

2nd Issue 23rd April 2017



Calcutta Bodo Association

CALCUTTA BODO ASSOCIATION

FORMATION OF THE NEW COMMITTEE WAS HELD ON 26TH APRIL, 2015 ON THE OCCASION OF ANNUAL CONFERENCE AND CELEBRATION OF BAISAGU-2015 AT BODOLAND HOUSE, RAJARHAT, NEW TOWN, KOLKATA.

Executive Committee:-

1	President	Shri Arun Kr. Brahma
2	Vice-President	Shri Indrajit Muchahari
3	Vice-President	Smt. Nirnay Narjinary
4	Vice-President	Shri .Pradip Basumata
5	General Secretary	Shri. Jnanjit Narjinary
6	Secretary (Culture & Media)	Shri Anugraha Kr Basumata
7	Secretary (Finance & Communication)	Shri Balendra Karjee
8	Secretary (Organisation & Sports)	Shri Paresh Narjinary
9	Secretary (Counseling & Education)	Smt. Mukta (Narjinary) Wary
10	Treasurer	Shri Sisir Karjee
11	Asstt Treasurer	Shri Anil Karjee
12	Chief Editor (Laijou)	Shri Ujjwol Kr. Basumata
13	Editor (Laijou)	Dr. Sourav Iswarari
14	Editor (Laijou)	Smt. Sushmita Brahma
15	Auditor	Smt Giribala Muchahari`
16	Executive Committee Member	Shri Johnsing Narjinary
17	Executive Committee Member	Shri David Eswarari
18	Executive Committee Member	Shri Manojit Narjinary
19	Executive Committee Member	Shri Mokhen Narjinary
20	Executive Committee Member	Dr. Utpal Brahma
21	Executive Committee Member	Shri Uday Brahma

ADVISORY COMMITTEE:-

1	Chairman	Shri Thomas Basumatary
2	Member	Shri Hira Charan Narjiary
3	Member	Shri Sashinath Iswarari
4	Member	Shri Khalendra Mochari
5	Member	Shri Benudhar Basumatary
6	Member	Shri Debasish Brahma
7	Member	Shri Tarun Sangma



Contents:

- | | |
|-----------------------------------|--|
| ❖ Secretary's Report | |
| ❖ सम सम- | बिद्युत बसुमाता |
| ❖ हास्थायगोन, मोजां थानो | बिद्युत बसुमाता |
| ❖ हाया | बिद्युत बसुमाता |
| ❖ बड्' आरो मेच | निताइ कार्जिं |
| ❖ रोमै रोमै | अनुग्रह कुमार बसुमाता |
| ❖ JUST RESERVED | Priyanshu Saiba, |
| ❖ DEMONETIZATION | Balendra Mochhary |
| ❖ An Unexpected Visitor | Aniket Karjee |
| ❖ Lost in the Wood | Aniket Karjee |
| ❖ Alaikhungri - Dramatis personae | Jnanjit narjinary & sabastina Basumata |
| ❖ Why BODOLAND | Manisha Brahma |
| ❖ व-डा-दर मस्कृति | Ambrose Borogaon |
| ❖ Photo | |





President's Report

WELCOME SPEECH

Dated:- 23rd April'2017

I welcome our Hon'ble Chief Guest Shri Kampa Borgoyari, the Dy. Chief of BTC, respected guests and members of Calcutta Bodo Association and Kolkata Bodo Students' Association to this Bodo cultural festival - "Baisagu" and to the inaugural ceremony of Calcutta Bodo Association's rooms in this Bodoland House at 6th Floor, Newtown, Kolkata.



Still moments of welcome of Hon,ble Chief Guet Mr. Kampa Borgoyari, Dy. Chief,BTC, Hon'ble Guets of honour Mr. Niata Karjee, Mr. Khalendra Mochhary, Mr. Hira Charan Narjinary and Mr. Benudhar Basumatari.

This Baisagu Festival, I believe is the ornament of our community. If we consider our community as a body and language as a life then the cultural activity i.e. this "Baisagu" celebration is the ornament/grace. By this activity we look beautiful. And if we desire to be more beautiful then we have to make more colorful this cultural activity like this "Baisagu" celebration.

Yes, the long standing aspiration of the Kolkata Bodo Association is to have a definite address and shelter in Kolkata from where we can carry on our activities for the welfare of our Bodo community is going to be fulfilled. The Hon'ble Chief of BTC Shri Hagrama

Mohilary is very kind enough to allot us two rooms i.e. one for parent association and another is for student association at this Bodo Land House, Kolkata. I extend my sincere gratitude on behalf of the Calcutta Bodo Association to Hon'ble Chief Sir and his Cabinet associates for their kindness. I believe the BTC is the natural guardian of all the Bodos living across India and abroad. Its welfare activities for the development of the Bodo Community should not be confined within BTC area only, it should take care beyond the BTC area which they are extending their noble duties for all bodos. Otherwise, in this cast based political environment, it will be hard to survive for the Bodos beyond the BTC.

The Hon'ble Dy. Chief of BTC Shri Kampa Borgoyari has kindly consented to publish the 2nd edition of Calcutta Bodo Association's e-magazine "Laijou" today from this august house. This online "Laijou" e-magazine is the medium of interaction of Kolkata's Bodo people and it is available on our official website at calcuttabodoassociation.tripod.com everyone has free access for internet/social media users. It is encouraging that within one year of publication it has gained popularity and momentum. I hope our member will post more and more articles, poems, stories or any other creation like painting and photography.

Our mission and next course of action will be elaborately be stated by our Hony General Secretary of Calcutta Bodo Association, Shri Jnanjit Narjinary, after a while.

Thank you/Gwjwnthang,
May the Bodo community be illuminate
May the Bodo language be progressive

Arun Kumar Brahma
President
Calcutta Bodo Association
Website:calcuttabodoassociation.tripod.com
Email id-calcuttabodoassociation@gmail.com



Secretary's Report for the year 2016-17

WELCOME



Secretary's Report for the year 2016-17

A warm welcome to Mr. Kampa Borgoyari, Chief Guest, Hon'ble Dy. Chief, Bodoland Territorial Council, Kokrajhar, BTAD, Hon'ble Guests of Honour Mr. Khalendra Mochhary, Mr. Hiracharan Narjinari, Mr. Benudhar Basumatary, Mr. Nitai Karjee, and Mr. Arun Kr. Brahma, President, Calcutta Bodo Association. I also welcome all dignitaries, general members, executive members, advisory committee members of Calcutta Bodo Association & Kolkata Bodo Students' Association, well-wishers, friends, guest artists and all performers present in this august house. I greet my heart-felt thanks to all of you and place this Secretary's Report under review.

We aim at:-

- Fostering and promoting the social and cultural relations amongst the members and to improve our socio-economic conditions.
 - Associating with the organisation to fulfil the common interests and goals.
 - Organising of social welfare activities for the betterment of our members and our communities as a whole.
 - Financial assistance and other support to our members on medical treatments and other emergency cases.
 - Up-liftment of the education of Bodo students studying in Kolkata.
 - Strengthening the literary and ethnic culture of Bodos.
 - Counselling of Bodo students for better career.
 - Creation of Fund, accommodation and various facilities for our organisation.
-

We achieved:-

- During the occasion of inauguration of Bodoland House, New Town, Kolkata on 4 Feb, 2015, we had submitted a Memorandum to Mr. Hagrama Mohilary, Hon'ble Chief, Bodoland Territorial Council for allotment of Two (2) Rooms for Calcutta Bodo Association at Bodoland House, New Town, Kolkata. Thereafter, we met him on 20th September, 2016 and humbly submitted a letter requesting for the allotment of the Association Rooms. In response to our humble request, Hon'ble Chief/BTC was pleased and approved the allotment of two (2) Association Rooms one for **Kolkata Bodo Students' Association** and another one for **Calcutta Bodo Association** through Executive Council Meeting of Bodoland Territorial Council, Kokrajhar, BTAD.



Still moments of meeting held with Mr. Hagrama Mohilary, Hon'ble Chief, BTC.

Finally, the allotment letters for Kolkata Bodo Students' Association and Calcutta Bodo Association were received on 1st & 12th December, 2016 vide Liaison Officer, Bodoland House, New Town, Kolkata's letter No.BHK-21/2015/8 dated Kolkata 1st December 2016 and letter of even No. 9 dated Kolkata 12th December 2016. Allotments of the said rooms are an achievement and a historic event also a hope in itself where we can serve our noble social welfare activities for the upliftment of education, literature, ethnic culture socio-economic development etc. We convey our heartfelt thanks to our Mr. Hagrama Mohilary, Hon'ble Chief, Mr. Kampa Borgoyari, Hon'ble Dy. Chief and all the Executive Council Members of Bodoland Territorial Council, Kokrajhar, BTAD.



Still moments of inauguration of Kolkata Bodo Students' Association Room by Mr. Kampa Borgoyari, Hon'ble Dy. Chief/BTC. On 23rd April 2017 at 6th Floor, East-South Corner, Bodoland House, Newtown, Kolkata.



Still moments of inauguration of Calcutta Bodo Association Room by Mr. Kampa Borgoyari, Chief Guest, Hon'ble Dy. Chief, BTC. On 23rd April 2017 at 6th Floor, East-North Corner, Bodoland House, Newtown, Kolkata.

- Celebration of Baisagu, 2016 was held on 8th May, 2016 at the Bodoland House, New Town, Kolkata. A remarkable co-incidence of Rabindra Jayanti-2016 had coincided and the occasion was achieved a grand success. Now, for the third consecutive time we have gathered again at Bodoland House on the Celebration of Baisagu-2017. We hope, today's Baisagu stays etched in our collective memories as a grand success and more than a success, if possible, in our individual minds.
- "LAIJOU" magazine of the Calcutta Bodo Association was 1st published in 1975, we have taken another step towards a digitized evolution of our literary expression through "Laijou-e-magazine" and 1st issue was published on 8th May, 2016. It is now available on our official website at calcuttabodoassociation.tripod.com.

Our Activities:-

- "Laijou-e-magazine" 2nd issue has been unveiled today by Mr. Kampa Borgoyari, the Chief Guest, Hon'ble Dy. Chief, BTC. Laijou-e-magazine is now available on our official website at calcuttabodoassociation.tripod.com.





Still moment of unveiling of Laijou-e-magazine by Mr. Kampa Borgoyari, Chief Guest, Hon'ble Dy. Chief, BTC.

- We felicitated Mr. Wilson Champramary, Member of Legislative Assembly, representing from Kalchini Constituency, Govt. West Bengal, at MLA Hostel, Kolkata on 29th May, 2016 and conveyed our heartfelt thanks & congratulations for his successful victory at amassing many heart and blessings of common people through his unbiased service towards development. He is a sole legislative member of our community. A Memorandum was given to him for “grants-in-aid” from the Government of West Bengal.



Still moment of felicitation to Mr. Wilson Champramary, MLA, Govt. Of W.B. by Mr. Jnanjit Narjinary, GS, Calcutta Bodo Association.

- Jido November the Bodo Thunlai Shan is celebrated every year on 16th November. We had observed the same on 16th November, 2016 at Bodoland House, New Town,

Kolkata, with a successful participation of the general members and staff of the Bodoland House.



Still moments of Jido November,2016 observed by CBA at Bodoland House, Newtown, Kolkata.

- A get-together is arranged annually through a family picnic at entertaining spots. On 14th January, 2017 at Sukanta Nagar Fishermen Co-operative Ltd, Kolkata, we witnessed gathering of more than 150 people at our annual picnic.

Proposed Activities:-

- **“JARA PHAGLA NI BIHAMJW”** a matrimonial online website is supposedly being thought of to provide simpler solution to the hassles of match making regarding matrimonial affairs. It was proposed to unveil in this august occasion but considering the aspect of security of personal information as per guidelines of Information Technology this website shall be unveil after taking all sort of security back-up shortly.
- Opening of Training Centre at Bodoland House, New Town, Kolkata for Civil Services & UPSC Examinations. In this regard proposed Budget Estimate for Rs. 9.5 lakh for furniture & electronic gadgets only has been given to Mr. Kampa Borgoyary, Dy. Chief/BTC/BTAD, Kokrajhar and he has given his consent as to consider the issue.
- Our existing committee is needed to be reformed afresh as to give places to young members as office bearers to speed-up our welfare activities.

Conclusion:-

Now concluding this report here, I would like to mention that we had aimed at achieving the various objectives as stated above and have also been able to achieve many. While, there are still many steps to climb on this journey of development. And it could not have been possible without the sincere dedication of the members, the well-wishers' support and all the guests present here with their enthusiasm. We hope that this Association grows bigger, better and stronger with the participation of the young ones and the experienced ones alike. I pray to all kindly and whole heartedly keep up their support even in the future.

Once again, I greet my heartfelt thanks to Mr. Kampa Borgoyari, Chief Guest, Hon'ble Dy Chief, BTC, Guests of Honour, all members and well-wishers present in this august house. Hope that our Baisagu celebration 2017 will be a grand success.

Thank You,

[GWJWNTHANG](#)

Jnanjit Narjinary,
General Secretary,
Calcutta Bodo Association,
Contact no. 7003515962/
9231844942

Email jd-jnanjtnarjinary@gmail.com

CBA's email jd-calcuttabodoassociation@gmail.com

CBA's website-calcuttabodoassociation.tripod.com



Still moment of the Celebration of Baisagu-2017 by Calcutta Bodo Association

सम सम

बिद्युत बसुमाता
महाकालगूडि

सम सम

खामानि थाब्लाबो मावनो

गोसो जाया मोदोम दुडा-

साननाय फै'यो जाबावनो

मावसोबाय थानानै !

जोंनिनो फरजा आदै नारु खरियाया

थांना दंमोनब्ला हामगौमोन-

दैहुसे हाड्डिया रुजुननानै,

थांगौमोन आं दिनै फारासजिंनि रायडाक सेराव

जान्नियाव गुन अर'नाय गंसे

सिफुं थेबनानै,

हां थोआ थोआ,

खबाम गैयै, गेग्रेब देंखो-

फारास आरो अखोरां गोमहोनानै...



हास्थायगोन, मोजां थानो

बिद्युत बसुमाता
महाकालगूडि

बयनिखुरै गुदुसिन खामानि बे
मोजां थानो हास्थायनाया,
माबोरै दं ?
सोडोबोला सोरबाफोर,
फिन होनो
गोब्राब जायो,
बाराबो थोलिया
हां लानो
शोदोबाबो फैलिया
गासेसो मिनिनो...
सोरांथि नांबावगौमोन, आरोबाव सोरांथि
नायनानै थाबायनो,
स्रा स्रा...
थेवबो हास्थायगोन, मोजां थानो...

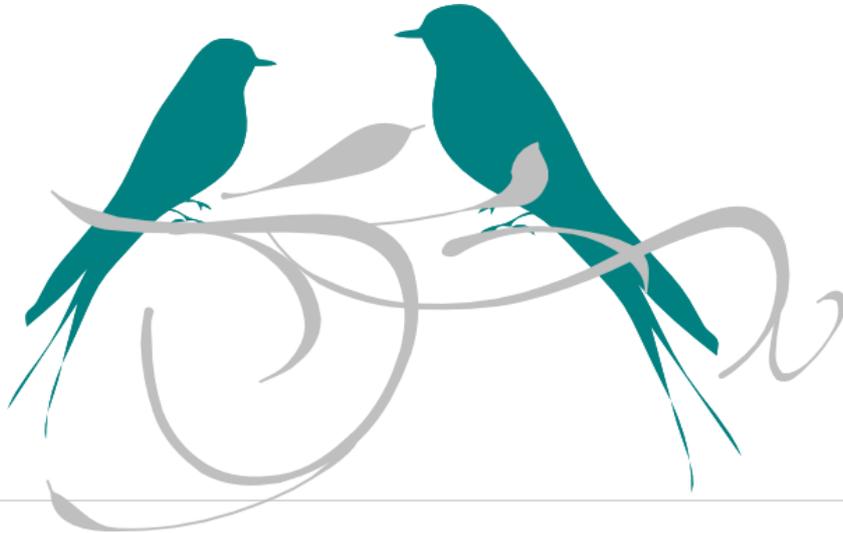


हाया

बिद्युत बसुमाता
महाकालगूडि



निजोम दुरसिसि, दैमा सेराव
जोंनि रायलायखोमानाय आरो
बाईदिसिना फावफोरखो
मेगन सानानै खोनासंखोमायो
नायखोमायो, लाजिरोडै फागुननि बार-आ,
नोंनि दरले-ले अनथाव बाथाव
महर-मुश्रीखौ नायबाय थानो होआ-
नोंनि रूबां खानाय बिरहोनानै
फांथेना होयो नोंनि महर, गुसुनथिया बार-आ,
नोंनि जारौ खावलायनि, सबायमा सायाव
खुदुमहां जाब्लानो, सिगिना होयो
शोदोब होनानै-
जों थ' बयनिबो सिगाडाव
बेफोरखौ खालामनो हाया !
मानोना जों सानैहाबो दं
गाव गावनि,
फोलेर...



रोमै रोमै

अनुग्रह कुमार बसुमाता

खोनाफा माफा
गुरै राउ।
खोनास्लाबा खै आं,
बारहूखा आरो सारअन्ठायनि
गिलुबालु शेदोबा जोख्लोब लांदों।

सान्जाफोथोर...
शीरी शेराय जेरौबो,
दाउठु जोडा
मान्दार बिंफांयाव बानानै
गाबदों जुगुगु जुगुगु।
ईदि समाअ
रोमै रोमै
खोनाफा माफा
गुरै राउ-आ
होरखाबनो...
रिं रिं रिं रिं
मबाईल गाबखावयो
गोमोलांयो गुरै राउ
खोनास्लाबा।

मेडग्लिनाय मोदोमाव
गोलानानै हंमांसुनान सान्नो
सोंसाराव मोन्नाय गोमानाय..
होरखाबनो...
रोमै रोमै
खोनाफा माफा
गुरै राउ-आ
फोरमाय गाछेन दंअ
आंनिनो जिवमाया
सोंसाराअ थासान्दियाउ
रोंजानां था' बईखौबो अन्नानै...



JUST RESERVED

Priyanshu Saiba,
Class-X, DPS Siliguri

*Days and nights fly so fast, Only to real this lonely
dream.
My friends' eyes reveal my strangeness,
Betraying their sweetly tongues. Am I so incompetent?
Or deaf? Or dumb? Or blind?
Perhaps, I am really worthless.
As my parents believe myself to be. My presence is always
menacing-For those who crave for development. Am I not a
human?
Even I shout 'Jai hind',
But unlike others,'Vande Matram' is a song
That pours from my heart.
As the society glorifies 'equality',
"NO ONE IS ABOVE THE LAW!"
I simply bear this burden; Trademarked 'ST'
Some say I am Chinese, Others, Tibetan.
And sometimes,
They are unnaturally creative-
To felicitate me with 'Terrorist'
But am I not an Indian?
Or perhaps, I should start waving the tiranga As an identity banner
along the road.
Or
Recite the hanuman chalisa, five hundred times a day. And be the most affluent
Sanskrit speaker-
Then, I hope.....
They will hand me the patriot medal someday.*



DEMONETIZATION

-Balendra Mochhary

During the days of demonetization,
People had a lot of palpitation.
It generated great tension,
With a flood of reaction.
They had to wait in the line,
Felt pain in the spine.
Many a new face.
Ran for the race.

Race for the money.
As if race for the honey.
Mr. 500 said, "I've become a villain."
Mr. 1000 lamented, "I'm a greater villain."
"If we want to be heroes,
We've to divorce our Zeros."
People raised a storm in the cup,
Some had a hearty laugh.
Many fell in love with the banks,

Gathered people of all ranks.
Old men held a pleasure meeting,
Some took to writing.
Whiled away time in gossiping,
Indulged in diverse arguing,
"We've to wait," said a would be bride

The youth sighed, "That'll be right."
"Before we marry,
we,ve to tarry."
People with a patient
Frowned to resent
Some hailed demonetization.
Others spoke ill of its repercussion.
What a hectic time all had,
Time will say if it was good or bad.
Now we are out of tangle,
Over are the days to wrangle.



An Unexpected Visitor

- By Aniket Karjee

It was a very stormy night. The winds were howling angrily against my window, making them rattle and it seemed as if they were shivering in the cold wind. I sat beside my window hoping that my parents will return soon. They have gone for an important meeting. I sat there, until I realised that my untidy hair came down my face. I shoved them back from my forehead. I always find it irritating. My stomach began to growl and started to make angry protests. I threw myself back on the bed and stared upward at the ceiling. A CFL bulb was hanging there. I switched on my television to distract myself from the pangs of hunger. But, soon I realized that it was not working. So, I went downstairs to fetch some food. If mom



and dad didn't return till 11 O'clock I am gonna make some instant noodles for me. So to pass away the time I began to surf channels on TV. I became very bored and my hunger on a rising protests, fainting me down. The poster of my favourite bands and stars were there on my walls. I was interested in reading story books so there remained my huge book case stacked with story books and encyclopaedia. I glanced at my wall clock which is in the shape of a guitar. It was nearly eleven, I gave up my hopes for my parents to return till 11 so I had to make some food for

myself. When I stood up I heard a knock on the door. I ran happily towards the door hoping to see my parents but when I opened the door I was greeted with cold air that made my hair at the back of my neck stand straight up. Drops of raindrops fell on my face making them wet. I closed the door quickly. When I turned around to go I heard another knock. It's probably the wind I thought. Another knock no it's no wind or my imagination. I opened the door and saw a man soaked with water from head to feet. He had a cold stare. He wore polo shirt and baggy pants which was now wet. My eyes became wide with fear. The man gave a grunt. "who...who are you?" I stammered. "I want a shelter for the night." The man told in a deep misty voice. "My parents aren't home tonight." "Please let me stay for the night." the man requested. It was raining outside and there was no question of sending him back in the rain. Instead I said "Come inside". I led him in the sitting room. He asked for the way to the bathroom and I showed him the way. After some time he returned from bathroom still wet but less than before. I asked him if he want anything to eat. He said that he will not eat. So I went to the kitchen and ate myself hungrily. Then I went to talk with him. While talking I found out that his name is Will and he lives at the house at the end of the street. But the house is deserted and nobody lives there for many years. A sudden fear ran down my spine. Is he a ghost? My eyes went wide with fear. I think he figured that out and told that "You

think that I am a ghost? And then he laughed a wicked laugh. Then he said "It's very late by now you should sleep." Then I walked him to the guest room and wished him goodnight. Then I went upstairs to my bedroom to get some sleep. I tried to close my eyes but thought about that man was whirling in my mind. I don't know when I have slept but I suddenly woke up at a sound. The time was 2am. I thought the sound was coming from inside the house like click and knock and grunt. I tiptoed down the stairs. The noise was coming from my mother's room. I crept to my mother's bedroom and peeped. There were two men standing. Even at dim light I remembered one familiar face, WILL! I tried to listen to their talks and figured out "The boy is alone at home his parents will not arrive till tomorrow because of the storm." "Yes, so let's see what's in this locker." They are thief who came in the name of hospitality. An idea struck my mind. I went to call for the police. They said that they will take time to come and told me to hold them off till they come. I hanged up the phone and again crept downstairs. Then I peeped in the bedroom and to my surprise they were not there. I went to investigate inside. Suddenly two hands grabbed me from behind. I spun and saw them. A wicked smile in their face. One of them had bloodshot eyes with chubby beard and hawk like eyes which seemed to scan me. "So had a good night sleep huh?" said Will "Meet my friend Chucky" he pointed his hand toward his friend. "What are you doing in my mother's bedroom" I tried to ask courageously but I think my voice cracked. "What are we gonna do with this voice?" asked Chucky. "Let's lock him up". Then they nodded their heads in agreement. Then Chucky tried to grab me but lucky I knew boxing. I punched him hard under the jaw and he went stumbling backwards. Will grabbed my hands at the back. I tried to struggle free but he was too strong for me. They tied my hands at my back and locked me in the store room. I was sitting in the cold floor. Rain was still vicious and showing no sign to stop. I was sitting suddenly I remembered that in the morning I left my army knife near the shelf. I walked there and tried to cut the ropes. After trying hard I succeeded in cutting the ropes. The window was open so I wriggled out of it. Drenched in water I went to the kitchen door and went inside. There I found the two thieves taking the jewellery out of locker. Slowly I went and locked them inside. They started pounding on the door angrily. After some minutes I heard the sirens of police cars. I heard a knock on the door. Then I saw the officer and let them to the thieves where I locked them up. After they took them I described the whole story from first to the last. Then he told me that they were on the wanted list and they were very dangerous. Then he thanked me for my bravery that I have done and went. At last I left a long sign of relief. I went upstairs to my bedroom and slept soundly in my bed.



Lost in the Wood

- By Aniket Karjee

I woke up with a start. I was sweating even in this cold winter. I sat upright in my bed. I thought I heard a sound but it could have been my imagination. I squinted my eyes in the dark to see which was making the sound but there was nothing. I tried to sleep in my bed. I am a light sleeper so any unusual sound and I will be awake.

Firstly let me tell you that I came to spend the winter vacation in my uncle's house which is in the middle of a jungle. It's more of a cottage than a house.

So where was I? Yes. The sound came again. It was like crackling of dead leaves or in other words someone is walking outside. "Who will be walking at this dead of the night?" I asked myself. I am a follower of Sherlock Holmes so how can I just sit quiet without solving the mystery? So I tiptoed outside. And there was no one. Again a noise came. But it was different just like scratching in a tree. I turned on my flash light and started walking towards the sound, inside the woods. Even the strong light of the flashlight didn't help me to look through this dense fog. The sky was moonless. The chilling winter breeze was freezing me. As I went inside the woods the trunks of the trees began to thicken and the branches was covering the night sky. Suddenly my foot hit a rock and I fell face down in the ground. I picked up the fallen torch from the ground and when I tried to turn it on I realised that it had stopped working. I nearly jumped when I heard the pack of wolves howl from far away. This wood must be full of animals and I shouldn't be out at night at this time. So I turned to go back home and soon I realised that I was lost in the woods. I will not be able to get out till sun appears. Suddenly I heard a low growl. When I turned to see what was making the sound I froze in horror. To my horror there was a bear standing a short distance from me. I tried to run but my legs were not responding in my command. Suddenly the story of two boys flashed in my mind. One climbs a tree (I am a bad tree climber so cancel that) other lay like dead. Bear don't eat dead meat. I lay in the cold, hard earth. The bear came nearer to examine me. I could feel its breathing. I lay there and prayed it would go away. And to my relief it turned away. As soon it was gone I started to run. I didn't know where I was going but only thing in my mind was that to get away from that place. I saw light and ran in that direction. I saw our cottage door and I ran inside and threw myself into the bed. Later I found out that the bear was scratching the tree which was making the sound to mark it as its territory and in that time I was in their territory.



ALAIKHUNGRI
DRAMATIS PERSONAE

-JNANJIT NARJINARÝ & SABASTINA BASUMATA

Derha- Sachhe halua, Sansuma ni bifa

Chhwmsri- Derha ni hinjao, Sansuma ni bima

Sansuma- Derha arw Chhwmsri ni sachhelo bisha houya, Alaikhungri ni lwgw

Antheng- Sachhe halua, Alaikhungri ni bifa

Jingkhini- Antheng ni hinjao, Alaikhungri ni bima

Alaikhungri- Antheng arw Jingkhini ni school ao phorai nai bisha hinjao

Gandasing Mahajan- Gami ni sachhe gwra mahajon manshi

Miniswrang- Gami ni sachhe school master

Bathua- sachhe haal yogra bathua

ACT -1

Scene-1.

Derha ni no-ao Baisagu rongjanw arw haba ni batra-saorainai jawi.

(Derha arw Chhwmsri ni probesh)

Derha- Baisagu Rongjanai bwthwra..... chhofailaibai, de Chhwmsri mainao angnw hatai-ao langra jhaola-khou boyonan hoddw. Hatai-ao thangnan Sansuma ni haba-ni khoroj-pati bainan labwnangou.

Chhwmsri- De .. de nwing-ye hatai ni jhaola khou boyon-kha-bai, nwi-langdo-de. Nwing gwkhwrai-nw hatai-ao thangdo-de (Chhwmsri-ya no-singao ni-frai bunhotnw arw jhaola-khou akhai-ao hwfaiyw)

Derha- De..... de.. jagwnde...

(Sansuma ni probesh)

Sansuma- Fai afa nwing-khou bidibla hatai-sim cycle-lao dwnhaichi gwn ang.

Derha- Nangalai-afa ang thabai-nang thangwn hatai-ao hashingwi lasi..... lasi ..

Sansuma- De-bidibla ang-bw lwgwni no-ao thangnw-chai...

(Derha arw Sansuma ni prosthan)

Scene-2.

(Antheng arw Jinkhini ni probesh).

Antheng- Jinkhini, eai Jinkhini jwngni bisha hinjao Alaikhungri ya derbai-laobai arw haba hwnaini sommabw jabai. Anglai sandwngmwn, degwlaini baisagu bwthwrao-nw jwngni bisha hinjao khou haba hordwni, Jinkhini nwnglai ma bungw?

Jinkhini- Jwng-ne jebala no-ya naikhanai dongw arw Sanja Gamini Sansuma Jwhwlao khou nainang dwnkhadwng-bla manwthw achhebang sanbai tha-dwng. Degwlaini baisagu bithwrni gwdan bwthw-rao Alaikhungri ni haba manw jaya jakhw!

(Alaikhugri ni probesh)

Alaikhungri- Nwngchhwr sanwi jwng ma batra raidwlaibai thadwng aai?

Jinkhini- Jebw nong-ya aai, nwngni haba hornaini batrasw raidwlaidwng mwn.

Alaikhungri- Bidibla, aai arw afa nwngrsw sanei-jwng raidlaibai tha, ang lrgw ni no-ao gidngnw thangnwchhai.....

Antheng- Haba hornw thangbla mai-mairong arw rang-khauri-sw nangou jabai. Angha-tho jebw gai-ya jabai, naini Gandasingh ada mahajon-neo thangnanwi rang-khauri ni thakai upai khwlam hordwni. Jinkhini ang dorchhe thang-dwni Gandasingh ada ni no-ao.

Scene-3.

(Sikhwla-Jwhwlau baisagu mwsawi-Alaikhungri, Sansuma jwhwlau arw lrgwfwr ni probesh)

(Baisagu bithwr khou borai hornanwi Baisagu Mwsagwlangwi.)

Sansuma- Fai anjali Alaikhungri Bwthwr Gwdanni Baisagu somkhou borai horni....

Alaikhungri- Nwngou ada, Bwthwr Gwdanni Baisagu somkhou haila-hoila gsw gwtharjwng borai horni.....

Lrgwfwr- Ei Sansuma Jwhwlao! Mala-thw bao...haba sim ne nai na baisagu ni shigang-ao khatnan langnai?

(Baisagu ni methai.Boibw lrgwchhe prosthani.)

Scene-4

(Gandasingh Mahajon ni no-yao Antheng ni probesh. Sigang Antheng-ya Gandasingh khou ateng ao homnan khulumw)

Gandasingh-Manw fainai jakhw Antheng? Arw ma-badi dongw?

Antheng- Ang mwnchhe aroj lanang faidwng-lai... ada.

Gandasingh- Mani aroj, Antheng?

Antheng- Sigang-ao ang nimaha biwi ada. Angni bishajw Alaikhungri ni haba hotnw din-tarik thik jakhabai. Bini-thakainw rang-khauri nangou-lai ada. Deglai gachhe arwbao upai khwlam hotdw. Nwngneo gwngwm asha lanang faidwng ang... ada.

Gandasingh- Antheng, nwng sachhe khamani alsiya, oondunang thagra khuriya manshi. Khamani maonai sommao oondu-oondu jawi arw thawi. Nwng-neo mai-mairong arw rang-khauri dongwbla jwbmago mani jawi arw oondukhwrang-nan thawi. Ang nwngnw jebw hotnw hanai nong-ya-lai, Antheng..... !

Antheng- Jekhi-ya jaya manw ada, degwai gachhebao naihot thar-nangwn lai ada, ang DUNA hisabmai mai-mairong arw rang-khauri khou, phinhot phingwn. Nimaha biyw ada ang-khou gachhebao naihot-thardw arw gachhelow.

Gandasingh- Simwn nwng-ni duna lanai mai-ya boro-lai! Dwnai hwnai-gabwn hwnai arw khalmasi hwnai bungna-nwi angni mwnangou fwrkhou nang Antheng, amashi-sw khwlam jwbbai. Ang khwra-khwra bungkhawi Antheng, Ang nangw gotchhebw hotnw hanai nong-ya. Antheng, gwkhwrwi-nw awng-kharlangdw angni dorkhongnifrai.... .

Antheng- oof... ada....hi.. anandgoswai! (Khorohomnan)

(Antheng arw Gandasingh ni prosthani)

Scene-5.

(Antheng-ya Gandasinghni no-nifrai faiwi bai-sommao Derha jwng hataini lama-ao lrgwmwnw)

(Antheng ni probesh)

Antheng- Dane ang mahai-ni-frai ma khwlambaunw... rang-khauri gwi-yabla ang-majwng-thw bisha-hinjao ni haba hwnai. Da chhineo akhai pati nwi. Habab angni khapal-ao... shomoy dongnai somao ang ichhe khamani khou mao mwnbla..

(Derha ni probesh)

Derha- Mathw bi-ai mahai thang-ya-mwn?

Antheng- Ang tho thang-ya-mwn bi-ai Gandasingh ada ni no-ao-sw. Nathai khamani-ya jebw jayakwji. Nwngthang-ya hatai-ao thangnwchhai na ma?

Derha- Nwngou bi-ai hatai-ao thangchhai, baisaguni hatai kwlamnw nangou jadwng bi-ai. Dahai belasi sommao nwngthang-mwnna boibw angni no-ao faidw-de bi-ai.

Antheng- De.. de.. jagwn-de.

(Antheng arw Derha ni prosthan)

Scene-6

(Antheng-ni no-ao; Jinkhini arw Antheng ni probesh).

Jinkhini- Mathw batra jakhw bwrai? Batra fra-lai mwjangda....?

Antheng- Batra tho... mwjang nonga. Ada Gandasingh-ya raji jayakhwi. Da haba ni khamani-ya ma khwlbounw. Ang tho jebw raha nuhorlay....

(Alaikhungri ni probesh bifa ni rao ya khou khwnayw)

Alaikhungri- Angni thakai awi-afa ne.... yefa daha!..., be habani thakhai.

(bathuaa ni probesh, shabma khwbwr lanang fwiwy)

Bathua- Adwi..... adwi..... Sansuma-ya gari accident janang thwibai (gabnai arw hwjirinang gabnai)

Antheng arw Jinkhini- Habab..... gosai... jwngni khaphalao ... eychhebang dukhu-daha lirnai hordwng-mwn... Jwngni be bisha hinjao ni khaphalao ma.... ma... riphil hordang nwng anan-gosai-ya

(Miniswrang ni probesh)

Miniswrang- Adai arw madwi be-badi sommao nwngchhwrni gsw-ya dukhu-daha jwng nerbeng-therbeng jawibla, bisha-hinjau Alaikhungri-khou chhwr samlai-nai? Be anagari Buhumni riphinai arw Khaphalao lirnai-khou jwng ma khwlamnw hagou. Jwngni akhai-ao jebw gai-ya.

Alaikhungri- Angni be suni khapalao gosai-ya ma lirnang hotdwng arw be gajri khapalao ma.... ma... jabaunw dongw... hoo....hoo..... (Gabna nwi bungw)

Miniswrang- Alaikhungri binanou, nwng gaoni gsw-khou dorchhe samlai-dw. Nwng gao-khou-gao samblai nangwn. Adai arw Madwi khou chhwr-nai-nai arw nang ni thangkhi-ya beohainw jwb-nai-nong-ya. Gwjan lama-thabai nangou

Alaikhungri- ma ni gwjan lama..angni lama-ya echhenaao jwbai.... (Bima-biphani gabnai)

Miniswrang- Be lama-ya nwngni gunei nonga, beohainw gaoni phorai-nai aarw gwjou aao jikhang-nw aagwn surnangou.

Alaikhungri- ou.. sir ang gao-ni ghw-khou gwra khwlam-gwn arw aai-afa-khou orai-bw nai-gwn sir.

Beonw Jwb-bai, Gwjwnthwng

Why BODOLAND ?

-Manisha Brahma

India is a diverse country, we all here are proud to be Indians and even proud to be Bodos. But in the walks of our life, many of us have felt discriminated. People ask questions like-“Didi! Or Dada! Are you a Nepali or a Buddhist or an Assamese?” But never ever have they said-“Oh! You are a Bodo!” And this statement makes us feel agitated. We feel we are known by none. And here we like to have a separate land only inhabited by our people i.e. - “THE BODOLAND”.

It is our love towards our culture, our mother tongue, our appearance that sometimes even for a second we can burn ourselves in the fire of politics. WE FEEL IF BODOHOUSE IS POSSIBLE THEN WHY NOT BODOLAND. ‘Struggle for Existence’ is the phrase we use when we think about our culture, its rich heritage. We want to save our identity not being ST’s but being bodos.

Jharkhand, Chhattisgarh and recently Telengana show the much force of the tribal’s. Facing and overcoming different atrocities some of our fellow beings have made it possible to find some space for itself in the Indian map. Tribals are defined as the oldest inhabitants. And the biggest tribal groups are the Bodos, the Santhals, etc.

We feel proud to be Indians. There is always a “WE” feeling among us. Even if we are from a different city, a different village, different caste, different race, different gender, but still “WE” all cheer for team India... in the India v/s Pakistan match. We say –“All Indians are my brothers and sisters”. We proudly say – “We are Indians” when we are in abroad. But often we are hurt when we see it being divided. So have “WE” ever given it a thought that if there is an urge for “THE BODOLAND”, then why not “THE SATHALLAND” and “THE ORAONLAND” etc. in future?

So now I leave the question to you’ll that- “WILL WE FEEL HAPPY BY SEEING 100 STATES IN INDIA?”...

And then you’ll can answer my title...



উত্তর ও উত্তর-পূর্ব ভার-তর পাহাড়-পর্বত, বন-উপবন, অসংখ্য -ছোট-বড় নদ-নদী খাল-বিল বিধৌত পবিত্র ও শস্য-শ্যামলা বিশাল ভূ-ভাগের শান্ত ও স্নিগ্ধ এবং প্রাকৃতিক সৌন্দর্যে অতীব মনোরম প্রাকৃতিক পরিবেশের নানা জাতি ও নানা ধর্ম, নানা -বশভূষা ও আচার-অনুষ্ঠান, নানা ভাষা ও সংস্কৃতির মেল বন্ধনে, এমনমি নানা জাতীয় হিংস্র প্রাণীকুলের সঙ্গেও একই সহাবস্থানে সু-খদু-খ, -কাম-ল-ক-ঠা-র জীবনযাপন ক-র আস-ত হ-য়-ছ এই ব-ড়া সম্প্রদা-য়র মানুষ-ক।

প্রাচীন ইতিহাস, গবেষক ও প্রত্নতাত্ত্বিকদের মতে বড়োরা হ-ছে উচ্চ সংস্কৃতি সম্পন্ন উপজাতি। ঈক্ষ. অশভর আযক্ষষ তাঁর গ্র-হু লি-খ-ছন - “বাবন আযক্ষষ দয়রঢ়য়ক্ষন ভড় ক্ষভদব তশধ খয়রঢ়ভসতদনঢ়নধ. ঐঢ় ভড় সতক্ষঢ় তশধ সতক্ষদনর ষপ ঢ়ন ঐশধষ-খষশফষরষভধ ষপ ঔভক্ষতঢ়ত দয়রঢ়য়ক্ষন.” ১

ক) খাদ্যাভ্যাস :

ব-ড়া-দর প্রধান খাদ্য হল ভাত। তাছাড়া নানা পশুর মাংস, শাকসজি, মাছ। -জীও (মদ) ইত্যাদি তারা খাদ্য হিসা-ব গ্রহণ ক-র। এছাড়াও -ফটা (পিঠে), মৈদেৎ খৌমা (চালগুড়োর রুটি), মাইরং সোবায় (বর্নি চালের ভাজা), খারৈ (কলাই ডাল), শামুখারৈ (শামু-কর তরকারি), এম-ফৌ খারৈ (এন্ডি -পাকার তরকারি) ইত্যাদিও ব-ড়ারা খায়। এই জনজাতির মানুষ প্রচুর পরিমা-ণ মাংস খেতে পছন্দ করে। তারা সমস্ত রকমের মাছ, জল ও স্থলের কচ্ছপ, বেজী, খরগোশ, জঙ্গলের শূকর, হরিণ, জঙ্গলের মহিষ, গরু, ছাগল এবং -য় মাংসটি তা-দর সব-থ-ক -বশী পছ-ন্দর -সটি হল শূকর। ব-ড়া হিন্দু-দর ম-ধ্য গরুর মাংস নিষিদ্ধ।

ব-ড়া-দর নিত্য দি-নর পানীয় তালিকায় আ-ছ মদ। এই মদ প্র-ত্যক বাড়ি-তই তৈরী করা হয়। এছাড়া তা-দর সামাজিক ও ধর্মীয় কা-জও ম-দর প্র-য়াজন আ-ছ। কিন্তু বর্তমান ব-ড়া খ্রীস্টান সমা-জ মদ তৈরী ও পান করা নিষিদ্ধ। বা-ড়ারা ধূমপানও ক-র থা-ক।

বড়োদের প্রিয় খাদ্য হচ্ছে মাংস ও মাছ। তারা হরিণ ও শূকরের মাংস রোদে বা আগুনে শুকিয়ে রেখে দেয় দীর্ঘদিন ধরে খাবার জন্য এবং যখন তারা কৃষি কাজে ব্যস্ত থাকে তখন সেগুলি খায়। বড়োরা এই শুকনো মাংস-ক ব-ল ‘-বদরগৈরান’ এবং শুকনো মাছকে বলে ‘নাগৈরান’। তারা ছোট ছোট মাছগুলিকে রোদে বা আগুনে শুকিয়ে কিছু পরিমাণ কচুর ডাটা একসাথে গুড়ো ক-র তা-ক বাঁ-শর ফাকা অং-শ ঢুকি-য় কলাপাতা দি-য় বাঁ-শর মুখটি বন্ধক-র -র-খ -দওয়া হয়। এ-ক নাফাম (অসমিয়ায় সানডাল) বলা হয় এবং এটি-ক দুই -থ-ক তিন বছর ধ-র -র-খ খাওয়া যায়।

ব-ড়ারা তা-দর কাছাকাছি বন-জঙ্গল থেকে নানা ধরণের শাক-সজি সংগ্রহ ক-র খায়। তারা কিছু কিছু ঔষধ হিসা-ব ব্যবহার করে। বড়োদের প্রিয় শাকগুলি হল - সিবু (কাটা জাতীয় -ছা-টা-ছা-টা গাছ), ডাউ-শ্রম (ঠক জাতীয় -ছা-টা লতা), লাপা সাইখো (টক জাতীয় ছোটো গাছ), জাগ্রাউরি (সুগন্ধযুক্ত গাছ), অংখাম গাজাং (টক জাতীয় লতা), নাখি (তেতো জাতীয় গাছ), বুইড়ি থাখোন (ছোট ধরনের গাছ), খুঙ্গখা (তেতো গাছ) ইত্যাদি। বড়োদের আর একটি পচন্দের শাক হল অন্টাই বজাব (গন্ধযুক্ত -ছটি গাছ)। এই শাক দি-য় মা-ছর কারি করা হয়। বি-শষ ক-র খুশিয়া মাছ এবং পাঁঠা বা খাসির মাংস দি-য়। ব-ড়া-দর সক-লই চা-লর গুঁ-ড়ার ‘অনন্ডা খাড়ি’ মূর্গির মাংস এবং বাঁ-শর চাড়া (ওয়া-মওয়া) -থ-ত পছন্দ ক-র।

ব-ড়া সমা-জ আত্মীয়স্বজন এ-ল মাংস অতি প্র-য়াজনীয় খাদ্য। হঠাৎ যদি বাড়ি-ত -কান আত্মীয়স্বজন আ-স, তারজন্য বাড়ি-ত মূর্গি বা মড়ক, হাঁস, শূকর এবং খাসি পালন করা হয়।

ব-ড়া জনজাতি-দর সক-লই শূক-রর মাংস, হাঁ-সর মাংস, পায়রার মাংস, ছাগ-লর মাংস, হরি-ণর মাংস, কচ্ছ-পর মাংস, খর-গা-শর মাংস ইত্যাদি খায়। “বাবন ধষ শষঢ় নতঢ় থয়পপতরষ লনতঢ় (খষভড়বত খনধষক্ষ) তশধ খননপ (খতড়বষয় খনধষক্ষ), শষঢ় ধষ ঢ়বন নতঢ় ড়শতযনড়.”^২ শিকার করা এবং মাছ ধ-র খাদ্য হিসা-ব গ্রহণ করা হল ব-ড়া সমা-জর প্রথা।

খ) ব-ড়া-দর -পাষাক পরিচ্ছদ :

ব-ড়ারা তা-দর নি-জ-দর -পাষাক নি-জরই তৈরী ক-র প-ড়। বিভিন্ন যন্ত্র -যমন - রা-সৌ, -গুঁ, মাকু, -জন্-থর -গ-রট, হিচান, -সৌরখি, গাঙৈ, -গারখা, ঠাকুরী, ছানছালী ইত্যাদির মাধ্য-ম তারা নি-জ-দর -পাষাক পরিচ্ছদ তৈরী ক-র প-ড় এবং এইসব কাপড় বিক্রয় করে অর্থ উপার্জনও করে।

বড়োরা যে সমস্ত পোষাক পরিধান করে থাকে, সেগুলি হল ডোকনা, ফালী, ইন্ডিসী, আরোনায়, রেজেবেগাং, জাঞ্জিখানায় ইত্যাদি। এই পোষাকগুলি তারা নিজেদের হাতেই তৈরী করে।

যুবক এবং বৃদ্ধ উভয়ই কমড় -থ-ক হাঁটু অবধি বুলন্ত বাড়ির তৈরী গামছা প-ড়। শী-তর সময় বাড়ির তৈরী সুতি বা এন্ডি চাদর গায়ে দেয়। এই চাদরকে বড়ো ভাষায় জৌমগ্রা বা মৌদৌমনি গামছা বলা হয়। তারা গেঞ্জি এবং হাফ হাতা সুতি ও এন্ডির -কার্ট প-ড়। বর্তমানে গ্রামের অল্পসংখ্যক বড়ো পুরুষরাই মাত্র এমন বড়ো পোষাক পরিধান করে, আর বাকিরা আধুনিক পোষাক আষাকই পরিধান ক-র।

ব-ড়া মহিলারাই প্রাচীনকাল -থ-ক ব-ড়া -পাষাক -ডাকনা প-ড়, যা বুক -থ-ক পা-য়র -গাড়ালী অবধি ঢাকা থা-ক। এটি যদি সাদা বা প্লাইন হয় তাহ-ল তা-ক 'সালা মাথা' ব-ল এবং যদি এটি কাজ করা বা অলংকৃত হয়, তাহ-ল তা-ক 'ডাকনা থাইসি' বলা হয়। 'ডাকনা থাইসি' বিবাহ অনুষ্ঠা-ন অত্যাবশ্যক, কন্যা (হিনজাও -গীদান) এবং দু'জন বৈরতির এই -ডাকনা পড়া অতি আবশ্যিক। ব-ড়া মহিলারা অ-ন্যর -পাষাক প-ড় না শুধু অর্না বা-দ। এ-ক 'আ-লায়ান'ব-ল। বর্তমা-ন ব-ড়া মহিলারাও আন্যান্য জাতির ন্যয় ব্লাউস প-ড় -ডাকনার সা-থ। তার সা-থ চারপা-শ হা-তর কাজ করা অর্না গা-য় -দয় যা-ক 'জীমগ্রা' বলা হয়। ববন আষক্ষষ ঙ্গলনশ ষপ ঔতলক্ষয়স, ঈতক্ষক্ষতশফ তশখ গযংফতযশ ধভড়ঢক্ষভদঢ় যড়ন গুখনযবরতঃ তশখ জ্জতক্ষভঞ্চ তরড়ষ.^৪ পশ্চিমবঙ্গের বড়ো মহিলারা অন্যান্য জাতি যেমন - বাঙালী, মা-রায়াড়ী-দর মত শাড়ি প-ড়।

বিভিন্নধরনের ডিজাইন করা ডোকনা পাওয়া যায়। বড়ো মহিলারা যেসব ডোকনা বেশী পছন্দকরে সেগুলি হল - দাউটু -গা-ডা, 'পা-রীও -মগন', 'মৈ-ডর আগান', ইত্যাদি। কমলা, হলুদ, আকাশী এবং পীত বর্ণ হ-চ্ছ ব-ড়া-দর অতি পছ-ন্দর রঙ। সম্ভবত তাদের গায়ের সামঞ্জস্যপূর্ণ রঙই তা-দর পছন্দ। পীত ব-র্ণর -পাষাক ব-ড়া-দর জাতীয় -পাষাক হিসা-ব স্বীকৃত। ব-ড়া পুরুষরা বর্তমান সমা-জ অন্যান্য সমা-জর -লা-ক-দর মতই লং প্যান্ট, হাফ প্যান্ট, শার্ট, -কার্ট, পাজামা, ধুতি ইত্যাদি -পাষাক পরিধান ক-র।

ব-ড়ামহিলারা রু-পা এবং -সানার তৈরী অলংকারাদি প-ড় থা-ক। -যমন - কা-ন (ক) খেরা বা খেরু, (খ) জাপক্রিং (কা-নর রিং), (গ) তালিঙুরা বা দুল, (ঘ) -বীলা (কা-নর উপ-রর অংশ পড়া হয়), (ঙ) পুটি। না-ক - (ক) নাকা ফুল (-ছাট ঙ্গল যা না-কর পাতায় পড়া হয়), (খ) বুলাকি (না-কর বুমকা)। গলায় - (ক) চন্দ্রহার, (খ)বিসাহার, (গ) থাংকা সিরি, (ঘ) জি-বীঙ-জিনসিরি ইত্যাদি। হা-ত - (ক) মুখা, (খ) আশান সুরি ইত্যাদি।

গ) ব-ড়া-দর নাচ - গান :

ব-ড়ারা হ-চ্ছ সৎ-সরল, ধর্মাশ্রয়ী ও আ-মাদ প্রিয় মানুষ। পূজা-উৎসব ছাড়াও বিবাহ উৎসবাদি-তও ব-ড়ারা নানা ধর-ণর নাচ-গান ও আ-মাদ-উৎসব ক-র থা-ক।

ব-ড়া-দর নৃত্য নানা ধর-ণর হ-য় থা-ক, -যমন - বাগুরুমবা, খেরাই নৃত্য, বিবাহ নৃত্য, রাইজীজানায় নৃত্য, নাগুরনাই নৃত্য এবং ধর্মীয় নৃত্য ইত্যাদি। -খরাই ধর্মীয় নৃ-তর অ-নক বিভাগ বর্তমান। -যমন -

(১) ঢাল থুংগ্রী শিবনাই, ছা-গীলাও বাওনায়, খৈজিমা -ফানায়, থুংগ্রী গংনৈ শিবনাই, গান-ডওলা -বীন্নায়, -খীমাও বার-খীনাই, বাদালি বিমল, মৈশী -গ-লনায়, বা-খী গিদিংনায়, -মৌছা -গ-লনায়, নাও জাওনায়, -গাড়াই দাব্রায়নায় ইত্যাদি।

(২) -দওদিনি অংখারনায়, লাইজাম -বানায়, বা-খীথারনায়, জারা ফাগলা, -থহুমালী, চারানিশলা, -নওলাই -মৌশনায়, লাংঠাঙুড়জি, দাওয়াং বাথুয়া ইত্যাদি।



বাগুরুমবা মৌসানায় (বড়োদের বাগুরুমবা নৃত্য)

বড়োদের গান ও নানা ভাগে বিভক্ত যেমন - ধর্মীয় সঙ্গীত, উৎসব ও অনুষ্ঠানের গান, ক্রীড়া সঙ্গীত, কর্মের সঙ্গীত, প্রেম সঙ্গীত ইত্যাদি। ধর্মীয় সঙ্গীত গুলি হল - খেরাই সঙ্গীত, গার্জা আরাধনা সঙ্গীত, বাদাসি সঙ্গীত ইত্যাদি। বড়োরা এইসব সঙ্গীত বা গা-নর মাধ্য-ম বিভিন্ন -দব -দবীর পূজা ক-র থা-ক।

(ঘ) বাদ্যযন্ত্রাদি :

বড়োদের বাদ্যযন্ত্রগুলি হল - সরজা, গংনা, সিপুং, খাম, জট্টা, গাংগ্রীম, বিঞ্জু, থরকা, জ্যপক্রিং ইত্যাদি।



ব-ড়া-দর ক-য়কটি বাদ্যযন্ত্র

(ঙ) আ-মাদ - উৎসব :

বড়োরা হচ্ছে উৎসব ও আমোদ প্রিয় জনজাতি। বড়োদের উৎসব অনুষ্ঠানগুলিকে প্রধানত দু'ভাগে ভাগ করা যায় :
-যমন - একটি হল ধর্মীয় উৎসব, অপরটি সময় ভিত্তিক সাংস্কৃতিক ও সামাজিক উৎসব।

ধর্মীয় উৎসবগুলির মধ্যে প্রধানত খেরাই উৎসব, গার্জা উৎসব, মারাই উৎসব, আই বৈসুমুটি ফৈরবৈ (আমতিসুয়া), মাইনাঙ -ফৌর-বৌ (খাটিবিছ), মাগৈ বা -ডামাশি -ফৌর-বৌ। এই সকল উৎসব ব-ড়া-দর প্রাচীন ধর্ম 'বা-থৌ' ধ-র্মের স-জ সম্পর্ক যুক্ত।

খ্রীষ্ট ধর্মাবলম্বী ব-ড়া-দর ম-ধ্য 'ব-ড়াদিন' (ড-খতড়), ১লা জানুয়ারী (গনং চনতক্ষ), ও ইস্টার (খাষযধ উক্ষভধতঁ) বি-শষ ভা-ব পালিত হয়।

সময়ভিত্তিক সাংস্কৃতিক উৎসবগুলির মধ্যে বেশিরভাগেই কৃষি উৎপাদনের সঙ্গে সম্পর্কযুক্ত। এই উৎসবগুলি হল বৈশাঙ (বিছ বা নববর্ষ), -ডামাশী, আ-গীন (নতুন চা-লর ভাত খাওয়া)। ১লা বৈশাখ শুভ নববর্ষ হল ব-ড়া-দর -শ্রষ্ঠ উৎস-বর দিন। কারণ -সদিন মানব সমা-জ প্রথম 'বা-থৌ' ধর্ম প্রতিষ্ঠিত হয় এবং সমা-জর নিয়ম-শৃঙ্খলায় আবদ্ধ ক-র মানবজাতি-ক সভ্য ও -শ্রষ্ঠ জী-বর মর্যাদায় ভূষিত করা হয় - এই দিনটিকেই বড়োরা শুভ নববর্ষ (বৈশাঙ) বলে গণ্য করে।

সূত্র নির্দেশ

- 1) Dr. Anil Boro, *op.cit.*,
- 2) Dr. Kameswar Brahma, *op. cit.*
- 3) From T.B. Lane Secretary to the Board of Revenue Lower Province, To the Secretary to the Government of Bengal, Mode of adhered to bythe Mechis-proceedings No.5-6 Jan.' 1868.
- 4) Dr. Kameswa Brahma, *op.cit.*

Glimpses of Celebration of Baisagu & Cultural Evening 2017 by Calcutta Bodo Association on 23rd April 2017
-by Jnanjit Narjinary



Still moment before inauguration of Association Rooms



Baisagu & Cultural Evening- a cheerful moment



Still moment of members participated in Baisagu-2017



A scene of "Alaikhungrì" bhauthina



Still moment of Cultural Evening by Mimy Dev & others



"Alaikhungrì" bhauthina group members



Lighting of candle by Hon'ble Chief Guest Mr. Kampa Borgoyari, Dy. Chief, Bodoland Territorial Council



Speech of Hon'ble Chief Guest Mr. Kampa Borgoyari, Dy. Chief, Bodoland Territorial Council



Opening song by Mrs. Abita Narjinary



Baisagu dance by guest artists



Nostalgic moment of Cultural Evening by Gloria



CBA members are performing Baisagu & cultural evening



Cultural Evening by Nitai Karjee & members of KBSA



Last scene of Alaikhungri by members of KBSA

CBA Picnic 2017

