

बिसम्बि

First Edition

16TH NOVEMBER, BODO LITERARY DAY



DELHI BODO ASSOCIATION

दिल्ली बड'सा आफात

खानेबाब

बिसम्बि

SOUVENIR

BODO SAHITYA SABHA

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1997

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बड' साहित्य सभा

BODO SAHITYA SABHA

Registration No.94 of 1972

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To

Sri Menon Kumar Brahma
Chief Editor, Souvenir
Delhi Bodo Association
New Delhi



Dear Sri Menon,

I am very glad to learn from you that the Delhi Bodo Association is going to celebrate the 16th November 1997, the Bodo Literary Day, for the first time in New Delhi. Further, it is also informed by you that to commemorate the above auspicious day, the association is going to bring out a colourful souvenir on that day. I, on behalf of the Bodo Sahitya Sabha, take privilege to congratulate and offer my heartiest thanks for this noble venture.

I hope the souvenir will be of high standard contributed by the new and old writers of the elite group of Delhiites.

I wish a grand success of the 16th November celebration, the Rising Day of The Bodo Nation.

With warm greetings

Yours Sincerely

Sd/-

Bineswar Brahma
Assam House, Room No. 10
New Delhi.

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Editorial

Delhi Bodo Association was formed in 1988 by the Bodo people residing in Delhi. The main purpose of setting up of this association is to unite, create mutual understanding and co-operation among Bodos coming from North-Eastern States particularly from Assam and West Bengal and to solve the problems faced by the Bodo people in Delhi. One of the objectives is to promote and spread the Bodo culture among non-Bodos by participating in various cultural programmes organised by socio-cultural organisations. Since its inception, traditional Bodo festivals such as Domashi, Baisagu are organised in Delhi. Colourful dances such as Bagurumba, Demsi and other dances are performed by Bodo people. Moreover, the Association has been participating every year in tribal cultural programmes organised by the YMCA. Besides participating in cultural programmes, colourful Bodo costumes and traditional dresses and handicrafts are displayed in exhibitions. Thus the association has received a number of prizes and lots of appreciation from these participations.

Promotion of the Bodo language and encouraging to learn it, among the new generation in Delhi, is one of our objectives. Keeping this in view, Delhi Bodo Association has decided to observe the Bodo Literary Day on the 16th November for the first time in Delhi. It has also decided to publish its first issue of Souvenir on the same day, on the occasion of the celebration of the Bodo Literary Day. Although several attempts were made earlier to publish the souvenir, the same could not be done due to lack of articles from prospective and interested writers. I, on behalf of Delhi Bodo Association, extend my heartfelt thanks to those who have contributed valuable articles in the souvenir. Lack of funds is one of the major problems of the association. It would have been difficult for us to publish the souvenir had some enthusiastic members of the association not encouraged us by donating funds. I extend my heartfelt thanks to those members who have made this publication a reality by generously donating funds. Lastly, the co-operation and zeal extended by our executive members and members of the editorial board will be remembered forever. Without their co-operation and encouragement it would have been difficult for us to publish the souvenir. I also extend my thanks to Mr. Chushool Mahaldar, the owner of Adeffects Advertising concern for taking the pains of completing the printing work and presenting in bound form within a week's time.

M.K. Brahma
Chief Editor

Etymologies of 'Zwlā' and 'Zwlwi'

- Gahin Chandra Basumatari

Zwlā

While 'fā' and 'mā' indicate male and female respectively in regard to procreation thereby giving a sense of parenthood— father and mother, zw and lā are common names of 'female' and 'male' respectively in the sense of gene or sex. These last two words are applicable not only to human beings but also to animals, birds and other land and sea creatures. Lā (male) is not used as an independent word. The reason may be that, as in the Khasi and Garo societies, in ancient Boro-Kachari society which was in all likelihood matrilineal, male had no separate identification; in hunting and food gathering stage of civilization, a male was to be identified from his female consort. Therefore zw (female) was prefixed to lā (male) and the compound word zwlā, which in the present day simply means 'male', may have meant in the past 'female's male' (zw-ni-lā). This alludes to front ranking position of 'mothers' and 'wives'. It is said that the Khasis have a saying: 'from the woman sprang the clan'. The Chinese word for clan-name is said to mean 'born of woman'. It is said that in Jowai a Khasi man neither lives nor eats in his wife's house but visits it only after a dark. As a husband he is stranger to his wife's people who refer to him curtly as a begetter. In ancient society of Boro-Kacharis, as the terminology of zwlā suggests, a wife may have identified her husband before her friends as 'He is my husband' and not 'I am his wife'; similarly, perhaps a man identified his wife before his friends as 'I am her husband' and not 'she is my wife'. In the present day's patrilineal society of ours identification is done conversely laying emphasis on the term 'my' expressing 'possession' and 'right'.

I am told that in Gārjā Pujā, a kind of Bhāsāni puja of the Boro-kacharis, two ancestral deities zmw-n-zwlā and zmw-n-zw (husband and wife) are not installed in one dera, but they are housed in two different deras (mini thatched temporary huts or temples). This also alludes to Khasi-like relationship found at Jowai between husband and wife in ancient Boro-kachari society. In Boro-kachari language, fisā = child and fisā-zw = daughter; and 'son' is still called fisa-zlā.

This may suggest preference of female child to male child in ancient family as the etymology of zwlā would allude to it. This was so, because a daughter not only inherited parental property but also brought a male labourer from outside as husband in marriage. The present system of payment of pon-thaka to the parents of bride by the parents of bride groom was perhaps looked as legal compensation of the loss suffered by bride's parents in marrying out their daughter in the new marriage system introduced by the patriarchal people—'loss' because the boy no longer changed his residence to live in his wife's house as husband as well as worker.

Zwlwi

The term 'zwlwi' in Boro-kachari means posterity, breed or lineage. The term is a combination of two syllabic words: zw (female) + lai (to bring, fetch). Another etymology for the word may be: zw (female) + la (to take, keep). As per the first etymology, the term means 'a woman brought from outside' for the purpose of breeding, bringing forth or promoting procreation, generation. The second etymology would also convey the meaning 'a woman taken, kept' for the same purpose. Both the terms are suggestive of patriarchy and this would be a contradictory practice in ancient matrilineal society, which is the cherished idea in our mind. It is likely that zwlwi meant capture of women for procreation. In the good old days the duty of a tribal chief or a king was to protect or expand his territory. Internecine fights between different tribes were common phenomena. The vanquished men were either killed or absorbed within the victorious tribe, but women were always absorbed for the purpose of procreation and making up warwastage in population. In any way zwlwi means 'female for posterity' although in our present day a man boasts of his 'son', saying 'Angni zwlwi', my only posterity.

As regards the vegetable world, seeds preserved for sowing in next year's season are also called zwlwi. Here all the seeds are regarded as females, as all the seeds germinate, grow, bloom and bear eatable fruits. As regards the fowls, if one cock is available at home, a village house-wife hires only hens from a neighbouring house for breeding; when chicks are obtained from eggs, the hens are returned to the lender with fifty percent chicks.

Here the hens are called zwlwi hired on 'adhiary' system. In other words, zwlwi or posterity was possible only from females. The males were only begetters.



जौनि हामिया गुण

बानेश्वर बसुमतारी

"A bottle of wine is
a bottle of ruin"

"Public opinion is the greatest interest in the world" — वे सानसि मोन्थोर जों जौनि हामिया गुणनि वागै गुसुंथारै बेखेवनो नाजानाय जाबाय।

जौवा मा मुवा बुंला बुंनांगोन-बेयो मोनसे सुबुं माहारीनि गासिबो मोजानि बेरेखायै फोजोबसांलु हामिया मुवा। जौवा माब्लाबाबो सुबुं देहानि जीउ बिख्लो एबा अमृत जानो हाया। ताम्हिनबा बेयो मोनसे गिलु बालु दान' बिषसो। गोबां मेगन गुनु, मेगन नुयै सुबुडानो जौनि फुखियाव गब'नानै गावगावनि देहा, सै-सम्पथि फोरखौ सारखार खालामनानै लागासिनो दं। जदिय वे सुबुं माहारीनि हामिया मुवा जौखौ फान्नाय, बायनाय, लॉनायनिफाय होफ्थानो सोरखारी बिफान् आरो सुबुं-समाजनि बाइदि फसंथान्नि बिथिनिफाय नाजानाय जादोंब्लाबो दाबो होफ्थाफुंनो हायाखै। बिब्दिया बुहुमनि सुबुं सोद्रोम समाजनि फुखिनि दैखौ गाफुंनानै गुबुंले खालामनानै होनाय जायाखैथ?

लॉग्रा सुबुंनि देहा खहा खालामग्रा, जीउ फोजोबसांग्रा आरो नखर, समाज गासिबो गाजि खालामग्रा गोहोमनि जौवा फोरमायथिनो हायैसिम खहा खालामो। जौ लॉनायनि जाउनाव अनजिमा गैयै जाथाय, गाजि जाथाय जालाडो। जेरै बुथारनाय, सुखहायै दाहार, अशान्ति, लाइ बिसिनाय, बिसि फिसायनि जेंना, सै-सम्पथि नोष्टो, T.B., Cancer, अलसिया, असत्-साहस, अत्याचार, असेथो बाइदिसिना सोमजियो। बिखायनो जौनि हामिया गुणनि वागै बुहुमनि गोबां गेदोमा सानसुमा बिथामोनहा गावगावनि मोन्दांथिजों रोंगथिनि बाथा-बान बुंलांदों। बेफोर बाथा-बानफोरा सुबुं-समाजनि थाखाय महत्-आदर्श आरो महत् बाणी जानानै नुजाथिदों।

जेरै-

- 1) भगवाननि दशमावतार शोलेर गिदित् भिक्षु-राजा बुद्धदेबनि- "नों जौनिथिं गि, मानोना गासिबो पाप हाबा आरो अगेननि फुंखाया जौ।"
- 2) हजरत महम्मदनि- "जौ लॉनाय, जौ लॉहोनाय आरो जौ फान्नाया रावनिबो थाखाय गोथार सानसि (सद्भाव) लाहोआ।"
- 3) भारतनि बिफा महात्मा गान्धीनि- "हादोत्आव गोरीब आरो रांखान्थि आंखाल जानायनि गुबै जाहोनानो जादों जौ। बिनिखायनो जौ लॉनायखौ आं छिखाव खावनाय आरो बेरया हाबानिखुइबो गाहाइसिनाव (नीच) होन्नानै सानो।"
- 4) गोनोखोआरी फसंगिरि ड. इमारसन्नि- "जौआ मोनसे बिषसो, नाथाय फिथिखा नड।।"
- 5) लेटिननि रावनि- "जौआ थुंग्रिनिखुइबो बुथारसिनो।"
- 6) जारीमिननि रावनि- "जौआ रोनावजेन्नायनि गुदि जाहोन।"
- 7) ड. गार्नेश वेइन्डारनि- "बांदाय लॉनाया खांखाइ बेराम (Cancer) जौगानायाव गोबांथार खामानि होयो।"

8) माहारीमा देहा सानथौआरी आफाद (International Physiological Congress) नि-“बेयो देहानि बान्जायारी बेसात् नड.।, बेयो मेंनाय आरो लोरबांथिखौ बांहोयो।”

9) मुंदांखा ब्रिटिश फाहामगिरि ड. हर्लेनि-“जौआ फ्राय Gastric troubles, Congestion, Cirrhosis of Liver, Cardiac Neurosis, Diabetis, Muscle wasting, Acute Mania, Acute Alcoholic Poisoning, Alcoholic Paralysis, Albumenuria, Nephritis, Gout, Arteriosclerosis, Stomach dilatation, Dyspepsia, T.B., Insomnia फोरवाइदि थामजिबा(35) बेरामफोर जाहोयो।”

बिनिखायनो जेसे हागौ Indian made foreign liquor (I.M.F.L), Bengal Liquor (B.L.), Bhutan Liquor (B/L) आरो Foreign Liquor (F.L.)- फोर जौ लॉनायनिफ्राय गोजानाव थानानै बुहुमनि थासारी (परिवेश) नि हालोत् खौ बेरेमोदैनि लैथो खालामनानै लाखिनो नाजानांगौ।

जोबथारनायाव, जौनि हामिया गुणखौ थांखिनानै सुबुंगाहामनि थाखाय गुरैयै बुंनो सान्दों-

"Health is wealth"

"Preserve your health at any cost"

"Do not indulge in drinking"



Education through mother tongue, its
importance & necessity.

जिद' नबेम्बर

— विद्युत कछारी

बाजिनै मायथायाव दिनैनि दिनाव
जेनोम आंनि, बर' फोलेरनि मादाव
आं जादों बर' बिमानि आयना
मोना आंखौ हाथायाव बायना
आं जादों बर' माहारीनि महर
आंनि मुडा जिद' नबेम्बर।

दिनै बर' फोलेरनि अन्नायाव
आं फोसावनानै बिमानि राव
गाखोबाय बेसेबां गोजौवाव
बिरहोनानै फिरफिला अरत्रां सायाव
बिलायथिडो सुबुंनो ज्ञान-पहर
आं जादों जिद' नबेम्बर।

संसारव आंनि थांनायनि थाखै
जाय सुबुडा गारदों बिखानि थै
जाय हारीया हास्थायो "बर' बिमानि जै"
गासैखौबो आंनि बिखायाव फज'नानै
फोसावओ बिमा-राव हाजो-दैखर-अलंबार
आंनि मुडा जादों जिद' नबेम्बर।



सिरिमोन्दो

इन्दिरा बड़ ।

सिरिमोन्दो नों बड़' हारी,
उन्दुनानै दाथासै सिरि सिरि ।
दिनै बड़नि नखाडाव गोशोम जोमै,
गैया राहा, बोखारनायनि दिनै ।
गावजोंगाव दानलाय सुलाय,
गैया गावजोंगाव फोथायलायनाय ।
मानि हांगार नांखो, खाफालाव बड़'नि,
जायनि थाखाय गावजोंगाव सिनायलायि ।
गोदोनि राइजो-राजा गोनां-
हारीया दिनै लोर्बा मानो एसेबां ?
हे बड़' हारी, सिरिमोन्दो,
डिमापुर, माइबांखौ बोखांफिन्दो ।
गावजोंगाव नाइनो हायिखौ जाब गारदो,
खौसेनि मेथाइ रोजाबदो ।
गावजोंगाव खौसे जायाब्ला,
खौसेनि गोहोखौ बाहायाब्ला-
गोदोना थागोन जोंनि हारिया,
नाइफिन्नाय नडा। बेखौ गुबुनआ ।
बेखाइनो हे बड़' हारी,
फैदो बयबो खौसे फारि-फारि ।
हारीनि अलखतआव हेफाजाब होलायदिनि,
सोरांनि फिरफिला बिरहोदिनि ।

