

Education through mother tongue, its importance and necessity.

Bineswar Brahma

Mother-Ai, the very word is sweet, comfortable, emotion arousing, lovable and above all the best soothing sound to children amongst human being. The Mother carries the baby in her arms, feeds him her breast, embraces him during night, the frightening hours of the day, to protect him from sunshine, heavy rains, cold and storms, animals, soothes him during illness, hunger and anger.

Mother's Sparkling Eyes Always upon her child.

The baby becomes familiar with his mother's sonority, sound wave, sound-signals, sweet songs that she sings during breast feeding, warming, bathing, playing with him in confined room. She is cautious that the baby needs all kinds of help and above all love and affections. Nobody knows what heavenly pleasure she retrieves from this instinctive deeds. While the bonny child crawls on the floor, the mother's joy knows no bounds; when the baby first mumbles "Mam-Mom", the beamy and witty eyes of the mother dares not to see eye to eye; oh! Jealous minds soften like a burning candle.

The child tries to stand up but falls down again and again. The mother, flicking and smiling, forward her helping hands to the baby, fondly says hold it, come on get up, one, two, three, o.k. you can get up now. Again the baby falls down, crying with loud voice. No, No, don't cry, look at me, I am standing, your cats, dogs are standing, running-pointing out to his dolls; endless, restless sounds and cares, because she is 'Mother'.

Days pass on, the child grows six months, twelve months and now one and a half year old. Oh! he can stand and forward some steps, trying to run following his friends but falls down again and again. No worry, the mother gives him more milk, eggs, fruits so that he grows faster, stronger and stouter.

The mother has no time to go out, rest. She is now bound, bonded with loving string, which can never be seen. Gradually, the mother introduces him to the surrounding objects, this Mam-Mam, doi, gaykher, na-na, do-do, do-ja, mam-ja, doi-long, eat rice, drink water etc. this is Tom the puppy, this is mew the kitten, this is sparrow (choka), pigeon (pharou), the sun, the full moon, the trees, the flowers, the bees, the butter fly, the spring flowing near by etc. The baby yelling Papa, Mommy (Ai), Da-da, Dadi. He talks with broken language but heart to heart to his friends in his mother tongue. Now he is excited to get familiarised with the surrounding objects through mother, who is 'Onjali Ai' to him.

Mother's sound wave, sound signals, smiles, temperament got embodied in the mind and brains of the children. Man learnt to express various sounds through symbols which are known as alphabates; alphabates make thousands of words, group of words which make sense are called sentences. Thus man expressed his thoughts and feelings, desires and angers through words, sentences; this medium is known as language, a medium of expression of mind and thoughts. Gradually a set system of using words and sentences developed, writing and drawing, painting started, arts, crafts developed, printing technology started in china in ancient time, grammar, dictionary and literature came into existence. All this led to mass communication, self expression, expression of their own culture, traditions, their own religion, science and technology, above all knowing each group of human society. Thus the language first heard by the baby is mother tongue; mother language, which is sweet and soothing to him.

Let us have a macro-view of the animal kingdom. The Mother-'Mada' animals and she birds are active and kind to their calves and chickens. The lion and the tiger, even the he cat kills and eats the flesh of their young calves but the mother hides them and removes her young calves from one place to another to protect them from their fathers and other animals. The cock hits with the beak and claws its chicks and drives them away; where as the hen-Mada keeps the chicks under her chest and wings and feeds them with broken grains and insects available without taking her own. As such, the one dayer chicks understand the mother's sound-signals to come nearer to her and share food and to hide in the bush and jungles when a hawk or a crow appears nearby.

So, mother and her sound signals mother tongue language, is easily understandable, conceivable, sweet and pleasing to the children, calves and chicks of living kingdom, since it is embodied in their minds and brains.

We know sound is an energy. It vibrates the ether, the surrounding of atmosphere, creates some waves with different frequencies and wave lengths depending upon the low and high pitch of the sound, that emerges from friction of objects and from the mouth of the speaker the mother. The entire universe and human bodies are in the same system of electromagnetic field. As such, the sound produced by the mother and frictional objects, hits the brain cells at varied wave lengths and gives impression in macro-micro-megabites to infinite brain cells of children, calves-chickens which are blank at baby stage. For man, words, languages used to a baby by his mother leaves a permanent impression in the brain of the child, which works as a hard disk for storing the given language-programmes. The key note of that brain computer is mother tongue. The child tries to express anything and every thing in its mother tongue only, that is impressed in its brain, unless it hears sound of a different language, when there occurs some conflict between the data stored in its brain and that being input to its brain. And when on comparison, the two data are found dissimilar, the child does not understand the language heard by it. In straight and short, a brain of young age cannot take the load of learning more languages other than its mother tongue because he does not understand them.

As such, it is advisable, important and necessary to impart education to children through mother tongue only. Then only children will grasp, conceive and acquire and learn the lessons. They can pass the examinations with excellent result without much trouble to their brain. I can cite a brilliant example that before the introduction of the Bodo language as a medium of instruction in schools from elementary to secondary stage, in 1963 and 1968 respectively, the percentage of successful candidates in H.S.L.C. and B.A. examinations amongst Bodos was negligible. The number of matriculates and graduates in Bodo community were negligible and could be counted in figures since the medium of education was Assamese. But after recognition of the Bodo language and its introduction as a medium of instruction as above, the number and percentage of successful candidates in H.S.L.C. and Graduate exams, Post-Graduate and technical degree exams have increased substantially, and the literacy rate has increased perpendicularly. This is because of the Magic power of Mother tongue.

But unfortunately, even to-day, some of our gaurdians are blind to this vital issue. In the name of making their children smart, to give better education, they are sending their children to English medium schools, for which English medium schools are growing like Mushrooms in all cities, towns, and even remote villages of Assam and other parts of the Country. However at close look and analysis it is observed that qualitative high standard educated youth cannot be produced in a mass scale. The gaurdians have to spend sufficient money for home tutors and other allied materials to make their children cope up with the lessons. Hardly few students of exceptional merits could be successful in the final exams of H.S.L.C., H.S.S.L.C. and degree examinations. On the other hand, the students undergoing studies through mother tongue with less efforts do miraculous results and the percentage of successful candidates is nearly 100% compared to those studying in English medium schools. There are more dropped out students in English medium schools for the reason mentioned in the foregoing paras.

As for instance it will be difficult to understand the children rhymes in English to non-English speaking children.

" Twinkle twinkle little star
How I wonder
What you are!
Up above the world so high;
Like a diamond
In the sky".

simply the child will memorize like a parrot with much difficulty. However a Bodo rhyme for Bodo children, Assamese rhyme for an Assamese speaking boy will be much easier to get memorized and the children will rather enjoy and make a fun.

Say Bodo Rhyme for Bodo children:-

Dem Demani Samo Ladai,
Essey dangbanw dai.
Bogolori geb geb,
Abaia gageb geb,

And if the above English rhyme would have been in Bodo-

Okhwrang Sani
Thi-thi, tha-tha,
Hathorkhi - Hala
Ma nwingfalai,
Okhwrang gwjwao
Thaywnwng gwjanao
Hira baidi
Jwngthi Jwngtha.

definitely the children would enjoy in reading and memorize easily, since they understand the rhymes.

That is why the educationists, child psychologists, social scientists have already advocated, emphasized the necessity and importance of imparting education to young children through their mother tongues. Why are the Russians, Chinese, Japanese, Americans, Britishers, Germans and the French more educated and advanced in all spheres of education? It is because of imparting education to their children of different ethnic groups, communities through their mother tongue atleast at the elementary and secondary stage of education. Likewise, in India also there are constitutional provisions and guarantee to impart education in elementary/secondary stage of education, even for minority communities, to their children through their mother tongues.

The Bodo Sahitya Sabha is fighting for this sacred job, besides creation of standard literature by developing its own mother tongue of the great Bodo race.

Children are our future, let them bloom in their own way and help them become good citizen of the Country. They are our property, the future depends on them. Let godly, natural, humanly instinct of mothers be inculcated in their brains and minds. Let them learn to live in the free world with natural co-existence, without hatred jealousy, discrimination of religion, class, race and colour for future to-morrow for national integration, world peace denouncing nuclear holocaust. This can be achieved through free education through mother-tongue only.



The Power of the word

Patrick John Ashing

It is truly said "The pen is sharper than the sword". A sword, or any weapon for that matter, can bring about an immediate end to a person's life, but there is no way of destroying the written word. If one pen is lowered, many hundred more pens will be put to paper in the expression of thoughts, opinions and the furtherance of knowledge. The word is so powerful and effective that it would be a good idea to examine its efficacy at some length. Even though I have written this article chiefly for journalists and writers, all of us have some degree of responsibility regarding what we read as this gives food for thought which is later expressed in what we write. "Reading", truly, "maketh a man", but healthy and beneficial reading maketh a whole and healthy man.

A spoken word does not go fourth from a person's mouth without accomplishing the purpose for which it has been uttered. Most of us believe that the world began by the single word being spoken from the lips of a supernatural being. This being we refer to as "God". If the spoken word could have such power and carry such weight, we can imagine the strenth of the written word.

It had been truly said that "Out of the depths of the heart, the mouth speaks". Thus when words overflow from the pen of a person whose heart expresses itself through them, these can bring about great upheavals in soceity. The written word has been known to move people to tears, happiness, anger, patriotism, fanaticism, fear, etc. It has also deposed dictatorships, heralded eras of change and progress, opened the eyes of the world to the state of affairs in the surround- ing countries, brought into focus the crimes of the mighty and powerful, especially those in high places and kept alive the flame of equality, justice, liberty, democracy and humanity.

However, there is the danger of the word being used for selfish and petty gains. Journalists and writers who are the main producers of the written word are gradually tending to get swayed by particular sections of the rich, the powerful and the elite, while pandering to their distasteful whims and fancies. Such people reject the true principles of journalism such as truth, sincerity, justice, liberty and social and humanitarian values. By attaching themselves to particular sections of the society, journalists and writers betray the causes for which they took up their pens: to defend the poor and the underprivileged and restore justice and equality where it is no longer relevant to society.

Today's soceity has lost its long cherished and traditional values. This can only be blamed on the journalists and writers who mould and form the people by what they give them to read. A regeneration is required; a change is essential; the rebirth of another Rabindranath Tagore, Sarojini Naidu or a Munsii Prem Chand is urgently required.

Today, let us all pledge to do our part in this regeneration of the society. Even if we cannot lay claim to being journalists and writers, we can definitely be selective in what we read and how we are prompted by these. We can use our personal judgement in the decisions that we make in our lives. We should not be influenced by any outside element from ourselves. Only then would the society and the entire world become a more pleasant and happier place to live in.



खौसेनि गोहोजों

यश'वन्त ब्रह्म

फैदो बयबो खौसेयाव
खौसेनि गोहोजों,
हारीखौ गोज्वौवाव
दिखांदिनि जों ।

दाजाछै गावजोंगाव एना-एनि
लादो बयबो गोसोयाव
हारी सिबिनायनि गोथार थांखि
गोजोर, गोथौ, गोरा मिजिं अरायनि ।

बड़' विमानि थैजों उजिनानै
गावनि हारीखौ मुगैयोब्ला
गावनि हारीखौ नेवछियोब्ला
इयुनाव गोमोरलांगोन बे हारीया ।

गावनि गांनायखौल' छुफुंनानै
हारीनि गांनायखौ नेवछिनानै
थायोबोला बयबो छिरियै
जोबश्रांगोन बे हारीया रोखायै ।

फैदो बयबो जान्जी खाक्रानानै
हारीखौ फोथानानै दोन्नो समायखिरा लानानै
आगान छुरदो बयबो खौछेयै
गोसोयाव देरहानायनि बोलो लानानै ।

फैदो बयबो खौछेनि गोहोजों दिनै
हारी सिबिनो बिखा फोर्दाननानै
"जीउ मोनसेयाव ठै-थां जुजिनानै
हारीया जीउनिखुइ देरछिन होन्नानै ।"



गोमजोरहा मा दाय ?

शुक्लधर रामचियारी

- नों आंखो गोरान्थि दा सान रंजाली ।
- आंखौ लानाने दिने बयहाबो राहा गोथे, नों मालाय मानो जाया जानो ।
- नोंखौ आं मा होन्ना बुजायबावनो । नों इसे गोथोवै सान्नाने नाइ रंजाली, नोंखौ हाबा लाब्ला मुख्लंनि जीउमाया बेसे दुखुमोनगोन । बिखायनो आं सानो नोंखौ जुलि लायैयानो गाहाम जागोन ।
- नाथाय मानो? आंखौ नायफिनग्रा दिने रावबो गैया नामा?
- दड' रंजाली, आरो दड' रवायनो दिने आं नोंनि सेराव फेनांदों ।
- नाथाय बे सोमोन्दोआ बेसे गोबाव? गाबोन्नो सोरनिबा खुगानि गोखा रावाव अरायनि थाखे गोजान जागोन, अबोला आं मालाय बेसे थावरिगोन? बे बोसोरनैया नोंनिनो हेफाजाब लानानेनोथ' दिने आं थांना थानो गोहो मोन्दों ।
- गंग्रा जानो नाड। रंजाली; गोसोखो हमथानो नाजा । नोंबोथ' मिबथिगौ आंहाबो बेसे राहा गोथे । बिनि अनगायैबो जोंनि गेजेराव दड.' बड समाजनि बारनो हायै दोंचे दैमा ।

सांग्रां बर' बोसोरनैयानो जालांबाय बड हारिनि उदांश्रीनि दावहायांव पुलीसनि गुलिजों मुख्लं जानाया । मुख्लं जानायनि थाखेनो दिने रंजालीहा बिदि हालोत । बोसोरथाम जानाय फिसाज्ला बाबुलखौ बिमानि सेराव गथायलांबाय अबथीरा जीउनि भाव लानाने मास्टर सांग्रां बरआ । रंजालीनि संसारखौ मेगन होग्रा सांग्रांनि अचे लोगो गोमजोरनि अनगायै रावबोआनो गैया जाबाय दिने । नाथाय मुख्लंनि बिछि जानानेबो रंजालीहा दिने बिदि मानो? जानोहागौ मानषिनि सान्नाय हनायफोरा अराय सम समाने थाया । जायनि थाखे मान मोन्नायनि सोलाइ मानषिनि गाजि फाउफोरखौसो नायनाने थानो गोनां जादों । फारसेथिं हाबा लायैनि थाखेनो गोमजोरा रंजालीखौ नायफिन्नायाव माखासे बुंजानांगो जानाने फेबाय । थेवबो मुख्लं लोगोनि बिछिनि ओलैसो संसारखौ नुनाने बियो दिदोम आरो सिरिये थानो हाया । अनखांनाया बिहा फेखागोनानो । गामियाव गोमजोर आरो रंजालीखौ लानाने बुदुं-बादां बाथा गोसारनो हमदों । उनाव रंजालीया गोमजोरनो हाबानि थांखि फोरमायो । नाथाय गोमजोरनि खुगायाव फंचे जुक्तियानो । जोबनायाव गोबोंनि गोथार हास्थाय नाइखौ गासिबो सिमां ननाने हांमानि खुदैखो मन'नाने रंजालीया गावखौनो हाजासे दुसियो । आरो बिनि अनगायै दंबावोबा मा राहा ।

दान मोन्नेनि उनाव थामजौ रां लानाने बिछाइ मावनाय गुदि फरायशालीयाव गाहाई फोरोंगिरिया रंजालीनो सुकिदारनि खामानिजों लोगोसे गथ'फोरखौ द'फा फोरोंनाइनि खाबु होदोंमोन । नाथाय बे खामानिखौ रंजालीया साननैसोनि उनावनो नागारदोंमोन; मानोना गाहाई फोरोंगिरिया बिखौगाजि फाउ (आखु) दिन्थिदोंमोन । बिनि उनाव गावनि गामि खाथिनि गंचे गामियाव हंला माहाजोननि न्ववाव खामानि मावनाने गावनि सोलिनो हानाय खरचाखौ दिहुन्नो नाजादोंमोन । नाथाय बियावबो आगोलनि मोनचे फाउखोनो नुनो मोनो । बिछाइ गैयैनि थाखेनो हयथ रंजालीखौ दिने बयबो बिदि मेगनै नायनो खाबु मोन्दों । फारसेथिं बिछाइया हाबानि बोसोरनै उनावनो जुदा जाबायमोन । बिनि अनगायैबो जानोहागौ रंजालीया मेगनाव नांगा सिख्लानि महरावनो थानायनि थारवै । जोबथारनायाव

रंजालीया गोमजोरनि रांजों साल गंने बायनानै बिजोंनो दानायलुनाइ खालामनानै सोलिनो हमो। बे खेबाव गोमजोरजों थानाय गुलि गुलि सोमोन्दोखौ नुनानै स्वानचे सांग्रा बिदा माघबआ रंजालीखौ होखार हरनायसै जोनोम होनाय अचे विमानि नंसिम। न्वखराव बोथिसे रान्नानै थायोब्लाबो फिसानि निदानखौ नुनानै विमाया गावनि हाउरीया बिरवायाव बोज'बनानै लायो रंजालीखौ। बियावबो जि दानानै फान्नानैनो सोलिनो गोनां जायो बियो। फिसाज्ला बाबुला बिबैनि अन्नायाव दिनै दुखुखौ बावगारनो रॉनाय जादों। बिदिनो रंजालीयाबो फिसानि मिनिनायरखौ नायनानैनो गोसोरखौ सुदेम खालामनानै दंसै। थेवबो समाजआव दिनैसिम रंजालीनि हायना मुश्री फार्से मानषिनि गाजि फाउवा जोवाखिसै।

राइजोआव गोदान सरकार फैंदों। जायफोर सोमावसारदोंमोन बिसोरनिनो रायजो सासन एबा खुंथाय सोलिदों। बे गोदान सोरकारनि गिबि थांखिया मुंख्लंफोरनो बाजि रोजा एककालीन हेफाजाब आरो साखि होनाय। खोनानाय लोगो लोगो सांग्रां बिदा माघबआ रंजालीनि थाखे खार्थिनायसै। नाथाय सोलोगोनां बेउवाया रंजालीनो साखि फिसा मोनचे होनानै बाजि रोजा रांखौ गावनि खालामनानै लानायसै। बे जाथायाव गोमजोरा केस फाइल खालामनो नागिरदोंमोन नाथाय रंजालीनि गाबख'नायाव गावखौनो दबथायफिन्नो गोनां जायो। रहा गोथे रंजालीनि बाथाखौ गोथौवै सानब्ला गोमजोरा दिनै गावखौनो दाय गोनांबादि मोनो, थेवबो गावनि आथिडाव गचंनो हानाय जायाब्ला बोरैथो उदां खालामलायखो रंजालीखौ। फार्सेथिं सानैसो मानषिया रंजालीखौ बिहारी ज'नो नागिरनाय बाथारखौबो गोमजोरा विनिफ्रायनो मिथिनो मोन्दों। बिबादिनो गोमजोरहा माखासे सान्नानै नायनो गोनां जानानै फैंदों।

आथिखालाव आन्दार मेट्रिकब्लाबो गुदि फरायशालीयाव थार्ड पष्टआव रंजालीया मास्तारनि साखि मोनबाय। नाथाय मखंनंगौ बाथाया जाबाय जाय फरायशालीयाव बोसोरचे सिगां गाहाई फोरोंगिरिनि गाजि फाउ नुनानै रंजालीया सुकिदारनि खामानिखौ जाब गारबोदोंमोन दिनै फिन बे गंचे फरायशालीयावनो विनि साखिया जाबाय। बियो जेब्लाबो जानो हाया मानोना रंजालीया माब्लाबानो समाय लादों वि फरायशालीयाव आगान होयैनि। जानोहागौ गसाईया दिनै बिखौ आनजाद नायदों। फाख'नाव विनि गोसो इसिंआव गोमजोरनि बावगारनो हायै हेफाजाब आरो अन्नाया गोदान मिजिनि गुथाल लाबोगासिनो। जायनि थाखे गोमजोरनि जीउ दिडायाव गोखोनानै अरायनि थाखे बिखौनो सिबिलांनो बेसेबा दाबोरचे हाबिला दं बिहा। बायलुं गोसो लाना रंजालीया गोमजोरनि गं'नायथिखौ दासिमबो नेनानै दड' आरो अराय सम नेनानैबो थागोन। रंजालीया फोथायो गावनि मेगननि दुंबुद मोदैखौ सानसेब्लाबो गोमजोरा हुगारना होगोन। बे सानथिखौनो जीउनि थुलुंगा ननानै रंजालीया संसारनि लामाजों आगान सुरगासिनो आरो विनि थाखे सुरनाया हामसिन।

रंजालीनि साखिनि दानचेनि उनावनो गोमजोराबो गोजौ फरायशालीयाव मास्तारनि साखि मोनो। बियो गोमजोरनिल' नडा रंजालीनि थाखेबो रंजाथावनि बाथा। गमामायैनो दिनै गोमजोरा देरहाबाय। लोगोसे समाजनि गाजि खान्थिखौ बियो गिनानै थानायनि बोथोर नलिया। गोमजोरा सान्दोंबो रंजालीनि बै बेसेन गोनां फंसे बाथाखौ जाय बाथानि ओंथिरखौ गोमजोरा जाफुंहोनो हागौ। रंजालीया बुंदोंमोन मुंख्लंनि जीउमाया रावनिबो दुखुखौ नायनानै शान्थि मोना। नंमारगौ, गोमजोराबो दिनैसो विनि गुमुरखौ मोन्दों आरो मोन्नायल नडा बेनो मावफुंनयनि थि सम। बिब्दिनो गोमजोरा रंजालीखौ जुलि लामारनायसै। नाथाय गोमजोरनि बिदि खामानियाव गामिया मिथिं गंचे लिंनानै जरिमाना खालामो। थेवबो हास्थायनाया जाफुडोब्ला गोर्बोआ सुदेम जानाय बादिनो बिसोर गावसोरनि फिसा संसारखौ दैदेन लांगोन जेराव गोदान समाजनि बिबार बिथराईया स्वानचेब्लाबो गेवलांसारगोन, अबोला विनि मोदोमनायखौ नों आं आरो बयबो मोनगोन।



बड' कचारीनि हारीमु

गोदो गोदाय टिब्बतीफोरा 'ब'ड' मुडै. मिथिसारजानायमोन। सानसुमैफोरनि बादिब्ला बड' फोरनि सिगां हादाबआ टिब्बत्। बे 'ब'ड' शोदोबनिफ्रायनो उनावहाय ब'ड' आरो ब'ड' निफ्राय ब'ड' जादों। ब'ड' एबा ब'ड' शोदोबनि ओंथिआ गोदोनि बड' रावआव मानषि होनना मिथिनाय जायो।

बड' कचारीफोरा सरासनस्रायै मावग्रा, गुरै-सनचल, मोजां गोजोन हासथायग्रा सुबुं। सरासनस्रायै शोलेर दाथायनि बिथिजाय निफ्राय गाहाय-हायदोब, गन्थं दाब्ला, खर' गुसुं, खाफाल गुवार, गोदोना बेंखन महरनि आरो मोदोमनि गाबआ गोथां हालदैनि गाबआरी।

आसामनि हारी दानायाव, राव-हारासुतनि खुन्थिया दानायाव मंगलीय हारीसानिफ्राय फैन्याय बड' कचारीफोरनि होलांनाया गोबां बेसेन बहा।

गोदो गोदायनिफ्रायनो आसामनि सुबुं जथायफोरनि मोनफोमहाबो मोनफा मोनफा आखुथाय गोसोखांथाव। बड' कचारीफोरनि रोजेराव जेरै-सिजौ बिफांखौ पूजा खालामनाय औवा मेवयाइ, राइदों बिजौ बायदि गोलेँ बिथराइ जानो मोजां मोननाय। बे बायदिनो हिन्जावफोरनि गाननाय हि-जोमनि गेजेराव दखना जेरै-आगर गुबै, फारौ मेगन, दिखिया आगर, माथा हि आरो बायदि मुखजाथाव। बेनि बादैबो दैसा, बिलोनि लोगोआव सोमोन्दो थानाय बड'नि समाजआव न्वा लायनो थाखाय बायदि बायदि रोखोमनि आयजें-आइला जेरै-रवरवा, जेखाइ, रवबाइ, सेरेन, सेन बायदि बायदि।

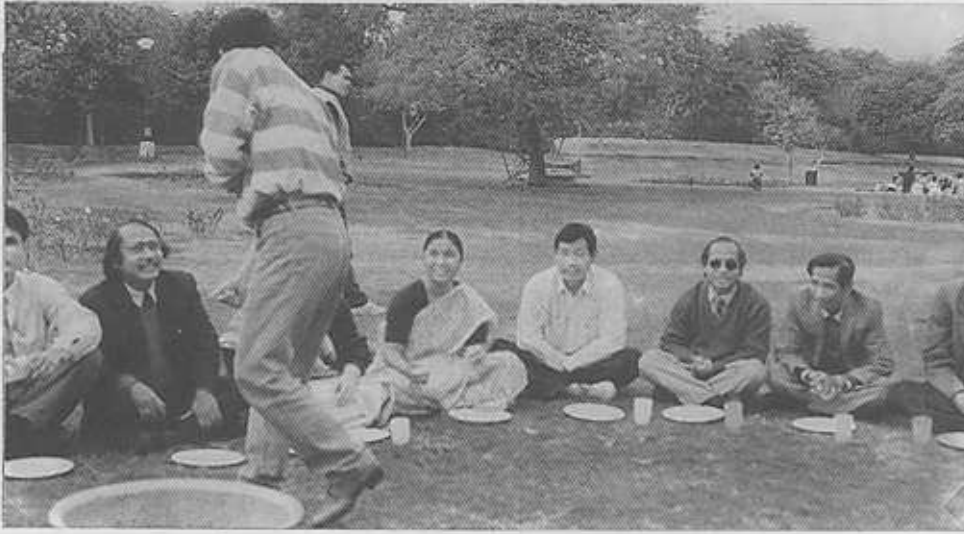
बड' कचारीनि गेजेराव दिनैसिम औवा बिफांखौ गावनि जीउ खानायाव जोबोर गोनां मुवा हिसाबयै आजावना लायो। औवा बिफांजोंनो न्व-बां लुनाय बारि थिकना दुमनाय, न्वा हमग्रा आइजें, आबादारी खामानि, मैहुरनि बायदि बायदि आइजें बानायना लानायनि अनगायै चिफुं जथा बायदि औवाजों बानायना लानाय जोबोर आदरनि दामग्रा आरो बेबादि बेसेनराोनां औवा बिफांखौ मंगल आरो शनिवार वारायाव दाननो मोनै नेमखौ बड' नि समाज आव नूनो मोनो।

बड' कचारीफोरा सामाजिक धोरोम बायदि बेलायाव गोजाम सोलिबानाय नेम-नीति फालिना सोलिनो मोजां मोनो। औवा-राइदों-थुरीजों न्व लुजाया बड'-नि मोनसे परम्परा। विशेष गोदानै मवेबा जायगायाव न्व लुनांगौ जायोब्ला सोलि बोनाय नेम बादियैसो न्व लुजेननो हमो। गिबिआव दिगि दिहुन्ना सिथ्लानि सानजा दिगियाव बाखि न्व, बेनि उनाव न्वमा न्व, सौरा न्व बायदि लुयो। बाखि न्वनि जागायजेननाय आनो बै समनि आबादारी जीउ खुंग्रा बड' कचारीफोरनि रांखान्थियारी दिसानि बाथाखौ फोरमाण खालामो। गिवियाव बाखि न्व जागायजेननायनि जाहोन लाना समायना बाथा खोन्दोब मोनसे बड'नि गेजेराव दड'-

"ओंखाम गुफुर थाब्ला

दाउखानि आंखाल गैया।"

बाखि न्वनि उनावनो सिथ्लानि खोला दिगिआव मोशौ-गलिनि थावनि दिहुननाय जायो। बाखि न्व बादि गलि न्व आबो आबादारीफोरनि रांखान्थियारी दिसाखौ दिहुनो। "जायहा गैया मोशौ बियो बयनिखुरैबो उन्दै" बाथारवौ बे आबादारी मानषिफोरा गोथौयै फोथायो। सानजा दिगिआव लुनाय बाखि न्वनि लोगो लोगो बाथौ पूजानि थान गायसननाय जायो। फुंबिलियावनो दरखं गेवब्लानो मेगन गोलैनाय जायगायाव बे गोथार थानखौ बानायनाय जायो। साननि जागायजेननायनिफ्रायनो गाहामनि सावगारी महरै बेखौ फोथायनाय जायो। बड' कचारी समाजआव पूजा-पातल आरिआव गय-फाथैनि ज'रा होनाय नेम-खान्थिया मुखजाथाव।



1996 माईथायनि लाउखार ओंखाम जानायनि मोनसे सावगारी



1996 माईथायनि लाउखार ओंखाम जानायनि खारनाय बादायलायनि मोनसे सावगारी



1996 माईथायनि बैसागु फालिनायाव बागुरुम्बा मोसानाय।

गोजोन आंगो वै सुबुंफोरा ईशोरनि फोथायछुला । बड'नि ईश्वोरा गोबां मोदाय- दावदैजों बुंफबनाय । बडफोरा ईशोरखौ 'आनानगसाई' एबा मोदाय बुडो ।

गोदोनिफ्रायनो समाज दानानै राइजो जाबोनाय वै सुबुंफोरा समाजनि सेलिनाय नेम-खान्धि, सुबुं-आखु, गिजा-फोसाबनाय, खाना फोथायनाय, भूत-पिशास, डाइनी-जखिनी, जादु-मोन्थोर, शावशोपोन गोथोथै फोथायनो मोजां मोनो । नाथाय दानि राइजो जानायाव गोदोनि बेफोर फोथायनायखौ खमायबोनाय नुनो मोनसै । जीव-जुनारफोरनि गेजेराव दाउखा, माउजी, जिबों, शियाल, शिगुण फोरखौ मानषिनि सानफ्रोमबो जीउ खानायाव शुभ-अशुभनि चिन होनना फोथायो । गोदो गोदाय सुबुंनि हारामुतनि लोगोसे सोमोन्दो लाखिना वे सुबुं फोथायनाय फोरा दिनैबो बिछोरनि गेजेराव सोलियो । बडनि गेजेराव बाथौ पूजा, खेराय पूजा बायदि गोबां रोखोमनि पूजा फालि नायाव हिनजावफोरनि जायगाया सिगां शारीआव । खेराय पूजानि दौदिनीआ हिन्जाव । पुरुहित बायदि दौदिनीआ पूजानि मावनो गोनां खामानिखौ मावफुडो । बड हिन्जावफोरा मावथी, सानफ्रोमबो जीउ खुंनायाव सुखु-दुखुनि गेजेरजों न्वखरनि खामानि-दामानि, आबादथिलीआव हेफाजाव, गथ-गथायखौ खानाय-बानाय फेदेरनाय-फोलाउनाय खालामनायनि बादैबो हिसानशालीआव मिथिगानि बिखानि समायना-रमायना गाबनि गेवलांछुली बिबार, बेन्दों, सिखिरि, दाउसिन दाउला बायदि बिसोरनि आखायनि आन्दोयाव दानाय हियाव जीउ मोनना सिखाडों बायदि गाबनि आगरफोर । दैमा बिलों फ्राव लैहोर लैहोर न्वा हमनाया बिसोरनि आंगो खामानि । बड' हिन्जावफोरनि गोलाउ बोहैनाय गोसोम खानाय, रानाय खावलाय मोखाडाव थेनि गोगगा गाव, रुइदुब आखायनि आखान्धि, गोजों मोखाआव मिनिखैरे मिनिनाया बिसोरनि मुश्रीखौ फानसे बारा खालामो ।

आबादारी जीउ खुंग्रा बड कचारी फोरनि गेजेराव खेराय फालिनायनि अनगायैबो आमथि सुवा, दमासी, बैसागु, रंजाबाजायै फालिनाय जायो । आबाद दैखानायनि उनाव दमासीआव लांदां फैलाउ फोथाराव एबा दैसा सेराव लाउखार ओंखाम जायो, फिथा, लारु, सिथाव बायदि रोखोमनि जाग्र बानायो । बैसागुखौ आबादारी बड कचारीफोरा गोदान बोसोरनि पोरबो हिसाबै फालियो । बैसागुनि गिवि सानाव न्वखरनि थैनाय मानषिनि श्राद्ध, हारीआरी मोदाय बाथौ पूजा बायदि गाहामआरी खामानि मावो । बाथौ पूजाया बैसागुनि गाहाय आंगो । वे पूजानि दारै बोसोरनिसिम न्वखरफोरनि गाहाम ध्यान खालामो । सेंग्रा-सिरब्ला फोरा बैसागुनि गाबआव रंजाना बोदोर, जायो । सेंग्राफोरा चिफुं, खाम, जथा, खावयां, चेरजा लाना बैसागु मागिनो थाडो । सिख्लाफोरा बायदि रोखोमनि आंगर एरनाय दखना, सादोरजों साजायना आखायाव गंगना, खावयां लाना बैसागु मागिनो थाडो । बैसागुथिलीआव बैसागु मेथायनि गेजेराजों सेंग्रा-सिख्लाया गावगाव मोजां मोनज्जायनायनि निशान फोरमायलायो । बैसागु मेथायनि गेजेरजों सेंग्रा-सिख्लानि सुखु दुखु, मोजां-गाज्रि, रंजानाय गाबनायनि छावगारी बेरखांना सिखारो । कार्तिक बैसागु आव बेफोरबादि इसिबां पालिनाय जाया अब्लाबो गोदोनि नेम-बादियै मायनि फोथार, गलि न्व, बाखि न्व, गिदिर न्वनि दरखं मोखां, सानजाहा आलारो बाथि सावनाय नेमआ दड आबाद फोथार एबा दुब्लियाव नांथाबनाय मानषिफोरा सानफ्रोमबो जीउनि सुखु-दुखुनि गेजेरावबो रंजानायनि खाबु नागिरना लानो रोंगौ । बेबायदिनो बायदि रोखोमनि मेथाय रोजाबनाय गेजेरावनो जीउनि दुखु-सुखुफोरखौ बावगार लाडो । बैसागु मेथाय, (माय हानाय मेथाय), जुलि मुं, लाउखार मेथार गोबां रोखोमनि पूजा-पातालनि मेथाय, बाथ्रा खोन्दोब, सलवाथा बायदि बेसेन गोनां उपादानफ्रा बड खुगा थुनलाईआव गोबां भान्दारी होबोदों ।

जौ लोंनाया बड माहारीयाव गोदो गोदायनिफ्रायनो सोलिबोनाय मोनसे हुदा । पुजा-फोर्बो, बैशागु-द'मासिनि अनगायैबो सानसेथोलो खामानि मावखानानै मेंनायाव मोनाविलि समाव जौ लोडो । हाबा-हुखा, छावरी-बादालीफ्रावबो जौ नडावानो जाया ।

बिब्दिनो गोदो गोदायनिफ्रायनो सोलिबोनाय बडफोरनि नेम-खान्धि, आखल-आखुफ्रा दासिमबो बडफोरनियाव दड । मुगाजों लोगोसे दाउगानो नाजानानै बडफ्राबो गियान-बिद्यायाव गोरों गोरा जाबोना हमदों, गामि नागारनानै टाउन शहराव थानो हमदों । थेवबो नाथाय बडसा जोलैया गावनि आंगोनि रंगिना संगिना हारिमुखौ लाखिबोदों आरो इयुनावबो लाखिलांगोन ।

बर'नि जारीमिनआव दिल्ली

मुष्ठी सुबुंसा मोसाहारी
गाइसनगिरि सुजुगिरि
दिल्ली बडसा आफात

भारत हादतनि राजथावनि दिल्ली। हादतनि बे उलाफात नोगोराव साफा सानै रेजेतफैना नै दिनै बर फोरनि अनजिमाया गोबांसै। सरकारी बिफानप्राव सारव्री मावनाय, प्राइमेट फेकटरी प्राव रवामानि लानाय, जौगा सोलोंथाय लानो थाहैनाय आरो पुलिच मिलिटारी बिफानाव मावनाय सुबुंफोरजों दिल्लीनि बर' सुबुं अनजिमाया जाफुंदों। उलाफात नोगोर दिल्लीनि अनगायैबो बेनि सारवाथि सहर (satellite town) फरीदाबाद, गुरगाँव (हारियाना) आरो गाजियाबाद (इउ.पी.) नि बर' फोररवौबो दिल्लीनारी बर' होन्नानै सान्ना नै लानाय जायो। बे सहरफोरनि बर'फ्राबो गावसोरखौनो दिल्लीनारी बर' होन्नानै सान्ना नै लायो आरो गासिबो हाबाफारियाव मदत होयो आरो बाहागो लाफायो।

दानि दिल्लीयाव बरनि जारीमिनरवौ दादों जुरिदों बेव फरायनो थाहैनाय फरायसाफोर-लोगोसे बेव थाहैनाय सारिद्रआवला बर फिसाफ्रा रवौसेयै। 1987 माइथायनि 1 अक्टबर रवालाराव गोदान दिल्लीनि गबिन्दपुरीयाव जथुमनानै दाजेन्नाय जादोंमोन "दुलाराय बर फरायसा आफात, दिल्ली [Delhi Unit ABSU]" रवौ। बेनो दिल्लीनारि बर' फोरनि गिबि आफातमोन।

बे माइथायनिनो 15 नभेम्बर रवालाररवालि जथुमदोंमोन करोल बाग नि J-5, Prasad Nagar फलेट आव दिल्लीनि मारवासे सानसुमै बरफोरा। बिथांमोन्नि जथाय नाजानायावनो 1988 माइथायनि 3 जानुवारी रवालाराव दानाय जादोंमोन "दिल्ली बडसा आफात रवौ 28, Mahadev Road नि एम.पी. फलेट आव जथुमनानै। गिबिरवेबनि थारवाय दिल्लीनारी बडसाफोरा मोनदोंमोन रवौसे जानायनि मोनसे गौथुम।

गोदान दिल्ली बडसा आफात आ सहरारी जीउ रवांनायाव गोदोहाबनानै थानाय दिल्लीनारी बर'फोरनि गेजेराव सुथि मोनरवां होनायनि फुंरवा जानानै फैंदोंमोन। गावसिनि सारव्री, सहरारी व्यस्त जीउ रवांनायाव नांथाबनानै थानां ग्रा बरफोरनि गोसोवाव सोनानै होदोंमोन माहारी बत (Social Conciousness) आरो हारी सांग्रांथि (ethnic sense)। दुलाराय बर' हारीनि थैनाय-थानायरवौ सान्नो आरो बाहागो लाफानो बडसा आफातआ रवराक होदोंमोन।

बेबादियैनो दिल्लीनारी बर'फोरा गावनो-गाव (spontaneously) बै समनि बर'फोरनि आलादा हादतनि सोमावसारनायाव नांफादोमोन। दुलाराय बर' फरायसा आफात, दिल्ली आरो दिल्ली बडसा आफातनि मदत लानानै दानाय जादोंमोन "बडहादत दाफुं ग्रा हानजा" 1989 माइथायनि 2 अक्टबर खालि। बे आफातनि गेजेरजोंनो दिल्लीनारी बर'फोरा जाइजेरै हागौ सोमावसारनायखौ हेफाजाब होदोंमोन।

राव आरो थुनलाइनि फारियाव जांख्रीखांनाय सौफैंदोंमोन 1988 माइथायनि 1 अक्टबर खालाराव। बेदिनखालि दिल्लीनारी बडसाफोरनि राडारी मदतजों बर फोसाव फसंथान'आ दिहुनदोंमोन (BORONI RAFWDAI) लाइसिखौ। लाइसिखौ बर रावआव रमान हांखोजों दिहुन्नाय जादोंमोन। बे लाइसिया बयनिबो अनसाइनाय मोनदोंमोन।

हारीमुनि आयदायाव सुथि मोनखांनाय फैंदोंमोन 1990 माइथायनि 22 एप्रिल खालाराव। उत्तमनगर श्रीचांद

पार्कआव जथुमनानै ओइदिनखालि दानाय जादोंमोन "दिल्ली हारीमु आफात"। बे आफातनि नाजानायाव 1990 माइथायनि 14 अक्टवरआव नर्थ एभेन्युनि एम.पी.कलाबआव मोनसे हारीमु हाबाफारि आखायाव लानाय जादों मोन। कस्म पलिटान दिल्लीयावबो बर फोरनि गेजेराव बे आफातआ गावनि हारीमुनि फार्से सांग्रांथि आरो बत लाबोनानै होनो हादोंमोन।

1991 माइथायनि दमासी फोर्बोआव बुद्ध जयन्ती पार्कआव दिल्लीनि अनगाबो साखाथि फरीदाबाद आरो गाजियाबाद नि बर फोरा बे हाबाफारियाव गोसो गुदुडै बाहागो लाफैदोंमोन। गिबिं खेबनि थाखाय "रंजाली बैसागु" फालिनाय जादोंमोन भी.पी.हाउसनि कनस्टिटिउसन हल आव 1990 माइथायनि 15 एप्रिल खालाराव। जोबोर गाजा-गोमजायै जादोंमोन बे हाबाफारिया। बर दैदेनगिरि मुखी करेन्द्र बसुमातारीया बेव आलासी महरै नुजाहैदोंमोन।

आलादा बडलेन्डनि सोमावसारनाय बेलायावबो दिल्लीनारी बरसाफोरा अराय बाहागो लाबोदों। 1987 माइथायनि 10 नभेम्बरआव गोदान दिल्लीनि बट क्लाबआव दुलाराय बर' फरायसा आफातनि दैदेन्नायाव बर'फोरा गाजा-गोमजा हानजा सुरहैब्ला दिल्ली दालाइ बर' फरायसा आफातआ गोखों बाहागो लादोंमोन। 1989 माइथायनि 9 एप्रिलआव आसामनि गहपुर आव हारीथिउरीया असमीयाफ्रा बरफोरखौ बुथारग्लुंनाय जाथायनि बेरेखायै दिल्लीनारी बडसाफोरा 18 एप्रिलखालि इन्डिया गेटआव उखैहाब सोमाव सारदोंमोन। बडलेन्ड सोमावसारनायनि दैदेनगिरि "बडफा" उपेन्द्र नाथ ब्रहमनि श्राद्धखालिनो महाराष्ट्र पुलिस बेटेलियनआ बरपेटानि बाहामारा डखरायाव सा 30 बर आइजोखौ जिनाहारी खालामनायनि बेरेखायै दिल्लीनारी बरसाफोरा 27 मे खालि इन्डिया गेट आव उखैहाब सोमावसारदोंमोन।

बेफोरनि अनगायैबो 1991 माइथायनि 3 जानुवारीखालि गोदान दिल्लीनि रफी मार्ग-राजपथ दथखायाव एबसुनि दैनेन्नायाव गासै बर' फसंथानफ्रा आलादा बडलेन्डनि दाबीयाव दिन्थिसार (demonstration) फैब्ला दिल्लीनारी बरसाफोरा गाजा-गोमजा बाहागो लादोंमोन। लोगोसे सम सम दैदेनगिरिफ्रा राजथावनियाव सोमावसारनायनि खामानियाव फैंयोब्ला दिल्लीनारी बरसाफोरा हानायमानि हेमाजाब होबोदों।

गोजौनि जारीमिना दिल्लीयाव बरफोरनि जागाइनाय समनि। दा दिल्लीनि बरफोरनि गेजेराव गोबां सोलाइनाय सौफैखासिगोन। गुवैये 20 फेब्रुवारी 93 नि गेजेरजों मोन्नाय गोदान बड'लेन्ड मावफुं आफात (BAC) या थारैनो दिल्लीनारी बरफोरनि सान्नाय आरो नोजोरआव माखासे गोदान सोलाइनाय लाबोनानै होगोन बेयो थार।

दा दिल्लीनि बर जारीमिनाव गोबां खौरां दाजाबदेरबाय। Indigeneous Tribal Peoples Cultural Meet आव दिन्थिफुंनाय (exhibition) आरो हारीमु बादाइनायाव बाहागो लानाय आरो देरहानाय देरगाथाव आरो गोजोनथाव खौरांफ्रा दानि दिल्लीनि बर जारीमिनआव दाजाबदेरनो हमदों।

जोबनायाव दा "दिल्ली बडसा आफात" आ गांसे लाइसि दिहुननो नाजानाया मोनसे निदिर आगान। बे लाइसिया मोखथां महर मोनथों, जेब्लाइबो नुजाबाय थानानै दिल्लीनारी बरफोरनि गेजेराव गावनि राव-थुनलाइनि फार्से अनसाइनायखौ जोरसार खालामनायाव हेफाजाब जाथों बेनो जौनि हास्थाइनाय दिल्ली हादाबारी बरनि फिरफिलाया बिरखां फिनगोन - बेनो बयबो बरसानि मिजिंक।



DELHI BODO ASSOCIATION

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(1996-98)

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