



बिसम्बि SOUVENIR

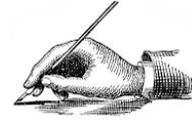
e-Magazine

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**दिल्ली बड'सा आफात
Delhi Bodo Association**

Editor's Note



The editorial team is proud to be part of the publication of the 3rd edition of Bisombi e-magazine. This edition contains articles in both our Bodo language and English language. We have articles on Boro literature, environment, Tribal architecture, short story etc. The last section contains photos from the various activities DBA and its members were involved in. The purpose of Bisombi is to give an opportunity to our Boro people and friends to express their ideas and thoughts in the written form. Due to the high cost of printing we have moved from the printed hard copy to the online e-magazine. The e-magazine is available at our DBA website www.dba.net.in

We shall in future scan and upload the old printed editions to our website for your convenience. We hope you the reader enjoy reading the magazine. Please feel free to forward any queries you have to or if you would like to contribute articles for our next issue of Bisombi to the email address given below.

E-mail Id :delhibodo@gmail.com

Thanks

Ranjeet Baro

Chief Editor

16 April 2017

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President's Message

It gives me great pleasure to convey that after the successful inaugural edition of the BISOMBI was published in the year 1997, the third edition of the e-magazine version of this BISOMBI is being released this year on the occasion of the Ronjalee Bwisagu to encourage wider circulation to the Bodos living throughout the world through net. I whole heartedly congratulate and thank all the hard working editorial board members, DBA members, writers & well wishers associated with this BISOMBI for their endeavour to make the long cherished dream a reality. I am sure this in turn will encourage Bodo writers, Bodo literature and the great Bodo culture to flourish worldwide and foster to unite our community. I request all the talented well wishers to contribute their valuable articles in the form of stories, poems and information related to the great Bodo community and their culture regularly and makes this e-magazine BISOMBI successful and perpetual.



I also take this opportunity to refresh the meaning of BWISAGU as many of us might have forgotten it being away from native land for many years. BWISAGU, which means the start of the New Year, is one of the most popular seasonal festivals of the Bodos. The word BWISAGU originated from the word “Bwisw” which means year or age, and “Agu” that means starting or start. Hence, BWISAGU, the starting time of the year or age is celebrated at the starting part of first month of the Assamese and Bengali year Bohag or Baisakh.

I wish all the Bodo people in India and throughout the world a very happy BWISAGU as well as a very healthy, prosperous and successful life in the years to come.

Dalim Chandra Brahma
President
Delhi Bodo Association

Delhi Bodo Association (DBA)

A Brief Report of General Secretary- for the year 2016-17



Delhi Bodo Association (DBA), a socio-cultural organization of Bodo people living in Delhi and its adjoining areas was formed with a prime objectives to promote Bodo culture, language, arts and to protect its customs and traditions. DBA has been taking various socio-cultural activities like celebration of Bwisagu, Magw Domashi, Celebration of 16th November as Bodo Literacy Day etc. and also taking utmost interest to help and resolve the problems faced by our community in Delhi and its adjoining areas. Some of the activities undertaken by DBA during 2016-17 are highlighted below:

1. Rongjalee Bwisagu :

DBA has been playing one of the important roles in promotion and protection of cultural identities of our community in Delhi through celebration of Bwisagu since last 29 years. The last Rongjalee Bwisagu celebration was held on April 24, 2016 at MP's Club, South Avenue, (Near Trimurty Bhawan, Chanakya Puri) New Delhi with various colourful Cultural programme. The function was graced by Shri Biswajit Daimary, MP, Rajya Sabha, as chief guest. During the celebration, senior members of DBA were felicitated for their unstinted support and guidance from time to time in carrying out different activities undertaken by DBA. Second edition of e-Magazine version of souvenir "BISOMBI" was launched during the celebration. The celebration was ended peacefully with ethnic dinner among the entire families of DBA.

2. Bodo Literacy Day :

The foundation day of Bodo Sahitya Sabha, the 16th November- Bodo Literary Day was celebrated by DBA on 16th November 2016 at 63, South Avenue, New Delhi. The celebration was participated by large number of people from our community from different corner residing in Delhi and its adjoining areas. The Flag of Bodo Sahitya Sabha was hoisted by Shri Dalim Chandra Brahma, President of DBA and Martyr Tom

was opened by Shri Menan Kr. Brahma, advisor of DBA. All the members of DBA, then, paid homage to the Martyrs. In addition to President and Advisors of DBA, other dignitaries also kept their valuable speeches on the occasion of Bodo Literary Day. The celebration was followed by light refreshment amongst the participants.

3. Magw Domashi:

During this year, Magw Domashi was celebrated on 15th January 2017 at DDA Park, Dwarka Sector 12, near Kargil Apartment (near Sector 12 Metro station), New Delhi with a day long programme viz. annual Sports for children, women and senior citizen followed by ethnic lunch and sharing of food amongst the members present there. Large numbers of family members of our community were participated in the celebration and enjoyed Laokhar Wngkham Janai among others.

4. Felicitation:-

Delhi Bodo Association has been associating in protection and promotion of our culture, language and literature. DBA felt proud for having opportunity to felicitate Smt. Anjali Narzary (Basumatary) who was honoured with prestigious “Sahitya Academy” in 2016 for her literary creation “ANG MABRWI DONG DASWNG” a poetry book. Members of Delhi Bodo Association felt proud to his achievement and felicitated her with Aronai and Bibarni Thofla on February 22, 2017 at Kamani Auditorium, during the award ceremony programme organized by Sahitya Academy.

5. Other Activities:

Human trafficking is the big challenges for North East India. The innocent people of our community are also no exception in facing victim of such human trafficking from time to time. DBA in Association with ABSU and other concerned organizations are taking active role in helping our community during the need of hour in Delhi and providing confidence to our members. It is regretted note that a group of our community

comprising 16 innocent young girls from BTC area were also misled by so called placement agency and hold up at an unsafe place for three days at the vicinity of Noida. The representative of DBA and ABSU rescued them from the clutches of agency and brought them to Bodoland Bhawan, Dwarka, New Delhi on August 25, 2016 and kept all of them at Bodoland Bhawan for three days. All the 16 girls were sent back to their own place safely on August 28, 2016 by train and also handed over to them Rs.5000/- towards incidental expenses (in addition to cost of tickets) in the journey.

Some of the other activities participated/undertaken by DBA are highlighted below:

- i. Actively associated in demanding proper inquiry to the appropriate authority of the accident of theft happened on May 29, 2016 at the residence of Smt. Dipika Brahma, Sr. member and Treasurer, DBA.
- ii. Participated Candle light vigil and prayers in solidarity with the victims of Tiniali shooting at Kokrajhar organised by ABSU Delhi unit on August 09, 2016 at Bodoland House, Kailash colony.
- iii. Participated in the Lecture-cum-exhibition on Chinggis Khan, his legacy and Indian culture in Mongolia by Dr. O Nyamadava, former Ambassador of Mongolia to India which was organised and arranged by our Honourable MP (Rajya Sabha) Shri Biswajit Daimary on November 11, 2016.
- iv. Arranged screening of Bodo Film “NEPAL TO BODOLAND” directed by Shri Swapan Kumar Brahma on 04/12/2016 (Sunday) at our Bodoland Bhawan, Dwarka, Pocket -3, Sector -18A, New Delhi -110075 to encourage our young and energetic director/ producer.
- v. Participated in individual capacity at the Maha Dharna cum Hunger strike for Bodoland movement organised ABSU on December 12, 13 & 14, 2016 at Jantar Mantar, New Delhi.

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- vi. Participated in the Golden Jubilee Celebration of All Bodo Students Union (ABSU) held on February 12-15, 2017 at Kokrajhar. Shri Menan Kr. Brahma, Adviser and Shri Rajani Kanta Brahma, General Secretary of DBA participated in the mega events on February 14 & 15, 2017.

6. Condolences:

Delhi Bodo Association (DBA), on behalf of entire DBA family conveys its deepest Condolence on untimely demise of its (DBA) Senior Member late Dr. R.K. Brahma- chaudhuri on August 31, 2016. DBA also conveys its deepest condolences to Late Washington Basumatary, Sr. member of DBA, and Santosh Baro from Goreswar who was succumbed to car accident on June 06, 2016.

DBA also offer its deepest condolence on untimely and unfortunate death of Ranjita Brahma on March 10, 2017 who was working in the house of Mr. Rohit Mehta, S/o Mr. Ramesh Kumar Mehta, Carlton-4, B114, DLF Phase -5, Gurugram. Late Ranjita Brahma aged 18 years was hailed from Vill- Satbil Part1, Binyakhata, Gossaigaon, Dist- Kokrajhar, BTC. DBA in association with ABSU, Delhi unit and other voluntary organizations working in Delhi and Gurugram have taken up requisite steps to the appropriate authority for providing legitimate justice in the case. The dead body was also deported to her native place for ritual ceremony on March 13, 2017 with collective contribution from the well-wishers and donation from Assam Govt. through its resident commissioner, Assam Bhawan, New Delhi the officials of which were also co-operated physically and whole heartedly. DBA extends its sincere gratitude all the members of different communities who extended help financially and physically during the entire process.

7. Financial Matters :

The survival of an organization depends upon the financial strength of the organization. DBA is collecting funds on various occasions like – Bwisagu, Domashi celebration etc. from its members and well-wisher residing in Delhi. DBA extend its warm gratitude to honourable Shri Hagrama Mihilary, Chief, BTC who has helped us

with financial assistance of Rs.1 lakh for successful celebration of this year Rongjali Bwisagu- 2017. DBA also expressed its sincere gratitude to Honourable MP (Rajya Sabha) Shri Biswajit Daimary who has been guiding and helping us for carrying out different activities from time to time.

At last, I also take this opportunity to thanks all the Executive and General Members of DBA for their continuous support and guidance in shouldering my responsibilities as General Secretary of DBA, all the Bodo people living in Delhi and its adjoining areas, well-wishers who have been continuously participating, supporting and extending their co-operation in performing different activities successfully undertaken by Delhi Bodo Association from time to time.

BODOSA – DERHASAT
BORO RAO – GEOLANGTHWNG
DELHI BODO ASSOCIATION – ORAI THANGNA THATHWNG

Rajani Kanta Brahma
General Secretary,
Delhi Bodo Association, Delhi
April, 2017



बारदैसिखला आरो बैसागु : दाउसिन नोजोरजों



ड. फागुना बरमहलिया
रिसार्सार, दिल्ली मुलुग सोलोंसालि

जों उन्दै समनिफ्रायनो बारदैसिखला फैबाय बैसागु बोथोरा फैलायगौ होननानै खोनानो मोनोमोन। उन्दैमोन होननालाय जेबो बुजिनो हायाखैमोन।जेब्ला संजिरग्रा हिसाबै खामानि मावो अब्ला आं गोबां मानसि लोगो हमनो गोनां जायो आरो बिजाब फरायनो गोनां जानायलाय बारदैसिखलानि ओंथिखौबो नायगिरबायनो हमो। बे बारदैसिखलाया सोरमार ! मानो फैयो? बेहा बर'फोरजों मा सोमोन्दो दं? मुलुगनि मोनफ्रोम हारिहानो गावबा गाव सुबुं हारिमु दं। बारदैसिखला जोनोम सल' बादिनो हा, दै, सान आरो बायदि जिब जुनाद जोनोम जानायनि सल मोनफ्रोम हारिफोरनियावनो दं।

बे सोदोबा माबोरै जाखो बेखौ बुंनायनि सिगां बारदैसिखलाया सोर बेखौ फोरमायग्रोनो नाजानाय जाबाय। बर'फोरनियाव मोनसे सोरजि सल' बाथा जायखौ इंराजियाव 'क्रियेसन मिथ' होननानै बुडो।सुबुं हारिमुनिनो दालाय सुबुं थुनलाइनि मोनसे एंगारहायै बाहागो।सल' बादिब्ला, बर'फोरनियाव बारदैसिखला मुंनि सासे नायनो मोजों सिखला दंमोननो। बियो जैरैथिंबो आफा फाखा थारमोन। नाथाय खाफाल मोन्दा, गाव लुबैनायबादि बर' सेंग्राजों जुलि जानो मोनाखैमोननो। बिमा बिफाया बिखौ सोनाब रायजोनि सोरबा सासे सेंग्राजों हाबा होनो गोनां जादोंलायनो। सिबाय बारदैसिखलाया गोसो गैयाब्लाबो सोनाब रायजोनि सेंग्राजों जुलि जानांगौ जानायलाय बिमा बिफाखौ जोबोद रागा जौदोंमोनलायनो। खोनाफेरै नुफेरै गोजान रायजोआव हाबा जानाय होननालाय गोसो जाब्लाबो थाब फैनो हाया, बोसोराव खेबसेल' फैयो रागा जौनानै गोसोआव फिन खिथेर होखारनायबादि। बेखायनो बियो अखा बार सार-अनथाय लानानै फैफाखायो। जेब्ला अखा बार सार-अनथाय लानानै फैयो अब्लानो बिमा बिफाया मिथियोदि गावसोरनि

फिसाजो बारदैसिखला फैलायगौ। बि फैब्लाथाय बियो बाहायनाय खामफलाय, हासिब, खानजुं, जि दाग्रा बायदि आयजेंफोरखौ सिथलायाव गारहरो बिनि गोसोखौ गोजोन होनो थाखाय।

‘बारदैसिखला’ सोदोबनि ओंथिनि सायाव गोबां गेदेमा सुबुंफ्रा बायदि बायदि बिबुंथि होलांनाय जौ मोननो थाडो। ‘बारदैसिखला’ बेयाव गासै मोनथाम सोदोब दं जैरै ‘बार’, ‘दै’ आरो ‘सिखला’। बे मोनथाम सोदोबहानो गावबा गाव आलादा आलादा ओंथि दं। गोदो गोदायनिफ्रायनो बाथौआरि बरफोरा हा, दै, बार, अर आरो अस्त्रां बे मोनथाबानि नुवाथारि गोहोखौ सिबिगासिनो दं। बारदैसिखलाखौ बर’फोरा गोदान बोसोर बौसागो एबा बैसागुनि रादाब होफैग्रा होननानै मिथिसहायै समनिफ्रायनो फोथायबागासिनो दं। कलागुरु बिष्णु प्रसाद राभाया बुंदों, हारसानि ‘बरदैसिला’ सोदोबा बर’ सोदोब बारदैसिखलानिफ्राय फैदों एरै-बरदैसिखला ...सरुदैसिला ...बरदैसिह.... बरदैसिला। हारसाफोरा बरदैसिलाखौ जतायु दावनि फिसाजो आरो गरमुर राजानि बिहामजो होननानै बुडो। सोलो गोरा आर्यफोरा आसामाव हाबफैनाय उननिफ्रायनो बिसोर बर’नि गोबां सोदोबफोरखौ गावसोरजौ गोरबनाय खालामनानै लायो। बिथांनि बे बुंफोरथिखौ गोबां बर’फोरानो गनयनानै लादों। भुपेन हाजरिकिया गावनि मेथाइयाव एरैबादि खनदों : ‘बार’ माने ‘बताह’, ‘दै’ माने ‘पानि’, ‘सिखला’ माने ‘गाभुरु’ होननानै। बिथाडाबो बरदैसिलानि ओंथिखौ होलांनो हायाखै। जतायु दाउनि फिसाजो होननानै हारसाफ्रा बुंनो नाजोब्लाबो बेयो गनायजाथावथाव नडा। असमियाफोरनि ‘बरदैसिला’ सोदोबखौ नायोब्ला एरैबादि नुयो जैरै बर’नि सोदोबथिया ‘गेदेर’ एबा ‘देरसिन’, ‘दै’ नि सोदोबथिया मा जाखो ...बबेखानि हारसाफोरा गायखेर दाखाखौ दै होननानै बुडोब्लाबो गोरब हैया आरो ‘सिला’ नि ओंथिया हारसानियाव गैया ...दाउ सिलाखौनो सानना लाब्लाबो बरदैसिलानि गुबै ओंथिया ओंखार हैया। बर’ फोरा बे जायगानि थागिबि हारि बादियै बे सोदोबा बर’ गुबै सोदोब। हारसाफोरा बर’ सोदोबखौ मोजाडै गाबजिनोबो रोडैयाव बारदैसिखलाया बरदैसिला जाहैदों होननानै बुंनो हायो। असमिया समजा संकरदेबनि उननिफ्रायसो जोनोम। असमिया राव हारिमुवा जादों गंसे दैमा बादि गोबां हारि हारिसा राव हारिमुनि मोनसे जथायसे समजसो। असमिया राव हारिमुवाव बर’फोरनि राव हारिमु दं होननानै गावसोरनो सिमान जायो। बुंनो थाडोब्ला असमिया मोनसे हारि जानो हाया मोनसे समाजसो। गोबां असमिया रावनि सोदोबफ्रा थौंजोडै एबा खेंसिलियासै गुबुन गुबुन रावनिफ्राय थिसनफैदेरनायसो। थिग बेबादिनो बिसोरनि सुबुं थुनलाइ, हारिमुफ्राबो। बेसेबा बोसोर असमियाफ्रा बर’ रावारिफोरहजौ साखाथियाव थानायलाय बिसोरजौ थांलाय फैलाय खालामनायाव रावारि आरो हारिमुवारि सोलाय सोल जानायनि थाखाय गोहोम गाग्लैलायदों।

इंराजि 'थानदार सआर' खौ बर' सोदोब बारदैसिखलाजों रुजुनो हागौ। थिग बेबादिनो बेंगलिफ्रा बैसागुखौ काल बैसाखि, पानजाबिफ्रा बैसाखि होननानै बुंनाय आरो फालिनाय नुनो मोनो। सिगाडावनो बुंबो खाबायदि, बारदैसिखलाया सोनाबनि बबेबा मोनसे गोजान रायजोआव गोसो गैयाब्लाबो संसार जानो गोनं जाहैनांदोमोन बिमा बिफानि थाखाय। बेखायनो बियो जोबोद रागा जौनानै खानाय आयलि जायलि जानानै बोसोराव खेबसे फैयो बार अखा सार अनथाय लानानै। बार अखा फैनायाव थायलिर, गय, नारंखलफोरनि बिलाइफ्रा आयलि जायलि जायो आरो सिरियो। बर'फोरनि मथैब्ला बेयो जादों बारदैसिखलानि आयलि जायलि खानायसो बेखायनो जाहाथे बियो गावनि खानायखौ हनानै लानो हायो। बिमा बिफाया फिसाजोनि गोसोखौ सुगलायहोने थाखाय खामफलाय, खानजुं, गनसा सिथलायाव गारनानै हरनाया बारदैसिखलाखौ बरायहनाय जायो होननानै फोथायो। बेबादि गारनानै हरनायनि थांखिया जादों बारदै सिखलाया खानायखौ खामफलायाव जिरायनानै खानो एबो हनानै लायोमोन आरो गनसा जायखौ बियो सि दानायाव बाहायोमोन। बेफोरखौ नुयोब्ला बिनि गोसोआ गोजोनगोन आरो बार अखा हाहोनाय नडा।

बिथां बसुमतारिनि मथैब्ला, असमिया 'सताल' सोदोबा बर'नि 'सिथला' निफ्राय फैदों होननानै बुंदों। सि नि ओंथिया गिसि एबा सिनाय आरो थला निया जायगा। बरनि ननि मोखाडव जा लांदां जायगा थायो बेखौनो सिथला होननानै बुडो। बर' सोदोब सिथला निफ्रायनो असमिया सताल जादों। बर'नि नआव मोनसे खामसालि थायो। बे खामसालियाव आलासिफोर फैयोब्ला, अखा बांखा हायोब्ला बर'फोरा खामफलाय सायाव जिरायो। बार दै सिथला फैखांनयनि अखानायै माबा गोसोखौ रेजें रेजें मोनो। सिथलायाव बायदि दाखोर दालाफोरा गोग्लैफैनानै थाफैनायफोरखौ हासिबजों हिनजावफोरा सिबसाडो आरो लांगोना मोखांनि खाथि खालायाव दाखोर दालाफोरा गोग्लैना थानायफोरखौबो सिबसांजोबो। लांगोनाया जादों बर' नखरनि सिथलाजों नांजाबनाय थांलाय फैलाय खालामनो हानायनि लामा। बे लांगोनाजों बर'फोरा थांलाय फैलाय खालामनायनि अनगायैबो नखरनि जिबि जुनार जेरै- बोरमा, अमा, मोसौ मैसो आरो बायदिसिना मुवाफोरखौ लांलाय लाबोनाय जायो। मानसि दुमसि, आलासि आरो हिनजाव गोदानखौबो बे लांगोनानिफ्रायनो बरानाय जायो। बारदैसिखलाखौबो बे लांगोनाजोंनो हरदोंमोन आरो बियो बे लांगोनाजोंनो बोसोराव खेबसे रागा जौनानै फैयो आरो थांनो बाबांसिनै थांफिनो होननानै बर'फोरा फोथायो। लांगोनाया बर' समाजाव मोनसे मखजाथाव जायगा दं बेखायनो साफा सुफायै लाखियो।

बारदैसिखला आरो बैसागु बोथोर

बर'फोरनि बोथोरा जादों-मेसैं, उदां, गोलोम आरो गोजां बोथोर। उदां बोथोरखौ स्प्रिं ताइम होननानै बूँनो हायो। बे समाव गायनो फुनो नाडा बर'फोरा, बूँनो थाडोब्ला बर'फोरा बे समाव उदाइँनो थायो। रावबो जेबो मावा फोथारफोराव बेखायनो मोसौ मैसोबो खाया, हगारनानै हैयो। बे बोथारानो गोदान बोसोर बैसागुनि रादाबखौ लानानै फैयो। बारदैसिखला फैयाब्ला बूहुमाव अखा बार फैया। सरासनस्रायै गोजां बोथोराव अखा हायाखौनो बूनांगोन, हाब्लाबो एफा एनै जायनि थाखाय हाग्रा बंग्राफोरा थैलांस्रोलांडो, दंफां लायफांनि बिलायफोराबो राननानै सिरि लांनायाव बूहुमखौनो रावसाव खुज्राव मोनजा रोडै रानहाबनानै थानायबादि नुयो। बारदैसिखला फैनाय लोगो लोगो अखा बार फैनायलाय बै रानज्रिं खुज्रिं थानाय हा बैसुमुथि आरो दंफां लायफांफोरा फिन खिलिफिननो बोलो मोनो। हाग्रा रोदोमफिनो, लंथं दंफां लाइफांफोरनि दालाय दासाफोराव बिलाय रजफिननो हमो। मिथिंगाया फिन समायना जाफिननो हमो। सुबुंनि गोसोआबो रंजाखांफिनो। बर' आयजोफोरनि गोसोखौ आसुं आबुं खालामो, गावनि साननाय हनाय हांमा हांसाफोरखौ इसानसालियाव जि दानानै आरो बायदि आगर जैरै -फारेव मेगन, सिख्रि, दिंखिया, दावथु गद, हाजो बायदि बायदि एरनानै गावनि गोसोनि साननाय हनायखौ फोरमायनायजौ लोगोसे नखरनि बिमा बिफा बिदामोननि अनगायैबो गाव मोजां मोनखोमाना थानाय सेंगानो होयोमोन। आय बर' सिखला बेसे रोंगौमोन लेखा फरा रोडामोनब्लाबो नोंसोर गोदो।

बारदैसिखलानि फैनायाव बूहुमनि रानसाव हाफोरा गुरै जायो आरो थैहां बरफहां जानानै थानाय हाग्राफोरा रजफिननो हमो। बारजौं बुखारजानानै थानाय फिथाय सामथायनि बायदि बेगरफोरा रजनो खाबु मोनो आरो बेफोरनो लासै लासै देरनानै गेदेर दंफां जाहैयो। दंफां लायफाडाव गोदान बिलाय खिलिनायजौं दाउखौंओ आरो गुबुन दावफोरनि गाबनायजौं मिथिंगानि महरा साबसिन हामसिन जायो। मिथिसहायै रोजा रोजा बोसोरनि सिगांनिफ्रायनो बर'फोरा बैसागु बोथोरखौ गाजा गोमजायै फालिबोदों। बे बैसागु बोथोरजौं बारदैसिखलाया मा सोमोन्दो दं होननानै बूब्ला जेबो गोनो गोथो गैयाजासे बूँनो हायोदि बारदैसिखलाया बैसागु बोथोरनि रादाब एबा खौरां होफैग्रा। बैसागु बोथोरनि उनाव जेद दानाव खोथिया फोयो, जुन दाननिफ्राय फोथाराव माय गायनो हमो। बर'फोरा आबादारि हारि। मिथिंगानि सायावनो सोनारनानै सोलिबोदों जुग जुग बोसोरनि सिगांनिफ्रायनो। बैसागुआ बर'फोरनि गोदान बोसोरनि गिबि दान एबा मास थामहिनबा गाहाय दरजा। बारदैसिखलाया बेनो होफैयो बार आरो अखा। मखनो नांगोनदि, मौसुमि बारा फैनायनि सायाव सोनारनानै फोथारथिलियाव आबाद मावनांगौ जायो। मौसुमि बारा मोजाडै बारोब्ला मोजां आबाद जायो नडाब्ला मोजां जाया। बैसागु

बोथोराव बर'फोरा गावबा गाव नखराव आजै आजौमोननो गुस्थै बावो आरो रायजोफ्रा गामिनि मोजांनि थाखै, आबाद मावनो अखा बांखाफोरा जाहाथे मोजाडै मोजां हायो बेफोरनि मोजांखौ मिजिंथिनानै थानसालिफोराव फुजा होयो।

जेखि जादोला, बारदैसिख्लानि फैनायाव बैसागु एबा रंजालि बैसागुनि जोनोम। बारदैसिख्लानि बार अखाजौं बहुम बिखायाव गोदान बार, गोदान दै मोननानै दंफां लायफांडाव बिलाय खिलियो, बायदिसिना लायफांफोरा बिबार बारो, बेरे सिख्रिफ्रा बिबारफोराव बिदै सोबो। गावसोरनि फोलेरखौ बांहोयो। बायदि जिबि जुनादफोराबो रंजालायो आरो फोलेरखौ बांहोयो। खायफाफोरा हा सिनिफ्राय जोनोम मोनो बारदैसिखला फैनायाव। मोसौ मैसोफ्रा आरो बायदि जिबिफ्रा बायदिसिना फिथाय सामथाय जानानै खिनानै दोननायफ्रा बेफोरनिफ्राय गोबां रोखोमनि दंफां लायफां, हाग्रा बंग्रा जोनोम जाहोयो। मिथिंगानि सोरजिनाया सोमोनांथाव। जिबि जुनाद, दाउमा दाउसा, दंफां लायफांफोरा मिथिंगाजौं बेसे खाथि सोमोन्दो दं। सुबंफोराबो मिथिंगानि सोलोगोनां जिबि बादियै बेफोरनिफ्राय गोबां सोरजिनो आरो रंजानो मोनो।

बैसागुखौ जायगा जायगा बरफोरा बैसागो होननानै बुडो। गोबां बिबुंथिगिरिफोरा बैसागुखौ गुबुन गुबुन नोजोरजौं फोरमायनानै गारलांदौं। बिथां कलागुरु बिष्णु प्रसाद राभानि मथैब्ला बिहुआ बर' सोदोब बिनाय आरो हुनानै हरनायनिफ्राय सोमजिदौं होननानै बुंदौं।¹कामिनि नारजारिया, बैसागुनि ओंथिखौ एरैबादियै बेखेवदौं – बैसानिया बैसो एबा बोसोर आरो आगुनिया जागायजेननाय। धुपाराम बसुमतारिया बैसागुखौ बि आरो हो निफ्राय सोमजिदौं होननानै बुंदौं।²थामहिनबा बिनाय आरो होनाय। बिथां प्रफुल्ल दत्त गोसामीनि मथैब्ला, “the term *Bihu* is derived from Sanskrit *visuvat* and its use is not confined to Assam.”³ बिथांनि बे बानबुंथायखौ बर' आरो गुबुन थागिबि मानसिफ्रा गनायनानै लानो गोब्राब मोन्दौं। मानोना, बिसुब रेखाजौं बैसागु फोरबोआ जेबो सोमोनदो गैया। बेयो गाहायै थागिबि सुबुंनि बोथोर आरो आबादजौं सोमोनदो थानाय फोरबोसो। बर'फोरनियाव बैसागुखौ गोदो सानस्निहालागै फालियोमोन होननानै बुंनाय खोनायोमोन। नाथाय आथिखालाव बे फोरबोखौ बांसिनै सानथामसोनि फालिनाय नुनो मोनो। गिबि सानखालिया मोसौनि बे सानखालि मोसौ मैसोनि मोदोमाव बायदिसिना गाब फोननानै दैसा दैमाफोराव थुखैनो लानानै थाडो। गोजाम दुरुंखौ सोलायनानै गोदान दुरुं होनाय जायो। मोसौखौ बे सानखालि लावथिजौं बुनो मोना। बुयोब्ला बेराम आजार जागोन होननानै फोथायो बर'फोरा।

¹ . Brahma,K.1992,A Study of Socio- Religious beliefs, practices an Ceremonies of the Bodos, Punthi Pustak,Calcutta,p.104

² .Basumatary,D.1955, *Boro Kacharir Sanskritir Kinsit Abhas*,Guwahati ,p.21

³ .Goswami,P:*The Bihu Songs of Assam*,1995,Guwahati,p,10

लाव जा फानथाव जा

बोसोर बोसोर एर हानजा हानजा

देरसिनफोरखौ मान होनाया बर'फोरनिया बैसागुनि मानसिनि सानखालि जायो। बे सानखालि गेदेरफोरनि सिगाडाव खामफ्लाय, सेयारफोराव जनो मोनामोन। नाथाय आथिखालाव बेफोरखौ मानिनाय नुलिया। बैसागु मेथायखौ बायदि रोखोमनि खननाय नुनो मोनो। जैरै-

बोसोराव खेबसे रंजानायखौ

गाज्जि दामोन

बे मेथायनि गेजेरजौ रंजागिरिफोरा रंजानायनि थाखाय गनायथि बिदौ। बेसे गोदे बेसे मिलौदो बेनि खननाय आरो मोसानायफ्रा जेबो जेथो गैया सादा सिदा गामिनि मानसिफ्रा खामानि मावै मावै बोसोराव खेबसे रंजानयाखौबो गनायथिसो बिग्रोदौं रायजोफोरनिफ्राय।

मानसिनि जिउआव सुखु दुखु दं। बिसोरनि जिउ दैदेननायाव मोसौ, दाउ, सैमा, अमाफोरा सिथाबनानै फैफादौं। बिसोरखौ खेबसे फुजिनो रंदौं बेसे सोमोनांथाव बाथ्रा। बेनो जादौं बिसोरनि सुबंधिनि गुन। बेबादिनो मोसौ, अमानि, सैमानि मुडै बर'फोरा बायदि मेथाय आरो मोसानानै बैसागु फालिबोगासिनो दं आरो रंजाबोगासिनो दं। जैरै-

नायहर आदा,

हांसो जराया अख्रां साजौं बिरलांदौं,

आय बिनानाव,

नखराव जोबोद जेंना दं,

दा आं हाबा खालामनायनि बाथ्रा

साननो हाथवा सना.....

गाज्जि दामोन....

बैसागु आरो मुलुगथायथि

दोरोआ बेयो दिदोम नडा। समनि फाखनाव फोरबोफोरा ,सोलायखायो समजौं (त्रादिसन) सोलायबोदौं आरो सोलायगोनबो इयुनाव। थेउबो फोरबोखौ मानसिफ्रा फालिगोन। आथिखालनि मुगाखौ गोनोखोनि मुगाहोननानै बुंदौं। बे मुगायाव गोनोखो नडाब्लानो जौं थांनानै थानो हानाया गोब्राब। संनाय खावनायमबाइल गासैयावबो ,गाननाय जोमनायनिफ्राय जागायजेननानै गारि , --(ग्लब)-- बेयो जादो: मुलुग ...आ माथो (ग्लबेलाइजेसन) गोनोखोनि गोहोम। मुलुगथाआरी

मुलुगथा --- (ग्लबेल) मुलुगथायियि । आथिखालाव बुडो ग्लबेल भिलेज एबा (ग्लबेलाइजेसन) मलुगआरी गामि। बेफोरखौ गोनोखोआनो खालामबाय। नआव जनानै बहुमनि जाबाय थानाय बाथाफोरखौ लोगो लोगो सुबुंबिजॉनि गेजेरजॉ लोगो लोगो मिथिनो हायो। सुबुं बिजॉ जेरै ,रेदिअ - .भि.ति, सिनेमाजायफोरखौ गोजाम सुबुं बिजो ,ं होननानै बुडोइनतारनेत ,कमपिउतार ,मबाइल , टुइतार जायफोरखौ समाजारि ,इउतुब ,जायफोरखौ गोदान सुबुं बिजॉ होननानै बुडो आरो फेसबुक बिजॉ एबा ससियेल मेदियआ होननानै बुंदों। बेफोर सुबुं बिजॉआ जॉनि बर' माहारियाव जेरैबादि गोग्लैयाखै नडा गोग्लैयाखौनो हमनानै लानांगोन।

बे मुलुगथायारि मुगायाव गोबां माहारिनि राव, हारिमुफ्रा जायफ्रा उन्दैसा हारि बिसोरनिया जोबलांनो हमगासिनो दं। राव आरो हारिमुवा मोनफ्रोम हारिनि सिनायथिनि गाहाय सिनसि। बे मोन्नैया गोमालांबलाथाय गासैबो गोमालांबाय। आथिखालाव खायफा थैलांनो हमनाय हारिफ्रा बेफोरखौ बुथुमदों, दिजितेलाव सोसननानै दोन्नो नाजादों बिसोर हारिनि गोरों गोरफ्रा। बे ग्लबेलजेसन मुगाया गावनिखौ खोमानायनि नडा, गावखौ फसंथानाय आरो सिनायथि होनायनिसो। बेखायनो गावनि गोमालांनो हमनाय राव हारिमुखौ हमथानानै आरो रैखा खालामनो नाजागासिनो दं मुलुगनाडैनो। जॉनि सा सानजा भारत हादरनि नागा, मिज', खासि, गारफ्रा खृस्तान दोहोरोम लानानै सानसे बेलासे गावसोरनि हारिमुखौ गारलांजोबनो हमबायमोन, नाथाय आथिखालाव बेफोरखौ फालिफिननो हमबाय।

बर'फ्रा आथिखालाव गुबुन गुबुन दोहोरोमारि जानायलाय बाथौ, संकरि आरो ब्रहम सिबियानि अनगायै गुबुन दोहोरोमारिफ्रा सिबियामोन। नाथाय आथिखालाव नागा, मिज, खासि, गारफोखौ नुनानै फालिनो सोलौंदोंसै। मिरु एबसुआबो बैसागुखौ गाजा गोमजायै फालिनो नाजानाय नुनो मोनदों। मुलुगथायनि गोहोमा बर'नि आसार, हारिमुफ्राव द्लाम गोहोम गोग्लैयाय। थिग बेबादि बैसागु फालिनाय, बेनि मोसानाय, खननायफोराव गोबां सोलायनाय फैबाय। गोदो गामि गामिल'सो रंजायोमोन आथिखालाव बैसागुखौ बैसांआव लानानै फैबाय आरो बैसागु मोसानाय आरो खननानै बादायलायनायबो जायोसै। केसेत,एलबाम दिहुनबाय आरो गोबां भि.सि.दि.बैसागुखौ लानानै दिहुनबाय।

गोदानै सुजुजानाय बैसागु मेथायनि दौंनैसोखौ नोजोर होदो -

बिखुंनि रायफला सिफुं जानायमोनब्ला

सिउ सिउ सुगौमोन,

खर'नि थफिया

नों हरनाय आरनाय फालि जानायमोनब्ला

जानजियाव खानानै स्राय स्राय मोसागौमोन।

सासे मिलितारिनि जिउखौ लानानै सुजुनाय बैसागु मेथाय। बैसागु बोथोराव फैनो गोसो दंमोनब्लाबो दिउति होनांदों आरो फारसेथिं गावनि आंगो फोरबो बैसागु आरो गोसोथोनाय सिखलाखौ गोसोखांदों आरो गोसो सिंजों सिं मेथाय सुजुदों। बेसे समायना औंथि गोनां मेथाय.....थिग बेबादि गोबां बैसागु मेथाय सोमजिबाय। जुगनि सोलायनायाव मानसिनो गोबां मुवा नांगौ जायो जेरै गारि, न बां, मबाइल। बेफोर जिरादफोरा जौनि एंगारहायै बाहागो जानानै फैबाय। सानफ्रोमबो नफोराव बेफोरखौ बाहायनायखायनो बेफोरबो बरनि मेथाय, सल, खनथायफोराव रेबजायो।



दैज्लां बोथोर



माइज्ली
गोदान दिल्ली

आसार साउन दानाव
जुब जुब अखा हानाय समाव
जेब्ला आंहा गोमोन जानाय दुब्लि बारियाव;
थुब्र' थुब्र' माइ गायो, अब्ला आंनि गोसोआ
आंनि अनजालुनिथिल' खारलाडो ।

आमै जुमै गेलेहैयो गोसोआ आंनि
अनजालुनि गोसोजों लोगो लानानै;
आमैमै मोन्नाय आंनि गोसोआ
दसेनि थाखाय बावगारलाडो
गावखौनो बबाव दं
बे समाव दुब्लि बारियाव जों सानैल'।

अ'खार्जों सिग्लाब जोबनाय आंनि देहाया
मानोबा दुंहाव दुंहाव मोनो
अ'खाखौ थिन्दों आं
हाबाव अ'खा हाबाव आरो जुब जुब हाथारबाव
जुब जुब आरो जोबोद जुब जुब ।

नाथाय जेब्ला अ'खा नागारो
नुबाय आं बे बेसेबा गुवार दुब्लि बारियाव
आंनि अनजालुआ आंनि खाथियाव गैया
दंबोल' खालि हालि हालि मोसौनि हालि
आरो माइ गायग्रा हिनजाव माखासे ।



उनदाहा



कमफु खुंगुर

उनदाहानि रोहो रोहो जौनाय अरा -
सुबुंथिनि फोरमान नागिरै नागिरै -
जोबथा लामा गोथेनानै आनदायोबोला,
हाथासनि जिलित आ आंनि बिखा थुसि थुसि -
मोदैनि बाना बोहै होबोला-
आय: होननानै आंखौ बुरखायनो -
नों बहा थाखोमायो ??
सहाय हायैनि थाखाय बिगाय बिगाय जेबोला -
आं होसिखावदों -
बहा थायो नौनि समाज ?
बहा थायो नौनि सुबुंथि ??

गावनिनो थै साननानै,
दावदैबादि बाइसि बाइसि
अननायनि फिथायाआखि बेनो ???

बिमानि गोरबो सिंखावनानै जाय सानखालि
बुहुमखौ नुनो नों रोंबाय -
नोंनि खुसियाव खुसि, नोंनि दुखुआव दुखु,
मोदै गसरहोबोदों -
माबलाबाबो दिनथियाखै गुबुननो -
दोनथुमनानै लानाय दुखुनि थफलाखौ !!,

मिजलिउ मिजलिउ मेगन थायनैजों -
दिनथिनाय ईसारा नौनि,
गोरलै गोरलै आखायजों खुदरिनानै,
अननाय बिखदोंमोन जेबोला -

बुहुमनि रावबो गोहोआनो होबथाहायाखैमोन -
“अननाय” मुंनि सोदोबनि बेरेखायै
बामख्रबनानैल’ लार्दोमोन !!

देरबाय लाउबाय आखाय गांखं राबाय,
जेरै गोसो बिरनो सोल्लोबाय,
दुथां रावणनि फाव लानोबो -
गावखौनो नों थियारी खालामबाय -
जीवनि बेलासि समाव दावबायनाय बिमा बिफाखौ
लामा दथखायाव दोनहैनानै -
देरहासार फिरफिला बिरहोबाय !!!

दिनै नांगौ बिसोरनो नोंनि मदद,
दुखु जारला सहायनानैबो -
नोंनि दुखु फोलोमनायबादि-
दरखंआव नोंनि बिसोरनि आगान,
लाउथि थुयै थुयै लामा दथायाव
जीउनि बेलासि समखौ बारहोनो -
सुबुं बिसुबुंनि फारागनि थानदै जानानै !!!!

नोंसोरबादि लांसुनियाखौ उनदैयावनो सिनायोमोनबोला,
गोदोना सेरथेना गारहारोमोनबोला,
बुहुमखौ नुहोगोरा नोंजो सिनायजायै बिमाबिफाया
बेसे गोजोनै थागौमोन, दुखुनि बिबान बाननाडामोन !!!



थैजों लिरनाय दोंसे खन्थाइ

बिदिन्द्र' बसुमतारि

नडाब्लाबो सोरजिया गोजा
आरो खारलिं-खारथिं मोनामनाय
रेबगननि खर'खौ गोथों खालामना
सानस्रिनि हाब्लां खेंब्लाना
लांथिया लेखा बिलाइयाव
देलाइहोनो नाजादों रोजाबां सोदोबजों
अब्लाबो गोख्रों थैनि खारथाइजोंनो,
सोरजिया सोरजिजादों दोंसे खन्थाइ महराव
जोनो जोनो उनगोदान थुंग्रि बादि
जानो हागौ गोजों नडा।
लिरनो साननाय गोसो
लिरबाय दिनै बेसेबा गोबावनि उनाव
सान गोरलै सोरां रोदा आबिर गानाय
खाखोरफोरनि र'ना र'नि मोदें
सिला-सिगुनफोरनि बेसेबा ब्लिं-ब्लां
सेख्लाबबायदों जिख्लाबसे मोदोमनि सि
सहाय हायै सोलेर,नायथावलिया
आसुगुरनि खुसेरनायाव ब्रे ब्रे हाइब्रेनाय।।
फिसिनाय सैमा-मावजि बेखौनो नुनानै
गैया माथो रैखानि सान्दांथि
गावसोरबोसो माथो खास्रि-बिस्रि....!
दैखोनो हायै उदैखौ लाना
उदां-उदां मोनजानायजों फुंगानाय।



सिखना जोहोलाव



माईजली
गोदान दिल्ली

बैसुमुथि बिमानि फेरलेबसे
हानि फुथाखौ गावनि अनजालिनि
खाफालाव फुन्नानै
ओंखार लांबाय नों हाग्रायाव
गावनि हादोत खौ रैखा खालामनो
सुथुरजों दावहा नांनो ।

दावहा नाडै नाडै
खारदों नों खारदों
सुथुरजों होसोजानायाव;
आइला जाइला नोंनि खानाय
फोरलाब फोरलाब नोंनि गान्नाय
नोंनि मेगन सावगारियाव;
गोथै सह' नि हाफाव
नोंनि राफोद बेसेबा गोरा गोसोआव
हादोत रैखाथिनि सिमां ।

नाथाय सानसे सिख'जाबाय नों
गावनिजिउनि रैखाथिनि
थाबसि फिथायखौ सुथुर फोरजों
गथायना होनांबाय नों सुथुरफोरनो
गावनि जिउखौ ।
दिनै बे दैसानि दैया गोजा बेसेबा गोजा जालांबाय
नोंनि बर'नि ग्रौ ग्रौ गोदौगलाबनाय
गुदुं बेसेबा गुदुं थैजों
दानथार जानायाव सुथुरनि आखायाव

नोंनि आगानजोंनो बयबो बर' जोहोलावफ्रा
थाबाय लानो हाथों
नोंनि हज्रिखावनाया बयनिबो खोमायाव रिंखांबाय थाथों
मिजिं थिबाय
जै बर' हारिनि जै।



नोंनिनो थुलुंगा



कमफु खुंगुर

आंनि मिजिंनि बुंफबनाय गांखंखौ
थिखा-थिखि दुं-दुं हाउ-हाउ सानदुंआ
आवलिहोनो नाजायोबोला,
सुदेम फिथिखा अखानि महरै -
थाजिम खालामनो बारदै सिखोलाखौ-दैथायहर,
मिजिंनि जौसिन जौसांआव जिरायनो
आंखौ नों लामा दिनथिहर !!!

हिनजाव गोदाननि खाफालनि सिनदुरबादि -
गोजा जारोम साना बेलारोमनि बेलायाव
लोगो मोनफिननायनि जेबोला
समाय लानानै आनज्राय लांबोला -
रिथि रिथा हाथरखि अलंबार, अखाफोरा
आंखौ बुरखायफैयो दा-थादनो !!!

फुंजानि सानरेगाया फैनानै
मेगन फाइलि आंनि फुवारफैयोबोला
गोदान रादाय, गोदान थुलुंगा लाना
आं आवगायगोन, आं आवगायगोन -
जोबथा हां थाजासिम -
नोंनिनो सल' खनलांगोन !!!!

बिदिनो जों फोथांनो नाजायो -
जोंनि मिजिं, जोंनि हाबिला
मोनथिनानैबो - गाबोन सिमबा आं -
थागोनना थाया !!!!!



फुंबिलि रजे

गियान्त ब्रह्म
महिपालपुर, दिल्ली

फुंबिलिनि गुसु बाराव
बै मारुनि जौथि निहिर बारियाव,
दिनैबो दं आं फुंबिलि सान रजे
नोंजों लोगो हमलायनो,
नोंनि रैरुब बिखायावआं बोज'बजानो |
सिरियै बारलांनाय जाख्रिसे बारजों
दोनैसो खानाय बिलाय
जारौ खावलायाव गेलेफैदों,
बिरखारनाय दखना रुबै
लाजिस्तु बोफलोमबायदों,
थैबायदि गोजा गुसुथि
आंखौ नुना मिनि खैरेदों |
सुबुंनि आन्दो जाना
गोथौ गोरबोजों अनलायना
सानफामानि गेलेयो जौनि
गावखौ बावगारना |
फुंनि गुसु बाराव
जों सानैजों रादाय खालायनाय
बै जौथि मारु आव,
दाबाव दे फुंबिलि सान रजे
नोंनि आंनि गोरबोनि राव |
दाफै नों सुबुंनि गेजेराव
रहलाय लांगोन सुबुंनि नोजोराव
था नों जेराव दं
थागोन आंबो बेयावनो
नोंनो अननाय होना आरो लाना

नों अराय गोथां
नों अराय सिखोला
नों अरायबो मिनिबाला,
नाथाय आंथ' दान्दि जोर
हाजों दाजानाय सोलेरा
सान्नेसोनि उनाव बायलांगोन
थेवबो रजे बावनो मोना जॉनिओ अनलायनाय
मानोना बै जोनोमावबो
आं नोंखौ लोगो हमगोन ।



मोटै

सोमखोर बसुमतारि
बैतल, चिरां

आय' बिमानि अन्नाय बेसेबांबा गोदै
आय नों दिनै आंगो फिसानो अन्नाय होनो मोनाखै ।
सोमोनांथाव अन्जिमा गैयै नौनि अन्नाया
जाहोनाव बावलि जानांदों नों दिनै बिमा ।

बेसेनगोसा अन्नाया बाराव गोजावदों
गोमोरलांदों सुबुंनि ग्लाब-ग्लाब मिनिनायजों ।
आजावाखै रावबो नौनि थुला अन्नायखौ
थेवबो हायाखै सेफायनो रावबो नौनि मायाखौ ।

हनै आयै, खोमसि जोमैया जोंखौ साग्लोबबोदों
सा-खोला सिं-सा हाजासे नारखेबबोदों ।
बारहुंखा महरै जोंखौ नागिरदों बुसानो
खर'नि नंखाय थुंग्रिजों सानदों जोंखौ फोजोबनो ।

नाथाय दड जोहोलाव दिनैबो जौनि गेजेराव
हायाखै बेरखानो सुबुंनि मेग'नाव ।
आन्जलेत नुबावदों गोबां रोंग'थि लानानै
रां-रुफा खेस राजखान्थिनि फाख'नाव गोम्लैनानै ।

हागोनदा - हुगारनो सोरबा आयनि मोदैखौ
रैखाथि होनो बै हाग्रा बंग्रानि सुबुंफोरखौ ?
सोमावसारनायनि गेजेरजों सोरखिलांनो ??
जै-जै मै-मै रायजो खुंलांनो ??

जाखांदो फै बयबो सिखांदो
जानजि खादो साखा फारा जादो
बे गोदै गोथार बर' बिमानि अन्नायखौनो
रैखाथि होनो बयबो आखाय दैखांदो ।



ऐ सम दसे थाद'



हेम'न्त स्वर्गीयारि
दिल्ली

ऐ बर' सेंग्रा गाजोला
समनि दाहाराव दा आन्दाय,
दोम गाबथा, थाद'-थाद'यैनो
नोंसोर -

Find a way,
OR
Make a way.

बर' हालामाव बिदिनोसै आब्रा-गब्रा जों,
जाय गोरोंगोरा इसे दं, थगायसुला
बेहायबो माब्लाबा खोमसिनिफ्राय,
सोरां जागोन
अब्ला नोंसोर -

Find a way,
OR
Make a way.

बुहुम बिख'डाव,
जोंहाबो दखलासे हा दं,
अखोरांबो दं दालासे लान्दां
लोगोसे मोजोमसे थाजिम बार
बेहायनो
नोंसोर -

Find a way,
OR
Make a way.

बुहुम सालियाव,
साननि सानदुं बारिब्लाबो
बिखुं खामनाय गुदुं ब्लाबो
जाय हागौ अंखारबो
नडाब्ला समा नेआथां |
अदेबानि
नोंसोर -

Find a way,
OR
Make a way.

बर'नि नखराव
नडाब्ला सिला बिरगोन
दावखा दन्दा गाबगोन,
हालाय-हाफाय, दुखुनि सम फैगोन
दागि, दामे, दावगालां,
माब्लाबाथ' दाउ खौवौनि
मिलौहाब खबामनि मेथाय
खोनानो मोनगोन,
दे नोंसोर -

Find a way,
OR
Make a way.

ऐ सम, आरज गाबो
दसे थाद'दो,
फैगौ हनै गाजा-गोमजा
बर' सेंग्रा जांगिला
जौनि बर'मा-बर'फा नि
रैखाथि हान्जा



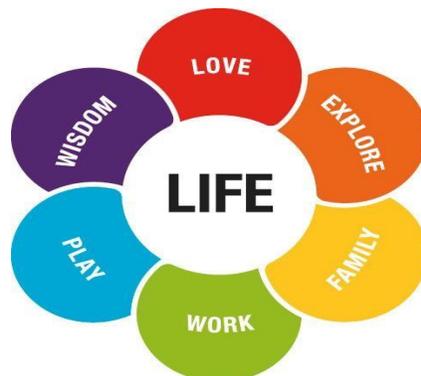
THE WORLD IS A GREAT DRAMA FIELD



Monen Iswary

This world is a great drama field. All the creatures, here, are born with a purpose. We too, being a social being have a specific role to play as long as we linger around on this stage. Every individual is assigned with specific roles to play. Like, in any theatre, where the actors act and perform in accordance to the script and storyline handed to them by the director. In the same way every individual has been assigned different roles for different stages in life. Parents are given the role of parenting, children to be obedient and ideal kids, teachers to groom the students to be future scholars and able citizens.

There is a pre-knitted script for every role assigned to the characters, which is prepared by God, the ultimate director. When our role for that particular act is over, we take leave from that stage, only to adapt to a different role in a different act. We are bound to follow the scripted role. If we are unable to follow the script or fail to act our part well, then, a problem arises which can create disorder in the cosmic existence of life. Whoever plays their role sincerely and selflessly, gets heavenly reward.



Our parents are given the role to play as our guardians, our care takers. So, they try their best to fit in to the role assigned. It is their primary duty to justify the role they adopt. They put everything they have at stake to raise us up in the best possible way they can. They sacrifice their happiness prioritizing ours. A good father does everything to give his children the best education that he can afford, the best food and shelter that he can manage, no matter whatever the situation be. But upbringing of their children is not their sole duty. They also ensure that their children grow up to be good human being and a responsible citizen, who is sensitive not only to himself but also to his surroundings.

The role of the children therefore demands him/her to be an ideal son or daughter. But the question is how can we become good and ideal? We just need to be responsible and diligent in delivering on the responsibility assigned to us. We need not worry about any other factors of life. Everything is taken care of by our parents, so that our life as a child, as a student, as a son/daughter becomes easy and seamless. They don't expect us to earn or run the family at this age, or do they? Being a student, our only duty is to study hard, listen to what our parents say, obey and follow their instructions, love them as they love us. To be an ideal child, we just need to do the right thing in the right time. When it is time to study, we should study whole heartedly. When it is time to play, we should play our hearts out. No one is going to stop us from doing the right thing in the right time and place. We should always be mindful of the fact that our primary duty as a student, is to study, all the other activities are secondary. It is all the more important to have an aim: a purpose in our lives, it keeps us grounded and glued to the path leading towards our goals. Do you ever board a train or a bus without knowing the destination where it is going? No, we first make sure where that bus/train going and then only, we board in it. So why are u leading your life to nowhere? Please set a destination, start living to reach there. Life is short, make it sweet. Enjoy every bit of it, but not at the cost your future.



Having goal alone, doesn't help, we should work hard to achieve it. We should always keep one thing in mind, that there is no alternative to hard work. Study should not be taken as a burden. When we do things out of compulsion we never excel in that field. We should rather enjoy it, we should learn to love what we do, and do what we love. If we can do this, we can go a long way in achieving our dreams. And for those who chase their dreams, sky is the limit for them. If we play our role as a student and children diligently, it will not only makes our parents happy, but also benefit us in our next role as parents, teachers or whatever person we grow up to be. Nothing can bring more happiness to our parents, than our success. This, we will realize only when we ourselves become parents one day.

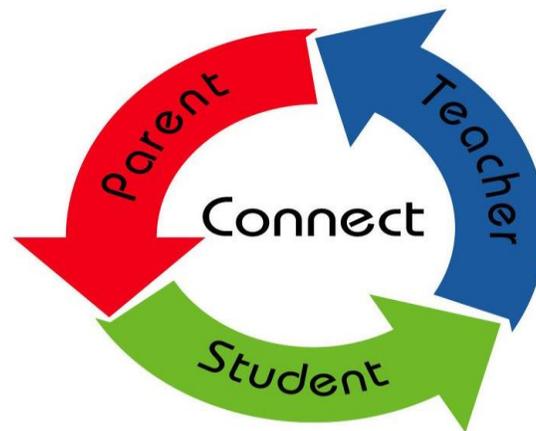
This world is created in such a way that everyone has to go through a life cycle, which I would like to call "reversal of roles". Today I am a child, tomorrow I will grow up to be a man, become a father and will have to act in the same way our parents are doing right now. We will grow old like our grandparents and die one day. No one can skip any stage of this life-cycle. Every stage of our lives has its own beauty and responsibility attached to it. Whatever our parents say or do, we will have to do the same when our time comes. When our parents do everything to protect and safeguard us as child today, it may seem like a shackle for us, but tomorrow when we ourselves become father, only than we will realize. The protectiveness and possessive attitude of our

parents which comes with high sense of responsibility on their part can be better understood only when we fit into their shoes one day. So, it is better to realize it now than be sorry later.

The role of a mother in the growth of a child is very crucial. The mother is the 'home maker'. She is like a refrigerator which functions whole day and night, hot outside, but very cool inside. She makes sure that everyone in the family eats and sleeps well. She works silently like the refrigerator, to make everyone's life easy, occasionally makes a sound only to be cooler. Her day begins even before we wake up. The breakfast we get to eat, the lunch box which accompanies us, the tidy clothes that we wear, and the well-maintained house that we live in, are the blessings of our mothers. Her absence makes the house messy and unorderly. She is the source and strength for the entire family. She never complains about anything, works monotonously day in and day out just to make sure that we are happy. Her role in the family is unmatched. Is it not our duty to love her for everything she does for us? If she does everything she could to keep us happy and healthy, can we not do anything for her when she needs us the most? Please introspect and evaluate our attitude towards her.

In our schools, it is the teachers who are assigned with the role and responsibility to educate and guide us to our dreams. Our success as a scholar and a good human being, partly depends upon the effort of our teachers. We spend more time in schools/colleges than at home these days, what we see and learn in the school shapes our physical character and mental behaviour, which gradually gets cemented in us consciously or unconsciously. Therefore, it is very important for the teachers also to lead by examples. If a doctor commits a mistake he destroys one life, but a teacher's single mistake can destroy the entire generation. A teacher can make or break societies. He should therefore be judicious in his/her teachings and personal conduct in and out of the class. Every word that comes out from him/her, every move he/she makes are closely observed by the students. This makes their role as a teacher very critical in nation building. It is only because of the dedication of good and honest teachers that the world could witness the likes of great statesmen

and intellectuals. The Scientists, the Doctors, the Engineers, Prime Ministers, Presidents, bureaucrats are the products of good and able teachers. We have them only because our teachers have groomed and molded them. Yes, someone has rightly said- *'Teaching is the only profession which creates every other professions.'* We should always respect and honor our teachers for their selfless dedication. What we go on to become tomorrow, is the result of the foundation given to us by our teachers today.



No matter how successful we become as a person or as a student, the credit goes to the teachers. It need not necessarily be a subject teacher. He/She can be our coach, our dance teacher or music teacher, who has played a pivotal role in our development as a successful person. We should therefore remain indebted to our teachers for the knowledge and wisdom they instilled upon us. The only satisfaction they get out of our success, is the pride in saying *"yes, he/she was my student"*. The delight that they will feel in knowing us becoming a great personality is inexpressible. They have no personal benefit out of our success or failure. Even then they give their best in grooming us for the future roles that they think would be fit for us. A good teacher knows best what we are capable of and how it can be brought out.

Any Tom, Dick and Harry can acquire degree from the best of the universities and colleges, but is that really enough for us to be an educated person? Getting good marks and degrees alone does not make us an educated person. Being a good human being along with good educational qualification is what the need of the hour is. The

absence of good and qualified people today is synonymous to searching for a pearl in the vast ocean. When everyone is blindly following everyone and everything, why should we be one of them?. Why should not we stand out and be different. Dare to be different in this chaotic world and sustain your individuality. We should be judicious and judge mental in everything we learn and practice in life, think twice before you speak out anything. Because spoken words are like the arrows, once released from the tightened bow can never be held back. “Everything that glitters is not gold”. In the similar way everything that may seem tempting and attractive from far may not be so from close proximity.

Come let us dare to be different, and stand out in the crowd by being sensitive towards our fellow being, by loving even our enemies and forgiving them. Let us love our parents unconditionally as they have loved us. We say we have advanced in life, moved far ahead of our parents’ generation, have become modern and up to date, but how ironical it is that this modernity has alienated us from our parents. Love, emotions, feelings, fear and respect seems to have vanished from this modern world. Do you know why the old-age homes are shooting up these days? It is because we have become too modern to take care of our parents. They become a burden for us when they grow old. When they genuinely need us, we do everything to get rid of them. Is it with this hope and aspiration does every parent bring up his/her child/children? To get shunted when they grow old and needed to be taken care. How many of us even manage to remember what they have done for us throughout our lives? Everything they say or do starts irritating us, every bit of love they show in public starts annoying us. They become destitute in their own house. The plight of our old parents today, are in sorry state my dear friends. They are treated merely as uninvited guests who have over-stayed their days. We must treat them as they have treated us in our childhood, if not than we are not doing justice to the duty of a son/daughter.

“What goes around comes around.” What we sow shall we reap. Yes, this is the ultimate truth about life. The treatment we receive will be similar to what we give to others. If we ill-treat our parents today, tomorrow our day will when we ourselves will become

parents. We will be treated in the same way. So we must never think that we will escape from “karma”. This life is too short to keep grudges with others, we live only once, so why keep grudges. If someone has hurt you, or you have hurt someone it’s time to forgive and forget. We never know when our role ends and life stops loving us back. So, let us spread joy and happiness all around and make our short life sweet. Let us leave behind a legacy of love, affection and joyfulness. When we are gone, the world should know that yes, we were here.

It is never too late to start. Life is short so make it sweet.



Current Scenario of Ayurveda with its prospective



Dr. Khagen Basumatary
Professor and HOD
PG dept of Basic Principles
Govt Ayurvedic College, Guwahati

Ayurveda is a science based on ancient Indian philosophy. It can appropriately be called as “the science of living”. Ayurveda has been in existence since the beginning of time.

Ayurveda is----

Which embodies knowledge regarding Ayu(life), which gives knowledge of Ayu(life), where existence of Ayu is there where speculation or study regarding Ayu happens, by which benefits of Ayu is attained is known as Ayurveda.

- Ayurveda is eternal science. It evolved before human creation and is still continuing with its noble service of providing health for the healthy and cure for the diseased. If we trace back the history, all other health system of the world developed much later and even Hippocrates borrowed the original concept from ayurveda. Ayurveda science is a holistic science and it embodies all the therapy required for prevention and cure of the diseases along with philosophy of life including all concept regarding manas(psyche), aatma (soul) about which allopathy and other system is devoid of .
- If we minutely observe that many concept which we find extant popularly in other pathies are meticulously discussed and practiced in our science.

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- Ayurveda is the most ancient indigenous medical system of India and mythologically it is belief that, Brahma (the creator) was the divine source of this science. The knowledge of ayurved was recalled by Lord Brahma and then he transfers his noble knowledge of ayurved to god daksha prajapati who, in turn, passed it totally to twin brothers (ashvinikumars) who were the physician of the gods. The ashvinikumars then proffered this knowledge to king of gods that is Lord Indra. From Indra, the knowledge of ayurved descended to earth in 2 different ways. The knowledge was given to bharadwaja by Indra.
 - According to WHO health is defined as “ a state of complete physical, mental, social well being and not merely the absence of disease or infirmity” and the same definition is given by the father of surgery “Sushrut” much earlier.

There are different classics in ayurveda which is the basics of ayurveda. Charak samhita, sushruta samhita and ashtanga hridaya are known as the “brihatraya ”(the great trio) and are basic of ayurveda. Charak samhita covers all the medicine related topic,sushruta samhita covers all the surgery related topics.

Ayurveda, being a vast science is divided into 8 branches (speciality), which are collectively called as ashtang ayurveda, like any other modern medicinal therapies, ayurveda believes in specialized treatment for different body parts.

They are

1. Kayachikitsa(Internal medicine)
2. Shalya chikitsa(Surgery)
3. Shalakya chikitsa(ENT)
4. Balaroga(Pediatrics)
5. Graha chikitsa (Psychiatry)
6. Damstra chikitsa (Toxicology & forensic medicine)
7. Jara chikitsa(Geriatrics)
8. Vrishya chikitsa (Aphrodisiacs)

Now the current Ayurved is divided in the following 22 branches as per AYUSH for the post graduation courses (MD/MS Ayurved):

S.No.	Name of Specialty	Abbreviation
1	Ayurveda Vachaspati - Ayurveda Samhita & Sidhanta	M.D.-Ayurveda Samhita & Basic Principles of Ayurveda
2	Ayurveda Vachaspati - Rachna Sharir	M.D.-Ayurveda (Anatomy)
3	Ayurveda Vachaspati - Kriya Sharir	M.D.-Ayurveda (Physiology)
4	Ayurveda Vachaspati - Dravya Guna Vigyana	M.D.-Ayurveda Materia Medica & Pharmacology
5	Ayurveda Vachaspati - Ras Shastra & Bhaishajya Kalpana	M.D.-Ayurved Pharmaceuticals
6	Ayurveda Dhanvantri - Prasuti avum Stri Roga	M.S.-Ayurveda Gynecology & Obstetrics
7	Ayurveda Vachaspati - Kaumarbhritya - Bala Roga	M.D.-Ayurveda Pediatrics
8	Ayurveda Vachaspati - Kayachikitsa	M.D.-Ayurveda Medicine
9	Ayurveda Vachaspati- Swastha Vritta & yoga	M.D.-Ayurveda Preventive, Social Medicine & Yoga
10	Ayurveda Vachaspati - Rog Nidan avum Vikriti Vigyana	M.D.-Ayurveda Pathology & Diagnostic procedure
11	Ayurveda Dhanvantri - Shalya - Samanya,	M.S.-Ayurveda General Surgery
12	Ayurveda Dhanvantri - Kshar Karma avum Anushastra karma	M.S.-Ayurveda Surgery in Kshar Karma & Para Surgical Measures
13	Ayurveda Dhanvantri - Shalakya - Netra Roga	M.S.-Ayurveda Ophthalmology
14	Ayurveda Dhanvantri -Shalakya: Shiro -Nasa Karna avum Kantha Roga	M.S.-Ayurveda ENT & Head
15	Ayurveda Dhanvantri - Shalakya Danta avum Mukha Roga	M.S.-Ayurveda Dentistry and Oral disease
16	Ayurveda Vachaspati - Mano Vigyan avum Manas Roga	M.D.-Ayurveda (Psychiatry)
17	Ayurveda Vachaspati - Panchkarma	M.D.-Ayurveda Panchkarma
18	Ayurveda Vachaspati - Agad Tantra avum Vidhi vaidyaka,	M.D.-Ayurveda Toxicology & Forensic Medicine
19	Ayurveda Vachaspati - Sangyahanana	M.D.-Ayurveda Anesthesiology
20	Ayurveda Vachaspati - Chhaya avum Vikiran Vigyan,	M.D.-Ayurveda Imaging and Radio diagnose
21	Ayurveda Dhanvantri -Asthi Sandhi & Marmagat Roga	M.S.-Ayurveda Orthopedics and Marma
22	Ayurveda Vachaspati - Rasayan & Vajikaran	M.D.-Ayurveda Rasayan & Vajikaran

In India, for pursuing the graduate degree of BAMS (Bachelor of Ayurvedic Medicine and Surgery), one has to complete the 10+2 in science stream. The selection of students for BAMS degree for government colleges are done through PMT, state wise selection is done on the basis of common examination. In Assam the selection of student is done through CEE (common entrance examination) along with MBBS and dental courses.

After graduating, one can continue study by pursuing post graduate course of 3 years in 22 different branches. After 3 years PhD can also be pursued.

Prospects in India:

After graduating there is a lot of scope for jobs- under NRHM as medical officer, CCRAS in research wings or through UPSC examination as medical officers and for which a handsome emoluments. After the completion of post graduate, one can opt for in the line of teaching as faculty member in government colleges including in different allied institutes and can enjoy AICTE/UGC scales as honorarium. Some of the allied institutions are -

- Banaras Hindu University, Varanasi (BHU)
- Institute of Post graduate teaching & research in ayurveda, Jamnagar (IPGTRA), Gujarat
- North Eastern Institute of Ayurveda and Homeopathy (NEIAH), Shillong
- All India institute of ayurveda (AIIA), New Delhi
- National Institute of Ayurveda , Jaipur

Ministry of AYUSH:

It is under the ministry of health and family welfare, Government of India.

CCRAS:

The central council for research in ayurveda science, ministry of AYUSH , GOI is the apex body for undertaking, coordinating, formulating, developing and promoting research in ayurveda on scientific lines. The activities are carried out through its 30 institute/centres/unit located at different states across the country and also in collaboration with reputed academic and research organization.

National AYUSH mission (NAM):

Department of AYUSH, ministry of health & family welfare, GOI has launched national ayush mission during 12th plan implementing through state / UTs. The objective of NAM, is to promote AYUSH medical systems through cost effective AYUSH services, strengthening of educational systems, facilitate the enforcement of quality control of ayurveda, siddha and unani and homeopathy drugs.

AYUSH intervention in public health care in the following areas:

- Epidemics diseases and genus epidemics
- Geriatric health care
- Neglected diseases & non communicable diseases (NCDs)

-
- Mental health and cognitive disorders
 - Anemia & nutritional disorders
 - Maternal & child health care
 - Study on the contribution, temperamental and miasma
 - Role of AYUSH system as alone or add on treatment in prevention and control of non-communicable diseases
 - Role of AYUSH system as stand alone or adjuvant treatment in national health programme
 - Disease prevention / health promotion
 - Vector borne disease.

Ayurveda in non-communicable diseases:

WHO has done a lot of contribution in the global acceptance of Ayurveda. WHO realized at the Alma Ata in 1978, the role of traditional, alternative and complementary systems of medicine in the health care sectors of both developing and the developed nations with the slogan of “Health for all”. WHO has accepted 21st June as the international Yoga Day.

Ayurveda is known for its effective cure of various non-communicable diseases. The traditional holistic approach and principles have potential in reduction of NCD risk factors in the community. They include: Autoimmune disease, heart diseases, stroke, various malignancy, CKD (chronic kidney diseases), asthma, diabetes mellitus, osteoporosis, Alzheimer’s diseases.

NCDs are currently responsible for over 60% of global death. This burden is one of the major public health challenges facing all countries, regardless of their economic status. NCDs threaten economic and social development and, without concerted and social development and, without concerted efforts at country level, are predicted to increase in the coming decade.



Global prospect:

Among the various countries where ayurveda has popularized, the status of ayurveda varies widely. The trade, practice and education of ayurveda are prevalent in all these countries, but it has not been recognized legally as a medical system. However, ayurveda has established its position around the globe as a unique health care system with a holistic solution to many complex health hazards.

Sri Lanka : In Sri Lanka ayurvedic tradition is centuries old but the teaching institute were established only in thirties by the person educated from India. At present the following institutions offer ayurveda teaching and research in the country:

1. Institute of Indigenous Medicine (IIM), Colombo university, Rajgiriya
2. Gampaha Wickramarachchi Ayurveda Institute (Gwai), Kelonia University.
3. Bandaranayake Institute for research in Ayurveda, Colombo
4. Ayurveda drugs manufacturing corporation of Sri Lanka , Colombo.

Japan: In Japan, study, research and spread of ayurveda is being carried out for the last 30 years. The Osaka medical school has established society of ayurveda in Japan in 1969. Since then, various programs like seminar etc. were organized for the propagation of ayurveda. The institute of traditional oriental medicine in Tokyo established in 1944 conducts short term course for health professionals, which contains 50 hours of theoretical teaching and 50 hours of practical training. A special course in panchakarma is also being offered to general public.

Thailand:

Ayurveda is very popular in Thailand and is considered as a traditional medicine. The ayurved Vidhayalai (jevaka komarapa) college offers a Bachelor's degree in ayurveda medicine. Many ayurveda practitioner and ayurveda therapy centers are running in the country and the medicaments are imported from India and Sri Lanka.

United State of America: The practice and education of Ayurveda is flourishing in many states like California. Vasant lad, Deepak Chopra, Robert Svobodo and David Frawley have successfully propagated ayurveda in USA. They have established educational institutions, written large number of books relating to ayurveda, established chains of ayurvedic clinics and counseling centers all over the country. In 1996, the state of California formally approved the college as a vocational training institution in the field of ayurveda. In America 2 associations viz; National Ayurveda Medical Association and California Association of Ayurveda Medicine are trying to get recognition and accreditation for ayurveda.

European countries: EU countries as Germany, France, Italy and Spain all had their own different degrees of light control, which enabled their herbal market to expand considerably. From 1st November 2005. The EU has enforced the directive for traditional herbal medicines. Each member state will now have to pass its own regulations within this directive for the trade of traditional medicines, which are sold as OTC. The largest number of ayurveda tourists in India is from European countries specially for panchakarma treatment and for which Kerala is famous for . They travel down to India for the treatment of a wide range of chronic disorders and take back bulks of ayurveda medicines for their use from here.

The United Kingdom: The trade and practice of ayurveda flourished in the UK in late 80's. The ayurveda college of great Britain (ACGB) launched in 1999, started a part time 3 year bachelor of Ayurveda (Hons.) course in affiliation to the Thames valley university (TVU). Lately , the ayurveda college of UK has been trying to start a B.sc and M.sc course in ayurveda in collaboration with the Middlesex university.

Hungary: In Hungary ayurveda has been an accepted medical system and is an obligatory subject for a post graduate degree course since 1997. A Hungarian establishment "Ayurveda medical foundation" is working for the propagation of ayurveda in hungary. The government is very positive towards ayurveda and currently 43 ayurveda drugs have been officially approved for use in the country and being imported from India and Sri Lanka.

Italy : There are several institutes in Italy, which imparts various ayurveda courses. The practice of ayurveda as a traditional and complementary therapy is wide spread. The Instituto Italino has opened up discussion with the Italian government in the complex regulatory requirements for importing ayurveda in Italy.

Australia: Many qualified ayurveda practitioners from India are practicing ayurveda in Australia. Presently, drugs are imported subjected to TGA. An international congress of traditional Asian medicine (ICTAM) was held in 1979 at Canberra. After this congress, Australian school of ayurveda was founded in Adelaide with the help of experts from Indian university.

New Zealand: In New Zealand the condition is more or less same as Australia. The Wellpark college of natural therapies in 1990 in Auckland conducts various courses in ayurveda, natural therapies and yoga. They conduct a certificate course in ayurveda life style counseling, extending to total 840 hours. Another course of 3 years diploma in ayurveda medicine is also being conducted.

South Africa: A large presence of Indian in the country made ayurveda popular. The Nelson Mandela school of medicine offers ayurveda courses with the help of the natal university and has an ayurveda faculty at the university. Ayurvedic practitioner's course for 1 year with lectures conducted 2 hours per week. South Africa today allows the importing of ayurvedic medicine. Ayurveda practice is also recognized and has

representation on different boards of the South African ayurveda liaison committee and African allied health professional act.

Russia : The Russian government and public have acknowledge ayurveda as a healing system. Although there is no legal recognition for the profession or the system as such, NAAMI medical centre, Moscow is engaged in propagation of ayurveda in Russia since last 6 years. Sushruta and vaghbhat books are being translated in Russian languages. The Russian government has recognized panchakarma as line of treatment throughout the country and the process for recognition of kshara sutra(cutting setons) treatment has also been commence.

Israel : Trade and practice of ayurveda is being popularized in Israel recently. The system is practiced as a traditional medicine without any recognition. There are many educational institutions, therapy centers and clinics running successfully.

Apart from these countries, ayurveda is practiced in one form or other in many other countries like Romania, Poland, Arabian countries etc.

Considering both the national and international prospects and also its global acceptance as a health care systems enabling to give services in both curative and preventive aspects one can opt for ayurveda as a professional course of study and all the parents whosoever is interested can encourage their wards in this field without hesitation.

I, myself being a person belonging to the Bodo community as well as a product of ayurved system would like to highlight some of the product of ayurveda belonging to the Bodo community, absorbed in different spheres of ayurved for encouragement to the coming generation.

Name	Degree	Presently working
1.Dr Liladhar Brahma (1 st Bodo ayurvedic doctor)	BAMS	Medical officer in Assam.
2 . Dr Kirip Brahma	BAMS	CCRAS , Arunachal Pradesh.

3 . Dr Kaushalya Khakhlary	BAMS , MD (BHU)	Associate professor dept of PTSR(Gynae and obs), govt ayurvedic college.
4 . Dr Rebati Basumatory	BAMS , MD (Ay) Guwahati	Medical officer in Assam
5 . Dr Khagen Basumatory(first ayurvedic doctor from bodo medium)	BAMS , MD (Ay) BHU Ph.D(Banaras)	Professor and HOD P.G. dept of basic principles Govt. ayurvedic college.
6 . Dr Jewti Boro	BAMS , MD(Ay) BHU	Lecturer , dept. of kaumarbhrita (pediatrics) Govt ayurvedic college.
7 .Dr. Gauri Shankar Ramchiary	BAMS , MD(Ay) Ghy.	Medical officer Govt ayurvedic college

..... and many more to add on for the glory of the community .

- *BAMS: Bachelor of Ayurvedic Medicine and Surgery*
- *MD: Doctor of Medicine*
- *Ghy: Guwahati.*
- *BHU: Banaras Hindu university*



The Tribal Architecture of North East India: An overview of Tiwa Traditional House



Dibya Jyoti Borah
Researcher, FCRC

The architecture of tribal villages in North East India reflects truly the diversity of myriad living spaces in the fascinating cultural milieu. The intricate variations of the cultural fabric of North East India imprint itself at the existing traditional architecture of the region.

Embodied in the cultural vocabulary, the traditional houses of North East India, epitomizes the existence of sustainable architecture harmonized with nature. The traditional architecture of North East India is a marvelous example of a integrated human co-existence with nature for generations. The tribal architectural principles based on scientific understanding of the environment have withstood the test of time as witnessed in the survival of distinct living spaces of our time in spite of onslaught of “Modernity.”

The tribal architecture here are emblematic of both the cultural values and environmental adaptation. In its first place traditional houses are adaptations to the environment, climatic conditions which have significant variations across the region, as well as adaption to locally available materials. It involves innovative indigenous designs and building techniques.

Its core strength lies in the in depth understanding of the properties of materials and the skilled application of proven techniques. At the same time the traditional house represents complex cultural concepts. Traditional houses are inscribed with deep cultural values, houses in turn reinforce cultural value upon people who inhabit them. So traditional houses of different community demonstrate itself as another potent tool of identity formation.

These traditional houses', their construction, materials and use constitute a discourse on tribal architectural knowledge which need a scientific enquiry. And obviously the intricacy of indigenous designs make them objects of beauty. Indeed the art, architecture and tradition of tribal settlements are great indigenous vernacular expression of the diversity.

However, the traditional houses' undergoes many changes and are continuously changing. Gradually it becomes difficult to find traditional houses as a result of altering of tribal architecture and replacement of traditional houses by concrete houses.

Strikingly the whole states of North East India is highly disaster prone. It is very much vulnerable to all kinds of natural disasters due to geographical factors. The seven states barring Sikkim falls under the risky seismic zone of V where as Sikkim falls under zone IV. The Region has experienced 18 large earthquakes ($M \geq 7$) during the last hundred years including the great earthquakes of Shillong (1897) and Assam-Tibet border (1950) both with $M=8.7$. Several small and micro earthquakes have also been recorded frequently in the region. In the wake of recent Nepal quake and its trail of countless destruction, threat looms large over North Eastern also. There is a need for formulating substantive disaster risk reduction strategy to tackle disaster effectively. The high seismic risk makes it imperative to design a sustainable disaster resilient architecture for the region .An alternative architectural design which responds to the ecology of the region. It is in this context the study and application of traditional tribal architecture comes into play.

It is been noticed in Sikkim quake (2011) and to an extent in Nepal also that traditional houses can withstand high intensity quakes. Understanding local tribal architectural principles and practically applying it in modern architectural planning can drastically alter existing faulty planning which are naturally found to be cause of more damages thus reducing the risk of disaster to a minimal level.

The architecture of Tiwa tribe of Assam is indeed a prototype of sustainable architectural model. The Tiwa people are found in mainly plains of Nagaon, Morigaon, hills of Karbi Anglong and Kamrup districts of Assam and Jowai sub division of Jaintia district of Meghalaya. The Tiwa architecture mirrors pristineness of form in terms of shape, partition, cohesion, spatial transition between inside and outside and used

materials, a balance between human needs and environmental possibilities. The tribes men have impressive knowledge of the different types of mud and stone (used for foundations and sometimes plinth and walls), the many varieties of bamboos and woods, the various kind of cane (for joints) and several grasses, rice stalks or palm leaves (for thatching).

The shape of the house is basically rectangular. Houses are constructed facing east and south. The length of the house is approximately 62 ft and the width is about 18ft. Both wood and bamboo are used for house construction. They use all together 18 wooden post for the house. Firstly, the main post is planted followed by placing of another four post parallel. Except Gamari wood no other variety can be used for the main post. The posts are being pushed around 3 feet under the ground.

The roof of the house resembles like an obtuse isosceles triangle. It stretches almost 4 ft over both of the wall so that walls will not be damaged by rain. Generally, thatch are used for roofing. The walls are made of reeds and bamboos. The height of the each wall is about 8 feet.

The house is constructed over plinth which is raised two feet above the ground. The mud filled plinth is called "Napitha". The entire house is consisting of several rooms with one verandas (Comfor) at the front and one at the back. Both of the verandas are open. The first room after the front verandas is called Nomaji, it is a drawing room cum bed room for male members of the family. The second room is called Nukthi, the kitchen is attached to this room with a partition of bamboo wall. Apart from being the kitchen and dining hall, the Nukthi serves also as a bed room for the women of the family. Crossing over the Nukthi, the last room is known as "Tinkhi Chal". This room is exclusively meant for the unmarried girls of the family. Each room is connected with other through a door, the door made of bamboo is measure 6 feet in height and 3 feet in width. One door is placed at the front, one at the back and two doors placed in between two rooms.

Interestingly one of the extraordinary feature of the Tiwa traditional house is being that there is no provision of window in the house. The grainary is constructed inside the house only or they prefer to store paddies in "Kerehi"(a big container made of bark of trees). There is a courtyard in front of each Tiwa house. It is encircled by bamboo fence.

House building materials are collected from the neighbouring forests. Most of the families in each village possess bamboo grooves.

Overall, Tiwa architectural principles are based on practical environmental considerations. In wet climate with a wide range of temperatures the house interior is kept dry, cool and clean. The overhanging thick thatched roofs keep out rain but retain heat from the hearths. The floor raised on mud plinth is safe from ground moisture while the walls allow ventilation.

The Indigenous architecture of North East India forms an indispensable part of worlds vanishing traditional knowledge system. Unfortunately there is no system in place to systematic study and serious effort to document tribal architecture of North East India from anthropological and architectural point of view, nor they are part of existing curriculum of Architecture. Studying of diverse living space of North East India and its sheer integration with nature can open a new vistas in formulating a sustainable, resilient, disaster proof architectural design.



Tiwa Tradional house

(Source: Photo/Diagram and Tiwa Housing pattern from the upcoming book of Hemanta Kr. Saikia “Axomiya Janogosthir Vakhogriho “)

Plastic : Our creation, Legacy and Poison on the Planet



Kameng Dorjee
Blogger/Freelancer/Writer

If we Humans are Earth's worst creation, then Plastic is our worst



Why (not) give up using plastic!

Considering the extinction of various species on Earth that was facilitated by humans, its clear that we are neither sensitive or compassionate in any way and we really really, really don't care about Earth, our planet we don't own but in fact share with those who have been here longer than we have!

The reason I mention the above is cos the way I see people across me take things for granted, for example water which is scarce is treated as a commodity rather a resource!

Buying more than one fancy car that crowd up the roads are a ego issue rather than necessity! The desire to posses more than what we already have and need is a impulsive habit that is now hard to do away. We are an awfully greedy unhappy lot! I'm appalled and not sorry to say this!

Now coming closer home to India, which is a developing country mind you and its not developed yet in the right terms, however ironically many around me behave like they are living in la la land & that they will live forever. Shopping here is a “stress buster” or leisure for some.

Shopping and plastic bag!

Shopping happens to be a favorite mundane pastime for us, be it shopping for brands in shopping malls or be it handful of groceries, plastic bags happen to be our best buddies, we are ready for forsake the essential groceries we need if we don't have a plastic bag to carry them!

My personal experience about use of plastic bags in India has disgusted and disappointed me. I am baffled at times by the atrocious insensitivity displayed by folks!

I must say that as a kid growing up in 1980s, I was never surrounded by so much plastic as today. The bread, biscuit and chocolates were all paper wrapped, not too much fancy junk was around those days, maybe cos we didn't have so many TV channels babbling junk as they do now. Things probably changed due to Cable TV and the Mall Lifestyle that hit the country in the beginning of 21st Century.

Mall shopping a decade ago was once a month occurrence thanks to the pricing gimmicks, tacky China made stuff and host of junk food all at one place, I would see hordes of shoppers flaunting cars, card and cash stuffing themselves to glory carrying an average 4-5 bags minimum, if every month they ended up with 5 bags then what about a year and what do they do with all that plastic, certainly not plant tree or purify water?

Then came a time when fancy malls gradually went bust, the thrill simply waned but that did not deter the consumption or use of plastic bags, even though shopping from them became a weekly affair and plastic bags were no longer free but are now charged.

I was surprised that some are willing to pay for plastic bag rather than carrying them from home which is bizarre, are people so lazy and arrogant or just forgetful and absentminded?

Some are so finicky, can't name any particular state or city since I've had similar experiences across this country, people shop for vegetables from different vendors, demand plastic packets and prefer different vegetables in different bags which is atrocious if not stupid! By the time they are done with their silly shopping they end up with an average of 10 or more plastic bags!

If onions or garlic mixed with other vegetables are in danger of being wet then why can't radish, carrot and beet be in one bag? No one wants to answer this!

Why do we need a plastic bag for a mere matchbox, incense stick, masala packet and shampoo sachet? No one has an answer to this!



When I ask the shopkeepers or vendors that why do they dole out so many plastic bags without a moment of thought they answer it affects their biz, cos they have come across spoilt stupid customers that refuse to buy the product even if its' just a mere matchbox or oil bottle if they are not given a plastic bag and some have the audacity to ask for 2 bags and not one! Hard to digest but I'm not surprised.

We must ask ourselves, what do we need so much plastic bags for? Why can we not carry the matchbox in our pockets if not hands? Why can't we use the same plastic bag by washing and drying it, right never thought and who has so much time, such disappointing response.

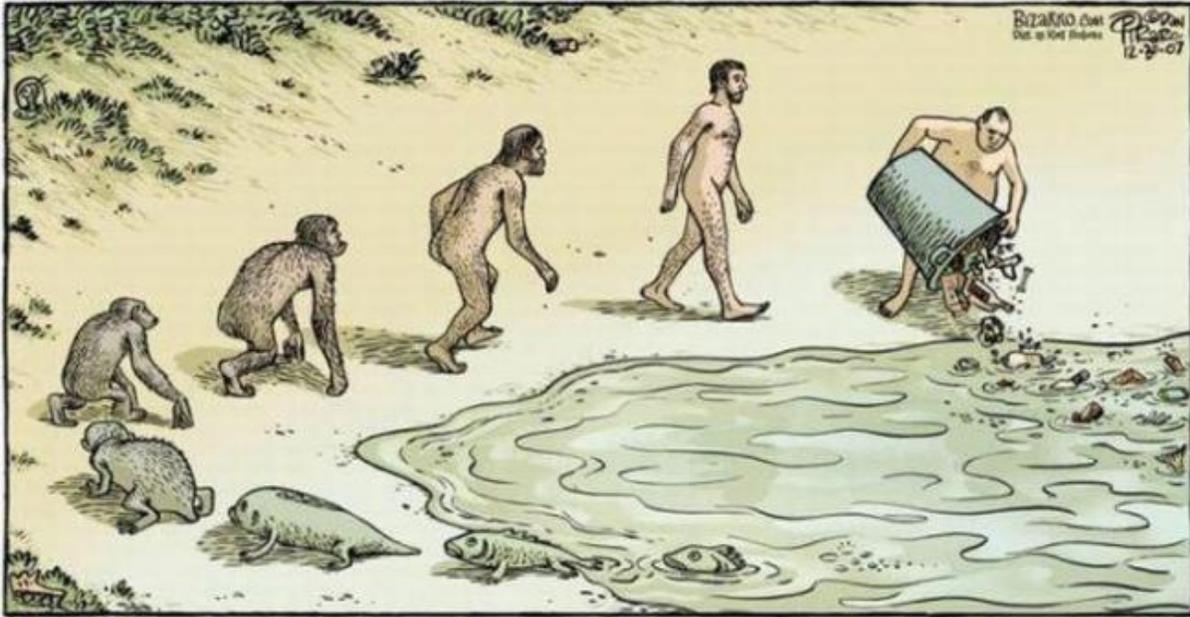
For heavens' sake why end up collecting plastic bags in the first place? Plastic bags are not money, we continue to horde plastic bags like money but it has no commercial value like coin or stamp collection.

I am sorry but rarely have I come across sensible sensitive people who either carry the same plastic bag / refuse plastic bags / use cloth bags that are environment friendly.

Personally, I abhor the use of plastic bags, never demand plastic bags from shopkeeper 's or vendors, carry my own bag (I don't shop if I forget to carry my bag),request paper bag or wrap and try to the farthest limit to reuse whatever little plastic ironically finds it way for eg., Bread, packets, Oil and Juice bottles.

Recycling that's being touted as the savior doesn't work in many western societies then how do we expect it to work for an already "relaxed" take for granted country like ours?

Most of the plastic that we use so freely and discard it thinking it will be recycled, many don't even bother as to what happens, I'm upset to inform that the plastic that we discard in the end ends up in the earths' water and soil and finally as poison on our plates, not bad and we deserve this as we are poisoning the planet and the planet gives it back to us!



Can we not do anything about the plastic menace? Or are we just living off this planet as if we own the universe?

Frankly, it doesn't need much of an effort to give up use of plastic bags, if I could do it and have been continuing for so many years, so can you!

Change is possible, it starts with us!

When turtles and birds choke to death on our plastic waste...

The use of plastic products dominates our daily lives. It is probably one the most versatile household items, used as carry bags, utensils, toys and you name it. It's an easy-go-grab option when you step outdoors, for containing beverages and food items.

However this 'glorious' item you think is time and energy saving is the main reason for the death and extinction of a number of animals, birds and marine life, in particular. A large chunk of the discarded plastic items end up in the oceans. And all this at the cost of our convenience! For the ones who feel that slight hint of guilt while using it, are in some way convinced that most of the discarded plastic products end up getting recycled, but this is hardly the truth. Only one fourth of it is recycled into other plastic

products, again only to satiate the never ending human greed. The un recycled waste is typically dumped in landfills where it never decomposes.

A Seattle-based photographer, Chris Jordan exposed a gut-wrenching picture of plastic products found in the stomach a bird species, called Laysan Albatross Chick found in the Mid-way Atoll, a stretch of sand and coral in the Northern Pacific Ocean. Most of these birds ingested bottle caps, cigarette lighters, toys, fishing lines and other garbage which ultimately led to their slow and excruciating death.

A group of Marine biologists from Costa-Rica were appalled when they pulled out a 10-12 cm long straw out of a Turtle's nostril. They removed the straw with a Swiss army knife. Is it really worth the convenience that we keep harping about? All that one can do is to find ways to reduce dependence on plastic products by switching to more environmental friendly alternatives like reusable paper bags.

Think about this poor turtle the next time you mindlessly throw away plastic!



Additional Information:

Mankind is a plague upon this Earth; death and destruction are wrought in our wake with calculated precision and consistency.

Wherever we go, we bring with us the stench of plastic and waste and disregard. The few of us who recognize our responsibility are overwhelmed, as is Mother Nature, by the horde of consumers among whom we live.

Those are harsh words, but issues such as these deserve harsh words, do they not? Soft words are easy to ignore, easy to overlook. But when one calls the entirety of humanity a plague, it begs a little more attention.

It can hardly be denied though that we are responsible for the poisoning of our world.



You can read more from Kameng Dorjee at his Blog

<https://kamengshambhala.wordpress.com/>



Reunion - A short story



Utpal Brahma
New Jersey, USA

“Come on Manoj – do make sure you hide your grey! I don’t want Ritika and Manisha to think I eloped with a Buddha!! And not that shirt – it shows your bulging waist line. And Anuj – promise you will be at your best manners and let mummy have fun with her old pals!”

Manoj was amused. Mondira was acting as if she wanted to introduce her newly acquired boy friend to her school friends in late teens. After all that’s what they were when they bade each other farewell with teary eyes in the central bus terminus at Mussoorie. It has been seventeen long years since they left their boarding school in the misty mountains of Mussoorie after high school with a mutual promise to keep in touch - pen a letter every once in a while. Those were the days when mobile phone and emails were not in wide circulation. Exchange of letters was frequent to start with – at least once a month – then it became once in six months – then seldom.

“Manoj, could you please put the dishes in the washer and turn it on before we leave? And please make sure you clear the trash.” Mondira and Manoj often conflicted on chores associated with their suburban single family home in Plainsboro, New Jersey – which they purchased six years back when Anuj was just two. Plainsboro made a perfect location since Manoj worked for Merrill Lynch at nearby Hopewell and Mondira could take the train to New York City from nearby Princeton Junction.

“I hope we all make it before the snow kicks in” – Mondira wished as they started their three hour drive towards their reunion venue – a log cabin the three friends had rented in the Pocono Mountains in Pennsylvania for the Thanksgiving week-end. “How bad is the snow supposed to be any way?”

“Well, according to the forecast the snow is supposed to start in Poconos from tonight and continue through the Thanksgiving and the Friday. By the time the storm passes through, Pocono should get well over two and half feet.” – replied Manoj.

“So it seems like we will be really snowed in to our cabin. Hope you hubbies and kids get along well. As for us - the Musketeers – we have plenty of things to catch up with. After all we had no clue about each other’s whereabouts for a good decade.”

It had all started with Facebook. Mondira was never much into social networking sites such as Orkut or MySpace. Her job as a software engineer at Citigroup in New York City and the rigors of bringing up eight year old son Anuj plus the household chores left her with little time to spend on the web during the week days. And on the weekends she detested the idea of even touching the computer. It was Manoj who discovered Mondira’s alumni page in Facebook and got her enrolled after opening a Facebook account on her behalf. It did not take long for Mondira to get in touch with Ritika and Manisha.

“Guess what Manoj! Two of my best friends from school – with whom I have lost contact for over a decade – happen to be in the Tri State area. Ritika lives in Delaware and Manisha is in Long Island, New York. “ – Mondira had announced sometime in late August.

“That’s great! I have not met any of your school friends. You guys should plan on meeting.”

Much of air time was sacrificed between the three in last couple of months. All of them agreed upon celebrating the Thanksgiving together in a rented log cabin in the Poconos Mountain area in Pennsylvania with their families. “After all it will be wonderful to catch up those years over some good food and fine wine. The kids and the husbands will get to know each other as well. We can also do some skiing and visit the retail mall of course.”

The log cabin was rented in the beginning of September itself. It was not easy to get log cabins for rent when the ski season starts in the Poconos – which typically lasts from the end of November to March. A good deal of time was spent in deciding the food and the drink during the reunion. Thanksgiving will be in the true American style – of course the Turkey, the corn, the pumpkin and the cranberry – but the other days will be ethnic Indian. Mondira will cook Boro cuisine from her native Assam for one meal, Ritika will do the Punjabi while Manisha will treat them to the Konkani recipe she recently learnt from her grandmother. As for Manoj, he was happy to learn that the other two husbands enjoyed some fine Scots Whiskey as well.

But as the Thanksgiving day came closer, it became apparent that the Tristate area will be greeted with the season's first nor'easter. "But who cares as long as all the three families make it to the cabin before the nor'easter gains strength. Of course we need to be stocked with the food, milk and the water."

"And drink – of course the intoxicating kind" – joked Manoj.

The drive to Poconos was fairly good despite the fact that it was the Thanksgiving eve and people were rushing to beat the nor'easter by starting early.

It was 8:00PM when the Brahma's made it to the venue of the reunion. It was a log cabin with a large family area with a very warm and inviting fire place, kitchen and three bed rooms – perfect for reunion involving three small families.

The other two families had already checked in.

"Oh my God! Can't believe it! Look at you – kya baat hein – looking prettier and sexier." – Ritika and Manisha welcomed with the widest grin you could see.

"Hey you two haven't changed at all! Can't believe meeting after seventeen years. So glad we made it happen. Helluva lot to catch up – you bet."

Manisha's son Roshan connected with Anuj immediately – they were both eight and were in third grade. Their common love for Harry Potter, fast cars and fighter aircrafts

helped them to break the ice sooner than anyone expected. Ritika's daughter Payal was just a year old. She has just started walking and Deepak would never let her out of sight as she decided to use her little steps to explore the curious new abode with strange grownups and two very noisy big boys. While Ritika joined Mondira and Manisha in updating each other with their life over past seventeen years – Deepak attended to the needs of Payal – change of diapers, warming the milk, attending to Payal's tantrums.

The husbands succeeded in breaking the ice with some neat ice cubes over the soft golden liquid poured from a newly opened bottle of black label and some hot pakora's – which Manisha had brought from home. Being a home maker, she apparently did indulge in experimenting with cuisines from around the world. The wide assortment of snacks and desserts she carried for the reunion stood as a testimony to her culinary skills. Her husband Vikram ran a very successful systems integration company and employed over four hundred professionals worldwide. He has plans of taking it public the next year. Ritika worked as a kindergarten teacher while her husband Deepak worked as a software engineer with JP Morgan Chase in Delaware.

It was well past mid night when the kids and the husbands retired in their respective rooms. The three musketeers decided to continue their chit-chat for a little longer before they retire. After all catching up on last seventeen years and revisiting those wonder years at school wasn't something you get indulged in every day.

The Thanksgiving dinner was perfect. There was Lemon-and-Black Pepper Cheese Straw, Molasses-Glazed Turkey roasted meticulously over the old fashion oven in the log cabin, whipped maple sweet potatoes, bread and fruit stuffing, cranberry and apple chutney, caramel walnut pie, grilled salmon with choicest Italian spices and a fine bottle of vintage 1972 Chateau d'Yquem that Manisha and the family collected from the vineyards of Bordeaux in the last summer. "Roshan just loved the picture perfect sun drenched southern France" – declared Manisha.

"So who do you want to thank?"

“Of course the Facebook”-echoed the assembly in unison – “After all this grand reunion and getting to know all these wonderful people would not have been possible without Facebook.”

Manisha and Vikram along with Roshan proved to be the life of the get together. Roshan presented the clever magic tricks he has picked up while Manisha and Vikram enthralled the group with their mesmerizing bollywood duets and solos.

“Never knew you could sing so well”- exclaimed Ritika and Mondira while Manisha attributed her new found talent to Vikram and Roshan. Deepak proved to be most adapt at taking care of Payal and doing the chores such as cleanups while Manoj continued doing what he did the best – providing the group with warm ginger tea and hot chocolate every now and then.

“There is nothing like a nice chat over warm ginger tea and hot chocolate when it has been snowing for past 18 hours.”

As the husband and the kids settled down to retire, the three friends decided to continue their tete-a-tete over a newly opened bottle of Burgundian Pinot Noir – again courtesy Manisha.

“The setting is perfect for a trip down the memory lane – the flickering light and the utterly comforting warmth from the fireplace, the finest wine and the awesome company!” – exclaimed Mondira.

“Especially when the Nor’easter is full throttle outside. I had just stepped outside to feel the air – and man! Freezing it was !” – joined Manisha as she took a sip of her Pionot Noir.

“It’s a déjà vu. Remember the hiking trip we made from school in the upper ridges of the Garhwal when we were trapped in the forest bungalow in Rudraprayag after freak snow storm.” – recollected Ritika.

“And how we chatted through the night talking about boys and what lies ahead.”

“Funny eighteen years later we are doing exactly the same thing. A déjà vu indeed” – remarked Mondira.

“Except that we have put on a few extra pounds and the boys have already happened” – chimed in Ritika.

“Well Ritika. I must tell you that Deepak is really a good father and bet a jolly good husband as well. I mean looking at the way he takes care of little Payal. I remember when Anuj was Payal’s age – believe me Manoj did not pick up Anuj in the first 6 months at all and never changed a diaper. Said he was too scared to pick up an infant. But look at Deepak!”

“Well, he is taking care of his own daughter. I do not deny that he is being good to her. But as a husband --- . By the way what do you think of Deepak?”

Mondira and Manisha were taken aback. They realized they have hardly noticed Deepak and Ritika engage in any conversation. Even when it came to the group photo, they appeared to be very reluctant in standing next to each other. When it came to attending to Payal, it was always Deepak.

“Ritika! Is everything okay between you two? You seem to be lost in something. It even seems you do not exactly enjoy being a mother. I hope I am wrong. But you appear to be very different from what you were in school. The lively and mischievous Ritika always with some tricks. What happened?” – quizzed a genuinely worried Mondira.

Ritika revealed Deepak and she grew up in the same neighborhood in Chandigarh. They were of the same age.

“He claims he was in love with me ever since his childhood. He would wait desperately for each vacation when I come home from Mussori. But I had no clue. When I was doing my graduation in Chandigarh, I became close to Rakesh – my teacher.”

She revealed the stormy relationship she shared with Rakesh who was a married man with kids and twelve years elder to her. Finally when the relationship ended, she was

devastated. She knew she was a victim of Rakesh's lust. But she was madly in love with Rakesh.

"When all was lost and I did not know where to turn, Deepak appeared and proposed me through my parents. His parents did not consent. But he was adamant and I consented. But there was no love from my end. My heart still belonged to Rakesh – although I realized Rakesh had exploited me. "

"So what happened afterwards? I mean that's no reason to be so indifferent towards him?" – wondered Mondira.

"Things were okay in the first few years. It all happened last year."

Ritika's father had suffered a heart attack and was hospitalized. She was in a state of shock and worried.

"And in spite of knowing my state of mind, Deepak forced sex upon me when I did not have a consent. I consider it as an act of rape although he may be my legal husband. Its lust not love and I have had enough of man seeking lust over love. He justifies the act as an act to console me – which I think is bullshit"- exploded Ritika - "Payal was conceived after that and when I see Payal, I remember that fateful night."

Mondira poured another glass of Pionot Noir and walked up to the window. She peeked outside. The nor'easter was showing its full teeth and was dumping at least three inches of snow every hour.

"You know while growing up, I always felt I was an unwanted child." – Mondira uttered softly while taking a sip from her glass.

"As you know, daddy was a business man in Singapore and mummy stayed alone in Delhi although we are basically from Guwahati. It always beats me why my parents lived apart from each other and why I had to be sent off to a boarding school in Mussori. After all Singapore with all the infrastructure and good schools is not Timbuktu that you cannot take your family. And they were not even divorced and my mother was not even

working. In spite of that they lived apart from each other.” - Mondira’s voice cracked as she spoke.

“Mom and dad lived their own private lives. I always wondered if I was ever welcome in their life. Even when it came to picking up or dropping me to our school in Mussori, on quite a few occasions all my mom did was to send a car with the driver while she remained engaged in her own circle. Some vacations would go by without me meeting my dad” – paused Mondira as she took another sip from her glass.

“After hearing your case, now I wonder if a similar thing happened between my parents. My parent’s relationship had an impact on my psyche and for a long time I had difficulty in developing trust in any relationship. Me and Manoj had a stormy start because of my inability to trust relationships and I do blame my parents for it.”

By now Mondira was softly weeping. Manisha softly ran her fingers through Mondira’s long and flowing hair.

After comforting Mondira for sometime, Manisha got up and proceeded towards the door.

“The storm seems to be intensifying. We already have over two and half feet on the ground” – remarked Manisha as she opened the front door to get a feel of the nor’easter.

“You know our first child Amit passed away two years back when he was just nine.”

“Oh no!” – exclaimed Mondira and Ritika. They had no clue that Roshan was Manisha’s second child. Looking at Manisha and her family it was impossible to even comprehend that they were bestowed with such a fate. After all they seemed to be enjoying every moment.

“Amit suffered from an inherited rare genetic disorder – where few children survive beyond first ten years. There is no cure for the disorder.”

After a long pause, Manisha continued – “Roshan suffers from the same disorder. We are hoping for wonders, but chances are that he might meet the same fate. We want to cherish each and every moment we spend together.”

Moments passed by. The stillness in the room was occasionally disturbed by the flickering in the fireplace.

“The air in the room has become stuffy. Do you mind if I open the window to let some fresh air in?” – remarked Manisha as she proceeded to open the window. A chilly gust of fresh air blew in.

“Look the storm is over and it is dawn already” – observed Manisha as the faint winter sun made its appearance in the horizon.

Just then Payal, who was sleeping with Deepak, uttered the first cry of the day. Ritika went into to the room and came back with Payal softly smooched up against her chest. She gently ran her finger through Payal's tender hair, planted a warm kiss on her cheek and uttered – “Yes! A new dawn indeed!”

Editor's Note:

A ***nor'easter*** (also *northeaster*) is a macro-scale cyclone which happens in North east coast of North America. The name derives from the direction of the strongest winds—as an offshore air mass rotates counterclockwise, winds tend to blow northeast-to-southwest over the region covered by the northwest quadrant of the cyclone.



Photograph Section



DBA member with the ex-Mongolian ambassador to India and Biswajit Daimary (MP)



DBA members with Anjali Basumatary, Sahitya Academy awardee 2016



DBA members on the occasion of 16 November celebration 2016



Biswajit Daimari, MP(RS) at the DBA Rongjali Bwisagu function 2016



General Body meet of DBA 2016 during Bwisag Function



DBA ladies members' dance performance during bwisagu function 2016



Ladies race at DBA's Magw-Domashi Celebration 2017



During Prize distribution ceremony, Magw-Domashi 2017



Laokhar Wngkham (Lunch) at DBA' Magw-Domashi 2107



Dance at DBA's Magw-Domashi celebration 2107



Some of senior DBA members at Magw-Domashi 2017



DBA members at ABSU's Golden Jubilee Celebration 2017



DBA members at AIIMS Hospital with Miss Gohela Boro, a national archer during her treatment



Sh. Biswajit Daimary (MP, RS) launches Second issue of 'Bisombi' e-Magazine 2016

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