव लानाय जायाखैमोन ।

बेनिखायनो, 1973 मायथायाव बरपेटा जिलानि सालबारियाव जानाय बड' साहित्य सभानि 13 थि जथुम्मायाव बर' रावनि थाखाय र'मान हांखोखौनो नाजावनानै लायो ।

1974 मायथायाव दरं जिलानि खेलमाटियाव जानाय बड' साहित्य सभानि 14 थि जथुम्मायाव बर' रावनि थाखाय र'मान हांखोखौनो बाहायनो थिरांथा लानाय जायो । बे लेखानो, गेदेमा **रामदास बर'आ** जागायजेन थाखोनि थाखाय र'मान हांखोजों लिरनाय **'बिथराइ'** (BITHORAI) बिजाबखौ गनायथिनि थाखाय बे मायथाइनिनो 22 एप्रिलखालि आसाम सरखारनो गथायदोंमोनब्लाबो बेखौ सरखारा गनायाखैमोन । थेवबो बे बिजाबखौ बाहायनो थाखाय बड' साहित्य सभाया गावनो थिरांथा लायो । नाथाय बेनि बेरेखायै सरखारा माखासे गनायथावै हाबा मावदोंमोन । बेनि थाखाय बड' साहित्य सभाया सोमावसारो (सत्याग्रह खालामो) । थेवबो जेबो फिथाय थायाखिसै ।

उनाव, जुलाइ दानाव बड' साहित्य सभाया Action Committee, बर' MLA फोर आरो ट्राइबेल संघजों सावरायो आरो आसामनि गिबि मन्थिनो गोसोखां बिलाइ होयो । नाथाय बै समनि आसामनि गिबि मन्थि - शरत चन्द्र सिंहआ बेखौ गनायनानै लायाखैमोन । बेनिखायनो बड' साहित्य सभा आरो Action Committee आ जयै सावरायलायनानै 1974 मायथाइनि 12 आगष्टखालि दिल्लीसिम दावबायलानानै बै समनि गाहाय मन्थि - इन्दिरा गान्धीनो र'मान हांखो दाबिनानै गोसोखां बिलाइ हैयो । नाथाय बिथाडाबो बे दाबिखौ गनायनानै लायाखैमोन ।

बेनिखायनो, दिल्लीनिफ्राय फैफिन्नानै बड' साहित्य सभा आरो Action Committee आ जथायै सावरायलायनानै सुबुं दारायारि राहाजों माखासे सोमावसारनायनि हाबाफारि आखायाव लायो । बे लेखानो 1974 मायथाइनि 18 निफ्राय 21 एप्रिलसिम **सुबुं सत्याग्रह** सोमावसारनाय हाबाफारिखौ रोजा रोजा बर' फिसाफोरनि हेफाजाबजों मावफुंनाय जायो ।

बेनि उनाव बै समनि मन्थि - उत्तम चन्द्र ब्रह्म, गुबुन बर' MLA फोर आरो Tribal Sangha नि आफादगिरि - रमेश म'हन कुलीखौ लोगोआव लाफानानै 1974 मायथाइनि 20, 21, 22 आरो 23 सेप्टेम्बर खालि सानब्रै सावरायलायनानै 24.09.1974 खालि मन्थि- उत्तम चन्द्र ब्रह्मनि दैदेन्नायाव आसामनि गिबि मन्थि- शरत चन्द्र सिंहनो गोसोखां बिलाइ होनाय जादोंमोनब्लाबो बेखौ गिबि मन्थिया गनायनानै लायाखैमोन ।

बेनिखायनो, जेबो राहा नुथारैनि बड' साहित्य सभाया हरखाब 28 सेप्टेम्बर खालि Mass Picketing खालामनायनि थिरांथा लायो । बे सोमावसारनायखौ आसाम सरखारा गाजि रोखोमै दफ्थायदोंमोन । बेनि फिथाइ महरैनो, र'मान हांखो दाबिनानै बर'फोरनि बे सोमावसारनायाव गासै सा 16 बर' फिसाया आसाम पुलिसनि इनायै नाखेबनायाव गावनि आगोमा जिउखौ खोमाना लानानै मुंखलं जायो, लोगोसे गोबाडानो बेंगुरा आरो नोरजिया जानानै थानाडो ।

आसाम सरखारा आफादनि थांखिखौ नेवसिबाय थानायखायनो, बड' साहित्य सभा आरो एकसन कमिटिया मिरु सरखारखौ लोगो हमनानै र'मान हांखोखौ दाबिहैनायनि थिरांथा लायो । नाथाय दिल्लीसिम थानायनि सिगांग्रो, दिल्लीनिफ्राय फैनानै सावरायहैनायनि फिथायखौ फोरमायफैनो थाखाय

12.04.1975 खालि Action Committee आरो बड' साहित्य सभानि मोनसे जथाय जथुम बरमा याव हांख्रायखानानै गालाडो । बे लेखानो Bodo Text Book Production Committee नि नेहाथारिखौ लाफानानै, बड' साहित्य सभा आरो एक्सन कमिटिया दिल्लीसिम दावबायलाडो । बेबादिनो 7 एप्रिल खालि र'मान हांखो दाबिनानै बै समनि भारतनि गाहाइ मन्थि- इन्दिरा गान्धीनो गोसोखां बिलाइ होयो । नाथाय बिथाडाबो बे दाबिखौ गनायनानै लानायनि सोलाय 'हादरनि गोरोबथा आरो खौसेथिनि बाथ्राखौ नोजोराव लाखिनानै आं बे दाबिखौ गनायनो हानाय नडा, बेनि सोलाय नोंथांमोनहा, असमीया हांखोखौ लानो गोसो गैथाराब्ला, भारतनि जायखि जाया मोनसे हांखोखौ लायोब्ला गाहाम जागोन' होन्नानै सुबुरुन होयो । अब्ला थान्दै हान्जाया गोनो गोथोआव गोग्लैयो आरो जेबो थि खोथा गाहाइ मन्थिनो फोरमायाबालानो, गावसोर थानाय ह'टेलाव फैनानै सावरायलायफिन्नानै मोनसे थिरांथा लायो। बे हान्जाया 9 एप्रिल खालि फिन गाहाइ मन्थिखौ लोगो हमनानै माखासे Condition दाजाब-दानख' खालामनानै देवनागरी हांखोखौ गनायना लानानै फैयो । बे बाथ्राखौ, सिगाडावनो हांख्रायखानाय लेखा 12.04.1975 खालि बरमा गोजौ फरायसालियाव जानाय बड' साहित्य सभा आरो एक्सन कमिटिनि जथाय जथुमाव गोबां दान्थे-बिदान्थेनि गेजेरजौं बर' रावनि थाखाय 'देवनागरि हांखो' खौ नाजावनानै लानाय जायो ।

बे लेखानो 1981 मायथायाव बड' साहित्य सभा दैथायहरनाय रोंगसाफोरा कर्णाटक हादरसानि माइशुराव थानाय CIIL (Central Institute of Indian languages) फसंथानाव थानानै राव बिगियानगिरि ड० राट सिं नि गुदि हमनायाव गिबि गिबि देवनागरि हांखोनि बानान खान्थि थि खालामनाय जायो ।

1992 मायथाइनि 25, 26, 27 आरो 28 फेब्रुवारीखालि दरं जिलानि टंलायाव जानाय बड' साहित्य सभानि 32 थि जथुम्मायाव फिन र'मान हांखोनि बाथ्राखौ थान्दै मेलाव दैखांफिनो । बे लेखानो बड' साहित्य सभाया Roman Script Implementation expert committee दानानै होयो । बे आफादा बेनि सायाव थाबैनो फोरमायथि होयो ।

बे Expert committee आ होनाय फोरमायथिनि सायाव सोनारनानै बड' साहित्य सभाया 1993 मायथाइनि 4, 5 आरो 6 मार्चखालि गुवाहाटिनि गरचुक आह'मगावाव जानाय 33 थि जथुम्मायाव बर' रावनि थाखाय र'मान हांखोखौनो बाहायनायनि थिरांथा लाफिनो ।

1997 मायथाइनि 12 एप्रिलखालि बै समनि आसामनि गिबि मन्थि - प्रफुल्ल कुमार महन्तआ बर' रावनि थाखाय आसाम सरखारा र'मान हांखोखौ गनायथि होनायनि बाथ्राखौ गुवाहाटीयाव थानाय आफादनि दालाय मावख' जे. बि. हागजेर नमायाव फैनानै फोसावफैयो ।

आसामनि रायजोगिरिया (governor) बे थिरांथाखौ गनायथि होनानै 1998 मायथाइनि 9 मार्चखालि राजलाइ फोसावथाइ (Gazette Notification) हगारो ।

नाथाय हांखोनि बाथ्राखौ लानानै बे 1998 मायथाइनिनो 10, 11 आरो 12 मार्चखालि बागानपारायाव जानाय बड' साहित्य सभानि 37 थि जथुम्मानि, 10 मार्चखालि जानाय जर'खा थान्दै मेलाव बाथ्रा दान्थे-बिदान्थे जायो । उनाव बे लेखानो 4 नं थांखिनि गेजेरजौं- असमीया, र'मान ना देवनागरि हांखोआ बर' रावनि थाखाय मोजां जागोन बेखौ बिजिरना नायनो थाखाय मे दाननि गेजेराव Bodo National Seminar on Script Matter for Bodo Language खुंनानै बे Seminar नि फिथाइनि सायाव सोनारनानै जुन-जुलाइ दाननि गेजेराव आफादनिनो मोनसे जर'खा थान्दै मेल खुंनानै जोबथा गरन्थ लानायनि थिरांथा लायो । लोगोसे बे हांखोनि जेंनाया जोबागौमानि देवनागरि हांखोनि फराफोरखौनो फरायसाफोरनो फोरोंबायथालानायनिबो थिरांथा लायो ।

हांखोनि जेंनाखौ फोजोबझांनायनि थांखि लानानै, जेंनाखौ सावरायनो थाखायनो 1998 मायथाइनिनो 25 आरो 26 जुलाइखालि बक'आव जर'खा थान्दै मेल (Special Session) खुडो । नाथाय बेवहायबो जेबो थि गरन्थ लानो हानाय जायाखैमोन ।

बड' साहित्य सभाया 1998 मायथाइनि 2 आरो 3 अक्ट'बरखालि आफादनि दालाइ मावख' जे. बि. हागजेर नमायाव आलांगा मावफुं मेल खुडो । बे मावफुं मेलानो 1 नं थांखिनि गेजेरजों बर' रावनि थाखाय र'मान हांखोखौनो नाजावनानै लायो ।

26, 27 आरो 28 फेब्रुवारी 1999 खालि बडाइगावनि सिडाव थानाय बांगालदबायाव जानाय बड' साहित्य सभानि 38 थि जथुम्मायाव बे बाथाखौ दैखांबावनाय जादोंमोन । अब्लाबो, बे सावरायनायाव र'मान हांखोनि थिरांथाखौ नाजावनानै लानाय जायाखैमोन । बेनि सोलाय सावराय मेल खुंनयनिसो थिरांथा लानाय जादोंमोन ।

हांखोनि बाथाखौ लानानै ABSU आ र'मान हांखोखौ गनायथि होनानै 1999 मायथाइनि 2 मार्च खालि बड' साहित्य सभानो लाइजाम हरो ।

1999 मायथाइनिनो 21 आरो 22 मे खालि हांखोनि सायाव सावरायनो थाखाय सावराय मेल खुंनानै जुनियायै हांखोनि सायाव सावरायनाय जादोंमोन । बे मेलानो मोनसे Scrutiny आरो Recommendation आफाद दानानै होयो । बे मेलानो ABSU आरो साख्खिआवला आफादनिफ्राय बिसोरनि थिरांथाखौ बिहरनायनिबो थांखि लानाय जायो ।

बड' साहित्य सभानि 39 थि सिम्बोरगामि जथुम्मानि सिगां, सभाया बिहरनाय लेखानो, हांखोनि बाथाखौ लानानै ABSU निफ्राय र'मान हांखोनि सोलाय देवनागरि हांखोखौनो बाहायलांबायथानो थाखाय खावलायनानै बड' साहित्य सभानो लाइजाम हरो ।

क'कराझार जिलानि सिडाव थानाय सिम्बोर गामिनि माइनाव नोगोराव 2000 मायथाइनि 25, 26 आरो 27 फेब्रुवारी खालि बड' साहित्य सभानि 39 थि जथुम्मा जायो । बेवहाय बे हांखोनि बाथाखौ सावरायनाय जायो आरो **देवनागरि हांखो** खौनो बर' रावनि थाखाय बाहायनायनि जोबथा आरो अरायथा थिरांथा लानाय जायो ।

2003 मायथाइनि 10 फेब्रुवारी खालि BLT, आसाम सरकार आरो भारत सरकारनि गेजेराव मोनसे गोरबथा जायो । बे गोरबथायाव बर' रावखौ भारत संबिजिदनि 8 थि फारियाव (8th Schedule) थिसननायनि मोनसे आयदा सोसननाय जायो ।

BLT गोरबथा, देवनागरि हांखोखौ बर' रावनि थाखाय नाजावनानै लानाय आरो बड' साहित्य सभाया दाबिबोबाय थानायखौ नोजोराव लाखिनानै, बर' रावखौ भारत संबिजिदनि 8 थि फारियाव थिसननायनि बाथाखौ भारत सरकारा गनायना लानानै 2003 मायथाइनिनो **22 डिसेम्बर** खालि ल'कसभा आरो **23 डिसेम्बर** खालि राज्यसभायाव गनायथि होयो । बर'जों लोगोसेयैनो डग्री, मैथिली आरो सान्थाली राववाबो गनायथि मोनो ।

Parliament नि मोन्नैबो नखरनिनो थिरांथाखौ गनायथि होनानै 2004 मायथाइनि 7 जानुवारी खालि हायुंगिरिया (President of India) मुंसाइ होयो आरो बेखौ भारत सरकारनि राजलाइयाव 8 जानुवारी खालि (Gazette Notification) फोसावो । बेनिफ्रायनो बर' रावखौ भारत संबिजिदनि दाइनथि फारियाव थिसननायनि हाबाफारिया जाफुंसारो ।

बे लिरबिदाडाव, हांखोनि बाथ्राखौ गोबां सावरायनाय जादों । मानोना, हांखो थि जायैनि थाखायनो, बर' रावखौ भारत संबिजिदनि ४थि फारियाव थिसननायाव गोबाव जादोंमोन होन्नानै सान्नायनि लामा थायो । बे रोखोमैनो बर' रावनि थाखाय गोनांथि जानाय हांखोनि जेंनाया जोबनानै थानायनि उनाव बर' रावखौ भारत संबिजिदाव थिसननाय जायो । थेवबो सम सम दाबो र'मान हांखोनि बाथ्राया सोमजिखाडो । दाबो गोबां गोरों गोरु दं, जायफोरा नागरि हांखोखौ लिरनो रोडोब्लाबो, समाज बिजोंफोराव र'मान हांखोजोंसो गाव गावनि सान्नाय बाथ्राफोरखौ लिरनाय नुनो मोनो । मोनसे बाथ्राया रोखा, बड' साहित्य सभाया देवनागरि हांखोखौ नाजावनानै लायाबालानो, र'मान हांखोखौसो अरथाबनानै लाबायथायोमोनब्ला, बर' रावखौ भारत संबिजिदनि ४थि फारियाव थिसननाया गोब्राब जागौमोन होन्नानै सान्नायनि मोनसे लामा थायो ।

ना: गो: - बे लिरबिदाखौ बड' साहित्य सभानि जारिमिननि (गिबि खोन्दो) हेफाजाब लानानै लिरनाय जादों ।

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Mr. Bisweswar Basumatary hails from Dongkachingthu Kachari Gaon of Karbi Anglong district in Assam. He was a founder teacher of Dongkachingthu highschool and founder and retired headmaster of Langhin Manikpur Bodo medium high school, Karbi Anglong. Socially he has been involved with a number of organisations since 1970 and has held leading positions in various organisations such as Karbi Anglong District Committee ABSU, Central ABSU, Karbi Anglong District Bodo Sahitya Sabha, Central Bodo Sahitya Sabha, Dhengtaghat Sports Association, Kachary Samaj, Bodo People's Union for Human Rights and Civil liberties, Various sub-committees of Bodo Sahitya Sabha, Bodo National Conference, Member of Bodo Advisory board of Sahitya Academy.

Presently he is holding the responsibilities of Vice President- ITSSA, Chairman-Multilingual Dictionary compilation committee of ITSSA (11 languages), member of quadrilingual dictionary compilation committee of Bodo Sahitya Sabha, member of spelling review committee on Devnagari script of BSS, member of Review Committee of History, ABSU.

His activities on language and literature include, involvement in compilation of Administrative Glossary under CSTT(Commission of Scientific and Technical Terminology), Hindi-Bodo-English Dictionary under CHD (Central Hindi Directorate), Bodo entry in Multilingual Dictionary(22 scheduled Indian Languages) under CHD, Bodo-Assamese-English Dictionary under ABILAC (Ananda Ram Baruah Institute of Language, Art and Culture), Pictorial Proverbs in Bodo under CILL, Mysore, Language Games in Bodo under CILL, Standard Bodo Grammar under CILL, Course material in Bodo under NERLC(North Eastern Regional Language Centre) of CILL Guwahati centre, Study material in Bodo under BTC.

He has written and published six books in Bodo including Poetry, Stories and grammar/composition. He has also translated several books from other languages to Bodo, and reviewed translation works by other Bodo writers from other languages to Bodo.

He is also a recipient of Someswari Brahma Literary award from Bodo Sahitya Sabha, Mongalsingh Engti Social Worker award from Parokhowa Sabha Kobi Sonmilani; and Literary pension from govt. of Assam for extending contribution towards Literature.

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बर' थुनलाइ आफादनि बारग' दैदेनगिरि आरो बारग' मन्थि गेदेमा थानेस्वर बर'खौ गोसोखांनानै

गंगाधर रामसियारि
गुवाहाटी



मुंआनो जायनि सिनायथि बिथाडानो जादों गेदेमा थानेस्वर बर' सार। बर' राव, थुनलाइ, हारिमु जौगा होनाय, गोसार होनाय सोलोंथाइ बिथिडाव मैखोम बिहोमा होबोनाय, राजखान्थिनि फोथाराव आगान होनानै सोलोंथाइ, हा, प्लेनिं आरो जौगाथाइ बिफानाव खेबनैगाहाम मन्थि जाना, गामि गंफानि समाजारि सुबुंजों उफ्ले उफ्ले बिफा महरनि सोमोन्दो लाखिबोनाय गेदेमा थानेस्वर बर' सारआ दा रुंसारि जाबाय। जौनि गेजेराव बिथाडा सोलेरारि गैलिया, नाथाय बिथानि मावलांनाय माखासे बिहोमाफोरा दिनैसिमबो दिदोम जानानै दं आरो थागोन। बिथानि सोमोन्दै लिरनांगौ आरो बिजिरनांगौआ गोरलै नडा। गांसे गुवार बिजाबनि जायगा आवग्रिगोन। 2024 मायथाइनि 17 मे खालाराव बर' थुनलाइ आफादनि बारग' आफादगिरि तरेन बर' आदाया फुंबिलिनि 7 रिंगा 30 मिनिटआव मिथि होदोंमोन, “रामसियारि, थानेस्वर बर' सारआ गैलियालै”। आं बागदाव खांदोंमोन आरो माखासेमानि बिथांजों मोनबोनाय सम फोरखौ गोसोखांदोंमोन। थारैनो नंगौ, बिथाडा बैखालिनो फुंबिलिनि 7.30 रिंगायाव बयखौबो नागारनानै जेब्लायबो सोलेरारि मोननो हायै जायगासिम जानखारलाडो। खौरांखौ मोन्नानैनो आं सि-जोम हाखु दाखुयै गात्रानै थांनो ओंखारो गुवाहाटी GMCH आव। जेब्ला आं GMCH आव सहैदोंमोन होमब्ला गोदान बिल्डिनिनो दरखं मोखाडाव गुफुर सि खोबनानै बिबारजों सिबिनाया सोलिजेनबाय। तरेन बर' आदा, आं आरो जों गोबाडा आर'नायजों मान बाउना बिबार होनानै सिबिनाय जासियो। दसे उनाव नुनो मोनदोंमोन मन्थि अतुल बरा, केशब महन्त, डा० रनोज पेगु, बारग' मिरुनि मन्थि बीरेन बैश्य, गोबां बर' थुनलाइ आफादनि दैदेनगिरि आरो सरासनस्रा सुबुंफोरा बिथानिसिम गोथौ सिबिनाय जासिदोंमोन। आसाम एसेमब्लिनि मावख', ए.जि.पिनि गाहाइ मावखुलिफोराव बिथानो सिबिनाय जासियो। बेखिनि समावनो जों तरेन बर' आदा आरो आं बाथौफुरियाव थानाय बड' साहित्य सभानि मिरुनि मावख'सिम दावखोयो। बैहायबो बिथांखौ सिबिनाय बावनायनि हाबाफारि। बिथांखौ मोजां मोननायखौ बैहायबो जरखायै नुनो मोनदोंमोन। बि.टि.आर. सोरखारनि गासैबो फैनानै बिथांखौ सिबिनाय जासियो। बिनि उनाव बिथांखौ गावनि जोनोम जायगासिम लांनो गामियारि नेम आरो सोरखारि नेमजों जोबथा बिदाइ होयो। बिथानि बादायावबो गोबां हारि-हारिसानि राइजोफोरा नुजाफैदोंमोन। बिथाडा दा जौनि गेजेराव गैलिया, नाथाय! थालांबाय माखासे बिसम्बि।

आंखौ गोसो खांहोबाय थायो बिथाडा आंखौ नुबानो बुंनाय फंसे बाथ्राया। 2020 मायथाइनि जानुवारि दानाव खैराबारियाव जानाय बर' थुनलाइ आफादनि गोवलां जथुम्मनि जोबथा सानाव आलासि जिरायग्रा जायगायाव हरखाब आंखौ नुनानै थानेस्वर बर' सारआ बुंबाय, “हनै 160 बिघा हा जासिनायावबो लानो रोडै लिडारा”। गोबां गेदेमाफोरा जों सानैखो गल' ल' नायदोंमोन। 2022 मायथाइनि मार्च दानाव तामुलपुराव जानाय बर' थुनलाइ आफादनि बोसोरारि जथुम्मनि जोबथा सानखालिबो आलासि जिरायग्रा जायगायावनो बयनिबो सिगाडाव आंखौनो थांखिना बुंबाय, “हनै 160 बिघा हा जासिनायावबो लानो रोडै लिडारा”। बे एखे खोथाखौनो आरोबाव खेबसे बुंबावो 2023 मायथायाव खैराबारियाव जानाय बाथौ फोरबोमायाव। 2023 मायथाइनि 20, 21, 22 जानुवारियाव हिरिम्बा बाथौ थानसालिनि सना'थि मायथाइ खुंथाइ। पद्मश्री डा० मंगलसिं हाज'वारी, गेदेमा थुनलाइगिरि मधुम'हन लाहारि आरो आंबो दंहेयोमोन। हरखाब जों नुदोंमोन, थानेस्वर बर' सारखौ सासेया आखाइयाव हमनानै लाबोगासिनो दं, बाथौसालियाव बाथौब्राइखौ खुलुमनो। जोंबो खारलाडो। बाथौब्राइखौ खुलुमनो थियारि जानानैनो पद्मश्री मंगलसिं हाज'वारीदाखौ नायना, आंखौ आसि दिन्थिना बुंबाय, “हनै 160 बिघा हा जासिनायावबो लानो रोडै लिडारा”। आं हाले ले मिनिदोंमोन। उनाव बिथाडा गोबां धोरोमारिनि गोजोन हानजा सुरनायखौ बेखेवनानै राफोद बिबुंथि लाखिदोंमोन। बै 160 बिघा जासिनायनि गुमुरखौ आं बेखेवना

होआब्ला खोथाया आद्रा बादि जागोन । खोथाया जादों बै समाव आं बर' फरायसा आफादनि दैदेनगिरि । हारिनि फरायसाफोरनि गोबां जेंनानि सोमोन्दै सोरखारजों सावरायनो दिसपुराव थांबाय थानो गोनां जादोंमोन । सानसेखालिनि बाध्रा, गुवाहाटीयाव ट्राइबेल फरायसाफोरनि थाखाय आलादा ह'ष्टेल लुनो हा होनो बुंहेनाय जादोंमोन । बेखौथ' बिथाडा खेबसेयैनो गनायथि होयो । बिनि उनाव हरखाबै गाव जिरायनाय जायगानिफ्राय कनफिदेनसियेल ख'थायाव लांनानै आंखो बुंबाय, “नों बबेयाव लायो, गुवाहाटीयाव राबार बिफां गायनो 160 बिघा हा लादो आरो राबार गायदो” । 10 बिघाखौ अफिस लुनांगोन । बै समाव बिथाडानो हा बिफाननि मन्थ्रिखामोन । गिबि मन्थ्रि प्रफुल्ल कुमार महन्तआ बिथांखौ जोबोर मान आरो गनायथि होयोमोन । आं फिन होनदोंमोन, “गावनि थाखाय दा सान्नो आंहा सम गैथ'आ सार, हारिनि दाबि दावाखौल' सुफुंदो” । थारैनो बिथाडा गोसो खुसियैनो 160 बिघा हाखौ आंनो जासिदोंमोन । आं नाथाय लायाबालानो नासयदोंमोन । बेनिखायनो बिथाडा आंखौ लोगो मोनबानो बे खोथाखौ रायखांबाय थायोमोन । खेबथाम एम.एल.ए. आरो खेबनै मन्थ्रि जानानैबो गावनि होन्नो न' गंसे गैलायैखौ जेबोला नुदोंमोन, मोनसे समाव बर' दैदेनगिरिफोरा बै समनि मन्थ्रि प्रमिला राणी ब्रह्मखौ बिथांनो न' गंसे लुना होनो थाखाय खावलायनो गोनां जादोंमोन । उनाव मन्थ्रि प्रमिला राणी ब्रह्मआ न' गंसे लुना होदोंमोन जोनोम गामि गरमौआव । बिथाडानो जादोंमोन थानेस्वर बर' सार, जाय गावनि थाखाय आर्जिनाय दोनथुमनायनिफ्राय बेसेबा गोजानाव थानानै हारि-समाज सिबिदोंमोन । 1985 मायथाइनिफ्राय 2001 मायथाइसिम रडिया बिधान सभा बियाबनिफ्राय खेबथाम बिसायख जायो । बिनि सिगां बिथाडा उत्तर गुवाहाटी कलेज आरो बि बरुवा कलेजाव बिबुंगोरा जानानै सोलोंथाइ बिथिंआव गोगोम बिहोमा होलाडो ।

गुवाहाटी मुलुग सोलोंसालिनि एकाडेमिक काउन्सिल, असम कलेज फोरोंगिरि गौथुम, पुर्वान्सलीय रेल कर्मी परिषद बायदि गौथुमजोंबो लोब्बा लाखिनानै गोबां बिहोमा होलांनयखौ सोर बावनो हानो ? बयनिखुइबो हारिया गोसो लाखिनो गोनां बाध्राया जादों बिथाडा 1970 मायथाइनिफ्राय 1986 मायथाइसिम लानश्रियै 16 बोसोर बर' थुनलाइ आफादनि रांगिरि आरो लेडाइ आफादगिरि महरै गिलिरि बिबान रुजुन्नानै बर' राव, थुनलाइ जौगानायनि थाखाय गोबां बिहोमा होलांबाय । गुवाहाटीयाव बर' बिजोंनि थाखाय गुदि फरायसालि गं जि जरखायै बिख'थारना लाबोनायावबो बिथां थानेस्वर बर' सारनिसो मैखोम बिहोमा दंमोन । बिब्दिनो खोला गुवाहाटीनि फटासिल, गनेशपारा, दातालपारा, कटाहबारि, आहमगाव, कटकीपारा, साहा गुवाहाटीनि रहधला, रुद्रेस्वर, कटामुर, सिन्दुरिघपा आरो महेखाइटि गुदि फरायसालियाव बर' बिजों थिसनजेन्नाय जादोंमोन । र'मान हांखोनि सोमावसारनायनिफ्राय लाना गोबां राव थुनलाइनि माखासेमानि सोमावसारनायनि गिबि सारिनि दैदेनगिरि जाबोदोंमोन बिथां बर' सारआ । थुनलाइनि फोथार, राजखान्थिनि फोथार, समाज सिबिनायनि बुब्बियाव बिथांनि गोबां बिहोमाखौ आंबादिया लिरनानै आबु खालामनो हाया । आं बिखौल मिथिगौ बिथाडा सासे निस्थार गोसोनि, सुबुंखौ मोजां मोनग्रा, हारिखौ मान होनो गोरों गेदेमा दैदेनगिरिमोन । बिथांनि थार गोसोजों मावलांनय बिहोमानि थाखायनो राजखान्थिनि फोथाराव आगान होसेआवबो गासैबो थोरफोनि सुबुंआनो बिथांखो मोजां मोनोमोन । सैथो, मैला गैयै सानथौजों हारि सिबिबोला राजखान्थि, समाजखान्थिआव, आगान होब्ला थारैनो समाजा मुगा-मुगायाव गोसोआव लाखियो । बिनिनो बिदिन्थि जानानै थाबाय गेदेमा थानेस्वर बर' सारआ । 1939 मायथाइनि नबेम्बर दाननि से खालाराव जोनोम मोन्नाय जरखा सोलोंथाइगिरि, रावगिरि, जारिमिनगिरि, राजखान्थिगिरि, थुनलाइगिरि, समाजसिबियारि बिथां गेदेमा रुंसारि थानेस्वर बर'आ अरायबो गावनि बिहोमानि थाखाय मख'जाबाय थासिगोन । इसोरा बिथांनि जिउमाखो आलो आलो लाखिथों । बिथांनि मावसोमनाय बिहोमाफोरा अराय थुलुंगा जानानै थाबाय थागोन । * * * * *

Mr. Gangadhar Ramchiary hails from Baksa district of BTR. Socially he has been involved with a number of organisations since 1983 and has held leading positions in various organisations, such as the ABSU, PDF regional party (from 1998 for many years), Peoples' Joint Action Committee for Boroland Movement (2011 to 2020), Boro Elders' Society (2013 till BTR peace accord) and All Assam Tribal Students Union. Presently he is an Adviser of Boro Radio and TV Artste Association(BRTAA). His other activities include engagement with All India Radio Guwahati as news reader, announcer, novel reader, Interviewer, talker etc. from 1995 to 2023. Besides, he is a Radio approved light Music and drama Artist including drama script writing.

बिसावराय

बड'लेण्ड मुलुगसोलोंसालि: मिंजिं आरो मोखथां



ड. सुबुंसा मोसाहारी
क'क्राइर

जों बर' फिसाफोरा खोला-सान्जा एसियानि थागिबि सुबुं । बे बियाबनि हायावनो उजिनायखाय Sons of the soil होन्नानै बुडो । जों थानानै राइजो जानाय जायगायाव जोंनो थाजेन्नाय सुबुंखाय जोंखौ autochthones होन्नानै मान होयो । भारत, नेपाल, भुटान, म्यानमार, बांलादेश आरि हादोराव जों बर' फिसाफोरा राइजो जागासिनो दड' ।

जारिमिननि नोजोरा सौहास'यै खुवासि मुगानिफ्रायनो जोडो बहुमनि बे बियाबाव राइजो जाबोदों । जारिमिननि बायदि मुगायाव दाब-दाब जायगायाव राइजो गायसन्नानै खुबोदों जोडो । जोंनि राइजो खुनाया गोदो-गोदाय साहा हिमालय हाजोनिफ्राय खोला भारत लैथोमासिम गोसारदोंमोन ।

गेजेर जरायाव इउर'पनि सुबुंफोरा फालांगि खालामनो भारत हादरावबो हाबफैदोंमोन । जोंनि हादोरनि खुंगिरिफोरखौ गावजोंगावनि गेजेराव गोहो सेलायनानै लोरबां जाबोनायखौ नुनानै बिसोरो गावसिनि खुंथाइ गायसननो नागिरदोंमोन । बृटिस इस्ट इन्डिया कम्पानीया जोंनि हादोरआव गावनि खुंथाइ गायसननो हादोंमोन आरो दरसेनि उनाव दरसे रायजोफोरखौ सेनानै लानो हमदोंमोन । बे समावनो जोंबो दावहायाव जेन्नानै रायजोखौ सिख'नानै लाजादोंमोन । जोडो मालायनि खुंनाय सिडाव थानादोंमोन ।

1947 मायथायाव जोंनि भारत हादोरा बृटिस खुंथाइनिफ्राय उदांसि मोन्दोंमोन, नाथाय उदां भारतनि सोरखारआ जोंनो गोमानाय रायजोखौ हगारनानै होफिनाखैमोन । बेवनो जोंनि गोसोयाव दुखु आरो खुद्रिनाय थाबोदोंमोन । गाहाइ मन्थि मुस्लीमा इन्दिरा गान्धीआ मिज' थान्दै हान्जानि सिगाडाव 1967 मायथाइनि 13 जानुवारिखालि आसामखौ 'फेदारेल प्लेन' लानानै दाफामनाय जागोन होन्नानै फोसावब्ला जोंनि गोसोयावबो रोमै-रोमै मिजिं जाखाफैदोंमोन । जोंनोबो आलादा रायजो नांगौ होन्नानै सोमावसारनो जुरिदोंमोन । 1963 मायथायाव नागालेन्ड, 1972 मायथायाव मेघालय, 1986 मायथायाव मिज'राम, अरुनाचल आरि रायजो मोन्नायखौ नुनानै जोंबो मिजिंथिबोबाय थादोंमोन ।

राजखान्थि हान्जाफोरा आलादा रायजो लाबोनानै होनो हायैयाव 1987 मायथाइनि 2 मार्चनिफ्राय सुबुं सोमावसारनाय जुरिदोंमोन । 1989 मायथायाव सोमावसारनाया गोख्रोंथार जानायाव मिरु सोरखारा सोमावसारनायखौ दैदेन्नाय दुलाराय बर' फरायसा आफाद आरो बर' सुबुं सोमावसार आफादजों सावरायनो गोनां जादोंमोन । 1993 मायथाइनि 20 फेब्रुवारिखालि जारिमिनारि **बर' रादाय** जानानै थाडो । बेनि गेजेरजोंनो जोडो बड'लेण्ड गावखुं बियाब दरसे मोनो, जोडो खुंगिरि हारि जाफिनो । गावनि राव-थुनलाइ, हारिमु, आसार-खान्थिखौ लानानै आलादा हारि जानानै थांना थानो लामा मोनो ।

बिफां गाखोनो दालाइ नांगौ, हारिखौ दावगाहोनो सोलोंथाइ नांगौ होन्नानै बुजिनायजों बर' फिसाफोराबो गंसे मुलुगसोलोंसालि सादिबोदोंमोन । आबुं सोलोंथाइ मोनोब्लासो जोडो दावगानो हागोन, गावनि सिनायथि मोनगोन, गेरैमसा हारि जानो हागोन होन्नानै मिजिं थिदोंमोन । दासिमबो बे सानसिखौ गोबानानैनो जोडो थांना थागासिनो दड' बे मुलुग बिखायाव ।

दावगाहोनायः

बेबादि आबुं सोल्लोथाइ मोननो हानायनि राहा मह्रै जों बर' फिसाफोरा गंसे मुलुगसोल्लोसालि मोननो हास्थायबोदोंमोन । 1984 मायथाइनि 01-15 जुलाइ बिसानआव नुजानाय सान बिजाबारि 'अरखि' लाइसियाव रादाब दोंसे ओंखारदोंमोन- 'क'क्राझारआव चेन्ट्रेल इउनिभार्सिटी नांगौ' होत्राय खर'सा सिरिजों ।

दुलाराय बर' फरायसा आफादआ 1986 मायथायाव फोसावनाय 'Why separate state' सादिबिलाइनि बिलाइ 24 आव होनाय 92-point demands of ABSU खर'सा सिरिनि गाहायाव 'here, the 91-point demands without elaboration are given below' होत्रानै फारि-3 आव होनाय दड'-3. 'Central University at kokrajhar'.

बे खोथारखौ जोडो गनायनानै लानांगोनदि क'क्राझारआव मुलुगसोल्लोसालि गंसे नांगौ होत्रानै सादिजेत्राय समाव Central University गंसो हिसाबैसो सानजेत्राय जादोंमोन । मानो Central University नांगौ जाखो, State University खौ मानो सादियै जाखो होनब्ला बै समनि दुलाराय बर' फरायसा आफादनि आफादगिरि उफेन्द्रनाथ ब्रह्मआ बुंदोंमोन- 'रायजो सोरखारहा रां-रुफा बुरजा थाया, सोल्लोथायाव बारा रां गारनो हाया । बिदिन्धि मह्रै गुवाहाटी आरो डिब्रुगड मुलुगसोल्लोसालि गंनैयानो राननानै दड' । बेनिखायनो जोडो मिरु सोल्लोसालि दाबियो मानो होनोब्ला मिरुहा रां-रुफानि आंखाल गैया आरो जाहाथे जोंनि मुलुगसोल्लोसालियाव रां-रुफा बोहैबोनाया माल्लाबाबो थाबथाया ।'

थारैनो बै समाव बड'लेण्ड मुलुगसोल्लोसालि मुंखो गोसोखांजेत्राय जायाखैमोन । मानो होनोब्ला जोडो सिगांथाराव Regional Autonomy, गेजेराव Union Territory आरो 1987 मायथायाव Separate State बिनानैसो सुबुं-सोमावसारनायखौ जुरिदोंमोन । 1988 मायथायाव धुबुरी जिल्लानि बासबारियाव 20थि बोसोरसालिया जथुम्मा जब्लासो सादिनाय आलादा रायजोनो Bodoland मुं होनाय जादोंमोन । बेनिखायनो Bodoland University मुंखौ सान्थ'नोनो हानाय जायाखैमोन, थोंगोथों Central University होत्रानैल' सादिबोदोंमोन ।

बेबादिनो 1988 मायथाइनिफ्रायसो बड'लेण्ड मुडा सोमजियो । आलादा बड'लेण्ड रायजो सादिनानै सोमावसारनाय, आलादा बड'लेण्डनि सायाव 3-हान्जायारि सावरायनाय, रादाब बिलाइफोराव बे मुडा ओंखारबाय थानाय, टिभि-रेडिअ', रादाबाव बे मुंखौ खोनाफ्लेबाय थानायनि गेजेरजों 'बड'लेण्ड' मुडा बयजोंबो मिथिजानाय, सिनायजानाय आरो आंगो जाबोयो ।

1993 मायथाइनि 20 फेब्रुवारी खालाराव 'बर' रदाय' जाब्लासो बड'लेण्ड मुडा सोरखारि गनायथि मोनजेनो । Bodoland Autonomous Council मुं आरो Bodoland Day फालिनायफोरा बे मुंखौ आजावजानाय खालामो ।

बेखेवसारनायः

गिबि बर' रदाय जानाय समाव बड'लेण्ड मुलुगसोल्लोसालिखौ मोनथ'नाय जायाखैमोन । एसेयावबो नाथाय बे गोरुबथा बिलाइयानो इयुनाव मगलुगसोल्लोसालि गंसे मोत्रायनि लामाखौ एवस्रानानै होखादोंमोन । गोरुबथा बिलाइयाव मख'जायै इयुनाव सानसे माल्लाबा बेयो जानानै फैगोननि इसाराखौ होखानानै दोन्दोंमोन ।

बर' रदाय नि उफेरा आयदा (a) On Government of India आव होनाय नूनो मोनो-

"1. Education:

The Government of India will give sympathetic consideration to the requests of the Bodo leaders:

i) For the setting up of a central university.....”

बे इसाराजो गोरोबनानैनो 1997 मायथायाव क'क्राझारआव गुवाहाटी मुलुगसोलोंसालिनि बादा (campus) बेखेवनाय जायो। गिबि-गिबियै बे बादायाव मोनब्रै आयदा लाबोनाय जायो- बर', असमीया, इलिस आरो इक'नमिक्स। बेबायदिनो क'क्राझार सहराव मुलुगसोलोंसालिनि महर मोनसे मोनखाडो।

ड. शेखर ब्रह्मखौ गुवाहाटी मुलुगसोलोंसालिआ जयेन्ट रेजिस्ट्रार थिसन्नानै क'क्राझार बादाखौ सामलायनायनि बिबान होयो। सिगां-सिगां न' लुखांनाया जाखांगौमानि क'क्राझार कलेजआवनो गुवाहाटी मुलुगसोलोंसालिनि थारखोखौ जुरिनाय जायो।

2003 मायथाइनि 10 फेब्रुवारी खालाराव गोदान बर' रदाय जायो। आखाइआव हाथियार दैनानै आलादा बड'लेण्ड सादिनाय Bodo Liberation Tiger हा-सिंनि हान्जाजो मिरु सोरखारआ गोरोबथा खालामो, आलादा बड'लेण्ड राइजोनि सोलाय Bodoland Territorial Council मुडै हा दरसे दानख'ना होनायनि राहा खालामना होनो सिगाडो।

नाथाय जोबोद गोमोथाव खोथाया बेसोदि गोदान बर' रदायआव Central University एबा आलादा मुलुगसोलोंसालि गंसे होनायनि जेबो खोथा लिरनाय गैयामोन। बेनि सोलाय बेव Centrally Funded University गंसे होनायनि खोथा बुंनाय दड'मोन-

“11. Centrally Funded University:

11.1 A centrally funded Central Instituted of Technology (CIT) will be set up to impart education in various technological/vocational disciplines such as Information Technology, Biotechnology, Food processing, Rural Industries, Business Management etc.

11.2 The CIT will be subsequently upgrated to a centrally funded state university with technical and non technical disciplines to be run by the BTC”.

बुफुसारनाय:

2006 मायथायाव आसाम आयेन आफादनि बिसायख'थि जानानै थाडो। BTC खौ खुंनो गोहो मोन्नाय BPF राजखान्थि हान्जाया बे बिसायख'थियाव गिबिखेब मैखोम बाहागो लायो। गिबि खेब बादायनायावनो BPF राजखान्थि हान्जाया सा 10 बिजाथि देरहाहोनो हानाय जायो।

बे समाव आसामखौ खुंनाय गोहोयाव कंग्रेस राजखान्थि हान्जाया बिबान लानानै दड'मोन। बे बिसायख'थियाव खुंगिरि हान्जाया मोन 53 ल' मासि देरहानो हायो। अब्लाना कंग्रेस हान्जाया BPF हान्जाखौ लाफानानै सोरखार दाफिनो। मन्थि आफादआव BPF आ मोनथाम मासि मोननो हायो। बेबादिनो रायजोखौ खुंनायाव बर'नि राजखान्थि हान्जाया बाहागो मोनजेनो।

2009 मायथायाव BPF दैदेनगिरि मुस्त्रि हाग्रामा महिलारि बिथाडा बड'लेण्ड मुलुगसोलोंसालि गायसननांगौ होन्नानै थांखि दैखाडो। गाव थांखि होनायखौनो राइजो सोरखारआ खेरखेरायैयाव बिथाडा खुद्रिखाडो। गोजां बोथोरनि आयेन आफादआ जथुमब्ला बिथाडा सानब्रै सम होयो। अब्लाना सोरखारखौनो बोख्खायजानो गिनानै कंग्रेस हान्जाया मोदोम मावखाडो।

थारैनो राइजो सोरखारआ सानब्रैनि गेजेरावनो “The Bodoland University Bill, 2009” खौ आयेन आफादआव दैखानो गोनां जायो। आयेन आफादआ पास खालामनायलाय बियो आयेन जानानै फैयो। बड'लेण्ड बियाबआव गावनि मुलुगसोलोंसालि गंसे मोन्नायनि लामा गेववो।

बे “Bodoland University Act, 2009” नि गेजेरजों जों एसेबांसान सिमां नुबोनाय आलादा बड’लेण्ड मुलुगसोलोंसालिनो मोगथां मोहर होनाय जायो । बेनि जोहै बड’लेण्ड मुडा गुबुन मोनसे जुनिया रोखोमै सोरखारि गनायथि मोननो हाबावनाय जायो ।

गोजौआव मख’नाय आयेनआ पास जाखांनायनि उनाव क’क्राझार साखाथि बालागामियाव थानाय गुवाहाटी मुलुगसोलोंसालिनि क’क्राझार केम्पासखौ बड’लेण्ड मुलुगसोलोंसालियाव सोलायहोनाय जायो । बेबायदिनो जोडो हास्थायबोनाय Bodoland University आ मोगथां महर मोनदों, दा थानाय जायगायाव खर’ दिखांन गसंथाना थाबोदों ।

आलादा मुलुगसोलोंसालि जानायनि उनाव ड. म’हनलाल ब्रह्मखौ भाइस-सेन्सेलर मह्रै थिसनहरो । गुवाहाटी मुलुगसोलोंसालि क’क्राझार बादारखौ सामलायबोनाय ड. शेखर ब्रह्मखौ रेजिस्ट्रार खालामनाय जायो । बेबायदियैनो बड’लेण्ड मुलुगसोलोंसालिया दावगाजेननो हमो ।

आलादा मुलुगसोलोंसालि जानायनि उनाव मोन 14 गोदान बिफान लाबोदेरनाय जायो । थाखानाय बर’, असमीया, इंग्लिस, इक’नमिक्सनि अनगायै गुबुन Humanities, Science, Commerce, Management आरिनि बायदि बिफानफोरखौ मोनफादों । बेबायदिनो Arts, Science, Commerce, Management आरि गासिबो बोहैथिनि बिफानफोरखौ जोडो मोनजोबनो हाबाय । दा जोडो Faculty of law खौल’ मोनबावनांगौ जानानै दड’ । बेखौ मोनदेरबावब्लानो गासिखौबो आबुं जानाय नुनो मोनसिगोन ।

दाजाबनाय:

बेनि उनाव मुलुगसोलोंसालि गंसेयाव थाफ्लायाग्रा प’ष्टफोरा फारि-फारि सोस’नजानानै फैयो । रेजिष्ट्रारजों लोगोसे एकाडेमिक रेजिष्ट्रार, कन्ट्र’लार अफ इकजामिनेसन, डिरेक्टर अफ कलेजेस एन्ड इउनिभाचिटी डेभेल’पमेन्ट काउन्सिल, डिरेक्टर अफ स्टुडेन्टस वेलफेयार, फाइनान्स अफिसार आरि प’ष्टफोरा गोवावैब्लाबो मोनसेनि उनाव मोनसे सौफैजोबो ।

फोरोंगिरिनि बेलायाव एसे आन्थ’ थानायबादि नुनो मोन्दोंमोन । एसिस्टेन्ट प्रफेसार आरो एस’सियेट प्रफेसार थाखोनि पष्टफोरखौल’ होनाय जादोंमोन । नाथाय जौसिन थाखोनि प’ष्ट मोनसेबो हरनाय जायाखैमोन । जाउनाव बड’लेण्ड मुलुगसोलोंसालिखौ आबुं जायै बादि नुनो मोनबाय थादोंमोन । जिथाइ मोनसेसो समआ बेबादिनो खंस्लायै बारग’लादों ।

बेनिखायनो माहारिनि आफाद/गौथुमफोरा बड’लेण्ड मुलुगसोलोंसालियाव नांगौसेबां प्रफेसार प’ष्ट सोरजिनानै होनांगौ होन्नानै सादिबोबाय थादोंमोन । नाथाय आसाम सोरखारआ गोसो होयैखाय बेयो बेसेबा गोबाव समहालागै जानानै फैयाखैमोन । मुलुगसोलोंसालि गंसेयाव थानाय बिफान मोनफ्रोमावबो नंथ्राब्लाबो सासे प्रफेसार थाथारनांगौ । बेयो बेसेबा गोबाव जानानै फैयैखायनो बड’लेण्ड मुलुगसोलोंसालिया UGC निफ्राय 12 B स्टेटासरखौ मोननो हायाखैमोन । बेखौ मोन्नांगौब्ला बिफान मोनफ्रोमावबो साफा प्रफेसार थाथारनांगौ होन्नानै बुंजाबाय थाबोदोंमोन इन्सपेक्सन टीमजों ।

गिबि भाइस सेन्सेलर, ड. म’हनलाल ब्रह्मनि समखोन्दोआ मुलुगसोलोंसालि दाथाइफोरखौ लुखांनायावनो बारग’लादोंमोन होनजायो । बोसोरबा उनाव प्र. हेमन्त कुमार बरुवाया 2थि भाइस सेन्सेलर मह्रै बिबान आजावनायनि उनावसो आन्थ’ थालांनाय खोथाफोरखौ साननो सम मोनो । बिथाडा बेफोरखौ सुफुनो हानायमानिखौ नाजादोंमोन । नाथाय बेफोरखौ मोननो थाखाय दिसपुरआव अफिस गिदिं-गिदिं बिथाडा मेंगुलायनादोंमोन । बडाइगाव कलेजआ स’नाथि मायथाइ फालिनायाव गाहाइ आलासि मह्रै हांखायना लांब्ला गावनि बिबुंसाराव बिथाडा आसाम सोरखारनि खेंसालिया गोसोरखौ जोबोद दुखुजों फोरमायदोंमोन, गाव अफिस गिदिंबायब्लाबो गोनांथि होजायै खोथाखौ लाजिया-फांजिया बुंथिनानै लादोंमोन । एसेयावबो गाव जुजिनो नागाराखै होन्नानै बुंदोंमोन ।

राइजो-फिसा 'बड'लेण्ड' खौ खुनाय BTC आ जा हायो राडारि मदद होबोबाय थादोंमोन । मुलुगसोलोंसालिनि न'-बांफोरा बेनिफ्राय मोन्नाय अनसुंथाइजोंनो जाजोबनाय होनोब्ला बारायगानानै बुंनाय जानाय नडा । आसाम सोरखारा फोरोगिरिफोरनि माहेनानि बाहागोखौल' बानबोदों होन्नानै बुंजायो । बेबादिनो लेलाय-लेलाय जाखांबोदों मुलुगसोलोंसालिया ।

बुंदेरनाय:

दिनै बड'लेण्ड मुलुगसोलोंसालिया मोगथां जानानै फैबाय । बेनिखायनो बेबो मोगथांखोर जेडा-जेंनाजों मोगा-मोगि जानांगौ जाबाय । 2009 मायथायाव आयेन पास जानायनि उनावनो खान्थिबादियै आसाम सोरखारा BTAD बियाबाव गोग्लैनाय गं 23 कलेजखौ बड'लेण्ड मुलुगसोलोंसालिनि सिडाव लाबोदों । BU खौ आबुं मुलुगसोलोंसालि गंसे खालामनानै होदों ।

बेखौनो माखासे कलेजनि गोरायुंफोरा 12-B स्टेटास गैयै मुलुगसोलोंसालि सिडाव थानानै मा जानो होन्नानै सानबायनो हमो । बेनि डिग्रीफोरा आजावजागोनसै बेयो, होन्नानै सोंलु दिखांनो हमो, बेव फरायनानै ओंखारबोनाय लाइमोनफोरा साखि मोन्नाय नडा होन्नानै गिग्लुंनो हमो । बिसोरो ज'यै सावरायना बड'लेण्ड मुलुगसोलोंसालिनिफ्राय ओंखारो, गावसोरनो गुवाहाटी मुलुगसोलोंसालिनि सिडाव हाबहैफिनो । जाउनाव गासिबो गुलुं-गुजुं जालांजोबो ।

मोजाडै फरायोब्ला मिथिनो मोनगोन दि UGC नि 12-B Status आ जाबाय (कलेज) Affiliating Power. नाथाय Bodoland University खौ सोरजिनानै होनाय The Bodoland University Act, 2009 आव बेखौ Original Power हिसाबै होखादों । बे आयेननि Gazette Notification आव नैथि बिलाइयाव लिरनाय दड'- 'An act to establish and constitute a teaching and affiliating university at Kokrajhar.'

Preamble:-

Whereas it is expedient to establish and constitute a teaching and affiliating university at kokrajhar.

It is hereby enacted in the sixtieth year of the Republic of India as follows:- short title and commencement-

1. This act may be called The Bodoland University Act, 2009.....'

जोंनि BTAD बियाबनि सिडाव गोग्लैनाय कलेजफोरनि बिबानाव थानाय गोरायुं बिथांमोननि सानस्लिंनायावनो दिनै बड'लेण्ड मुलुगसोलोंसालिया बेनि सिडाव कलेज गैजायै गावगोजा गंसेल' सोलोंथाइयारि फसंथान जानानै दड' । पास जानाय आयेननि 3थि बिलाइयाव होखानाय दड'-

Power Of The University

4. The university shall have the following powers, namely:

i) To provide for instruction (including correspondence course) and research in the humanities, science and technology, education, medicine and other professional subjects, and other spheres of learning and knowledge.....

iv) To hold examination and to grant and confer degress, diplomas, certificates or other academic distinctions.....

थास्लिबनाय:

जोबोर गोजोनथाव बाभ्रादि देग्लायसो 2019 मायथाइनि अक्ट'बर दानआव UGC आ बड'लेण्ड मुलुगसोलोंसालिनो 12-B status होबाय । बेनि गेजेरजों मावख'वारि थाखोआव बड'लेण्ड मुलुगसोलोंसालिहा

जा एफा-एनै आंखाल (deficiency) दड'मोन बेफोरो गैया जानानै फैबाय । दा BTAD बियाबनि सिडाव गोम्लैनाय कलेजफोरहा जेबो सान्नांगौ गैला । बड'लेण्ड मुलुगसोलोंसालिखौ लानानै जेबो सानस्लिंनंगौनि गोनांथि गैलिया । बेयो होबोनाय फोरोंथाइ, डिग्री, डिप्ल'मा आरिखौ लानानै गिनांगौ जेबो खोथा गैलिया । बेनिखायनो बेफोर कलेजखौ बड'लेण्ड मुलुगसोलोंसालि आवथाइ सिडाव लाबोफिननांसिगौ । अब्लासोनो जौनि बड'लेण्ड मुलुगसोलोंसालिया आबु जासिगोन । (अदेबानि दा बेयो जानानै फैबाय)

बड'लेण्ड मुलुगसोलोंसालिया दिनै मोगथां – बेयो जौनि सिमांमोन आरो दिनै बेनो जौनि मिजिं । बेखौ Centre Of Excellence खालामनो जौं बयबो नाजानांगौ, जाय जैरै हागौ एरै मदद आरो हेफाजाब होनो नाजानांगौ । गावनि गोहोजौं बयबो गावआरि बिहोमा होनो नाजानांगौ बेनि फारियाव ।

हादोरनि संबिजिद्आ जौनि BTAD खौ गुबैयै बर' आरो गुबुन ST (P) फोरनि थाखाय दानानै होदों । एसेयावबो नाथाय बे मुलुगसोलोंसालियाव बर' फिसा एबा गुबुन ST फोराल' सोलोंथाइ लानो मोनाखै । हारि, राव, दोहोरुम, हारिमु, बोरोन बासिख'नाय गैयाजासे बड'लेण्ड हायुंनि सिडाव थानानै रायजो जाफानाय गासै हारि-माहारिनि फिसा-फिसौफ्रा बे मुलुगसोलोंसालियाव सोलोंथाइ लानो खाबु मोनदों । बेनिखायनो बड'लेण्ड मुलुगसोलोंसालिनिफ्राइ बयबो बान्जायनाय मोनदों ।

अदेबानि बेयो थारदि The Bodoland University Act, 2009 आ बड'लेण्ड मुलुगसोलोंसालिखौ बड'लेण्ड हायुंनि थाखायल' दानानै होदों । आसाम रायजोनि गुबुन बाहागोफ्राव सान्त्र'हायै मुलुगसोलोंसालि दंखायोलाय बे गंसेखौ बड'लेण्ड हायुंनि थाखाय गायसन्नानै होदों । लिरनाय दड'- Jurisdiction—(1) Save as otherwise provided in this act, the powers of the university conferred on under this act shall extend to area of the Bodoland Territorial Council.....”

उन नुथाइः

1997 मायथाइनि 12 जुन खालारखालि गुवाहाटी मुलुगसोलोंसालिनि क'क्राइर बादानि खाम्फाखौ गायसन्नय जादोंमोन । बै समनि BAC नि गाहाइ मानगोनां कनकेश्वर नार्जारी बिथाडा बे अन्याइ खाम्फाखौ गायसनदोंमोन । उनाव बेनो दानि बड'लेण्ड मुलुगसोलोंसालिआव महर सोलायबाय । आरो बेनि उन बोसोर 1998 मायथाइनि 14 जानुवारिनिफ्राय M.A. थाखो जुरियो ।

The Bodoland University Act, 2009 पास जानायनि बोसोरावनो उननि 18 जानुवारीनिफ्राय बड'लेण्ड मुलुगसोलोंसालि थाखोफ्रा जुरिदोंमोन । बेनि उनाव लारिज'यै क्लास जाबोनानै बे मुलुगसोलोंसालिया दिनैनि थाखोयाव सौफैनो हानाय जाबाय ।

बे मुलुगसोलोंसालिया न'-बां मोननो गोबां जुजिबोनांबाय । फोरोंगिरि मोननो बेसेबा गोबाव नेनांबाय । एसेयावबो 'प्रफेसार' थाखोनि फोरोंगिरिखौ दाबोनो नांगौसेबां मोनजोबनो हायाखै । मुलुगनि जेडा-जेंनाजों मोगा-मोगि जानांनायनि सोलाय गावनि जेडा-जेंनाजों गफ'बनानै दड' । एफाबांमानि जेडा-जेंगोनाजों मोगा-मोगि जानांदोंब्लाबो नाथाय जोंहा गोसो बायनो नाडा । गोदान सोरजिनि थान्दै बिबानखौ आजावना लानानै जोडो सिगांलांबाय थानो नाजानांगोन । गोसो हमथानानै बेबादि सिगांलांबाय थानो हायोब्लासो बड'लेण्ड मुलुगसोलोंसालिया जौनि दैदेनगिरि जानो हागोन ।

जोबथारनायाव 'Rome was not built in a day' होत्राय बाथ्राखौ गोसोयाव लानानैनो जोडो अरायबो नांथाबबाय थानो हानांगोन । एफाबां गिदिर सिमां, एफा बुरजा मिजिंखौ सुफुंजोबनो हानांगौआ खुगानि बाथ्रा नडा । बेनि थाखाय जौनो नांगोन नाजाथाबनाय (endeavour) आरो बाउसोमनाय । गोसोयाव लाखिनांगौ बाथ्राया बेनोल' '(Yet) Miles to go before we sleep'.

ना: गो: बे लिरबिदांखौ 2019 मायथाइ जोबनायथिडै बड'लेण्ड मुलुगसोलोंसालिनि जिथाइमोनसे समखोन्दोखौ नायबिजिरनानै लिरनाय जादों

ड. सुबुंसा मोसाहारी 1966 मायथाइनि 13 जुन खालाराव बै समनि धुबरी महकुमा सिडाव थानाय फारौगुरि गामियाव जोनोम मोनो । दिल्लीआव फरायनो थाफैनानै 1987 मायथायाव दिल्ली बर' फरायसा आफाद आरो 1988 मायथायाव दिल्ली बड'सा आफाद दानायाव बिथाडा मैखोम बाहागो लादोंमोन । बिथाडा क'कराइर ल' कलेजआव फोरोंगिरि हाबजेननानै उनाव बि.ए. सि आव चीफ नि पी.आर.अ' बिबान मोनदोंमोन । मिरु दुलाराय बर' फरायसा आफादआ आलादा रायजोनि सोमावसारनाय समाव रादाब बुंथिगिरि बिबान होदोंमोन । 2002 मायथायाव एलाइड ए. सि. एस.आव सायख'जानानै दासान्दि एसिस्टेंट कमिसनर अफ स्टेट टेक्स बिबानाव दड' ।

The Enduring Presence of Witchcraft in Modern Bodo Society



*Mamoni Basumatary
Guwahati Refinery*

Here I want to explore a fascinating and often misunderstood topic- the persistence of witchcraft in our modern Bodo society. While we live in an age dominated by technology and scientific advancement, witchcraft continues to thrive, offering insights into our collective human experience. This is in fact a grave injustice that continues to plague our society: the practice of witch-hunting. Despite our advancements in education and understanding, countless individuals are still subjected to violence, persecution, and death based on fear, superstition, and ignorance. It is time for us –those of us who are educated – to take a stand against this barbaric practice.

Apart from myths, actual practices of witchcraft also still exist. Many contemporary witchcraft researchers continue to grapple with whether these practices should be classified as "witch hunts" or "witch accusations." They often define them primarily as a form of violence, particularly directed at single and widowed women. It is believed that lack of education is the cause of witch-hunting in villages. But are the educated free of prejudice? Every now and then, a case involving a witchcraft victim appears in local TV news. Not only are these disturbing, but they also have a deep negative impact on our new generation.

Let's address a pressing issue that continues to affect many communities, including the Boro community, superstitious belief in witchcraft and its detrimental impact on social life.

Superstitions have long been a part of human culture, often emerging from ancient traditions and fears. Among the most damaging of these beliefs is the notion of witchcraft, which involves attributing misfortunes, illnesses, and unexplained events to individuals labelled as witches. This belief is not only outdated but profoundly harmful, especially within Boro community. The superstitious belief in witchcraft is a significant barrier to the social, mental, and economic well-being of the community. It is a destructive force that perpetuates fear, violence, and division.

Almost 80 people have lost their lives after being hunted down as witches in the last six years in Assam. Those statistics are, of course, based on official government records that were reported to them. Aside from that, there may be many more victims. It is very shocking that the most of those who were killed were women. But why is that most victims are women, mostly single, relatively well-to-do women? And therefore, it can be conjectured that it is the living environment which leads to such superstitious practices. This is a very serious concern in our society today. Moreover, it is also observed that women who raise their voices against social injustice are often victims of such crimes.

Understanding the phenomenon of the pervasive nature of the persecution following witch hunting, driven by fear, superstition and societal pressures requires examining the underlying social dynamics and the ways in which fear can target any woman seen as different or threatening to the status quo.

Most of the survivors or their families are known to have pointed out the fact that the attacks were well-planned with the intent to usurp property or land. The current practice of hunting women as witches goes beyond such age-old practices. Witch-hunting affects not only women who are often viewed as vulnerable, like single women and widows, but also those who are seemingly secure within their marital families. This highlights that the threat of witch-hunting can extend beyond traditional stereotypes, impacting a broader range of women regardless of their social or familial status. It underscores the pervasive nature of such persecution, driven by fear, superstition and societal pressures. Understanding this phenomenon requires examining the underlying social dynamics and the ways in which fear can target any woman seen as different or threatening to the status quo.

If we look at each case carefully, there seem to be some immediate causes like deep-set prejudices against women, poor health, education and economic status, inter and intra-familial rivalries, ignorance and superstition. But a superior, patronising approach of relegating these features only to certain sections of society, marginalised in terms of gender, social or economic status, is problematic and won't help.

For example, there are enough incidents to show that even in families with ample money and education witch-hunt is practised. What emerges from such incidents is that

Assuming that witch-hunting occurs in certain societies solely because they are "backward" and "uneducated" is a narrow perspective.

non-conformism by women is punished across classes. In villages, women who are treated well by their spouses as equal partners have been labelled as witches . In cities too, if a woman is loved and respected by her partner, people often ask what magic she used to keep him under her control. In a similar vein, assuming that witch-hunting occurs in certain societies solely because they are "backward" and "uneducated" is a narrow perspective.

Surprisingly dealing with witch-hunting has also changed over time. The practice of witch hunting has been there since time immemorial in Bodo community but the way it is dealt with has evolved over time. In ancient times, there were village courts that provided victims with a fair chance for trial, gathering them in a communal area for proceedings. During these trials, individuals were often subjected to consuming cow and other animal excrement to render their supposed magic ineffective. Witchcraft was viewed as an anti-social practice. Evidence was presented, and a warning was issued to cease the practice of witchcraft; if the individual failed to comply after the warning, they faced the death penalty.

Eventually, a village court was established, headed by the village chief. Given the limited transportation and communication options, access to police stations and formal courts was difficult. As a result, the village court imposed punishments as they deemed appropriate for various offenses.

In modern times, the approach has shifted dramatically; individuals labelled as witches are often not given a chance to defend themselves and are instead brutally killed based on mere suspicion. Unlike in ancient times, when those accused were afforded a fair opportunity to prove their innocence, today they may be directly killed by villagers or ostracized from their communities.

It's disheartening that educated individuals from our community often distance themselves from taking action against antisocial activities like witchcraft. Literate individuals can play a crucial role in distancing themselves from anti-social practices such as witchcraft. And through the power of knowledge, empathy, and social responsibility, they can challenge harmful beliefs and foster understanding within their communities.

Various NGOs and individuals have been actively working to combat the problem of witch-hunting in Assam. One of the most significant contributors is Ms. Birubala Rabha, a well-known figure in efforts to save and educate people about witch-hunting. She established an organization called "Mission Birubala," and since then, she has saved about 42 individuals from being killed. Ms. Birubala Rabha, the Social worker, has consistently urged the Government of Assam to recognize the urgent need for an anti-witch-hunting Act.

The Assam legislative Assembly on August 13, 2015 passed The Assam Witch Hunting (Prohibition, Prevention and Protection) Act, 2015 and the Act received the assent of the President on June 13, 2018. This Act aims to regulate the witch hunting happening in the State and impose punishment for the same. But the Government Prohibition Act has not been effective and has failed to make a noticeable impact in preventing such heinous crimes.

However, the positive impact of NGOs is quite significant and because of their constant intervention and involvement witch-hunting practices in the villages have decreased by about 50-60 % (as per reported numbers). Various NGOs report a decrease in the number of murders related to witch-hunting, although cases of ostracization and assault persist. Survivors who once hesitated to report incidents are now much more confident. They recount instances where police demanded affidavits from women stating they would not withdraw their complaints. Some survivors even join these NGOs. Additionally, the influence of Ojhas (who specializes in the treatment of ailments/sufferings using traditional methods. Unfortunately, this knowledge also makes his/her a potential candidate for evil spirits practices in the eyes of local people.) has diminished, as more people are turning to doctors for help, and health centres in villages have contributed to this shift.

The violent methods of witch-hunting call for condemnation and importance of education not only for reforming the hunters but also for transforming the practitioners must be emphasised. Combating the spread of superstitious beliefs in witchcraft is a collective effort that requires education, community engagement, legal action, engaging with communities, providing support and alternatives and advocating for policy changes, we can gradually reduce the influence of superstitions and foster a more rational and informed society.

This means, each of us has a role to play in this effort. By taking proactive steps and working together, we can help dispel myths and superstitions, creating a world where decisions and beliefs are based on knowledge, evidence, and reason. Let us all commit to challenging these superstitions and supporting efforts to bring about positive change for the Boro community and beyond.

As we move forward, let us all strive to embrace education and critical thinking, standing together against practices that undermine our shared humanity. By doing so, we can create a society that values reason, compassion and justice for all. Let us harness our knowledge and resources to empower our community, dispel harmful beliefs, and build a future where understanding and respect prevail.

Together, we can create a safer, more harmonious Bodo society for everyone. ❀ ❀

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Setting Goals with a Vision Board: Your Roadmap to Success!



*Dr. Vijaya Brahma
New Delhi*

"The only thing worse than being blind is having no vision."

– Helen Keller

As we grow, one of the most important things we need is a sense of direction. What are our goals? What do we want to achieve in life? These questions might seem overwhelming, especially when there's pressure from friends, family, and society. I remember my own teenage years, growing up in Delhi, when I often felt lost, not knowing which path to take. Between the chaos of school, exams, and trying to fit in with friends, life could get confusing.

I chose the PCMB (Physics, Chemistry, Mathematics, and Biology) subject combination in school, thinking it would open more doors for me. But the reality was, managing all four major subjects was intense. There were days when I questioned my choices, wondering if I should have picked something less challenging. I remember nights of cramming formulas and theories, balancing the pressure of scoring well, and simultaneously feeling the weight of uncertainty. Peer pressure didn't make it any easier, either. Some friends were breezing through humanities, others were chasing engineering dreams. I, on the other hand, felt caught somewhere in between—interested in biology but unsure of what lay ahead.

Enter: The Vision Board

During this time of confusion, I turned to journaling/diary entry as a way to make sense of my thoughts and aspirations. Writing down my dreams and frustrations gave me clarity, though I wish I had known about vision boards back then. A vision board is like journaling, but even more powerful because it's a visual representation of your goals. It's a collection of images, words, and quotes that reflect your dreams and ambitions. I can only imagine how much more focused I would have been if I had started using a vision board during those formative days.

In the midst of juggling subjects and preparing for board exams, I started visualizing my future, bit by bit. I wasn't sure about the exact career I wanted, but I knew I had a passion for biology and a love for research. That's when I started picturing myself pursuing higher education in life sciences—and eventually, microbiology became my focus.

Why You Should Make a Vision Board

1. Clarity in the Midst of Confusion

Let's face it—being a teenager or young adult is not easy. There's pressure to succeed, to fit in, and to know exactly what you want out of life. But no one has

it all figured out right away, and that's okay! A vision board helps you clear the fog and see what's really important to *you*, not what others expect of you.

2. Staying Motivated

We all have days when we just don't feel like putting in the effort—whether it's studying, practicing a hobby, or working towards a goal. Trust me, I had plenty of those days during my school and college life. But having a vision board constantly reminded me of my bigger dreams. It kept me motivated, even when I wanted to quit or take the easy way out.

3. Tracking Your Progress

One of the most exciting things about a vision board is seeing your goals turn into reality. As you achieve the things you've pinned on your board, it gives you a sense of accomplishment and encourages you to keep going. Whether it's passing an exam, learning a new skill, or working on a passion project, each success adds to your journey.

Life in College: Gargi College and BSc Microbiology

After surviving the whirlwind that was PCMB in school, I moved on to Gargi College to pursue my Bachelor of Science in Microbiology. College life was a completely new world—one filled with freedom, but also new responsibilities. I remember being excited about my courses, but there were also moments of doubt. The pressure of balancing lab work, assignments, and a social life was real. There were days when I'd feel completely overwhelmed, questioning whether I had chosen the right path.

But once again, having a clear vision helped me stay on track. By this time, my vision board had evolved. I began putting up pictures of scientists, research labs, and goals like publishing research papers. These images reminded me why I chose microbiology in the first place. They gave me the motivation to push through tough times—whether it was preparing for a particularly grueling practical exam or simply dealing with the ups and downs of college life in Delhi.

Why Start Now?

The earlier you start thinking about your goals, the more likely you are to achieve them. A vision board is a great way to bring clarity and direction to your life. Whether you're figuring out what subjects to take, what career path to follow, or simply what makes you happy, having a vision board will help you stay focused and motivated.

My Own Experience with Peer Pressure

As a teenager growing up in Delhi, I faced my share of peer pressure. There were days when I was more concerned about fitting in with friends than focusing on my own dreams. Whether it was about wearing the "right" clothes or following the latest trends, there was always something trying to pull me away from what I really wanted. I know many of you face similar challenges today.

But having a clear vision of my future helped me navigate those difficult moments. My vision board reminded me of my dreams—of who I wanted to become—and that kept me grounded, even when everything around me felt uncertain.

Final Thoughts

A vision board isn't just a fun art project—it's a powerful tool that helps you map out your goals and stay centered. Whether you're struggling with school subjects, trying to figure out what to do after high school, or simply juggling the demands of college life, having a vision can make all the difference. It reminds you of what you truly want, keeps you motivated, and helps you navigate the challenges that come your way.

So, to all the young minds out there—take charge of your future! Set your goals, create your vision board, and let it guide you. The road ahead may not always be easy, but when you have a clear vision, every step becomes meaningful.

If you're curious to learn more about vision boards or need help getting started, feel free to reach out to me at viz.brahma@gmail.com. I'm here to support you on your journey to success!

How to Create Your Own Vision Board

Making a vision board is easy and fun! Here's how:

- 1. Gather Supplies**
Get a board or large piece of paper, some old magazines (or print images), scissors, glue, and markers. No need for perfection—this is your project!
- 2. Think About Your Goals**
Reflect on what you want in life. Whether it's excelling in school, pursuing a specific career, or traveling, jot down your dreams—big or small!
- 3. Find Visuals and Words**
Look for images and quotes that inspire you. If you want to be a doctor, find pictures of medical tools; if you dream of being an artist, look for art supplies or your favorite artists.
- 4. Put It Together**
Arrange your images and words on the board however you like. Let your creativity flow!
- 5. Display It**
Hang your vision board somewhere you'll see it daily, like by your study desk or on your wall. It will keep you motivated and focused on your dreams!



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डिमासाफोरनि गुबै सिनायथि



रितुराज बसुमतारी
कार्बि आंलं

डिमासाफोरा आसामनि थागिबि हरि। डिमापुरआव राज्यो खुंनाय समनिफ्रायनो बिसोरखौ डिमासा बुडो। बेनि सिगां बिसोरखौ कसारी बुडोमोन। दा डिमासाफोरा गावसोरखौ कसारी बुंनानै लानो नागिरा। डिमासानि ओंथिया डिमासा रावआव डिमा आरो सा निफ्राय फैदों। डिमाखौ बिसोरो गेदेर दैमा आरो साखौ फिसा बुडो। थामहिनबा बिसोर गावसोरखौ गेदेर दैमानि फिसा बुडो। गुबुन फारसे धनसिरि हायेन ओनसोलाव बिसोर राइजो जादोंमोन। धनसिरिखौ डिमासाफोरा डिमाक्र बुडो। बेनिखायनो बे डिमाक्रनिफ्रायनो डिमासा जादों बुडो। आह 'मफोरा गावसिनि रावआव डिमासाफोरखौ तिमिसा बुडो। जायखि जादोआ डिमासा मुं मोननायनि सिगां सिगां बिसोरखौ कसारी होननानैसो बुडोमोन। डिमासाफोरा तिब्वती मंगलीय फोलेरनि सुबुं। गेदेमा सुबुंफोरनि बादिब्ला चीन हादरनि साहा-सोनाब ओनसोलाव बिसोर थाबोदोंमोन। बेनि गोबां बोसोरनि उनाव डिमासाफोरनि माखासे सुबुडा बुरलुंबुथुर दैमाजों फैनानै आसामाव हाबफैयो। डिमासाफोरा आसामाव हाबफैनानै ग'वालपारा आरो उत्तर बंगआव थाफैनो लायो। तिब्वतआव थानाय समाव कसारी बुंनायजों लोगोसे बड' (Bodo) होननानैबो बुंनाय जादोंमोन।

डिमासाफोरनि अनगायै मंगलीय फोलेरनि सुबुंफोरा हाजोनि खाथि-खाला फैनानै थाफैदोंमोन होनना बुडो। बेनिखायनो बिसोरखौ बै समाव किरात होनानैबो बुंनाय जायोमोन। संस्कृत रावनि कक्षावटनिफ्राय कच्छत आरो कच्छतनिफ्राय कसारी जादोंमोन बुडो। पुराण, य'गिनीतन्त्र, महाभारत आरि बिजाबआव मंगलीय फोलेरनि सुबुंफोरखौ किरात होनना बुंनाय जायोमोन। गुबुन फारसे गोबाडानो कसारी सोदोबखौ आसामाव थानाय हिन्दु फोलेरनि सुबुंफोरसो होनो।

कसारीफोरा गिबि गिबि बुरलुंबुथुरनि हायेन, काछारथिला, त्रिपुरा उत्तरबंग आरो नेपालाव गोसारना दंमोन। बिसोर गिबिनिफ्रायनो आबाद मावनानै जाग्रामोन।

कसारीफोरखौ पंचपाण्डबनि भीमनि बंशनि होनना बुंनाय जायो। महाभारतआव जेब्ला पंचपाण्डबआ जिने बोसोर बनबास (हादोरनिफ्राय होखारजाना हाग्रामायाव थाहैनाय) आरो बोसोरसे अज्ञातबास (थाखोमानाय) जादोंमोन अब्लानो पाण्डुनि नैथि फिसाज्ला भीमा हिडिम्बाखौ हाबा लायो। बिसोरनि गथ'आ जादों घट'त्कस। घट'त्कसआ देरनानै राजा जायो आरो भगदत्तनि फिसाजोखौ हाबा खालामो। घट'त्कसनि फिसाज्ला मेघबर्णआ तिब्वतनि राजानि फिसाजो अर्चना देवीखौ हाबा लायो। मेघबर्णआ गोलाव सम तिब्वतआव राजा जादोंमोन।

मेघबर्णनि थैनायनि उनाव फिसाज्ला मेघबला खोला जानानै आसामाव हाबो। बे समाव आसामनि मुडा कामरूपमोन। फिसार साहाबनि बादिब्ला कसारीफोरा कामरूपआव राज्यो खुंदोंमोन। बिसोरो कामरूपनि राजा हाचुंछार बंशनि होनना लायो। कसारीफोरा उनाव लासैनो उत्तर कामरूपनि सोनाबथिं जानानै बुरलुंबुथुरखौ बारनानै फैयो। नाथाय गोबाडानो बारनो हायाखैमोन। बिसोर साहा फारसेनो थाबोयो। जायफोरा बारबोदोंमोन बिसोर फैनानै डिमापुराव थागिबि थानो लायो। आरो अब्लानिफ्रायनो बिसोरखौ डिमासा मुडै गाबजिनो लायो। नाथाय जायफोरा बारबोनो हायाखै बिसोरखौ स'न'वाल कसारी, ठेडाल कसारी, मेच, बर' राभा आरि बुंनो लायो।

बडसा बंशनि राज्यो खुंनायनि उनाव हरिराम हाफलांबारा डिमापुरआव राजा जायो। बियो सासे गोहोगोरा राजामोन। बियो गावनि गोहोजोंनो खोलाथिं माइबां, सोनाबथिं कलंसिम आवग्रिना लादोंमोन। नागाव जिलायाव बियो राज्योनि दुथांफोरखौ साजा होनो थाखाय आल:क'र बानायना होदोंमोन। आल:क'रनि ओंथिया जादों जेल। उनावल आल:क'रनिफ्राय आलंका आरो उनाव लंका मुडै मिथि जायो। बेनि उनाव राजाया गावनि गोहोजोंनो सोनाबथिं जमुनामुख, ज'गीजान, खोलाथिं जयन्तिया राज्योसिम आवग्रिना लायो। बियो बै समाव फोरजाफोरखौ जोबोर गोजोनै लाखिदोंमोन। बियो र'पाइ ओनसोलखौ सासे पुजारी हजा नि मुडै गाबजिदोंमोन। उनाव लासैनो बै हजा निफ्राय होजाइ मुं जायो।

बे राजाया नाथाय गथ' गैयामोन। बेनिखायनो धोन-दौलद दंबोलाबो गोसोयाव गोजोननाय गैयामोन। बेनिखायनो सानसे खालि ज्य'तिषीनि खाथियाव साफियो। ज्य'तिषीआ गथ' मोननायनि राहा होयो आरो बुडो-

गथ'आ हौवासा जायोब्ला राज्योआ जोंखांगोन। नाथाय हिनजावसा जायोब्ला राज्योआ जोबोर खहा जागोन। बे बाथ्रायावबो राजाया जोबोर दुखु मोन्दोंमोन।

मोनसे समाव राणीया गोरबोआव दंमोन। बे समाव गुफुर मैदेर मैहुर खालामनो थाखाय हाग्रायाव थांदोंमोन। बेवनो राजाया राणीखौ बुंलांदोंमोन- हौवासा गथ' जाब्ला आलो आलो खां, नाथाय हिनजावसा जायोब्ला लोगो लोगो हायाव फबनानै दोन। राणीया राजानि खोथाखौ खोनानानै जागोन बुडो। माखासे दान बारलानायनि उनाव राजाया गुफुर मैदेर मोनाखिसै। गुबुनफारसे राणीनि गोरबोनिफ्राय हिनजावसा जोनोम मोनो। हिनजावसाया नायनो जोबोर समयनामोन। बेनिखायनो राणी आरो मन्थ्रिफोरा बिखौ फबनानै दोना बालानो नखरसेआव खांनो होयो'। राजाया उनाव नआव फैनानै खौरां लानायाव राणीया राजाखौ थगायो। राणीया बुडो हिनजावसा गथ' जानाइखाय हायाव फबनानै दोननाय जाबाय।

बे हिनजावसानि मुंखौ दोननाय जादोंमोन डिश्रु। बियो लासै लासै देरनो हमो आरो सासे समयना सिखाला जानो हमो। सानसेखालि राजाया राज्योयाव फोरजानि मोजां-गाज्रि खौरां लानो थांनायाव डिश्रुखौ नुयो। बियो गावनि फिसाजो होनना मिथियाखैमोन। बियो बिनि महरखौ नुनानै नैथि राणी खालामनो गोसो जायो। आरो राजमहलाव फैनानै राणीनो फोरमाय फैयो। राणीआ जोबोर गिदोंमोन। आरो डिश्रुखौ हाबा लानो नाडा होनना बुंदोंमोन। नाथाय राजाया मानियाखैमोन। बियो मन्थ्रिफोरखौ थिननानै डिश्रुखौ राजमहलाव लाबोहोयो। बेवनो राणीया जेबो राहा मोनैनि गुबै बाथ्राखौ फोरमायना होयो। राजाया खोथाखौ मिथिनानै जोबोर लाजिनाय मोनो आरो राणी, मन्थ्रिफोरखौ जोबोर साजा होयो। राजानि साजायाव थावरिनो हायैयाव राणीया थैनो गोनां जायो। डिश्रुआ बेवनो दुखु मोननानै गावनि फिफाखौ साव होयो आरो फिफानि राज्योखौ नागारनानै हाग्रा-हाग्रा खारनानै थाहैयो। हाग्रा-हाग्रा खारनानै मोनसे समाव बियो नागा हाजोआव मोनहैयो। बेनि उनाव मनिपुराव थाहैनानै ब्रह्महादर (Burma) सिम दाउबाय लाडो। डिमासा गेदेमाफोरा बुडो ब्रह्म हादराव थांनायनि उनाव डिश्रुआ बबेव थाहैखो बेनि जेबो थं मोनाखिसै। डिश्रुनि सावआव राजा हरिरामआ लासै लासै जेरैबो खहा जानो हमो। उनथाराव राज्योआनो गैया जायो।

अदेबानि उनाव ठाउसेन बंशनि राजा जायो। बिसोर गोबां सम धनसिरि दैमा जिडाव थानो लायो।

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Mr. Rituraj Basumatary is a noted writer and has won Sahitya Academi award and Someswari Brahma Literature award for his works. He won the Sahitya Academi award in 2018 for his book 'Dwngse Lama', a collection of his short stories in Bodo Language. He has authored over 16 books comprising of poems, short stories, novels, essays and plays. In addition to this he has also edited several magazines, souvenirs and mouthpieces.

Hailing from Phatikjan village near Langhin Tiniali of Karbi Anglong district in Assam, he has also been involved in numerous social activities and is associated with several social organisations holding leading positions, to name a few - Karbi Anglong District Committee ABSU, Karbi Anglong District BSS, Bodo Laithum Afad-Diphu, Advisory board of Sahitya Academi, Someswari and Rangsar Award Sub-committee, Langhin Primary BSS, Sadou Assam Nabin Lekhak Likhika aru Silpi Somitee(Karbi Anglong Dist. Committee) etc.

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बर' लाइमोनफोरनि सायाव फंनैसो



राखाउ बसुमतारी

फोरोंगिरि, सिदलि-कासिकत्रा गोजौसिन गेजेरारि फरायसालि

बर' लाइमोनफोरनि सायाव आनि नोजोरै फंनैसो बाथ्रा बुंनो सिगांनाय जादों। आथिखालाव बर' लाइमोनफोरा गासै बिथिडावनो उनसोनानै थानाय नुनो मोनदों। बेयो हारिनि थारखै खहा गोनां बिथिं। बेनिफ्राइ हारिखौ गोगगो खालामनोब्ला जोंनि समाजारि बिथिडाव बैथा हमग्रा गेदेमा बिथांमोनहा गोबांधार मावनो गोनां हाबा दं। फोरोंथाइनि गोनांथिबो दं। माखासे फिसा फिसा बिथिंखौ बेवहाय गुसुं गुसुडै सावरायनो सिगांनाय जादों।

समाजारि बिथि:

समाजारि बिथिडाव बर' लाइमोनफोरा बुंनो थाडोब्ला बारा गोजोर रोखोमै हाबा मावनाय नुनो मोना। आलां फालां आद्दा मारिनानै समफोरखौ सिथारनानै लानाय नुनो मोनदों। बेयो थारैनो जोबोर गिनो गोनां बिथिं। बिमा बिफानि आवथायाव दानि लाइमोनफोरा थानो नागिरलिया। उदाडै थानो लुबैनाय आरो गोलेँयै समाजारि बेरेखा हाबायाव नांसोमनानै थानो नागिरनाय उसु-खुथुवा बिसोरनि मेलेमाव हाबनानै दंसै। समाजारि जेवराखौ बारसियोब्ला समाजाव खैफोद नुजाथियो – बेखौ जो अस्मिमान जानो हाया। दिनैनि लाइमोनफोरानो गाबोन हादरनि साबसिन खुंगिरि जानांगौ। बिदि थासारियाव बिमा बिफा आरो गेदेर सुबुंथिनि खोथाफोरखौ हेव खालामनायनि जाउनाव समाजाव गोजोनथिनि आंखाल नुजाथियो। बेयो हादरारि खौसेथिनि आंखालखौ बरायनानै लानाय जायो। मानोना दानि लाइमोनफोरानो समाजनि सांग्रां नोगोरारि जानांगौ। बिदिब्लासो बर' हारिनि गेजेराव गब्ल'नाय बिथिडाव दावगालांनो हागोन। सैथोजों सोलिनानै समाजखौ दैदेननो रोडाब्ला बे हारिया थारैनो बांग्रि खबाव गोग्लैगोन। बेयो जोंनि नोजोराव हमदां जादों। दानि गुलाइ गुजाइ समाजखौ गोथों लामार्जों लांनंगोब्ला जोंनो गोगगो समाजनि गोनांथि जाथारगोन आरो बेनि बिबानखौ सोलिफु बुब्लिनि लाइमोन सुबुंफोरानो रुजुननांगोन। नडाब्ला लाइमोनफोरा गुबुन बिथिडावबो दावगालांनो हानाय नडा। समाजनि लाइमोन सेंग्रा सिस्लाफोरा मावथि आखुनि जायाब्ला बेयो थारैनो खैफोदनि फुंखासो जागारनो हागौ। आथिखाल सोलिफु बुब्लियाव लाइमोनफोरनि बिफाववा थारैनो एंगारथावै मावनो गोनां बिबान दंधारो होन्नानै सात्रो हायो। इंराजिनि नैबे खोथाखौ गोसोआव लाखायोब्ला थारैनो लाइमोनफोरा रोंग'थि गोनां जानो हागोन। "रां गोमायोब्ला गोमादों होन्नानै नों दासान; बेखौ मब्लाबा समाव नों मोनफिनगोन। जेब्ला नोंनि सावस्रिया बेरामजों नारखेबजानानै मुस्नीया गोमादोंब्ला, बेखौ इसेल' गोमादों होन्नानै सान। जब्राया हामोब्ला नों मोजां फुंसार आदार जानानै बेखौ मोनफिननो बारा गोबाव सम नांनाय नडा। जेब्ला नोंनि आखला गोमायो, अब्ला गासैबो गोमाजोबो। (When your money is lost nothing is lost; when your health is lost, something is lost; but when your character is lost, everything is lost)। समाजखौ जौगा थारखोआव लांनंगौब्ला आथिखालनि सोलिफु बुब्लियाव लाइमोनफोरा बेफोर खोथाखौ गोथौयै आरो गुवारै बिजिरनानै सानफुंनो सोलोंनांगौ। अब्लानो लाइमोनफोरनि आखुवा गोख्रों आरो गोगगो जागोन। सानथौ बिगियाननि रावजों बुंनो थाडोब्ला – जों बुंनो हायो – दिनैनि लाइमोनफोरा इयुननि गोजों बिफा जानो हागोन। उइलियाम वर्डसवर्थआ बुंदों -"Child is the father of the man." लाइमोनफोरा समाजारि सोलाय होनायनि गोख्रों हाथियार होन्नानै बुंनाय जायो। बेनि आंखालखौ सुफुंनो थारखै जोंनि समाजनि गामबारि खामफ्लायाव जिरायग्राफोरा लाइमोनफोरखौ फोरोंथाइ होनाया थारैनो बानगोनां बिबुंथि होन्नानै बुंनो हायो।

धोरोमारि बिथिं :-

मोनसे हारिखौ खौसेयै बोनथुमनानै दोननो हायो धोरोमारि बिथिडै । धोरोमा समाजनि गंसे गोरखों खुन्थिया होन्नानै सान्नाय जायो । लाइमोनफोरा धोरोमारि बिथिडै लोरबां जायोब्ला बे हारिया माब्लाबाबो गोजौ फार्से दावगालांनो हाया । जाइखि जिखि धोरोमाव थाया मानो धोरोमखौ गोगगोयै फालिनो हानांगोन । गेदेरफोरा बेनि लामाखौ दिन्थिनानै होनांगौ । मानोना धोरोमा समाजखौ गोगगो लामाजों दैबथिं लांनो हायो । जोंनि बर' लाइमोनफोरा धोरोमारि बिथिडै जोबोत गोरिब होननानै बुंजायो । धोरोमनि गुनखौ बुजिनो रोडोब्लासो समाजाव अनलायनाइनि दोहौवा फैयो । मोनसे हारिखौ खौसेयै खाबथानानै दोन्नो हायो । बर' लाइमोनफोरा इसोरारि (spiritual) बिथिडै गोबांथार सोलोंनांगौ दं । नाथाय आथिखालाव इसोरारि सानथौवा लाइमोनफोरनिफ्राय जानगारलांबाय । उल्थाबो बुजिग्रा जालांबाय । बेयो हारियाव खैफोदनि लामाखौ एवस्रानानै होनो नाजायो । हादराव धोरोमारि खौसेथिखौ गायसननो हायाब्ला हायुडाव धोरोमखौ लानानै दावराव दावसि जानो नागिरो! बेयो हारिमायारि खानथियाव दाहार गोनां बिथिं थिसन्नाय जायो । गुलुं गुजुं सोमजि होनो नाजायो । बिदि समाव हारि बेरेखा सानग्राफोरखौ लाइ होनाय जायो । धोरोमारि बिथाखौ गोरखों दानानै लानांगौब्ला लाइमोनफोरखौ धोरोम बिगियान (theology) नि फोरोंथाइ होनांगौ एबा लानांगौ । होमब्लासो हारिया गोगगो जानो खाबु मोनगोन । बैसो गोरा मानिजाथाव सुबुंफोरा लाइमोनफोरनो गोगगोयै फोरोंथाइ होनांगौ । आरोबाव जानगार जासिन्नाय नुनो मोनदों बर' लाइमोनफोरखौ । आथिखाल सोलिफु आबहावाया जोंनि लाइमोन समाजखौ गुलुं गुजुंसिन जाहोदों, मानोना धोरोमारि सानथौफोरनि गोनांथिखौ बेसेन गैयाबादि खालामनाय नुनो मोनदों । लाइमोनफोरनि गोहोखौ गोगगो लामाजों दैदेनलांनो हायोब्ला थारैनो फिथाइ गोनां जागोन ।

सोलोंथाइयारि बिथिं

मोनसे हारिखौ सोलोंथाइयारि बिथिडाव दावगा होनांगौब्ला लाइमोन फराइसाफोरा गावनि फरायथौनां आयदाफोरखौ गोसो गोथौवै सोलोंब्लासो सिगांथिं दावगालांनो हागोन । सोलोंथाइखौ समाज फोसाबनायनि मोनसे गोरखों हाथियार होनानै बुंनाय जादों । समाजखौ गोथौ हाखरनिफ्राइ बोखानो हायो लाइमोनफोरनि गोगगो सोलोंथाइया । मानोना मोनसे हारिनि आमाइथु होनोब्ला लाइमोनफोरखौनो मिथियो । आथिखालाव बर' लाइमोनफोरा सोलोंथाइयारि बिथिडाव हालाम लानानै उन-आगोल जानाय नुनो मोनदों । जोंनि गुनि गियानि बिमा बिफाफोरा गावबा गावनि गथ'फोरखौ मोजां सोलोंथाइ होनो थाखै गाववारि खोन्दोनि बेसेनगोसा फराइसालियाव रां खावरि गारनानै फोरोंदों । बेयो मोजां खोथा । खाइसेया सरकारि फोरोंसालियाव फोरोंदों । बेनिफ्रायबो गुनगोनां फरायसा ओंखारलांदों । इंराजि जा, असमीया जा, बर' बिजोडानो जा – लाइमोनफोरा हादरारि सुबुं दोहोन होन्नानै बुंनाय जायो । मानोना दिनैनि फराइसाफ्रानो गाबोननि हादर खुंगिरि । बिसोरनो हादरनि गोगगो नोगोरारिबो जाहैयो । बर'फोरनि सोलोंथाइयारि दाहारा दासो इसे दावगाहांदों । नाथाय गोसो होनानै सोलोंनायनि आंखाल नुनो मोनदों । मोजाडै फरायफुंनानै लानो हायाखै । जिखि बोहैथियाव (stream आव) फराया मानो बेखौ गोसो होनानै सोलोंथौनांगौ एबा फरायथौनांगौ जाहाथे आनजादफोराव मोजाडै दिन्थिफुंनो हायो । आथिखालाव बर' लाइमोनफोरनि गेजेराव आदाखावनिया सोलोंथाइ लानाय नुनो मोन्दोंसै । हालावबो थाडा मैयाव थाडा जानाय नुनो मोनदों । फरायसालिफोरावबो थाथेरनानै सोलोंनाय नुनो मोना । फरायसालिनिफ्राइ खारखुमा लांनानै बहाबा आद्दा मारिनाय, मबाइलजों गोदोनानै थानाय आखला दा सोलिफुथारदों । बेफोरखौ सामब्लायनो थांब्लाबो समाजनि नोजोराव फोरोंगिरिफोरा दाय जायो । नाथाय गथ'नि बिमा बिफाफोरा गथ'फोरखौ सामब्लायनाय नुनो मोना । फोरोंगिरिफोरनि उल्थासो खालामनाय नुनो मोनदोंसै । फोरोंगिरि बिथांमोनखौसो देहायारि साजा होनाय एबा बुथारनाय जाथाइफोरा सोलिनो हमदों । बेयो मोजां लैखोन नडा । हारियाव खहा लाबोगोन । आं सानो फरायसाफोरा आबुथि गैयै जानो नाडा! नडाब्ला हारिया बिसोरनिफ्राय जेबो फिथाइ गोनां आरो नोजोराव गोनां हाबा मावनाय मोन्नाय नडा । बेखायनो गोगगो सोलोंथाइखौ जोंनो

नांथारगौ । गुनगोनां सोलोंथाइ मोनब्लासो हारियाव रोखोमारि हारोंथाइनि फराइसा एबा लाइमोनफोर मोनगोन बेयो सैथो ।

आथिखालाव बर' लाइमोनफोरा बादायलायनाय आनजादफोराव लाथिख' होन्नानै बंजायो । दानि आसाम सरकारा खंबाय थानाय, टेट आनजाद आरो ADRE-2024 आनजादाव साबेसे बर' बिनायसाफोरा आनजाद लिरदों? बहाबा-बहाबा आनजादनि मिरुवाव बिनायसाफोरा बंनो थाडोब्ला लाथिख' बंजायो । बिदि खाबुरखौबो बर' लाइमोनफोरा मानो मैहुर खालामनो बाहागो लायाखै? बुजिना मोनाखै जों बादिया । बर' लाइमोनफोरा बिदि बादायलायनाय आनजादाव ज'वाब्ला बौरै जागोन? हारिखौ बिदिजों गोरों-हारि दानो हागोन नामा? लेकचारजों हारिखौ गोरों हारि दानो हाया । साफ्रोमबो लाइमोनफोरनि जौगानाय फैब्लासो हारिनि गेजेराव गोरों मानसि मोननो हागोन । हारोंथाइयारि सुबुं सम्फद मोनगोन । जोंनि लाइमोनफोरा बेफार फालांगियाव मोजोमनो हागोन । हारिखौ फोजौनोब्ला फालांगियाव आखाइ होथारनांगोन । होमब्लासोना हारिया गोजौ फार्से दावगानो हागोन । राव थुनलाइ जौगानायनि हाबाफारियाव बाहागो लानानै हारिखौ फोजोंनो सिमां नुनो रेंनांगोन ।

जोंनि लाइमोनफोरा गोलैयै रां खामायनायनि लामाथिसो गोसो होनाय नुनो मोनदोंसै । बिदिब्ला जोंनि हारिनि इयुन लामाया बहाथिं आगान सुरदों साननानै नायब्ला गोमोनो गोनां जायो । लाइमोनफोरा खाइसेया सानदोंखोमा राजखान्थियारि हानजायाव थानानै हालजांख्रा जानो! बेयो नाथाय मोजां लैखोन नडा । राजखान्थियारि हानजाफोराबो जोंनि लाइमोनफोरखौ मैहुर खालामनाय नुनो मोनो । जाइफोरा भटारस नडा-बिसोरखौ जों बेयाव बाहागो लाहोनो नाडा । जेब्लासिम जिदाइन बोसोर बैसोआव आगान सुरा अब्लासिम बिसोरखौ बेनिफ्राइ जानगार होनांगौ । नडाब्ला बिसोरनि सोलोंथाइ लानांगौ बुब्लिया ओरैनो बारग' लांगोन ।

गुसुडै - आथिखालनि लाइमोन सेंग्रा सिब्लाफोरा गोगगो सोलोंथाइ लानाय, समाजखौ गोख्रों लामाजों लांनाय, धोरोमारि बिथिडाव मोजाडै फोरोंथाइ लानानै गावखौ गावनि आथिडाव फसंनो हायोब्ला जोंनि बर' हारिनि इयुना मब्लाबाबो खोमसि नडा ।

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राखाव बसुमतारीया बिटिआरनि सिरां जिलानि । बिथाडा गौहाटी मुलुग सोलोंसालिनिफ्राय इंराजी आयदायाव एम ए डिग्री लाखांनानै जिउराहा महरै फोरोंगिरिनि साख्रियाव हाबो आरो आथिखालाव सिदली-कासिकत्रा गोजौसिन गेजेरारि फरायसालियाव PGT महरै हाबा मावगासिनो दं । बिथाडा बर' रेबग्रा जथुमजों गोथैवै नांजाबनानै दं आरो सिगाडाव बेनिनो गाहाइ नेहाथारि, लोगो आफादगिरि आरो उनाव आफादगिरिनि मासिखौ सामलायदोंमोन । आथिखालाव बेनिनो बोसोनगिरि जानानै दं । मोनसे समाव बिथाडा बर' समाजनि गायसंगिरि गाहाइ नेहाथारिनि बिबानबो बानदोंमोन । बिथाडा गुबुन गुबुन आयदानि आरो रोखोमनि गोबां बिजाबफोर सोरजिबाय, जेरै जिउखौरां, जारिमिनारि, सावरायनाय, सल' बाथा, थुनफावथाइ, खुदिया थुनलाइ, दावबायारि थुनलाइ, सल'मा, रावखांथि, खन्थाइ, सुंद' सल', रावस्लायनाय, रायथाइ । लोगोसे गोबां आरोबाव लिरखांनानै फोसावनायनि लामायाव दंबावो । बिथांनि 'थुनलाइ बिजिरनाय' बिजाबाबो MA course नि फरा बिजाब महरै गनायजानाय ।

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1975 Dodge Dart



Kishore Wary, Chicago, USA.

As I was completing my PhD training at NEHU Shillong (1988-89) and preparing to move to the USA, my mentors emphasized two important skills I needed to acquire: a) how to drive a car, and b) how to prepare my own meals. In this essay, I will describe my experience buying a used car in the US and the outcome of that process.

Barely after two months of living in Philadelphia, in the United States, I acquired my first ever auto driving license from the State of Pennsylvania Department of Motor Vehicles (DMV), also known as the Pennsylvania Department of Transportation (PennDOT). Thereafter, in March/April of 1991, I purchased my first *used car*, a trusty American-made 1975 Dodge Dart, for just \$500 (1 USD was equivalent to ~20 INR in 1991). For comparison, the cost of a brand new 1991 Toyota Corolla was ~\$10,000, while the Hyundai Sonata was about ~\$5,000. Used car salesmen usually have interesting vocabulary and style, as a persuasive, sweet-talking salesman claimed that *Elvis Presley* had owned a 1961 Dodge Dart. No kidding, but I was a big fan of *Elvis Presley's* songs. Nevertheless, I bought this old car primarily for my commute, not because of the used car salesman's pitch. Eventually, the salesman asked me to purchase auto insurance, so in the process, I also became a member of the American Automobile Association (AAA) and purchased an auto insurance through the AAA.

With a maroon exterior and a cream-white top, my Dodge Dart SE, (I had a nickname for this car, *Elvis*), boasted a robust V6 engine, a proof to American automotive competence in the 1960s and '70s. Its interior, adorned with beige leather upholstery and wood paneling, displayed a vintage charm. Despite its age, the *Elvis* offered surprising comfort, with spacious

seating and sufficient legroom, perfect for long drives. This old faithful car consumed a gallon of 87 octane (unleaded) every 10 miles at a time when the gasoline (petrol) price per gallon was hovering around 0.80 USD. One tank of gasoline was sufficient for me for 2–3 weeks. Driving during the summer was fun, but the winter was not. But then leather gloves became handy to protect my hands from freezing cold temperatures.

For me, this gas-guzzling car became more than just a vehicle—it was a companion on the road of life and weekend grocery shopping. It also allowed me to improve my driving skills and learn how to negotiate during rush hour traffic. Sometimes I drove to and from the Philadelphia airport or the Phillies baseball stadium in South Philadelphia. During the long weekends, I drove to Poconos Mountain, Lancaster-Amish County, the Longwood Garden, King of Prussia, Cherry Hill, and shopping malls in the suburbs of Philadelphia. The songs of FM 93.3 WMMR, Philadelphia's radio station, accompanied every drive through the streets. Whether cruising down the Market Street, Broad Street, or navigating the historic neighborhoods, *Elvis* and the classic rock radio songs made every trip entertaining. I was also a fan of country music, but Philadelphia FM radio stations did not play the best of it.

In the August summer of 1992, on a sunny weekend, I embarked on an adventurous journey. Elvis and I joined forces with my colleague Jan and his family for an epic road trip to Washington, DC. With a second car, a 1990 Hyundai Excel (red exterior), trailing behind, our plan was to explore the nation's capital, which housed several prestigious world class museums.



Figure 1: A 1975 Dodge Dart (*Elvis*) that stalled on the I-95 highway near Baltimore, Maryland. Just 10 minutes earlier, this car had been playing my favorite song on the FM radio. I checked the oil and gas levels, but there were no leaks.

As we cruised southbound on the I-95 highway, the summer sun in a clear blue sky filled the journey with promise and excitement. However, the adventure took an unexpected turn as the *Elvis* began to lose steam near Baltimore, MD. Unwillingly, I steered onto the shoulder and opened the hood, hoping for a quick fix. Underneath the hood, the *Elvis's* V6 engine showed its age, its once-potent roar reduced to a sputter. Despite my best efforts, a mechanical glitch brought our journey to a halt. Just as frustration began to set in, a highway patrol officer (sheriff) pulled over next to my old car. With courteous concern, he asked what I planned to do with the stalled vehicle. As we were exploring options, fortunately, a tow truck arrived. It was a surreal experience. The tow truck moved the immobile car about three miles to the

nearest car repair garage. After 20 minutes or so, the garage mechanic provided an estimate of \$800 to replace the transmission. Faced with a hefty repair estimate, reality hit hard—I didn't have that kind of extra cash to spare. With a heavy heart, I made the tough call to part ways with my *Elvis*. For \$85, the *Elvis* was towed away to a junkyard - I was a little sad.

Fortunately, the other *Hyundai Excel* did not become stranded. With my family friend, Jan, graciously accommodating us in the *Hyundai Excel*, we continued our journey to Washington, DC, undeterred by the setback. The museums welcomed us with open arms, and amidst the artifacts and exhibits, we forged new memories that overshadowed the temporary woes of the road.



Figure 2: Jan and his two sons watched to see what I was doing with the hood of my car raised.

Looking back, my *Elvis*, the 1975 Dodge Dart may have been short-lived, but its legacy lives on in the tales of our road trip misadventures. It taught me resilience, the value of trustworthy company, and the unpredictability that makes every journey a story worth sharing. And so, with a salute to my faithful Dodge Dart and a smile for the adventures it brought, I cherish the memories of that sunny summer weekend on the I-95 South to Washington, DC.

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WATER-ENERGY-FOOD NEXUS IN THE STATE OF ASSAM: Focus on ecosystem services with present scenario & challenges



*Padmaakkshi Chakravartty
New Delhi*

Introduction

In the wake of a global challenge to overcome resource scarcity via optimal resource management by analyzing and assessing interrelations between water, energy and food security, a new approach known as the water-energy-food nexus has emerged (Marker and Venghaus, 2022. P 57-72). This “nexus” thinking originates from the concept that 'no externalities' are in effect; meaning that a third party must incur any cost or benefit produced by certain industrial or commercial activities done within that nexus. Hence, for the nexus to function optimally to provide fair benefit and resources to society, it is essential to internalize the implications and interactions of resources (Water-food-energy nexus in India, teriin.org).

It is projected that world's fresh water and energy consumption will grow by 50% in 2050 compared to 2015 (Ding et al. 2020). While according to Hoff (2011), agriculture will also see an increase of nearly 70% along with another 50% increase in 'primary energy' by the year 2035 to meet a growing demand. This rapid increase in demand stems from factors such as globalization, industrialization, increasing population, urbanization and climate change; the latter being a major driver in the change of global resource dynamics. However, there is a large amount of uncertainty as to how much of this demand can be met considering the shortage of resources in many regions, but mostly in developing regions. Food security and water availability are closely linked, and with climate change causing phenomenon like El Nino and La Nina, there has been a surge in extreme weather events causing flash floods and extended periods of drought, putting the vulnerable and marginal sections of the society at a greater risk. Increasing water stress in already stressed developing regions puts pressure on the energy and food sector and this shortage puts immense pressure on countries and their governments to be able to provide adequate resources to its people in an equitable manner, bringing out the challenges pertaining to the water-energy and food sector.

The water-energy-food nexus in India

India is one of the world's highly water-stressed economies, featuring extreme disparities in the spatial and temporal availability of water regionally, coupled with uncertainty in supply of resources with the prevalent and severe occurrence of extreme hydro-meteorological events such as prolonged droughts and heavy flash floods. Despite being water scarce, the agriculture sector in India uses between 85-90% more water than the global average of 70% (Katyaini, Mukherjee and Barua, 2021). This

water-stress poses a major challenge to the ever-increasing energy demand and population growth in India. One of the Sustainable Development Goals (SDG-6) emphasize that by 2030 target must be to increase water-use efficiency across all sectors to ensure sustainability and supply of freshwater to address water scarcity and to substantially reduce the number of people suffering from water scarcity (UN – SDGs). Keeping in view the Sustainable Development Goals, it becomes highly imperative to achieve water security to consequently achieve better food and energy security (SDG 2 and SDG 7 respectively), making the Water-Energy-Food nexus a vital area for research in the Indian subcontinent.

The water-energy-food nexus scenario in Assam

The mighty Brahmaputra and its numerous tributaries have been the backbone of the riverine state of Assam, contributing to the state's economy and society by providing life sustaining ecosystem services. The river Brahmaputra has a pivotal role in shaping the livelihoods, institutions and infrastructure of the state of Assam (Nayak and Panda, 2016). Being majorly rain-fed, agriculture continues to directly or indirectly sustain more than 75 percent of the state, employing more than 53 percent of the entire workforce. According to the Government of Assam, 86% of the total population lived in rural areas, whereas 14% of the population in urban areas and the density of population also increased from 340 persons per sq. Km in 2001 to 398 persons per sq.km in 2011 (Census 2011).

Apart from agriculture, rural communities also rely on the river for meeting their food requirements via fishing and local cultivation. According to the Economic Survey 2014-15, net contribution of fishery sector to State Domestic Product is very minimal, and it is estimated at around 2.0 per cent. River Brahmaputra also is a major source of energy for Assam with 60% of the total energy availability coming from Hydro-generation that functions through a Run of the River (RoR) system which is principally dependent on rainfall occurring in respective catchment areas. The overall power availability currently is roughly 1200 MW, including the State's own generation of about 260 MW. Assam Power Distribution Company Ltd. (APDCL) is attempting to reduce the 200 MW gap by acquiring 100-150 MW from the open market.

According to the Ministry of Food Processing Industries (MoFPI), 15.80% of the state's GSDP (Gross State Domestic Product) in 2018–19 was accounted for by agriculture and its related industries, while the India Brand Equity Foundation projected that Assam's GSDP will total Rs. 4.09 trillion (US\$ 55.14 billion) in 2020–21. Assam is the largest tea producing state of the country and has the largest tea production area in the world, constituting around one-seventh of the global tea production (MoFPI). Approximately 503.46 thousand Tonnes of tea were produced in the state in 2020–21, accounting for 39.12% of all tea produced in India during that time, resulting in tea being a major contributor to the state's economy.

Apart from the conventional sources for power, Assam also has power potential in spheres like Bio energy (220 MW), Solar power (13760 MW) and Small hydro power (201.99 MW) (Northeast Electric Power Corporation Ltd).

Role of the Water-Energy-Food nexus in ecosystem services

Water plays a key role in connecting the interactions between energy and the food sector. According to a study by Yang et al. (2016), the Brahmaputra River basin's future water, energy, and food production will be significantly impacted by the erratic future precipitation, volatile future temperature, and unknown amount of upstream water diversion.

The water-energy-food nexus can be managed broadly by studying and assessing present water management practices coupled with gross energy production and consumption of the state in association with understanding the impact of water and energy on food systems and agriculture for a holistic approach towards sustainable economic growth.

Water management

Assam has an abundance of water resources from the Brahmaputra valley and the Barak valley, coupled with the numerous wetlands, watersheds, marshes and swamps. However, having two major river valleys also means that the state is in a highly flood prone area. Nearly 39.58 % of the total area of Assam is prone to floods and the extent of the state's flood crisis has been exacerbated by the severity of erosion on both banks of the Brahmaputra and its tributaries (Dept. Water Resources, Govt. Of Assam). The average annual loss due to floods in Assam total up to a whopping Rs. 200 crores as per the Water Resource Department of Assam.

The Assam Government through the work of its various departments along with the aid of the Centre, has established certain water management practices in the field of agriculture for irrigation (Department of Irrigation) via systems such as:

Gravity/Flow Irrigation System: A canal-based irrigation system that doesn't require energy input with the addition of certain head work schemes generating certain amount of energy, however it remains to be capital heavy.

Lift irrigation System

Groundwater irrigation system

Drip irrigation system

Dug-wells, Shallow tube-wells and Deep tube-wells

Watersheds

For sustainable water resource management, Watersheds as an ecosystem service play a very crucial role. According to US (United States) EPA - Healthy watersheds provide many ecosystem services like nutrient cycling, carbon storage, erosion & sedimentation control, soil formation, water storage, water filtration and flood control to name a few.

As per the "Watershed Development Component" under the Pradhan Mantri Krishi Sinchayee Yojna (WDC-PMKSY 2.0), Govt. Of Assam's Nodal dept. - Soil Conservation department enlisted certain key management practices:

Natural Resource management: For WDC-PMKSY 2.0, DoLR (Dept. Of Land resource), Gol (Govt. Of India) allocated 47% of the total fund for Natural Resource Management Activities.

Convergence with horticultural crops in next-gen watershed development projects will be a focus area because the primary goal is to double farmers' income in rural regions.

Livelihood activities in watershed development programs aim to increase the productive potential of rainfed / degraded land and promote community-based local institutions. DoLR and Gol set aside 15% of overall funds for Livelihood Activities.

Wetlands

Wetlands, according to the Ramsar Convention, serve as a link between water, food, and energy. We need to preserve essential wetland ecosystem services and collaborate with our counterparts in the water, food, and energy sectors to establish security of these resources sustainably. Rice cultivated in wetland paddies represents over three billion people's primary diet (UN CBD Report 2015). Wetlands provide fresh water, aid in the replenishment of ground aquifers, and purify toxic waste from water, such as fertilizers and pesticides along with heavy metals and toxins from industry. They cover 12.1 million sq. km and account for 40.6% of total global ecosystem service value.

Because, the ecosystem services provided by these wetlands are not valued so that their contributions are recognized in the nation's Gross Development Product (GDP), they are frequently ignored and become victims of urbanization and encroachment.

Unfortunately, the ecosystem services of these wetlands are not priced to have their contributions recognized in the Gross Development Products (GDP) of the nation and are often neglected and fall victim to urbanization and encroachment. Wetlands governance has so far been failing to address sectoral policies providing incentives to lead to wetlands depletion (Choudhary and Deepak, 2020).

Conclusion

The Water-Energy-Food Nexus is an up-and-coming field of global research with vast avenues in the spheres of planning, policymaking, empirical studies and sustainable development. However, the nexus approach to overcoming barriers to the water, energy and food sector in India, specifically in the state of Assam is missing. There is a lacuna in the comprehensive study of interrelations between the water, energy and food sectors, which further leads to gaps in the understanding of how external factors such as climate change and international development projects impact this nexus and the overall economy of the state. Furthermore, the nexus concept is yet to be developed at an integrated scale while developing policies and governance mechanisms which coherently tie the three major sectors together, as one unit. There is also a dearth in the literature pertaining to the role of ecosystem services and their economic valuation for the water, energy and food sectors.

Assam as a state has abundant resources which can be utilized efficiently, however only if those resources are managed sustainably. The nexus approach is a holistic concept giving sustainable and efficient solutions to problems which are rather demanding to solve through conventional unidirectional methods. The concept has potential to create opportunities in the water, energy and food sectors via capacity building, enhancing climate resilience and also adopting methods for mitigation of effects of climate change. Moreover, the nexus concept also opens avenues to explore the potential of ecosystem services and utilizes them efficiently to reduce pre-existing

burden on our stressed resource demand and supply. More primary research is essential to understand the intricacies of this nexus in a state which also has an impending threat of potential resource conflict over its water and land resources with its international neighbors.

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Indulging in reminiscence



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It took some time to decide on a topic that I should write on. Going by the broad spectrum of subjects suggested in the circular, I thought of presenting the transition of development seen by the generation of our time which may be of some interest to the younger generation. Childhood nostalgia is a powerful emotion that can bring us back to a time of innocence and joy. An overwhelming feeling came to my mind as I looked back. Imagine the situation that existed seven decades ago. Bongaigaon, where I was born, was a village then. There was no electricity, no good roads, only three high schools, no college, limited bus service or train services for transport, telephones were a precious possession of some people, mostly used by the people who were in business. In the health services a few licensed medical practitioners (LMP) or homeopathic practitioners were available. From the government side only a primary health center existed.

I remember very fondly the games we used to play. Especially in the afternoon, kids from the neighbourhood used to come out in the school playground. We played all sorts of games. Running, chasing, jumping, tree climbing, kabaddi, football, cricket, spinning tops and many other games like marble playing, tip-cat (Gilli-Danda) etc. Kite-flying was one of my favourite pastime activities in winter. During rainy days I enjoyed going out with friends for fishing with bamboo fishing rods.

One of the incidents that trigger my childhood memories is indo-China war of 1962. An eerie atmosphere made people nervous. I was too young to understand why the war took place. I remember a large-scale movement of military convoy towards Tezpur, Bomdila that passed through our town. This incident raised a curiosity in my mind to know more about the locations of the war that was happening. From the expressions of elder members of the family I could understand that our country was facing a deep crisis. My introduction to the political geography of India started with a very old big Indian map that was hung on the wall of our guest hall. Pointing at the map my elder brother used to show the locations of the Chinese aggression. The war lasted for one month (October – November). Chinese troops pushed Indian forces back, capturing their claimed territory in the Aksai chin region in the west and the Tawang Tract of NEFA (north eastern frontier agency, now Arunachal Pradesh). The conflict ended when China unilaterally declared a ceasefire on 20 November 1962, and simultaneously announced its withdrawal to its pre-war position.

Major changes in the political boundaries of the states took place in 1956 through a re-organisation of provincial boundaries under the States Reorganisation Act of 1 November 1956 on the principle of shared language. Saurashtra was merged into Bombay state. In 1960 Bombay state was divided along linguistic lines into Gujarat and Maharashtra. The Kannada-speaking areas were realigned from Bombay state to Mysore. Similarly, Bellary, south Canara, merged with Mysore along with some other districts of Hyderabad. Subsequently, the state was renamed as Karnataka in 1973. Earlier in 1953 Andhra State was created from part of the Madras Presidency and merged with the Telugu-speaking area of Hyderabad State. In 1969, Madras

Presidency was renamed as Tamil Nadu and the capital city of Madras changed to Chennai in 1996. In 1975 Sikkim, which was a small kingdom ruled by the Namgyal dynasty, was annexed with India. The map of India that was hung on the wall became obsolete with so many changes.

We learn something new everyday from the surroundings as the time passes. My objective is to highlight some of the important incidents and developments in the region which influenced my mind from time to time. The first road-cum-rail bridge over Brahmaputra (Saraighat Bridge) which started in 1958-59 was completed in September 1962. Saraighat Bridge played a pivotal role in the 1962 Indo-China war.

I remember the language agitation in Assam during 1959-60 demanding Assamese language be made the sole official language. This sparked a political reaction. Students actively participated in the movement. Our family members were worried as my elder brother was then in the cotton college pursuing his graduation. Death of a young student due to unprovoked police firing on 4 July 1960 in the cotton college hostel campus made the situation worse. The government of Assam passed the Assamese Official Language Bill in October 1960 proposing two official languages i.e, Assamese and for an interim period, English. This decision sparked agitation in the Bengali speaking area of Barak Valley and situation worsened after the incident of police firing at Silchar railway station in which 11 people were killed. The Assam government had to modify the order and Bengali language was given official status in Barak Valley.

People of Assam were happy when the country's 1st Public Sector Refinery in Guwahati was set up in 1962. Bongaigaon Refinery & Petrochemicals Limited (BRPL) was incorporated in 1974 as a public sector undertaking. Amalgamation of Bongaigaon Refinery & Petrochemicals Limited (BRPL) with Indian Oil Corporation happened in 2009 and the refinery today is part of Indian Oil Corporation.

In 1966, the PTCA (Plains Tribal Council of Assam) launched an agitation for a separate statehood for the plains tribal communities of Assam called 'Udayachal'. The agitation took momentum and became a mass movement and continued for a number of years. The Government remained indifferent and tried to defuse by delaying. At the later stage, internal conflicts weakened the solidarity of the PTCA movement. Meanwhile, the All Bodo Students Union spearheaded the movement for Bodoland statehood. Initially, ABSU accepted the creation of the Autonomous Council of Bodoland under the state act called the Bodoland Autonomous Council (BAC) Act, 1993. Soon after the creation of BAC, movement leaders again started agitation demanding Bodoland Statehood. The Bodoland Territorial Council was constituted under the Sixth Schedule to the Constitution and a Memorandum of Settlement was signed on 10th February 2003 between the Government of India, the Government of Assam and Bodo Liberation Tigers, to fulfill economic, educational and linguistic aspiration and the preservation of land-rights, socio-cultural and ethnic identity of the Bodos; and to speed up the infrastructure in BTC area. Agitation didn't stop here. ABSU and its associate organizations as well as various factions of [National Democratic Front of Bodoland \(NDFB\)](#) continued with the demand for separate Statehood. Negotiations were held for a comprehensive and final solution. Finally, a Memorandum of Settlement was signed on 27 January, 2020 between ABSU, NDFB, UBPO (United Bodo People's Organization), Government of Assam and Union Home Ministry. The major objectives of this settlement are (I) augmentation of area and powers of BTC and streamlining of its functioning; (II) resolving the issues relating to

Bodos residing outside BTAD; (iii) promotion and protecting social, cultural, linguistic and ethnic identities of Bodos; (iv) providing legislative safeguards for land rights of tribals; (v) ensuring accelerated development of tribal areas; and (vi) rehabilitation of members of NDFB factions. It was agreed to setup a commission to suggest the alteration of the area under BTAD.

Imagine, the movement that started in 1966 for a homeland continued in phases culminating in the present form of BTAD in 2020. I was in the sixth standard in 1966. I retired in 2016 from government service. From time to time agitations continued in Assam reflecting a combination of issues like cultural pride, neglect of the region, economic backwardness, unemployment, poverty and lack of political will. Students took the lead role in these agitations

I remember the tense situation during the Bangladesh liberation war of 1971. The Mukti Bahini (also known as the Bangladesh Forces), was a guerrilla resistance force consisting of the revolutionary armed forces, paramilitary and civilians. Mukti Bahini became part of the Bangladesh-India Allied Forces. Civilians recruited by the Mukti Bahini were given guerrilla warfare training in Assam. I got an opportunity to visit such a training center at Haflong in N C Hills (now Dima Hasao district council of Assam).

Keeping in view the persistent demand of statehood of Khasi, jaintia and Garo hills council and Lusai hills District council and also need for a careful handling of NEFA (North Eastern Frontier Agency), the North-Eastern Areas (Reorganisation) Act and the North-Eastern Council Act were passed on December 30, 1971. These laws marked the emergence of Northeast India as a significant administrative concept, replacing the previous unit of Assam. The act provided for the establishment of the States of Manipur and Tripura, which were UTs. The act also provided for the formation of the State of Meghalaya (formerly Khasi, Jaintia and Garo hills councils) and of the Union territories of Mizoram (formerly Lusai hills council) and Arunachal Pradesh by reorganisation of the existing State of Assam. Arunachal became a full-fledged State on February 20, 1987. The formalization of Mizoram State was on 20th February, 1987.

I moved to Delhi in 1981. My first posting in the Ministry of Labour was a learning period. The Ministry of Labour gave me a good exposure to parliamentary systems. Each day was a part of the learning process. Handling of parliamentary matters such as parliament questions, parliamentary standing committees, consultative committees, calling attention notices etc. was always exciting. Dealing with the quasi-judicial matters like closure, lay-off and retrenchment under Industrial Disputes act, 1947 and presenting legal matters in consultation with the central government standing counsel in the high courts and even in Supreme Court on these subjects was exciting. Exposures to court cases subsequently helped me in the Planning commission in handling the cases relating to “scheme of construction of high court buildings”.

The Assam Movement (also known as Anti-Foreigners Agitation) was at its peak during 1979–1985). This was spearheaded by the all Assam students union demanding the Government of India to detect, disenfranchise and deport illegal migrants. I cannot forget the notorious Nellie massacre that took place in central Assam on 18 February 1983. The massacre claimed the lives of 1,600–2,000 people from about 14 villages. Being in Delhi I had to face questions from many friends about the incident.

The economic liberalisation process which started in 1991, also known as The new economic policy, refers to the series of policy changes which aimed at opening up the country's economy with the objective of making it more market-oriented and consumption-driven. In fact, attempts to liberalise the economy were started much earlier in 1984 by providing incentives to private production, subsidies to private companies for durable goods. Government support for science, technology and associated industries was increased and reduced the import quotas, taxes and tariffs on technology-based industries, especially computers, airlines, defence and telecommunications. There had been introduction of computers, printers, photocopying machines etc. in the government offices. The new policy of 1991 required careful handling as far as the Labour Ministry is concerned. The new policy was going to impact a large number of employees in the organised sector. In M/o Labour such issues were handled in various tripartite committees.

I moved to the Planning commission as Director from the Labour Ministry. Working in the sectoral divisions, viz., transport, urban development and programme evaluation organisation gave me wider exposure and satisfaction. In October 1996, the then United Front Government (a coalition government with AGP as a partner) announced "New initiatives for the North Eastern Region" outlining a number of measures for its development. As a follow up a High Level Commission (HLC) for the North East headed by Shri S.P. Shukla, the then Member, Planning Commission, submitted its report to the Prime Minister on March 7, 1997. The HLC critically examined the backlog in Basic Minimum Services (BMS) and gaps in infrastructure development such as Power, Communication, Irrigation, Flood Control etc. and recommended policy initiatives and programmes to bridge these gaps and rejuvenate the local economy along with measures for institutional reforms, additional resource mobilisation and affecting public participation in development activities. The HLC also estimated indicative requirement of funds for infrastructure development and suggested dovetailing the Scheme with the Plans of the State Governments and the Central Ministries/Departments. Earmarking 10% of the Plan Budget of the Central Ministries for the development of NE States was an important recommendation. Creation of the Central pool of resources out of the unspent balance was an important step.

I always wanted to be associated with work related to the North East. After the announcement of new initiatives a new department called Department of Development of North Eastern Region(DONER) was set up with a limited number of officers. I opted for posting in D/o DONER and worked for a short period. The department was subsequently upgraded to a full fledged ministry. As the Planning Commission was looking for officials to deal with the North East, I decided to join the commission. It was imperative to have a fairly good knowledge of various constitutional provisions before handling the North Eastern Region where each State has to be looked into through the related provisions, viz. Articles 371A (Nagaland), Article 371C (Manipur), and Article 371F (Sikkim), Article 371H (Arunachal Pradesh), Article 371G (Mizoram), Article 371B (Assam). These special provisions are related to land, inheritance, forest, dispute resolutions, customary laws, etc. Article 244 (sixth schedule which facilitates the establishment of autonomous district councils in four states Assam, Meghalaya, Mizoram, and Tripura) and 275(1) (Administration of Tribal Areas in the sixth schedule areas) are important from resources allocation point of view in these areas.

As an adviser, I was required to have a closer look into the priorities of project proposals. Extensive tours were needed before suggesting resource allocation. Progress of projects required monitoring based on the reports of the states and third parties engaged for the monitoring. Tenth Plan period was important for initiating major central sector projects like Special Accelerated Road Development Program for the North East (SARDP-NE), East-West Corridor, Trans Arunachal Highways, Gauge conversion of Railways, New railway Line (Silchar-Jiribam-Imphal, Harmuti - Naharlagun(Itanagar), Agartala-Sabrum to Maitri bridge over Feni river India-Bangladesh border, Bhairavi-Sairang in Mizoram), Bogibeel bridge, Dhola-Sadia Bridge(Bhupen Hazarika Setu), Power Transmission Lines. Emphasis was given on monitoring by a high powered committee consisting of all the secretaries of the sectoral ministries including Finance. Regular monitoring of these projects has shown progress and many of these projects could be completed or were near completion at the end of the 11th plan. As far as state level projects are concerned, the Planning Commission provided liberal plan support like Special Plan Assistance (SPA), Special Central Assistance(SCA) for important state projects. In Arunachal Pradesh some of the important projects implemented under state plans are water supply project in Itanagar, state secretariat building, assembly building, road development projects, in Manipur some of the the important projects are assembly building, high court building, secretariat building, rejuvenation of Loktok lake etc. BTC could get financial support for development of roads, bridges, culverts, water supply projects, school buildings, hospitals etc. In Mizoram important projects that can be named are financial support under NLUP (New Land Use Policy) project, Rajib Gandhi Stadium. Substantial amount of financial support was provided during the 10th and 11th Plan period. With the change of Government in 2014 the Niti Aayog replaced Planning Commission in 2015. NITI Aayog functions as a policy think tank and does not have the power to impose policies on states. The Planning Commission had the authority to impose policies on states for approved projects. The power of fund allocation is not vested with NITI Aayog but with the Finance Ministry. The Planning Commission had the power to allocate funds to state governments and central government ministries for various national and state level programmes and projects.

Now, occasionally I try to update myself with the latest progress of important projects. It gives me immense happiness as most of these projects have been completed.

* * * * *

Shri Sarojendra Nath Brohmo Choudhury hails from Bongaigaon, Assam, and is one of the sons of Late Sitanath Brohmo Choudhury, the noted social worker, writer, poet, politician and freedom fighter.

An Indian Economic Services (IES) officer of 1981 batch, he has served in various Ministries/organisations. These include,

Ministry of Labour: Assistant Director(1982-83) in Directorate General of Employment and Training, Deputy Director(1983-86), Joint Director(1991-1996).

Planning Commission: Senior Research Officer(1987-89), Director(1996-2001) Administration, Urban Development and Poverty Alleviation; Director/Adviser/Sr. Adviser(2002-2013) NER.

Ministry of Food: Under Secretary(1989-91).

M/o DONER: Senior Economic Adviser(2014-2016Feb), Secretary (Incharge) NEC for a short period in 2015. Retired in 2016, as Senior Economic Adviser, M/o DONER.

He was involved closely in the work of tripartite consultations in the M/o Labour to ease the situation which arose as a consequence of Economic Liberalisation in 1991 that adversely impacted the labour of Indian Economy that needed careful handling. His major period of service was in the Planning Commission which gave him an opportunity to properly present the financial requirement of the north eastern states(state wise) with justification which in turn tremendously helped in higher growth of NER states during the 10th and 11th plan periods. He was actively involved in close monitoring of the National projects and funding by the planning commission for expediting the completion of major road, rail, bridges, transmission line projects in the NER.

Phwrmairing: Vivid Expressions Through Echoing Sounds in Language

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Have you ever found yourself in a challenging position of trying to explain certain Bodo words to non-Bodo-speaking friends, only to struggle for an adequate translation? In Bodo, these words feel entirely natural and precise, yet when attempting to express them in another language, it often seems as though the meaning slips away, no matter how fluent you are in the other language. It is as if the core of the word gets lost in translation. Consider the phrase “*Onthai khwu phiu khuywi hor*” (*throw the stone away*). What role does “*phiu*” play in this context? It is not merely onomatopoeic but provides a rich depiction of the action. Onomatopoeia refers to words that imitate the sounds they describe, such as buzz for a noise created by bees or bang for a loud noise. However, the Bodo word mentioned here is much more than just sound imitation—it evokes the intensity, or manner of the action itself.

Then there is “*Dor blang geobai*” (the door has opened)—what exactly does *blang* signify? Or “*Ang begor khwu glob monophlangbai*” (I have accidentally swallowed a seed)—what does *glob* even mean? While the rest of these sentences can be easily translated, these small yet crucial words often carry the weight of the description, and they resist any direct equivalent translation. While it is possible to find words that approximate the meaning, the translation is rarely perfect. Of course, this challenge exists in translating any other words in a language, but these specific words—*phiu*, *blang*, *glob*—seem to represent the final frontier of translation. They defy exact interpretation, as though they belong uniquely to Bodo. In some cases, it is simply not possible to translate them at all. The intonation in words like *phiu* is so integral that if you don't pronounce it correctly, it not only sounds like an ordinary word but also loses its meaning altogether. The intonation starts low, rises sharply, and then dips slightly at the end. This unique intonational pattern does more than just distinguish the word—it also encodes motion, giving you a vivid sense of parabolic movement, as if you're watching an object gracefully arc through the air. *Phiu* isn't just any word—it's an **Ideophone**, a special kind of word where the meaning is inseparable from its sound. If pronounced flatly, *phiu* would lose the expressive power it holds. The rise and fall of its intonation doesn't just represent sound but conveys an entire sensory experience. It paints a picture in your mind, giving you both the sound and the sensation in one. The intonation brings the word to life, making it dynamic and full of movement, capturing the essence of what's happening in a single, vivid syllable.

Ideophones have been an understudied linguistic phenomenon, despite their presence in most of the world's languages across continents—whether in Africa, the Americas, or Asia. *These words are highly descriptive, often condensed, and depict vivid imagery of sensory experiences such as sight, sound, movement, smell, shape, texture, emotion, or feeling. In the Indian subcontinent, linguists refer to them as*

Expressives. However, detailed studies have only been conducted in a handful of Indian languages, including Hindi, Bengali, Tamil, and Nepali. Yet, ideophones are found in nearly every Indian language, across language families, and are considered a prime feature of the Indian linguistic area. A well-known example comes from Hindi, where the name of the popular snack Kurkure is derived from the ideophone/expressive *kurkur*, which evokes the sensation of crunchiness. You also find ideophones in Bollywood lyrics, like in “*Dhakdhak karne laga*” (the beating of a heart) or “*Tiptip barsa pani*” (the pitter-patter of rain). In poetry, expressions like *kalkal* describe the flowing of water. These words are woven into everyday speech and aren’t limited to artistic contexts—they exist all around us. Despite their wide presence, ideophones have not received the scholarly attention they deserve. While they shape the way we express sensory and emotional experiences, they remain somewhat underexplored, especially outside certain languages.

Although the characteristics of ideophones may vary across languages, their core function remains largely the same: to vividly depict sensory imagery, as mentioned earlier. In Indian languages, ideophones tend to follow certain patterns, often resembling reduplication. Reduplication occurs when a word is repeated adjacently, such as in the Bodo sentence “*Gwdan gwdan gosla baidw*” (buy some new clothes). However, ideophones operate differently. Let’s examine this with an example. Consider the sentence “*Dwisaya ziriziri bhwilangbai*” (the rivulet flowed away gently), where *ziriziri* is an ideophone that evokes the image of a gently flowing stream. At first glance, *ziriziri* seems like a case of reduplication. But unlike *gwdan gwdan*, where *gwdan* is an adjective and a word in itself, *ziri* cannot function independently. If we were to say “*Dwisaya ziri bhwilangbai*”, it wouldn’t make any sense at all because *ziri* alone has no meaning nor is it a word. It must always be *ziriziri*, and it cannot be broken down into parts. This is why we shall call it a pseudo-reduplication.

Most Bodo ideophones follow this pseudo-reduplication form, where a word generally consists of two units that mirror each other and do not have any meaning individually, so they must remain intact to convey the intended meaning. However, as mentioned earlier in the article, there are exceptions—such as *phiu*, *blang*, or *glob*—that are standalone words and are not cases of pseudo-reduplication.

Ideophones in Bodo are particularly effective in conveying the intensity of weather events, especially rain. For instance, you might say “*Phriphri*” for a light drizzle, “*Zeze*” when it’s raining steadily without letting up, “*Zubzub*” when it’s pouring heavily, and “*Dramdram*” or “*Jhrajhram*” for a full-blown downpour. In addition to “*ziriziri*,” which evokes the gentle flow of water, ideophones can also describe various kinds of water movement. For example, “*roro*” is used to describe a leakage of water, while “*soso*” or “*saosao*” evokes the sensation of an intense flow or overflow. To convey the sensation of roaring, overflowing water, one can use “*rwurwu*.” Furthermore, ideophones can express other weather phenomena as well. For hot weather, you might use “*haohao*” or “*hobhob*,” while “*thingthing*” evokes scorching sunlight. To describe a pleasant breeze, you can use “*khwlwkhwlw*,” and for a windy atmosphere, “*hiuhiu*” or “*siusiu*” captures the sensation perfectly. These expressive words enhance the vividness of our descriptions, allowing for a more immersive sensory experience.

Ideophones can also express visual patterns such as visibility or clarity, flashes, flickering lights, shapes, sizes, designs, or alignments. For example, “*rwmwi-rwmwi*” evokes the visual sensation of something seen from a distance that is not clearly visible, creating a sense of ambiguity. The word “*dahdah*” captures the sensation of something flashing right before our eyes, while “*khlabhlib*” describes the twinkling of lights. When it comes to alignment, “*gridgrid*” signifies a perfect arrangement, helping the listener visualize order and structure. Some ideophones evoke sensations of tactility, encompassing texture, shape, and consistency. Words like “*burlaburla*” refer to small lumps, suggesting a coarse texture, while “*bugabuga*” describes something swollen, conjuring images of fullness. Additionally, “*sibrosibra*” illustrates uneven depressions on a surface, providing a tactile sense of irregularity. Ideophones also capture inner feelings, expressing emotions such as happiness, pleasure, anxiousness, fear, and other psychological states. For instance, “*urangpharang*” conveys the restlessness caused by the transitional period between winter and spring, while “*usaobadao*” signifies a general feeling of restlessness. The term “*usukhuthu*” reflects anxiety, and other ideophones like “*mwthw-mwthw*,” “*mizlwu-mizlwu*,” “*gilung-gilung*,” and “*gud-gud*” evoke various emotional states, showcasing the depth of human experience.

Some ideophones express manners of action, such as laughing, walking, or crying. For example, “*hasu-masu*” suggests acting without hesitation, conveying a sense of decisiveness. Conversely, “*akho-phakho*” implies acting inconveniently or disadvantageously, capturing the essence of difficulty. The ideophone “*alw-alw*” describes a leisurely pace, indicating a relaxed, easy approach to life. Movement is another area rich with ideophones. Words like “*rwphwi-rwphwi*” illustrate fluttering in the air, evoking a sense of lightness and grace, while “*sreng-sreng*” describes walking at an equal pace in an aligned manner, emphasizing coordination and rhythm. Interestingly, ideophones are less frequently used to evoke sensations of taste and smell. Among the 135 ideophones collected by the author, only one was identified for taste and another for smell. “*Molmol*” signifies intense fragrance, effectively capturing the essence of a strong scent, while “*khwirwm-dwirwm*” describes a tongue-stimulating taste that blends sweetness and sourness, illustrating the complexity of flavor.

Bodo is rich in ideophones, much like many other languages in the Indian subcontinent. Ideophones play a significant role in the Bodo language, serving various semantic domains. They not only convey auditory sensations but also express a rich array of visual patterns, tactile sensations, and emotional states. These ideophones enhance communication by painting vivid images and evoking feelings in ways that ordinary words cannot. While there is no established term in Bodo to describe this phenomenon, a neologism can aptly capture it. **Phwrmairing**, a compound of “*phwrmai*,” meaning to express or convey, and “*ring*,” meaning echo, serves as an appropriate term to describe these special words, known as ideophones in English. This term encapsulates the essence of ideophones, highlighting their ability to resonate with the emotions and sensory experiences they represent.

As Bodo faces a decline in both the number of speakers and the contexts in which the language is utilized, many individuals no longer engage with it outside their homes. Unfortunately, a troubling trend has emerged: children increasingly communicate in languages other than Bodo, even when conversing with their own family members. In

this context, ideophones stand out as some of the most vulnerable elements of the language, at the greatest risk of fading away. The erosion of these expressive words is particularly pronounced among Gen-Z speakers, who often neglect to weave ideophones into their everyday conversations. If this trajectory continues, these unique words could vanish entirely within a few decades unless proactive measures are taken to document them. It is essential for Bodo literary organizations and linguists to take swift action in preserving these invaluable expressions, as they constitute a treasure of the language. Indeed, the vitality of a language can be gauged by the frequency with which ideophones are employed and the richness of their inventory. Ideophones are intricately tied to their specific languages, often to the extent of being untranslatable. Thus, to safeguard the cherished Bodo language for future generations, prioritizing the documentation of ideophones is crucial; they are precious gems that require immediate attention.

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Reimagining The Idea of Work in the Bodo Community

*Savio Daimary
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The idea of a work or a job plays a central role in the decisions that we make before pursuing certain educational degrees and courses. Even after completing our higher education, we face the dilemma of choosing an ideal job that not only fulfills our pursuit but also gives us a sense of identity. The concept of work in human life has been seen from an array of divergent perspectives from the ancient times itself. Traditional Confucian thought emphasized on hard work, perseverance and ethics which aligned with the organizational values. Greek philosophers like Plato and Aristotle saw work as a knowledge driven productive activity while emphasizing on leisure and the need to adhere to ethical values. Max Weber in his work called The Protestant Work Ethic argued that work is a form of devotion or worship to God, and it transcended beyond satisfying our individual needs.

For a person coming from a community that has long been marginalized and deprived of adequate opportunities, getting into a job is not only seen as an individual achievement but also an achievement for the community. However, this has also led to increased focus on certain professions leading to youths spending years in pursuit of getting a government job. The idea that only a few limited professions or jobs are fit for public service needs to be relooked as anyone can serve the community by being in other sectors as well. This belief has led to increased unemployment among the community where thousands of educated youths are competing for a limited number of government jobs. According to the International Labor Organization's report on Employment in India 2024, there are 586 million Indians employed in different jobs across organized and unorganized sector. Out of which only 152 million jobs are in the organized sector (private and government combined). Government jobs number only 14 million which means only 1.4% of working age population can become a government employee. Therefore, there is a need to encourage youths to explore jobs beyond government sector. The lack of specific employable skills among the youths of our community makes it difficult for youths to get into decent paying private jobs. Government policies should be finetuned to create cluster training centers where unemployed youths can learn skills that could make them employable in specific sectors.

Young students when they are in school need to be provided with opportunities that help them to develop critical thinking skills which will allow them to explore opportunities across wide ranging fields. For this, schools as well as the civil society needs to play a larger role in creating an environment that nurtures critical thinking skills over rote learning. In today's world where technology transcends our everyday lives, there is a need to promote ethical use of technology especially smartphones. We often see young kids being given smartphones at a very young age where they can browse through videos and gaming content to keep them distracted. This unhealthy

obsession with smartphone usage at a very young age can be detrimental for young kids when they are at their formative years of their lives. Therefore, it is even more pertinent for us to reflect and see how technology can become a facilitator for the young generation rather than becoming a stumbling block.

There is an ongoing debate of choosing between tradition versus modernity where a culturally and traditionally unique community like ours face this dilemma at the crossroads of a globalized world. However, the emphasis should be to move away from this binary to a more cohesive thought process to embrace modernity while staying rooted to our traditions. There is a need to reimagine our community as a multi-faceted community that allows young people to thrive in different disciplines which can lead to overall well-being of the community. We need to forego our dogmatic beliefs and practices like patriarchy, alcoholism, child trafficking, xenophobia etc. that acts as an impediment in realizing our true potential.

With emerging technology trends like artificial intelligence, it is even more pertinent for us to be part of this as participants rather than consumers of technology. Therefore, our younger generation needs to be encouraged to explore opportunities that will lead to a varied talent pool in the community. In this age of fast-moving world, our society will not be able to move forward if we do not grab these opportunities. Therefore, for this to happen, we will need government policies along with civil society organizations to collectively work for ensuring our young generation is able to reap the benefits accruing out of a globalized connected world.

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Why should you invest in stocks?



*Newton Basumatary
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Investing in stocks has long been recognized as one of the most effective ways to grow wealth, build financial security, and achieve long-term financial goals. While the stock market can seem intimidating, especially for beginners, its potential for high returns and wealth accumulation far outweighs the risks when approached wisely. Whether saving for retirement, building a college fund, or looking for ways to grow your wealth, investing in stocks offers numerous benefits that make it a critical component of any financial strategy.

Why should you invest in stocks?

1. **Long-Term Wealth Creation:** Stocks have historically been one of the best-performing asset classes over the long term. Over the past century, the stock market has delivered average annual returns of about 10-15%, significantly higher than bonds, savings accounts, or other conservative investments. This means that even with market volatility, investors who hold a diversified portfolio of stocks for a long period are likely to experience significant growth in their wealth.

For example, if you invested 1,00,000 rupees in an index fund that tracks the Sensex 30 years ago, your investment could now be worth over 17,45,000 rupees assuming a 10% average annual return. Compounding—when returns on your investments generate their returns—amplifies this growth over time. The earlier you start; the more time you give your investments to grow exponentially.

2. **Stocks help beat inflation:** One of the biggest threats to wealth is inflation, the gradual rise in prices that erodes the purchasing power of money over time. If you keep your money in a savings account or cash, the interest you earn may not keep up with inflation, resulting in the loss of real value.

Stocks, on the other hand, offer returns that generally outpace inflation. Companies that perform well increase their revenues and profits, which can lead to higher stock prices and dividends. By investing in stocks, you ensure that your money grows faster than the rate of inflation, preserving and increasing your purchasing power in the future.

3. **Opportunity for High Returns:** Unlike savings accounts or bonds, which offer a fixed or modest return, stocks have the potential for significantly higher returns. When you invest in stocks, you're buying a small ownership stake in a company. If the company grows and becomes more valuable, so does your investment.

Some of the world's largest companies—like Apple, Amazon, or Google—started as small firms with modest stock prices. Early investors in these companies saw exponential gains in their stock values as the companies grew into industry leaders. While not every stock will deliver such dramatic results, a well-researched and diversified portfolio of stocks can offer substantial growth over time.

- 4. Diversification to Manage Risk:** One of the main concerns about investing in stocks is the risk of losing money, especially with market volatility. However, diversification—investing in a variety of stocks across different sectors—can significantly reduce that risk. By spreading your investments across different industries, company sizes, and regions, you minimize the impact that any single company or sector downturn can have on your overall portfolio.

Additionally, using investment vehicles like index funds or exchange-traded funds (ETFs) allows you to own small shares in hundreds or even thousands of companies. This diversification provides exposure to broader market growth while reducing the volatility associated with individual stocks.

- 5. Liquidity and Flexibility:** Unlike real estate or other illiquid assets, stocks offer liquidity and flexibility. You can buy and sell stocks relatively quickly, allowing you to access your money whenever you need it. Whether you're planning for short-term financial goals or long-term growth, stocks offer a level of flexibility that many other investments don't.

This liquidity also makes stocks a versatile tool in financial planning. You can adjust your portfolio based on your life stage, goals, and risk tolerance. For example, younger investors may focus on growth stocks with high potential returns, while those nearing retirement might prioritize dividend-paying stocks or shift to less volatile sectors.

- 6. Dividend Income:** In addition to price appreciation, some stocks offer regular dividend payments. Dividends are portions of a company's profits that are distributed to shareholders, usually on a quarterly basis. Investing in dividend-paying stocks can provide a steady income stream, which can be reinvested to compound growth or used as cash flow.

Dividend stocks are particularly attractive for long-term investors, as many well-established companies not only pay dividends but also increase their dividend payouts over time. Reinvesting dividends can significantly boost the overall returns of a stock portfolio, making them an essential component of a wealth-building strategy.

- 7. Take Control of Your Financial Future:** Investing in stocks empowers you to take control of your financial future. Rather than relying solely on savings, pensions, or social security, you can actively grow your wealth and achieve your financial goals. Whether it's funding your retirement, paying for a child's education, or achieving financial independence, stocks provide a pathway to greater financial security and flexibility.

By educating yourself about the market, developing a solid investment strategy, and staying committed to long-term growth, you can harness the power of stocks to build a secure financial future. The stock market rewards patience and discipline, and with time, even small investments can grow into substantial wealth.

Investing in stocks can be done in various ways direct purchase of individual shares through brokerage accounts or mutual funds.

Conclusion: Stocks are one of the most effective tools for building wealth, beating inflation, and creating financial security. While there are risks involved, a well-diversified portfolio and a long-term investment strategy can minimize those risks while maximizing returns. Stocks offer an opportunity to participate in the growth of the global economy, receive dividend income, and achieve financial independence. The key to successful investing in stocks is time. The earlier you start, the more time your money has to grow and compound. By investing regularly and staying focused on long-term goals, you can turn the stock market's potential into lasting financial success. Now is the time to take control of your financial future. Start investing in stocks today to unlock the power of compounding, create multiple streams of income, and build wealth for yourself and future generations.

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FROM ORAL TRADITIONS TO WRITTEN LEGACY *Preserving Our Tribal Folk Songs*



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Introduction

Folksongs are the melodic heartbeats that resound the stories, traditions, and cultural identity of a community. These oral treasures have been passed down through generations, with great risk of getting lost without any proper preservation methods. Therefore, preserving these oral treasures in sheet music ensures that they continue to resonate for our future generations. The faint scratches of musical notes in staves hold the power to immortalize the ephemeral beauty of our folk songs; not just that, they allow us also to cherish and share them with the world around us.

Now a question arises. What is this **Sheet Music**? Can the folk songs be transcribed? And if they are done so, how reliable is this method of preserving?

Sheet music is a visual representation of music, utilizing musical notation to convey melody, harmony, and rhythm. It comprises musical notes of varying values and pitch symbols, arranged on a five-line staff (stave) with four spaces. A clef symbol at the staff's beginning indicates pitch range, typically either treble (high) or bass (low). There are some key elements in Sheet Music which are to be well understood by musicians for communication and performance. These elements are the following:

- Key signature: indicating scale (with number of sharps or flats) and pitch range to be sung or played on a musical instrument.
- Time signature: defining rhythm and meter (cycle of beats per bar).
- Chord symbols: indicating the chord progression in the piece of music.
- Musical markings: for dynamics (soft or loud), for articulations (smoothly or crisply), for tempo (fast or slow) and for other expression signs.

Western staff notation balances two aspects. One is the scientific aspect, which is based on mathematical concepts, such as pitch ratios, intervals, and rhythm, following predictable patterns. The other is the Non-Scientific Aspect, which utilizes symbols and abstract representations to convey musical information. Although not purely scientific, Western staff notation seamlessly blends art, logic, and convention. Standardized music sheets enable musicians to communicate and perform music accurately.

Exploring the history of other nations

To deepen our knowledge of safeguarding cultural heritage, let's explore international best practices in folk song preservation. By examining how other nations protect and promote their traditional music, we can gain valuable insights. This study will highlight two developed countries' exemplary models.

AMERICA (USA)

America, having the largest economy of the world with a high GDP of over \$22 trillion and being a global leader in advanced technology, has also a rich and diverse

folk songs heritage. The subsequent discussion will analyse the conservation efforts undertaken by American institutions to preserve traditional folk songs.

American folk songs with surviving Sheet music

Efforts to transcribe American folk songs into sheet music have ensured their accessibility for future generations, safeguarding a vital cultural heritage. Two iconic American folk songs exemplify this legacy:

1. 'Yankee Doodle' (17th century): This timeless classic, influenced by Dutch and British traditions, stands as America's oldest and most recognizable song.
2. 'The Girl I Left Behind Me' (1812): With roots in English folk music, this enduring ballad, showcases the cross-cultural exchange that shaped America's musical identity.

Infrastructure for preserving and learning folk songs.

The American government has set up a robust infrastructure for preserving folk songs and music learning. The following are some of the main departments which are actively working out to preserve the folk songs and facilitate research in music learning.

1. Music Education Institutions:

In America, music learning is incorporated in the curriculum of the schools, colleges and universities. There is an ample chance for the development of every musical talent of the society. The government administration promotes and facilitates music practice and learning. Some of the renowned American music institutions worth mentioning are: Berklee College of Music (Boston), Juilliard School (New York City), Curtis Institute of Music (Philadelphia) and others.

2. American Digital Platforms and Archives:

Americans have a good repository system to store and preserve music recordings, scores, and other related materials. Some of the digital platforms and archives worth mentioning are, the Library of Congress, Smithsonian Folkways and Internet Archives.

3. Government Initiative:

The National Endowment for the Arts (NEA), which is a government firm, does the funding of folk music projects and supports folk music festivals and events, giving chance to community engagement in musical performances.

These infrastructures support the preservation and transmission of American folk songs and music traditions, ensuring their continued vitality and relevance.

JAPAN

Japan has the third largest economy of the world with a GDP of over \$5 trillion and is a leader in advanced technology. That is not all; Japan has also a rich folk songs heritage. Now join me in the following discussion to evaluate the work Japan has done and is still pursuing to preserve its folk songs.

Japanese folk songs preserved in Sheet music

Two ancient Japanese folk songs have captivated hearts for centuries, their melodies and lyrics evolving through generations. Still performed today on traditional

instruments like the shamisen and koto, these songs showcase Japan's rich cultural heritage.

1. Sakura (8th century): This song was originally in tonic-sol-fa form. This song celebrates the fleeting beauty of cherry blossoms and life itself.

2. Haru no Uta (Spring Song, circa 10th century): This song is from the "Wamyō Ruijushō" collection.

The Meiji Era Modernization (1868-1912) played a pivotal role in preserving Japan's folk songs. Amidst Westernization, traditional music endured reflecting the nation's resilience and cultural pride.

Infrastructure for music learning & preserving folk songs

Japan has engineered to set up a solid infrastructure for music learning and taken significant steps to preserve its folk songs (min'yō) by transcribing them into staff notation, ensuring their legacy for future generations. In the following discussion, I would like to examine some of the infrastructures of Japanese administration and see how systematic they are in preserving their valuable traditional folk songs.

1. Transcription and Notation:

Japanese people organise themselves with a good team of scholars and musicians who do the job of transcribing folk songs into staff notation. They collaborate with traditional musicians, respecting their interpretations and come to a common understanding.

2. Cultural Department:

This department organises regular festivals programme with cultural performances giving a chance to showcase folk songs and maintain their cultural significance and community connections.

3. Publication, Documentation, Digital Archiving:

In this department the transcribed folk songs are documented and published in various formats, including sheet music, books, and online databases. They also have the 'Japanese Folk Song Database' and 'Min'yō Archive' providing digital access to folk song collections, promoting preservation and dissemination.

By embracing a combination of traditional and modern methods, Japan has successfully preserved its rich folk song heritage in staff notation, balancing cultural authenticity with accessibility for research and education.

INDIA

Now, let us shift focus to our homeland, India.

In the subsequent sections, I will examine the history and efforts of transcribing and preserving folk songs into staff notation within India, specifically focusing on:

- National level: India's initiatives and accomplishments
- State level: Assam's experiences and challenges
- Regional level: The unique heritage of Bodoland (BTC) area

NATIONAL level: India's initiatives and accomplishments

India, though classified as a lower-middle-income developing country by the World Bank, making significant economic progress in recent years, has a rich and diverse folk song heritage. It has a wide range of traditional music styles and genres across different regions and communities. Indian folk music is deeply rooted in the country's cultural, social, and religious traditions.

Indian folk songs with surviving Sheet music

Several notable transcriptions of Indian folk songs have stood the test of time, remaining accessible to the public today. Some exemplary examples include:

Early Transcriptions:

- 'Raga Kafi' (16th century): Originating from Punjab's folk music, this transcription showcases the region's rich musical heritage.

8th-Century Collections:

- 'Baul Songs' from Bengal: A treasured compilation of folk songs.

- 'Tamizh Tiruvacakam' from Tamil Nadu: A collection of devotional songs.

- 'Sopana Sangeetham' from Kerala: An anthology of traditional music.

These transcriptions not only preserve India's folk music legacy but also provide a glimpse into the country's diverse cultural tapestry.

India's folk song transcription employs the 'Sargam' method, developed by Ahobala (17th century). This system remains in use till today. Additionally, Christian missionaries during British rule significantly contributed to transcribing Indian folk songs into Western notation. Notable figures include, William Jones (1746-1794), John H. Hinton (1821-1877) and E. T. Dalton (1834-1872). These musician-missionaries documented Indian music as part of their cultural and evangelistic endeavours.

Infrastructure for music learning & preserving folk songs

India boasts a thriving infrastructure for learning and preserving folk songs, supported by esteemed institutions:

Key Institutions:

- National Folklore Support Centre (NFSC), Chennai: Dedicated to documenting and promoting folk arts.

- Indira Gandhi National Centre for the Arts (IGNCA), New Delhi: Preserves and promotes India's cultural and folk music heritage.

- Sangeet Natak Academy (SNA), India's national academy for music, dance, and drama: Recognizes and supports folk artists.

STATE level: Assam's experiences and challenges

Assam has a rich and diverse folk song heritage, reflecting its cultural identity and traditions. Assamese folk songs are deeply rooted in the state's history, mythology and daily life.

Assam tribal folk songs in Sheet music.

Various traditional folk song collections from Assam have been transcribed and published in sheet music form available for our research work and education purpose including the following:

- Karbi Folk Songs (1950s-60s), by Dr. Verrier Elwin,
- Assam's Bihu Songs (1957), Prafulla Dutta Goswami
- Dimasa Folk Songs (1970s-80s) by Dr. S.K. Chaudhuri (1983),

Infrastructure for music learning & preserving folk songs

Assam's rich cultural heritage is preserved and promoted through several key departments. Three of the main departments are the following.

1. Assam State Cultural Department: Responsible for preserving and promoting Assam's cultural heritage.
2. The Assam Sangeet Natak Academy: A state-level institution offering training and promoting folk arts in music, dance, and drama.
3. The Assam Folk Music and Dance Academy: Dedicated to preserving and promoting folk music and dance.

Assam needs improved infrastructure for folk song preservation and music education. Collaboration between government, private sectors, and community groups is crucial to safeguard its cultural legacy.

REGIONAL Level: The unique heritage of Bodoland (BTC) area

The Boros, Assam's largest tribal group, boast a rich cultural heritage of folk songs, dances, and music. Their traditional songs and energetic Bágurumbá dance reflect their connection with nature and ancestors.

Boro folk songs in Sheet music.

1. 'Bwisagu Bwisagu' is an old 'New Year song', dating back to 10th century was published in 'Bodo Folk Songs' by Dr. Mangal Singh Hazowary (1987)
2. 'Onsri Onsri' is a Love Song, another old song dating back to 12th century, which was published in 'Bodo Music and Dance' by Dr. B.K. Barman (1995)

These and other songs mentioned above are still in need of research for verification whether or not they are transcribed into staff notation. We need musicians who would generously come forward to take up the task of collecting these folk songs to transcribe and preserve them.

Infrastructure for music learning & preserving folk songs

The infrastructure for music learning and preserving folk songs in Bodoland Territorial Council (BTC) is quite limited due to the region's remote location and lack of resources. There is an urgent need of action to preserve and promote its survival for future generations.

Challenges in Music Education

The region of BTC faces significant challenges in providing quality education, including music education, due to inadequate infrastructure and resources. There is a scarcity of dedicated music institutions and trained music teachers in the region. Because of this **the Boro traditional music and folk songs are at risk of being lost due to the influence of modernization and mainstream culture.**

Initiatives for Preservation

The Bodoland Territorial Council (BTC) has initiated measures to safeguard and promote Bodo culture, encompassing traditional music and dance. Key stakeholders driving this effort include:

- Boro Literary Society, Boro Sahitya Sabha (BSS)
- Cultural Department, All Bodo Students' Union (ABSU)
- Bodoland University (Kokrajhar)
- Sobha Brahma Music & Fine Arts College (Kokrajhar)
- Private music institutions
- Local community organizations

The collective efforts of the above entities aim to promote music education, to revitalize and safeguard Bodo cultural traditions and to document traditional Boro music and folk songs for future generations.

CONCLUSION

In conclusion, I would like to state this, that my exploration of global folk music preservation efforts highlights **two compelling reasons** to transcribe our folk songs into staff notation.

Key Reasons:

1. **Documentation and Preservation:** Transcribing folk songs into sheet music ensures their permanent documentation, accuracy, and preservation for future generations.
2. **Education and Dissemination:** Documenting folk songs in sheet music facilitates research, education, and sharing.

Call to Collaborative Action

Drawing inspiration from the developed countries discussed above, we must:

- Develop infrastructure for preservation.
- Establish institutions and community engagement platforms
- Organize seminars and lectures on the importance of sheet music transcription.
- Conduct workshops on Western music theory to impart theoretical knowledge and to master the skill of writing music (manual and digital).
- Raise awareness among stakeholders, leaders, students, musicians, and cultural organizations to promote music education.

Let us unite to transcribe our folk songs, share our cultural heritage and celebrate the music that defines us. By working together, we can preserve our folk songs for future generations and cement our cultural identity.

Bágurum Bá

Traditional

Boro Folk Dance song

D. Jiber Basumatary

Andante $\text{♩} = 90$

Intro music

Bá - gu - rum bá hai - bá gu - rum bá

Jaa - t nong - a - bó - la kul - nong - a - bó - la

ta - bó - rô - m hom na - nôi ban - na - nôi - lá - gou - môn

kha hai lô - gô lá - gou - môn kha

Bá - gu - rum bá hai - bá gu - rum bá

Transcription: Franco-Fun Creative Digital Music

Bardôï Sikhôla

Boro dance music

Trad.

D Jiber Basumatary

Allegrissimo $\text{♩} = 180$

1

G Em7

3

G Em7 G

6

G Gadd9 G Fine

8

G Em7 G

10

Em G G

13

G Em7 G

15

Em G G D.S. al Fine

Transcription:: franco-Fun Creative Digital Music

Phôilao Bikhayao

Alayaron

Boro Film Song

D.Jiber Basumatary

Moderato ♩ = 90

Intro: Music

3

Interlude

5

Phôi - lao bi - kha - yao

8

khôm si hor - ni u - nao - - san - ja O - khó - rang ni

11

gô - thang phôi sa - li - yao gô - mô gô thang mo - hor la - na - nôi

14

sa - na - lai nu - ja - bô gou.

16

San - ja - ha A - lai - A - ron.

Transcription: Franco.Fun Creative Music

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Digital Music Notation Software

1. Cakewalk 8
2. Sibelius 7
3. Crescendo
4. Mixcraft 9

* * * * *

D'Jiber Basumatary runs a music school (online and in person) in New Delhi, in association with Trinity College London, Delhi Centre. He teaches piano, electronic keyboard, rhythm guitar, Ukulele, accordion and mouthorgan. He is a retired music teacher from an international school 'GD Goenka World school, Gurugram, Haryana. He holds a senior Diploma certificate in Indian vocal music from Sangit Samity, Allahabad and an intermediate in Church organ from 'Scuola di Musica a Bologna, Italy. He hails from Udalguri of BTR, Assam. Apart from music teaching his focus of interest is writing music and researching on the transcription and archiving Boro folk music and worship songs.

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KHERAI CELEBRATION OF THE BODOS



Dr. Premananda Machahary
Karbi Anglong

'Kherai' is a religious celebration of the Boros. The *Bathoubrai*, the principal god of the Boros along with many other deities are formally worshipped in the *Kherai* celebration. This *Kherai* worship is performed in an open field taking due cognizance of the convenience of its participants. A particular place of the concerned field is to be cleaned and then consecrated by sprinkling holy water upon which the main altar is set up for *Bathoubrai*. Towards the north of the main altar of the *Bathoubrai*, an embankment of earth to adorn other deities is assigned. It is mentioned that the water is made holy by immersing a gold ring, nine bent-grasses and a branch of basil. A *Sijou* or *Bathou* plant (*Euphorbia splendens*) is planted on the main altar representing the god *Bathoubrai*. When a household celebrates *Kherai* individually at home with the family, he or she may prepare the altars in his or her courtyard or within the campus of the concerned household in accordance with the convenience of the family.

The word 'Kherai' may be derived from 'Khoirabrai', the *Sibrai* or god Siva. The *Sibrai* or *Bathoubrai* was known as 'Khoirabrai' or 'Khoira Borai' in yore. The Boros worshipped the *Bathoubrai* with the name of *Giladambra*, *Khoiraborai*, *Sibrai* etc.¹ According to Mohini Mohan Brahma, a prominent Bodo scholar, the Boros worshipped their principal god with the names of *Bathou Borai*, *Songraja*, *Khuria* or *Khoria Borai*, *Maharaja* and *Mahadev* etc.² Dhuparam Basumatary describes as - 'Khoy'(creation) + 'Ergra' means creator, *Khoy+Ergra=Khoyerra=Khoirra*, or *Khoira Borai*, *Sorjigra Borai* (a creator)³. At the present time, it is seen that the Boros worship *Bathoubrai* with the names of *Sibrai* and *Khoirabrai* or *Khoira Borai*. Even, the Boros worshipped *Sibrai* or Siva as their principal god in the days of yore⁴. There is a belief among the Boros that *Sibrai* meditated under a big *Sijou* plant on the mountains of the Himalayas⁵. In the absence of *Sibrai* or Siva In later periods, the Boros began to worship the *Sijou* plant as the representative of their almighty god *Sibrai* for which they called *Sijou* plant as 'Sib-Burai' (Lord Siva) or *Bathou-Burai* or 'Bathoubrai', the Lord *Bathou*⁶. Nevertheless, the 'Khoira' or 'Khoirabrai' of the Boros was known as 'Kirata' in yore⁷. The Boros were also known as Kiratas because the word *Kirata* is a general term referring to the people of Mongolian origin and which may refer specifically to the Boros⁸. The ancient Kamarupa was predominantly inhabited by Kiratas of the Mongolian people. In accordance with 'Kalika Purana', Siva ruled the ancient Kamrupa along with the Kiratas. 'Yogini Tantra' also depicts:

"Siddheshi jogini pithe
dharmah Koiratajah motoh."

The religion of the ancient Kamarupa was 'Koiratajah motoh' which definitely implied the 'Kirata Religion' of Kirata Siva who was also worshipped by the Bodo kings like Bhagadatta, king Bana, Bhaskar Barman, etc. as their prime god. It may be contended

that the 'Khoira' or 'Khoirabrai' comes from 'Koiratajah' propagated by 'Khoirabrai' or 'Sibrai' and the word Kherai seems to have been derived from 'Khoira' or 'Khoirabrai' or 'Koiratajah'.

Of course, now-a-days the followers of the Bathouism worship the *Bathou* plant as a focal entity of their principal and almighty god. The Boros regard the *Bathoubrai* as the divine entity and they use to bestow the idea of the almighty god on *Bathou*.

The main purpose of the *Kherai* celebration is to propitiate the goddess of wealth which is known as *Mainao* or *Lwkhi*. Though the celebration of the *Kherai* is started with the worship of *Bathoubrai*, the ultimate object is seen to concentrate in propitiating the goddess of wealth and the celebration beginning from the evening to the next morning comes to an end with the retrieval of 'Mainao', the goddess of wealth.

It is to mention that some musical instruments are required to perform the *Kherai* worship. These are *Kham* (a big drum), *Sifung* (a flute) and *Jotha* (a pair of small cymbals). But the most important aspect is that a *Doudini* (a holy woman who is to be possessed by unseen spirit during the *Kherai* worship) and a *Deuri* or *Douri* (a priest) are essential to perform the *Kherai*.

There are mainly three types of Kherai worship – (1) Umrao Kherai or Asu Kherai, (2) Dwrswn Kherai or Sali Kherai, and (3) Nokhor Kherai.

(1) Umrao Kherai or Asu Kherai: It is celebrated before the harvesting time of 'Asu Mai' (Ahu paddy) during the Assamese month of Ashar (during June-July month). The object of the celebration of this *Umrao Kherai* or *Asu Kherai* is to reap a good harvest of *Asu Mai* (Ahu paddy) as well as for the welfare of the villagers as a whole. Since, the livelihood of the Boros is prominently paddy cultivation, they worship the *Kherai* for good harvest of their paddy crop and general welfare of the agrarian community.

(2) Dwrswn Kherai or Sali Kherai: It is celebrated during the Assamese month of Kati (during September-October month) on the eve of the harvesting time of the 'Sali mai' or 'Mai sali' (*Sali* paddy), the principal paddy crop variety cultivated by the Boros during the summer season. This *Dwrswn Kherai* or *Sali Kherai* is collectively celebrated by the villagers of an area for the purpose of reaping good harvest of *Sali* paddy and also to propitiate goddess *Mainao* (the goddess of wealth).

(3) Nokhor Kherai: 'Nokhor' means a household or a family, and when a *Kherai* is celebrated individually by a particular household, it is known as Nokhor Kherai. This *Kherai* is celebrated by the concerned family if it is suffering from unknown diseases, and also if it is faced constantly with inauspicious spirits and misfortunes. To get rid of the inauspicious spirits and misfortunes or diseases, the *Nokhor Kherai* may be conveniently celebrated by any of the aggrieved or suffered family.

The most important role is taken by the *Doudini* who performs the worship of *Kherai* through her dance in harmony with the melodious tune of *Sifung* (flute), *Kham* (drum) and *Jotha* (cymbals) in the process of propitiating the *Bathoubrai* and other deities. The *Douri* (priest) renders his devotional services in offering oblations to the deities, if and when required, and he also takes care of the *Doudini* and maintains the need of the worship. On the other hand, the role of the 'Oja' is also significant who begins the incantations in rhythmic motion at the very outset of the worship and during the dance performance, as and when necessary, to wake the *Doudini*. The incantation chanted at the very outset to clean the place for making alters of *Bathou* and other deities till its completion with the

music of *kham*, *Sifung* and *Jotha* is called 'Bathou Jagaijennai' (beginning of the awakening of god *Bathou*).¹⁰

The worship of *Kherai* starts in the evening of a particular day and ends the following day at the dawn. On the day of conclusion of the *Kherai* worship, the most important act of retrieving of *Mainao* is called 'Mainao Bwkhangnai'. During this ritual of retrieving *Mainao*, the *Doudini* is possessed by the spirit of *Mainao*, the goddess of wealth and reproaches the people for not treating and using properly the 'Mai' (paddy) which is regarded as the goddess of wealth¹¹. The *Oja* begs pardon on behalf of the people for their misdeeds. In the end the 'Mainao' through the *Doudini* who is possessed by the spirit of 'Mainao' consents to stay at the homes of the worshippers at the persistent prayer of the *Oja* on behalf of the worshippers.

Having the consent of *Mainao* to stay at the homes of the worshippers, they become very happy and they begin to dance in joy moving around the alters of Bathou and other deities following the *Doudini*. After a while of dancing, the *Doudini* holds suddenly the two bamboos posted in front of the altar of *Bathou* and she collapses. The worshippers then raise a slogan in the name of 'Bathoubrai' under the guidance of the *Oja* and who then sprinkles holy water on the head of the *Doudini*. As the *Doudini* regains her consciousness, the worship of *Kherai*, too, ends.

Essentially, the *Kherai* is a great festival celebrated by the Boros for the welfare of the paddy cultivation and to reap a good harvest.

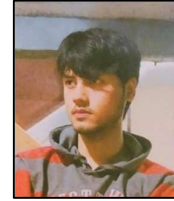
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Dr. Premananda Machahary is a prolific writer of Bodo, Assamese and English languages. He has written several books of critical essays on socio-political, cultural, traditional and historical background of the aboriginal tribal people of Assam. Among his major books are 'Burlungbuthur Hayenao Boroni Swdwmsri' in Bodo, 'Kapili Upatyakat Borosokolor Otit aru Bartaman Samajik Jibonor Somu Itibritta' in Assamese. He has also around five dramas and seven one act plays to his credit. He is also a recipient of Sahitya Akademi award for his first collection of Bodo poetry titled 'Okhafwrni Dwima' in 2011. He is recipient of several other awards namely, Rangsar Literary award from Bodo Sahitya Sabha, Bharatjyoti award, Glory of India award and the Best Citizens of India award in 2018. Born in earstwhile united Mikir Hills and Cachar Hills district (present day Karbi Anglong district), he graduated from Diphu Govt. College and got his MA in Political Science and PhD from Gauhati University. He has served as a member, Bodo Advisory Board of Sahitya Akademi during 2004 – 2007. Professionally he was teaching Political Science in Thong Nokbe College and retired as Associate Professor from the same college in 2019.

My Journey as the President of Northeast students cell

*An Autobiographical account by former
President of Northeast cell, DU
Aryabhata College*



*Nityamani Brahma
New Delhi*

Noted personalities like Amitabh Bacchan, Shahrukh Khan, Zia-ul-Haq, Aung San Suu Kyi, Ajay Banga are products of Delhi University.

My early life

My name is Nityamani brahma. I was formerly the president of Northeast Student's cell at Aryabhata college, Delhi University, South Campus.

I was Born in Nalbari district of Assam in 2001. My family shifted its base for a brief period of time to Udaipur district of Rajasthan before coming to New Delhi for good. I have done my schooling and undergraduate studies from Delhi. Since my school days I was an active student, be it in sports or extracurricular activities. From the 8th standard to my 10+2, I was part of my school football team and attended football academy to enhance my skills. I played as a midfielder. The football sport taught me important lessons of camaraderie, team spirit, coping with both winning and losing and the importance of physical fitness. I participated in different tournaments in and around Delhi, playing till the Club level. Then, to focus on my graduation, I refrained from active participation in football for the time being and played occasionally to keep myself fit. Now, as a 23 year old and still very young having a lot to learn, if we continue to engage with sports and let it build into a habit, it will help us maintain our fitness and build a good personality and also it presents opportunities to meet like-minded people.

I did my 10th from St. Mary's School, Dwarka in South-west Delhi and then changed school in 11th to Presidium School (now called – Prudence), also situated in Dwarka. At the new school, I quickly adapted to new circumstances in an optimistic way and participated in a plethora of competitions like MUNs, debates and extempore speeches. It was the time when I won my first Model United Nations (MUN) competition which is a United Nations based replica model competition where you represent a country. I won the 2nd prize in high commendation from the MUN president at that time. I represented Saudi Arabia in the UN human rights council. I also was selected for the post of community welfare secretary. It was the starting of my leadership experience as a youth. Finally, I graduated with 90% marks from my senior secondary school coming in top 3 of my class. Then I took admission in Aryabhata college of Delhi University. I opted for under graduation in political science (Honours) which is one of the top demanding subjects in Delhi university apart from Economics, History & Psychology. DU is known for its academic courses & extracurricular activities and has the largest college network all over Delhi, and thus students from all over India flock to Delhi to study in DU for its name and fame. Delhi has, in fact, evolved as the most sought after education hub of the country in recent years with top academic institutions for humanities, science, law, management and engineering found in the vicinity. Some

of the top institutes are IIT Delhi, JNU, DU, NSUT, DTU, NLU, Jamia Millia Islamia, SAU, IPU, Amity University (a private university operating in the NCR region) etc., all of which have been at the top 10 NIRF rankings and NAAC accreditation score of A+. DU itself has been placed at top 6 rank in 2024 NIRF ranking. My college Aryabhatta has been accredited with a NAAC score of A++ in 2022, while I was in that college. While most of the above institutions offer specialised courses and a few additional courses, DU is one of the most versatile & dynamic in offering variety of courses ranging from undergraduate courses to masters and PhD courses in various streams. The university has a rich historical background that came into existence through Delhi university establishment act & was originally situated in the area of north Delhi famously known as North campus. Later, the South campus was added in the south Delhi area. Today DU is operating through a campus network comprising of North campus, South campus & off campus areas. The North & south campuses have their own administrative offices. The off-campus colleges are administrated through either North or South campus offices based on the jurisdiction they fall in. The alumni of DU are renowned all over India and abroad and have contributed to the aura of the university. Noted personalities such as Bollywood stars Amitabh Bachchan and Shahrukh Khan, who graduated from Hansraj College and Kirorimal college respectively of north campus, former army chief and president of Pakistan Zia UL Haq, the only female democratic leader of Myanmar Ms. Aung San Suu Kyi, the current president of world bank Mr. Ajay Banga are all products of Delhi University. As a matter of fact, the principal Aryabhatta college Prof. Manoj Sinha was a junior to Amitabh Bachchan and they both worked together in the drama society. Numerous IPS, IAS, IFS, Indian army officers with decorated service records have studied in DU before they became distinguished alumni. All these are attributable to the distinct and unmatched culture of DU as compared to other universities of the National Capital Region and elsewhere. The university and its colleges offer numerous opportunities to students that a student can choose to be a part of, be it in sports, debating, quiz, dramatics, dance and music, politics, Enactus (corporate engagement society, placement cell, student council, NSS (National service scheme), NCC (National cadet corps), NGOs etc. Two major events that are talked about apart from the societal events are the DUSU or Delhi University Students' Union elections and the College Fest. The junior-senior bond through all these activities is what shapes the work culture of DU. This helps the students get a taste of real-life problems and solutions, and also the team work culture preparing for the life ahead. Democracy and elections are a very prominent part of DU culture, and Election season is the time when you feel and learn what democracy means and get engaged in the acts akin to the real life politics. During the Fest one can see the talents from diverse backgrounds come together to put up a show which are nurtured by the various societies of colleges throughout the year. One really learns the art of time management between academics & extracurricular activities as everything is tested in the last. Overall, the DU provides quite an experience if one knows how to take it all in.

My Journey at DU

When I entered the college in 2020, the COVID19 pandemic hit and we switched over to online classes. Nonetheless I continued my prudence legacy of being an active student & gave almost 7 to 8 interviews for the societies I wanted to join. In my initial first year, I was selected for numerous societies apart from the Northeast society and

my departmental society. I was also the part of debating society, NSS & CDF. The college reopened in 2022. In the political science society of our college, which is our departmental wing, each student is by default a member of the society, but to be a portfolio holder, one needs to contest elections and win; similarly in the Northeast students' society, every student belonging to Northeast region is by default an ordinary member of the society, but to be in a position of responsibility, one needs to get elected through elections. Before becoming President in my third year of college for the Northeast society, I was also elected as joint secretary for my departmental society called Parisa, which is taken from first year batch only & in my second year I was also selected through an interview for the post of Joint secretary in NSS. So, before becoming President I already had numerous exposures to positions of responsibility which helped me in making my case strong alongside other contestants and my experience as a President worthwhile.

My college Aryabhata is named after the great Indian mathematician, Aryabhata, who invented the concept of zero in mathematics. The college is located in the main south campus area and is adjacent to Ram Lal Anand college, Motilal Nehru college and has Atma ram Satnam dharma & Sri Venkateswara college in the vicinity. The main South campus HQ is located nearby where the MA, MCom, MSc, MBA classes and research take place alongside a big library. So, there is always a crowd of students justling around the corner. In my department in first year there are 2 or 3 positions which a fresher can apply for namely Class Representative (CR), Joint secretary (JS) in the dept, the top post which first-years can apply for, and Library Representative which comes next to JS. I picked myself for the JS and I had to face a tough competition as I was contesting with my fellow classmates who were smart and toppers like me, they too had done some great work in school. Plus, we also had to contact seniors which were new to us at that time, create a bond & ask for votes. We also had to give a speech on the final day before voting & take questions from both professors & seniors. It was a tough one as my fellow contestants included a guy who was a good debater and the other one was already in a position of CR that is like the monitor of the class. I was good at one thing. Forming good answers to the questions I had been asked and in building trust with seniors. That gave me the winning ticket and when the result came, I won by a good margin. I also broke the legacy, by being a male winner, while in the pre-COVID years, the post was won my females only. During my tenure for the department, I wrote an article for my departmental magazine called AGORA, which was annually published. That was my first ever publication that got out. The article was about India-China relations in the present & future as I have a profound interest in international relations. The article was applauded by my professors. During our annual departmental fest, my professors, knowing my potential, picked me for the paper presentation competition. I was told to arrange a team to represent my college and my department against other competitors who were from other DU colleges and universities. Interesting fact is, I was in the organising team and three days before the competition I was picked for the competition. The Paper presentation competition is basically a competition where you are given a topic & have to research about it, then prepare a presentation slide & then present it. Depending upon the presentation, questions are then asked by your fellow contestants and the judges. Marks are given for confidence in narration, presentation of slides, quality of content and in answering questions. We were a three-member team & I was chosen as the team leader. I was to compile all the material and to answer all the questions that came from the judges

& others. It was a tense moment again and interestingly one of my members, a female, panicked at the last moment just minutes before our turn. If three days of hard work wasn't enough, the last nail in the coffin was that in her panic, she refused to go out there in public. An earlier team had performed very well which added to the fear. This is where my leadership experience came into play. I went and talked to her and built up a team confidence that everything would be fine, saying "*you just have to play your own part, and rest of the things I will manage*". Through my debating & MUN experiences, I have learned that confidence is the key in public speaking. Being in such positions for a prolonged period, public speaking becomes part of the life in college. Our topic was India-China beyond Galwan valley clash in Ladak that occurred in 2020. As I was already an international relations enthusiast, I was confident that we could make it. I answered the questions that was bombarded towards me with confidence and the result came. Our team won the 2nd prize. There was a pressure, as we were representing our college & department but confidence here is the key to keep your mind cool in tense situations. We got certificates & a cash prize of rupees 1500. At the end, it was a joyous moment for our team as we just had three days to prepare for it, while others got 2 weeks' time. My professors & seniors congratulated & applauded my performance for being a good team leader & a confident speaker. Even my opponents who won first prize applauded me for my quality of answers. All this wouldn't have been possible without my team's hard work and commendable performance.

I stayed as the Joint Secretary for my department until February 2021 to January 2022 and NSS Joint Secretary from November 2021 to December 2022. In the second year of my college, I left a few societies and focused fully in my department & NSS. The National service scheme aka NSS is a governmental organisation funded & supported by ministry of youth affairs & sports. It is like the NCC but while NCC is more focused on drills, NSS is a social service organisation. Its work culture is more like an NGO, the only difference being that it is government funded. Its certificate is highly useful in government job interviews as it is a government organization. It holds value in defence & civil service. To be eligible for a certificate in NSS, a member has to work in the organisation for at least 2 years consecutively. A member's working days are counted in hours in a personal diary maintained by the NSS head office in Delhi. The NSS has branches in every college and university in India. The NSS also gives opportunity to its members to represent in sports meet, republic day parade marching contingent, National camps that take place in Manali, J&K etc. I was chosen for Jammu & Kashmir camp and I was the only member chosen for republic day parade from my college due to my physical standards & fitness, though there you have to get through rounds of selection to get in final parade contingent that performs in 26th January Republic Day Parade. My Programme Officer chose my name but due to high fever and high workload, I skipped the selection process. Nevertheless, in a batch of more than 60 members, I was chosen to represent my college in Delhi camp. It was a proud feeling in itself. Every NSS members is called a volunteer and each NSS unit in a college is headed by a Programme Officer (PO) who is the unit chief. NSS, apart from having programme officers and teacher coordinators, is headed by the NSS President, Vice President, Secretary and Joint

This is where my leadership experience came into play. I went and talked to her and gave confidence saying "*you just have to play your own part, and rest of the things I will manage*".

Secretary which forms the council. Then there is the core team which has content head, social media head and at last normal volunteers. During my time in Covid I had worked in Covid help desk. My work was to initiate & coordinate between the patients of Covid and those who were willing to donate blood, oxygen & plasma. It was a hectic one as we had to talk to numerous people from morning till evening. That hard work later paid off and earned me the attention of my seniors and programme officer which helped in the selection of me as a joint secretary.

During my Joint secretary tenure, I was managing all the social service campaigns around the college, interviewing juniors for selection in the NSS. NSS, apart from being involved in social service, also has the mandate to conduct all kinds of national and governmental programs that happens in a year. The social service campaigns ranged from cleanliness drive in college campus to Independence Day celebration, organising seminars on National themes, calling Army and IAS officers as chief guest speakers in motivational programmes. We also conducted rally races, Marathons, awareness drive & blood donation camps. I myself donated blood once in such camp. During my time we had launched project Akshar, for imparting basic education to underprivileged children staying in the college vicinity. During the NAAC team visit of our college which ranks colleges in overall performance, apart for working for the Northeast cell I was simulatively working for the NSS & representing my unit in front of NAAC team. They were quite amazed by our work done in the campus area.

Overall, being a part of the NSS has enhanced my personality & has made me more patriotic than ever, as you find people from different backgrounds coming together to do one thing, doing social service for the society and the country. Most of the friends I made there were defence aspirants and wanted to join Army. A Few had also been to SSB (Service Selection Board) interview stage, that tests a person's personality for suitability of employment as an officer in Armed forces.

My life as the President of Northeast cell

Here I was in my 3rd year of my college, where I found myself in the same spot that I was in during my new school, competing with the best students of my class in both academics and extracurricular activities. I was one of the few students who were counted as the best performers in all spheres of academics and extracurricular activities. Obviously, there was a plethora of competition between us, and each one was good. A few of them were doing masters like me and a few went abroad for higher studies. They also became post holders in other societies of college. It was just about how well you can manage between academics & society. I did pretty fine in there. I also have learned a lot from them & likewise they have from me. This is the recipe for a great leader & a matured person. During my time our department had become one of the most well performed & active ones in the whole college. Everyone of our batch and of our junior batch was a part and in position of responsibility in some society. We were really recognised in all the circles of college & had good potential students. Even my juniors are doing great and some have taken admission in law faculty of DU.

I was already a part of the Northeast cell by default, as I was from Northeast and had attended their fresher's programme. At that time, I was nearly in my last semester of 2nd year and had no intention of becoming President of Northeast cell. My seniors from my department who were also from Northeast and in the society, including the incumbent president, encouraged me by seeing my potential in the department, that

they would love to see me as the next president. I was in no hurry but later my NSS mates too, encouraged me to contest for it as they thought students from northeast barely interacted with other community students and that created a communication & cultural gap. They thought I could do something about it. I gave it a thought and felt that it's a very good opportunity to serve for my people and community, change the image of the people of our northeast community in front of others. So, I contested for it. I went from people to people to establish ties and win trust. My seniors, too, supported me; I was contesting against a Nagamese girl and a Ladakhi boy. Noteworthy to mention, students from Ladakh and Sikkim are also included in the northeast cell along with seven northeastern states due to similar facial features.

The candidates had to write a statement of purpose as to why they should choose one of them as the president and what they should expect from them. My intention was pretty clear, I wanted our society to get recognised more in the college and bring a cultural exchange and mutual respect amongst each other. Seeing my previous leadership experience & confidence, students voted for me and I was declared the winner, the President. The northeast cell had maximum no of students from Assam followed by Manipur, Mizoram, Tripura, Arunachal, Nagaland, Sikkim, Ladakh and none from Meghalaya at that time. The diversity of the northeast amused me and made me aware of and familiar to the diverse mindsets, cultures and eating habits of the people of these states. By becoming the president I became the sole representative of the whole northeast body in college council and society heads' meet. During my tenure as the president, we conducted fests, cultural programmes, college trip to Manali and seminars for northeast growth. I was also invited to NEESDU meet, a university level higher management body of northeast societies across DU circuit. All the presidents of respective northeast cells are invited to raise their concerns.

The true taste of leadership came towards me during the NAAC assessment period during August 2022 to November 2022 when I was heavily work loaded, as I was elected president of northeast cell and at the same time my tenure at NSS wasn't ended. It was so far the most hectic phase of my life. Suddenly, you realise that you are the sole person responsible for day-to-day activities of the society, collecting and managing funds, disseminating duties and making sure everyone is doing his or her job well. Apart from motivating and resolving differences between fellow members, I also had to manage my other works and academics in between all that. At times I was left alone and had to make independent decisions and deal with a people from different backgrounds. That's the job though being the president means being in a position of responsibility and taking accountability. Had to face both failures and successes coupled with some bad decisions and some good as a part of the journey. During the NAAC assessment period our college strived to excel as the best institute of DU in Delhi. So, our principal called upon all the society heads and urged us to give our best performance possible. Being in the post of President, I got to meet some really good and talented people from different course and backgrounds. Being an active student, I made friends outside my department as well and became known by all. This later served as an asset for me and I got help from all in getting works done when I was stuck up. After all, college is the place where you learn to build connections.

My friends often said to me, "you are the only northeastern guy we have ever met who is very affirming and friendly, and also an exceptional personality." They also said that Assamese students are more friendly compared to others. This hysteria has a lot

to do with miscommunication between other northeastern region students, as they like to be in themselves. My ability to mingle with people from different backgrounds also attracted my juniors and they learned a lot from me. A lot has to do with my staying in Delhi and going back to my hometown in Assam, which has made me to interact with city people on one hand and people of rural background living in completely different environment, on the otherhand. During the NAAC visit we performed various northeastern dances like Bihu dance, Bodo dance, bamboo dance from Mizoram etc. which became the highlight of the day event. We also put up a stall representing souvenir from northeastern states. Our college was also invited to the IGNC (Indira Gandhi National Centre for Arts) to perform and we did the same show with a motivated team. Finally our college got the NAAC score of A++. I was part of the student council team who had worked day and night for this grade. I was out of home from 7am to 7pm working for the college during that time. Besides this, I had the worthwhile experience of interacting with different people on a daily basis and negotiating to find a good sponsor for our college fest as I was in the fest PR team that looked after marketing.

During my tenure of the leadership, I had the opportunity to observe and study the persitent issue of non-compatibility or non-intermingling of northeastern students and other mainland students. The problem appears to be due to the inherent nature of our Northeastern students to remain reserved to themselves and rigidity to adapt to the way of life of the new place. Food habit is one major factor for being so, apart from language and religion. In my observation I found the rigidity more in case of students from Mizoram and Nagaland.

In my opinion the northeastern people should start making their culture more open to others as that's when anyone can make others understand their culture. Here, I might add that Assam is an exclusion, because Assam has been one of the successful northeastern cultures that is widely known by the rest of India but which seems to be lacking with other tribals of remaining sister states. At the same time, on the other hand, there is a general biased notion among the North Indians about the Northeasterners such as "these people eat non-vegetarian food only, they live in jungle or underdeveloped zones, they are akin to Chinese and are alien to India or Indian culture" etc. They fail to realise that diversity is the true beauty of India. Although our great leaders since independence movement wanted to make the Indian democracy an example for others by assimilating people from diverse ethnic backgrounds and making them coexist, it is still a journey in progress and much need to be done to change the general perception about each other in the diverse Indian society. The national media can play a big role in achieving this goal.

My tenure as president of Northeast cell lasted from September 2022 to June 2023 during which I was awarded the annual excellence award for my work as the president of the northeastern cell. After all the hard work, few mishaps & also some great days, it all came down to this day. At the time of receiving the award I got the commendation from our Principal as "Well done, Brahma, well done" which was enough satisfaction for me to be well remembered by the Principal. Also, my teacher convenors praised by saying. "You were the best we could ever have. We never had to tell you how to do things, you always had a plan in mind, you always first made the plan and then came up to us for any other suggestions. You figured all the activities on yourself." It was quite a feeling of accomplishment and it all added up to my experience.

President as a path in college

Well, I would like to say that being a president is surely hectic but it is worth it. Especially, being in the Northeastern society, it taught me so much about leadership, people and different mindset of thinking. It taught me how to be accountable to others and be more responsible. When people depend on you, you got to deliver on time. It's a unique experience when you are heading the organisation. People look up to you for decision making. It also makes you humbler and understanding. You must stay unbiased in a position like this. Every DU college has a northeast cell. One can opt to be a member or be in a position of responsibility. Other than President, which can only be selected from third year, there are posts like Vice-president, General secretary, Treasurer, Assistant secretary and executive members. I got to meet several talented people during my tenure which was only possible as because I was in that position. You come out as a confident person in the end.

The teacher convenors said *"You were the best we could ever have. We never had to tell you how to do things, you always had a plan in mind, you always first made the plan and then came up to us for any other suggestions. You figured all the activities on yourself."*



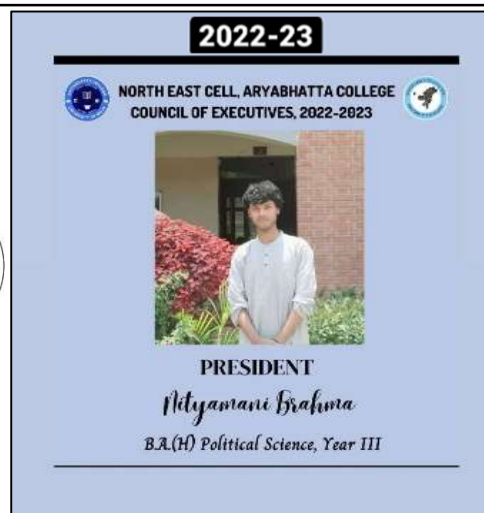
Members of the North-East Students' Cell,
Aryabhata College



Dance troupe that performed various North Eastern dances
during NAAC assessment period in Aryabhata College.



Receiving the Annual Excellence Award from the
Principal (extreme right)



The President Elect

Epilogue

It was a worthwhile journey in DU that will forever stay in my memory and has left a deep impact on my thinking about how to view life, which I will carry forward in the next phase of my life. Having done all these things, I finally graduated in 2023 with distinguished first division and being among the top 10 of my class. I also cracked CUET PG in my first attempt to book my admission in Masters in DU. Meanwhile I also cracked the internship scheme of the prestigious NITI Aayog and had the opportunity to work with government's best known think tank at its DMEO (development monitoring and evaluation division). I was the only one from my MA first year batch to get selected for this internship. There I met some acquaintances from DTU and other top institutes. The learnings of my college experience are surely helping in navigating the unending world. Lastly, I want to say, a good leader is not the one who does not take any bad decision or also not the one who is too bossy or friendly. He should be the one who has the ability to take timely decisions and maintain a balance between friendship and work to get things done. There cannot be a perfect leader, as no one is perfect in our world but there can surely be a good leader.

* * * * *

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आंनि बिजिरसाली



पदुमी बर'
नॉर्थ ईस्ट दिल्ली

बाध्राया बै समनि जेब्ला आं कलेज आव बोसोरथामारि बि. एस. सी. डिग्रीनि फरायसामोन । गामि ओनसोलनि फरायसालि, माय नाराजों लुनाय उखुमनि फरायसालि आव बर' बिजोंजों फरायबोनाय । आं सासे जामबि सिख्ला मोन । टाउन सहरनि कलेज आव जेबो बुजि मोना जायोमोन । गावरखौ गुबुनफोरजों गोरोबनो हाया हाया मोनबायोमोन आं । आगदा आगसि जेरैबो गुबुन असमीया सेंग्रा सिख्ला जोबमोन ।

बेनि मादावनो सासे "दास " बिमुंनि सिख्ला आंनि थाखोनि लोगोमोन । मोरखां गन्थं बर'थार । नाथाय असमीया रायज्जायग्रा । बै सिख्लाया आंजों लोगोसे scheduled Tribe student welfare scholarship लादोंमोन । उनाव बियो आंनि मोजां लोगो जाबायमोन । बियो खिनथानाय बादिब्ला बिनि बिफाया सासे बर' मानसि आरो बिमाया असमीया मोन । लोगोसे बिनि बिफाया प्राइमारी बर' थुनलाइ आफादनि सोद्रोमामोन । नाथाय नखराव बर' राव रायज्जायनाय जायामोन आरो गथ' फोरनि बिमुं आबो 'दास' लिरबावनायसोमोन ।

नैथि बाध्रा - आं जेब्ला गुवाहाटी इउनिभारसिटीनि ह'स्टेल आव थानो नागिरदोंमोन बै समनि बाध्रा । सम सौफैनायाव आं RCC -2 हिनजावसा फोरनि होस्टल आव जायगा मोनदोंमोन । साथाम सिख्ला थाजानाय (Three seater) खथा मोन । न' भारायाव थानाय निखुइ ह'स्टेल सिट मोननानै आं जोबोत गोजोन दोंमोन । आंनि खुइ आंनि न'खरनि मानसिफ्रा बांसिन खुसि जादोंमोन । मानोना गुवाहाटी सहराव गिबि खेबनि थाखाय हार्सिडै गुबुन फोरजों थाहैगोन । आरो आंनि रुम मेट सानैनि सासेया बर' सिख्ला एम. ए. जोबथा बोसोरनि (MA Final year) सिनियर मोन, बर' बिमुंनि । गुबुन सासे रुम मेट आ आंजों समान गिबि बोसोरनि (First year) ज'रहाट नि असमीया सिख्ला, बरुवा बिमुंनि । बर'जों बर' रुममेट जानानै थानो मोनगोन साननानै लोगो मोनलायनाय नि आगोलावनो गोजोनखाबायमोन आं । गावनि नखरनि मानसिनिफ्राइ गोजानाव थानो गोनां जायोब्ला गावनि हादरनि, गावनि गामि खाथिनि ब्लाबो नखरसेनि बायदि मोनखाडो । आरो गावनि हारिनि, धोरोमनिब्लाथ' साबसिन जाबावो । बेबो मोनसे मानसि माहारिनि एंगारनो हायै आखुथाइ । (Human Tendency). ।

नाथाय गामीनिफ्राय बर' बिजों फरायना फैनाय सेंग्रा सिख्ला फ्रा टाउन सहरफ्राव फरायनो फैब्ला गावनि बर' हारिनि गुबुन सेंग्रा सिख्ला नुब्लानो गोसोखौ रेजें मोनलायो गिनाय गैया जायो मोन । नाथाय दुखुनि बाध्राया बेसोमोनदि बांसिन टाउन सहरफ्राव थाग्रा बर' फ्रा गावरखौनो खोबथेनानै थानो नागिरो । बैफोरखौ नुब्ला जों गावरखौनो जेनग्रा (Loser) बादि मोनथारोमोन । हाफामुवा मोरखां जानानै थानाडोमोन ।

आं सानो आंनि बायदि गोबां बर' बिजों फरायना फैनाय सेंग्रा सिख्लाफ्रा टाउन सहरफ्राव सौदाव सौसिसो गावनि थांखिआव सहै हायो ।

बेबादिनो आंबो ह'स्टेल आव आगान होफैदोंमोन । आं सानदोंमोन बर' सिख्ला आंनि सिनियर आ आंखौ अननानै बरायगोन । नाथाय बेनि उल्थासोमोन । गुबुन फार्से ज'रहाट नि बरुवा लोगोआसो आंजों अनलायनानै थानो नागिरबाय । आंनि दखना गाननायखौ बिलिरलायनानै नायबाय । ह'स्टेल फ्रेशर्स मीट (Freshers meet) प्रोग्राम आव बागुरुमबा मोसानायखौ बयबो बास्त्रायबाय । नाथाय आंनि बर' सिनियर आब'आ असमीया रावआव बुंबाय—“एइ बिलाक कि पिन्धि देखुवाइचा? बहुत बेया देखिसे!”

उनाव आं मिथि मोनबायमोन, आंनि बर' रुममेट आ कामरूप जिलानि सिडाव थानाय बक' होननाय जायगानि गंसे गोजौ फरायसालि नि फोरोंगिरि बिफानि फिसाजो । बिथाडा सासे बर' साहित्य सभाजों लोब्बा

थानाय फोरोंगिरि। बर' मानसिब्लाबो, फोरोंगिरि ब्लाबो आंनि रूम मेटनि नखराव बर' राव रायज्जायनो लाजियोमोन। गाव बर' जानानै जोनोम जानायनि गावखौनो गाव दुखु खालामोमोन।

गोजौआव मख'नाय जाथायफ्रा जानो हागौ गोबां आं बायदि बर' बिजों फरायना फैनाय सोलोंसाफोरनि जीउआव जाखाथारो। गिहां लाजिहां गामिनिफ्राइ टाउन सहरनि कलेज इउनिभारसिटी फार्से आगान होनाय बर' फरायसा फोरखौ गावनि हारिनि फ्रानो सिनायनो गियो। सिनाया, सिनायथि होनो लाजियो। बजबनो गियो।

आसामावनो जों बर' फ्रा गावजों गाव सिनाय लायनो बायो, दिल्ली, मुंबई सिटी फ्राव जानो हागौ आरोबाव दुखु नांथावना। बिफोर टाउन सहरफोराव जोंनि गेजेराव बर' राव रायज्जायनाय, फरायनाय, बर' हारिमु बाहायनाया जोबोत दुखु नांथावना। गैथारा होनब्लाबो बांद्राय बुंनाय जानाय नडा।

दानिया फैदो बैफोर जेंनाया मानो जोंनि बर' फोरनि गेजेराव बांसिन नुजाथियो? बेनि गुबै जाहोनफोरखौ आं आंनि थौले गियानजों गाहायाव होनाय बाइदि बिजिरनो सानबाय ----

1) बर' रावनि सिनस्रि बर' साहित्य सभा आरो बर'नि मुंदांखा मैखोम आफातनि माखासे मावथिफ्रानो गावनि नखराव बर' राव बाहायै एबा रायलायै, फरायै नुनो मोनो।

2) माखासे दैदेनगिरिफ्रा मुंआवल' हारिनि खामानि मावनो ओंखारनाय बायदिसो - मानो होनोब्ला बर' रावनि लेखा लिरगिरिफ्रा, फोरोंगिरिफ्रा, दैदेनगिरिफ्रा गावनि फिसा फिसौफोरखौनो बर' राव फोरोडाब्ला माबोरै जोंनि राव आ इयुनाव थानानै थागोन? सोरनि थाखाय लेखा लिरदों? सोरनि लिडार, सोरनि फोरोंगिरि ?

3) आसामनि बायजोआव थानाय बर'फोरनि अनगाथैबो गुवाहाटी, तेजपुर, ज'रहाट, बायदिसिना फिसा सहरफ्राव थानाय बर'फोरनि नखरफ्राव असमीया, हिंदी, इंराजी ल' फिसाफोरखौ फोरोंब्ला बै इयुन जोलैफ्रा बर' रावखौ बोरै सोलोंनो? सोर फोरोंगोन बिसोरखौ बिमानि राव ?

4) माखासे बर' नखरनि बर' बिमाफ्रा गावनि बर' राव हारिमुनि थाखाय बुहुमनि जेरावखि थाहैया मानो फिसाफोरखौ फोरोंनो गोसो होयै।

5) माखासे लेखा गोरों बर' हौवाफ्रा गुबुन हारिनि आइजोखौ हाबा लानायनि उनाव गावनि फिसा फिसौफोरखौ बर' राव, हारिमु फोरोंनो लाजिनाय एबा गोसो होयै फ्रानो गुबै जाहोन बुंजायो।

गोजौआव बुंबोनाय जेंनाफोरखौ फोजोबनो हायोब्ला बर' राव आ लासैथैब्लाबो थांफिनगोन। बेनि थाखाय माखासे खामानिखौ बर' साहित्य सभा आरो बर' फरायसा आफाद आ गोबां बाखायथाव हाबाफारि फोर, खामानिफोर मावबोगासिनो दं। बैफोर खामानि फ्राव जों साफ्रोमबो बर' सुबुंफ्रा, मैखोम बाहागो लानो नांसिगौ। बैफोर खामानिफ्रा जोंनि गुबै डिउटि होनना माव नांगौ। खामानि फ्रा जाबाय....

1) बर' नखरफ्राव (गामी, टाउन, सहर) जेरावखि थाया मानो फिसा फिसौफोरखौ बर' राव रायज्जायनो, फरायनो फोरोंनाय।

2) टाउन सहरफ्राव बर' राव सोलोंनो सेंटर गायसनना लानांगौ।

3) आसामनि बायजोआव थानाय बर'फोरनि नखरफ्राव गावजों गाव थांलाय फैलाय खौसेथि थालाय नांगौ।

4) गुबुन हारिजों हाबा लाब्लाबो फिसा फिसौफोरखौ आरो गुबुन हारिनि बिसि फिसायखौ बर' राव, हारिमु फोरों नांगौ। जों बर' सेंग्रा सिस्व्लाफ्रा गुबुन हारिनि राव हारिमु खौसो थाबैनो सोलोंनो गोसो होनाय नुनो मोनो। गावनिखौ बावगारनो नाडा, गाव जेराव जोनोम मोनदों बेखौ लानानै गोगगानो सोलों नांगौ।

5) बयबो बर' बिमा बिफाया बर' बिहामजो, बर' बिजामादै लानो नांसिगौ। गुबुनि मोजांखौ बजबनायाव गावनिखौसो जों बरफ्रा खोमागासिनो।

6) बयबो बर'फ्रा हारि अनफावरी (Nationalist) जानो नांसिगौ । बर' राव हारिमु सोलोंनो, फोरोंनो, फेहेरनो बयनिबो बिखायाव गोख्रों मिजिक थानांगोन ।

7) गावनि बिमा रावजों गावनि सिमां, साननाय फोरखौ गोरलैयै फोरमायनो हायो बे बाश्रा खौ इयुन जोलैफोरनो फोरों नांगौ । नडाब्ला बिसोरहा बिथा (Origin) गैजायै जाहैगोन ।

दासिम बुहुमनि फ्राय 573 सो रावफ्रा गोमा लांबाय । दासिम 7164 सो रावफोर सोलिगासिनो दं होनना मिनथि मोननाय जादों । बेनि मादाव फैगो 2030 इराजी मायथाइ सिम आरोबाव 3170 सो रावफ्रा बुहुमनिफ्राय गोमा लांनायनि लामायाव द्रं । जोंनि बर' राव आ बेसेबां सात जाल्ला सहायनायनि उनाव भारतनि संबिजिद नि 8th schedule आव 2003 आव गनायथि मोनबाय । जोंनि बे आगोमा मिलौदो बिमानि रावखौ जेसेबां हायो गोजौ फार्से दावखौ होनो बयबो गोसो गुदुं जानानै नाजा नांगौ । बर' फिसाफ्रानो, दैदेनगिरिफ्रानो बर' राव खौ रायज्जायाब्ला, फरायनो, फोरोंनो लाजियो, गियोब्ला 2030 मायथायाव गोमोर लांनो नागिरनाय 3170 (बांनोबो हागौ) रावनि लिस्ट आव जोंनि बर' राव आबो थाफागोन नामा सोंथि जाखांफैयो । गमामायैनो जामारोब्ला बेनि दाया सोर जागोन? सोरनि सायाव हाब्रु सारनो? गुबुन हारिनि सरकार आरो सुबुंफ्रा जोंखौ राक्षस जानानै मनगलाबनोसो नागिर गासिनो । जों गुबुन हारिनि सरकार नि सायाव फोथाया लाबासिनो गावबा गाव गसंथानो नाजा नांसिगौ । बयबो बर'फ्रा सांग्रां जादो । खौसेयै बिमा रावजों आवगायदो । बिमा राव गैयाब्ला हारिया सिनस्त्रि गोयै जागोन । फै जों साफ्रोमबो बर'फ्रा समाय लादिनि - जों सोलोंगोन, फोरोंगोन, फेहेरगोन बिमानि राव । बर' राव गोवलांथों ।

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पदुमी बर'आ आथिखाल Directorate of Education, Delhi आव PGT (Political Science) महरै साख्रि मावगासिनो दं । बिथाडा बिटिआर, आसामनि खोला खाम्फाइ गामिनि । बिथाडनि मोजां मोन्नाय हुदाफ्रा जाबाय बिजाब फरायनाय, मेथाय रोजाबनाय, मोसानाय, खन्थाय आवरायनाय (बर', असमीया आरो हिन्दी), गोदान जायगा दावबायनाय । लोगोसे बिथाडा समाज आरो हारि सिबिनाय हाबाफ्रावबो नांजाबनानै थायो ।

बाथौ दोहोरोमाव 5 (मोनबा) होन्नाय सोदोबा जोबोद महत्वपूर्ण



नबीन चन्द्र स्वर्गीयारी
गोदान दिल्ली

बर'फोरनि गुदि दोहोरोमा बाथौ दोहोरोम आरो बाथौ दोहोरोमनि गुदि बाथ्राया एरै -

सिजौनि सिरिया सिरिबा
बाथौनि बान्दोआ बान्दोबा
थाइगिरनि खंआ खंबा
सिफुंनि गुदुंआ गुदुंबा
मोनसिनसि गुरुनि रावा फंबा

बाथौ दोहोरोमाव 5 एबा मोनबा होननाय गुदि बाथ्राया जोबोद गोनांथि आरो ओंथि गोनां। बे 5 एबा मोनबा साननाय (counting) जोंनो बर' हारिनि गासैबो नेम खान्थि, आसार खान्थि, रीति-रिवाज फोरखौ मिथि जोबना मोननो हायो। जेरै :-

बाथौ दुमनायाव बान्दोबा

1. दोरसिनि बान्दोसे
2. जोनोमनि बान्दोसे
3. जुलिनि बान्दोसे
4. बोराइनायनि बान्दोसे
5. रुनायनि एबा थैनायनि बान्दोसे

सिजौ बिफांआ सिरिबा

1. हानि सिरिसे
2. दैनि सिरिसे
3. बारनि सिरिसे
4. साननि सिरिसे
5. अख्रांनि सिरिसे

सुबुंनि सोलेरा खंबा

1. खर'आ खंसे
2. गोदोनाया खंसे
3. मोदोमा खंसे
4. आखाइया खंसे
5. आर्थिंआ खंसे

बिबादिनो सोलेरा गरंबा

1. खुगाया गरंसे
2. गनथंआ गरंसे
3. खोमाया गरंसे
4. हासुग्राया गरंसे
5. बाज'ग्राया गरंसे

बर'बोराइनि रावाबो फंबा

1. ओंनि फंसे
2. ह्निंनि फंसे
3. र्विलंनि फंसे
4. फोदनि फंसे
5. सेनि फंसे

बर'नि आसाराबो मोनबा

1. जोनोम आसार
2. दैसारनाय आसार
3. हाबा आसार
4. गोथै गारनाय आसार
5. बानद्रा आसार

बाद खान्थियाबो मोनबा

1. अगर बाद
2. फंस्लद बाद
3. दाउखि बाद
4. खावालि बाद
5. लाउखार बाद

बिदिनो बर' माहारिनि गासैबो हाबा हुंखा, मावनाय दांनाय, मन्दिरनि गुम्बदनि गां लुनाय, बाथौ बावनायथिनायाव लाइजौ लाइजाम बनायफ्रा गासैबो मोनबा (5) जों लोबबा लाखिनानैसो जाजोबो। आरो बर'फोरा फोथाइयोदि ओं: ह्निं: र्विलं: फ़ोद: से: बे फंबा एबा मोनबा सोदोब जोंसो बोराइ बाथौआ बे मुलुगमाखौ सोरजिदोंमोन होननानै। बिनि खाइनो बे फंबा रावखौ बुहुम सोरजिनाइनि गुदि माइजिल एबा जोलै मोनथोर होननानै बुबोदों।

बाथौनि पुर्ण रूप अर्थ आ जाबाय पंचतत्व एबा बा थुबुर (हा,दै,बार,अर,अख्रानि थुबुर)। बे पंचतत्व नि अट्टश्य शक्ति (नुनो मोनै गोहो) फोरखौ जों मिथिस'हाया, नुस'नो मोना, आखाइयों हमदांनानै मोना। हा, दै, बार, अर, अख्रानि सिंआव थाखोमानानै थानाय नुस'हायै, मिथिस'हायै, गोथौ सानथौ, रहस्य फोरखौनो बा-गोथौ बाथौ होननानै बुडो।

बाथौ दोहोरोमाव जाय नुनो मोनै गोहोगोरा सोरजिगिरि इसोरखौ फुजिनाय जायो बिनो जाबाय "बोराइ बाथौ" आरो बोराइ बाथौखौ फुजिग्रा सिबिग्रा बर' हारिनि दोहोरोमखौनो बाथौ दोहोरोम होननानै बुनाय जायो।

“जै आफा बोराइ बाथौ”

नबीन चन्द्र स्वर्गीयारी बिथाडा बाक्सा जिलानि चौरागुरि गामि (ग'बर्धना खाथि) निफ्राय 1992 मायथायावनो दिल्लीयाव फेनानै दिल्ली पुलिसाव साख्रि मावफेयो। आथिखालाव बिथाडा साख्रिनिफ्राय आजिरा मोनबाय आरो दिल्लीयावनो न' लुनानै ससार जानानै दं। दा बिथाडा दिल्ली बर' बाथौ गोथुमनि गाहाय दौरिबो जानानै दं। दिल्ली पुलिसआव थानाय समाव बिथाडा दिल्ली पुलिस एकादेमिनि सिडाव थानाय 'सर्व घर्म पुजा स्थल' जों बुजाबनानै मोनसे बाथौ थानसालिबो लुदोंमोन।

गोरोन्धिया सोरनि



हिजुति ब्रह्म
गहपुर

हरखाब सिरि मोन्ना इन्जुराव आलायना दोन्नाय घरियाव नाहरब्ला नुबाय, समा माब्लाबानो 7.30 बाजिबाय । हाखु दाखु सिखारना ब्रासाव कलगेट होना बाथरुमाव टावेल गांसे लाना हाबैहैनायसै आं । हाथाय हुखांना दुगैखां लोबखां खालामनानै खर' मोखांफ्राव माबार माबार फुननांगौ मुवाफोरखौ फुनखांना खानाय खान्नो होना आयनायाव नायब्ला नुबाय आंनि फारनै मेगना दाबोनो गोजा जानानै दं । गावनि सायावनो दिउ दिउ रागा जाखांनायसै आंहा, गुदि गैया बिजौ गैया आबां जाबां हरफा थोलो बायदिसिमा गोसो खांनायनि थारखाय । गैया, हरसे थारला उन्दुनाय जामाराखिसै आंहा । उन्दुनो नाजाथाब बायब्लाबो निन्द्रा रानिया गोबा फैयाखिसै आंखौ । बिसिनायावसो उराव मोसोमफोर अरनाय बायदि एवखांलाय सावखांलाय, ओरै बेलथायलाय हरै बेलथायलायैनो सोरांगुलायदों । जेब्ला अवाल घरिया बागदावजासे दं०००, दं०००, दं००० होन्ना नै बाजिनायनि इंगिद होयो अब्लासो “जानाय नंला एसेब्लाबो उन्दुलांथार नांसिगोन” सानना नाजाथाब थारब्लासो माब्लादि दो उन्दुलांखो मोनथि स्लाबाखिसै आं ।

बे थाम घन्टाल' उन्दु लांनानै मेगना गोजा जायाबा माथो जानो । दाखि गोसोम ग'गल्स गानलाडाब्ला जाबावगोन । ओरैनोबा खायफा खायफा सिख्लाफ्रा गोसोम ग'गल्सखौ गुन्दाफ्रासो गानो होन्ना बुंनो नागिरो । जायखिजाया मैया बेलासियावनो बिना दोनखानाय आदा नार्जारिनि रयेल एनफिल्डखौ लायनो ओंखारलांनायसै आं । आंनिखौबो लांनो हागौमोन, नाथाय आंनिया इसे जामबायबो नालाय, मान सन्माननि खोथा सान्नानै आरो आदानिया रयेल एनफिल्डलाय, बेखौनो लाना थानो साननायसै आं । आं जेब्ला आदा नार्जारिनि लांगोना मोनहैयो अब्ला आदाजों बाजैजों बारान्दायाव जिरायनानै साहा लोंगासिनो दंमोन । आंनि मोखां नुनाय लोगो लोगो बाजै गावदाडा आंनो सियार गंसे बोश्रोदना होना मिनिस्तुयै बुंनायसै-

: “फै जिरायफै । आंलाय थानाय नंलासो सान्दों मोनहाय नोंखौ” । बाजैनो जेबो फिन होआ लासिनो मिनिस्तु मिनिना आदानाव गारिनि साबिखौ बिनायसै आं ।

: “साबिया गारियावनो दंलै । थावा हले लिटारनैसो सोना लांखालै, नडाब्ला लाजि नांगोनबो लामा गेजेराव ।

: “आं साहा लायनि जिरायथ” । बुंदोंमोन बाजैआ ।

: “नांबाय थालालै बाजै । दा गोबावसो जागोन” ।

: “ए साहाबो लोंलाय थारला? हा मेगनालाय मानोथो गोजा जाखो ०००? ना आमोखाया बिखौनो हरफा थोलो गोसो खांना उन्दुनो ओंखार लायाखै नामासै । मोनगोनहाय आगै खाफालाव दंब्ला ०००” ।

: “गोसो खाडा जायोले गोसो थोफेरा थोफेरा गोसो थोनाय” । आदा नार्जारियाबो बाजैजों लोगो लाफाना बुंदोंमोन आंखौ ।

: “खौथाफोरखौ थारला थुरला रायज्जायबोखाहाय आगै, नडाब्ला उनाव आन्दायगोनबो । ओरैनोबा आजि खालिनि सिख्लाफ्रा जेरबायाव गानस्लाब मोनै गोसो थोलाय खायो” । बुंफिनदोंमोन बाजैया ।

आंदि दिनै दुलुर मोननाव थांगोन बेखौ आदा नार्जारि आरो बाजै गावदाडा मोनथि खागौ । आंनो मैया बेलासियाव खिन्थाना लाखादों । आरो आंदि दुलुरखौ सिं सिं गोसो थोखोमाबाय बेखौबो खिन्थाना होबाय आं

बाजै मोननो । सानसे खालि थाखि थुखि लोगो मोन्ना सिनाखिबो खालामना होखांबाय आं । बाजै मोनहाबो फसायदों दुलुरखौ । आंजों समायफ्ले थारगोन होननाबो बुंदों बाजै मोनहा । ओरैनोब्लाबो महरा बारा गाजिद्राय नंखाया दुलुरना । हाया-जौआ सोमज्जो नायनो मोजां ।

जायखि जाया मटर सायकेलखौ दिहुन्ना किक होनानै बाजै मोनखौ “थादोलै आं थांनोसै” होनना ओंखार बोनायसै आं बाजै मोननिफ्राय । हथेलाव एसे रुथि जाना थाव दिपुआव थाव सोना गारिखौ दाब्रायनायसै आं दुलुर मोननि न’ होन्ना ।

मुडा जेरैहाय गावदां, महर मोखांफ्राबो नायनो जोबोद मोजां बाजैना । बुंनो थाडोब्ला बाथा बुथा सेंग्राफोरखौ फागला खालामनो हानाय महरा दाबो दं बाजैनाव । आदा नार्जारिजों बाजै गावदांजों हाबा जानाया बोसोर थामल’ जादों । सानैबो गसाइगावनि । कलेजाव फरायनायनिफ्रायनो गोसो थोलायखायोमोन नो सानैजों । आदा नार्जारिया गहपुर चयदुआर कलेजआवनो राजखान्थियारि आयदायाव लेकसारार मावो । आंबो बे कलेज आवनो रांखान्थिआरि आयदानि लेकसारआर मोन्नाया बोसोरसेसोल’ जादों । जों दा गहपुर आवनो न’ लाना थायो । आदा नार्जारिजों आंजों रुमफ्रा बारा गोजान जालाया । आदा नार्जारि आरो बाजै गावदां मोनहा आंखौ न’नि बायदि सानथारो । आखल आखुफ्राबो जोबोद माहि बाखनायथाव सानैनाबो ।

दुलुर मोननि न’आ सत्रं सान्थिफुराव । सप्तासेनि सिगां दुलुरा माब्रैबा गहपुर टाउनाव सानसे आंखौ लोगो मोन्ना गावसिनाव थांथारनो खावलायदोंमोन । थाडाब्ला गाजि मोनगोन होन्ना बुंलायथारदों । थांनायाबो आंखौल’ हासिडै थांनो थिनदों । गावहा आंजों माबा मोनसे गोनां खोथा दंथारोनो । मानो लिलांखो आंखौ दुलुरा, बेखौ लानानैनो उगुल थुगुल आंहा गोसोआ दासान्दि । बे सानब्रै सानबासोआ आंहा गोसोआ मंगुलायनाय जादों । माब्लाबा माब्लाबा दुलुरखौनो गोसो खांनो गावनो बबाव दं, मा मावदों, बेखौ सिन्थायनो बावगोमाना थायो आं । सानसेखालिथ कलेज आव क्लास लानो होन्ना गथफोरनि एटेनदेन्स लाखांनो बोरैबा दुलुरखौनो गोसो खांनो रुम सिडावनो राव गैया बाव गैया हारसिं मिनिफ्लांगारदोंमोन आं । उनाव गथफ्रा “सार दिनै बबेखौ फोरोंगोन” होन्ना बुंहरब्लासो गुर्लाब बगदावना आंगो सांगो जाला बायनानै गथफोरजों ग्लाब ग्लाब मिनि जागु लायदों आंहा । “साइलेन्स फिलज” होन्ना गोब्राबै होखावब्लासो गथफ्रा सि जादों । सिं सिं थैनो बायदि लाजिफ्लादों आं ओइदिनखालि । आरो नै दार्लैथ’ टाउनाव बाजार खालामनो होन्ना ओंखार लांनायाव लामा लामा बिखौनो गोसो खांनो मैन र’ड गेजेराव सिंगांनिफ्राय फैबाय थानाय गारि गंसेआ खाथियावनो बेब-बेब होनना हर्न होनायाव गुर्लाब बागदावना फिनज्राब बारहरनाया खाथिजों थाबाय लांनाय आंनिनो सासे फरायसाजों ग्राव सौदाव हैदोंमोन आं । बेस्रिया गावनि सार नडामोनब्ला गोदै गोबाब होथारगौमोन ओनदां । नाथाय आं “सरि, सरि” होनब्ला मिनिस्तु जाना “एक’ नहय सार” ल’ होन्ना हादोंमोन । थैनो बायदि लाजिदोंमोन आं ओइदिनखालिबो ।

दासो मोनथिदों आं गोसो थोनायनि बेमारखौ । “गोसोथोनाया माब्ला, सोरजों जायो बुंनो हायालै ०००” सेंग्रा गाजोलाफोर बुंनाय बाध्राया नंखाय नंमारसो । गोदो कलेज, इउनिभारचिटिआव फरायनाय समाव रावबो सिख्ला फोरखौ गोसो थोफेरा थोफेरा दुलुरखौ एथ’ग्राब थाब आं मानो गोसो थोफ्लांखोथाय, आंनो थाल लानो हायाखिसै । आंनि सिगां कलेजनि लोगो बि. नारजारियानो सानसेखालि गहपुर टाउनाव लोगो मोन्ना सिनायथि होग्रोदोंमोन आंखौ दुलुरजों । बिनिफ्रायनो टाउनाव लोगो मोनदाव मोनदाव, रायज्जायदाव रायज्जायदावैनो बोरैबा थाब मेगन नोजोर नांदों आंहा दुलुरखौ । अब्लाबो नाथाय गोसोनि खोथाखै बिबो आंबो खुला खुलि बुफ्रुना होलायनाय जायाखै । बे मेगनजों मेगन रायज्जायनायानोसै । नाथाय बिनि आसि बिमा खेबलु खेबेलु लाजिस्तुना नायगंनो रायज्जायनायानो बिदि आंखौ मोजां मोनो, बेनि फोरमान होन्ना गोसोजों गोसो सान्ना लादों आं । माब्लाबा माब्लाबा “ऐबार खेबसे लोगो मोनबावब्ला सा-सि बुंनो लाथारनोसै” होन्ना गोसोजों गोसो सानो आं । नाथाय खाथियाव लोगो मोनब्लाथाय माबा बिखायाव माय सौनाय बायदि दुलदुब दुलदुब मावखांनानैनो जेबो बुंनो हाया । आरो माब्लाबा माब्लाबा बुंहाडैनो “खिजानि बिहाबा सोरबा गोसो थोखानाय दं खोमा, बुंनो बुंनानै लाजिसो नांगोनबि” बे बायदिनो बायदिसिना सान्नानैनो बुंनाय जाया । उनाव थांखांनानैसो गोसोआ बुंनो हायैनि

गावनि रागाखौ थोरसि लथानि सायाव हगारनोसै । सानसे खालि जा जाबा जागोन बुंना लाथारनोसै आं सानना आंनि रुमावबो लिंखांबाय आं दुलुरखौ । नाथाय गैया “आं हारसिं थाडा, आं लाजियो” होत्रा फैयासै ।

“ओइबार हले रैखा गैला, गावनो बुंना लासिगोन बियो । गावबो एसे गोसोआ मानिया मानिया जाबाय ओनदां । बेखायनो आंखौ गावसिनाव आलासि जाथाव थाव लिंहरबाय बियो सालिया ।” गोसोजों गोसो बिब्दि सात्रा गारि सायावनो मिनिफ्लांदोंमोन आं । आंनि बिब्दि हारसिं गारि सायाव मिनिनायखौ सोरबा नुसनब्ला आंखौ फाग्लासो सानगौमोन । रावबो नुयैआवसो रैखा । आंदि माब्ला माब्ला दुलुर मोन्नि गामि मोनफैखो थालखौनो मोनस्लाबासै आं ००० ।

सान्धिपुर मोन्नाय लोगो लोगो लामायाव सासे गथ'नाव दुलुर मोन्नि न'खौ सोंना लानायसै आं । न' मोन्नाय लोगो लोगो बाइकरखौ उसुडाव दोन्नायसै आं । आंनि मटर सायकेलनि सोदोब खोनाना दुलुरा गावनो न' सिंनिफ्राय सिथ्लायवाव ओंखार बोना आंखौ नुनाय लोगो लोगोनो मिनिस्लु मिनिना बुंनयसै-

: “आंलाय दसथा जालायनायखाय फैनाय नंलासो सानबायमोन । फैदो नै बे न' सिडावनो जिरायफैदो । न'आनो जानला मानलाथार जोंना” । आंखौ सौरा न' सिडाव लिंलांना सियाराव जिरायनो थिननानै दुलुरा आंनो दै गिलाससे लाबोना होफैना बुंनयसै “लामायाव जेबो खस्तफोर जायाखसै” ?

: “गैया जेबो खस्त जायाखसै । लामायासो एसे हाखर हुखर दं आरो” । बिब्दि बुंनानै दैखौ गाडाब्लाबो गद गद लोंनायसै आं ।

: “आदाया दसे जिरायथ'दो । जिरायफाना रायज्जायनोबो जोंहा रावबो गैया” ।

: “अरजाया, अरजाया जागोनदे” ।

दसे समनि उनाव दुलुरा ट्रेआव अमलेट एवनायजों लोगोसे साहाजों आरोबाव माखासे गोदै गोबाब जाग्रा लोंग्रा लाना फैनायसै, आरो आंनो फ्लेटसे हरनानै बुंनयसै “साहाखौ लोंदो आदा । जाग्रायानो जानला मानलासो जाथारबाय” ।

: “हाब जानला मानला होननायालाय माथो एथ'ग्राब बुरजा जाग्रा लोंग्रा बानाय लायनांगौ जाखौ” । नंखायखौनो बुंफ्लानायसै आं । साहा आरो अमलेटखौल' जाजोबना गुबुन माखासे गोदै गोबाब जाग्रा मुवा फोरखौ मोन्नेसोल' जाना फ्लेटआवनो दोनफिन जोबनायसै आं । स्लिम स्लाम जाजोबोब्ला रायखसबो सानगारनो हागौ ०००!! बिब्दिनो दसे ओरैनो माबा माबि मोजां गाज्जि रायज्जायना, दुलुरा काप-फ्लेटफोरखौ ट्रेआव जाबसां जोबना आंखौ बुंनयसै-

: “आदाया ओंखाम गोजाब्लाबो जालांनांगौ । आं ओंखाम संखाबाय” ।

: “हाब ओंखाम संनो नांला माब्लाबा जासिगोन । आं थाब थांफिन्नो सान्दों । नों माबा खोथा दं होत्रा लिंहरनाय खायसो फैब्रबदों आं” ।

: “जों बायदि नावलाय आदा मोनहा बहा ओंखाम जानोसै । न'फ्रानो गाज्जिथार नालाय मुगैयो जोंखौ” ।

दुलुरनि बिब्दि बुंन'याव दुखु मोनजानो गिनानै दुलुरनि गोसोखौ गोजोन होनो बुंनयसै आं:

: “दे दे संदो दे, जालांनोसां” ।

आंनि रावखौ खोनानै दुलुरा गावखौ देरहानाय मोन्ना मिनिस्लु जाना बुंनयसै:

: “आदाया हारसिं जिरायथ' । दानो मोनगोन ओंखामा” ।

बिब्दि बुना रुमनिफ्राय ओंखार लांनायसै दुलुरा । आंबो रुम सिडाव बन्थ' मुरा बायदि हारसिं जिरायना थास्लाय स्लाय थेबिलाव थानाय गांसे गोजाम लायसिरखौ नायनो आखायाव लानायसै । दसे थाना बेसेबा गिदिद दावनि ग्रेव ग्रेव गाबनाय सोदोब खोनानायसै आं ।

नआव रावबो हौवा मानसि गैया जानो हागौ । बेखायनो आंजो रावबो रायज्जायफैदेराखै । अदेबानि गेजेर गेजेर ओंखाम संग्रा न'आव सोरबा हौवा मानसिनि राव खोनानो मोन्दों आं । दाहोनाफोर जानो हागौ । आंबो बावदासो दासिमबो न'आव सोर सोर दं, सोंनाय जायाखै दुलुरनाव ।

बे बायदिनो सानजौफुनि 12 सो बाजिआव दुलुरा आंखौ ओंखाम जानो लिंहरनायसै । आंबो मन्त जारिजानाय जुनाद बायदि दुलुरनि खिथु खिथु थांना ओंखाम संग्रा न'आव हाबहैनायसै । दायनिं टेबोलाव ओंखाम बाहागा सानैनिल' ।

: “जासाबदो गजा मजासो जाथारबाय । थावगोनना थावदियाथाय, संनोनो रोंखाथारा आं” ।

: “हाब गजा मजा होत्राया माथो ओंखिफ्रानो थोरसि बेंखन जोबनायलाय” । बिब्दि बुनानै दुलुरजों आंजों मोरवांजों मोरवां जिरायना ओंखामखौ जानो हमनायसै ।

गेजेर गेजेर ओंखाम संग्राया आंनो “नाडा नाडा” होनब्लाबो दुलुरनि थिन्नायाव आरो बेदर एवनाय फोरखौ फ्लेटआव हाफाव बायदि लुन होलांदों । नंखायखौनो आंबो बेदर आरो ओंखामफोरखौ एसेल' जानानै आखाय सुसोमनायसै । न'आवब्ला हले मावजियानो नायदाव नांगौसो आंखौ । आइ आरो बिनानावफोरनि बेदर बाहागखौ नांलाय खमलाय सेनानै जाबावोसो आं । न'आव बेदर ओंखिब्ला । ओंखामाबो हारसिं आदाखिजिखौ जाखायो आं । नाथाय दा सन्माननि खाथिराव गोसोनि लुबैनायखौ गोसोआवनो दोनखोमाना सिखारनानै सौरा न'आव हाबफै फिन्नायसै आं । दसेनि उनाव दुलुराबो बाथायाव गय लाना आंनि खाथियावनो जिराय फैनायसै । आंबो बाथानिफ्राय खान्दिसे गय ज़ोम जाना बे रावबो गैयै समावनो बाध्राखौ जुरि नांसिगोन सान्नानै बुनासै:-

: “मा बाध्रा दं होन्दों मोनलाय नोंहा आंजों ?”

: “ए ०००!, बाध्राया ? आदायासो गाज्जि मोनगोन नामाथाय ?”

: “मोना मोना, मानो गाज्जि मोन्नांगौ जाखौ”? आंबो खोनासंनो लुबैनानै गोसो गुद गुद जाना बुनायसै । दुलुरा जुदि आंखौ मोजां मोनो होन्ना बुडाब्ला आं मा बुंगोन गोसो सिडावनो बिनि फिन्नायखौ नागिरना लाखानायसै आं ।

: “बाध्राया जेबो नडा, माबा जोंहा बिनानाव मोनहा नोंसिनि कलेजावनो हायार सेकन्डारि नैथि थाखोआव फरायो । नों सोलाबोब्ला नोंखौ टिउसन लानो नो । गावसोर बुंनो लाजियोनो । आंखौसो खें खें बुंबाय थानायखाय बेखौनो बुंनो होन्ना आलासि जाथाव थाव नोंखौ लिंहरदों आं” ।

: “ए आंलाय गुबुन मोनसे गोनां खोथासो सान्दोंमोन” । गोसो खायसिब मोन्ना बुनायसै आं ।

: “हायोब्ला फोरोंदो आरो अन्नानै” । आंनिथिं नाहरना बुंफिनदोंमोन दुलुरा । “आदाया माबा बुंगोन बुंगोन बायदि मोनदों आं । बुंदोना माबा खोथा दंब्ला” । ओइबार सुबिदा जाथारबाय, बुंना लाथारनोसां, बिब्दि सानना गोसोखौ दाद खालामना बुंनायसै आं ।

: “दंनायालाय दंमोन फंसे खोथा” ।

: “बुंदोना ०००”?

: “बाध्राया माने ००००० आं ००००० नोंखौ ०००००” ।

: “०००० आब' नोंखौ गुमैआ लिंहरदों, राजाया गाबदों” ।

: “बेवहाय लाबोनो हो । जोंहा आमोखाया नोंखौ लाजिना दहायनिफ्रायनो बारिथिं खारखोमाना दंहैयो । नोंखौ गावनिनो सार खाय लाजिना नुजा फैयाखै । आइआबो आफायाबो बायहेरायाव ओंखारलांनायानो दाबो फैयाखै । गथ' लाहो जादों आंजों” ।

लोगो लोगो जोमै गैयाब्लाबो सार अन्थाइ गावनाय बायदि मोननायसै आंनि खर'आव । खर' सोर सोर गिदिंनाय मोन्नायसै आं । हाखु दाखु दुलुरा रुवाथिनाव दै गिलाससे बिहरनानै आंनो होफैनायसै । हां लाया लाबानो दैखौ ग्रद ग्रद लोंनायसै आंबो । “खायसे बर' हिन्जावफोरा खाफालाव सिन्दुर लायाबो नालाय जुलि जानायनि इसेबो नेसोन लाखिथाराखिसै नालाय” । गोसोजों गोसो सान्नायसै आं । आंहा बेवहायनो जारला जादों । थिग बे समावनो दुलुरनि फिसाइया गथ'खौ होफैनायसै दुलुरनो । नोंगौथ, बियो आंनिनो फरायसा प्रफुल्ल' । प्रफुल्ल'आ लाजिबांसिन आंजों मोजां गाज्जिनि खबर लानायसै । आंबो गोसो गैयाब्लाबो जर होथाबनानै मिनिस्तु जाप्लाना रायज्जायनायसै बिजों ।

: “गावनि मास्तारखौनो एथ'ग्राब लाजिबायो?” गथ'खौ बामना लाना बुंदोंमोन दुलुरा गावनि फिसाइखौ । बेवहाय थाबाय थायोब्ला आं फिट नांनानै हायावसो गोगलैसिगोन सान्नायसै दुलुर मोन्निफ्राय बिदाय लानायसै आं ।

: “आयऔ थांनोसैबो ? दहाय आं बुंनायखौलाय माथो सानखो आदाया” ।

: “आं उनाव सान्ना नायनानै खबर हरसिगोन” ।

हरनैसो लोमजाना थानायबायदि थोथोर बोबोर गारांजों बुंदोंमोन आं । लोरलाज्जब जानाय देहाखौ जेने थेने मटर सायकेलसिम बुद्धना लांना, आरो गारिखौ स्टार्ट होना दुलुरनिथिं नायहरा बालानो “थादो नोंसा” बुंना द्राबाय थारनायसै आं मटर सायकेलखौ । दुलुरा ह्यथ' आंखौ माबा मोनसे बुंहरदोंमोन नाथाय आं खोना स्लाबाखिसै ।

लामा लामा सानबोनायसै आं । “आं बुंनो नागिरनाय आद्रा बाथ्रा फोरखौ बुंजोबनायब्ला मा जानांगौमोन जाखो आंलाय ००००००? खमखि लासिं सिं जागौमोन आं । रुवाथिआसो बासायबाय सयथि आंनि मान सन्मानखौ । सम सम गावनि सायावनो दिउ दिउ रागा जोंनयसै आं, सोरखौ गोसो थोनांगौ सोरखौ गोसो थोफ्लांनायनि ०००००० । अदेबानि आंनि मेगननिबो दाय गैद्राया । जथ' जादों बिनि खाफालाव सिन्दुर लायैआसो दाय । एथ' ग्राब हाखर हुखर लामाखौ माब्ला माब्ला बारबोनानै गहपुर टाउन मोनफैखो मोनथिस्ताबाखिसै आं ।



हिजुति ब्रह्मआ गहपुरनि । बिथाडा कटन मुलुग सोलोंसालि निफ्राय सोलोंथाय आयदायाव एम ए उश्चिनानै आथिखालाव बातासिपुरनि सोरजि बाथौ आश्रम गोजौसिन गेजेरारि फरायसालियाव लोगो फोरोंगिरि महरें खामानि मावगासिनो दं । बिथाडा बिजाब फरायनो मोजां मोनो आरो फरायसा समनिफ्रायनो थुनलाइ सोरजिनायाव गोये होबोदों ।

सिमांनि सिमां



दैथुन कुमार ब्रह्म
सालाकाटि, क'क्राझार

गंसे नोगोरमा । गोजौ गोजौ स्काइ स्केपार गोनां बेसेबांवा गेदेर गंसे नोगोरमा । आं बे नोगोरमानि लामार्जों सारि सारि बिफां गोनां सायरल्लुम जानाय गाहाइ लामानि मानसि थाबायग्रा लामा एबा पेथजों थाबाय लांगासिनो दंमोन । बे समाव सासे नायनो मोजां समायना सिख्लाया गावनि High tech wrist phone -जों बबेबा बुजिनो हायै रावजों गंसे टेक्सि लिंहरदों । लासै लासै आं बे समायना सिख्लानि सेराव थाडो आरो आं बे जायगानि मुंख्वौ सोनो नाजायो ।

“Hi”

“Hi”

सिख्लाया फिन्नाय होनानै आंनि मोखाडाव मेगनजों मेगन नायनानै गोमोहाबो । अब्ला आं गुजुस्रेमना बुडो-

“I am Swmkhwr.”

आं सिख्लाजों हेण्ड हेन्डसेक खालामो ।

“Wow! Swmkhwr, what a nice name. But what is the meaning of Swmkhwr?”

“The meaning is dark green.”

“Wow! me nature, you are dark green. What a matching name!”

आं सिख्लानि बुंनाय रावखौ उसु-खुथु जानानै बुजिख'नो हायाखै । नेचार बुंनायखौ आं मिथिंगारखौसो हमनानै लादों ।

“Where you come from?”

“I come from Bodoland, India. But I am confused about this place. What is the name of this nice city?” आं दसे थाद'ना बुडो । बेखौबो आं मिथिया, आं बे जायगायाव मात्रै सौफैखो ।

बे समावनो गंसे झाइभार गैयै टेक्सि सौफैयो आरो बे समायना सिख्लाया आंखौबो बे टेक्सियाव गावजों गाखो होफायो । सिख्लाया गावनि मिजि मिजि आसिजों गावनि सिटनि सिगांआव थानाय टेक्सिनि ग्लासनि टात्स स्क्रिनआव थुनानै होयो आरो गारिया गावनो गाव खारनो हमो । आं नोगोरमानि सोरगिदिं नायहरनानै नुथाइफोरखौ नायनानै जोबोर गोमोहाबो आरो एनजय खालामो ।

“But you are not telling me your name.”

आं सिख्लाखौ गुरै रावजों बुडो ।

“अ.. इयेस, आइ एम नेचार । बाट आइ हेड अलरेडी टल्ड इउ ।”

सिख्लाया गावनि मुंखौ आंनो खिन्थायो ।

“Would you please tell me this city's name?”

“New Delhi.”

नेचारआ फिन होयो I

Shit, गावनि हादोरनि राजथावनिखौनो मोन्थि रोडै जाम्बा । आं गावखौनो-गाव गोसोआव मुर्ख' सानो ।

सिख्लानि महरा एरैबादि समायनामोन, आंनि गोसोआ आरो सिख्लाखौ एंगारनानै थानो हायै जाबाय । आंनि गोसोआ सिरि-सिरि बिख्वौ गोसो थोखोमाबाय । आंल' नडा सिख्लायाबो आंखौ मोजां मोनबाय जानांगौ । बेबो आंनि मोखाडावल' गल' गल' मेगनजों मेगन नायबाय थासै आरो गासै रावखौनो मिनिस्तु मिनिस्तु रायज्जायदों । दसे समनि उनाव बे टेक्सिखौ सिख्लाया गंसे फ्लायिं कारआव महर सोलाय होयो आरो दिल्ली, मुम्बाइ, भारतनि आइ टि हाब, सिलिक'न सिटि बेंगालुरु नोगोरनि सा सा फ्लायिं कारखौ बिरहोनानानै गोबां समायना रमायना नुथाइ सिख्लाया आंनो दिन्थियो । बेसेबांबा गोजौ गोजौ स्काइ स्केपारफोरखौ सिख्लाया बे कारआव आंखौ लानानै दिन्थियो । बेबादिनो सिख्लाया बे कारआव आंखौ लानानै लैथो लैथोमानि सा सा गोबां समायना रमायना नुथाइ दिन्थि हैयो । हिमालय हाजोमानि सेर सेर लानानै हाजोमायाव बर'फजों बंफबना थानाय खुनथ्लाइ जोमै बायदि गुफुर गुफुर समायना सिनारि दिन्थि हरो । बेबादिनो हायेननि अखां सा सा फालो फालो बिरलानाय दाउब', दाउमा दाउसाखौ दिन्थि हरनानै गावबो जोबोर खुसि जादों ।

आं जोबोर ओंखाम उखैनाय मोनो । आं ओंखाम उखैनाय मोननानै सिख्लाखौ बंबाय,

“हाय नेचार, आं ओंखाम उखैनाय मोनबाय । बबेबा रेस्ट'रायाव थौदो ।”

लोगो लोगोनो सिख्लाया गावनि प'येन्ट फिंगारजों स्क्रिन टात्स सुइट्स आव आसि थुनानै फ्लायिं कारखौ र'केट बानायो आरो र'केटआ सिउ सिउ गोजौथिं बिरखोनानै जि मिनिटनि उनावनो अखां सायाव गोजावना थानाय गंसे रेस्ट'रानि पार्किंआव बाहैयो । आं आरो नेचार सानैजों रेस्ट'रानि सिंआव हाबलाडो आरो नेचार आ स्क्रिन टात्स मेनुआव थुनानै जाग्रानि अर्डार खालामो । दसे उनावनो रब'ट बयआ ओंखाम ओंख्रैजों लोगोसे गोबां जाग्रा लाबोना होफैयो । नेचार आरो आं सानैजों उदै बंजासे जायो ।

जेब्ला जों जाखानानै डिजिटेल केसलेस पेमेन्ट होखानायनि उनाव जौनि र'केटआव जिरायहैयो आरो सिटनि बेल्टखौ थेबो अब्ला स्काइ रेस्ट'रानि सेर सेर गोबां दावहा नांग्रा spacecraft fighter फोरा खोमा गावहां गावहां सोदोबजों सिउ सिउ खारनाय खोनानो मोनो । जानो हागौ बेयो मोनसे दावहानि इसारा । नाथाय नुथाइआ एरैबादि समायनामोन जेन'बा सिनेमानि फैसालि आवसो नुगासिनो दड ।

नेचार आरो आं सानैजों रेस्ट'रानिफ्राय गोख्रैनो र'केटजों गाहायथिं बुहुम फारसे बिरख्लाय बोयो । नाथाय जोबोर दुखु नांथाव बाभ्रा । बुहुमनि गोबां गेदेर गेदेर नोगोरमाया दावहायाव सेव हांगार जाबाय । गोबां गेदेर गोजौ गोजौ अखां नांहां नांहां स्काइ स्केपार फोरा अन्थाइ थाफाफोर बायदि हारां हाथां महर लाबाय । हाजार हाजार मानसिफोरखौ जों अखां सानिफ्राय थ'फ्ला लायै लायै गाबगु खुगु थाना थानायनि थाखाय जायगा नागिरथिंनाय नुनो मोनबाय । गोबां मानसिफोर हिनजाव-हौवा, बोराय-बेन्थ', उन्दै उन्दै अनजालु गथ'फोरनि सलादें सलादें गोथै सह नुहरबाय । आं दुखुजों र'केटआवनो नेचारखौ हसिखाव हसिखाव गाबनानै बुडो -

“नेचार, बिसोर मा दाय मावामोन? मानि थाखाय बिसोरखौ बुथारखो? बे अनजालु-अनजालि गथ'फोरनि मा दाय दंमोन?”

अब्ला नेचारआ आंनि बांद्राय दुखु आरो इम'सनेल जानायखौ नुनानै आंखौ गावनि गुरै देहायाव गोबाख्रबना बुडो -

“रिलेक्स सोमखोर, रिलेक्स !” दावहा जायोब्ला गासै मुलुगावनो बेबादि जाखायो । आं बेबादि दावहा गोबां नुबोबाय । हिर’सिमा, नागासाकिनि लाख लाख सुबुंफोरहा मा दाय-द’स दंमोन । लोगोसे बे समायना रमायना मिथिंगा आरो दाउसिन-दाउलाफोरा बेसे रंजा खुसियै दंमोन । नाथाय 100 सेकेण्ड समनि गेजेरावनो मानसि दुमसि, बिफां लाइफां, जिब जुनार, दाउसिन-दाउला, न’-बां गासैबो सेव हांगार जाजोबदोंमोन । नाथाय दिनै मानसिफोरा बै हिर’सिमा नागासाकिनि बिजाउननि नुथाइखौ नुनानै बै एटम बमाखौ बाहायनो गिदों । नाथाय बुंनो हाया बबे समाव मा जागोन । नाथाय बे बमाखौ बाहायैआ जोबोर मोजां लोखोन । गुबै बाथ्राया बेनो सोमखोर, बयबो मुलुगाव गावरखौ बोलो गोरसिन, साबसिन होननानै दिन्थिनो लुबैयो !”

नेचारआ आंखौ गावनि गुरै देहायाव बोजबना लानायाव गमामायैनो आं रिलेक्स जामारदोंमोन । आं लासैनो गोबानायखौ नागारो । जों दसे सम सानैजों मेगनजों मेगन नायबाय थालायो । गोसोआव सानदोंमोन आं नेचारखौ “आइ लाभ इउ” बुंनो । नेचारआबो आंखौ गल’ नायनानै माबा बुंनो इसारा होनो नागिरदोंमोन ।

ट्रिं...ट्रिं...ट्रिं, ट्रिं...ट्रिं...ट्रिं...

आं मबाइलआव फुंनि 5 बाजि 30 मिनिटआव होनानै दोननाय एलार्मा रिंखाडो ।

इस...! माथो सिमांसो मोनलाय!! सिरि मोननानै मोरख्यांआवबो गोसोआव हांमा थालाय थारबाय आंहा । बे मबाइलआव सेट खालामनानै दोननाय एलार्मानो हांमा दोनबाय । जेखि जाया सिख्लाया जोबोर महर गोसा थारमोन । मोरख्यांआव मोननाय मोनब्ला....!!

* * * * *

दैथुन कुमार ब्रह्मनि नआ क’कराझार जिलानि सालाकाटि बाजार खाथिनि 1 नं मुराबारि गामियाव । बिथाडा Land Revenue & D.M. Deptt. BTC नि सिडाव Gossaigaon Tehsil Office आव Senior Assistant महरै खामानि मावगासिनो दं । साखि मावनायजों लोगोसे बिथाडा थुनलाइ सिबिनायखौ नागाराखै । दासिम बिथाडा गांनै बिजाब लिरनानै दिहुनबाय – (1) बिबार माला (खन्थाइ), आरो (2) जिउनि हांमा (सल’मा) । लोगोसे बिथाडा सालाकाटि गुदि बर’ थुनलाइ आफादनि सोलिफु आफादगिरि नि बिबान लानानै दं ।

* * * * *

THE RED RIVER



Rashmi Narzary
Guwahati

They call it the red river.

For it reddens, with mud from the high hills in monsoon,

For it reddens, with the blood of the drowned,

For the taandava it does, when in spate.

They call it the Brahmaputra.

For it is Lord Brahma's son.

They also call it Borluit.

Nurturing life along it.

For the rest, it is just a river.

That peacefully flows by.

So the Brahmaputra peacefully flowed along the beautiful riverine island of Majuli in Assam. But that was in the winter months.

Now however, all around Majuli, the Brahmaputra was steadily starting to swell because the first showers of monsoon were filling up its depths. In a small, remote Mishing village far away from Majuli's small town of Jengraimukh, in a small hut standing on stilts by the embankment, Tuntuni Pegu's frail body was also steadily starting to swell because the seeds of life had been sown in her womb. The heavier she grew, the more difficult it became for her to climb up the embankment each time her mother-in-law sent her there to see how high the waters of the Brahmaputra had risen. Tuntuni instead preferred to just sit and watch the pigs messing in the mud under their hut's bamboo floor.

'As if since the beginning of time, she is the only one to be with child...!' her mother-in-law would call out from within, 'Remember, Tuntuni, I too have borne twelve children and all of them have hard-working bodies unlike that useless, frail frame of yours!'

Tuntuni. As if her name brought upon her the frailty of the tiny Tuntuni bird. The tailor bird.

'Then, Aai, why don't you go up the embankment yourself to see how high the water has risen?' Tuntuni was tempted to snap back but she couldn't. She pitied the once active, energetic woman now paralytic from waist downwards. She was wasting away in bed. Perhaps this was the reason of her frustration, which she vent out on Tuntuni.

'Have you fed the pigs yet?' her mother-in-law enquired.

'I will now,' Tuntuni replied.

'There!' her mother-in-law nagged, 'when I used to look after this household as a daughter-in-law, I never waited to be told by anyone what was to be done...'

Before she conceived the child, even Tuntuni looked after the homestead, looked after the pigs, went fishing and to the fields with the enthusiasm of a new bride in her new home, without waiting to be told by anyone what was to be done. Now though, the child growing in her made her want to just eat and sleep. While the Brahmaputra swelled.

Flood waters from the river were spilling out onto the fields and roads of Majuli. Towards the end of July, floods had inundated quite a few villages but the Brahmaputra was still on the rise. People from these villages were evacuated to schools which were temporarily made flood relief camps. It wrenched the heart to see man and cattle huddle together to escape the fury of the mighty river. Man's supremacy over animal had been washed away by the floods. Yet, more thunder clouds gathered in the skies above and the water-current in the Brahmaputra grew stronger below. And with it, one day, Tuntuni's pains grew worse.

She was now in labour.

'Tuntuni,' her mother-in-law called, 'It had been raining all night and I heard the waters of the river lashing against the embankment. Go this once, go and see if the waters have come up to the top of the embankment,' and she groaned as she tried to move because pus was oozing from the bed-sores on her back, '...and then hurry down and come and tell me.'

'But Aai, I just cannot. I...'

Her mother-in-law was immune to Tuntuni's pains, 'Ah! These delicate beings. You ought to have been married into some royal family, to just sit around doing nothing!'

'But Aai...'

'Once when I was heavy with child like you, I was still working in the fields when the pains came. Yet I walked back home, cooked and served lunch to my aged father-in-law, delivered your husband Kanak...'

Tuntuni's painful contractions were coming more frequently now.

'KANAK!' she screamed.

But Kanak had already gone to fetch the village midwife.

Oblivious to all this, Tuntuni's mother-in-law ranted on, '...then cleaned the baby myself and went back to the fields, keeping Kanak's eldest sister near him.' She thought of those same legs which carried her to and from the fields in those agonizing moments, which now lay limp, like mere vegetables. And she sobbed.

Tuntuni sobbed too. But then, her sobs gave way to wails. Because the midwife had come and observed that delivering Tuntuni's child was beyond her capacity.

'Take Tuntuni to the Public Health Centre, Kanak, she'll require medical attention. Hers will be a complicated delivery,' she remarked.

So Kanak and a couple of men readied a boat with a sheltered canopy made of bamboo, to row Tuntuni over submerged fields to the Public Health Centre because the roads were all under water. Two women got into the boat to escort Tuntuni, while Kanak and another man rowed sitting on both ends of the boat. As they started rowing away, Tuntuni heard her mother-in-law's voice.

'Did you smoke yesterday's fish well, Tuntuni? Food will be scarce now, tie it up securely over the fireplace and...'

Her voice became faint and fainter as they rowed farther away, till they could hear her no more. In her mind's ears, however, Tuntuni continued to hear her mother-in-law cursing and comparing Tuntuni to the strength and vitality of her own youthful days which were now a mere reminiscence.

Each time the rapid current of the brimming Brahmaputra lashed against Tuntuni's boat, it rocked, and Tuntuni screamed in pain. Meanwhile, Dr. Madhav Doley of the Jengraimukh Public Health Centre was returning to the health centre on his motorcycle after visiting patients in a diarrhea infested relief camp. He was travelling along the dyke when he noticed someone frantically waving at him from a boat in the middle of the submerged fields. He stopped and waved back. A decade of having been posted in Majuli, in its various Health Centres, and armed with the experience of ten floods, Dr. Doley knew this was no friendly gesture of an acquaintance just passing by. It was instead a desperate call for help. He motioned Kanak to bring the boat closer to the dyke. Then Dr. Doley got into the boat and before they could reach the health centre, there on the foaming and frothing bosom of the Brahmaputra, of the Borluit, of the Red River, Tuntuni delivered her son. Born on the river Borluit, the little boy was therefore unanimously named Luit.

* * * *

'Now go get about your chores, Tuntuni,' her mother-in-law called from her bed, 'you are no longer heavy with child so don't just lie there pretending to feed the boy.'

'But Aai, he cries.'

'Tie him on your back and get on with your work!' she yelled back. Luit was a month and a half old, when Tuntuni's sister's family had to move into a flood relief camp. Life was difficult there, so Tuntuni's sister sent her eleven-year-old daughter Moina to live with Tuntuni. Now Moina carried Luit all day while Tuntuni cooked and cleaned. Her mother-in-law soiled the bed clothes with sweat, urine and faeces and while Tuntuni kept cleaning the mess, her mother-in-law would go on to say how much better a daughter-in-law she was than Tuntuni. Not that she could do without Tuntuni. Tuntuni's tears mingled with the soapsuds in the dirty clothes she washed. By nature, she was submissive and quiet, and by physical constitution, weak and small. So, much as ever she toiled and worked her best, she could not meet her mother-in-law's standards. The naggings, just like the Brahmaputra's dance of destruction, never stopped. Civil and police administrations of Majuli, along with rescue teams of the army, were working hard to evacuate people to safer places. And to make matters worse, torrential rains poured almost every night, threatening even the safety of the relief camps.

Amazing, how a meek, peacefully flowing river of the winters could assume such monstrous, avenging proportions in summer. Perhaps, the Brahmaputra was showing Tuntuni to remain meek, exploited and submissive no more.

That afternoon, Tuntuni fell into a doze while suckling little Luit at her breasts. She woke up with a start when she heard a great deal of commotion, punctuated by wails, coming from further north of the village. She put the baby aside and came down the steps that were cut into a tree trunk, serving as a ladder to their raised hut. She saw that a big, panic-stricken crowd had gathered on the embankment.

'Moina,' she called her niece, 'stay with Luit. I'll go and see what that commotion is.'

'Ah! She has strength enough to loiter around,' Tuntuni's mother-in-law said from within, 'somebody's cattle must've been washed away. So what's new? That happens every flood,' and she coughed heavily from the abyss of her congested chest, 'when you don't take care of your own pigs, why hurry to go after other's cattle? When I had life in my legs and when the great floods came...'

But Tuntuni was already gone. Once up on the embankment, she came face to face with her worst fears.

The dyke, that stood between their village and the Brahmaputra, had breached.

Waters of the Brahmaputra were spilling into their village; angry, red and frothy with mud, uprooted trees and even carcass. Soon the current and volume of the water would force the breach to widen and the Red River would submerge another village.

People hurried to their houses to bundle up their valuables, to take with them to safer places. Some took off the tin sheets from their roofs, brought out last year's tarpaulin and made makeshift shelters on higher up the dyke to keep their pigs and cattle. Yet some refused to leave their homes and hearths. Kanak too made arrangements on the dyke for his pigs. He would ask Manik, who stayed on the dyke every flood to look after his own cattle, to take care of his pigs as well this year because Kanak himself would have to take his paralytic mother and new-born son to the relief camp along with Tuntuni and Moina. Panic and total anarchy crept in. There was no time to plan and ask who would look after what. People just bundled their belongings and huddled into boats to take them away before dark.

The rains were always there.

Sometimes a drizzle, sometimes a downpour.

But they were there.

Before dusk, army rescue boats reached the village to evacuate the people. Tuntuni left Luit with Moina and hurried about bundling clothes, rice, utensils, all that she could possibly think of in that disoriented state of mind, to take with her. It might be a week or even more before they returned home. And when they would return, hungry waters of the Brahmaputra will have already visited every corner of her home and washed away everything they left behind. So she gathered all the bundles one by one near Luit and frenetically moved about making more bundles. She then went out to see if any of the pigs were left behind. From there, she gave out some incoherent instructions to Moina to take the bundles near Luit to the army boat as soon as it arrived or else they would get no place on the boat.

The breach was widening rapidly.

'Tuntuni,' her agitated mother-in-law called, 'has the water come up to the highest step on our ladder yet?'

Tuntuni had lots to do and gave no reply. Receiving no response for a long time, the mother-in-law fell silent. 'Maybe her mental exhaustion in this hour of calamity put her to sleep,' Tuntuni assumed. Army rescue boats had started to arrive. Meanwhile, Tuntuni saw that Kanak had already put some of their heavy trunks and boxes into their neighbour Jodu's boat.

'Tuntuni!' he shouted from there, 'I'm taking these to the camp. Bring all that you can with you in the army boat.' Saying so he left with Jodu.

Dusk was descending fast and it brought with it a general commotion, more so because of the gathering thunderstorm. Tuntuni saw that Moina, holding Luit close to her, had already got into the boat for fear of being left behind as the boats were fast piling up with men, their possessions, even a couple of ducks and goats. Some sat on bundles of goods and some had bundles of goods sitting on them. Tuntuni remembered her mother-in-law all along but vengeance had eventually crept into her heart. She would go away without her to the camp. 'Let the Brahmaputra take her away,' she thought. She would tell Kanak that in that panic-stricken chaos, she had thought that Kanak had already taken her to the camp with him in Jodu's boat. And Tuntuni walked away from the hut. Something, however, made her wish to go into the house one last time to see what else she could bring away with her but she turned away and climbed into the boat, lest her mother-in-law woke up and groaned, 'Tuntuni...'

Now it was completely dark. Tuntuni couldn't see who else was there in the boat with her. After an eternity of rowing through the dark, the rescue boats had reached the camp. And back in their village, waters had reached up to two feet inside Tuntuni's hut.

'Give Luit to me, Moina,' Tuntuni said, 'it is dark and the bank is slippery here. You will drop him.'

'But haven't you brought him with you?' Moina gulped, horror suddenly chilling her gut.

Tuntuni snatched at the bundle that Moina was holding close to her and scratched and fumbled at it to look inside.

'These are my clothes,' Moina started crying, 'you had asked me to put in to the boat only the bundles which were near Luit. So I thought, you would bring Luit yourself...'

Someone jostled them inside the camp.

'Ah! Tuntuni. Just see how I have lost control over my own body...I have soiled my clothes again. Come and take them out, will you?'

Tuntuni turned around. It was her mother-in-law! Kanak had actually brought her with him in Jodu's boat. Instead, it was little Luit who got left behind in the hut.

He who was born upon those very waters was swallowed back by them

The Red River once again reddened,

Luit sank into Borluit's bosom.



Rashmi Narzary writes in English language. She is best known for her children's book '*His Share of Sky*' (2012), for which she won the Sahitya Akademi Award in 2016.

Her debut novel, '*BLOODSTONE, Legend of the Last Engraving*', is a literally, socially and academically acclaimed work that has inspired research papers on gender studies. Her other works include '*Mosaic, the Colors of Life*', a collection of short stories on human relations and emotions, and '*Looking Beyond*', stories of hope and life experiences of children at the Snehalaya House of Love.

Her second novel is '*An Unfinished Search*' (Pippa Rann Books, U.K., 2023).

Her latest work is '*Whistles of the Siphong, Tales from Assam's Bodo Heartland*' published by Om books international. Based on legends, lore, festivities, rituals and music of the Boro or Bodo people of Assam, this work of fiction is a collection of short stories which move through the real and fantastical to bring alive the threads of joy, compassion and care that connect humans to nature and tradition, to stories and music and above all to one another.

Her translated works include some of the late Dr. Bhabendra Nath Saikia's award winning Assamese stories into English.

Starting her education in Pine Mount School, Shillong, Narzary graduated in Economics from Cotton College, now Cotton University. She did her Post Graduation in Human Resource Management from Symbiosis.

Rashmi Narzary's work has been translated into other Indian and foreign languages and is taught in Universities.

She lives in Guwahati.

A Rudderless Boat

[Original Story: "Lwrgi Gwywi Dinga" from *Onthub* by Uttara Bwiswmuthiary]

Translated by: Jeetumoni Basumatary



*Dr. Jeetumoni Basumatary
Guwahati*

"What are you saying?"

"Yes. I mean it. We don't have much time left in our hands."

"But where would I follow you with this infant in my arms?"

"It is for the sake of this very infant and our future, that we must flee this camp as soon as possible."

"Where are we going?"

"Don't expect me to answer all your unreasonable questions!"

Bigrain spoke sternly. He was restless. He could neither sit nor stand and paced about anxiously. His eyes were shifty and were burning red like molten lava.

Just then the one-month-old infant lying on the bed cried out. It had woken up. Bisombi picked up the crying baby in her arms.

"I have no complaints about fleeing this camp. But try to imagine the child's condition if we flee one camp after another with him. Moreover, my body has not fully recovered. I am still weak after delivering the child." Bisombi tried to reason with her husband.

"We have no other option. There will be bigger problems and more difficult times than this in a revolutionary's life. You must be ready for all situations."

"I am aware of that. Yet, since the baby is still very young and I too am weak, I believe we could hide in one of the villages and let this time pass..."

"Why have you forgotten who you are?" Bigrain shouted at Bisombi before she could complete her sentence.

Bisombi's body shook in terror at such harsh words from her husband. The baby's mouth that was sucking at its mother's breast must have fallen off when the mother's body shook. "Wah!" It cried out. Bisombi held the infant tightly to her breast and lovingly embraced it. She did not try to speak further. She knew that she would have to accept her husband's decision without a word.

Indeed, Bisombi knew that on marrying a revolutionary, her life would be unlike that of others. She had spent some time serving the revolution as an active member. No *bairathi*¹ danced and sang when she married Bigrai. There were no celebrations on the arrival of the *barlampha*². A wedding ceremony did take place within the camp. But it happened solely for its sake.

Even if she hides in one of the neighbouring villages for her child's sake, the child itself would be in danger. Somebody might discover her identity and inform the police. The police would come and take her away. They would not spare the child. They would take the child too. They would not even consider the fact that she is still weak from childbirth. They would torture her physically and mentally and try to retrieve from her information about the party and the leadership. At these thoughts, a shiver ran down her spine. If this danger that is staring at them now, had come to her a month or two later, she would have tied the baby tightly on her back and followed her husband to any camp with determined steps.

"May I come in Boss?" A young rebel soldier sought permission to enter the small room made within the camp. Bigrai was the highest in command in the camp. Therefore, the young rebels addressed him as 'Boss'.

"Who is there? Oh! It's you... Come in!" Bigrai called out and threw a scarf lying on the bed upon his wife's body. He did not want his wife's torso bared to breastfeed the baby to be seen by another man. However, by throwing the scarf upon her, Bigrai also wanted to press the urgency of the matter on his wife. All preparations to leave the camp must have been made and by throwing the piece of cloth upon her, Bigrai wanted his wife to get ready. For, they left soon after.

"If there is a mole among us, don't spare him. Stay alert!" Bigrai had ordered his man before leaving the camp.

Vroom! Vroom! Vroom! The motor ferry sped through the heart of the Brahmaputra. Holding the infant tightly to her chest, Bisombi had thrown her weak body upon the bundle of nappies for the baby. The newborn baby, whose ties with the mother had been physically severed only a few days back must have understood the mother's condition. For, it slept on quietly.

The ever-alert young rebels were wide awake. They had surrounded the ferry and were on constant lookout for danger. Bigrai was sleeping next to Bisombi. In between, he kept going to speak with the rebel soldiers. Bisombi did not try to learn what they spoke about. She did not ask where they were headed or when they would reach their

¹ *Bairathi*: A woman or group of women are chosen to serve betel nut and dance in the marriage ceremony. They are the *bairtahi*. The *bairathi* on the bride's side welcomes the bridegroom's party with a traditional dance, while those on the groom's side does so when the bride is taken there. They also accompany the *barlampha* in their dance.

² *Barlampha*: A man or group of men from the bridegroom's party who comes to the bride's house to announce the groom's arrival. They arrive dancing to and playing the traditional musical instruments. They are highly respected and considered the most responsible on the groom's side. However, according to Bodo custom, if the bridegroom fails to arrive at the bride's house for whatever reason, the *barlampha* is held in custody until the groom resurfaces or compensation is paid to the bride's family.

destination. She did not ask, how late in the night it was. She did not bother to know how frightening or lovely the Brahmaputra looked on such a lonely and quiet night.

“We will reach our destination by sunrise. If we cannot cross the border by early dawn when the border security personnel are sleepy and beginning to nod their heads, then we will be in grave danger.” One of the rebel soldiers said. But Bisombi did not want to learn about which destination or what security guards the young rebel spoke about. Had it been some other time, both of them would have enjoyed the beauty of the moon and the stars playing in the heart of the river. Just as the moon and the stars became one with the river, Bisombi too would have forgotten herself buried in Bigrai’s arms. But today, all the beauty of the world has dimmed in Bisombi’s eyes. Nothing can please her today.

“I am Behula.” Bisombi thought. “Behula had carried her husband Lakhindar’s corpse on a plantain raft and sailed through the heart of the sea to seek from God, her husband’s life. Like Behula, I too am a Sati on a journey to procure from God my husband’s, my child’s, the rebel soldiers’ and our people’s lives.

“I am the faithful wife, Sita Devi. Ramchandra had left his kingdom to fulfil the promise made by his father Dasaratha to his stepmother. The faithful Sita Devi sacrificed the comforts of the palace, put aside her royal garments and jewellery, and followed her husband Ramchandra in exile. Sita could have reminded Ram that apart from his stepmother Kaikeyi and her maidservant, the hunchbacked Manthara, all others in the kingdom wanted him to be the king. Bharata, the brother for whom Ramchandra had left the throne, had himself accosted him halfway and with bitter tears, pleaded with him to return. But faithful Sita said nothing, and walked silently behind her husband.

“I am Draupadi. Unknowingly, mother Kunti Devi said something and as a result, Draupadi had to embrace all the five Pandavas as her husbands. Just because his mother said something unwittingly, did Yudhisthira, the follower of Dharma, really feel duty-bound to sleep with his younger brother’s wife? Bhima too! And Nakula and Sahdeva too! Was there none among the five brothers who wanted to disobey their mother’s order? Was there no other way to change the words pronounced by the mother? Did her youth and beauty entice them? Did their manly hearts hide the desire to relish her youthful body?

“Were even the gods oblivious to Draupadi’s state of mind in having to sleep with her beloved husband Arjuna’s brothers? Even Arjuna did not understand her. Was Arjuna aggrieved in having to share his dear wife with his brothers? He must have been. It must have been this very fault in him that proved his undoing during his last journey. Arjuna and Draupadi failed to complete the journey to heaven since they loved each other a little more than their other wives and husbands. These are all bound by the whims of Time. These are all bound by fate.

“When the hundred brothers, the Kauravas saw that the Pandavas could not stop playing the dice despite losing repeatedly, they decided to lay a trap for their weakness. The Kauravas laid such a trap that they successfully pushed the five brothers out of their kingdom, keeping Hastinapur and Indraprastha for themselves. The Pandavas

fell into their trap and lost everything. They had to go into exile. Draupadi, the faithful wife of the five brothers, followed them into exile facing all hardships.

“Behula had sought God for the return of her dead husband Lakhinder’s life. But I will have to save my living husband’s life. To keep her husband’s words Sita had become her husband’s companion and followed him to uncertainty. Draupadi had followed her husbands, who had lost their kingdom, into the jungle. With this infant in my arms, with my weak body, bearing all hardships, I too will have to flee with these rebel soldiers from one camp to another, wearing many identities.”

Vroom! Vroom! Vroom! Bisombi and Bigrai’s small ship sped on tearing through the river. Like the ship, Bisombi’s heart too sped towards various directions. Her mind raced with her husband on his revolution. Her mind raced with the rebel soldiers, her comrades in arms. Her mind also walked with the community, the people for whose sake she had left home. The human mind that can travel millions of miles in one second has taken Bisombi to her mother’s weaving shed where as a child she had installed her toy-loom beside her mother’s loom and woven using the yarn her mother discarded. She returned to those times when she made rice cakes with her friends.

As her mind showed her myriad pictures from her life, Bisombi pulled the infant a little closer to her breast and suckled him. She changed his nappies when he cried aloud declaring that he had soiled his nappy and needed a change. She covered him with fresh clothes, bundled him up in warmth, kissed him and lovingly embraced him. But she felt no peace. She tried to sleep, but sleep eluded her.

“Wake up Madam! We are here.” A rebel soldier called out to Bisombi.

Bisombi did not know when she had fallen asleep. She woke up a little confused at the young rebel’s voice. She looked around for her child and husband. They were both fine. The infant had woken up and was delightedly looking at something. He must have been refreshed by the morning breeze. Bigrai was standing on the deck looking into the far horizon. The face that had been overcast with gloom the previous night was glowing bright. The sunrise seemed to have brightened up the darkness. Bisombi felt relieved.

It must have been 8 a.m. The river shone bright as it reflected the morning sunlight. It looked beautiful. But Bisombi had no idea if they were still sailing on the Brahmaputra, or if they had sailed over to some other river.

They were met by a few rebel soldiers on the shore who guided Bisombi and her family to a lovely cottage set up for them. It had been furnished with all the amenities and comforts that a modern lifestyle required. There was a little garden on the front where lovely flowers bloomed. There was even a kitchen garden in the backyard.

Uprooted from her own familiar surroundings, Bisombi found herself in a place the name of which she did not know. It was a completely new environment with new people. Despite the lovely house where she was lodged, there was nothing in that place which she could call her own. When she looked around, everything looked unfamiliar. Yet, she felt light at heart. There was a renewed energy in her.

Refusing to vow down to the Mughal Emperor Akbar and to fight for his kingdom’s independence, the Rajput king Rana Pratap Singh had sought shelter in the Aravalli Hills. He had taken along with him, his wife and children, his soldiers as well as Chetak, his horse. He had survived on wild fruits and berries and wore garments made from leaves. Bisombi, Bigrai and their friends too were fighting for the nation’s

independence. For the sake of a Bodo nation, they have risen in armed revolution against the state. They have to be in hiding so that their dreams continue to live; and it is for this reason that today, they have had to escape to a foreign land. Just as Rana Pratap Singh had carried on a war hiding in the Aravalli, Bisombi and her friends too will fight till they reach their goal.

“I heard gun shots from our camp after we left it. Was it among brothers? Was it between our friends and the government? Did we lose any of our friends?” Bisombi had asked Bigrai once. She wanted to know. But Bigrai had simply answered, “I haven’t received any news from there yet. We will know about it later.” His stern voice had seemed like an attempt to put a stop to all questions from Bisombi.

It has been twelve years since she came to the cottage with her first child. She has had two more since then. But Bisombi has not found the answers for many questions that continue to prick her mind. Neither her husband nor the rebel soldiers who visited them sometimes gave her any clear answer.

“What will happen to this Assam? There are news of bomb blasts and dead people every single day. But it is only good news for us. Isn’t it Didi? Our country is overpopulated. When they finish themselves off and the place becomes empty, our people can go there and repopulate it.” The milkman and vegetable man shared such news with her and spoke in jest. They did not have the slightest clue that Bisombi and her family hailed from that very place called Assam.

“Are they even humans? How can they laugh in this manner when they talk about people dying?” Bisombi often felt infuriated. But she said nothing.

“Daddy! Daddy!” The eldest son called out to his father to come and watch the news on the television. Bigrai was deep in thought, sitting quietly in one corner of the verandah.

“Look at them, Daddy! Who are these heartless people? There is a piece of news on the T.V. about a bomb blast in a school bus. Several students have died and several more got injured. How can they be so cruel-hearted? They pressed the button when all the students had boarded the bus to return home after school. Come and look at this, Daddy! Look how the parents are crying. Their land is in such a miserable state! Daddy! Please come! Who are they? What are these revolutionaries? Are they monsters?”

Bisombi ran out of the kitchen and snatched the television remote controller from her son. “Children should not be watching such news! Go to your books right now!” She scolded him. Switching the television off, she glared at her husband. Her anger was directed at him. She mumbled some angry words within his earshot and returned to her cooking.

* * * * *

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A Day in the Delhi Metro



*Sidwma Brahma
Mumbai*

It was in early May in the year two thousand twelve. It was written on pink, on the floor, on the board over my head, you know, the kind that displays the names of the stations giving you a sense of where you have arrived, physically. “Women Only”, written in white shone bright with flower like patterns sprinkled here and there just like you do to please your lady love. I boarded at Janakpuri. As I enter, a puff of cool air from the metro AC touched my face and made my baby hairs ruffle a bit as if running its fingers through my hair. A respite! With my left hand I quickly tucked my hair behind my ears because I like it neat.

Women and girls seated on the seats some talking to the friend sitting next to her, some stared at the passengers boarding and deboarding, some scrolled their phones up and down trying hard to look busy and most of them wired with their phones. A couple of them stood scattered all over as it was not much crowded on this side of the line.

I did not want to loiter far from the door as it gets crowded and pushy while stepping off. So, I stood at the side of the door that will not open at the next station. I forgot to see the time but the sun was bright and landed right on my eyes as I faced towards the west.

She must have boarded at Rajouri Garden with her daughter who could not have been more than eleven or twelve years. With a quick glance on her right and then her left she chose to stand in front of me, face to face. The buildings and the sparse trees caught my attention and I stared hard on it till it started losing its shape, the trees and the buildings all running away from me shapelessly blended as one.

The voice of the lady brought me back from my thoughts. Nothing extraordinary, she was just repeating the announcements of the metro in a singsong manner. Just then the young girl asked her mother in Hindi.

“Why are they like this mumma?”

“They are like this only.”

“Why?”

“They are Chinese and they are like this only.”

“Don’t they know Hindi?”

“No.”

“Then how do they speak?”

“They speak in Chinese and they don’t know Hindi.”

With the intension of ending the conversation the mother went back to repeating the announcements as if nothing had happened. The girl kept staring at me as if I am some kind of an exotic species imported from a foreign land, the ones that you see in the zoo.

Perplexed, I did not know how to act but the insides of me screamed in Hindi.

“Sister, I know Hindi very well and I can understand whatever you are saying.”

I brushed them aside from my thoughts, both mother and the child, but the memories. Like the photos in my phone gallery it came flashing by: the day when I went house hunting in Vijay Nagar. Now I cannot not remember it; all of it.

Old aunties sat in cots carefully placed in the areas where the sun reached the surface of the narrow lanes through the gaps between the buildings. They sat in groups with a ball of yarn and a knitting needle in their hands, knitting, as they talked and laughed. It was a scene typical to Delhi winters. I saw them stare at me halting their chit-chats as I walked past them behind the broker. He was about to show me a few rooms. As we reached the first of a few, I saw an unevenly built house or more of an intentionally built one. Right from the side of the room that was to be shown to me was an iron staircase that spiraled up which led to another room with a balcony. I did not understand the concept of building only on the half of the terrace. Anyway who am I to judge the architecture, I was happy with the idea of a make-believe courtyard which I might be able to avail of if everything goes well. Grown up in a village in Assam with a house of our own, a kitchen garden and a courtyard, the courtyard always held a special place in my heart. The broker initiated the talk.

A voice came from one corner of the terrace. Hardly believing what I heard, I turned to the direction of the voice. There she was, peeling singhara or the water chestnut, creamy white hair like the one you see on top of a pure desi milk, face rooted to the singharas but her voice, sharp as the knife she is using to peel off the water chestnuts.

“We don’t keep *these* people. They eat foods that are very foul smelling.”

I could not stand there even for a second longer. I signaled the broker and stormed off to the road. She didn’t even care to ask which state I belonged to. “These people” was all she had.

“I need a room where the owner does not stay in the same house”, was all that I could say to the broker.

Standing on the middle of the road how I longed for a sister that day, how I felt on an edge. I could feel the anger on my face. I wished Victoria was there with me that day, my friend from Tripura. I knew she would have given a head on reply before storming off. Unlike me she does not shy away easily or stay quite in matters that need to be spoken of.

The announcements in the metro once again brought me back from the day of the house hunting and as I stepped out the anger inside me dispersed among the crowd of Rajiv Chowk. The visuals of oil drenched bread pakodas and bhatures and the choley buried deep in the masalas came to my mind. I thought,

“Ah! *At least bread pakodas and choley bhatures taught me what metrogl tablet is for*” and I smiled.

Today again, having been grouped along with my sisters under these pronouns, I somehow felt a sense of belonging and togetherness in a land far away from home. With a smile I waited for the metro for Vijay Nagar.

* * * * *

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“LAST TRAIN GOODBYES”



*Kaushik Brahma
Shaheed Bhagatsingh College, Delhi*

Oily hair, fresh uniform, polished shoe
Watch the time, it's 7 O'clock ku-ow ku-ow ku-ow!
Mashed potato rice, eat it twice and thrice,
None will pay the price!
'Ai Lakhi' will weep, remember not to waste it.

This part of the poem relates to when I got ready for school, how grandma used to wake me up, the morning breakfast and the lessons she used to teach me everyday “not to waste food” not to waste anything. She was a disciplined woman and as also I did learn many things from her how to be clean, disciplined and respectful of every gift from God.

KrurSing! Get ready quick
Ladies cycle, pump is up, glossy shine with Moto oil;
Sunny summer that boil.
Six times, daily market to mission;
Lunch time '*mwitha na*', potato chop according to season.

This part relates to when grandpa used to call me repeatedly in the morning to get ready quick. 'KrurSing' was the nickname given by him to me as I have dark eyebrows. He, with his ladies bi-cycle, regularly carried me to and from school, at lunch time and at end of school.

He was a really hardworking and creative man who carried my burden to make me a nice person today. I believe his hard work has paid off.

Back with black colar, ripped knee,
Solution to fix it, '*nuskha of nani*'.
Half the day with concealment against words attack,
TV off, fan off, light off, go out and play.
Serial time!
Press the bed clean and smooth, clean from tip to toe, torso to bottom.
Burst the drums left to right goddamn!

This is when I came back from school *Abwi* (Grandma) used to scold me thoroughly because the reason was I had torn my knee skin, always in a particular area. They used to tease me by saying that I walk on my knees in school. There was a fixed time schedule for watching television. If the time exceeded then she would turn the TV off and hide the remote controller. She was that disciplined and clean, she used to iron press the bed and always ordered me to clean and take a bath which I wouldn't do many a time. And finally my ears would burst out from scolding.

DY-365 versus Ben-10

The might of Mahabharata isn't that great in front of it.
Diplomatic it was won by both,
United by National Geographic.

There was always a war between *Abou* (Grandpa) and me fighting for television channels and the remote device. I regularly watched cartoon network and he used to watch Assamese news channels like 'DY-365' and 'News live', and also Hindi channels sometimes. But we would join together while watching the National Geographic channel and Discovery channel.

Tri-phone, cough syrup, button to screen;
Passed through gen.
It was when I left my hand to be a man.
10-11-12-13 number consecutive it sounds

This part is about the changing phase, as also can be said the tragic change which wasn't known to me. "Tri-phone cough syrup" means the three shops which is from the childhood time *Akon mama, Shubham mama*. Mama! Mama! everyone is mama (maternal uncle) for me. The shops have changed now and not like before. I am here now in Delhi remembering the sweet memories. I have to go, I have to go to be a man who could earn and learn how to earn respect and responsibilities. Class 10, 11, 12 and 13, I have seen a major change in the environment and me.

Slipped 3 steps, head on ground
Silent man, silent till bed

During my class 10th, when I moved ahead to the hostel for my 10th matric board exams, *Abou* had a tragic accident and lost everything and remained nothing but a living object. He got paralyzed, cannot speak, cannot walk and cannot understand.

The sun, the moon, bright & light,
The night that last, the day that past.
Alto to Ambagaon journey to heal!
Therapy, asked for the sound & voices,
I still hear that noises –
"*Aboua thab hamsigwn abwi*"

After several months I moved back from the hostel as the COVID pandemic wasn't receding. The matric examination was also delayed, so I came back home and for a better chance that I could help *Abwi* to look after *Abou*. For his treatment and recovery we commuted to Ambagaon (in an Alto car) for physio-therapy, but in vain, as his advanced age was probably the hindrance. *Abwi* also was battling with her own body ailments. She had diabetes. She was taking a number of medicines to get better. The only cry she had was 'Take me up, God!'.

101

Hoped in the city.
Hopes with me, Pragjyotishpur Pragjyotish!
7 O'clock missed calls, nokia no. starting with 8,
I don't remember now.
Remember only the "Shrill deteriorating sugar noises".
Cuts that never healed!

2021 Nov 4th I left for Guwahati for better education and lifestyle. *Abwi* always said "*Mwjang Mansi janangou. Guwahati baidi letra jaigayao letra jabw nanga, Fafli ao hathorkhi lanangou*". I was at that time more focused on my dream to be a star football player, but everything changed unexpectedly and the situation was adverse to pursuing my dream. My inner conscience made me follow *Abwi's* suggestions and accordingly, I started working in line with *Abwi's* wishes.

She used to call me up every evening at 7 O'clock; she had a Nokia keypad phone which was a nuclear bomb to her. I still remember her last voice over the phone, "*Mala fwigwn no-aao?*". She was admitted in a hospital in Tezpur. However, she was not cured and never recovered from her ailments.

Carry on fragile shoulder, white clothed!
Late train Pragjyotish to Chariali.
Mirror front reddish eyes,
Last, I was, last goodbyes, last goodbyes.

Reminiscing back to class 5-6-7th, *Abwi* used to jokingly say to me, you have to carry my death bed on your shoulder while taking to '*antim sanskar*'. I was in Guwahati and was asleep when, I missed several calls from my maternal uncle, mother and aunt. In the very next opportunity, I rushed and took the Intercity train to reach from Guwahati to Dekargaon. I shed tears continuously in deep distress, with my eyes turning reddish. I kept on washing my eyes in the train's wash basin in front of the mirror, but the redness was adamant, not to go away. By the time I reached home I was late and *Abwi's* dead body was already taken to the cremation ground. I rushed there and performed the last rites. That was on 12th April 2022.

Eyes covered, never recovered,
Written stories, theories, remained covered.
Laughing Buddha, smile, the whole day at the door steps,
Kalicharan Baba, chants the whole day at the altar steps.
Om Purna Parambrahma!
Silent man, silenced till last.

Abou and *amai* (maternal uncle) once went to Nepal for eye surgery of *abou*. His one eye got the first one. He used to write many things on a notebook. Never knew what wrote on it as it was in Assamese, a language I didn't know to read and write in. He has created many sculptures like Laughing Buddha and Gurudev Kalicharan baba that was donated to Rowta Brahma Mandir. Not only this, but he was a really creative person and I can say that I have certain traits like him.

Black rucksack, playful sights, pretended to go with wain;
Black rucksack, Chariali to Aryabhata,

I carried over:, the last train.

I have a black coloured rucksack bag. Carrying that rucksack I used to pretend in front of *abou* to go away (on a wain) when he was still in paralysed condition, though not many days has this pretending lasted in 2023. He used to stop me when I pretended, and cry and then weep. Also, due to his condition of not being able to feel his senses anymore, he now behaved totally like a kid. But the bitter truth was, one day I came to Delhi in reality, moving away from *abou* carrying the same black rucksack with me. It was a big move from Rowta to Guwahati, then to Delhi. I never thought to be here in the ideal capital of the nation to study and pursue education for a better future. My whole perspective of studying in Delhi was only to improve my own personality and follow a different lifestyle – a forward lifestyle, otherwise mere studying and getting degree can also be done in my own hometown. It was the last train and last goodbye to him.

One hand over the shoulder
“Denang fwigwn, Denang fwigwn”
Last goodbyes, Last goodbyes,
Last goodbyes!

I still remember, when I saw him for the last time he was not able to figure out where I was heading to. I said over and over again, “*Delhi-Bombay ao thangswi ang, Denang fwigwn, chocolate labwgwn ang*”. He hugged me, and I never knew that it would be the last hug by *abou* and after nearly a year I won’t see him anymore. He was gone!

The only thing I knew was, he was struggling a lot, and the family struggled a lot, too. Let *abou*’s soul live in peace.

“Om shanti”



* * * * *

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जों हरखौ दखल खालामगोन

अनजु
क'कराझार



गोरसिनाय गोरबो हर गेजेराव सारियो
उदांसिनि सदबांसाजों खोमसिया गोमोरलाडो

एसे सान हरनि खोमसिखौ गिनानै
एरसोदोंमोन जों
एसे सान सियाल फारखारखौ गिनानै
हराव बायजोआव ओंखारखैमोन
एबा गिलुं गिलुंसो ओंखारदोंमोन
दिनै जों दखल खालामगोन हरखौ

जेब्ला हरआ थौगोन
जेब्ला घरियाव हर गेजेर नांहां जागोन
अब्ला हरआ जोंनि दखलाव जागोन
रैखाथिनि स्ल'गान हज्जिनानै
जों आवगयलांगोन

सांआव मोखां नाइयै नाइयै आंगायबाय जों
आरासियाव रिफिलिया हाबिलानि गाब
दा जों खौमसियावसो ओंखारसिगोन
जायनि असिला लानानै नोंसोर
खालामबोबाय जोंखौ गोबां मैहुर

जों गसंथागोन
लोरबांथिनि गहेनाखौ जों फिसिगारबाय
लाजिनाय गिनाय गासिबो एंगारबाय
जोनो जोनो अरखिजों हाथियार दाबाय
नोंसोरनि गोदोनाखौनो थांखिनानै,
सिखा फालथांगा लानानै बिमा कालीबादि
ओंखारगोन खोमसिनि बिखा सिंखावनानै
हानजा जुथिबाय नोंसोरनि मैहुर खालामनो
गद' मोदाइ, सियाल, हायेना, भाम्पायार, लांसुनिया
नागारनाय नडा रावखौबो
गुफुर जोगां गस्ता सिंनि हांगार गोरबोनि बिगोमाफोर
नोंसोरबो हुसियार
हुसियार
हरआ दा जोंनि दखलाव

मोनानि डिउटि खालामग्रा दाखथार नार्सफोर
इउनिफर्मआव आइजो पुलिसफोर
कल सेन्टारआव मावनाय सिस्लाफोर
रेस्टुरेन्टनिफ्राय गिदिंफिन्नाय वेइट्रेसफोर
बिसोरनि दखलावखामोन हरआ
सोर माबोरै गोदोना सेरथेयो नायनि फै
गोलाव आसिगुरजों माबोरै बेदर बुरस्लाबो
नायथारनि फै

निर्भया, तिल'त्तमा आरोबाव गोबां
राजथावनि नडाब्ला भुमका, बागमारा
उन्नाव, हाथ्रास, कामदुनी, कठुआ, मणिपुरआव
गामि-फारा नोगोर-सोहोर खना खनला जेरावबो
जिनाहारिनि खेला
खुद्रिनायजों हरनि बिखा जों गोमखांहोगोन
खौसेयै राजालामानि खोमसिखौ खारहोगोन

खोमसिखौ जों गिथारलिया
जों आरो हारसिं नंलिया
हरआ थागोन जोंनि दखलाव
गुरै एम नागारनानै मिसिल दिहुनगोन
गोदानै लिरगोन हरनि सल'
रैखागिरिया रैखाथि होनो हायाब्ला
दैगोन रैखाथिनि हाथियार
अजदनि सम बारग'लांबाय
दा जुजिनायनिसो सम, नियाय आरो बिसायनायनि
दावहाया जादों आइजो मोन्थाइ सेख'नायनि
हरखौ दखलाव लाबोफिन्नायनि

सिस्लाफोर हरखौ दखल खालाम
आइजोफोर नोंसोर सिरिमोनदो
हरआ आंनि हरआ नोंनि
आरो
दखल खालामनो दाहोथार
जोंनि देहा

* * * * *

प्रफेसार अनजलि बसुमतारीया, जायखौ जों बयबो 'अनजु' मुडै मिथिगौ, सासे गोजौ थाखोनि बर' खन्थाइगिरि । बिथाडा 2016 मायथायाव गावनि लिरनाय 'आं माबोरै दं दासों' खन्थाइ बिजाबनि थाखाय साहित्य अकादेमी बान्थाजों मान होजादों । बिथानि गुबुन गांसे बिजाब 'फासिनि दौलेडाव अखाफोर' नि थाखायबो बिथाडा बड' साहित्य सभानिफ्राय Rangsar Literary Award खौ 2002 मायथायाव मोननो हादों । बिथाडा आरोबाव माखासे बिजाब लिरबावदों जेरै, 'नोंनि जिउ, आंनि बिबुंथि', 'गोबोनि रादाब' बायदि । बिथाडा क'कराझार गवर्नमेन्ट कलेजआव फोरोडो आरो Physics Dept. (मुवा बिगियान बिफान) नि गाहाय मासियाव दं ।

जेननाया देरहासार जानायनि बिदिन्धि



बिन'ता बसुमतारी
ग'साइगाव

नों मिथिगौ ना

जिउनि लामाखौ सान्थिनायाव

खेबबेसे जेननायजों जों जुजिनांखो.....?

जानांगौ गोबां खेब.....

गिबि जांस्लाखौ गारखोनो गोबां गिदों

आरो सानहाबदों खस्थ' मोन्दों

नाथाय नों गिबि जांस्लायाव खेबसेल' गारखोनो नाजाग्रोनायसाय,

जिउनि बांसिन गोजौ जांस्लानि दिगजों

नों आगान सुरलांनो बोलो मोनसिनगोन.....

माब्लाबा समफोराव नों जेननोबो हागौ

नाथाय नों दागि

नों दाजेन

नों दा उनफिन.....

मानोना जोंनि जिउवानो बिबदिनो

माब्लाबा जेननाय आरो माब्लाबा देरहासार जानाय,

बेनिखायनो नों नोंनि गोसोनि बोलोजों जुजि

अब्लानो जेननाया देरहासार जानायनि महर मोनगोन.....

गावखौनो नों लोरबां सानना दाला

लोरबां गोसोया नोंखौ फोथैनो नागिरो

जों फोथैजानाडा.....

नों जुजि नोंनि गोब्राब समजों

नों जुजि नोंनि गोरिब थासारिजों

नों जुजि नोंनि आंखालजों

नों जुजि नोंनि थांखिजों

सानसे नोंखौबो फेजेननो हानाय नडा

बैफोरबादि थासारिया,
गोदो-गोदो उन्दुहाबनाल' सिमां नुनो नाडा
नों खस्थ' खालाम
नों गोलोमदै फसर
नों थैखौ दै खालाम
अब्लाबो जुजि जिउनि दावहारखौ फेजेननो,
नों जुजि.....
नों देरहासार जा
नों थांना था
नों दावगा
नों जा जेननायनिफ्राय देरहासार जानायनि बिदिन्धि..... ।।

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बिन'ता बसुमातारीया क'क्राझार जिल्लानि सिडाव थानाय ग'साइगाव खख्लिंबारिनि सासे जाखांफु लाइमोन लिरगिरि । दासिमाव बिथाडा गोबां खन्थाइ, रायथाइ लिरबाय आरो खाथि इयुनाव साफायनानै दिहुन्नो नाजागासिनो दं । बिथाडा बर' आयदायाव मास्टर डिग्रि खालामखांना दा समाव गंसे सरखारि नडै फरायसालियाव फोरोंगिरिनि हाबा मावनानै दं । लोगोसे बिथाडा आथिखालाव माखासे थुनलाइयारि गौथुमफोरनि सोद्रोमाबो जानानैबो दं, जेरै—
1. बर' आइजो लिरगिरि गौथुम, 2. बर' लाइमोन लिरगिरि गौथुम, 3. हायनामुलि, ग'साइगाव बि.एड. फरायसालिमा,
4. ग'साइगाव जिल्ला बर' लिरगिरि गौथुम, 5. हादान थुनलाइयारि आड्डा, 6. लाइमोन लिरथुलाइनि ख'था ।

मिजिनि देरायाव रिफिनाय गाब



किरण बर'
गोदान दिल्ली

रुफाथिखौ आं नायहरबायल' थाफ्लाडो
आरखाइआव बिनि जिप्लंनाय गंसे साथा
नंगौ, थारैनो बियो सोलायलांथारबाय
खानाय जाथि हामखिं सोलेर
खावलाय फारनैआ नानेखाजों बेंखनजानाय
मेगन थायनैआव जाफुडै बायहाजार मिजिनि सिमां
फाखनारखं जिखावनाय गसला गाननानै
बिखुडाव थफ्लासे मैगं बाना
थाबायलांनाय लाजिहां थादहां माहां आगाना
आंखौ उनफिनना रायदावहरनाय फोरमायदों ।

आं गोमोदोंल बिनि महराव, सानहाबदों
थारैनो रुफाथिआ....!!!
आंखौ सिनायखोना सिनायासै
आरो बिनि हालोदा दिनै बिदि.. थासारिआव ?
आं दिनै मा नुखो.!?
सिमां ना मोगथां ?
ना मेगनाव जंखायफैनाय भादोरनि बुस्लिंनाय बार ?
अ नडा नडा बे मोगथाडानो जाथारगोन
उनथिंजायनिफ्राय गाबजिहरहां जादोंमोन आं
अब्लानो नसुंसेरनिफ्राय खारबोनानै फिसाज्ला उन्दैआ
मम्मी मम्मी मुझे आइस-क्रिम खाना है बूफैयो
फिसाज्लाखौ आइस-क्रिम जाहोनो आं उनफिन लाडो ।
हरनि ओंखाम जाखांनायनि उनावबो रुफाथिनि
मरह मुस्लि आंनि मेगन सिगानिफ्राय आनजायलाडासै
बेलारोम समाव लोगो मोननाय रुफाथिनि
खावलाय फारनैनि दागोआ आंनि गोरबोआव
गोबां सोलुनि फिन्नाय नागिरना खायसो खालामफैयो.... ।।



बाक्सा जिल्लानि बेन्दोंआव थानाय बरिमाखा दख रानि दाडरमाखा गामियाव जोनोम मोन्नानै बे गामिनिनो गंसे हिन्जावसा गोजौ फरायसालिआव फरायफुबाय थानाय समनिफ्रायनो थाखो स्नि निफ्राय फोरोंगिरिनि बिथोन बायदियै किरण बर'आ खनथाइ, सुंदसल, रायथाइ लिरनो सोलोंबोयो । थाखो द'निफ्राय जि थाखोसिम फोरोंगुरुमोननि नारसिननायाव फरायसालिनि बिबान लानानै फरायनायजों लोगोसे फरायसालिनि आन्नुथिखौ मोजाडैनो दैदेनबोदोंमोन । बिथाडा बर' आइजो लिरगिरि गौथुम, खनथाइ बिबार हानजा, खनथाइनि आइडा, बोरिमाखारै थुनलाइ देरा, रडियानि थुनलाइ सिबियारि हानजाफोराव गेदेमा बिथांमोनजों लोगोसे मुं सोदेरफाजादों । आथिखालाव बिथाडा "खोमसि अखाडाव जोंनाय थरसे अलंबार" मुंनि (2023 नि फेब्रुवारि) गंसे खनथाइ बिजाब साफायनानै फोसावखांबाय । बे बोसोराव नैथि बिजाब सुंदसल दिहुन्नायनि लाहार फाहार खालामबावनाय जादोंमोन, नाथाय सावसिनि जेंनाजों जुजिनांनायाव दसे दोनथनांबाय । बिथाडा आथिखालाव गोदान दिल्लीआव फिसाइ, फिसाजों थिलेबलेब संसार जानानै दं ।

दुइसिनफोरनि गेजेराव गेदेर



भार्जिन जेक'भा मोसाहारी
क'कराझार

नंनायनि नडैनि सोफै सोफै
जानायनि जायैनि नांफै नांफै
साहुनाय, हुब्लिदनाय, आबदार खालामनाय
सादिनाय, खेंखायनाय, बोराबरनेनाय
दुइसिनफोरनि आखलखौ माथो बुंबावनो फालाय ?
बेखायनोथ' थाबजेर जायो अजाय गेदेरफोरा ।

जिंगोर नांखाडो थानाव मान
बोथोर गैया बादाल गैया
खियाव गैया हासुदैयाव गैया
मालाया मा जा, मा था
रोंगो मोनबायदों बिसोरहा
थैरुक्लायबाबो नाय दस मिथिखा
दाबोनोबा गोद्रायव गल'दैया गाइखेरसोखा,
फादुब-फाला आखु गोसोजों गोसो
खेरें-मेरें मोथो मोथो
गेदेरनि हालोद बेयो ।

थासारि नायनानै नायहाबजा, मोहेरजा
सिथों-सिथा, सेफोर सेफार मुं सुजा
नारखे-नारखा, थुज्रेद-बोज्रेदजा
सम लानाने दाव दाव अनजा
बांसिन समाव बारुरु गुस्थि फेनजानाय
सम सम सथ'ब् होजानाय
खाफाल बेनो दुइसिनफोरनि ।

खर'सा जानायनि गोग्गानायानो आलादाखा
अदेबानि आन्जाय थायामोनथाय खर'साया
बहाथोमोन?
गदाय थानायखायसोना नेवथोन
दुइसिन थानायखायसोना गेदेर (?)

आन्जायखौ जैरै खाडो खर'साया
खर'सारखौबो बानगारो आन्जाया
बिना चर्तजों जिम्मा रुजुनो
मिथिखा हसिखा बेयो शत शत सैथोखा
बिन्दासयै साम्राज्य खुडो गेदेरा ।

दुइसिनफोरा देरजागोन-
जावलेनानै गेदेरनि गुण, आदर्श
बाउगोन मासि आरो मान
सालाइ सालाइयाव दरदिगोन मुं
थाजोरै लिरजागोन जारिमिन
जैजै मैमैयै दुइसिनफोरनि गेजेराव गेदेर ।

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मुस्रिमा भार्जिन जेक'भा मोसाहारीया 2024 मायथाइनि 'बाल साहित्य पुरस्कार' बान्था मोनगिरि सासे
खन्थाइगिरि । बिथाडा गावनि लिरनाय 'बुहुमा बयनिबो' मुंनि गथसा खन्थाय बिजाबनि थाखाय बे बान्थाखौ
साहित्य अकादेमी निफ्राय मोन्नो हादों । आथिखालाव बिथाडा बर' आइजो लिरगिरि गौथुमनि गाहाय सुजुगिरिनि
बिबानखौ लानानै दं । बिथानि न'आ क'कराझार जिल्लायाव आरो बिथाडा सासे गुदि परायशालिनि फोरोंगिरि ।

नोंगौ बिमा नोंनि बंनय राव



जिनु मोसाहारि
गोदान दिल्ली

नोंगौ बिमा नोंनि बंनय राव ।
नंखाय नंआ गासिबो फेलें जायाखै;
फरायनो हाया रावनिबो गोसोखौ;
मोनदांस'या रावनिबो साननायखौ ।
सोरनो मा नांगौ?
सोर मा लुबैदों?
सानस' हाया मिथिस' हाया-
जेथो नांडो जों
गावजों - गाव ।
आब' मैनाथिया दिनैसिम
दं नेनानै.....
गावनि नायल'-जाल' सासेल' फिसाज्जलारखौ
मेग'ना सायो बिखाया गावओ
लांगोनाथिं नाहरबायनानै
नाथाय.....
सुगाव - सुहाव मुथासे बारा बंलाडो
दुखुथिया बिमानि खोमायाव
"आयै दं आं नोंजोंनो लोगोसेयाव"
मोसाया अरख्लाबो मुफुरा बुरख्लाबो
गैया जेरावबो रैखाथि ।
जाजोब्बाय लोरबां गोसो देहा ;
होरखाव-होरखाव थेराईडो गारांडा,
बुंडै-बुंडै रुबायो खुगाया , अब्लाबो
गां बुब्राब- बूब्राब
नेनानै दं जों फैगोन होनना सोरबा
सिखोना जोहोलाव, बीरगोश्रीखौ ।

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आसामनि कारबि आंलं जिल्लायाव जोनोम मोननाय जीनु मुसाहारीया गोजौ फरायसालि आरो कटन मुलुग सोलोंसालियाव फरायफुनाय समनिफ्रायनो खन्थाइ लिरनाय हुदाखौ लाखिदों । खन्थाइ लिरनायनि अनगा बिथाडा मेथाइ रोजाबनो आरो मोसानो मोजां मोनो । लोगोसे समाज सिबिनाय खामानिफ्रावबो हागौ मानि हेफाजाब होयो । आथिखालाव बिथाडा दिल्ली NCR बर' थुनलाइ आफादनि हारिमु आयदानि नेहाथारिनि बिबान लानानै दं ।

राजथावनि लाइसि नि राजउलाफाद



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राजथावनि नि राज उलाफाद
सोर सोर फैयो फैजागोन
बेहाय थागोन बाइदिसिना
थुनलाइनि जुथुम्मा हान्जा
नों बर' रावनि बिगोमा जा ।

थाबावगोन हारिमु थुनलाइ
गोगो गोजाम बर'नि सोदोमसि
फारिलाइ फारि लिरजानाय
बर' जों मिथिजानाय हारि
नुजाफै बयबो फारि फारि ।

उन्दुसि फ्लाना थानाय खौ
फोजाखांनो हानाय बि लाइसि
जोंनि 'राजथावनि लाइसि'
आगोमा बर' हारिनि बाख्त्रि
दाथा जों हासि हुसि ।

बोथोर बोथोर बोसोर बोसोर
बाबेनजाना थांना थाथों
बिजिर जों लिर थांना थानायनि
जोलै जोलै मिथिजानायनि ।

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हेमन्त स्वर्गीयारीया खन्थाइ लिरनायनि अनगायैबो रायथाइ, सुंद सल' आरो थूनफावथाय लिरों । जिउराहा महरै दिल्ली पुलिस बिफानाव साख्त्रि मावनायनि अनगायै हारि सिबिनाय आरो समाजनि खामानियाव नांथाबनानै थायो । बाकसा जिलानि बरटारी गामिनिफ्राय 1989 मायथायावनो दिल्लीयाव फेनाय बिथाडा खाम आरो तबला फोरबादि दामजु दामनायावबो बिथाडा गोसो लाखियो ।

बर' मेथाइ



नक्सि ब्रह्म
खोला काजलगाव

मेथाइ - 1

(किन्नरखौ थांखिनानै)

मोनसेनिल' सिमां आंनि जिउ जोनोमाव
मुगा मुगा जोनोम जोनोम
मिजिं थियो आं लामा नायो
माब्लाबाबोथ' फैबावगोन सान्ना ।

आइजो नोडो सोरमोन
दुंहाव बाला हामायाव
दावहा थिलियाव
दावहा नाडै नाडै दंमोन
आडो मेंना दै गांना हां गजाना
नों फैना बामखांना
गरदसे दै दौना
गोथार जिउ होना थांनाया

गोथार अन्नायानो नौनि
आंगो धोराम जिउनि
नडा माबा मोनथाइनि
मिजिं थिना थायो आं नांखौ
आलासि नखराव थांबा लांफानो
आंगोबा आं नौनि
जिउनि लामाया आंनि
अरायबो सुखु गोजोन्नि ।

मेथाइ - 2

(बड'लेण्ड जातिय संगीत)

बिफां दालाइ दालाइ दाव गाबनाय
मिथिंगा सिखोलानि मेल खुंनाय
बडलेण्डआ जेराव जोनोमा जौनि
सारा मुलुगाव गैया रुजुथाव बिनि

हाजो हाला बिफां लाइफां दैमा दैसा
रं बेरं जिउ जुनात दावमा दावसा
गोजोन सुदेम बारदै सिखोला गिसिब सिबनाय
हाद्रि हाला दुखु दाहा सुस्रालांनाय

सान्त्र हायै हारि हारिसा हाजो हायेन
गुबुन गुबुन राव आसार-खान्थि गेहेन
जेराव जायो रायजो खौसेयै हालो दैलो
आनान गसाया लाखियो बेसे आलो आलो ।

* * * * *

नक्सि ब्रह्मनि नआ सिरां जिलानि खोला काजलगावाव आरो बिथाडा धालीगाव गोजौ फरायसालि निफ्राय
आजिरा लानाय सासे फोरोंगिरि । बिथाडा जिउ नाडैनो हिन्दुस्तानी शास्त्रीय संगीत (लक्ष्मो भातखण्डे घराना)
नि साधना खालामबोदों ।

बिथाडा बर' मेथाइ लिरो आरो देखो होयो । बिथांनि मेथाय सुजुनायाव बिथांनि देखो बिजिरसंनायनि
गोहोमखौ नुनो मोनो । हिन्दुस्तानी शास्त्रीय संगीत नि 'राग मालकौंस'आ बर'नि देखोनि खाथिसिन जायो ।
बिथाडा बे राग मालकौंस खौ बाहायनानै बर'नि दोसे आर'ज मेथाइबो सुजुदोंमोन ।

बिथांनि लिरनाय-सुजुनाय माखासे मेथायखौ रोजाबगिरि मुख्रिमा मीणा दैमारीयाबो खननानै रेकर्ड
खालामदों ।

The great joy



*Soniya Mushahary
Zakir Hussain Delhi College, Delhi University*

The barren land seemed so green
The grey sky felt so rejoicing,
Since I had no clue of
How Unheard and unprecedented I had been.

Now my lucky stars appear tired as well,
Granting wishes for me to be well
But how do I tell myself "This shall pass"
Knowingly something that is to become,
A past for me to dwell

I learn to proceed without certainty
With no clue around me
With every aching move
No one could've set me free.

Searching for meaning every night as I Sobbed
Trying to treasure what has been robbed,
It's like telling yourself "you've got this"
While you know you just cannot

Whilst all these sounds grow deep within me
I still do not wish
To exchange my fantasies,
Since the barren land is for me to turn green
And The grey sky is for me to keep on rejoicing.

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Soniya hails from Kokrajhar, Assam and currently she is pursuing her bachelor's degree with honours in psychology (3rd year) from Zakir Husain Delhi College(m), Delhi University.



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आखु:-

- 1, निजोम:- बि ए नै थाखोनि फरायसा । इसे गोमजोर फरायनायाव मोजां । गामियाव बिमा बिनानाव सासे आरो अनजालि लाइमोन दड' ।
- 2, अरन:- बि ए से थाखोनि फरायसा । बारा रायज्जाय बाडा ।
- 3, बोर्ला:- बि कम नै थाखोनि फरायसा । सान्नाय सानखनाय दानखनायाव मैखोम । जा सानो नोजोरा बोर्ला गावनाय बादि ।
- 4, रनसाय:- पि जि थाखोआव फरायनाय । मुडा जेरै रनसाय बिदिनो इसे जाथाय मोनोब्लानो बिनि सायाव रनसायो ।
- 5, बिरजु:- ग्रेजुएट, दिल्लीआव नो थानाय फरायसा । गोमजोर बुजिगोरों । जायखौबो बुजायनो, हायो मदद होयो ।

मिथिसार:- बिसोर साब्रैया (थामहिनबा निजोम, अरन, बोर्ला आरो रनसाय) दिल्लीआव फरायनो थाफैनाय फरायसा । उननि सासेआ दिल्लीआव नो जोनोम लानाय आरो ब्यावहायनो फरायना ग्रेजुएट जानाय ।

दा बिसोर दिल्लीयाव गोदान बर' फरायसाफोरनि बरायनाय सानाव (फ्रेशार्स डे) लोगो मोनलायनायाव गावजों गाव सिनायथि लालायो आरो लोगो जायो ।

- अरन: हाय आं अरन बसुमतारी बि ए से थाखोनि फरायसा । खतखटि कार्बिआंलंनि । हुदा- गोदान गोदान फरायसा फोरजों लोगो जानो, सावगारि बोनो आरो मेथाइ खन्नो मोजां मोनो ।
- निजोम: हेल्लो आं निजोम बर' धेमाजिनि । बि ए नै थाखौ इंग्लिश अनार्स । हुदा- फुटबल गेलेनो आरो जायखि जाया बिजाब फरायनो मोजां मोनो ।
- बोर्ला: हेल्लो आंनि मुडा बोर्ला नार्जारी । आं सेरफांगुरिनि । हुदा- जायखि जायाखौनो गेलेनो मोजां मोनो । इन फिउचाराव चि ए खालामना बर'नि रांखान्थि बिथिंआव खामानि मावनो सान्दों ।
- रनसाय: खुलुमबाय, मुडा आंनि रनसाय गयारी सालबारि बाक्सा नि । हुदा- बिजाब फरायनो, गिटार दामनो मोजां मोनो । जा रादाब मोनो बिनि सायाव सावरायो, लिरो, रनसायो ।
- बिरजु: हाय एत्रिबदि, आं बिरजु स्वर्गीयारी । आंनि आइ आफाया बाक्सा जिला, बि टि आर आसाम नि । आं दिल्लीआव थादोंबाबो गावनि राव बर' रावखौ बंनो रोंगो । गावनि बिमानि रावखौ रोंनाया मोजां । आंनि हुदा- फुटबल गेलेनो, दामनो आरो मानसि फोरखौ मदद होनो मोजां मोनो ।

बे जाबाय बबेबा सानसे समाव सिनायथि होलायनाय मोन ।
बेलासि सम । गावसोरनि देरानि मुडा "रैसुमै देरा" । देरा सिडाव थानायफ्रा गोमजोर आरो उदासि, इसे
गिनाय गिनाय महर-

- अरनः मा जाखो माथो दाबो सफैयाखिसै । चिन्तासो जाबाय । (मासियाव जनानै) ।
- निजोमः ओ ओ दाबो सफैयाखिसै । गोदान जायगा (इसे देरानिफ्राय बाहेराव नायहर नानै) ।
- रनसायः जेबो नडादे फैगोन । बहाबा बिजि दड' बियो । सोरबा फ'न खालाम दों बिखौ?
- अरनः फ'न खालामदों मोन, हमाखै, फिनबो हरफिनाखै । मा जाखोथाय!
- रनसायः नंगो नामा । र आं खालामनि । माथोसं रिं थांदों । हा माथो जाखोनो! रिं थांदोंथ' । अ हेल्लो बोर्ला नों
बहा दं ।
- बोर्लाः अ आं बूंदों । इसे अलखदाव गोलैबाय लै ।
- अरनः हा माथो जालायखो ?
- बोर्लाः आं दा थानायाव सो दं । रूपनगर थानायाव ।
- रनसायः थानायाव? मानो?
- बोर्लाः पुलिसा हमना लाबोदों ।
- रनसायः (अरन निथिं थांखिनानै) पुलिसा हमना लांदों नो ।
- निजोमः हा सोर मा जालायखो (बाथ रुम निफ्राय फैनानै)
- अरनः माबा लै ब्र', बोर्ला खो पुलिसा थानायाव लांदोंनो ।
- निजोमः हा माथो जाखोनो? दा मा जानांगो? (इसे गिनाय बादियै) आदा बिरजु खौ फ'न खालामनाय, बिहा
दिल्लीआवनो थानाय मानसि । सोरबा फोर दड' खोमा रायज्जाय हरथों ।
- निजोमः आं खालामनि आदा बिरजु खो । हेल्लो बिरजु आदा ।
- (थानायाव हमना लांजानायनि जाहोनः- बोर्लाया इसे एप खालामो (गाज्जि हुदाफोर, जेरै जौ लोंनाय, बिरि
सिगारेत सोबनाय हाबा माववो) । ओइदिनखालि बियो गंसे ग'लानिफ्राय सिगारेत बायनो थांदों मोन । बि
ग'लायाव गोबां आरोबाव गुबुन फरायसा फोरबो दंबावओ मोन । बुरजा मानसिफोरनि होंगो दोंगोआव
हजों बिजों नायथिंनायावनो सासे लाइमोन सिस्लाजों सौगदाव नायसै । बिदियावनो सिस्लासाया गोलैयो ।
बोर्लाया निमाहा बियो । अब्लाबो बि सिस्लाया मानियाखिसै । ब्यावनो आरोबाव सेंग्रा लोगोफोर फैदेरो ।
बिनि गेजेरावनो बोर्लाजों इसे नोंजों-आंजों जालायनायसै । बिदिनो हिनजावसाया 100 नंआव पुलिस कल
खालामनायसै । बोर्लायाबो खम नडा, लाइमोन सिस्ला नुयोबा गोसो फिसाजों सानबोलाउरियाव
गोजावब्रबो । बि सिस्लाया मणिपुरी मोन ।)
- दसे उनाव सानैजों देरायाव हाबबोयो (पि जि आव) दरआव नक खालामनानै । माने बोर्ला आरो बिरजु ।
- अरनः अ माथोआदा सो लाय ।
- बिरजुः औ आंसो । गुड इविनिं बइनिसिमबो । गासैबो मोजांना?
- अरनः गुड इविनिं आदा । दंसाबो ।
- बिरजुः नायनायसाय सोर फैदों ।

निजोम: सोर जाखो बिलाय? (इसे जंखायनाय फावै) ।
 रनसाय: सोरथो जाबावनो । लाइमोन सिख्ला होम्बा । फे फे हाबबो दा लाजि ।
 बोर्ला: स'रि लै ब्र' ।
 अरन: फ'न खालामनो हायामोन नामा? जोंसो उसु खुथु जाबाय थार्दो मोन ।
 रनसाय: सोरखौबा लाइन होबाय थाखादोमोन बियो ।
 बोर्ला: बिदि नडामोन लै ब्र' ।
 बिरजु: दे जाबाय दे । इसे गोसो गुसु लाथदो ।

(थाना निफ्राय बोरे फैखो । जाबाय मा, अरना बिरजु खौ फ'न खालामदोमोन । पुलिसा बोर्ला खौ थानायाव लांदो । बिरजुआ आई. अ'. नि नम्बर लानानै बिफा नो होदोमोन । माने बिरजु बिफाया सासे फिसा रेंकनि पुलिस अफिसार । इसे इला खामानिखौ सामलायनो हायो जाहैबाय । बिथानि थाखायनो बोर्लाया थाना निफ्राय बारग'बोदोमोन । नंगो हानाय मानि बयजोबो अरजाबना थानाया मोजां ।)

(मि. बोर्ला नार्जरी । जिउ खौराडा बिनि इसे सिखोमानाय, माने सिक्केट । लाइमोन गोसो । गोसोखौ बुरखाय हायै हमथा हायै बिरनाय । लाइमोन सिखोलाफोर नुयोबोला इसे रोमान्टिक सानसि सोमजियो आरो गोसोआ उरां फारां जायो । बेनो सैथो, लाइमोन बैसो जेब्ला !)

बयबो दसे सिरि थानानै-

बोर्ला: सइथि लै, आदा बिरजु नडाबा खारग'ला मोन नामा! थेंकिउ लै आदा ।
 रनसाय: सान्नैसो थाना लकापनि बार हावा मोनजाबा हामगोमोन । हिनजाव फोरनि उन उन थाडो बोला बिदिनो जायो ।
 बोर्ला: बिदि नडालै ब्र', एक्सिडेन्टेलि सौगदाव फ्रानाय सो ।
 निजोम: नंगौलाय मुडा बिनि बोर्ला । बोर्लाजो गावनाय बादि थि नांहेयो । मेगननि नोजोरा बिनि खमथि नडा ।
 बोर्ला: मालायखौ होन्दो (इसे रागाजो), गावहाबा फ'नाव गोबावफा गाहाम रायज्जायो । सोर सिखोलाथाय बेबा ।
 निजोम: बिदि नडालै ब्र' । आंहा नखर फोलेराव प्रब्लेम दं ।
 अरन: नखर फोलेर माने हाबा लारखांबाय? हा-- हा-- (इसे हालाद खौ रेजें खालामनो मिनियो)
 बिरजु: दे जाबाय दे फरायनायाव गोसो हो । बयबो मिदिल क्लास फोलेर निफ्राय फेनाय ।
 अरन: अ' नंगो आदा सैथोखौनो बुंदो । नाथाय आदानो पार्टी होनो नांगोन ।
 रनसाय: सियोर पार्टी तो बनता है यार ।
 बोर्ला: थेंक् इउ आदा । आदा नडाबा ग'नायसो नडा सान्दोमोन आं । आरोबाव थेंक् इउ ।
 बिरजु: बिदि नडा फंबाय । जोंथ लोगो सो । लोगोनि खामानिआव थेंक् इउ नडा । फरायनायाव गोसो हो । फरायना लाप्रो । साखिबो जागोन, बाखिबो जागोन । नौकरी होगी तो छोक्री भी मिलेगी ।
 अरन: ब्यावहायनो थाखानाय नालाय, हिन्दिखौ आदाया मोजां रोंबाय ।
 बिरजु: जेबो नडा, रोंलांगोन । नाथाय गावखौल सामलाय । नडाबा खैफोद । बे दिल्लीसो । दिल्ली का लड्डू जो खाएगा पछताएगा, जो नही खाएगा वह भी पछताएगा ।

अरनः हनै सासेया म'बाइल सो सेरगासिनो दं । आदाया मा बुंदों गोसोखौनो होआखै ।

रनसायः ओइ निजोम, नोंहालाय मानोथो म'बाइल नायबाय थारखो?

अरनः मेसेज हरनायाव अख्रां गाब माने ब्लु कालार फैयागो मानि बोरै मिथिनो मेसेजरखौ नायदोंना नायाखै

बोर्लाः नंथारगो, अनजालि माइनाव नो हराखै बि

निजोमः धोत मा जानला मानला बुडो मानो । जाम्बा थां सियान थां । गावहासो बायगान्दा गर्लफ्रेंड दं

बोर्लाः हा दड'थ । लाइबाव एन्जय खालाम । नडाबा फस्ताय गोन ।

बिरजुः दे जाबाय दे । लाइमोन बैसोआव बिदिया जारखायो । बे बैसोआव जोबोद मिलौहाब गोदै लाइब ।
नाथाय गोदैखौ बांद्राय जायोबा खुगारखौ गोखा मोनखागोन ।

अरनः सेन्टपारसेन्ट सैथो

बिरजुः अ' लोगोफोर फैगो फ्रेशर्स प्रोग्रामा बोरै जागोन ।

रनसायः मोजाडै नो गेदेरैनो जागोन बे बाराव । आं फंबाय अरननि थाखाय गोदान मेथाइ सुजु खाबाय ।

अरनः धोत आं मेथाइ खन्नो रोडा लै । बाथ रुम सिंगार सो ।

निजोमः रोंगौ लै नंखायसो बुंदों ।

रनसायः आं गिटार दामफा गोन । मेथाइ खौ रोजाबनाय ।

अरनः (मेथाइ खौ रोजाबो) ।

!!गोदान मेथाइ!!
सिमां सिमां नुदों आडो-2
दिमापुर नोगोरनि
बायखोन्दा नेरसोन-2
मा सिमां जाफुंआखै
खौसेनि लामाया
बुस्रांडाखै....2
मिजिनि सान्नाया
फेलें जाबाय-2
सिमां सिमां नुदों आडो ----
(दामनाय) -1
रुगुं रुगुं नागिरबाय
बर'नि खौसेथिखौ -2
मा जाखौ बर' हारि
गावजों गावनो

अरजाबाखै.....2
 अ' आंगोनि बर' हारि
 नोंसोरनि सान्नाया फेलें-2
 सिमां सिमां नुदों आडो---
 (दामनाय) -2
 जारां साना नुजाबाय
 हरनि खौसिखौ नेगार हरनो-2
 बर'नि नखोरांआव
 दाखा जोमैया बुसांडाखै -2
 हे आगोमा बर' हारि
 नोंसोरनि सान्नाया फेलें ...
 सिमां सिमां नुदों आडो
थुंगे ।

- बिरजु: फंबाय नो क्लेब हो (बयबो आखाय खबो) जोबोद मोजां, फेनथासटिक गुड जब ।
- बोर्ला: बाह (मोदै ज्राम गलायना नै) जोबोद मोजां जाखाथारबाय । जोबोद मुजिगोन । निजोमालाय माथो जालायखो (निजोम नि फार्से बयबो नायहरो)
- बोर्ला: मा जानो (जंखायनाय फावाव) गर्लफ्रेंड नि मेसेज फिन फैयाखै जानांगो
- अरन: इसे सिरियास लानाय साय । मानसिया जोबोद गोसो गिलिद जादों । मा जादों ब्र'?
- बोर्ला: स'रि ब्र'
- बिरजु: मा जाखो फंबाय? माबाफोर गेदेर खौरां, एनि प्रॉब्लम?
- निजोम: आइया लोमजादोंनो (गाबनानै) आगैनि मेसेज फैदोंमोन । आं दा मा खालामनो!
- बिरजु: (निजोम खौ गोबानानै) जेबो नडा फंबाय बिदिया बयनावबो जायो । हामगोन । गोसोखौ गोहो बोलो ला । आं रायज्जाय नि हरनाय
- निजोम: (गाबनानै बिरजु नो फन खौ होयो)
- बिरजु: हेल्लो आगै--(फन खालामना बाहेराव थाडो)
- (बिदिनो पि जि देरायाव थानायफ्रा साफ्रोमबो मोखां सोम जायो । हाथासि महर लायो देराया)

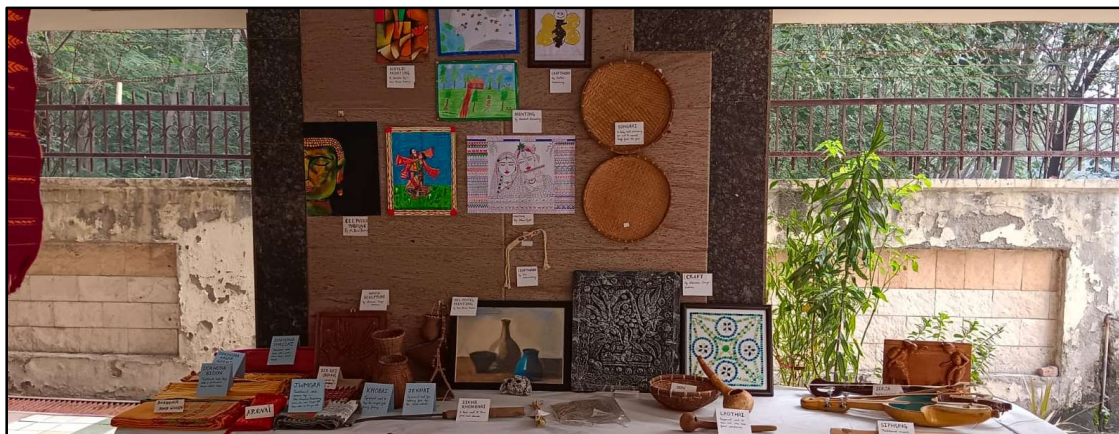
- थुंगेबाय-

हेमन्त स्वर्गीयारीया गुबैयै बाकसा जिलानि बरटारी गामिनि । 1989 मायथाइनिफ्रायनो दिल्लीयाव थाफैनाय बिथाडा आथिखालाव दिल्ली पुलिस बिफानाव साख्खि मावो । बिथाडा हारि सिबिनाय आरो समाजनि खामानियाव नांथाबनानै थाग्रा सासे सुबुं । पुलिस डिउटिनि गेजेरावबो थुनलाइ सिबिनायखौ नागारनो हायै बिथाडा रायथाइ, खनथाइ, सुंद सल', दिन्थिगासे फावथाय आरो मेथाइ बाइदि बाइदि लिरो । खाम आरो तबला फोरबादि दामजु दामनायावबो बिथाडा गोसो लाखियो ।

PHOTO GALLERY



A few pictures showing founding members at the initial stage of discussion to form Delhi Boro Thunlai Afad and then Delhi NCR Boro Thunlai Afad at Bodoland Bhawan, Dwarka Sector 18/A, New Delhi.



Observation of 16th November Bodo Literary Day, the foundation day of Bodo Sahitya Sabha. The program was initiated by hoisting the flag of Bodo Sahitya Sabha followed by homage to the martyrs of script movement and a symposium on language related topics. Some office bearers and members of the Delhi branch of Asom Sahitya Sabha and Delhi branch of Srimanta Sankardev Sangha were also invited as guests in the occasion. An exhibition of Bodo traditional artefacts was also put in place.



Interaction of Delhi NCR Boro Thunlai Afad members with Mr. Rwngrwa Narzary, Member of Parliament, Rajya Sabha, on 14th December 2023, at his residence in New Delhi. DNBTa also submitted a memorandum to him highlighting the requirements of Bodo people in Delhi.



Interaction of Delhi NCR Boro Thunlai Afad members with the Journalists of Bodo News Portals at Bodoland Guest House, Kailash Colony, New Delhi, on 22nd December 2023.



Prof. Nirala Ramchiary, President, Dr. Dharitri Narzary, General Secretary, and Mrs. Jeenu Mushahary, Cultural Secretary of Delhi NCR Boro Thunlai Afad represented DNBTa at the 63rd Annual Conference of Bodo Sahitya Sabha held at Boko, Kamrup, Assam on 20th January, 2024. The DNBTa was officially recognized as an autonomous affiliated organisation of BSS in the delegate session on the Same day.



Delhi NCR Boro Thunlai Afad celebrated the second Annual Rongjali Bwisagu on 20th April 2024, at Police Training School, Malvia Nagar, New Delhi. Dr. Surath Narzary, honourable president and Dr. Pranab Jyoti Narzary, Secretary, Bodo Sahitya Sahitya Sabha attended as the Chief Guest and Guest of Honour. Dr. Surath Narzary handed over the letter of Affiliation of DNBTB with BSS to Prof. Nirala Ramchiary, President, DNBTB. Mr. P.N. Khriemey, IPS, Joint Commissioner of Police, SPUNER and Mr. J Maivio, Member Monitoring Committee, Ministry of Home affairs also graced the occasion.



Pictures showing an interactive discussion of Delhi NCR Boro Thunlai Afad with Dr. Surath Narzary, President, BSS, and Dr. Pranab Jyoti Narzary, Secretary, BSS, at Bodoland Bhawan, Dwarka Sector 18/A, New Delhi, on 21st April 2024. Prof. Nirala Ramchiary, on behalf of DNBT, submitted a memorandum to Dr. Surath Narzary highlighting the requirements of DNBT and the necessity of collaborative work between Bodo Sahitya Sabha and Delhi NCR Boro Thunlai Afad to preserve, promote, and spread Bodo language, literature, and culture in the Delhi NCR region.



Delhi NCR Boro Thunlai Afad members felicitated Mr. Sarbeswar Basumatary, A progressive farmer of Panbari, B.T.C., at the Ashoka Hotel on 23rd April, 2024 for receiving Padma Shri award.



DNBTA felicitated Mrs. Rajani Basumatary, a renowned filmmaker from Boro Community on the occasion of screening of socially relevant documentary Film “Gorai Fakhri - Wild Swans”, which was written, directed, produced, and acted by her, on May 5, 2024 at India Habitat Center



Editors giving final touch to Rajthaoni Laisi



DNBTA Celebrated “Boro Bijwng Saan” on May, 18,2024 at Bodoland Bhawan, Sector 18/A, Dwarka, New Delhi. Prof. Nirala Ramchiary, President, Delhi NCR Boro Thunlai Afad hoisted the Boro Thunlai Afad Flag, and Mr. Hemanta Swargiary, Vice President, led DNBTA members in paying floral tribute as a mark of respect to Late Thaneswar Boro, Former Vice President, Bodo Sahitya Sabha, and Former Education minister Assam. During the day, the life and contribution of Late Boro towards upliftment of Boro medium schools, development of Boro medium text books, and community development was discussed.



Delhi NCR Boro Thunlai Afad members felicitated newly elected Member of Parliament, Mr. Jayanta Basumatary from Kokrajhar Lokh Sabha seat on September 8, 2024 at Bodoland Guests House, Kailash Coloney, New Delhi. DNBTa also submitted a memorandum highlighting the requirements of Bodo people in Delhi.




Delhi NCR Boro Thunlai Afad members Felicitated and had an interaction with an eminent Person of the Boro Community Mr. Ranjit Shekar Mooshahary, IPS (Retired) on September 19, 2024 at Bodoland Guest House, Kailash Colony, New Delhi. He held many important positions such as: Governor of Meghalaya; State Chief Information Commissioner, Assam; Director General Border Security Force; Director General, National Guard, and Director General of Police, Kerala. Members of the Delhi Bodo Association also joined the program.

EXECUTIVE BODY MEMBERS OF DNBT (2024 - 2027)

 Dr..Nirala Ramchiary President	 Mrs. Kabita Brahma Vice President	 Mr. Hemanta K. Swargiary Vice President	 Dr. Dharitri Narzary General Secretary	 Dr. Alongbar Wary Secretary
 Mr. Pitamber Brahma Secretary	 Mr. Jogen Basumatary Organizing Secretary	 Mrs. Dipamoni Brahma Publicity Secretary	 Mr. Monin Boro Publicity Secretary	 Mrs. Jeenu Mushahary Cultural Secretary
 Mrs. Nandita Brahma Cultural Secretary	 Mr. Atul Ramchiary Treasurer	 Dr. Manila Narzary Executive member	 Dr. Jaikhleng Basumatary Executive member	 Dr. Haren Ramchiary Executive member
 Dr. Pompe Basumatary Executive member	 Dr. Miziksa Daimari Executive member	 Mrs. Padumi Boro Executive member	 Mr. Swapan K. Brahma Executive member	 Ms. Dalimi Brahma Executive member
		 Mr. Ranjoy Mushahary Executive member		
 Mr. Brajendra Narzary Advisor	 Mr. Atul Basumatary Advisor	 Capt. Hemanta K. Brahma Advisor	 Mr. Niranjana K. Brahma Advisor	 Mr. Dwri Jiber Basumatary Advisor

MEMORANDUM SUBMITTED TO HONOURABLE CHIEF SHRI PRAMOD BORO

Delhi NCR Boro Thunlai Afad submitted a memorandum to Shri Pramod Boro, honourable Chief Executive Member of Bodoland Territorial Council through Shri Rwngrwa Narzary, honourable Member of Parliament, Rajya Sabha on 14th December 2023. The memorandum highlighted the issues and problems faced by the Bodo community living in Delhi NCR and sought assistance for short term and long term resolution as given below.

	<p>दिल्ली एनसिआर बर' थुनलाइ आफाद Delhi NCR Bodo Sahitya Sabha H. No. 60-A/1, Block-C, Baba Hari Das Enclave, Jharoda Kalan, Delhi 110072 Estd:2022, Email: delhiborothunlaiafad@gmail.com</p>
<p>Advisers Mr. Brajendra Narzary Capt. Hemanta K Brahma Mr. Atul Basumatary Mr. Niranjana Brahma Mr. Allan Brahma</p> <p>President Prof. Nirala Ramchiary</p> <p>Vice President Mrs. Kabita Brahma Mr. Hemanta K Swargiary</p> <p>General Secretary Dr. Dharitri Narzary</p> <p>Secretary Dr. Alongbar Wary Mr. Pitamber Brahma</p> <p>Organizing Secretary Mr. Jogen Basumatary</p> <p>Publicity Secretary Mrs. Dipamoni Brahma</p> <p>Cultural Secretary Mrs Jeenu Mushahary</p> <p>Jt. Cultural Secretary Mrs. Nandita Brahma</p> <p>Treasurer Mr. Atul Ramchiary</p> <p>Executive Members Dr. Manila Narzary Dr. Jaikhleng Basumatary Dr. Haren Ramchiary Dr. Pampi Basumatary Mrs. Padumi Boro Mr. Swapan K Brahma Ms. Dalimi Brahma Mrs. Kiran Boro Mr. Newton Basumatary Mr. Monin Boro</p>	<p>DNBTA/2023/OL/BTC-02 Date: 14/12/2023</p> <p>Mr. Pramod Boro Honourable Chief Executive Member Bodoland Territorial Council Bodofa Nwgwr, Kokrajbar, B.T.R.</p> <p>Sub: Requirement for Boro Community in Delhi</p> <p>Dear Mr. Boro</p> <p>Greetings!</p> <p>This is for your kind information that there are many people from Boro community residing in Delhi NCR region; some are permanently settled and others are here for job and livelihood. It is in this context that the Delhi NCR Boro Thunlai Afad, through many activities is trying its best to not only keep the great culture, language and literature of the community alive but also to promote it in the heart of Delhi and National Capital Region. Moreover, the collective efforts from all the stakeholders have been effective in connecting, networking with and helping members of Boro community in times of distress and emergency situation. However, to sustain these activities the contributions made at individual and Afad level is insufficient and support from government becomes important to meet/fulfil some of the requirements for our people in Delhi NCR region, as highlighted bellow:</p> <p>1. Creation of an emergency fund: As you are aware, Boro people, especially from BTC - Assam face many problems in Delhi NCR region, such as medical emergency, accident related cases, trapped by kidnappers and landlords, etc.. These cases are addressed by our own people at the individual level, which involves spending of money from their own pockets. However, being salaried employees, whatever level he/she might be, after a certain point it is difficult to continue extending financial help, which often also includes travel/transportation costs. Therefore, to meet this, an emergency fund is required, which only the B.T.C. Government can create. Further, a provision may be made to keep such distressed person(s) either at Bodoland Bhawan or Bodoland Guest House free of cost during the period of crisis/emergency.</p> <p>2. Establishment of Special Centre for Bodo Study or Boro Department. It is well known that Jawaharlal Nehru University (JNU) and Delhi University (DU) in Delhi are offering courses on different languages at undergraduate and postgraduate levels. With the National Education Education Policy, 2020, being implemented from Schools to Higher Educational Institutes (HEIs) such as at University Level, it will</p>

Ranjan
13/12/23

Shri Pramod Boro



Es

दिल्ली एनसिआर बर' थुनलाइ आफाद Delhi NCR Bodo Sahitya Sabha

H. No. 60-A/1, Block-C, Baba Hari Das Enclave,
Jharoda Kalan, Delhi 110072

Estd:2022, Email: delhiborothunlaiafad@gmail.com

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Capt. Hemanta K Brahma
Mr. Atul Basumatary
Mr. Niranjan Brahma
Mr. Allan Brahma

President

Prof. Nirala Ramchiary

Vice President

Mrs. Kabita Brahma
Mr. Hemanta K Swargiary

General Secretary

Dr. Dharitri Narzary

Secretary

Dr. Alongbar Wary
Mr. Pitamber Brahma

Organizing Secretary

Mr. Jogen Basumatary

Publicity Secretary

Mrs. Dipamoni Brahma

Cultural Secretary

Mrs Jeenu Mushahary

Jt. Cultural Secretary

Mrs. Nandita Brahma

Treasurer

Mr. Atul Ramchiary

Executive Members

Dr. Manila Narzary
Dr. Jalkhlong Basumatary
Dr. Haren Ramchiary
Dr. Pompei Basumatary
Mrs. Padumi Boro
Mr. Swapan K Brahma
Ms. Dalimi Brahma
Mrs. Kiran Boro
Mr. Newton Basumatary
Mr. Monin Boro

DNBTA/2023/OL/BTC-01

Date: 14/12/2023

be immensely helpful to open a Special Center for Bodo Study or Bodo Department at Delhi University and Jawaharlal Nehru University. If such centers are opened, students from Boro community will get the best quality education from the well-known universities of the world like JNU and DU. Further, this will also help in showcasing our language, literature and culture to different communities from India and abroad, and will help immensely in the development of our language and literature, and collaborative interdisciplinary work with other experts. Therefore, we request you and B.T.C. Government to kindly take initiative to communicate with the university concerned for the same. Delhi NCR Boro Thunlai Afad will be happy to assist in the process.

3. Establishment of Boro Cultural Complex / Community Centre :

Delhi, being the national capital region, is visited by people from different parts of our the country and abroad. Moreover, with the increasing number of Boro people making it home permanently or temporarily, the establishment of a Bodo Cultural Complex or community centre is necessary. This will help to showcase and spread awareness about Boro people, the language, culture and literature in addition to facilitating a common space for community members to get together. Unfortunately, till now there is not a single place owned by B.T.C. govt. or our people where Boro residents of Delhi NCR region and Assam can have a gathering in a large number, organise conferences and meetings, etc. Therefore, establishment of a boro cultural complex or community center is urgently required.

4. **Building Hostel/s:** As you are aware there are many talented Boro students who are from economically weaker family. While admission in Jawaharlal Nehru University, Delhi University and other government funded HEIs are affordable, however, the cost of living in the capital city of Delhi is relatively high, as most have to find rented accommodation given that hostel facility is very limited. This prevents talented students to drop the idea of studying at HEIs in Delhi. This causes a huge loss of future human resources from the Boro Community. Therefore, building a hostel by B.T.C. Government in the national capital will help those financially weak students and will encourage many to study at institutions of eminence/HEIs in Delhi. This will also benefit Boro students to prepare for competitive examinations including UPSC aspirants.

5. Allotment of an office space for Delhi NCR Boro Thunlai Afad at

Bodoland Bhawan. Delhi NCR Boro Thunlai Afad, a literary body exclusively working for the development and spread of Boro Language, Literature and Culture, is a non-political and non-profit organisation. Recently formed by the Boro people residing in Delhi NCR Region, it is



दिल्ली एनसिआर बर' थुनलाइ आफाद
Delhi NCR Bodo Sahitya Sabha

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Mr. Monin Boro

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Date: 14/12/2023

an organization build with an objective to bring community members from diverse professions and social background on a single platform for upholding the greater interest of the Boro people outside Assam. Since the Afad is working for the interests of Boro Community, we request B.T.C. Government to allot us an office space temporarily until we get our own office space at Bodoland Bhawan, Dwarka. **Furthermore, we request to kindly allow us to use Conference Room of Bodoland Bhawan free of charge (without user charge) for holding meetings/seminars, which are strictly related to the topics related to Boro language, literature and culture.**

As you are currently heading the Bodoland Territorial Council Government, we have immense hope that you will do the needful to fulfil the requirement of the Boro Community in Delhi NCR through your Government, as highlighted above.

Thanking you.

Sincerely,

Prof. N. Ramchiary
President, DNBTA

Dr. Dharitri Narzary
General Secretary, DNBTA

Note of Appreciation



Delhi NCR Boro Thunlai Afad expresses its appreciation to Mr. Pranab Boro, honourable Executive Member, Boro Kachari Welfare Autonomous Council (BKWAC), Assam, for his generous contribution and support for printing the Rajthaoni Laisi in physical form.

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Niranjan is a Civil Engineer by profession with interests in fine arts, literature and linguistics. He hails from North Kajalgaon in Chirang District of BTR, Assam. Professionally, he has 30 years of design experience in Oil & Gas, Mining & Metals and Infrastructure sectors. Currently employed with an American multinational engineering EPC company, Bechtel Corporation and is posted in its India office at Gurugram. Apart from above, he also takes interest in history.

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Dharitri teaches History to Undergraduate/Graduate students in the School of Liberal Studies at Ambedkar University Delhi (AUD) and an Adjunct Fellow at the Institute of Chinese Studies, Delhi. She specializes in Japanese history and her interest areas include material/non-material culture, indigenous history, East Asian society. Previously, Dr. Dharitri worked with the Yomiuri Shimbun, the largest circulated Japanese newspaper at its India Bureau in New Delhi.

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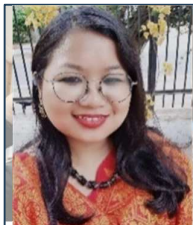
Mizinksa teaches Development Studies at the Amity Institute of Social Sciences, Amity University, Noida. He earned his PhD degree from the IIT Guwahati (HSS). He studies agrarian change in the evolving political economy of India's geographical northeast. His past research and teaching experiences include institutions such as the International Maize and Wheat Improvement Centre, Jamia Millia Islamia University, Dr. B.R. Ambedkar University besides working for a short stint at the INTO University Partnerships.

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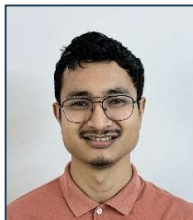
Alongbar is an assistant professor in the department of Information Technology at Indira Gandhi Delhi Technical University for Women. He did B.Tech in Computer Science and Engineering from Anna University, Chennai followed by M.Tech and PhD degree in CSE from NIT Nagaland. He hails from Chirang District, BTR, Assam. Apart from academic engagement he is deeply involved in community service making his presence as a Secretary of the Delhi NCR Boro Thunlai Afad and the General Secretary of the Delhi Boro Bathou Gouthum.

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Pompi currently works as Assistant Professor of English in Assam Royal Global University, Guwahati. Prior to this she worked in Christ (Deemed to be University), Delhi NCR, 2019-2024. She has a PhD in English (Translation Studies) and Master's in English Literature from The English and Foreign Languages University, Hyderabad. Her academic research interests include Translation Studies, Colonial Studies, Folk Literature etc. She is also a published author and translator in Sahitya Akademi, Zubaan Books, Muse India, etc.

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Savio is a Business Consultant under the Strategic Leadership Program at Tata Consultancy Services, Gurugram, Born in Ramfalbil, Kokrajhar, he completed his education at IIT Madras and IIM Bangalore. In his free time, he likes to read about politics, the economy and new developments in the business world.

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Kiran is an avid writer of Bodo poems and has published a book of a collection of her poems, titled 'Khwmisi Okhrangao Jwngnai Thorse Olongbar'. She is also associated with various literary societies such as 'Boro Aijw Lirgiri Gouthum', 'Khonthai Bibar Hanja', 'Khonthaini Adda', 'Bwrimakharwi Thunlai Dera' etc. She hails from Dangarmakha village of Barimakha area of BTR.

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