

SAIMA

Kokborok Sal Rwgwi Karimumg-2021



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Rwgwi Karimumg-2021



Tribal Research and Cultural Institute,  
Govt. of Tripura, Agartala

# সাইমা

মুকুমু বিজাব

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ককবরক সাল : ১৪৩০ ত্রিং

১৯ জানুয়ারী ২০২১



তিপরা নাইফিল তেই হুকুমু তাঙখর,  
ত্রিপুরা হাফাঙ

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Mevar Kr. Jamatia  
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Government of Tripura

## Kokkwcharmung

1979 bisini 19 January salo Tripura haphang Kokborokno Tripura hasteni habanokni kok hinwi gosimun+g rikha. A salno muitu narwkna bagwi bisi burum Kokborok sal palaijagwi tongo. Takwlai philbrwichitham (43<sup>rd</sup>) Kokborok sal palaina thang tongo. O sal Palaimungno ruksawi Tripura haphangni 'Tribal Research & Cultural Institute' 'SAIMA' mungwi kok rwbai bijap karina naimano angbelaino kha phurjakkha. Tamoni hinmale kokrwbai wngkha kaisa kokno kuchugo tisathani tei phuwarthani yakhilikni samung tangnai.

O 'SAIMA' kokrwbai bijabo swinairogno ang khabai khukbai hambai yapharo. Tamoni hinmale borogni saktharmungbaino Kokborok kokrwbai teibo kuchugo kasanai.

'Kokborok Sal'no teibo chwnarithani, kokrwbaino kuchugo tisathani tei phuwarthani o 'SAIMA' kokrwbai bijap yakhilikni samung tangthun abono ani naimung.

Hambai.

(Mevar Kr. Jamatia)  
Montri  
Tribal Welfare Department  
Tripura Haphang





Secretary  
Tribal Welfare Department  
Government of Tripura

## Message

I am delighted that the Tribal Research & Cultural Institute is going to publish a literary journal namely 'SAIMA' on the occasion of "Celebration of Kokborok Sal" on 19<sup>th</sup> January, 2021.

I hope the Kokborok Language will not only play an important role as a means of communication, but also reflect the cultural ethos of the tribal people living in Tripura.

I extend my best wishes to all the Kokborok speaking people of Tripura and also convey my sincere thanks to all the officials of the Tribal Research & Cultural Institute for their efforts in accomplishing the task successfully.

(**Tanusree Deb Barma, IAS**)  
Secretary,  
Tribal Welfare Department,  
Government of Tripura.



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# JORANI KHURIO

Dipra Kishor Debbarma

Huk haba karwi bwrwichwk bura nogo busuk bwsani kha soton mugnbai sak simuk kakyakhai tukumasisi khwlai tukui musui hacham theka thwngwi yapiri bokyawu kare kara himtwtwi lenglama homani hai aitorma muktwrwide swrasukha sido mokol mukhi swkagwi buphang waphangni bwlai bedek beredom bubar bwthai norna nangya, yak mokolno kwswrang khaina nangya seler swnamwi aichukno samung tholna bagwi sun sun himo yak kwbagwi mokol kholobwi hayung sakao lukurogni dalbidal paiphwलाईya khatijak samung humungno phunugwi rinani hinwi. Aitorma phayakhai aichuk teisa thuyam bai bini phikungno tini salsani bagwiphano hayungni jotoni swlai kothokuk kwtwikuk halok bowi tongwi mankhamun. Aichuk lama-beser-khungchili kwrwi dalan kuchuk kuchukno norwi lukurogni mokolo phwnangwi mayani wanajago thapa phutunga bolrung sorok tharuk hatwrai baka atu akorog wanajakma hai ha sakao bini bumungde komorlangno. Sinjo kuk thwngmani lama lampwra bubuk bupwra noksi nolsa pungsukya songthai bai gwdaliwi simnwi simtham thuyam chaksukya morok wngma rang khok saiba saidok. Moni bagwiba lukurogni khugo chobani khorang taknai kaithosa ha sindwl manjakyakhude sido, baniyani mangsi taklaisio! Aichuk VM sakhm nokni dalang kuchuk kuchuk tangwi khopjak hai nokno mokol kaichomo lukurogni thani twika tolatwi bubuk bupwratwi khokbaini sak sederewi kokduk khorangtwi alarntwide thangwi mano. “Ojorao sakbai sakno hoja ma tongo, o jagao takhuk pungya togwlabo kochikya.” Janijani samung bakjakba bui sinibo siniyaibo tamo khainai bwkha thwiwi tongma pogwi kha tanwi aichuk salni mangtang tago.

Makutung makutung ma bwchasidi aichuk wngwi phaikha bwchasidi nini alarmbo pungkha bile. ‘Tabukba alarmse togwla kochikma achukthai segwi samung tangmaba bo bwswk phan tongnani.’ Bwsajwkni chumjaknai kanjaknai rirog jaikhaiwi je nangma ganaokhai tonio Dangsiya huk haba khwlaiphuru maichu muichu chuwi jaikhai tonima hai. Jorakhok nahar naimani dam brwi kana nai tongkha. Do makutung kormo budul bwchasidi....whh whh khorang khwlai selema howi bukhuk khuwawi haisasao, mukhirog swkago, khuktwi choroimani ranpwrajakno huwi nahao.

Manobo sochadi baba babu? Kok satwtwi tewaisa selema yak kongnwikhai tisawi nokha sakao dumsaiwi haisasao. Buma buphasong bwsano bwchakhai mobile swkang nayanw hinwi ganao toniya. Swkwi, khepsa, rikothek, sinji, khwtwng budul, rikari akorog kasleng bisingo dai berai tonio. Hatisa rwgwi swlai swlaiwi cherairrogni baithang bosongni hukumu rwkjak thwngjaknai tei kubuni manwi khwnwirogno tonio. Tamo baba babu makutung, babukhai babu hindita. Eko nwma bokolono bwchaiwi nini bagwi chamung nwngmung thitikhai tonibaikha. Bumabo swkangrogo lewi bwchaphano tabukni jorano wansugwi yapiri kwtal romkha. Buma buphase lewi sal chugui bwchakhai selewi tongkhai bwsa bwtwini thinango tamo wngnai. TV naiwi Kokduk naiwi jora magwna khaima, haino beraiwi ereng ereng kok sama, buini kokbai bwsai-bihikno kokchali khaima, kubuni kanmung chumung kanma chuma akorog bebakno yakarkha. Bo sikha nukhungno bwrwirogno thong rakrio. Cherai kwtal manwide aswk borok swlajakha sido kerang bomolo hoki bokjagwi ma maltwi. Au bwsaba baithangni khi swtwi mang phonnosi swlagwi bwsano swrang rio yapiri rakriwi mano. Swlajaknabo belai phankhai nangkugo hor hinkhai sal, sal hinkhai hor. Buma tabuk thinangni bagwi belai kha warnai wngmabai bo tini gosiyai tongwibo bwrwi mothani tangphangjwk kaham hinwi sinijagwi mano. Jorano ereng swnamya sinjobai wasikjak kwtwngnophano manju manjuwi ri kahuma tago, ri swrwi rino mwkhang huma ri haikhai phursukri tonio, bwsai muikwthwng thaikwthwng khwlaithani bo yak bonsino. Bwrwi bodolni tangphangjwk wngwi kok narakphuru chwlarog khuwawak wngwi khwnai ma tongbaio. Okra chakra bwrwichwk bura tei chwla hinjaknairog salaio bwrwirogse baithang hoda hukumu kanmung chumungni yaphang yarwng bosongni sinimung chati. Abono twiwi sakwlaio - Phiyaba baksa baksa twidulnai twiphang okra chakrarogno khulumui sana muchungo norogse thwngrwngni kundulo bachologwi thwnglaiwi hano tangkhwlaikhai nokhwilani simi chengwi noksing supungwi sakur solyano baniya achukri rikhai chwng boro achugwi ri swngnai, boro takduk khanai, boro khampwlai manai, boroba lambakduk manai... Bosong chwlan sampili wngnani bagwi siklirog kha kwrak ma wngnai. Chwng rigwnai risa kantwi chwlarogbo dutiborok kamchwliwi borok kanwi chumwi habanok hati phatar bolong akorogo tangnani nangnai. Haikhai bwrwi tei chwlani phanbai chini sinimung eba hukumu mukumu paiphwलाईya bwthai thainai. Ang khoroksa bwrwi wngwi chini bwrwirogno sana muchungo okra chakrarogni kokbo soino haini bagwi tabukni jora kwtalo tongphano kwchamno uphilwi naina nango. Aboni bagwino chwng bwrwirog chwlarogno naiwi tongyawi jora mankhai kwcham swikwrwngrogo thumsa khawi kwthariwi borom rilaiyanw, swimung swilaiyanw, ri kari naituklaiyanw, bwthai bumulni dalrogno rwgwi okra chakrarogno kami beser

thangwi swnglaiyanw, chekhok dula wana swrwnglaiyanw, sikla mothani bisingtwi “wa tei warukni manwi khwnwi” swrwngnok khungsa swnamwi langa digwran-japa khuturuk kaseleng wanai swnamnai kwrwng bwrwichwk burarogno borom riwi sep kaham riwanw chini busuk bwsa bora rachirogni bagwi thinangno wansugwi yapiri selayanw, cherai bwsarogno rikotek swngna takna phwrwnganw, bwthai bumul saina phwrwnganw, okra chakrarogno borom rina phwrwnganw. Jora kwtalni kanmung chumungni logi logi baithangni sirisitini simi swnamwi kwlangjak kangmung chumungno jorabai baksa mwchangwi kanlaiyanw chumlaiyanw. Mohai yasku kichik kangkhung kichik soksukya kanmung chumungrog chini bosongo kwrwi bukhukrog. Baithangni sinimung tongna hinkhai baithangnino wngna nango. Tei thaisa norogni bwskango sana muchungo baithangni cherairogno mayani saka maya khawi borogni muchungtwi toniwi bokhorok sakao ta bacholok ridi amo kaisa bosongni sinimung tolao kwlaijknai manwise. Swkang jorao bwsa bwtwirogno eba swrwngnairogno twidulma bwswhai hamkuk, bwsa bwtwirogno kok khwnaya hinkhai cheraini simi sikla bura eba bwsa gwnangphano wngwi tongthun pwtam chari pwtam swpragwi phikung yamphwrasa swnamwi rio tei phwrwngnairogbo baithangni swrwngnairogno kok khwnaya pora manya hinkhai lathaluthu swbaiwi phikungo yaphao lama lampwra swnamo, khunjuno rangchak hokithai swnamo. Bo kok khwnaya pora manya okra chakrarogno borom riya haino thor thor kwlwi khituma lilak ma tongo. Cherairogbo hinjakphano sajakphano bujakphano tabukni hai kha nanglaiya borom rina rwngwi baithangni hinwi wansugwi. Tabukni buma bupharogkhai bwsa bwtwirogno kiriwi lama lampwra basuo, twisa twipek baro, hapung hathai kathorowi bakhogo, huk haba thango, salbrumno bwkhao chor habwi ma tonglaio tei phwrwngnairogbo swrwngnairogno yasi dengsaphano phwnangwi manliya, manwide tong manyaide tong sawibo manglangliya. Mo bwtwi raidarog achaikha sido thwngrwngni bahaio. Abaino cherairogni tongmung chamung manmung simung kosorwi golani twibai mare kiching khalaio. Mono ma swlainai! Khwnadi siklarog chwng okra chakrarogno borom rina nango borog tongwisi chini sinimung bosongni thong rakmani kaisa yaphang yarwngbai baksa. Swkango okra chakrarogno borom rimang lachimang kirimang u Sikamuk kamini Sikla Misip bokhorok gongwi himmang tota sepengwi manliyaphu. Hwngkhai chwng tangwi borom riya tongnai. Okra chakrarogbo kusurogno borom rinatwikhai tongna nango twidulna nango, u da Khupui bini swrwngnairogno samungo phwnangwi bangwrao kathonwi kung chukma hai wngyawu dumsana nango, lama kaham phunukna nango. Chwng jeswk mansak baithangni sirisitini simi swnamwi kwlangjak tong raida hukumu rwkjak manwi khwnwibai gwdalwi tonglaina nango tei chini bubagarogno khulumwi borom rina nango....”

Paithago tei thaisa kok sana sanamuchungo takhuk bukhukrog chwng khoroksa bai khoroksano hamya sama, naslema, sejama, musuma, kebengma, swkwlwngwi sak saichung simi kuchugo kana naima, mana bagwi simi samung tangma akorogno khiplai sinw. Tamoni hinkhai kahamthu hamyathu a khoroksa khoroksani bisingtwino bosongni sirduk ragwi tongo. Siklarog khwnachomwi lachimahai wngjaklaio baithangni chaya tongmarogno romwi manlaio. Baksaba kwपालो yakbogu, baksaba kholao, baksaba khorogo, baksaba mobile kholobo, baksaba ganao je manwi tongmano khichigo, baksaba tini mohai kok khwnamano swibwlaio swiwi khatina bagwi ampaio, baksaba mobileono swi khati narwgo, baksaba hoda hukumu rwkjak jesa pandaphano wngthu tei phiyokliya hinwi khatungjago, baksaba mwnwilai tongmao watwi wa jorani baswra chumui phinphaio, baksaba hinlaio mohai kok samungrog teisa dakti khwnakhai madam hai khwai bwrwirog bwskango himkhai o bosong kwbangkukno kuchugo kasakhamun sinimung mankhamun, baksaba hino uh mol kwrwngsukya wngkhata. Tongwi manjakya kha nangjagwi Khanangti lukuthum pandao phatsa bwchawi bongni madamno naharwi khulumwi saharo- “madam nono hambai nwing chini bwrwirogni wngwi baithangni dopa hoda hukumuni sinimungno narwkna hinwi mohaikhai bwskango agogwi phaimani bagwi. Madam angbo khoroksa bwrwi wngwi baithangni sinimung tei hoda hukumuno mwthangna bagwi tabukni cherairogni thinangno naharwi lamao onghornai tini kokbai saya samung bai phunuknai hinwi pandani lukurogno sakhi toniwi swmai tangkha tei ang khoroksa Tiprajwk bwrwi wngwi phunuknai hinwi swmai tangkha Isri Irabotini bosong hinwi sinimung rina bagwi.” Joto lukurogno yapha khoroplaio hamjaklai salaio- “Au chwngbo bohaikhaino kirima chalima khuchuruma gongma mukumma yapiri hilikmarogno khibiwi luku bwskango bwchanai, tei bo jorano nasngwi tonglaikho!” Baksa salaio- “Au mare madam Ruphaimani kok belai nangkukmani chwng siklarogno wansukna nango. Chwng sikla siklirogno bosongni thong thinangni chati. Baithangni kanmung chumung nasigwi mukphilisani bagwi wansukmungni twiyungo tukui swraphaio. O kanmung chumungno swlaiwi chwng baithangni baino mwchanglaiwi tonglaima chao mare. Khotolni achukthaiio tongwi manliya baithangni chayano siwi pataro nongkhorwi phailaiwi nugo boga bai tokha birwi thangmano. Naharwi naila u bogano jora thai tongkhor swlaijakphano bini gorono swlaiya bini sakmang kuphurno kuphur wngwi tongo, uh tokhanobo naidi bobo swlaijakya sakmang kosomba kosomno tongo, tatatayungnobo wansugwi naidi bobo tabukphano watwini unghologo birma yakaryakho. Phataro tongwi sukurai kwrwi wngwi teisa khotolo haptwtwi sawi thango – Hwngkhai chwng boroktwtwi hayung sakani joto wansuk kwrwngkuk hinwi sinijaktwtwi bahaikhai baithangni sinimungno swlaina muchung! Chwng kaham wngkhaise chini unghologo phainai

cherairog kaham wngnai bosongni tongmung chamung kanmung chumungno mwthangna bagwi chaitoknai tei mwthangjaknai. Therek tongwi manjakya – “uh chwng buini swrwngwi wde wng sode sok tongthoklaiwi buma buphani rangno haino juda juda resturento habwi ereng swbailaimani oh magwna oh magwna, buini swrwngwi kaisa kaisa parko abil sillaiwi dolma dolsa mwchangya swrangya soksukya soksukyakhai kanwi chumui ereng facebooko rilaimani baithangni sakmangno naiwi naidi tei bswk naithok kaham mwchang nawi sahordi hinma hai oh lachima, do nangkukmanokhai riwi mano. Arobo urobo ereng ereng rang swbailaimani khatikhai swndwk thaisa phungwi begwlaikhamun. Mare chwng tabuk baithangni sirisitini chamung nwngmungrogno songwi sugui, hangwi, pengwi, murwi, yogwi, phwranwi dalbidal chamung raidano swrwngwi chalainai.” Dangphali yachago – Oi mare kichingsong kubuino chwng tinini simi bosongni bwrwi wngwi phunuklaina bagwi swmai tango. “Kahamkhai songwi sugwi charikhai tabukbo bwsa bwtwirog ok pungsakhai dalbidal chaiwi mankho.”

Takhukrog bukhukrog sikla siklirog ani kok narwkthani chaya tongkhai ano nakarwi chariwi tisajabaidi tei chama tongmarogno kok bwchwlwi sajakmarogno kok kaham khwnayakho kami kami beser basaro thangwi pinwi sarwi samungo phwnangjadi, jorabai mwchangwi yapiri sedi. Tamoni hinba toksa toktwi buphang waphang eba dalbidal haparrogse jorano rwgwi yapiri sena rwngo, bubar baro bwthai thaio lukurogni chubamung wngwi bwchao. Hwnkhai chwng boroktwi tamo maya tongnaiba, chwng jotono mano...hambai.

Akokno khatungwi bihikno hamjakmani saka hamjaksugwi wansukmang wansukmang Dangsiya aichuk wngyananino bihikni samung humung bai muktwrwi khogwi twlangthangjakha. Bihik bwchayasani muikwthwng thaikwthwng saibawi boksana simi khwla tonikha kipilwi phikhaino munnaijat.

O makutung nwnng payakhude? - Ruphaima bwsajwkno lejagwi ganao phai swngphaio. Paikha paikha mama himsidi. Bwsajwkni kokno soikhai rina bagwi saomamaya makutung ‘Ma’ simi hindi. Akon ma tangwi mama hinya ‘ma’ simi hinnai?

O makutung mama hinwi nungmanikhai chwng buini loi swrwngwi nungmanise. Chwngkhai agini simino ‘ma’ eba ‘ama’ hinwi nungwi phainai bosong. Haini bagwi buinino ta swrwngdi baithangni swrwngdi hinmanita. Tamoni hinba chwng buinino phatsa khwla swrwngwi baithangnino swkwmao aphurukhai chini sinimung mangthong bophonni bwrwng twngsa chowi thango. Ulokhai kwmasugwi thango sikha makutung? Phaisidi nini babu lejagwi tongkha.

Ih ma. Bumano motom khopsa khukchi kwlwikhai sui rio. Sinjorog gula thwnglaima thakyakho. Horo chati phwnangwi thuwi muikwthwng thaikwthwng khoknani sep manyabai ok pungwi ma chaya wngwi muktwrwi thangjakyana siling



kophontwi hao bodopsa kwlaiphaio. Dakti dodoro bwchai kharthani bokhorok mihimjakhwna bothio nangwi muktwi huwi mukumna chengo. Ruphaima bwsaino sou- Himdikhai bupha biyang thangkha?

Au himdi ang norog kok salai tongmanosi khwnai tongo. Masaktham khwlai morning warko nongkhorwi thanglaio. Sinjo kwthwino manwi hamya bai baksa dasbino khibwi kwlango. Yaksi yagwra naharwi naimani baksa imangni twiyungosi tukulai tonglaikhu tota pungmani khorang khwnahoro, imang kwmangmani sari manhoro. Bugra seleni bagwide mo swirog sele khawi hachingsano kenta swnamwi thuyamo bowi sak khwrakhwrakhai aswk thuwi tongkha. Biyangtwi thampui thwi nwnngwi sakmangno hilikjagwi dewalo bohok dumsawi tongphaikha sai manliya. Khenchene bini sakmang nai naimani okni barakhaino chawi phaikha. Bwchakhai mung gwnang hinsubuwawta- mo kurumano manjagakhai che...hinwi. Bisiba bisikdok cheraiba jesa nukbo swngo thampui nukbo swngo, swini bukhuk khaksa kosom khaksa kuphur nukbo swngo, swi aming tokrog tangwi ri kutung chumya hinwi swngo, karen buduktwi bahai borok chagwi tv-o habwi tongphai hinwi swngo, fen bwkwrang tangwi kongtham hinwi swngo, betari tangwi hilik hinwi swngo, birkhung tangwi birman hinwi swngo, lama bwswk lok hinwi swngo, nukha bwswk chuk hinwi swngo, kami tangwi khajakha hinwi swngo, kamini mung tangwi pharjak hinwi swngo, bini bakotoni bakotoni bakotoni mungno swngo, bubagra bosongno swngo. Bini swngmungrogno buma bupha bwchwi buchu tei bobai jesa borok tongnairog phirogwi kul kwrwi twimuk lam muthup manyatwi. Piyaba jeswk mansak buma bupha bwchwi buchusong bwtangkhai sawi khwnario laibuma kwchamrogno bini porima paikhai khurio achuk riwi khwnario Koduk yapharya. Nangkukma samungo simi swrwngna hinkhai kokduk yapharo. Yangbo lama himkhai bumani yasa buphani yasa yasi romwi himbo. Baksa salaio buma buphani gwrwng bwsa. Atumsa bo cherai kwlwi bwsani kapma khorang khwnai omthai tangwi himtwtwi swngo- ma ani omthai tamo bai rasa? Buma tongthokjagwi mwnwi sao- wamthabaita hino makutung.

Oh, u da Khumunokhai kenchibaisi raphu na ma? Sakham nogo hinkhai atwibaino rao. Ma hospitalosi kenchibai rao. Au hospitalnono sakham nok hinta makutung. Lama ganao bwrwi khoroksano thui tongmano nugwi buphano swngo- “babu ubono ang nanasi nwnnga kwlaio na?

In makutung himdi akon. Babu nana koborde? Bini nok kwrwide? Koborya ma hachwkni sar kwrwi muikwthwng thaikwthwng tubui agulini lukurogno kaham kwrwng tonina bagwi chariphainaise. Bini nok tongo, bini teibo kaham. Muikwthwng thaikwthwng phalna bagwise haikhai ma tongphaio makutung- khairokjakma khorang bai kokthai sapulwi bwsajwkno phwrwngmung phunugwi Dangsiya sao.

Babu bo kwchangyade? Ani ri kutung kainwi tongmano kaisa riphaina du babu khwna?

Kwchangya tongno makutung kwchangma joraba. Au himdi akon..... Bupano swngma haino bumanobo lama botok swngwi thango Ruphai. Ma agulio ani nanasongni bagwi kwchangyatwikhai tongnani thunani nok tangjak kwrwide?

Kwrwinota ma. Swkango chini paithak bubagra Bir Bikram Kishore Manikya Bahadur Debbarmani jorao “Jonosikha Somiti” mothani tangphang Aghore Debbarmasong hachwk kamini lukurog Agulio phaikhai tongna jaga kwrwi hinwi bubgrano sanwi manani wngkhaphun. Soi ako riwi bubagra gosijakphun ‘Tribal Rest House’ tangjakna jaga rina hinwi Bortola ganao. Phiyaba mungsaya mungsa pherni bagwi paithago tongthai mana tongmani yakni keplewi thangkaphun. Tabuk mohaikhai o lama busubo thuwi tongna nangwlakhamun- thamchi kajakma hai wngjago. Bumani mwkhang naiwi teisa swngo tangwisa ma? Nahala nana bwswk khairokmasing khwlai totra koyui bisma dubui thui tongjakha. Abo tangwi wngkhwna ma do kisa sawi khwnaridi swkangni kothomarog sama haikhai?

Abo sana hinkhai belai kwmango makutung sabono hamya hinnai sabono kaham, bubagrani private secretaryni bagwide wngkha eba mothani bagwide wngkha. Abono twiwino nini mamasong kubui kokthum naituklai tonglai bwla. Angbo borom gwnang Aghore Debbarma bai swijak “Jonosikha Somitir Itikotha” mungwi bijap kangsao poriwi nukha bwswk kubui siya. Ulo nwnngbo poriwi naidi du makutung. Nwnng tabuk cheraini simino je nangma simi poriyawi laibuma rwkjak joto swimungrogno poriwi simung rwnngmung kuchuk wngwi tongdi tamo kokborok, tamo bangla, tamo hindi, tamo ingreji, tamo manipuri. Bumani kokno yachagwi sao Ruphai- akon ma ano books pai riphaidi do? Buma books hinwi kok samano loi wngna kirijagwi swkangni hai kisani bagwi kwbang chaya wngnano wanasugwi tabuk chengdropni simino baithangni kokthaibai kwrwngrina naio- in makutung pai riphayanw haiphano makutung books hinyawi bijap hindi du omokhai chini kokborok kokthai.

Muikwthwng phalwi manya wngwi burung burung khibwi kwlangjakno nugwi Dangsiya chajakya khuk pero- tamoniba aswk mwchangya swrwngya morokri phalbai hino, je samani morokbo khailaiyagwja. Phal manyaphano chukya lukurogno bagwi charikhai hamari mankhamun eba morok kisa khwlai phalkhai khoksa khoknwile mankhamun tabukhai oro burung bwchap khipjak. Chini borokrogswk baniya khaina rwngya. Bisire bisi laiwi thangkha nok ari bai baksa baniya khaimani. Arono aro. Ako thwio hapjakno rwngyanode tei khibwi mansi hino. O jorao khoroksa khoroknwi malkhungo kwthwi twlangwi dup satwrai sogwi simalwng bwkhak lam rima hai mokolo muktwi kwrwikhai thanglaio. Siyal bohok dujakna kirijagwi aichuk wngkhai bukhuk kholobwi tongwi mayatwi Ruphai jesa nukhai bukhuk kholobwi tongwi manya. Babu mo kwthwino boro soksa?

Simalwngo ta hino. Buphani mwkhang nasingwi teisa swngsokho- Oh babu joto borokrognode simalwngo sok? Kok phirokna selephano bwsani rwngmung simung dukre bakre kolomya wngna kiriwi bihik bwsai kok chaplaima haino jesa swngmana phirokmung riya tongya Dangsiya. Au makutung simalwngno borokrogni paithakni sal tal. Halok bokhai tongthai, tongthai rikhai khampwla, nokholani nuka, nukani noksing, chathaini thuthai wngma hai Ruphai teibo sina muchungjagwi buphano khuwasai tongma nugwi kisa wansugwi swngo- babu hinkhai chini kingrognobo simalwngono sokna? Ahaiyakhe tei tamosa king hinyawi tabuk bubagra hindi makutung. Tabuk chwng bosong songsa buma bupha bwsase baithangni kokno sayakhai tei buphuru sanai. Khwnadi makutung chini borokrogkhai buinino bisi kuchukhai nugu tei kaisa thaio chini bosongni borok khorokdok khoroksiniphano tongthun tumung buini bosongni borok khoroksaswk tongkhai bono bujirina bagwi bini kokbaise kok salaijak. Amtwikhai wngya du makutung.... Akon babu hwngkhai chini bubagarogni simalwng borosa? Dangsiya bokoloni simi nokha gurumtwi gurumwi lukurogno sana muchungmani tini bwsajwkno swngjagwi kok phirokna lerliya- O rangchak kubuino nono amo sajakyakhu bwla na makutung, u Bortolani haura nodi ganao makutung nwnghangkhai nunganw mor tanjak khungba khungdok. Buphano nodi hinwi sama khwnawi teisa swngo- tamo haura nodirog hinwi tongkhasa babu nwgkhai ano waisa samakhai? Haiya makutung haura nodini mung swkango Saidwra twima tongmani tabuksi swlaiwi khibai bosongni laibumano huna bagwide sido sikha? Oh babu akon ano phunukdi du ang naina muchungwi tongkha. Phunuganw makutung nini nanasongni kamio thangtwi. Oh babu ubokhai Nuyungma na nwnghang samani ano? In ma amorogno maitu tonidi. Himte himte buphuru nogo sogwikha keba saiwi manliya. Abaino himwi tongna nango salsaya salsa sogwina bagwi.

Oi tabukle rwngnokrogbo kholopjakhaba himdi kamio rangchakni hao tongkhorogno sago phinwi nahalaiyanw, lukurogbai gwdalwi kwrwngwi kamini hukumu rwkjak manwi khwnwi naitugwi thumlaiyanw. Ma pha tei takhuk bukhukrogbo waisa uisu kha koilaina, kamini lama buphang waphang twisa twipek gatirogbo khatangjakhwna chwng thangyarog hinwi. Chwngno wansugwi nini ani bwkhani ari swbawi sabole khajani sabole phikungni hinwi tongwi chaya. Bihikni kok khwnatwtwi Dangsiya nangma manwi khwnwi tiyar khaibaiwi nokni nongkhorna swkang jotoni bagwi kaithono surio. Oi Ruphaima makutungno chini bubagrani simalwng phunukna hinmani ta pokdi du ganao sokhai maitukhai ridi himsidi... Malkhung achuk khapurumrogbo saboni swlai sabo kwbang dowi khichwlango yakwrai phwnangwi khachigwi lai man hinwi kerong swbailaiwi motorma bagwino salbrum langma chomani thakphwlaiya, nipa virus, hayungno sikirinai corona virus

akorog achaiwi poltini langma chomatwi. Iko makutung benar besertwi nahardi mono bubagrani simalwng. “Tamo mo khapungwi hama manyakhai tonima hai babu!” Khi swtwi kartun chuwak botol kupulung khibwi bolong halong swnamwi selengma singsakhai tonima nugwi puitu thangjakya. Uh omode, tamokhai tonibaikha babu montri bokhorokni sotso barot biyangosa? Obonoba khumulwng swnamwise hayung gwnangwi bahai saharwi pinwi toni man bwla. Babu bijaprogo nukmaba kubuni haokhai bubagrarogni simalwng eba jesa mungwnang borokrogni simalwngo borom phunugwi munituni Mario bogwi tonina bagwi khumulwng swnamwi dalbidal khumungni bahai motom bai baksa bosongni sinimungno pahatar tei bisingni khoroksa khoroksa lukuni khao katiwi twlangjago. Ruphai kok satwtwi bukung bukhuk muthupmani sukurugwi buma bupha kha khamjakmani khorango mokolo muktwi dusawi bakhwlaina naimano narwgi sao – Au ma, himdi makutung mohai teibo kwbangma laibuma nuyungma bwskango Surjosen bai Khudiram Basuni mangthong kajakmani, chini bubagrarog mayung korai khamani Astabol kholani mung swlawi Swami Vivekananda thwng khola mungphilwi manthong kaimani kothomarog nono lama botok sawi khwnariwanw.....

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# “O BWRWI NINI TANGWI NOK KWRWI?”

Tanusree Debbarma

Yalwlwkkhe nukhungo mwchang riui chwngsa riui Amabai Aphani khurio phaikha angle. Norokni yak romwi himnani swrwngkha angle. Kok sanani swrwngkha angle. O swngchar naithokno nukkha angle. Swrapsani bagwi phaimani angle norokni nukhungo. Norok ano rohorwisi rwkha, buini nukhungno ani hinwi.

O Ama O Apha amoda raida, O swngcharni?

Tangwile ang norokno yakarwi thangna nangnai?

Eba norokle ano tangwi rohorna nai? Omo ani nokyada?

Omo ani nukhung yada?

Norokni hamjakmano yakarwi makwlangnai haida Ama-Apha. Phung aikhe norokni mwkhang nukliya haida O Ama-Apha.?

Bwsaini nukhungo sogwima ulo angle o nogo kwatal, borok dog kwatal, halok kwatal Jotobai.i ani bwkhale tabukbo ang achaima nogo tongwi chaoibo tongthokya O Ama O Apha angle norokno salbrumno muiitu mano, khatango, kwatal nukhungo borok judabai gwdalwi tongnani jorao nangnai o nukhungo kha boinani jorabo nangnai. Sairik-sanja wngkheno tailam gana achugwi angle mwktwi yorwi phayu, o Ama Apha norokno khatangwi. Sal phaikhe kisisa samung chaya wngwibo angle bwsaibai bujak-tokjago.angba malmata da wngkha anoba Aswk bukha Anile aro nok gana-ginibo jaiti eba sinijak kwrwini bagwi anole banchi rwna hinwi kebo phano phaiya. O Ama-Apha angle salbrumde bujak-tokjagwi thangnai? O Ama Apha norokle ano kaham pori rioi, phwrwngwi rohorkha. Ani yakung-yak kwak khe. O Ama-Apha ang nogo phirogwi phainai o kwpal birmano angle salbrum bujagwi, kok khenek-menek sajawgi tongwi mangwla.

Oh Ama-Apha angle bwrwi hinwi phan kisisa hinwi bujagwide tongnai?

Ama-Apha sao o sajkma abono nini nok-nukhung bujagwi-tokjagwibo arono ma tongnai.

Ang nogo kiphilwi phainai. Ama sao ta-kiphildi sajkma. Nwng kiphilwi phaikhe swngcharni borokogle nono hamya hinwi sanai.

Wngkhe Ama ani nokliya haida ang achaimani nok?

O sajkma nini nokno haiphano nono chwng kagwi rohorkha.  
 Kaijak paikhe ani nokliya haide ama tangwile haiphano hinwi sa?  
 Wngkhe boro ang thangwi tongwinai kiphilwibo thangwi manya.  
 Arobo salbrum bujagwi tokjagwi nukhungo tai bwswk tongsinai.  
 Ani nokle boro? Ani nokle boro?

Bwrwi wngwi achaima o swngcharo belaino jwngjal eba kirima bwkhao achaima rio. Khoroksa bwrwi torwi-logwi, baithangni yakung yak ragwi saichwng himwi manma jorao ama-aphani yakni hakchalwi buini nukhungo mwchangwina nango. Siri-sitini simino ah raida baino gwdal jagwi phαιο. Je nukhungo thangnai eba thango ah nukhung khoroksa bwrwi bwsani bagwi kwat lama eba hama nasama jora. Bo ah nukhungo gwdalna, gothokna swkang logi song hinjaknai eba bwsaibai gwdalna nango. Ah bwsai tomungno hamya eba chaya butok-satok khaio hinkhe ah bihik eba bwrwi bwsani talikhao mokol mwktwi yornano karwi mungsa manthai kwrwi. Nukhung chasarwnai wngkha bwrwi. Ah bwrwi tongmungno bwsai eba logisong hinjaknaino logio manyakhe bo tai boro thangnai? Bwsaini nogo phaina swkang sakni Ama-Aphabai kagwi ma phaijao. Bwsai hamkhese bwkrajwk-bwkra. Bwsai hinjaknai phwrwngsokma tongkhese bwkra-bwkrajwkno sakni Ama-Apha hinwi chongwi nanani. Bwsai khe butok satok khaywi sapung, bwkwrajwk khe ba Kami kami berai hamjwk ni kokmung pirwi tongo. hanjwk no le tangwi sanwi hwnwi chongwi manya. oh swngchar ni borok.. Ama alpha bo kiphilwi naharwi manya.. wngke ani nokle borok?

Oh bwrwi nini nok le boro?



# BIGRA

## Kapiram Tripura

Shrabon tal.Chumui kosombai lobsawi nokha somsajak,salni mwkhangse nukjakliya. Hati kaisa romwi salbai-horbai thakjora kwrwi pene-pene khe uatwi uawi tongo.

Uatwi joraba nobar kwchang sibsama bagwi kaisa rwjai kwcham kichik-kachak nawi Kwplai thujak. Berani nog sakao sonni nukhung. Son swlaijakya bisi brwi-ba wngmani bagwi baksa baksa jagao son sogwi kapla wngjak. O kaplatwi uatwini twi choromwi Kwplaini mwkhango tep-tep khe nangwi Kwplai thumani sichawi rwkha. Mokol phiyogwi naimani ulo bo nukha, thumani khotol ganao buma thailik bwlaio maichu chuiwi tongo. Kwplai gwdna sotonwi naharmani maibai baksa ah-kran kolok sogjak tai sombai moso kwthang thainwi-thaitham simi tongo. Kwplaino sichamani nugwi buma sakha

-o Kwplai sichakha? Akon doh hwnkhe dakti bwchawi mwkhang-khorangrok suwi o maichuno nini babuno kheto twlangwi rwid. Aichuk bachawi hal chuwaina thangmani mai okhuijak tongkhwna.

Kwplai ah-kran bahai manwi mai okhuijak tongkha, ah-kran kolok hwnkheno kwplaini hamjakmani mui. Kwrwi nukhung ba ah- mwikhanrok bisio uaisa-uainwi rokse machana kutuk. Bupha uaisa-uaisu Ahprang kamini hati-kwtalo thangwi ah-kran sersaswk paiwi tobwi phaio. Phiyaba o ah-kran no borokni nukhungni bagwi jotoni sai kothok mui wngwi thangkha. Uaisa bwtwi khai chao uaisa mosdeng, uaisa-uaisu omohaikhe sogwi. Kwplai bumano mwnwitwtwi sao,Ama, angbo mai okhuikha hwnwi. Phiya mwnwi saphano kubui kubuino okhuijak bo. Swkang horo bo bohok pungya chawi thumani ba. Bumabo a kokno sawi mano, haiphano kwrwiba muchung phano bohok pung riwi charwi manya.

Buma Kwplaini kokno khwnamani yagulu khorang kisa kwtwikhe sakha- Akon, Puila nwphano twlangwi rwigwnaba, ulo nwng nogo phaiwi chaphaidi ta. salbo chuksai tongkha,mai okhuijakhana nini babu.

Kwplai tailam kwplatwikhe nokha phaisingo naisawi kisa munwitwtwi sakha

- Ama,Ang ba salse nukhorya ble. Nokhale mwnakjakse,nwngle boro sal chukmani nuk tongkha ba?

Buma maichuno kwplaini ganao tobwi berawi kisa khorang kotor khe sakha

-Awww,,rajani bwsla ba, sal nukjakyasak boroni phung ainani norokni bagwi. Thui tongdi akon, nwpha tei mai chana nangliya hwnwi sawino buma ganti nuk phaisingo habwi thangkha. Ganti nugokhe buma chuak batisa boksajak. Kwplaini buma uaisa-uaisu chuak rok sungwi phalo. Tai kwplaini buphabo samung tangmani lengoba,lengma yokthung hwnwi bottlesarok narwgi tonio, sarigo khe omono khopsa khopsa nunglaio.

Kwplai mokol hutwi-hutwi duglam bwskango bwchaikha. Nukhung sanjini kwlaima uatwini twibai mwkhang suwi hani golani twi khurisa nungwi maichuno yago twikha. Phiyaba

sati le kwrwi. Uatwi bisingo sijagwibo thangmanya, tamoni hwnkhe Kwplaini thani kanjaknai ri bo omo kaisa swk tongsio, tai kaisa tongmani swkangni salo musuk mwrwkphuru uatwi sijagwi siwi paimani ranyakhu. Tabuk omobo uatwio si paikhe tei slaijaknai ri kwrwi. Swrapsa bwchawi uansuk tongmani yagulu Kwplai bumano chirikhogwi sahorkha,

- Ama, sati le boro sati? Ang omohai uatwi o sijagwile thang manya ble.

Buma ganti nugo tongtwtwino sahorkha- Nogo sati de kangsa tong ba? Uaisa phano sati le kaisaswk paide mankha rang kwrwini?

Kwplai kisa uanajagwi- hwnkhe ang bahaikhe thanai sale tabuk?

Buma yaisi surwi phunuktwtwi- Eko berao khachikjak lakhu tei kaisa tongo ble nwpha twlangwi bara. Omobai phano thangrasidi tabuk.

Kwplai nok kunani uahni berao berajak lakhu phaising naharwi uansuk tongo, Paaa! Chini borokbo elemgwnangno. O uahrukbai plastic riwi lakunole babu bahaikhe swnamkhwna? Saboni bokhrogole puila omo sukpaikhwna? Babule bahaikhe saimankha? Omohaikhe kwbangma kok uansukjak tongo Kwplai.

Awww, tamoni uansukyawile tongnai ba. Kwplai wngkha umor bisi chisani cherai. Bini bwkhao tabuk kwbangma swngna muchungmani, saimana muchungmanirok tongo. Bomo kaham bomo hamya bo bebakno saimano tabuk. Tai kaisa kok hwnkhe haise bigra nukhungo achainairok kisa daktino kha sibaio, daktino bujina rwngbaiono.

Kwplai kamini kaisa rwngnogo rwngrem ba (class 5) o pori tongo. cherai bo kisa suargwnangno. Rwnngnogo jotoni sai marks kaham mano bo. Rwngnokni phwrwngnairogbo bono belai chajago. Bui bujiya swkang bo buji paio, bui saimana swkang bo saimano. Rwnngogni swrwngthaino karwibo bini bwkhao teibo kwbangma saimanna muchungmani tongo. Je saimanyarokno hwnkhe puila bo bwkha bisingo sak sakno swngwi naio. Uaisa-uaisu kokphil mano, uaisa-uaisu manya.

Kwplai duglamo bwchawi lakuni kokno uansuk tongphuru buma nugwi sahorkha

-Tamo tabuk phano thangyawi oro thiling-thilingkhe bwchai tongkha ba? Oroni lakhuno twlang thangdi hwnmani khwnaya da? Oyang nwpha naising tongkhana. Mai bonai yagulrok sokphaiya swkang ha-kumun khaina nanganw. Dakti thangsidi do.

Kwplai bumani khorang khwnawi uansukma hapharni ongkhorwi phaikha. Tei saksak khuk-peplaiwi sai tongjao

- Akon tabuk omobai phano thangna nangsina, tai le mwngsase khlaina kwrwi. Eyangbo rwngnogobo thana jora wngkha hwnwi kheto phaising yapri sena chengkha.

Kamini uatwini twirok bebak bwikhlaiwi lamao kwlai phaio. Lama kinarni buphang-uaphang tai jabrarokni sakao uatwi kwlaiwi kwthangsawi phaijak. Borokno kahamkhe naikhe saimani, tongthokmani bagwi yang uaisa uyang uaisa bokhrok narwi mwsalaimani.

Uatwi bwthai tep-tepkhe laku sakao kwlaini khorang khwnate khwnate Kwplai kheto suguikha. Siri-siri uatwi kwlai tongo. Kheto buphano karwibo ganao buini kheto teibo khoroknwi khoroktham janija kheto hal chuwei tonglao. Bokhrogo laku humui. Tei kisa ganao khe bwrwijwk-siklirok bokhrogo risha sorwi, rignai yakung bothobo tisai kanwi mai bolai tongo. Kwplai omo rokno naite naite aal saka saka himwi buphani phaisingo thang tongo. Ganao sogwi buphano ringhorwi sakha



- babu, eko nini bagwi maichu.

Bwpha kwplaino nugwi musukno bathakriwi khetoni twibaino yakung-yak suwi aalo phaiwi achuk phaikha. Maichuno yago twiwi Kwplaini phaising naisigwi swngkha

- nwnge maide chai phaikha Kwplai?

Kwplai bokhrok narwi chajakya hwnwi sakha. Bupha maichu khulogwi khopnwi-khoptham chawi kwplaino sakha

- Kwplai, eko nwnge o mai barano chawi nogo kiphil thangdi. Ang chabaimanliya.

Kwplai naimani ah-kran kochosa tongo tai mai dulsa kotorma. Bo tongthokjagwi chana chengkha. Phiyaba Kwplai aphuru kaisa kok uansukjakliya o mai bupha kubui kubui chabai manyani bagwide bono charikhwna! Haiyakheba bono chajakya hwnwi khwnawide charikhwna! Phiyaba bo aphuru aswkno saimano bupha bono maya nangwino charikhwna hwnwi.

Kwplai omohaikheno mai bomani mol paiyasak buphano maichu twlangwi rwio. Salsa Kwplaini bahanokjwk khoroksa tongmani belaike lumjak. Rangbo kwrwi doctor twlangna phanose. Teisa mai bomani joraba samung pailaiya nukhungo. Buphabo aichukgono musuk aal twlangwi kheto thangjak. Nogo mairungbo kwrwi. Phungni damsni-damchar tamkhwna thapa hor chwngya. Bahanokjwk khumbarti lummani bari wngjak hwnwi buma bokhrogo twi luwi tongo. Kwplai duglam ganao achugwi mogjak. Kwplai bebak nugwi tongo, bobo mai okhuijak haiphano kunu sarakya. Bo saimano Rondogo mairung kolsa phano kwrwi. Omoni swkang horose buma bai bupha jono khopsa khopsa chawi borokno chariwi twi nwnge thulaimani Kwplai nukjak. Haiphano cherai bwsaba tamole khaimanai. A dino buma bo tai bono maichu twlang rwinani dagiliya. Swrapsa achugwi tongmani yagulu Kwplai bahanokjwkno bumano samani khwnao - ama, Ang mai okhuikha hwnwi. Buma aphuru kwplaino noksingo ringhorwi sakha - Kwplai, nwnge kisa norokni Yong songni nogo thangwi mairung sersaswk solok rwgadi hwnwi saila. Khwna sunai hwnwi sadi.

Kwplai uatwi bisingo khachigwi thangkha. Aswkbo hakchalyano buyungni nok hwnkhe. Kwplai buyungni nokhwlaosogwimani yagulo barandani duglam bwsakango bwchai ringhorkha- Yong! O Yong!

Khoroksa bwrwi onghorwi sahoro- nuyung nogo kwrwi. Office o thangjak. Tamo sadi hwnwi.

Kwplai kisa kiritwtwi lachitwtwi khote-khata khorangbaino sakha- Eko! Ama sao mairung sersa solok hodi pho khwna sunai hwni sajak.

O kokno khwnawi o bwrwi nok bisingo habwikha. Swrapmani yagulo buyungjwk khuwai chatwtwi onghorwi phaikha. Kwplaino nukmani yagulo bo sakha- Kwplai, Nwmano thangwi saidi tai mairung solok rwi manya hwnwi. Uatwi jorao Mai rokbo ma phwranya. Sakni nukhungose biyal nangwi tongjak tai boroni buino solok rwnani.

O kokno khwnamani ulo Kwplaini bwkhao tamo hai wngwi thangkha. Haiphano bo sawi naikha- yongjwk, kwkwi lumjak. Nogobo mairung kwrwi. Tabukbo mai machayakhu chwnge. Kwkwi Mai okhuijak tongkha.

Cheraini khugo omohai kok khwnawi buyungjwk teibo jolijakha. Hainose bwrwi kisa tamobohaino. Jolitwtwino khorang kotor khe peplai tongo bo- o kamini joto borokno

angde chariwi ma toninai tamo. Mairung kwrwi khebo ani oromang, moso kwrwi khebo ani oromang. Khwnadi Kwplai nwmano thangwi saidi oswkango twlangmani berma maktham swkang suphaidi aboni ulose mairung naphaidi hwnwi.

Kwplai tai kunu sayawi oroni siring-siring kutulwi phaikha. Lamao himwi phaite phaite uansugwi tongo bo tabuk tamo khainai. Kwkwibo Mai okhuijak. Mairung bo manliya. Omohaikhe uansugwi himphuruno bini mokolo lama ganani kaisa thailik buphangni phaisingo mokol sugwikha. O thailik buphangni thailikrok kormo kormokhe monoi tongbaijak. Sakani thaisa thainwio toksarok balawi chawi tongo. Bo omono nugwi bwkhaio kaisa uansukma phaikha. E thailikno twlangwi charikhe kwkwini mai okhuimani kisale hamnai hwnwi. Phiyaba o thailik buphang o yongsongni no. Ulo saimankhe bujagwi phano mano. Haiphano tai lamabo kwrwi. Ulokhe bo uansukha, bujakhe bujakthung haiphano twlangnai hwnwi. Tai leryawi ganani uah kaisano sukrugwi uanthal haikhe swnamwi thailik bwtangno rawi khikhlaikha. Phiyaba thailik bwtang kisa tormani bagwi paipaiyakhe gwdaio balwi kunumote nogo twlangwi thangkha.

Twlangwi bumano sawikha. Ama, yongsongni nogobo mairung kwrwi pho uatwini phwran manliya. Haini bagwi o thailikno rohorkha. Bumabo tai kunu sayawi aswkbaino tongthokjagwi bwsajwkno thailik charikha. Kwplai bo thaibrwi-thaiba chakha. A salsa tai horobo thailik bwtang tangsano chalawino thulaikha borok.

Bini porenai phungo kapmani khorangbai kwplaini muktwrwi kwmakha. Dakti dakti bwchawi mokol hutwtwi duglamo bwchai naimani buma bai bupha kaplaijak. Tamo wngkha omo bujinani tai jora nangliya Kwplai bo. Khachigwi nokhlao thangmani bini kwkwino rokorowi ritrakbai khobjak. Bumabai buphakhe kwthwino kwbagwi kaplaijak. Kamini khorokbrwi-khorokba okrarok bono gereblaijak. Oro phainai borokrog podrepot kok salai tonglaio, Ahaa! Aswk cherai naithokma bahaikhe omotwirok wngkha sido. Baksaba sao uatwi majakna bagwi lumwi thwikhana, baksaba sao malaria hwnwi. Phiyaba Kwplai saimano bini kwkwi bahaikhe thwikha. Bini kwkwi bema wngwiya chanani biyalo kwlaise tini langma chona nango. Haiphano o kokno bo sabono sawi hamsinai tabuk!

Kwplai bahanokjwkni samo thangwi achukmani yagulo buphuru jani bini mokol kolnwi muktwbai kupulwng wngwi baikhlaina chengkha sawise manliya. Aphuru bini sakgo jeswk phan tong khorang sotonwi chirikhogwi kapna muchungmani. Haiphano mokolnii muktwinu hute hute sakbaithang bwkha bisingo peplaijakwi kabwi tongkha-

“O mwtairok, norok chwngno achai rohero o hayungo, phiyaba tamoni bagwile bigra khaiwi rohorna nangkha! o swngcharo bigrarokni bagwi mungsaphanose kwrwi. Kwthang tongna bagwi choba khwlaite khwlaite tai thangwi tongnani jora manya wngo. Mwtairok, norok sawi manyaphano, phiyaba bigra nukhungo achainai kwpal hamyarokle sawi mano, o swngchar kubuini bswk kwrakkuk. Cherai phangsini oro kwthang tongna bagwi rwngya tai kwrak samung phanose kwlai wngwi manthango. O mwtairok, norokni thani ani kaisa koimung, nwing tai kebono o hao bigra swnamwi ta achai rohojadi.”

# BOMOTOK

## Biplab Debbarma

“Hamung siniya kokno khwnau uakma kongwrai mantwi, twio ua kwthang pertwi,” sirisitini raida rwgwi sajak i kokrogni kokmangbai tabukni jorani borokrogni samung bwtang bswk joratwi gothok eba gothokya abo nuknai nugwi tongo, baksaba nugwibo nukyahai wngnai wngwino tonglaio. Oro kami khungnwi khungtamni kokno khursau sauaw Ampura bari, Pagla bari, Boromoidan kami buphuruni simiba o mungrog pharjakbaikha saboba pharkha yakhaiba sitwtwida pharlaikha. Jora kwthalbai baksa yapiri selai tabuk siyarog sibaima jora, nukyarog nukbaima jora, bera nok khibi Gairing nok khibi ha sokjak itbai nok tangna bagwi batailaima jora, Huk hukumu Gairingni halokbai chalrwrwk wngwi phailaima jora. Phiyaba kami amchairogni kothomale kisa judakhaise khwnasio, Kothomani yaphang yarwng boroni simi chengjakha abono soikhai sasugwi mannai kwrwi. Kwrwngni buchu o kokrogno uansugwi muktwrwi manya wngjago. Bo saimanma kokrogno sabono saui uansukmungni pojano helengsasa khai manno abo bini salburum sal jorani kothoma bwthai wngwi tongkha.

Boyar sib sibkhai sibsau phaimani jora, sal kabai bwkhago naharwi naikhai salni pohorbai o hayung chwnasau hayungni mangno swlaywi kwtalkhai naithokrio. Abohaino Rikarini sakmang naithokmabo, bono nukkhai samung pailaijakya borokphano khorok tisau ma naharo. Yakwlap kuchuk kaui khwnai saharjak maiuaksa kharmahai bini khwnaibo. Bumani kami yakarwi porinani thangma balukkha phiyaba bo tabuk tai uaisa kamio yapiri sena muchungjago. Rikarini kamini mung wngkha Twipupak kami. Kami aswk kotoryaphano mokol khudorop. Mapha rang gwnang wngmabai biyal tamono hin tabukbo saui manyakhu, tamo manwi nang khuk khengwi sakhaino wngo. Bini ama kamini borokphano buphakhai Aulio nok nukhung khwlai tongnai. Sana thangkhai kamini tongkhorbai halok chaljak hinwi manno.

Chaksiya hinwi khoroksa cherai tongo bini mapha kwrwi bo bisiknwiphuruno bini mapha bono khibi kwlangkha hinwi khwnao. Haiphano Twipupak kamio bwsa bwtwi manya hiksai a chwla bwsano palok twlangwi thangkha. Chaksiyano a buma matoisong hamjaklaywi mung pharkha Shantimoy. Shantimoyno Agulini rwngnogo poririkha. Aboni bagwino Shantimoybai Rikari sinilaio. Rikarini bumani kamibai Shantimoysongni kami thansa wngmabai borog kahamkhaino sinilaio tai kokbo salaio.

Ang rwngremtham poriui tongphuruni kokno maitu mankhai tabukbo ani khao kirima habo. Aphuru rachichuku chukuchisni (1997) jorarogo Khowai Ramchandraghat tai aboni gana gini urpatilaimani jora. Salburumno hoi hai chirikma khorang khwnao, tophano aswk angbo uansukna rwngya, tabuksi a patimungrog mokol bwsjango nukthok nukthok matongo. A jora ani amasong Akhara kolonio huk khwlailaio, rwngnokni kiphilma ulo mai chabai ang amasongbai hugo rwktharwi thango. Borog hukni samung tangkhai angkhai muyarog phaio bomotok nangphano ang uamilik muyarog phaio. Aswk hathai kotorma bolong bisingo habkhai tai keboni khorangsudusi khwnaya kirisoro soro ma wngo. Jorao lengkhai monboroi chao, khwichang chao, ang endul belai thokjago. Hukni mai munmani jora, uathwi uani muyarog sikwla chasama jora aphuruno uathwi uani muyarogo endul kwbangkhai mankugo.

Rwngnokni amjokmung sampau phaikhai ang hugo aswk sogwiya, biyalbai langmani kothoma sa sauino ang kamini rwngnogo porikha. Chwng aphuru Banglano karwibo kokborok bijaprogbo ma porikha. Aphuru kokborok koklop ma porima tabukbo maitu tongkho- Kuchuk beremni swikwrwng Ramcharan Debbarmabai swijak "Phung kwatl"-

*Bolongni Togwla rai rai kochikkha*

*Phungle aiswrwng phaikha.*

*Aichukni nobar kwchang manjagwi*

*Khumung daler dal barkha*

*Phududu khumungo piya bongbwrai*

*Modu kusupna bakha.*

O kokloprog porimani ulo ang ani swilaio (khatao) koklop swinani chengwi naio bwtang tangsa tangnwi bara swi manya, haikhai swijakrog bebak kwmai thangbaikha aphuru swilai tai bijap kwcham painai phaikhai phalwi rohorlaio, urumbai duljak kwtwi budul pai chana bagwi. Aphuruni swimungrog tabuk tongkhai abono nai a jorani uansukmungrogno tabukni jorabai bayap khari nai mankhamun. Phiya cheraiphuruni simino ang kechen tongya, kebo ano mekhagwi kwlangkhai ang bono je manjakyasakno riphirigo aboni bagwino ano ani sai kisa okrarogphano yak tisarakya, porimaobo buinisai tola tongna muchungya. Bwsuksi mai machaya wngkha. Ogo mai kwrwitwtwino bolongo ma thangjao amani logio, ano bui buphango kasau manmani bagwi belaiikhai samung nangjakbaio thaipung bwsuksi ma khak thaipung mui songwi chakhai mai ok khuima kisa hamo. Kamio ano jotono kwi chwla hinwi ringlaio, ang jeswk buphang kuchukphano kiriya kasau manno. Choka chagwi amasongno bwsuksi a romwi charikha. Phiyaba chini Al chuaijaknai thai buino phalwi ma rimabai bukcha wngwi thangkha. Buini kheto auaro choka ta chakdi hinjakmabo tongo tophano khano methebwi maphano chakothok kisaswkda chariui manno hinwi abohai samungo yak rio.

Kwrwng Nini cherai jorani kokrogno khwnau ang belai uanakha, nwnghai soimung kwrakkhai soisugwi phaimannai lekhaisi manno- Shantimoy a kok sauino aroni kutulo, Tai saui kwlango kiching Kwrwng khwna soni jora mankhai tai uaisa malailayanw.

Ang M.A porina bagwi Agulio ma phaikha, Agulio phaimani ulo ang Bubagrani Nuyungma kotorma kotorsano nukka yaksi yagwra pukiri nugwi khabo swrangkha, agikhai okrarogni khugo simisi khwnao tabuk mokol baithangbai nugwi bolaibo bolaibaya. Phiyaba kha swrangphano khamithikmabo tongo abokhai Bubagrakhor bwsjango Bubagrani mangthong nukyani bagwi. Bubagrani achaima sal Agulio palaijakphano hasteni kwbangkuk thaiono palaijakyakhu. Ang kami amchaio Bubagrani achaima sal palaywi bini mangthong kotorma kotorsa lama buprarogo toninani muchungma. Abohai uansugwi tongma joraono koktwma bwlai philwi poriphuru mokolo kwlaikha Bubagrani achaima sal haste gwnangwi hohom dodombai palailaijakha. Koktwma kahamkhai mosi tabukkhe Haste hapang Bubagrani achaima salno palailaikha, tai a salo hasteo duamungbo sakwlaai rijakha. O kokrogno khwnau ang belai tongthokkha.

Agulio Nok lakai naharwi ma tongo. Agulio phaima kutung kutung ang mungsa chapmanliya, lamasi bwswk korokha, O kokno munitu mankhai ang tabukbo mwnwina muchungo - salsa sanjao lack chomuni hatio thangphuru Trafik naimwthangrog tongma nogose habjaktwi, ulose Tiprasa khoroksa barathotho tamo samung nang hinwi swngo? Ang aswk kok saliya hatio phaimase hinwi aroni nongkhorwi phaikha. Ani imang bwswk kotor abo sauibo sabaiya, i imangba mukthangda wngno wngya abono twi salburumno ani uanamung hinwi manno.

Rwngnokyungni puila rwngswrwngmani sal a salo bebakno phaibaikha. Ang Radhanagaro Bus malkhung kao. Sonai lampwraokhaino khoroksa bwrwi ang kasama Bus malkhungno yak tisau bathakrio, abohai bwrwi naithok ang uaisaphanose nukyakhu. Kanma ligilagai, mokol tola kosom phuljak khwnaikhai kosomo phulolo sapuljak, a salo ani mokol bini bwkhagomang, Bus malkhungo rang romnai University university hinwi khorang khaiphurukhaino a bwrwi bini achukthaini bachao. Ang swkang nongkhorokha aboni ulo a bwrwi naithok. Angbai baksano Rwngkhotolo habo, phiya kokle salaiya, ang kok sana hinwi gana ganakhe rekeui thangkhai kokthairog kwmai thangbaio. Hatibarsa Romwi chwing Bus malkhung tai rwngkhotolo malailaikha. Ani kichingkhai Agulio nok wngmabai doi ongkhorya borognikhai kamiobo nok tongo Aguliobo tongo. Bo bikebaimang rwngnokyungo thango, phiya chwnghai salburum thangya, bo salnwio uaisa hairokkhaisi thango. A sal wngkha tangsal ang Bus malkhung kasakha. Malkhung kasaphuru ang achukma achukthai gana khoroksa bwrwichwk achugo, ang bono boro ongkhornai hin swngma astabol thwngkholao hinwi sao. Kukubuino aro sokphaikhaino omor chakwrajwk ongkhorokha. Aphuru atomsa ani

bokhorogo uansukmung kwtal achaikha, a achukthai tai kebono achukriliya hinwi ani bijap dajaknai sola achukthai berai tonikha a bwrwi naithokno aro achukrina uansugwi, bui achukda manno hinwi swngkhai ang ani borok tongo hinwi sao. Phiyaba sonai lampwrao sokphaikhai a salo a bwrwino nukliya. Bottola jorani rang khokba ang ma rikha. Rang ma riphano ani kha hamya wngya. Nagerjala laidropkhaino a bwrwino bike ukolok kajak nukkha.

Satung chiring charango piyabola chwkjagwi dunokmahai ani kha dunokkha. Akon aswk sal romwi ani mokolni khumbubarhaikhai nugu tongmasi tini buibaisi bike kajak nukhaiba tongthokya wngsinaino ble. Sakbaithangno bujok bujogwi naikha nwnng bigra nukhungni boroktwtwida a rangrigwnang bwrwino hamjagwi tong mwchangya ta hamjakdi pogwi thangdi, phiya ani bwkha pogwi manliya.

Ang Bus malkhung bathagwi aroni ongkhorwi himwi tongphurukhaino bike bathagwi ano Shantimoy ano swngo- Kwrwng tamo tinikhai aswk dojaksa? Phaidi ani bike ukolok kasaphaidi. Bini bike ukolok a bwrwino achukjak nukmasi jolima hamykhutaida ang bobai bike kasa. Jolimano joliya haikhai khorang kwlwijakkhai ang aswkno sasio- ihi ang kaya norog thanglaisokdi.

Phiya ang nai naimani Rikaribo angbai aswkle kok saya Shantimoybai mangno logi logi. Rwnghotolni swrwngmung pai lelama jorakhai borog khoroknwi hainohai bike kalai chamung nogo thanglaio. Phiya Shantimoy ano phaidi Kwrwng kisaswk chamung chalayanw hinwi logi sophano ang thangya. Ani yago aswk rangbo kwrwi abonibagwino ang sak katiui ma tongo. Anibo rang-ri tongkhai sak chalaitaisale bangkhamun i kokno uansugwino ang siring siringkhai tongo.

Amjokmung sampau phaikha, ang amjokmungni bagwi belai saktharwi porikha. Ang porano twi achugui uansugwi tongphuru Rikari ano swngphaio- Ata kwrwng nono ang kok thaisa sana tongo, a kokno khwnai belai tongthokkha tai uansugwi tongmani bono chajakma kokrog tinile sasinai hinwi. Ang ma swngo tamo kokba? Bo sao- ulo sauaw himdi nono pepsi khanigwna, ihi ang nwngya hinwi ma sao. Ang nwngya hinphano Rikari khamkhano ma nwngnai nwngyakhai ang tai nwngbai kok saliya hinmabai pepsi nwnгна ma thango. Pepsi nwngtwtwi bo ano sao- amjokmungni bagwi ano kisa chubadi ata, nwnge salburum rwnghotolo manjago nini thanile joto pora tongnai, ang ma sao nahardi nono tangwi riya tongnaiba. Aphuru ang sana muchungmani nwnge ani langmani logisong hinkhai tangwi riya tongnaiba phiya a uansukmungno ang bwkhani phataro ongkhorna riliya. Rikarino twi ani bswk imang kator tongmani abo ang simisi sai mano tai kebophano sai manya, Rikariboya.

Phwrwngnairogni sal palaina bagwi jono rang khokchikhai thumlaina eba khanglaina hinwi kokchaplaiikha. Suman, kishore, Shantimoysong ano rang sanphailaio, khokbale ri mananw khokchile ri mangwllak kichingsong hinwi saphuru, Rikari kokkuk saya binibai ani khoroknwi rang khoknwichi yapharwi rohoru. Ang ma sao- Rikari

ang nono bahaikhai rang sunai, Ulophano sui riuaw. Rikari - suna nangya hinwi saui himwi thango. Rikarino rwgwi ani imang tongmarog kubui wnganw hinwi ang khabisingo ma uansugo. Kukubuino bo ano chajagwi tongna hinwi ang kha khwlaio tai ani khano methep methebwi tonio.

Ang Sakha ani sakchalairogno, phwrwngnairogno salo phwrwngnaino borom riui baksaba kok sathun baksaba koklop sathun baksaba rwchapthun aborog bebakno gosikha. Ang atomsa muiitu mankha Bubagra Birbikram Kishore Manikya Bahadur Debbarmani kokno. Logi logino ang taisa ma saphirkha Phwrwngnaino chwng manwi riphuru Bubagrani mangpilinobo Rabindranath Tagoreni mangpiliba baksa phwrwngnairogno riui mankhai chao. Tamoni hinba bo wngkha Tripurao lama kwtal phunuknai, rwngni pohor phunukna bagwi chaitoknai. Ang kok samano kebo phano gosiui naharliya. Phwrwngnairogno salni salnwi saltham swkangni kok Agulio Shantimoysong Rabindranath Tagoreni mangpili kotorma kotorsa paina hinwi thanglaio. Angbo Bubagrani mangpilida manno hinwi phalnokrogo swngma paina manliya. Phiyaba ang phwrwngnairogno salo koklop porina hinwi swimani tongo. A sal wngkha tongthok phwrwngnairogno sal- Phwrwngnairog janija achukthai achukbaikha, a joraono Rikari sari ligi lahgai kanwi habphaio, bono sari kanwi habphaima nugwi jotono ma naharlaikha, ang ma uansugo haikhai buini kanmung-chummungbai gwdalwi tongkhai salsa chini hukumu kwmanai, chini sinimung khonchornai. Ani ama takmani risa kangsano pakuri sorwi naharkha. Ang aswk khatung khajakhai amani kokbai koklop swijak porina hinwi tongmani ma poriliya, jotono kok sabaikha phwrwngnaino manwi yaparlaikha kwtwi chalaikha, paithago phano ano koklop sanani sep riuaw hinmale ani mungse khujakliya. Ang uansugwi manliya sabo ani mungno tanwi aro tai kubuni borokno kok sana bagwi jora rikha. Phiyaba ani koklobo swijak kokthairog amang chiming wnglajak, laibuma bwkhago yasi surlajak, rwngni bahaibai motom sulaywi kokthairog rekelajak.

Panda paimani ulo ang Rikarino ringwi sakha- Naidi Rikari nwnng ani mokolo naithok khumbarhai, phiyaba jeswkphano naithokthun a naithogo meka nangkhai sitwra wngwi thango, nono ang tamo kok huinaiba, omohai pandarogo amani kokno masakhai, baithang dophani kanmung-chummung chummui phaikhai bswksi naithokkhamun bswksi mwchangkhamun jesa riphano kanwi chumui manno aro kebo kebengwi manya phiya jorano rwgwi yapiri sanani belai dorokuk wngwi tongkha. A jorao Rikari sao- Mo ang kanna muchungwi ma kanmaya, ani amasongni kokbaisi ma kanno, Ama Agulio tongnai Tiprasarogbai kaijakphaikhai, oroni tongkhorbaino gwdalwi ma thangkha. Ani aphabo kokborok kok manya bangla koksi sao, tobo agkhai amabai salaite salaite kokborok kok mankha. Aphuru ang

saphikha- O hayungo kwbangma dopha tongo, borogni jotonino janija kanmung-chummung, chamung, koksamung tongbaio, borog borogni sinimungno abobaino borom rio phiya nwnng ang chwnge chini sinimung soikhaisi risugwi manyakhu. Chini lakma dalnwi tongo kaisakhai hodani lakma tai kaisakhai borokrogni lakma. O mungnwi manwinono jorabai baksa romwi narikna nango hayakhai kochogwi kwmaui thangna jora nanggwlak. Abo ang simiya hayungni joto uansukkwrwngrognno ma uansugo, amani kokno manya hinkhai abo amano lachimasingsa khaimahai tai nwnng baithnagni kokbaisi kok saui manya hinkhai bahaikhai sinimung riui mannaiba, abosi chwnng tabuk uansukthai kwlaio.

Osani bagwi rwngnokyungrog duamung rimani ulo ang kamio thangkha. Kamio thangma nukkhaino ani chuchu ano swngkha- Khwiti nwnng kahamde tong? Aswk salni ulo nukmani tabuksi khatangma kisa hamsio. Akon nogo habwi rirog khugwi sak sukulaigadi. Ang sak sukulaibaywi chuchu thumani thuyamo rokoikha. Chuchu ano swngo- Aguli tode tongthok? Ang ma sao tongthokmale tongthogo hor hinwi kirina kwrwi babai bwkhago chwnngsasa? Horosi hatirog khailaio. Tai malkhung kotor kotor chophwlaiya lama kupulung. A jorao chuchu ano sanani naio, chini jorabai tabukni jora pherlaikha mwkhwi. Ang au chuchu hinwi nilarkhai tongkha. Ano nilarkhai tongma nugwi chuchu swngo- tamo aswk mokjak mwkhag haisa? Tamo mokya tongnaiba chuchu- Muya phaiphuru muya bomotok nangkhai ribai hui kakya twibai suyasak bomotok kakya bomotok khep khepno wngwi tongnai. Abohaino chini dophaobo bomotok nangwi tongkha kaisani bomotokya kwbangma manwio bomotok nangjak abono swkagwi manyakhai ulo bejua khunai. Nilkanto Kwrwngni kokno bujiui manya swngo- Mwxhwi nwnng tamo sanani nai swrai swraikhai sadi? Tai tamo Ang Agulio thangwi nugwima Kokborok sanairogse amani kokno manya, baithangni kanmung-chummungno siniya gwja, bomotok nangwi bwsak khep khep wngmahai aborogno nukkhai ani kha khep khep wngo. Ang khakhwlaima O hano Bubagrasede naikollango hinkhaibai Agulini lama buprarogo Bubagrani mangthongrog tonganw.

A jorao lama kolok horwi omor chakwra sanani naio- Naidi nini a kokle soino mwkhwi, Ampura, Pagla bari, Boromaidan abohai kwbangma kami, twisa, hapung -hathai kotorrogni mung pharjakmani aboni soi soi laibumano rutukna jora phaikha, nwnng bomotok hinmani abo mungsaya chini dophani sinimungose bomotok nangjak bomohai bomotok ang nono sarigo saui khwnarinw. Kwrwng buchuno sao- Tabukno sadi chuchu. Tabukya tabukya sarigo poribai phaidi ang jotono saui khwnarianw.



# TIPRA BOSONGNI THWNGMUNG

Samir Debbarma

Tipra sirisitini thwngmung belaino kwcham, o thwngmungrogno Dalnwi Bumul eba bakinwikhe bagwi mano. Khaksakhe batailai thwngmani, taikhaksakhe khasrangmung eba cheng chengra thwnglaimung hwnjago.

Phaidikhe tabuk puilano bataimung thwngmungno nailaigranw :-

## 1. KOLDOM KAMANI EBA KAHDONG KAMANI

Koldom kamani o thwngmungnoh Tiprarogni thwngmung kotor. Belaikhe naithok tai naiya naithothok. sikla phan gwnang khom khom bachawi batailaimani o thwngmung. O thwngmung agi bata bati thwnglaio okrarogno bwskango twilaiwi. Abono karwibo Ahaino kami berai tonglaiphurubo samung kwrwi jorao siklarog abono swnamwi kalai-o. Belai tongthothok o thwngmungno okrarogbo nogol kawi chuak nwnглаikhe bodolnino khoroksa khoroknwi koldom kawi tongthoklai himlai-o.

**Manwi nangmani** : Puila Uathwi eba Uandal Ua mochomwi ojon kaisa nawi 8 phut eba 10 phut khe tansui najago. Ulo waboom eba wasoor ni bothor narwgiwi o bothorni tola bwkhak lahan haikhe narwgiwi tanwi abono o wa-o phut kainwi hai kuchugo khawi nawi kwrakkhe kha-o. Haikhe tabuk o koldom swnambaikha. A wathoro kasawi himmanono hwno koldom eba kahdong kamani.

## 2. DWKHWI SOMANI

O thwngmungle Tipra sirisiti yakheba agi wngwi phaimani bisingo phan solaimani hwnwino thwngwi phaijago. Amchairogo sabo phan gwnang hwnwi nailaina thangkhe o thwngmungbaino naijago boh borok phan gwnang. Sachwlang jorani mai rabaiwi paikhe panthor awarrego nokhwla kotor rogo o thwngmung thwngjago.

**Thwngmung** : O thwngmung thwngmakhe khaknwi bwkhak borok khoroksa bai tai khoroksa eba khoroknwi khoroktham khwlaiwi bo homan homan borokbai batailai mano. Kaisa kwcharo dwkhwi eba mari swiwi rwjago je borok eba bodol tai khaksano somang sotonwi o borok eba bodol sonairogno o ari laiwi sowi tubui mankeno o bodolrog kwplai wngo.

**Manwi** : O thwngmung thwngnani bagwi patbai mwsakjak dwkhwi kwrakkhe mwsakjak nango 15-20 phut kolok. Aro tai kubuni thwngmungrog hai kok eba rwchabna nangya.

### 3. PHAN SOMANI

Phan nailaimani anida tongkuk nini. Obono o thwngmungni naharmung. Agi rajani molrogni simino abo thwngjagwi phai-o. sabo kwbang chawi man, sabo manwi hilik tisawi man, sabo o buphangno phuisawi man, langka manthothokyano sabo man hwnwi agi nailaimanono phan somani hwnjago. Phan naimani hwngkhe khoroksa bai tai khoroksani bisingo phan naijakugo. Kamini oja eba paraphang eba chokdari tai kamini barja chongjak okra chakrano ganao achukrwi tairogkhe kitingwi nailai-o. yapha khoroplai-o akorog.

**Thwngmung** : O thwngmung thwngnakhe puila mochomwi romwi wa kongsanono khoroknwino wani kwcharo yang khoroksa ayang phasing khoroksakhe romwi nalaigna-o. Tai tolao kathonjaknai yakotom wa bokobomo kathonwi nalai-o khoroknwino. Ulo o thwngmungno naikani khainai wngkha eba chengkha hwnwi sawi rwkheno phan solaita. Somang somang je batainai yak rubaijagwi yakaro eba phwngsakhe bacharwi jani phasing twlangwi mano bono kwplai eba phan gwnang hwnjago.

### 4. JADUNI BATAIMUNG

Obo kaisa Tipra sirisitini bataimung okra hwnwi mano. Jaduni bataiwi hor gwlang aiwi lagati paiya kokthai kwrwngbai kwrwng batailaikhe. Mai khul rabaiwi tisai mai kwta chamani jorarogo o bataimung batailaimani nukjakkugo. O bataimung rwchapnai chwla bai chwla bo wngmano bwrwibai bwrwibo wngmano tai chwlabai bwrwibo wngwi mano. Phiya chwla bai bwrwino kwbang batailaikugo tai phunukjakkugo. O rwchapmungni bisingo kok kuthuk kokthaibai kok khitar kokbai rwchapmano mabuchiwi kok ma phirokphiro. Arono bujilaimani pherkhe eba buchiliyakheno phikwlaibai manlia swrapsabaiphano mabachao. Khwnamani rwchabwi tongmani jorano swtwina hwnwi bachawirogo makhar hwnu haikhesa kechen saimano.

### 5. HOHR SOMANI

Sowi hohr achairwmanono hwno hor somani. O hohr somani technique ni bisingtwi chini tiprasa bosongni judakuk mari snimung mano laibumao. Agi jephuru buini dopha tai buideshrogo holongbai holongno togwi hor kario. Phiya chini tipra dopharog kumun chanaiba bolong kuthugo tongwino bahaikhe hor kari hwnba o hor somani bisingtwinno hor kari-o. O hor karimanino no tabuk labuimani mukumuno narwknani bagwi hor somani thwngmung hwnwi tabuk jaga jagarogo batailaio, phunuklai-o tai wanajaklai-o bahaikhe wa baiba hor sokogwi man hwnwi.

**Thwngmung** : O thwngmung kebokhe wa thwiswtalno phekwngwi phekwngjakni kwcharo waruk chaknani ojonkhe wahan bisingo patwtwikhe rawi o warukbo thwiswtal wakurni chirjak nawi o wa raijaktwi sorawi yang yasa ayangyasa romwi waisa yang tewaisa yang uaisakhe warukno sota, somang somang swrapsa tongkhe wakur warukbai huprejakmangno wakhogo somsawi khamwi hoki bothorai wngwi

kokkheno patni bwswtwng eba wa bwswtwng gurano rwi supkheno hoku kogwi hokini hor wngwi bacha-o. Je buinisai swkang hor swnamwi manai bono kwplwai wngo.

## 6. TOGWLA TANLAI

Togwla tanlai o thwngmung hasteni kisaswk dopha tai police rogobo mwthwngjago. Orobo sak bswsk kwrak najjago. Tai belaike naiya naithothok.

**Thwngmung** : O thwngmungo thwngnokhwlaolao kitingkhe rigwi ari bojago . Aboni bisingo tongwino yakung yasa yasku swbaiwi ribai khawi manao. Yakung yasabaino kangkhungbai kangkhung thutairwi je borok arini phataro khiklaiwi rohorwi mankheno kwplwai hwnjago.

## 7. DANG TENG

O thwngmung kami amchairogo nokhwla-o tai kamini gupat rogo thwngjakugo. Sikla rog o thwngmungno jaikhe thwngthokjakugo. Ang kha khwai-o tai kubuni dophani borok o thwngmungno thwngyakhuna hwnwi.

**Thwngmung** : Obo thwngnani bagwi Dang bai teng nawi khoroksa kaisa arini gana tongtwi dang bai tengno buwi urirwi rohorkhe jeswk hachalo sogwi-o bo bumani jagani simi o dangbai su-o Era Duri Tinka Churi ebakhe Engnai Odik Subrai Bamrai hwnwi eba Ekala Duikala Kuyani kala Bongsi bodom koldom tola baman lekha subrai Tang Suchwi pachwi swchwi tang Rani Buri Unish Kuri. Hwnwi suwi je borokni hachalo sogwi-o bono kwplwai wngo.

**Manwi** : Pechram/ Boskwra buphang yasima swswkno tanwi karasani ojon khe narwgi yangbo lahan tai khaksabo lahanke tanwi nao. Abo khaksa bolobjak khaksa mwthaljak wngwi kwlai tongna nango . Abokhe Teng. Dang hwnkhe o buphangnino muksa karasa kolok tai yasima swk kotor khaiwi manao. Abo bukur khukjak wngnani nango. Dangbai tengno buwi tang sakhe pungnani bagwi tai hachalo urinani bagwi.

## 8. GULAP

Gulap thwngmung chwraini simi sikli chaslorsarog joratwi thwnglaima nugjago. Abo khabrumwi thwngjaknai. Thwngkhola eba kheto maibukcha awaro thwngthogo tai thwngjakugo. Chwrairog rwngnokgo tei rwngnokni phaiwi sarik sal kwchang o thwngmung thwnglai-o chiriklaiwi.

**Thwngmung** : Gulap thwngnani bagwi ari bolai nalai-o kotormakhe par wngjaknai ari bowi nao. Dol bagwi nalai-o homan homan khaiwi. Eba kotor chikon naiwi buchilaimanibo tongo. Chwng khorokbrwi norok khorokba hwnwi thwnglaimabo tongo. Abo buchilaimani bisingtwi chwrai kotor naiwi. Phaidi tabuk nainai bahaikhe Gulap Thwngjak.

Nok tongo dolsani nogo nokphang eba rajabo tongo. O rajakhe bo khargraya bini bodol thwibaiasakh nogo matongnai. Nogo jeswk borok tongmano twiwi yang phatarni bwtharnairogno bwtharwibo mano. Tumungno nok kajak ebakhe dolkhe yak manjulaiwi phataro mwrwknairogno bo bwtharwi mano. Haikhe oro nokni

borokbo thwiwi mano phataro kasunairokbo thwiwi mano. Tumungno kebo thwikhe o thwinai mathwnglia achugwi matongwi sinai tai buino pala sahorwile tongwi mano. Haikhenon manjute manjute phwrsakhe kharwi thangkhe kasunairok ari par wngyasani bwtharo. Je bwtharjakyawi ari lainaikhe kumun hwnjago. Tabuk je kumunno twiwi nokni raja yak manjuwi nok sewi manao arini taisa ganao. Oro sathai kwlai-o yak manjulaiphuru rajabai kumun taisa taisa hwnwi kharwibo boundary eba ari ganao nok swnamwi manwi-o phiya kasunairog rajanokhe bwtharwi mano kumunnokhe rajabai yak manjuyasak bwtharwi manya. Haikhenon nok tangphikhe jeba khoroksano raja eba nokphang swnamwi tairog makharphiru. Haikhe mang kasunairokno katiui par wngwi manbaikhe paithago khoroksabai phano o bodol game khawi mano. Tumungno kharnairok puila kharphuruno thwibaikhe game keboni khaya tamokhe puila kasunairogni bodolno kharnani nok yapharwi marw-o. o kharphuruno thwina kiriui machirikhoklai-o abo babaisa tongthokni thwngmung.

### 9. KWIT-KWIT

Kwit-kwit eba kwt-kwt thwngmungbo Tipra bosongni thwngkukjakmani tai dalsa thwngmung. O thwngmung bwrwirogni thwngmung. Chwrai ni simi sikli kajakyasak jora thwnglai-o. Nokni nokhwlaono chwraiog pal thumwi jono daka lepa lepa nawi thwnglai-o tai pal palkhe nabo nailai-o. Nokhla milik nangya dewak bawakphano ha kekhek phano thwngwi mano.

**Thwngmung :** Kwit kwit thwngmung thwngnani puilano nango nokhwlaon kud/kutha riknani. Abo kunakbrwi kosong 8-10 phut tai kebeng 5 phut hai mari rigwi kwchartwi twngsa tai khotol khotol kaibrwi eba kaiba narwngwi kud swnamjago. Thwngnai bangya khoroknwiog hwngkhe kudbai khotol tormani lokmani taisa bwsa khai nao taisa. Aro je thwngnaiog jono lepsakhe swkwi daka nawi khoroksa puilani khotolo daka berawi yakung yasabai bahar baharwi 'kwit kwit' hwnwi khukbai hama choyakhe hwnmang hwnmang kunani lelama jagao sogwikhe lelawi mano. Ulo taisa kwit kwit hwnwi tokhwlaiphuro. Par wngbaikhe kudni bokhorogo achugwi pugwla nasigwi ukulugo khitarwi rohoron. Je khotolo eba kuthao o swkwi/daka kwlai-o arono o thwngnaini game wngo. Ulni thwngphurukhe tai borok lelama jaga bathakma karwino bini baji-o khotolo lelagrai mano. Abo haikhenon je kwbang khotol sakni swnamwi manai bono kwplai hwnjago.

Phiya oro yogmani jagabo tongo. Puila thwngphuruno yakung yasabai mathwngnai. Tumungno yakung korowi dari kaphikjakkhe bo thwinai/yoknai. Aboni ulo tumungno kwit kwit thwngwi tongphuru yakung yasabai daka eba swkwino dagarphurubo khotolni phataro daka laiwi thangkhe bo yognai tai taikhoroksano thwngnani bagwi yakarwi marwnai. Tai uaisa kwit kwit kitingwi phaibaiwi daka barphuru khotolo kwlaiya eba arini phataro wngkhebo yogo.

Oro swkwi eba daka hani twk kwkak eba hani gola kwbaini kwkakno kitingkhe swkwi bwchwlwini ojonkhe swnamwi manao. Phiya agini jorarogokhe soi soi swkwi bwchwlwibaino thwnglai-o kwit kwit thwngmung. Tabuk agini haikhe swkwi buphang kwrwikha mabo manthokthalia.

## 10. SWKWI THWNGMUNG

Swkwi thwngmung agi batosongni jorarogo jaikheni thwnglaijago hwnwi samani khwnao. O thwngmung chwlarog no thwngkugo, phiya bwrwi risa soryasanikhe thwngwi mano. Thwngthogo.

Thwngmung:- Swkwi bwchwlwino puila dan swijago bwtangkhe je thwngnairog jono kolsakhe bogo. Hachalni dari-o tongtwtwi jani dakano khitarwi baro . o danbai je daka jotoni hachalo bathaknai bo no swkang thwngna chengo. Bini ulu buini dakanisai hachal thwngnai abohaikhe jono uaisakhe makhitaro eba kogu .Swkwi dakano khitarwi o bwtangkhe berajak swkwi phwnangwi khagwi twlango tai waisa thwngo abohaikhe je tongsak swkakkaimani ulu paithagni swkwino khagwi twlangmani daka boro bathak naiwi je jagao bathago aro tongtwtwino paithakni swkwi koknai dakano maphwnangu tai phwnangwi maliakheba bo no mankha. Tumungno dakabai dakano phwnangwi mankhe tai waisa mariwi ma khitarlaiphiru o daka phwnangnaini dakano. Paithago je dakano kebo phwnangwi manlia wngo o daka thwngnaino swkwi mano.

**a) KOROBİ BWCHWLWI/HOLONG SWKWI :** Korobi bwchwlwibai swkwi thwngmung dalba tongu.

O thwngmung bwrwirog simino thwngkugo. Buma buphasong habao thangsani nukao achuklai jani mwnaino nailaitwtwino swkwi nawi thwnglai-o.

### 1) Kolsa kolnwi

O thwngmungo puila kolba swkwino sarwi rwo. Kolsano daka swnamwi ma khochoai tai kubunni bwchwlwi maphwnangya khaiwi makhochoai. Kolsa tisawi kolsa kolsakhe kuchugo ojonkhe khitarwi rohorsani hani kolsa kolsakhe makhochoai abonono kolsa hwnu. Aboni ulu kolnwi hwnwi sar phurukhe abohaikheni kolsa dakani bagwi khochoai nawi tai kolbrwio bwchwlwi tongmani waisa khitarke kolnwi kolnikhe ma khochoai. Aboni ulu koltham hwnwi sarphurukhe kolsa daka khochoai kolbrwi hao tongmani bere waisa khitarphuru hani koltham khochoai taisa daka khitarwi kolsa bara tongmani khochoaphiru. Aboni ulni khe kolbrwi hwnyawi buthup hwnwi masaro. Phiya kwbangkuk jagani thwngnairogno sarya karwi buthup khaiwi berai rwo aroni kolsa tisai khitarwi waisabaino bebak khochoai. Aboni ulonikhe khepcha. Thumwi nawi kolsa kuchuk khitarwi bebak berao khitarmani yachago taisa khitarwi bebak makhochoai. Tabukkhe paithakni phaikha baji khaimani. Swkwi nabaiwi tisai yaphani yak bomolo kwcharwi taisa yaphao je marwkmaswkno bini baji khao.

Abo karwibo katiberep hwnwi thwngmungokhe kolsa kolnwi thwngbaimani ulo baji khaya karwi yasima bai kolkotiya yasino rukphai bandari yasio bulwi chiwakrwi hao sungo yasichukbai. Yang tai yasabai swkwi sarwi kolsa khochwai khitar khitarwi o yasabaino yasi sungjakni kwnwi kwchartwi lairwi rohoru. Haikhe rohormangno kolbrwi paikhe laiwi thangnai bwswk hachalo sogwikha manaiyo. Tumungno koklsaswk phano yasi sungmanibai muksaswk chalyakhe taisa phirogwi naharwi mathwngphiro haikheni baji khao.

## 2) Chukpai

O thwngmungo swkwi kolbano nango. Chwrairogkhe maya abo siklirog simino thwnglai-o. puilani chukpaikhe yaphani bomolo yachakgrao ulo chibuk suktwi khaiwi o yakni swkwlwi romwi narwkphiru.

**b) Swkwi Bwchwlwi :** Swkwi thwngu hwnwi hwnmani kokbai sajakphano swkwithai manthokyani bagwi o swkwi thwngmungbo tabuk bui pokjakbaigrakha. Phiya Reang bosongo tabukbo thwnglaimani nukjago. Obokhe chwlarogno thwngkugo.

**Thwngmung :** Swkwi thwngnai jotonino swkwi matongu. Kolsakhe daka/daki manao. Dan kaisa swiwi aro khoroksa kolsa kolsakhe yapha kainwiswk hachalkhe chongwi najago. Ulo yang mukchi swk hachalo tongtwtwi o dan phasing ma barlai-o. Je barnaini daka jtoni hachalo tongnai bo no swkang dakabai o Danni swkwino nasigwi ma khitaro. Tumungno kolsa kolsakhe swkwraiwi nawi mankhe bo mangno swkwi manbai-o. phiya khoroksa khitarma nangya khe manya yogwi tai ulni hachalo tongnai ma thwngo. Abohaikheni dano swkwi tongsakno mathwnglai-o. oro sathai kwlai-o. o daka khitarthinibo tail tongo. Romdi o thwngnai barwi najak jagao bachawi swkwi romwi yakung yakbai baksano harwi ma khitaro abo naiwi belaike naithothok. O thwngmungbai yak soi wngo tai tergate chongmano charwi tisanani a ital mano o thwngmungbai.

## 11. KHORI

Khorinobo milik milik hwnwi korbi bwchwlwi thwngmani haikheni thwngjago.

## 12. JING EBA LENG LENG CHUARI

Leng leng chuari thwngmanikhe puila bodolo khoroknwi khoroktham nango. Waphi Solaiwi Khoroksano hari chongwi rwkhe o hari buphang ni bumung sawi rwnani nango. Haikhe hari buphangni bwlai kholwi tubudi hwnwi samani boro manthok wansugwi nawi dolno sakheba sakha sayakhe saya hama thakyawi Leng Leng Chuari, Kaita Kuitu Buari” hwnwi o buphang bwlai naharna mathango. Tumungno Lamao Hama chokhe/kok thakkhe hari bwtharwi rwnai haiyakhe hari bwtharna phaikhe yakung yasa tolatwi yak sorai khunju romwi ma himo. Ulo Hari tai buino nainani thangsinikhe phatsakhe khabrumwi nogo thango. Haikhe Mangno

mungbrwi mungba buphang bwlai khagwi rungbaikhe harino kotono tonwi bohrokbo yak thukulubwi huiywi o nok kiting ari rijakni bisingo ma phobu, abono hari rutugwi ma karibainai. Manyakhe bono bo hari.

### 13. ASKE-MASKE

Aske maske duai ke o raja dum dam raj kumarni bwsajwk rignai kanbo yalwlwk risa sorwibo kwlwlwk hapingni mswi bokorong kwrwi tenesa kwpal kwrwi. Hwnwi yak bomolo mochomwi buwi je yasio kwrwi eba paithak wngwi-o o yasino mokhongwi phobwi nadi. Abo haikhe hwnwi yasi mariwi hwn hwnwi mangno paisugwi murbai-o.

### 14. HARI/DUDU

Hari thwngmakhe abo puila dol khawi nai nokhwlaio kitingkhe bachalayu. Aronino khoroksa hari masainai. Abo sainani bagwi bodolni bisingono khoroksa son kolok nawi khoroksa khoroksano sotonrwo haikheni paithago je borok sotonphuru o son eba waphi kuwagwi kwlaijago bo no hari. Aphurukhe jotono janija phupur phapar kharlaikhata. Je hari wngnai ma bwtharu buino tangwi. Yang kharnairogbo pala romkhe hari tangphano thwiya. Hai bagwino harino khwiwi ano tang maya hwn hwnwi kaisa pala ni tai kaisa palao barwi jaga seo. Pala bartwtwino harino jolirwnani bagwi hwnu o phona nini khorogo khi, ano tangmaya, O jorano tangwi mankhe je tangjaknai hari wngwi thango.

### 15. KHAILAIMUNG

Musuk bai musukse khailai-o hwnjagu phiya borok bai borokbo khailaima thwngmung tongo. Agi hailni mai rabaiwi paikhe panthor maibukcha jorao musuk bedam rwlai-o. Arono siklarog thangwi saboni bo musukbai musukno khailairwi nainai chongwi musuk masano tai masa musukni ganao twlangwi sokoromrw-o haikheni ulo nanglaiwi thango abobo khailaimungno.

### 16. Gurti bataimung

Masing sal laiwi sachwlangni nobar sipsama jorao gurti bataimung wnglai-o chwla bwrwi jotono gurti chaluklai-o. Saboni jotoni swlai kuchugo chuk abono bataimung.

Gurti swnamna bagwi puila bedi kagoj eba dista khatani kagojo kotor kangsa nao. abono kunakbrwi homan homankhe suwi thebwi chirwi nao. Ulo waruk wakur wani waphisa ban swnamwi khwtwngbai thonwi khawi nao. Ah banno tir hai bisma thepawi atha nil eba mairombai thepawi khitung swnamwi khutung khawi narwgo. Ulo nobar chamani phasing bachawi khwtwngno sarugwi rohorkhe gurti je nobar twlangsakno chugo. abono jotono nasiklaiwi saboni bisi chuk nailwiwi tongthoklai-o tei batailai-o.

### 17. YONGLA BARSAMUNG

Othwngmungskhe puila 100 metre khabrumma hai Aswk Bai wsuk hwnwi chongwi nalaiwi yak kongnwi yakung kongnwikhe yongla haikhe sabo swkang sogwi man hwnwi batailai-o.

### 18. SOLAIMUNG

Uskani soiya chwrairogno okrarog solairw-o. Agirogo okrarog uskani soiya chwrainokhe bengai-o uskani rw-o romdi - eee bo wo chwraino paiya, bo paikhe hai hwnjagwi tongya. E bobai tokhi hwnjakkhatw hwnwi thamchi tungrwise khorokwino solairw-o. Belai lainani naikhe mana khaiwi yakarwi rwlai-o. haikhe okrarog mus nangjagwi mwnwilaita.

### 19. MATHAM

Matham kaisa twini Ah chanai malmatani mung. O matham twi-o habwi AH romwi chao abono swrwngwino o thwngmung. Chwrai sikla sokdroprog pukhiri kotooro bakhwlailaiwi hari khoroksa chongwi ano tangmaya hwnwi kharlai-o. twi bisingo habwi kharo waisa hakungo waisa twi-okhe o hari thwnglaimanino hwno Matham thwngmung.

### 20. WAPHISA THWNGMUNG

Waphisa Thwngmung Abo belai sinijak. Puilakhe wani mora bokonghaikhe taikisa patlaphano chugo abohaikhe kwbangma kongbachikheba bachi swnamwi chapsa khaiyo. Ulo abonono dolsa kuthumwi thwnglaimano.

**Thwngmung 1 :-** Puilakhe o waphi bochopno mochomsakhe romwi nawi o bochop kwcharni kongsa waphino tai yasa yakni waphibai kwcharwi narwgi yakarwi rwo. Haikhenoo o kwlaikjani kongsa kongsakhe makhochao. Kongsa khochaphuru tairog maloriya. Lorikhenoo je marwkma marwgo thwngma yakarwi marwo. Haikhenoo tai khoroksa thwngunai haikhenoo kitingwi thwnglaibaikhe paithago jono kongbwswk mankha thikewi nailaikhe je thwngnaini yago bara tongrwgo o bokong bangmaswkno baji khao.

Abo tabuktwi jora kwbangkhe thwngjaklia. Abo thangkha batailaimung bwkhak phaidi tabuk nailaiyanw cheng chengra thwnglaijakmanirog-

### 21. KAILAIMUNG

Kwina jamai sajugwi swnamlaiwi chwrairog thwngmanono kailaimung thwngmung hwno. Chwrairog bisiktham ni simi bisi chinwi hai jorani parkhe khawi nok gana gini tai harepni khum khollaiwi kwrwngsa jagaokhe Kwina bai Jamai sajuklaiwi khum sarlaiwi thwngo. Bukhukbaino bajwna kham khorangkhe tamlai-o. Aro chwrairogni bisingphano jotoni chwrai saiwi kwina jamai swnamwi kailai-o. Bodolni jotoni kotor naiwi khoroknwikhe Kwina tisao tai khoroknwikhe jamaino tisao. O Kwina Jamaino tisamani tail tongo je tisanai khoroksa yak yasano tai yasani yakbai yaktwgo romwi tai yasaakhe tai khoroksani yaktwgo romwi amohaikhenoo tai



khoroksabo abohaikheno romlaikhe naithokkhe achuknani jaga wngo arono achukrwi tislai-o.kwinada chuk jamai hwnwi khum sarlaiwi thwnglai-o.

## 22. TOKHANI BAYU

Chwrai khaswrangnani bagwi Hangar kolsa nawi Hari eba Tokha chongjaknai borok nasigwi simi matongu. Yang tairogkhe khoroksa hangar nawi yak khuri khaiwi o hangarno sijakyakhe romwi nawi bini yago waisa dao, aro waisa dao khaiwi kaisa yago kabui phaiyo. Abonono rutukna nangu. Hai hwnwi harino sakhe hari bini yago hwnwi masata. khoroktham khorokbrwi nangu o thwngmung thwngnani. O hangar huiphuruno je huinai bini aro waisa wro waisa bokphuru hwnta “Tokhani bayu tokha khi soni kwपालो soriya de mithai kithai gumti khai amunu munu boro ton ebakhe boro hui. Hangar huywi rwmano ma sao tokha chongjaknai. Sai mangkhe hari kago tai manjaknaikhe hari ma wngphiro.

## 23. GOGORI SOMANI

Gogori somani omotu bataimung wngya phiya thwnglai-o abo kubui kok. Mandar buphang bopolom gwnang tai sobor aboni bagwino chakani bagwi belai kaham.wathornibo chaka hamo abokhe wa kotor wngnani nangta abonono Chakani ojonkhe rasui ebakhe tanwi mandagok boslok eba boskra boslok yaphangni dura swnamwi wathwi eba wandalni dang buchugo gontakhe durao berawi dagarkheno cholio abonono gogori chalukma hwno. Pal pal swnamwi chaloklaikhe belaino tongthogu. Kami kitingwi saboni slai sabo naithokkhe swnamwi man nailai-o.

## 24. NAILA WASA

Wa kotorjatno karwi tai jotto wanino naila wasa swnamwi mano. Wandal bosokni, wasur bedekni tai jottoni kahamkuk wngkha wathwi wani. Engbo kolok mano tai wa siklani chasugo naila wasa swnamthini. Obo chwrairog khasrangjago naila wasa swnamwi rwjakkhe. Samung manu buma bupha. Wa engsano bothor gana tansui bothor yang yang tansukheno je bwlam kotor eba kuar phasing kothabai boskra bwthai kwthwngbai bwlamni ojon khaiwi dawi kokkhe pero tei uri-o. oro kotha hwnma wngkha o wanino bothor narwngwi yapha khoksani jaga narwngwi tansukhe aro wasani slai yasi thainwi bara khe tansui o wa bwlamo hapnani ojonkhe ma sw-i. ulo boskra bwchwlwi dawi koknani bagwino kotha nango.

## 25. BE BUBU

Wa phangni sumui swnamwi tammani haino taibo kwlaikuk wngkha, Be bubu. Abo bwtasong eba buchusong chwrairogno musuk senani logi mannani bagwi Bebubu swnamwi rwanw hwnwirogo bandewi twlangwi rogo swnamwi rwo. Abo mankheno chwrairogbo logi logi be be subwi utung utung himta bwtasongbai eba buchusongbai. Abono musuk mwrwkphururogobo swnamwi buphang sarua sakarogo katwtwi musuk nasik twtwti tamo abonono bebubu hwno.

Bono swnamnakhe bisani watwi chikon naiwi tanwi bosokni bothor narwgi engsa tankhe abono phekuknai choya khe narwgi abono bothor kwrwi bwkhak supkheno bu bu khe pungo.

## 26. HADA PODA

Agini jorarogo siklirog dolkhe thumui nuka achugwi thwkrog nailaikhe bibisongrogbai baksa bahanok tai jani buphayungsongroknobo twlangwi thanglaiwbwa. Bohrokni gana-ono hatina rekerwi mwthwngwi tonwi hamung siniya kok salaiwi khahablai tongmani jorarogo achumsa khupui bahai mwnam kwkhar khe rogo bahai manu. Ajourakhe boronisa thwk nailai nuilui khupui bahai mwnamjagwi bachawi mathanglaiyu mwnwilaitwtwi tai baksakhe jolijagwi. Aphuruno sabo khupui sabo khupui wnglaikhe kebophano gosinaise kwrwi. Bono swngkhebo angya wbono swngbo angya hwnwimang sabai-u. Aphurukhe o gana gini tongnai chwrairogno rihinwi hwnkhata naigrana sabo khupui hwnwi naimani bumungno hada poda.

Hwnmung:- Hada poda simle soda o dhormo koromo togwla masa hangwi chabaya tutsa khupui bo. Khoroksa khoroksakhe abohai hwnwi yasi surwi thangtwtwi je chwraini sago bo hwnwi kwlai-o bonono nwnng khupuiyu hwnwi bero tai mwnwilai-o. Berjaknaibo kom tongya tai\ tai waisa hada poda hwnwi chengwi buini sago khiklai rw-o abohaikheno khenseno tongthoklaiwi mano.

## 27. CHOKELENG-KELENG

Chwng chwrai bwsano bumabai swkagwi tonnani bagwi kwbangma tomung matongo maphunugo buma samung manani bagwi. Ajoraono Chokeleng keleng mwthwngwi chwrai bwsano tongthokrw-o tai mwnwirw-o. chwrairogbo kotoma kotosa phanose tongthokjagwi chokeleng keleng kasata.

**Thwngmung :** Puila khe je mwthwngnai mwthalwi rokowinawi chwraibwsano yakung bomolo achukrwi waisa tisao waisa hachal khwlairwtwtwi hwnu-chokeleng keleng bakukai tokhi kayani chungte biyang kwlainai biyang kwlaina kere kere buphang bainaikha yagra tokhi yaksikhe kwtwi, yangkhe mayung bikhi yangkhe mithai ayangkhe pun bikhi biyangkwlainai biyang kwlainai kere kere kere kre grawh. Hwnwi bikhi phasing khikwlaui rwta. Haikhen o chwraio khi phasing khikwlaui khi chadi chadi hwnwi chekelego tai angkhe mithai chakha hwnwi bolaiwi sakhe chwraiba kwtwi chanai hwnwi mithai bwkhak khabrumwi thangtwa.

## 28. CHING-CHONG CHING-CHONG

Ching-chong ching-chong machingchong mama toksha rimale gundak erwi chamale mama bai mami haba thangsani pir sa birlangkha. Obo kaisa koktangni bwtangse. Phiya chwrairogno khasrangrwnani bagwi yakni saka yak kisa khichikrorokhe romwi khoroknwi eba khorokthamni yak bini saka bo khaiwi pal palkhe hwnlaita. Ulo pwrta birlangkha hwnkhen jani ja yak yakarlaiwi tpk birwi

thangmani tail khailaikhe mwnwilaikhata. Haikheno paikha ching chong ching chong thwnglaimung.

### 29. KHORI BWCHWLWI

O bwchwlwino bo korbi bwchwlwini swkwi thwngmani haikheno thwngjago.

### 30. YAKBAI TOKTHU BOTHOP

Yasibai tokthu bothop, mayung khamplai, khaching bwlwisa tai mayung yakhrairog swnamwi mano.

### 31. KHWTWNGBAI BENG NOK

Khwtwng manjui paiwi buchukbai buchuk khawi rw-o. Abono yang yangni yasibai puila nawi bengnok, kuwai buphang, akorog swnamwibo sabo man manya naiwi thwnglai-o tipra bosongo.

### 32. NARIKWRA BSWTWNGBAI THWNGMUNG

O thwngmungno che chu hwno. Narikra bwthai khugwi bswtwng milikni kolokkhe narwgi twngnwi tai waphi kongnwi nango abo swnamnani. O waphi karasa kolok wngkheno chugo. O waphini buchuk yang yango bwtwng kainwibai khawi phansa phannwihai saka tolano mothorwi yak yagwnwi romwi tola saka khaikheno che chu sainda haikhe pungo abonono che chu hwnwi thwnglai-o.

### 33. BOKOL HUIMUNG

Yal ukologo tonwi marbel eba badul nawi yak huiwi tubui guti boro? Hwnwi swngkhe yagwnwini bere yasao masao. Phwnangwi mankhe bo mahuiyo phwnangwi manyakhe bo masamang tongsinai eba harimang wngwi tongsinai.

### 34. WAPHISA HUIMUNG

Ha swrabwi jabwra achaijak. Harep tai rwngkhwla rogo waphiya huimung belai thwngthogo. Puilakhe hari chonglai-o waphi solaiwi. Ulo je thwngnairog jani jani nok kitingkhe tangrao. Aboni bisingono thwngnai harini bwskangono aro waisa dao oro waisa dao khaiwi yak yasabaikhe huiyo tai yasabaikhe thukulubwi tonio. Haikhe khaimang khaimangno borobo huiwi kabuo. Abonono hari ma rutugo. O waphisa kongsanono yakbaimang ha erwi naibaisogo. Aro baksaba manjago baksaba hari manliyakhe je huinai sawi marwo haikheno huikrwngni baji khao. Tumungno huinai manjakkha bo hari ma wngo.

### 35. LONGOI

Agi bolongo thangwino lambak bukurni dwkhwi swnamo. Eba patni dwkhwi swnamo. Abonono nawi buphang bedek eba nok phakwla eba nukani pherai kuchugo khawi longoi chokjago. Jottoni sai tongthokugo bag tola tola nobar sip sip buphang bedego khawi longoi machoktikhe sikla sikliphano bswkxe tongthokjak. Khapang tongthogwi swrangwi phai-o. mare kichingbai ma choklaikheto sanano kok kwrwi tongthoklaimani. Rwchapmungse rwchabjaktwi wngo. Tai chwrairogbo longoino jaikheno hamjago chalugo tai jalugo okrarogno swnamwi rwmang hwnphlaiwi tongo. Abo kaisa srisitini tongthokni longoi.

Oro kok khurchathai wngkha waying bo choklaio-o phiya abo chwrai dud chanai jorani bagwi simino swnamjago. Okra wayingo kakhe chwrai lumphu hwnwi karwjakya. Wayingbo buphangnibo tongo waruknibo tongo.

### 36. MOKOL KHAPUNG

Khoroksano mokol khapungwi rwkhe tairog kharwi khwnarwtwtwi ano romdi , anole rommaya hwnwi bengaiwi kharlai-o mwnwilaitwtwi. Belai tongthok o thwngmung. Oro haribai je tangjaknai eba thwikhe o thwinai hari ma wngphiro.

### 37. MAMUI SONG SONG/MUN DODORO MUN

Mamui chelulu hwnwi thwnglai-o o thwngmungno juda juda amchai-o juda juda mung pharlaiyo tobophano thwle thwnglai-o jotono. Chwrairok kuthumlaiwi mamui chengra songwi srwnglai-o. Hodani tomung chamungno borok wnglai-o mwsalai-o. Abobo kaisa thungnuknisai komya. Arono mui songlai-o, kajaklai-o chuak pheklai-o dukan rwlai-o akorok podere pod wngwi mwsalai-o haikhen o krani tomung srwnglai-o agini chwrairog. Tabukni chwrairognobo abono mwthwngkhe belai thwngthokjago tai thwngna muchungjago. Thwngnani nanwirog sorok pakwi narikra mala Twk kwba abohrok. Aborogno pogwi hamya.

### 38. BADUL DULMUNG

Badulbai tok kogo guti thwnglai-o tai manwi rwknarog chugo. O badul dulphurunibo bataimung tongu chini dophao. Ha khangrai bubukni eba uri khuptwini ha mankhe chao guti eba badul dulnani bagwi. Abokhe ha sindil ha mundwdwk. Haiyakhe ha haching kwrwi jagani nawi twi sapulwi badul dulnani ojon ma khwai-o. haikhen o ha tiyarkhe nakhe chaslokni simi siklarog o bataimung badul dullai-o. abo sabo kwbang dulwi man bo najago sabo bisi naithokkhe dulwi man abobo najago. Haikhen o dulamang dulmang ha paiwi thangkhe satungo phwranwtwtwi lekhalai khata. Dipor katwtwini simi topong kanlaiwi tukuna swkang o badul dulmani nukjakkugo.

### 39. BOLONG CHAMUNG

Tongthokni sep rutukmungni bere bolong chamung eba bon bhujonbo kaisa tongthothok. Sorosoti mwtaio, hangrai senao rogo okra cherai jotono pal khalaiwi bolong chamung chalai-o. Abono picnic bo hwnlai-o. phiya agini o chamungkhe berainaya bolongo palkhe mai songwi chalaimani pandase. Abo chalaina swkang puila kok chaplaigra-o. bo sal , bo hathai-o, sabo tamo tubunai, abohrokni kok chongbailaikhe. Kebo twk karai Keboba twi thok, tubuma manwi mairung, swtwi somoso, tai muikwthwng sejna bubar, swtwi borobok, muimasing tububaimano karwibo ah romlai-o palkhe, tok ratharo eba tomsa eba bolong manwi dangki rwui chalai-yo.

### 40. TOKTWI TWISADA CHABAI

Toktwi twisada chabai hwnwi swngkhe jesaphano chabai-o hwnwi sanai. Phiya agini bura burirog abono sawi mwnwilainani sep manlai-o. aphurukhe chabaio

hwnnaino phaidi hwnwi twlangwi sata, toktwi twisa bokhogwi lukhlaidi, toktwi bokhong toktwibai chajaknai som nangokhe sombo toktwi bokhongo chaksak dadi tai swtwibo o bokhongo chaksak dadi thokbo o bokhongo chaksakno madanai hwnwi sajakke khwnamabaino abole chawi mangwlak hwnwi mahwnta haikhenon mwnwilaita toktwi twisa chabaiya hwnwi bengaiwi.

#### **41. MAICHWLWI KOLSADA PAI/TOKTWI TWISADA CHABAI**

Hainohai swngkha maichwlwi kolsada pai hinkhe je swngjaknai chwrai kok mandrop phano payu hwnwi sanai. Haikhe hi rujudi hwnwi o swngnai maichwlam kolsa nawi bokhorogo kwpwlabai sinta. Haikhenon yokjagwi maliya manlaiya mahwnta haikhenon maichwlam kolsase paiya hwnwi mwnwilaikhata.

#### **42. HUIJAKMUNG/KUKDA MUNKHA KUK/Gun Guniya**

Puila chwraiog chwla bwrwino thwnglai-o bisi dokni simi bisi chinwi hai jorani chwraiog abo thwnglaikugo tipra dophao. Haikhe puilakhe bagwi nalaio jono khorokthamke khoroktham khorokdokke khorokdok khaiwi nogo eba bolongo thwnglai-o. Dolsakhe nogo thwngkheba nokni phataro bohrokno nasiyawi tongo. Yang nok bisingokhe tairok huijaklaita. Swndwk biusingo, rwjai bodolo, hayakhe dol bisingo jejaga sep mano arono huijagwi kukda munkha kuk? Hwnwi swngkhe huijakbaikhe munkha hwnwi khoroksa sata. Haikhenon rutukphailaita phataro tongnaiog. Rutugwi kari manbaikhe bohrok mahuijaknani sep mano. Tumungno kari manbaiyakhe manlia hwnwi sakhe o huijaknaiog ongkhorwi phaiyo tai khoroksao baji kaisa machao hwnwi marwlaio. Obono kukda munkha kuk thwngmung.

#### **43. RIKOTHE**

Je siklirog ri takkwrwng bohrok jotono ri kothenon swkang tago. Kok thaisabai sanakhe ri thanti bwsanono rikothon hwno. Bumasong ri takmani rasukhe phampui marago abono khwtwng manjuwi rikothon tago. Arono puila bwthai bahaikhe rwnai abohrok siklirog srwngwi mano. Ri bwthai swrwngnaiogno arono puila phrwngrao eba saiwi naigra-o. wani thanti bwsa swnamwi srwnglaimani abo Tipra Sirisitini belai tomung kaham. Taise kaijakna khebo baithangni ri tangna nango tai takkwrwng wngyasak kebo kaijakya. Obo belai kung chukrwo Tipra Dophani omohai thwngmungrogni bagwi.

#### **44. HABAI TAGWI THWNGMUNG**

Hani Musuk, Gai, Pun, Misip, Tok, borok tai malkhung-rog taklai-o habai. Mic tagwi tamlai-o. Uri Khuptwi hani hakaham, hagura sapigwi ha kumun khaiwibo taglai-o. tai kaisakhe khangrai bikhi eba ha wrmani habo chao manwi tagna bagwi.

#### **45. MILOK BIR**

O thwngmung belai naithothok. Chwrai khorokbrwiog phano kana nango abono thwngnani. Je hari tongnai bo khoroksa bachawi tai khorokthamno achukrwi kwrakkhe

romlai tongo. Aphurukhe o hari swngphaita O nana nana ano milok thaisa hwnwi aphurukhe o achukjak kwthamrog sao—tabuk jagase naiyakhu boroni milok, haino tai waisa swngphiru o nana nana ano milok thaisa jagase hokyakhu, bwchwlwise rutukyakhu, kaiwi dropse, bumuk perdropse, kwswnghdropse, charo kasadropse, bubar bardropse, kora dropse, bosolok wngdrop, Angse chayakhu nono boro rohorsinai. Hwnwi samag ulo wngaitagokhe wo thaisa ang chamani bara tode tongkho naidi, khagwi twlangdi mothormabai kagya bubak kwrak, Swkagwi twlangdi hwnwi saphurukhe, o Hari khoroksano romwi sotonta tai yang khakjakna nainaikheba je phan tongsak bws kangni borokno kwrakkhe roma haikheno paithakni borokkhe pala kwrak saiwi romjakta. Ulokhe phan gwnangkheba hari Milok khagwi twnangwi manta haikheno o thwngmungni bisingtwi phan najago tai mwnwilainani sep wngo. Ulokhe horwi twlango. Haikheno tai khoroksa hari phaiwibo milok/achukjakno khagwi horwi twlango, twlang phuru hwnphiru bomolo bawi “Hi Hoi Totema Doga phiyoksok” hwnwi.

#### 46. KHONG SILAI

Khong silai abo kaisa belaike khahabthothok manwi. O khong silaino buino kokmani nukke nwngh kogwi nainani bagwi mase ma sannai ta. Abo wathwi yal mochomwi ojon ebakhe mwta waswswk wano muksa tai karasa narwgi matano. O wathwini yaphang bwkhakkhe khong yasa yorwi tai khaksakhe wani kwcharo phugwi yorwi marwo. Aroni simi buchuk katwisa jora narwgi wahan lapsa solkwlabwi nao. Haikhe tabuk kwcharni khong yorjak wakhogo boroi bwchwlwi eba boskra bwthai dawi majaro romwi o khong yorjakno yasibai dagarwi seplewi rwta haikheno o bwchwlwi khong buchukbai erukjagwi naltwi uri thangu . jeni phasing chagwi kogo arono nangwi-o. abonono hwno khong silai. Batailaimakhe saboni khong silai hachal uri abono twiwi wngo.

#### 47. BAN/BADAKHUNG

Wasur Wani rwja wakhok tanwi mochomsa ojonkhe tanwi khwtwng kahambai khawi thono. Ulo badulbaibo kogo tirbaibo kogo. Obo kaisa nokni aital bo hinjago, Agi kami bolongrogo mwkhra tokhwra rwknani bagwi samung nango hwnwi tonjago. Jora jorao yak saboni soi hwnwi manwi kaisano chongwi kogwi bataimungbo thwnglaijago.

#### 48. BATANI NOK, GARI SWNAMMA

Bataya abo. O buphang wngkha bukurkhe wa hai bisingkhe bopolom tusuk hai. Abono tanwi yang yang bukur raiwi waphi eba kanta togwi chengra chwrairog truck malkhung bwsate swnamlai-o. abobai chwrai pori tongnairog dal bidalni manwi swnamwi work education rogobo manwi rwlai-o. Marks belaise kaham manbaiyo.

#### 49. POTANI GARI

Narikra Thok Debiyani Auto gari swnamwi thwnglai chwrairog. Abo puilakhe pota thok paikheno pota majaro rawi bahan kisa naharwi rawi bws kangni dura

swnamnani mokhongwi twlangjago. Tolatwi thok phokmatwi phugwi scup terni dura swnamwi sandal jutani chaka swnamwi chalukjago. Abono hwno potani gari.

#### 50. KHAJURI BWLAI

Khajuri bwlai no rapbwi phutla bwkhwnai swnamlai-o chwrairog.

#### 51. TAL BWLAI

Taal bwlaito phatarobo nok bera swnamwibo tonglai-o. phiya kisip taibo naithogo. Tabuktwiwo Taal bwlaini kisip hatio naithokkhe swnamwi phaljago.

#### 52. NARIKRA BWLAI tei Bwstwnng

Narikra bwlaini bokongbai waphra swnamo . phiya bwlaikhe okrarok nangyaba chwrairogno o bwlainino Gogos, Gori, Thupi tai Khumrog swnamwi rwo okrarog. Ulokhe abonono nailaiwi chwrairokbo swnamnani srwnglaita. narikra bwstwnngnokhe waphi kokngnwi -o yaphang buchuk khawi mothorwi yang waisa ayang waisa sokhe che che pungo cherairog thwnngo. Okrarog khasrangrwna bagwi swnamwi rwkhe hamjaklai thwnglai-o.

#### 53. SINJO HOKU RWMA

Sinjo hoku rwwi sinjo kharrwo. Mai nagwi chekap rungwi tonmani jagarogo sinjo uro tai hakor khurwi ha kwlwkrwo hwnwi tai mai khaimani khetorogo hakor khurwi kheto kuakrwo hwnwi sinjo kharrwnani bagwi lama maromu. Cherairogno thwnngtwi chekap bubagarog wasung swnamwi rwkhe abono twiwi chwrairog thwnglaita.

**Thwnngmung** : Chekap rungjak norwi hakor biyang biyangtwi palaijak naiwi swplawi nabaijago. Arono wa engsa no yasa bothor narwngwi phugwi nao kol bai. O wasungo puila gunjak kisa dawu ulo hoki kaham dawu nai tai waisa gundag dawu bukhukbai subu . Haikheno gundak khamwi hoku tulung tulung kokkhe hakoro chagwi subo haikheno sinjo hakoro tongwi manya ongkhorwi makharo.

#### 54. BANGDWRUNG BIRMUNG

Bwsak bwswk heleng tai bwsakno yakung kongsabai bwswk pala kathonwi tonwi man abono naijago o thwnngmungni bisingtwi. Yakung jur gwnang sijago tai sakno khakatwi narwngwi yaphao tonnani phan mano o thwnngmungrog thwnglaike.

Bahaikhe thwnngjak:- Puila pala thong kwrak khaiwi makaiyo sak kusungsaswk hayakheba taikisaswk barakhe. O pala/ thongo thwnngnairogni yakung yasano ritukubai khawi kwraakke nao. Ulo joto thwnngnairogno phan baksakhe yakung yasabai birmahaikhe tongo.je thwnngnai jora kolok nawi birwi tongwi mano bonono o thwnngmungni kwplwai hwnwi sai jago.

#### 55. KOBONG TISAMUNG

Kobong tisamung o thwnngmung thwnngjago phan nainani bagwi. O thwnngmungo puila borok khoroksa bolobwi nai yakung naisarwi yakbai yang kongsa

yang kongsa romwi kwrakkhe nao. Bono thwngnai khoroksa kosongkhe mwthalwi o yakung romwi thonwi tongnaini yago romwi borokbai akobai tisawi tubuo bwsago berawi tai waisa tisawi jagano jaga berai rwo. Abohaikheno thwnglai-o kobong tismung thwngmung.

#### **56. BONGBWRAI BIRMUNG**

Narikra bwlai kwthangni bokong narwngwi bwlaini kisa narwngwi swnamo bokongbai birrwkheno bongbwrai pungma khorang phai-o. Abonono bongbrai birmung hwno.

#### **57. THENTRWI BWCHWLWI THWNGMUNG**

O thwngmungno suil thwngmungbo hwno. Daki nawi khitarlai-o tai o dakino phwnangnani bagwi chaitoklai-o tai kubun thwngnairog. Pulani thwngnai dano tongtwtwi bejua jagao daka khitarwi rwo tumungno kebo phwnangwi manliakhe bono kolsa kolsakhe thentrwi bwchwlwi marwbai-o. eba o dakano kebo khoroksa dakabai khitarwi phwnangwi mankheba tai philasa jotonno khitarani sep manphiro abohaikhe tumungno kebo tai phwnangwi manphiliyakhe je daka phwnangwi manai bono jono kolsa bwchwlwi marwbai-o jotonno.

#### **58. TENESA :**

O tenesa tenesa mwsai phunukdi kisa hwnwi o tenesano hao berawi yasibai khobwi rikkha hinkhe o tenesa mwsao. Abohaikheno naiphaidi naiphaidi hwnwi nailai-o. O tenesakhe Dewal nok kunarogni hatina kinarrogo hachingo omthai haikhe nunganw abono khurkheno tenesa manjago.

#### **59. AWANG BABARI**

Awang Babari Swkwi babari habani borok phaiyasani, Mun Dodoro Mun. Hwnwi rwchab twtwi narikra bokhong eba khuri nawi hachingsa ebakhe ha kwsab nawi thukulubwi naithok naithok khe awang babari swnamlai-o.

Haikhe aswk thwngmung chini tipra thwngmungo hamari bwswk chopjak hwnba aswk hwnwi sawi sabaiya. Chwrai bwsa nainani simi chengwi bura bwrwichwk bahaikhe tongnani nang abo chwrai simino mamui chelulu thwngmani simi srwngnani sep khaiwi swnamwi kwlangjak. Romdi aro porinani, mamui songnani, buma bupha hatio thangnani, manwi painani, kaijaklaimani, phalnogo manwi phalnani, rangno sininani, mamui songthani tamo rwnani, tamo songthani tamo nang, bura himmani, bura tongnani akorok no karwibo bwrwi hinkhe ri taknani rikothe bebakno srwngnani bagwino waisa wuisukhe okrarogbo thangdi nongni dolbai mamui chelulu thwngwi tongwidi oro ta kebengphaidi hwnmarogbo chwng khanao. Abo srwngwidi hwnmase.

#### **60. HAANI MANWI TAKMUNG**

Uri khuktwi ha, eba khetoni ha kepek nawi hani manwi tagwi thwnglaimanobo chwrairogni thwngmungni bisingo kaisa. Phiya okrarogno badul dulnani logi manani



bagwi logio chwrai-rognno wak musuk mwswi bike misin garirog tagwi takmani nugo. Ulo chwraiba khatungjagwi okrano musuk senani logi rwo. O garino sowi chalugo ahairog.

**Thwngmung 2** : Tai dalsakhebo waphisa thwngmung thwngjago. Abokhe swkwi thwngmahai. Yaphao homankhe romwi nawi khitarwi yapha bomolo je kwchamani kwchao aroni tisawi khiklaiphuru kongsa narwgo. Tumungno aphuru kongnwirog narwkjakkhe eba kunu marwkyakhe yogo. Je marwkmano narwgi tai khoroksano thwngmani rwo. Haikhenno kitingwi thwngbaikhe paithakni kongsa tongrwkmanokhe je thwngnaini aro kwlainai bo agini haikhe thwngyawu o kongsanano kunao berawi yakbai phatsakhe romwi manarwgo. Tumungno kepelekhe o kongsanobo hainohai kitingwi mathwnglai-o kongsani bagwiphano.

Ang swimani-rognno karwibo kwbangma kwbangma thwngmungrog tongkhu phiyaba tabuk o jorai-o thwngmungrogno mwthangwi narwknanile nini tei ani chini barjase. Paithago khani kok sanani naimakhe obose chini dophao swkangni simino hayungni joto rwbaibai gwdaljak dopho. Soisima hindi, habar twibar, sal athukiri twiwi khukbai khuk salaiwi thwnglaiwi twilaiwi tubujak. A bohrokno swkang sukurubwi siya sanino buini thangsungo manwi thepamanibai gwdalwikha hinkhe saknino kwmajaknai. Abagwi o thwngmung dophani sinimung narwkthani kaisa kaisa thong hwnwi wasugwi lukurog jephuru sakni manwi twiwi phailaimanino sinai aphuruno sak hamjagwi manai sakni dophano siniwi manai.

# LANGMANO NAITUGWI

Espan Debbarma

Tini diborono Rondok bokhogwi mailuma khulumabai awa tokke hinlai paio Chandramni nukhung. Kok wngkha Rondokbai halok tinino kaklaikha. Chandaramni kok wngkha bisi burumno nono tok chario, mai kwtal-muikhwthwng kwtal chariui tongo haiphano nini kha pengya. Salburumno nogo hamlaimung kwrwi chem chemmang. Aboni bagwi tinini simi nini bagwi Toksa hakayani thwiphano thopsa khikwlailiya, kubuni kanswlai naharlaikha.

Taltham talbwrwi wngwi thangkha Chandaram yakungni simi bangra jora bwsak khaksa Khaching warjakmahai sising sasang khawi dunokjakmani. Dunokte dunokte bwsak khaksao thwi laisuyahai bwsak bormaya wngwi thangjagu. Teliamura bai Khowaini Doktor paitwtwi wngkha sak najjakmani. Yago khilma bithibo chauai naikha. Chaphuru simi holimahai, ulokhai ahaino ahai wngjagwi phaio. Mwtai rilaima khaito sana kok kwrwikha. Sabono chari kulpainani hinwino Chandaram rina soiya wngwi tongmani, horsakhe bariui lengtwi lengtwi wngwi tongma nugui Manimala Ochai naharwi mwtai chakri naikhaiba Sobai sotorotwi kebengnairog nukjakkhata. Aphuru hinwi Mwtai rilaima kichanida wnglaisi. Maknwi maktham Pun-Tok tongmani aphuru mwtai riui tabukkhai Sak najjknani Tok masa phalanw hinphano kwrwikha. Atwini bagwino tabukkhai Holong twisa kamio mwtaini phan manjak Gurudep tongu hinwi khwnai bini aro thangnani panjilaio. Phiya bobai surijakna hinkhai bini kaisa kok ma narwknai. Abono Chandaramsong tini diboro khwai pailaikha.

Phung aikheni Gurudepchai surijagwi bini Lam kwtal mothao habwinani. Khwna thangnani twiwino Hisaknwi horni mai chabawi thuna rokolaitwtwi Chandaram sao,- “Khwna gari kakhe chakrupjagwida teibo suwang khulaino hinu.”

“Angbo abono wanai tongkha!” Manimala yachagu.

“Gurudepni thani thangwibo hamyakhaila khukchwi pheheljakna karwi tei mungsa tonglak. Yangle tini Rondok bokhoklaiphuru yong chokdiribo nugui thangkha”. O kok satwtwi Chandaram kicha wanama kuthugo habwi thangu.

“Chi, tamo hamya wngnani. Bachwi Chikonti samatwi hinkhai bui holong wngjaknairognosi phang phang kariui hamri rohoru hinma khwnayada? Hai hinwi tamni bui khukchwi phehelna kok. Tokrog ratharbo hamya wngmakhai teisi bwrwima

bachao hinwi wahanrogbaibo ma rikhabla”-patiui thangma kokrogno saui Manimala bwsaino kha rak rio.

“Aboto haino”-Chandaram kicha khorang hendreui sao.

Gurudepbai tangwi surijakkhe hamung siniya bema swdwse thapsa wngthang hino. Sakhai kok kotor sajaktwihai wngu, khoroksa khoroksunokhai Agulini Doktor kotorni aro thangwi hamyanosi hamri rohor hino. Aboni bagwi tabuk bini nokba Haspatalsi mwchang tongsi hinbla. Baksaba bohok derajaknai, baksaba Sindrai warjakma, khuwa nangma abohai kul kwrwiphu. Khoroksa yago chibuk sukjaknainoba talsa suklawi hamri rohorkha hinbla. Phiya sukjakma phasingni yasirogkhai naina hawang kwrwikha hinble, jotono koisai thangbaikhaphu. O kokrog saltham swkang mai borlaiphuru kami kolokni Chikonti buini khugo khwnai phaimano saui khwna rimamang.

Mai borlaiphuru Manimala Chikontini kokno khwnau sak sakno boro kwlwngwi tong hinwi swngwi khibio. Gurudepni thani thangna hinkhai tamo tamo khwlaina nangno hinwi Manimala Chikontini thani bebak yaphang buchuk chethoro swngwi naharkha. Chikonti saui manma joratwi Gurudepbai surijakna hinkhai agini kwcham tongmung ma yakarbainai. Nukhungo tei kubuni mwta atai hinwi toniui manglak. Wahan tohan ma yakarbainai. Aboni ulosi Gurudepni thani swmai tangwi bini Lam kwta mothao hapna nangnai. O kokrogno khwnau Manimalabo puilaole Laka bongniya Baka nuksai tongphano tangwi manhoryahai wngjakka. Tophano hamnasi hinkhaiba hinwi bwsaibai kok chaplawi wansuklaiwino tini phung kwchang lam rilaiika.

Kusu himlaikheno lama kinarni bario Songkuluno jabwra chekai tongma nuhurwi Chandram yapri hilikjagwi thangu. Miya sanjaosi kaham hamya saui khwna rijagwi au hinlai tongmani tinikhai ongkhorlajaksi. Mungswk swngjakyaito bini ganatwi lawi manya abo Chandaram kahamkhaino saui manu.

Borogno nuksokkheno Songkulu swngu-“thanglai tongkha haida?”

Bwsaino phuru phuru tongma nugui Manimala yachago- “A. bwtwibo wngno tobo thang nailaiyanw hinwi himlai tongkhata”.

Tabukle bahai wngwi tongba kumui?”-Songkulu

Ukil kahamni yago kwlawi Chandaram khuk kiyokyai tongwi manliya-“Holiyable! Hor horokhaino bariui phaio. Miya muktrwida kahamkhai mansi. Sising sasang wngwi phaika lengnasi naio.”

“Garirogo chakurupjagwida teibo suwang wnglaino naidi”- Songkulu

“Abono wanalai tongkha. Biyangni biyangda wnglai tongno sidu”- Manimala wanajakma khorang khwla saoi.

Tophano kumuini abono angkhai teisa daktor phunuk naina muchungmata. Do akon kasujaktwi wngu, thangwi nailaigradita.”

“Akon bithibo chai naikhabla, holimasi nukya”- Chandarama yapri setwi seyatwi khawi yachagu.

“Kula boro, sutung boro wngwi bahaikhe hamna kok kumui, najjagwi chana nangu niyada. Nwng chamaba bwsak kiyorphuru chamasibla, ang miya nugui phaio.” Songkuluni kok khwnau Chandaram kicha lachijagu. “Akon chwng thanglaisinw” hinwi Manimala Songkulu tamobo sana nawi tongma kok segwi yapri sena chengtwtwi sanjao pandao phaidi Songkulu hinwi kobogwi kwlangu.

O thangnairog bahai wngkha hinwi naitwi Songkulu sanja jora Chandaramsongni nogo surima pandao phaio. Chikonti tei kubuni bwrwi cherairog swkang bariyano phawi nok cherepsa wnglai tongkha. Saroksa bodolhai wnglai tongmani Songkulu habwi riui Ekolobya swino Tirbai bukhuk muthup rimahai siring siring wnglai thanglaigrakha. Songkulu mwkhang naisonwi bahai wngkha kumui hinwi swngma khwnau Chandaram mokol phiyoksukya kulumni khorang hendreui nasigwi naio. Chandaram mungsa saya sanino bwsaino kisip sibwi tongnai Manimala yachago- “teisa holimahaikhe wngkhaphu.”

“Tamo hamya wngna hinu, buini hamung siniya bemarsi kwmai mathangbaio. Tabuk sai rohormatwi khwlaikhe haino thapsa wng thanganw naidi.”

Chikontini o kok khwnau Chandaram khungchili naisatwtwi bwswk holikha Holiya sak sak rwtai naio.

Gurudepbai tamo saui rohrjakba hinwi Songkulubai swngjagwi Manimala yachago-“Aming thwima nangphu. U busubono Aming thwimani tongphu” hinwi Utor galani nok busubo yasi surui phunugu.

Gurudep saui rohormatwi hinkhe tabuk aroni hano muknwi khurui khibiui Twi pora rohormano hama muthubwi luna nangnai. Songkulu o kokrogno khwnau khunju ketajagu. Songkulubo bisitham wngkha Lam kwta mothabai gwdalmani. Jesa tongtharphano khwlaidi, abo Songkuluni mungsa kebengmung kwrwi. Phiya kulum kwsa wngkhaino Hathai hapungno majra bermani abo Songkulu mokol gwdaljaky wngwi sao- “bai norog biyangya biyang jorabai mwchangya tongmungrogno ta swrwngla. Mohai kokrogno khwnau phaimang akaisukha. O tongmungo chwng agini simino kwlwngwi phaikha. Tabukboda chwng arono aro tonglaina kok? Ang uskangono norogno saui paikha, nukya manwino puitu khailaima swlai mokolbai nuknai manwino puitu khailaima hamkugu. Hamjakma, khairokma, nakarma, chubama abosi Dhormo khaimani kok kotor. Abosi Kaitorni phwrwngma.” Songkulu sarwrwk kok phajakrwrwk.

“Bai norog biyang biyang khwlaigrayaui ang uskango samani Agulini Ayurvedic Hospitalo thangwi nailaidi. Aro hinkhai rang kichabaino kahamkhai najagwi Therapybo khwlaijagwi mananw.”

“Akon rang hinwi khoksaphanoda tongsi, tabuk tamosi khwlaikha!” Manimala chuksukliya khawi kok sao.

“Rang kwrwi hinwi tabuk pereng pereng nasiklai tongwito wnglakble, angphano hajar kaithamswk rigranw. Khwna angbai baksa Agulio himdi.” Songkuluni kok khwnaui Manimala bwkhani holong kwrai thangjakmahai matongjagu.

Chandaramsong hati barsa wngkha agulini Ayurvedic Saknai nogo phaimani. Tinino yokna kwlaio. Songkuluno logio tongwi bithi birai pawe je nangmani khwlaikha. Therapy khwlaijagwi bithi birai chaudi hamsugwi Chandaram tabuk nogo sogwinasi lerjagwi tongkha. Teisa lerkhaino bwsak bormansukya(Paralysis) wngwi thangkhamu hinwi sak nainaibai sajakma kokno Sonkulu Chandaramno saui khwna riui Chandaram Songkuluni yak romtwtwi kha khamjagwi sao- “kwi nwngh khoroksa kwrwi hinkhai chwngho naina tonglaiglakkhamu.”

“Au! Omohaikhe chubalaimasi jotoniswlaui Dhormo kotor kumui. Kaitorbo omono naio hinwi ang puitu khwlaio. Nwngh hambwi bachamani omosi kaitorni hamari. Himsidi thanglainsinw chwngh oroni yokkha.”

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# SWMAITI

## Bikash Debbarma

Nokha yaphang somsawi gurumsajak. Toksa-tokmilirok watwini bahai manwi bothobo kiphillaio. Nokha philikma nugwi thentwrwi tolao digra rwjak waksa pungma thakliya. Swmaiti nokbisingni ongkhorwi nukao achugwi tongo, mokolo muktwi kupulwng. Khakhammani mangpili bini mokolo nukjago. Tamoni hinba jora kaisao bini bebak tongmani tini bebak kwmajak. Swmaiti khuk peplawi sak saichwng sawi tongo- muchwngtwi wnglia gothoktwi se wngsio. Laithangjak jorani kokrokno munitu manwi khapang bini birwi thango laithangjak jorao. Thwngkwrwng mwtai kamini khoroksa kwswrang cherai wngkha Swmaiti. Achaisong kwbangni bagwi bo rwngni phaisingo kha tongphano swkangwi manliya. Nukhungo biyalni bagwi Swmaiti cherai phuruni simino khetoni samung, bol thumnani, twi khoknani tai kubangma samungrok makhulaio. Bupha khoroksa ochai. Kwbangkuk joraono bupha nogo matongya. Mwtai khwlainani buini nogo mathango. Swmaiti belai samung tangkwrak tai bwkha kaham. Kamini bebak lukurokno bono chajakbaiyo. Haikhe samung bai mare khalawi bo salsa sikili wngo. Sikili wngmani yakulo bini bagwi kaijaknani koktun sokphaio Bangla hani khoroksa Tiprasa bai. Mung wngkha Barendra. Ulo buma-buphani gosimungni bisingtwi borokni kailai panda wngo. Kailai pandani yakulo Swmaiti bai Barendra kwrakkhe nukhung khanani chengo. Naite naite borokni bwsala khoroknwi achai. Okwrani mung wngkha Kwthar tai kusuni mung wngkha Pohor. Barendra belai samung tangkwrak. Aboni bagwino borokni nukhungo rang tai mairokni aswk biyal nukjakya. Borokni wa bwlwng tai khetorok tongo. Barendrani bupha kwthang tongkho. Haiphano belai omor chakwra wngkha. Bo wamungni phaisingo belai yak kubuk. Kisip, langa, chekhuk, yakhung, khokthai bebakno wanani kwrwng.

Salsa Swmaitini bwkhao belai wanamani nukjago. Tamoni hinba Bharat hakotor bai Bangla hani ari (border) bonani chengwi tongkha. Ari bowi paikhe omthai thwi kwlaime thaido agini hai thang-laisu khai mangwlakkha. Buma-bupha Swmaiti tai bwchamarino ringhoro Thwngkwrwng mwtai kamio phaipaisidi hinwi. Yango Swmaiti bai bwsaibo belai wansukmung kuthugo kwlaajak, tamo khainai tamo khaiya. Paithago buma-buphani kokno yachagwi Bangla hani bebak nok-thai yakarwi phaipailaio.

Thwngkwrwng mwtaï kamio phaimani yakulo Swmaitino nok-thai bebak bagwi rijago. O thaio nok kwtaï tisaïaiwi bwsai, bwsa tai bukwra kwtaïkhe nukhungo yapri senani chenglaïo. Bwsa khoroknwino kami ganani rwngnogo borti khwlaï rwkha. Barendra bo buini rabar bagano samung tangnani chengkha. Swmaiti imang nugo-bwsa khoroknwino kahamkhe rwngswrwngmungni bisingtwi thinango kotoï-kolok khulainani tai sebukrok manrwnani.

Salsa Swmaitini bupha buini nogo mwtaï khulaïbaiwi hor kuthugo nogo kiphilphuro lamao sikok eba samung sitra tangnai-rokbaï tanwi kwlangjagwi langma chonani nangkha. O jorao Bangla hani musuk sikok, dakairok belaino akaro. Bupha thwimani bisiba-ni yakulo bumabo bohok samani bemaï manjagwi swngsar yakarna nangkha.

Kwpaï hamyani jorao chokhereng buduk cho o hinma hai Swmaitini buma thwimani teï bisinwini yakulo haino hai bwsaïbo bemaï hamya manjagwi thwinani nangkha. Yango bukwraïbo omor bangkha, latha swngwi se himnani nangsiïo. Aboni bagwi Barendra thwimani yakulo bo bini bwsajwk okwrani nok Kamalpur o thangwi païkha.

Swmaiti sak saïchwng kobor chamaïai wngkha. Nokha philikyawino kwpaïlo pherang kokma hai matongjakha. Bahaïkhe aïnai tai bahaïkhe bwsa khoroknwino pori rwnai abo sak saïchwng wansugwi kul païya wngjago. Swmaitini bebak imang nukmarok twi kotoïo kochogwi thangkha. Haïphano saka tiyari baïwi thangbo khama tiyari tongkho hinwi wansugwi Swmaiti khano methepbwi kwraïk khaïo tai nukhung naïkolnani phaisingo bwkha rio.

Bïyalni bagwi bwsa khoroknwi kwchar majaro pora mwthakna nangkha. Kwthar baï Pohor tamo khwlaïna tamo khwlaïya wansugwi kul païya wngjago. Salsa samungni bagwi borok kubuni hasteso thanani wansuklaïo tai thanani swkang bumano kok riwi kwlango, bisibrwi-bisibani yakulo rang aïwi nogo kiphilphuru nok kaham tangwi biyal kwrwikhe kha kwchangwi tonglaïyano hinwi. O kokrokno mïtu khulaiwi Swmaiti nukao achugwi muktwi sokolwi tongo. Hilikjak

bwkhabaï hama sotonwi naïsingwi tongo bwsa khoroknwi buphuru kiphilnai hinwi.

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# CHINI KAMI

## Bhuban Mohan Jamatia

Twibuk paithakni hachwk besero khwringiji bolong halong toksa tokmili bai halok manjuwi tongjao chikonsa chini kami, mung wngkha Twibaglai. Agio juda kamini o kamio thangna hwnkhe twisa toksawi tei twisa bar-barwi thangna nangw hai hwnwi o kamini mung pharjakkha Twibaglai. Abo Gumati Hangkorni Ompinagar amchαιο kwlaiw. Ompinagar-ni salka phaiching chikonsa lama thangw, 4 Km swk bisingo hawi thangkhenw o kamio sogwinai. Tabuk nokthai bekulwi 200 nukhungswk wnganw. O kami belainw kwcham, kami khamani 2020AD jora rwtai naikha hwnkhe 150 bisi hai wngkhwna. Swkango o kami khungsanw tongmani phiya 1980AD ni yagulo khungham wngwi thangkha tei tabukhe kamibw torwi thangkha. Hodani raidano rwgwi o kamibw Chokdiri bai naikoljak tongw. Bisio waisa kwraak raidani bisingtwi kami kerjagwi tongw. Kami kitingwi hathai haphung bai mwchangjak buphang waphang. Panthor kolokma kamino rekewi thangw tei twisa twi kwthang ponthor chirogwi kochogwi tongw. Lamabw kamini kwchartwi chirogwi thangw. Tabukle kamio malkhung khungsa khungnwi paibaikha tei bwini ayangni malkhungbw kamio haphaiw, haini bagwi thang-laisu wngnani kisale sepsap mankha. Bisi kiphilwi phaikhe hamung siniya khumbarni bahai pirjagwi tongw tei toksa tokmili-ni khorang bai kwbai khapang tewaisa manju jakphiw. Aroni nobar bongbaro mwngsa sitra hamya kwrwi, motom twilwlwk tei kwchang dodor nobar sipsawi tognw. Haile, kha bai wansugwi naikha hwnkhe chini kamibw belainw tongtho-thoknw wngwi tongw. Au, sakni omthai thwi kwlaime thaiba jeswk bising, gothokya naitokya tongthokya, mwngsa sepsap kwrwi hwnphanw kha sotonmale bwini swlai judanw. Dolirogo bisi kwdwkma romwi tongthok chathogo kwllwk tongwibw kamino muitu manw. Sal kwdwkmani yagulo thangwi nugwikhe lengma pogwi thangw tei khabai kok sajaktwi wngw.

Chini kamini lukurog jotonw kwrwilaija, tangtwi chalajao, jotonw kolomtwi khikhilaiwi chabajao. Kamio chabaiya nungbaiya kebwanw kwrwi. Kebwni kheto kanisa kaninwi tongw, kebwniba kwrwi. Lukurog kheto tei huk khilaiw, malmata rilaiw, kebwa bwini thani yagul thanglaiw mohaikhenw thangwi tonglaijaw. Sachlang kiyogwi phaikha hwnkhe swrwngnaino karwi nukhungni jotonw haba eba samwngo thanglaiw. Twmakhe hathai haphung kanisa kaninwi tongma bagwi tabokle



rubber bag kisa-misa khwlaiwi agini swlai tei kisale rang-pwicha ajina lama manbaikha. Kotor baniya khwlai manaibw kwrwi. Sebuk khwlainai khorokba khorokdoksok wnganw. Borokni bising kebwa Dolio sebuk khwlai tongbaiw, kebwa bwsa bwtwi phwrwngna hwnwi kamio kwrwi gwja.

Haste Haphang bai naikoljak Rwngnok kami kwcharni haduk bochlongo thong thong bachawi kamino pirogwi tongw, remchar jora phwrwngjak tongw. O rwnng-nogonw kamini chwairog jemantwi swrwnglaiw. Yagulo chuknai hwnkheba Dolirogo eba phatar Hasteo rohorwi phwrwng baiw. Abobai tabokle kamio lekha kwrwngrog khoroksa khoroksu bachakha. Haiphanw bwihai wnglai manyakho tabukbw. Ao, chwairogno rwnng swrwngthani teibw sakharna tei kha warwana tongkho.

Chini kamini tei kaisa khursathothok sinimwng wngkha- rwchamwng mwsuimwngo lukurog belai kha gwnangwja, romdi-Gain mwsamwng, Garia rwchamwng, Dhol rwchamwng, songto rwchamwng akorogo bwini yago chenlaiya, twma hwnkhe bwihai program eba pandarog, Awaikhok abohai kwrwnglai manyani sinijagya. O kamini lukurog Lampra Goriano pwito chabaiw. Sana thangkhe abono Hindu tongtharno pwito chalaiw.

O kamini halok 30 bisi swkang uphilwi naihorkha hwnkhe belai wanama swngsa tongmani. Lama paya, malkhung laisoaya, yakunglam himwi hathio mathanglaiw. Hamya chaya wngkhe waying bai balwi tilangna nangw. Lukurogni langmao nangmani sepsaprog mwngsa kwrwi. Phiya laithangjak salni swlai tobokle kisa rotomsakha. Romdi pherang mankha, kaham hamya lama pakha, kisa misa malkhungrog thang laisu wngwi tongkha, nungjaknai twi kisasok nukhung mankha, Kamio VIII remjora rwngnok wngkha, ICDS rwngnok wngkha. Kamini twisarogo yakhrail manju-jakkha. Kamio khungsa khungsu phalnokrog phiyok baikha. Kami gandarni Gamaku kamio chikonsa khungsa Hathibw phiyogwi rojakkha tei Ration phalnokbw o Hathionw wngkha, abobai kisasok mwi thairog phalwi mankha.

Phiya, Dot-Com ni phaiching naharwi naikha hwnkhe tabokbw kaham kwrwng chukjak tei bwi bai batailaina hwnkhe o kami lukurogni teibw kwbangma sepsaprog mana nangkho. Aborogni bisingo tongw- Kamini rwnngrem wngya phanw High School wngna nangkho, Kamini lama-no bisi brum brum talaphi eba jai khwlaina nangkho, kamini joto lukurogno nungjaknai twi manthorwana nangkho, Hukbaro twi manthokromwng, pherang chati jai khwlaina nangkho, kamini lukurogno eba sikla siklirogno samwng manthok rwna nangkho, Kami hamkraini bangwi kotor wansokmwng tubuna nangkho tei omohai kamino Bio-village hai swnamna nangkho. O imangrogno twiwi chini kamini sikla siklisong Haste Haphangni phaiching mokol logwi naisinglai tongbaiw.

# HALOK KOCHO

## Dream Kalai

“Nono lobsawi ringte ringte  
Kokthairog wajago khapango  
Jaduni rwchampung wngwi”

Nokha taltham wngwi thangkha Siyari bai malaiya, tamoni le kokthairog khapango wajakya wngsinai ba? Laithangnai taltham swkango Rwngnok koto swrwngna bagwi agulio nok chorai tophaimani Masing. Bini khao tabuk kwbangma kokbiti khapango ruchungjagwi tongkha. Thuma bachamani sal wa kusungnwi laiwi tongkha, aswk sal swkangrogokhe bo thuma bachakheno pir pir khe maimui songna chengo phiya tini khe khasrangjakya mwkhang hilikbuburkhe tongo. A joraono Sachwlang sokphaio.....tamo aswk siring sorob? Masing thuma bachayakhu de hinwi swngtwtwi Sachwlang doglamo bachaphaio. Khorang hilikhe Masing yachago..... o tabukno bachadrob, haphaidi iko orono achukdi hinwi satwtwi ribai thuyam buprabwi rio. Amjokmungbo gana wngwi tongkha-ba class swlabna nangano, damchisa se tamna nai tongkhwna hinwi satwtwi Sachwlang jorakhok nahoro. Swrabsa kok salaimani ulokhe borog rwngnogo lam rilaiikha.

Rwngnok koto thangwi Bayab kaham malailaimani ba kisa misa mwnwikelek kokrog salaikha. Kok salaite salaite achomsa mwleng chao Masing, haiphano bayabrogbai sijakna kiriwi saka saka wariksakhe phunogo. Bini bwsak bayabrogbai tongphano bwkha le boro thangwi sogwi abo bo sak baithangbo sai manrwkya.

Sarigo hati thangwi kiphilma jora sachwlangbai lamao chorobsa malaiwi tini ani nogo himsidi hinwi twlangwi thangjago. Agulio kwbangma bayab sinijak tongphano borok khorknwi kwthalaikmani abo juda. Borog khorknwino tongmung chamung koinene kwchang kwchang. Haini bagwino borok kwthalaikugo. Mai chalaibaiwi swrabsa kok salaite salaite Sachwlang muktrwi thangwi paikha yang Masingkhe muktrwi thangjakya tailam phiyogwi nokha naisai naio, nokha mwnaksajak bukcha mungsa kwrwi, “tal kwrwikhe nokha mwchangya hai” ....Siyari kwrwikhe Masingbo sak saichung kharak kharak mwchangya wngjago.

Masing bai Siyarini kami aswk chalthaya. Borog rwngnogo swrwngwi tongphurono hamjakma halok bolaio. Khumbubar kiyoksadrobo goron naithok kululuk wngmahai, Siyarini mwkhang goron naithokma jora. khaju o surang yago

mathiya kanterwi kululuk mwchangmani chwnasai tongo. Mwnakma horo Siyari no bacharikhe mwnakma se kwmawi mathangano hai matongo. Siyarikhe rwngremchi o swrwngwi tongo. Bo Masingno kha riwino hamjago haiphano bwrwi ba lachima kirima kwbang ..... “Khutruk bisingo manwi morok huiwi tonmahai”.....hamjakmungno phunukna naithaya.

Kubun horo kok salaima haino Masing kokduktwi kwrwngwi Siyaribai kok salaio. Phiya tini tamoni aswk jora kolokma romwi kok salaikha, mojomo hor thugwi tongkha haiphano borokni kok thakyakhu. Kok salaimani abo khatangmano hamriya..... “chumbuk sorno sotontwi” .... teibosi khano sotono. Kok salaipaimani ulobo Masing muktrwi thangjakya, glass thaisa twi nwnngwi haino hai thuyamo rokophiro. Tamo kokno salaiwi aswk palmanjakya wanamao kwlaikha abo kebo sai manya.

Salsakhe Sachwlang bai malaiwi bini bebak kokrogno sai khwnarikha Masing. A kokrogno khwnawi Sachwlang tamo sanai saya palmanjakya, swrabsa hama kolok rohorwi sana chengo.... “naidi chwng oro swrwngna bagwi se phaio, chini life kolokma tongkho, Swkang sakbaithangni yakungbai bachagrana nangnai”. Phiyaba Masingni kha kobor mungsa buchina naiya, biyangni sal phai biyantwi sal hab bo abono sina naya, bini wansokmung kaisano bahaikhe Siyarino nahorwi manai.

Masing salsa tepsakhe Siyarino tubwi phaikha . Buino sijakna kiriwi nokni nokhorlailiya...”mwkhra mang chobjaklai tongkha. Salnwi saltham laikheno bwrwini buma bupha tei jaiti takhukrog ayang wyang naituklaimani tei sana kok kwrwikha. Naitukte naitukte salsakhe bahaikhe bo Sachwlangni nok choraio sokphaikha Siyarini Buma Buphasong. Borogno bwskango nugwi Sachwlang belai wanama kirimao kwlaikha, achaimani waisaphano obohairog wngyakhu, haiphano sakno kwrak khilaiwi mungsa siya haikhe tamoni bagwi phailaimani hinwi swngkha....Siyarini buma kok yachagwi sao...o nono Masingni bayab hinwi khwnawamaba, Masing boro tong boro thang nwnngba sai de man hinwi swngna phailaimani ta. Tinikhe tei yokna lama kwrwikha hinwi bwkha bising bising kok sao. Sachwlang Khorang swnamwi sao .... salnwi saltham wngwi thangkha ang bobai malaiya, boro tong abobo sai manya, bo swkango nok chorai tongmano yakarwi rikha. Kwbangma kok salaimani ulo Siyarini bupha sao...twisa kuphur kami o bini bayab khoroksa tongo, Arobo chwng thangkha, phiya bini koklam samarog kisa bejuwa. Akon hinkhe chwng himgrasinai... tumung nwnng saimankhe o numbaro kwrwngghordi hinwi kokduk kalangwi thanglaio. Aphurose Sachwlang hama kolok rohor sio, yangkhe bono karwi tei khoroksaphano Masing bai Siyarini kok sai manai kwrwi, haiphano ...”aming khi phoptwi phobwi matonkha”.

Aswk tungphlamani jorao phan bo kwrwi haiphano Siyarini mwkhango nukhe Masingni Khao kothor kwlaio. Aswk nogo chana nwngha biyal kwrwikhe tongnai Siyari se tabuk Salo phaisa thokthukya chawi kha kochomwi tongjao. Phantok bwtwi songma baino mai khobsa khobnwi chatwtwi masing sao...nwngle maimuirog thokjakliyana na? Siyari khorang kwchangke yachago..... “kwnwi kha baksa hinkhe swngcharni biyal, jwngjal bebakno mechenwi mano”, “kwnwi khabaksa hinkhe nokhani talno phano khagwi mano”. Pa ..Nwngba buphuroni simi aswk kok rwngkha hinwi nasingwi se matongsio Masing. Salo phaisa mai chawi haikheni hati barsa jora laikha, hati barsa laikheni borokni chamung nwngmwng, rang puisa yaphani pairoro wngkha. Aphurokhe tei mungsa khlaina lama kwrwi wngwi Masing bwchwini nogo Siyarino twlangwi thangkha.

Busukrogno nwgwi bwchwi tongthokjakmani tei sana kok kwrwikha. Palkhe horni mai chabaimani ulo borok jotono muktrwi kuthungo kulukbaikha, phiyaba aichu kwrao borog phataro thangna bagwi nokni nokhorlaiphuro kheni Masing boroni buphang thunta khangaro sukakjagwi tong hinwi yakbai tokhrai tongtero. Muktrwi aithang kuithang ba mokolbo kahamkhe nukya ....teisa kahamkhe mokol huprewi naisigwi naiba policerogse bachawi silai surlaijak. Hor diborni simino borokno Romna bagwi policerog mwrwgwi tongphaimani abo borog sai se manya. Masing mungsa kok sana kwrwi mwlang chawi tongkha. Yang Siyarikheba muktwi bai kungtwibai lengnasi nai tongkha. Bwchwikhebo sabono thamoknai kulpailaiya. Swrabsa tongkhe Siyarini buma buphasong phaiwi sokphaikha, sokphaimani logi logino bupha kok kuk saya Siyarino dwng dwng soprewi twlango. Siyari thangya hinwi aswkno hao girogwi kapkha haiphano abo buphani bwskango mungsa chukya. “Kurdik khutung kocho hai” tabuk Masing bai Siyarini halok kocho. Hamjakma halok chowi thangmabai Masing tabuk kobor haikhe saichung saichung kok sao.....

“ NWNG SAI DE MAN ?  
 NINI MOKOLO ANG KULUK TONGMANI  
 HOMNENO ANG NAISIGO NONO  
 SALSA NUKYAKHE SWRANGYA ANI KHAPANG”.



# SATI

## Baikhanta Kumar Jamatia

Salsa pus talni horni damchitham (3 p.m) jotono maising kwchangni mwktwrwi thokma jorao, Aphwraini buma chwrai achaina bohok sajago. Aphwraini umor aphuru bisi nwichisarog wngano, a jorao aphwraibo nogo kwrwi madhyamik pass khwlaiwi chakirini intarviu rona thangma jora. Ayang aphwraini bwpha Naisaraikhe hatio thangmani saltham kwmajak, deso guriu chuwakni twisao kwlwjkak. Nogo mairwng kwrwi, nokson nok ari solok ari nawi mai bwtwi jono khosa nwnglaiwi thulaio, Aphwraini hanok khoroknwi tongo. Aphwraini toladropni Melati, bisi chiba umorni, nok nukhungno chubawi, bwta Aphwraino phwrwngna chaitokma bai bini sakbaithang poriji manilya remtham (class three) ni simino rwngnokbai yak makakha. Tei khoroksa kusu Samphari, bini umor bisi chinwi. Nogo jotoni kusu wngwi bebakni hamjakma manmabai bo hamma laiwi bangwi paijak, nogo mai kwrwibo siya, mwi kwrwibo siya. Salno bataiwi beraio tei thwnglai. 'Maising hor aichukni kwchangdodo boyar sibwi, siyari budul budul buphang bwlaio bujagwi, walwng-bolwng pantwi kwlaajak soro soro'. Samphari swtwina mwchwngjagwi bibino sochao bai o bai !. Melati mokol phiyogwi naiba buma Kupa mwchwngwi rwsamo swnarwi bohok singjak. Melati swngo Ama twma wnglang ? Aswk hor kwthwkmawo saichwng kupa mwchwngwi achokjak twma wng ! bohokde sa ? Buma sao em, thangdi nini nanasong, mamasongno se ringwi nahar laigwradi. Bwtabo nogo kwrwi bibi hanok thangwi kamini borokno ringwi nalaikha. Bwchwi buchu tei kamini borokbo phaibaikha.

Ayang bohok sajakma khe teibo barewi tongo. Buchu swngo Melatino baibwsa nwpha le ? Melati sao babu hatio mairwng paina thangmani tinibai nokha saltham, hortham kaitongkha tabukbo khus patta kwrwi, sophaiyaku. Samphari jora rio omohai jorarakno bo siya, swbani nogo chuwak kothok wngkuk abo simino bo sio. Bwchwi sao aswk haikhe kokyano kok salaiyawu kakini borok khoroknwi khorkthamswk khe Tokha hathai kamio ochaise naru hogwradi bwra. Omo ochaiya sara thikwua naiwi samaliya, aswk hor kuthukma tongma chama haikhe bohok-rok sajak twrwng tong. Bwra bo emm ! hinwi chukuwi bahamjwkno swngo, 'hajwksa nirok takwla huk khwlaimani, a hathaio tokbak khor kisa khobjago hinwi agini huk khwla chanaurok salango. Abo ochai naharwi bithirok phorolaiyaku de' ! Samphari korang merengma khe sao, boro haiba wngnaiba, tete achainosi bohok sajak tongma

nokyade ? Bahamjwk khorang kwlwijak khorang bisingkhe sao, boroni o kborde bohairokno sitwrwngnai ? hor kuthuk kuthuk khe chuwak nungwi phaiwi bwhwi bwsano sasti nanani tei swbani nogo chuwak kothok wngkuk bono simise sio. Kwpal hamya ang kwmakhe bwsa bwtwirokbo oroi poroi wngpai baijanai ha. Ekso aste (108) pot kbor tongw homani omorokbai khobjakbaio hinwi tentaiwi suru-suru kabwi tongo. Melati- wngkha ama ta kapdi teibo barenai nini bohok samani, eko nanasongbai kok salai tongsogwradi angbo thangnai ochai nathanio. Himdi mama dakti thangkhesse hamsinai.

Boyar twisa kamini Tokha hathai kamio (12 k.m) sogwinani kisani kokya. Hopreng kaisa nawi thanglaio. Ochaini oro sogwio, aichukni bolong Tomwsa kokchigwi toksa tokmilirok sichawi pungwi tongbaikha. Ayang ochaibo kamio chwraini abur suthani salsa chuwak nungwi thujak. Ochaino chuwak botolsa rang khokba khe khulumwi kobogwi ochai tubui phailaikha. Kamini nongkhorwi gati tolani twisa barna naiphuru lamao chibwk masa malaikha. Ochai sao "iss omo chalailiya, jatra hamliya' kisa dakti himbaidi". Melati bwkha tongthokjakliya mwkhang kosom khe ha naikhwlaiwi tur-tur khe swkang-swkang himo. Kami daikong jora sophaiwa kukubwino hanok kusu Samphari chirikhogwi ama ama hinwi kapmani khunahoro. Nogo sophaiwi naiphaiba buma lokteteng kwthwi nugui Melati kapna rwngliya, koborhai mwlang mwlang wngwi tongkha. Kamini borok tei joto bini takhuk bukhukrokno khobor rilaikha, phiya bwsai Naisaraikhe aphurubo nogo sophaiyakho. Melati hanokno ganti nogo naharwi swngo Ama twma wnglang ? Samphari kapjak tei twkwk twkwk swlwkma katwtwi sao "O bai Ama nirok thangmani balwkya kheno bohoksamani teibo barejagwi, chwrai achaikha bini ganao tabuk chini tete tongo' achai paimani yagulo phonsi pailiya phu, phonsakasi kasai thangpai phu hinwi. Ama somo khaio somo khasiya se wngwi tongsio, twi simino nungo kwbang' twi nungmabo wasungo twi datwi haino laio". Khasi phuru nini mungbai dadani mung simi khuo, babulwng bai mamatingba biyang thangpaibailang ! O mwtairok tabuk waisaphano mwkhang phunukjasidi ! Hinwi ama rakma kotor sol sol khe rohowi- leng lengwi paio. Waitham mung khumani yagulo ama tei pasaphailiya, twitungrok muthungwi khakwlabo pal pal luwi nailaisukha tei paphaliya ama, chini ama kwrwikha bai chung tabuk swbano ama ringsinai, hui hui hinwi khakwlap buwi kabo. Melati a jora jagaono lengwi paio. Bwchwi-buchu tei kamini borokrog bonose twi lumang lumang ayang buma kwthwino khe chase cherlaimanliya. Buchu sao kamini borokno "O Naisaraino tini jetwiphano naitugwi, nalaigwasidi. Mankha hinkhe jagaono dole mole chariwi kaduluwi tubui phailaidi, omohai borokno swkangsani sikhakhai ang nase narwiya wngkhamung. Chwrai phuruno totwra sebwi bwtharpaikha mung". Ani bwsa honase lachisio, nogo bwhwi bwsa thwiwi bo khus patta kwrwi. Oh ! kwpal hamliya takapsidi baibwsa! Busukrokno mokol mwktwi hobwi kabo.

Melati buchuno chocho jetwiphano kamini borokno khoroksa Agulio rohordi dadano khobor rinani. Ang gari bara horanu, ‘miyao dada Agulio interviu rona thangmani buphuru sophaino siya ‘ dadabo siyakhona amani khobor, dada phaiyasak bwlwngo tilang manya wngnai. Mwkhang thaisa pha nukya wngnaisi, O ama o ama bwkha pekhoknaiha tongmanile ama chirikhogwi kabo Melati. Diporni damnwi a jora Naisaraibo sophaikha, horsa chuwak nungjak phekma hamyakho, bwhwi kwthwi nukphaiwi kamini borokno dus riphao. “Ang kwrwi sani ani bihikno twma khaibailang, da sotrobwi phataro nongkhor”. Buphabai thapwra riwi da segwi tanna najago, hajwksani jagao nung thikha hinkhe omohai kok bangya wngkhamung. Nono ani bwsa honase lachi sio ang. Bwma buphano mwkhang soknai, bwhwi busano kosto ronai, nokni waisa nongkhorkhe nogo twma wngwi tong mwngsa siya, bwhwi bwsano wacherwi chanai patarokhe swila, nogo hinkhe tokla omode nukhungno twibarnai nukhungni chakwra hinwi nono chwllakhe swnamwi ri ? Wansugo de bwkhao ? Bwini nukhung bai nini nukhung bahai wngwi tong ? Swngcharo nini bwhwi bwsa hai tei khasijak man nani nung sengnai ! Kwpal cholong kasawi khi kwbiwhi khisok laha nwnng. Busukrognogno khorang kwllwijak khe kaptwtwi baibwsa nirok nupha koborbai tatongdi jotono ani oro phaibaidi angbai tongphaibaidi, numa thuima yagulo nupha swba bai tong kisa naigwranw !. “Nok huk kaisa tongmabai nokni borok khakchang ronai kwrwi hinkhe bo bahaikhe khakwchangnai nailaigwranw”. Bo wansugo sakno Bubagwra hinwi, proja kwrwikhe biyangni Bubagwra tongnai naigwranw !.

Aphwrai wngkha khoroksa kami amchaio tongwi tornai loknai, khakolok wansuknai tei buma buphano belai hamjaknai hanok khoroknwino bwihai kuchuk kotor khwllai manyaphano bwini swlaile tolao toniya hinwi bini je phan tongsak chubanai hinwi wansuknai borok. kami amchaini bebek borok nono bini hinwi wansugwi kharomwi samung tangwi tongo. buma thumani bisi nwichi (20 year) yagulo bini chakiri ni sutti manwi agi tongwi phaimani Boyar twisa kamio buchusongni nogo beraina thango, hati jora malkhung manthogo’ kamio khe malkhwng habwi manya bolong lama. Hati bai Boyar twisa kami 8 k.m rok wngano. Hatini himwi thango Aphwrai thangwi twisa rukung hachingsa phul phul dudu gamari buphang kotorma’ sakulum doldol nobar sip-sip bwkhao nangphaio. A buphangbai Boyar twisa kami aswk chal liya, kamini chrwairog kaka-kiki kok sawi thwnglaimani, swi swngmanirog khwna hobwi tongkha. Haiphano satwng kwprama lam kolokma himwi phaimabai lengjak kha, agini hai satwng watwi sak soiliya, chakiri khwllai tongmabai.

Lenglana bwphang tola achugo. Aphwrai maitu gwlangsa manjago agi bo chwrai phuru buma bai kwnwi twisao Sikambuk/kakambuk khollai phuru Aphwrai dudugamari bwthai khakna kasawi bwphang sakani kwllaiwi ‘ buma khorok twi lwbwi kokthao kholwi kapmani “O babu o babu nonoba hai wngnai hinwi angba mana

khaijak bula, numani kokno kisaphanw khwnaya tabuk hai wngaha na bula- bachadi babu bachadi, ang thwikhe nungsi ani bekereng hornai tei kebo kwrwi” hinwi twisani twi khogwi khorok twi buw bwkha duduk kwlwi jak khwlawi. Buma omohai samano Aphwrai kisa-misa khwnaiwi tongo. Damsa tongwi aphwrai sichakha, buma kwbagwi sao tei omohai tawingsidi aphu numani kokno khwnadi, je borok buma buphani kokno khwnanai bosu borok wngmanai do babu !. Aphwrai emm ama ang tei hai wngliya. Langa horwi twisa rukung rukung sikambuk koporomo buma, a jora Aphwrai bo sikambuk koporomtwi swngo “Ama chiniba sikambuk phai kakha bula, tei busuk kholnai kho ba chochosongni batabo de kholwi twlangnai ama”. Buma sao aphu omo hatio phaljaknaisi kholo, mwi kwrwi mwibo kisa chanai tei phabo phalnai. Aphwrai-”O sikambukno hatio swba pai chanai ba ama ?”. Buma- omono je rang puisa gwnang jumidar, mahajon tei chakiri khwlainairog pai chanai aphu, nungbo ulo torwi logwi lekha kwrwng wngkha hinkhe chakiri manai, rang puisa wngnai ! Aphurukhe nungbo o sikambukrogn kholna nangya paiwi no chamanai. Khasijak khe lekhasi poredido aphu, bwihai ta mirikdi lekhasi kahamkhe poredi, lekha poreyahingke mokol tongwibo mokol kwrwihai, nuphano nuk khana bula ! Nuphahai kobor khe painai”. Buma aphwraino belai hamjago tei bwsalabo bumano belai hamjago, swrapa kagwi tongna muchungya.

Aphwrai sak sak khabisingo bumani kokno wansugo, tini kisa hatini himui phaimani kamise kasukyakhu’ aswk lam hakchalma bwswkbo birman tekto manwi khorokni khunai kokrowi bol buphak rujubwi ano phwrwngwi lama khwlawi kwlangmani, kolomtwi thopasa thopsani phanbai. Tabuk je chanani jorao machalangliya ama, bwkha kwbwgwi’ mokolni mwktwi kwlaio aphwrai. A jorao bumama Kasirai bwsa makthamni bupha phai mswk digwra sebwi, sabo wngkha oro bwphang tolao, “O ma Aphwrai se bwla buphuru sophai aswk kebo kwrwihaike oro saichung achogwi tongkha’ imang nukmahaise wngsio”. Himdi nogo babu bo nono belai khatangjagwi mung khumang tongo. Ao mama angbo khatangbaikha hinwi salnwi saltham officeni suttu manmaba chuchubai malaigwra hinwi phaimani, satwng kwpwrama himui phaimaba lengkha hinwi swrapa lenglakha ta. Buchusongni nogo soklaikha ‘Ama o ama ! swba phai naiphai gwradi, buchui naikhwlaio, o....bwleng, o.....bwleng nono tabukno mung khwi pailai drop’ phaidi noksing, kolomtwi haprogwadi.

Buchuno markeng duti kwatal kangsa tei buchui bulaus kwatal kangsa bekni kariwi rio aphwrai. Buchui sao o bwleng kaisa wngjaokha, chwng tabuk kwatal kaham chumna nangliya niyade, tei bwswk matongsinai chini lama sampha sakha niyade’. thwi batase omo buri, chini dadabwsa tongwise mano.

Obohai kokrog tasalaidi chuchu..... “sabole o hano murugwi mathangba, jotono salsale ma thwinai. Thwinai jona thwiwi thango, jani batano sabole manya tong ?. jotonino kaisa jora sophio. Chwng je kwthang tongnai se kaham tongna nango.



Kwthang tongtwtwi kwthwibai ta suldi chuchu, bukha tongthokya wngo”. Nuphale kahamno tongna bula bwleng ? Tabukbode aginihai chuwakrog nwnngwi nogo kostorog rophai kho. buchui swngo.

Boni kokde tei sajanai tong, Mwkhwra bura rawibo, khaju khana rwngya hinmahai. mwsa bumul de twi bar hinwi tei komol ba. Twmale khwlainai ba hano matonglaikha ka. Hamyaphano chinile bwpha ba, boni tongmungno hai hinwi matonglaikha ta. babu khasikha hinkhe bwsa butui dokho mangwllak khamung. Tabukbo dukho birmanbai matongjakhu nokni bwrwi masa (Melati). Kusuno khe hostelo dawi rokha, nokni kostorog aswk siliya bokhe.

Aphwrai chwraimi simi bumani saktharmungbai kamini rwngnogo rembao poriji tongo, a jora huk habani tangbwla jora, bupha (kwcham jorani borok) Naisarai hino “wngyani sokyani, lekha ! lekha..... lekha porewide mai macha macha. Huk haba khwlaiwi sakni kolomtwi khikwllai samung khwllaikhese maiba phaiio. Kolom bukhugo mai thaiya. Wngko Thomproni bwsala lekha porewi Dakpion-ni chakiri manmani, buma buphano mwngsase chubamaya.....buma buphase teibo posiwi charowi matongkho bula. O bwsarog mwngsa samung chubayani je samungphano khwllaiwai manliya, himdi hugo, kisa misale jabwrrarog khibijago. Huk khwlaiwi bisini mai mankhe chano chabaiya khesi tongmano’ bwino solok riwi. bihikbai hinjago “o borokba je khuk phaimanide peporoksinai chonglang, bwsarogni bobhisot twma wngnai nwnng wansugo de ?. Kobor hinwi ba jat kobor, nini twma tong ! sago lekha kwrwi hinba kisapha giyan phaiya. Naisarai “Mwsa bwrano mwi chana ta phwrwngdi”. Agini borokle aswk juge juge lekhabai mangde chawi phai ! Huk haba khwlaiwi, sikar khwlaiwi bswk tongthok chathok khe phai. Totura bothor kwrwi, nung bohairogno siya....siring siring tongdi. O kokrogno aphwrai khunjuo kanya, chwraiphasini porina belai saktharo, salsa bumabai hugo thanglai phuru gairingo lenglai tonglaiphuru buma aso- “aphu nini babu samarogno khunjuo ta kandi, kahamkhese poridi omosi chini sompoti.....bwinihai jaga jumibo kwrwi tei twmano romanai, omono wngkha do aphu. “Rangchakni hachuk besero kuwar khurthani kwbangma kebengmung phaiwranai no, hachingsa manjaknai, sorthailwng manjaknai, twimunk naituk thani kwbangma kebengmung phainai, phiya waisa tuimuk parowi nai mankha hinkhe thuyasakni tuimuk wngwi thangnai, o kokno khao mui tu narwkdi aphu”. Busu pakhe busu baino ma khainai, tabukni jug. bwsakango teibo nobar kotor satwng, watwi phainai....bono nungno sakolom khe kotonwi narwkna nangnai”. Naisarai bwsarogno phwrwngna muchungjakya, yakungni chor.....mokolni phon hai wngjago. babu.....o.....babu thangdi nini chuchusongni nogo chuwak botolsa naharwi phaiwgradi. Aphwrai porina achokhe samung tholwimang tongo, chuwak pheksakha hinkhe Duma swkrogo, teibo chuwak naharna tholo. Waisa wisu porewi tongma jora rogo dakti thangjakya hinkhe hamwng siniya poderepot kok tentaio.

Aphwrai buma thwima salo, bumani mwkhang nukphailiya' a salo no bini interviu wngwi tongma bagwi sai man tongwibo thinangni bagwi wansukma bagwi, hanok kwnwini thinangni bagwi, bini sak baithangni bagwi buma salangmani kokrogno wansugwi a salo interviu rikha, bini yakbai bumano hor rina tongmani. buma thwima yagulni simi bupha naisarai teibo chuwak bai mang tongo, salsa tongthai nokthaino phalnai hinwi khwnawi bwsarogbai kok bango chuwak kepek nuka busuo kupi thaisa phunangwi duti lolo thotho kanjak khe baisa yak sungwi achukjak, bukung kwphwngjak kokthai bulithayakhe sao "nokni nongkhor thangbai sidi, ani bata deso suburwi jaga tongo!. Buphang tongkhe bwthai kwbangma phaio !. Nangya busarogbai tongwi thuinani, hapolok sakatwi achai phaimaba hapoloktwi habwi thangphinau thangbaidi jotto nokhorwi.

Aphwrai jolijagwi hanok kwnwino hor bisingono bebak jugaliwi tiyar khwlairiwi paio, sao "tabukni hai tongya, wa chakwrakhe wasok kongo" kwपालo kwlaikhe bebakno samanai' phalnaikhe phalwi raja chawi tongsithung salbwswk tongnai yaphani rang, omono honw-

'Tongna rwngya tong kwma,  
chana rwngya cha kwma'.

Aphwrai hanok kwnwino twiwi boyar twisa kamini nongkhorwi hachwk thainwi barwi Hathai kuchuk kamio thangwi pailaio. A kamio thangwi buini nogo nokbara tongwi twrkw twrkw jaga paiwi nok swnamwi tonglaio. Ayang bwphakhe jaga, jumi, bebak phalbaiwi.....ulokhe bini tongthai nokthaino porjonto phalwi chuwak bai kobor wngwi tongkha. yaphago rang tongsak salburumno deso suburwi hohom dodom chwmwi sakao birjak. Paithago bwsarog nokni nongkhor thangma bisinwi yagulo...., rang puisa biyal wngsakha.....maimui komon tongna selersakha, saichung tangwi chanabo sago aswknai phan kwrwi kha oro waisa uro waisa bwino beraiwi nokha taltham romwi jora lairomankha. Ulokhe bini chuwak nungnai sak chalaioogbo bebakno katebaikha. Salsa bayarogbai kok banglaio "o.....nirog ani oro chawi nungwi tongphuru khe tongthok chathok....., tabuk khe nirogni kisa riwi makhanma baino kosla wngjago". Kokbanglai nongkhor phaio hor dipor som som kunuphano yago kwrwi. Nogo phaiwi kupi mwchungjakya nukao kasaphaio pun mangno nuka kwplwng thujak bikhilai, swtwibai nuka kwplwng. Phung aiwi bo phalmani jaga nokphangbai sochajakphaio kaka.....o kaka.....! thumade bachayakho, Naisarai mikhi hobwi sabo ?. Bising haphaidi. Jaga painai yakwlap kawi noksing haphaio. Bokhorok gamsa khajak yago da khungsa twijak. Naisaraino sao kaka takwlaiono nini nokthaio kuwai kaina hinwi bolong hokna phaimani. Takwlaibai bininwi laiwi tongkhaba angbo kisa misaphano swkangni simi phosol khai khese dakti machao. Abono sana phaimase kaka, takwlaino nokthai sesi di. Oro tei polasa phung aisiri siri jaga nokphangbai kok banglaiphikha, boni ulo nogo mairwng kwrwi

mai khosabo machayabai. Nokni nongkhorwi bwsa bwtwino naitugwi ma phαιο og bwkcha bai. Puila Tokha hathai kamio thangwi naitugwikha, arobo kwrwi. Bihik thwiphuru ochai phainai boni o thangwi khulum kobok khe mai phaicha chawi, ochaino kaptwtwi swngo da ochai nwnge swde sitwrwng ani bwsarog nokni nongkhorwi thangmani bo kamio thangwi paibaikha, kwthangde kwthwide angle mungsa siliya da ochai (khulumui kabo). ochai “hai angba nono bwsarogbaise tongo hinwi tong bula, wngkha ta kapdi, nwnge tabuk kwthang tongkho bula, malaiyanw bwsarogbai”.

tokha hathai kamini phaiwi hatio sophαιο yaphao rang khosa kwrwi bwini phalnogo berai beraiwi cha sanwi tongo. Kebonio nungna manliya, hatio bini sala bai malaio, kok sana lachijago naisarai. Sala bono rwktharwi kok swngphaio “kwmwi.....o kwmwi....., biyang aswk swbano aswk musuk kwmajakma mwkhangkhe, mwkhang kosom kosom wngwi tongkha”. Salsa bo hatio nunkya tinile bo mwtai kaham dagewi hatio sophaikha kwmwi.

Naisarai sao kok bisingkhe- aphu nini babu, totoi song nokni nongkhorwi thangmani nungsiwi tongna baula, abo ang tongna rwngyani no ‘singjosa hoku dumjak phuruhai joto nokni ma nongkhorbaikha jwlwi jwlwi’. Aphu nunge sitwrwng bula bwsarog tabuk boro tong ?. Sala- “emm kwmwi sio, abo belaino hakchak hachuk thainwi barwi mathago, nung thangkha khe jaga siwino ba kwmwi. Hachuk thainwi barwi Hathai kuchuk kamio thangwi naitugwidi, kwmwi. Yaphao rang kwrwi nugui rang rasa rapharwi rohoru bukwmwino. Bwkha bising kok sao tabukse salka bwkhani sal pao kwmwini, bukwmwi sao thangwi kahamkhe tongwi sidi kwmwi chuwak aswk tanungsidi agini hai.

Naisarai hachuk thainwi barwi Hathai kuchuk kami lampwrao malkhungni nongkhoru, kami phaiching twrwk twrwk lam rio, kheto kwchartwi lama kepeng swnamjak, lama rukung rukung buphang kaijak, nobar sip sip bwkhao takjak phαιο, khetoni mai bwlai sibai sibai nobar bai takjagwi naithothok. Himtwtwi bihikno muiti manjago agi huk khwlai chamani kokrogno. Bwkha bising bising kok sao “Rung choknaise chokna rwngliyaba, kasanairogba oroi poroi wngbai sinaibile”. Bo mwkhang bai tabuk bwsa bwtwino mwkhang phunuk sinai, bwkha bising wau-swrwgo, saichung pal manjakya lachima kirima, ayang phungo mai phaisa chawi phaimani maibo ogkhwijak. Angno tongna rwngliya kha bising kabwi bwsarogno naitwngwi thango naisarai. bwsarogbai manlaio Aphwrai officeni sophaidrop Melati sarikni mai swngna gantinogo mui swnam rongo, kusu bo a jora hostelni sutti manwi nogo phaima jora, dogwlamu achigwi yasku rawi tongo. Kusu buphano nuksogwi bwta, bibi songno sahoro chini nogo swba nogwraibo phaikha naiphai baigwradi iko. Melati mwi swnama yakarwi nokbisingni phαιο, bwtabo phαιο. Naisarai nukao

achogo mwktwi reke.....reke phaijak, bukhuk khe mwngsa pungya. Bwsajwk kwnwibai tentaina chengjago ‘saruk thuthai seklai phuru hai khe’. Tongna rwngya “Kana bahaikhe hing, guja bahai khe hing”. Wansukna rwngya “Khikono wansukya....., thaipolo budu monokhe tabuk hai wngkha na bula”. Haphar kwmajak Mera hai mokol jujan kwrwikha wngkhana bula. Tabuksi gwlang gwlango pasaphaio. Thwitwi thwitwio dormo ajeui mungsa lap kwrwi, aswk kwdwkma papi khwlai phaimakhe muitude khwlai !. “Mwiswrwng boba sanu sak soiya hinkhe kwphai waro”. bupha nopha ma honai Nini jaritwi ama thwio nung khasi khe ama thwiya wngkhamung, chwng aswk dukhu manya wngkhamung. Bwsajwk kwnwi kwnwibai tentaiwi kajago Naisarai bukhuk twi lwjak, thaisaphano pungya.

Aphwrai kisa khorang kotorkhe hanok kwnwino tungbrao ‘thaksidi homani khwlaiya de norog, bupha kobor kwrwi hinkhe nirog tabuk omohai kok sawimanai de ? norok ose achaigwlak khamung. Jeswk hamya kobor phano wngthwng bo chini bupha chwngno sal-tal phunuk nai, bwsa hinwi khuksa tongmabaino babu chwngno bo naitugwi phaio. Buma-buphani yagul khilmano thwiyasakni chariwi khanriwi tilangphano chwng o yagulno swbai manya, o kokno norok wansukgwide nai, buma buphano omohai mwkhang tisawi kok sananile chukbai khwna na norok. Bupha kobor hinwi nirog kwnwi siwisi tongo hinkhe twmani koborno loge rolaiba. Norokse koborkuk wngkhwna bula hinkhe ba. “Ma-pha hinjakmani abo kisani kokya....., ma-phani khao bwsani bagwi bwswkbo khao kirimani tong abo norok bwsa palai phuruse sawi manbai nai”. Siring siring wnglaisidi bwi khwna khe lachima swngsa.

Je lainai laiwi phaikha, tabuk kaham kwrwngkhe tongnani se”. Wngkha babuno maise charo gwradi salsa mai bohogo kwrwi khu na, sal hapna naitongkha. tiwrog tukugwi mai chaphaisidi babu Aphwrai mokol mwktwi hubwi noksingo habwi thango. Thwiyasakni Hathai kuchuk kamio bwsalabai tongwi thuio Naisarai. Bupha khasiyani bwsa wngwi phano lukurogni khugo \*Muskhi sakao khum bubar baro\* hinwi sajakha Aphwrai.

# KORMOTINI BAITHANGNI KOTHOMA

Shyamali Debbarma

Bupha ringo maa Tuni eba Tuni, Buma ringo Matu eba shyam hinui. Bini Nanu tai moi eba atoi song ringo Chanungti hinui. Cherai phuruni simi kok khwnanai hinwi bini moi tai moa song jotono chajago bono. Salsa bini moa Hatini mowabulab pai tuboi tui glass thaisa kharina bagwi ringhorka, o moa sa o moa sa, ano twi kisakhariphaidi nono mowabulab charinai hinui. O kokrokno tabuk bo muito manjago bo. Phiyaba bini achaimani swkang ni kothomarokno khunaoi bo belai no kha khamjago. Aboni bagwi no soikha o kothoma.

Bupha forest department o sebuk. Duty khwlaina bagwi hor-sal jesaphuru phano ma thango. Aphuru Buma ni bohogo bo tal brui talba ni chujak. A jora rogo belai no Grohon rok nangmani nukjago. Salsa Bupha hati ni aa paioi Buma no songnani kwlangwi thangka duty khwlaina bagwi sanja o thangwi paikha. A salo Grohon tongmani kok Bupha pogwi thangjakha. Bupha ni duty khwai ma jaga Aguli ni Gurkha basti amchaio. Aphuru rogo aswk malkhung rok kwrwi kho. Bupha ni kaisa bicycle tongo abobaino duty thangwi paikha. A jora o kokdwk rokbo sokphaiyakho o hasteo. A din ni sarigo Chandra Grahon nangnai. Bupha duty nokthai o sokphaimani ulo se muitomanjago a dino Grahon nangmani kok Eyang Buma no a pai rioi phaijak.

A jora rogo kok sajakma tongo Grahon nangmani jora o je sagkaya tongnai Bwrwi rok grahon wngui tongphuru Tal/sal ni phaising naharkhai mokol saka bwkhak kaisonjak haike achai chera. Je bwrwi moimasing khaknai bini Bwsa yakung bodol eba kahamkhe himui manya wngui achai, je bwrwi aa rok rakhai bini chera khukchwi rachijak achai pho hinwi. Tai bohaike wngmani bo nukjagwi tongo. Je salo Grahon nango a salo Bupha koi aa paioi Buma no kwlangkha. Aa rok saiyakya. Eyang Bupha duty thangwi paikha. Buma koi aa saioi mui rok songwi chakha. Grahon nangmani kok Buma saoi manya. Tai Bupha bo sanani pogwi thangjakha. Bupha Chakri jaga sogwi ma ulo se atkaisa muito manjago a salo 'Chandro Grahon ' tongmani. Muito manphano kunu khaina kwrwi tamoni hinmale a jora rogo kok duk eba mobile phone rok e hasteo nukjakyakho. Aboni bagwi Bupha Grahon ni kok saoi manphano sahorui manliya.

Eyang Buma ogo cherai gwnang twtwino songnai borok kwrwi ni bagwi sak sak no ma songkha mai-mui rok. Tamoni hinmale cherai chikon chwla Bwsa khoroksa umor bisiktham ni tongo. Bono bo charwna nango. Haikhenno mai-mui songwi chaoui thuka. Phung aioui dam chi ni jora Bwsai sokphaika haba nok ni. Nogo sokphaikeno Bihik no saphaika mia hor thangnai o 'chandra Grahon' nangmani kokno. Tai kunu khainani kwrwikha Cherai Grahon manjagwi thangka. A kok khwnai Buma belai wanajakha. Tamo wngno hinwi Mwtai rokno simi surioi tongsio.

Haikhenno tal chuku laimani ulo nogo no cherai achaikha. Cherai achaima ulo Buma ni bohok bisingo tai khoroksa cherai tongma hai bohok tormani komiya wngwi tongwi Buma no IGM sak hamkwrai nogo ma twlangkha. Eyang cherai khai nogo Bumani aboktwi ma chaya wngjak. Aphuru cherai ni pi kusu a cherai no naioi tongkha. Bini pi kusu bo kaijakya kho. Sikli bwrwi lachijak totui no cherai no bamwi Buma ni aro agulio aboktwi charina bagwi malkhung kasaoi, lachimano lachiya khai nijini thuwi ba hinwi bamwi ma tobokha. Haikhe mang salnwi saltham phungo tubui aboktwi ma charioi twlangkha cherai no. Cherai chikon aboktwi ma chayani khuwak khuwak wngwi khairok masingsa ma tongkha haikeno kwbangma sal rwgui. Ulokhai Bumani aro aboktwi ma chakhe mwktwrwi manjagwi thoka.

Haike mang saltham salbrwi ni ulo Buma no sakhm nokthaini nogo thangnani rikha. Haikhe Buma Bwsa thansa ma tonglaikha. Eyang cherai kuphur khai Bwrwi Bwsa achaima nugwi Bupha belai kha tongthokjak. Phiyaba o cherai ni kaisa jaga kisa derajak. Cherai ni khukchwi rachijak achaikha. Bohogo cherai tongphuru Buma Grahon nangmani saimanya wngmani tai Bupha bo sa horui manya wngmani. Aphuru Buma koi aa ramani. phiyaba Bupha kono wngjakya tamoni hinmale Bupha saimano operation eba surgery khai nai subwi nai mano hinwi. Aboni bagui Bupha sao tamo wngna tong? Doctor o twlangw subui naharano ta hinwi. Salsa chera ni yongchwla berai na phaika bongni nogo. Aphuru cherai ni khukchwi rachijak nugwi Buphayung no sakha pho, tamo khaina o cherai no narwk ton, harungo khibioi rwidi hinwi. phiyaba Buphale Bwrwi Bwsa achai o hinwi se kha tongthokjak. Ulokhai Bwta no sakhapho, tamo wngna tong hinwi. Doctoro phunugwi subui naharano ta hinwi. Haike G.B sakhm nokthai o twlangwi Doctor Dilip Debbarma ni thani khukchwi subui nahar kha.

Poila khukchui subui paaimani ulo tai waisa subnani swkang kisa rest khwlainani rikha pho. Aphuru Buma Bwsajwk no khairokjagwi aboktwi charioi rikha hinkai doctor nugwi paikha. Aboni bagui doctor tai waisa aphuru subnani nailiya. Ulo tai wabsa soubnani twlangphuru a Doctor GB sakhm nokthai ni kubuni sakhm nokthai o sejagwi thangwi paikha. Aboni bagwi tai subrinani twlangjakliya.

Haikhe tongmani gwdwkma jora laikha. Cherai rwngnogo borti ongkha tai porikha. Haikhe rwngrem rwngchar o porioi tongphuru shillong o bini moi koto songni nogo beraina thangka. Aphuru kormoti ni umor bo bisi chibrwi chiba wngkha. Bini mwa kotor Furz dept o sebuk. Shilong o doctor kotor kotor tai kaham tongo. Aphuru kormoti no Sakham nogo twlangwi doctor phunogwikha. Ulokhai operation khaika. Aphuru bini moi kotor belai bono sak naikolwi kaham khai charioi kharioi rihorka. A kokrokno tabuk muinto mankhai wansugo bini moi kotor tai mwa kotor bini langmao Mwtai hai wngui chubakha bono. Borokni chubamabaino tabuk kormoti Hayungo mwchangwi tongdrop tongthai khai mankha hinwi. Haiyakhe bui bai aswk sak nangya khaijakhamun hinwi kha o wansogo.

Cherai phuruni tai kaisa kok muinto manjakphio. Shilong o bini moi songni nogo tongwi tongphuru bui nok ari ni borok rok bini bagwi kok samano. Aphuru kormoti rwngrem char o porioi tongmani. Final exam gana phaijak. Phiyaba bo aphuru bo bini moi songni nok shilongni phai manyakho. Salsa bui bini bagwi sejaioi kok salaimani Bini Buma khwnaoi paikha. Kormoti cherai ni simi no rwngkaham khai porima bagui class ni first Division mang twlangwi pass khwlaio. A nok ari ni borok rok salai pho, nuganw Busajwkno twi aswk bolaimani. Tabokle amjokmung se ma rwgwllak phel se wngsinai hinwi. Tai first division twlangna nangwllak hinwi. A kok khunaoi Buma tongwi manjakya wngui Busajwkno call khwlaio mang tongkha. Kormotini Buma belai kha khamjakha tai mwtai rokno mang rihinmang tongkha. paithak amjokmung ni swkangno nogo sokphaina wngthun hinwi. Haikhenoi besi dwkliya kormoti Amjokmung ni saltham swkangno nogo sokphaika.

Aphuro amjokmung rioi kaham number manui no pass khwlaika. first Division twlang manliya phano 3rd Division twlangwi pass khwlaika. Rwngrm char ni rwngrem chuku o kwsakha.

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# **Kokborok Kokrwbaini Laibumao Kokborok Kokbwkhalni Yapri**

**Apul Debbarma**

Kokborok kokbwkhal swijakmani kothomano chengna swkang kokbwkhal tamo tei kokbwkhal bobohai wngwi man abono kisa silaiyanw. Kokbwkhal wngkha kokbomni kaisa bwkhak tei kokbomni gwrwng rwgwi swijak kaisa swimung. Abo rasa-rasai kokthai bai eba kok kisa bai eba khe bijapni gwrwng rwgwi swijakphano wngwi mano. Haiyakheba pandao koklam narwkjakma phano wngwi mano. Haikhe, kokborogo kokbwkhal swijakma buphuruni simi wngwi man? Khursajak kokmangno (Definition) rwgwi naikhe Dualat Ahamed-ni ‘Kokborma. Ong Tripura Bekoron’ (1897/98) bijapno puila kokborokni kokbwkhal bijap hinwi chongwi nai mano. Abono hinwi mano kokma rwkjak nairutukrwk kokbwkhal bijap. Aboni ulo nukjago ‘Kokma kalai’, Radhamohan Thakur-ni ‘KokBorok-Ma’ (1900) akorok. Oh bijaprokno kokma bijap hinwi chongwi nakhe kokborok kokbwkhal swijakmani nukjago ‘Kotal kothoma’ (1954) jorao. Kotal kothoma komthingnai Sudhanwa Debbarma bini kokrwbai bwlai komthingmungni logi logi kokbwkhal swimanibo nukjago. Kotal kothomao bini konbwkhalrok wngkha- ‘Kokborok’, ‘Chin desni jat bangyarokni kok’, ‘Kokma’ (adi kotha) akorok. ‘Kotal kothoma’ ultham bwkrangni simi Dasaratha Debbarma-ni kokbwkhal nongkhorna chengo. Bini kokbwkhalrok wngkha- ‘Gandhini koklam’, ‘Chin desni gonotontro’, ‘Muitu kholaidi’, ‘Khuri achogoi khochai phuichai’ akorok. Borok khoroknwini oh kaisa-kainwi kokbwkhalni bisingtwino kokborok kokbwkhalni yapri sejakha hinwi mano.

Aboni yagulo nukjago Horjwlai, Lama, Choba/Dongur, Jora, Khumtoya, Goriya, Aitorma, Hachukni khorang, Aidrop, Dangdu kahai juda juda koktun bwlai tei kokrwbai bwlai akorogo kokbwkhal swijakmani. Phiyaba ah kokbwkhalrok baksa bijap khwlai karijak baiyakhu.

1996 bisio Nitai Acharya bai swijak ‘Kokborokni kokrog kisa’ mungwi puila kokborok kokbwkhal bijap sapogwi karijakma nukjago.

Aboni ulo jora kwbangma swkang juda juda koktun bwlai tei kokrwbai bwlaio swikwrwng Naresh Chandra DebVarma bai swijak kokbwkhalrokno thumui 2006 bisio Hachukni khorang Publishers ‘Jorani mwkhang’ mungwi kokbwkhal bijap



kangsa kario. 2006 bisiono Bijesh Debbarma bai swijak 'Ganti' mungwi Tipurasarokni songmung khaimungno twiwi kokbwkhal bijapno TTAADC-ni rwngbedek, Language wing sapogwi kario.

2007 bisio swikwrwng Rabindra Kishore Debbarma 'Kokborok luku kokrwbai' mungwi luku kokrwbai rwkjak kokbwkhal bijab kangsa kario. Tei 2011 bisio 'Tipura luku hukumu' mungwi Tipurasarokni luku hukumu rwkjak bini kokbwkhal nongkhoro. 2013 bisio Kokkhalkwrwng Naresh Chandra DebVarma bai Suranjan Kundu Chouduri-ni komthingjak 'Kokborok kokbwkhal bwchap' mungwi kokbwkhal bijap kangsa nongkhoro. 2013 bisiono swikwrwng Rabindra Kishore Debbarma-ni 'Kokborok kokrwbaini rukungo' tei 'Kokborokni Duari Lama' mungwi kangnwi kokbwkhal bijab sapokjago.

2014 bisio Kokkhalkwrwng Naresh Chandra DebVarma-ni 'Kokborok kokrwbai: Dualat Ahamedni simi nwichi rabisini chibisi dokchi jora' tei 'Kokborok kokni sinimung' mungwi kangnwi kokbwkhal bijap sapogwi karijago. 2014 bisiono swikwrwng Nitai Acharya 'Kokborokni kokrog bagsa' mungwi kangsa kokbwkhal bijap sapogwi kario. Tipurasarokni kok, kokrwbai, hoda tei hukumuno rwgwi swijak kai chidok kokbwkhalno twiwi bini o kokbwkhal bijap. O bisiono Dharinjoy Tripura-ni puila kokbwkhal bijab 'Tipra luku hukumu tei luku raida' nongkhoro.

2015 bisio Laxmidhan Murasing 'Sarwkma' mungwi hoda-hukumu tei kok rwkjak kokbwkhal bijap sapogwi kario. 2015 bisiono Ashit Debbarma-ni 'Kokborok kokkhal bijap' mungwi kokbwkhal bijap sapokjago. 2015 bisiono Kokborok tei borok bangthaya bosongkok dagikhung, Tipura haphang 'Lam: Achaima bisi ra-sani borom yapharmung' mungwi Dasaratha Debbarma-ni achaima sal rwgwi mukumu bwlai kangsa sapogwi kario. Dasaratha Dev-ni kokbwkhal tei Dasaratha Dev-ni langma kothoma rwkjak khorok chuku swikwrwngrokni kai chuku kokborok kokbwkhalrok oro thai mankha.

2016 bisio swikwrwng Rabindra Kishore Debbarma 'Kokborok swimung bijab' mungwi kokbwkhal bijab kangsa sapogo. 2016 bisiono swikwrwng Darinjoy Tripura 'Laibumani Ario Tripura Hani Athukirirok' tei 'Mukumu' mungwi mungwnang Tripurasarokni langma kothoma rwkjak kokbwkhal bijap kangnwi sapokjagwi kario. Aborokno karwibo bini tei kangsa kokbwkhal bijap wngkha 'Rangchakni kokthai kwkwrwk kokborok'.

2017 bisio swikwrwng Nanda Kumar Debbarma bai swijak 'Jaduni' mungwi lukurwchamungno twiwi nairuturwk kokbwkhal bijapno Kokborok Musical Akademi sapogwi kario. 2017 bisiono swikwrwng Binoy Debbarma sal kolokma swkang juda juda kokrwbai bwlai tei Radio-o awai khwlaijakma kokbwkhalrokno thumui 'Tipra Doppha kwmama, Rutukma, Songchama' mungwi kai brwichichuku

(49) kokbwkhal twiwi bijap kangsa sapogwi kario. Kokborok kokrwbaini laibumao bini oh bijabno jotoni kotor kokwkhal bijab hinwi mano.

2018 bisini November talo 'Thungnuk Koklam' mungwi thungnukno twiwi koklam khwlaijak kokbwkhal bijap kangsa swikwrwng Nanda Kumar Debbarmani komthingmung bai karijago. Oh bisiono swikwrwng Amulya Ratan Jamatia 'Muitu mano' mungwi baithang langma kothoma kokbwkhal bijap sapogwi kario.

2019 bisio Darinjoy Tripura-ni 'Laibumani Ario Kokborok kokrwbai bwlai' mungwi Kokborok kokbwlai (magazine)-ni laibumano twiwi kokbwkhal bijabno Aitorma publication sapogwi kario.

2020 bisio swikwrwng Rabindra Kishore Debbarma 'Kokborok lukurwchamungo cherairog' mungwi kangsa naicherrwk kokbwkhal bijap sapogwi kario.

Jesa kokrwbaini bwkhakno sak saichung khurumpui wngwi manya. Kokborok kokrwbaini laibumaobo kokswlaijak kokrwbaino karwi bini laibuma pungsugwi manya. Kokborogo swlaijak kokbwkhal bijaprok wngkha- 1992 bisio Nagendra Chandra Debbarma Bankimchandra-ni komolakanter doptor-no 'Komolakantoni Doptor' mungwi kokborogo swlaikha. 2009 bisio Rabindra Kishore Debbarma 'Novel sokat manjakrogni kothoma bwchap' mungwi langma kothoma bijap tai 2014 bisio 'Rabindranath Thakurni Kokbwkhalrog' mungwi Rabindranath Thakurni kokbwarokno kokswlaijak bijab sapokjago. 2014 bisio Usha Debbarma bai kokswlaijak 'Khorokbachi soisikwrwngni langma kothoma', 2016 bisio Ganesh Debbarma bai kokswlaijak 'Chongjak borok kotor sengkrakrogni cheraimol', 2017 bisio Narendra Debbarma bai kokswlaijak 'Novel sokat manjakrogni cheraimol' tei Anjana Debbarma bai Rama Debbarma-ni kokswlaijak 'Chongjak soisikwrwngrogni cheraimol' mungwi langma kothoma bijap Kokborok tei borok bangthaya bosongkok dagikhung, Tipura haphang sapogwi kario. 2018 bisio Suranjan Kundu Chowdhury bai kokswlaijak 'Dasaratha Dev achaimani sara bisio borom yapharmung kok narwkmung tai kok bwkhal bwchap' mungwi bijapno Akhor Publication sapogwi kario. Montri bokhorok Manik Sarkarni Manuser kase jete hobe koklam bijapno Naresh Chandra Dev Varma 'Borokni thani mathangnai' mungwi kokborogo swlaikha.

Kokborok kokkhalni laibumao 'Yakhwtwng', 'Kokti', 'Khakamung', 'Saidra', 'Mukumu' kahai kokbwlai (Magazine)-rok khurchajakthai. Oh kokbwlairogo kokbwkhal simino sapokjago. Abono karwibo kwbangma kokrwbai bwlai Raima, Saima, Jorani khorang, Aitorma, Kherengbar, Gairing, Twimuk, Hatal, Mamita kokrwbai bwlai akorogo kwbangma swikwrwngrokni dalbidal kokborok kokbwkhal nongkhorwi tongo.

# DOPHANI SINIMUNG BIYANG?

**Bikash Debbarma**

Kebo hwno Upajati, kebo ba hwno Tribal, keboba hwno Janajati, keboba hwno Songduk, keboba hwno Paharia, Bonbashi akorog. Kubuida chini sinimung hai wngkhwna? Tripura hasteo hani bwsarogni soi sinimung biyang? O kok swngmungni soi phirokmung rwna thangkhe Tripura ni laibuma o kisa hablaina nanglainai. Tripura wngkha Sa ra charchi brwi(184) Bugarog bai naikoljak eba twidulwi phaijak kaisa ha. 1949 bisini 15th oct salmari o Tripura Bharat ha kotor bai gwdalwi thango. Oro sathai kwlaiyo Bharat ha kotor bai gwdalya sini swkang Tripura hani bwsarogni soi sinimung tamo wngkhwna? Aphuro hani bwsarogni sinimung tongmani Tripuri eba Tipra. Aboni kaisa kotor phunukmari wngkha-- 1931 bisio Bubagra Bir bikram kishor Manikya Debbarma Tripura hani bwsarogni bagwi "pancha Tripuri" bumung riwi kwbangma ha Khowai, Kailashahar, Kanchanpur, Sabroom akorogo reserved khulai kwlangmani. Pancha Tripuri o khobjago Tripuri, Reang, Jamatia, Noatia, Halam. Oro sathai kwlaiyo kokborok sayani bisingo joto hoda Halam o khobjakbaio.

## **Tripura Eba Tipperah Kokthani Kok Yarung :**

Tripura eba Tipperah kokthairog Kokborok kokthai Twipra ni simise ongkhoru. Tripura ni Sanskritized form wngkha Tripura, Tipperah, Tripuri. Twipra ni kokmang wngkha Twi ni pra, je thaio kainwi eba teibo kwbang twima phaiwi thansa wngkha. Tripuri eba Tiplasa, Dimasa, Bodosa Dophani achaimani kothomarog sawi mano kwchamkuk salrogo je dikholo Brahmaputra tei Ganga twima thansa wngwikha o thaini bumungno tongmani Twipra. Brahmaputrani kokborok bumung wngkha Twiyung, tei Gangani kokborok bumung wngkha Sangrongma. Brahmaputra twimano Dimasarog hino Di laubra, tei Bodorog hino Borlung buthur.

## **Chwngno Tripuri Eba Tipra Hinwi Ringdi :**

Bharat ha koto ro chwng nukgo hasteni mung aroni dophani mung baino pharjakgo. Phunukmari-- Tamil bumung bai Tamilnadu, Bengali bumung bai Bengal, Naga bumung bai Nagaland teibo kubangma. Tripura ha obo Tripuri eba Tipra dophano rwgwi no Tripura bumung pharjakgo. Bharat hakotor bai gwdalma yakulo chwngno ST status rimani bagwi chini sinimung kw mawi ST se wngwi paibaikha. Phiyaba Naga, Mizo, Khasi, Garo borogbo ST no, haiphano borogni sinimari kwde

kwmakha? Kwmaya. ST status manma eba rwjakma bagwi dophani sinimari kwmanai a kok Indian Constitution o swijak kwrwi. Tripura hasteo chwnng nugo aro tongnai borokrog Tribal tei Bengali hinwi sinimari rijago. Tiprasa khe kwmawi c thangbaikha.

India ni kaisano Constitution, Tripurani juda Constitution kwrwi. India ni Constitution o Naga, Mizo, Garo ST wngwi borogni sinimari toni mankhe chwnngkhe tamoni manya wngnai. Dophani sinimari constitutional right. Chini sinimari Upojati, ST, Janajati, Songduk, paharia akorog se wngsio. Abo wng maya.

Chwnng sak baithango Tripuri eba Tipra hinwi sinimari rwkhe i hani saka chini manthai, oro ni laibuma, hukumu, mukumu, rwbai, heritage joto thai ono chini manthai saklajago. Abono kiriwino chukili khulai chwnngno tabuk Janajati, Upojati, Tribal, Songduk, Paharia, Bonbashi akorog bumung pharwi chwnngno kusu swnamwi tonikha. ST kaisa category se, ST status mankhe sinimari ma poknai abotwi kok Constitution o swijak kwrwi. Chwnng sakbaithang Tripuri eba Tipra hinwi sinimari rwnani kirijago eba lachijago. Abo belai chaya kwlaio. Chwnng muiitu narwkna nangnai je dophani sinimari kwrwi bini laibuma kwrwi, jeni laibuma kwrwi bini haa bo kwrwi. Phiyaba chini joto tongbaio haiphano chini tabuk mungsabo kwrwiswk wngjak.

Phaidi chini siri sitini kwchamkuk, kwbwi sinimarino teisa songsai tislaiwano, yak mochomwi khorang thansa khe nokha gorumriwi chirik khogwi chini sini mari rwlaiwano, Chwnngno Tripuri eba Tipra hinwi ringdi.

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# THAKUR RADHAMOHAN DEBBARMANI “RADHA” KOTHOMA BWSA

Dipra Kishor Debbarma

Kokborok kokrbaini laibumao Kokborokni puila kothoma bwsa hinwi sinimung manjakrogni bisingo “**Radha**” kothoma bwsa kaisa. O kothoma bwsa swinai wngkha Thakur Radhamohan Debbarma. Bo o kothoma bwsano 1906 bisio “Troipur Kathamala” bijabo achukthai riwi karijakha tei thaibrwi Madob, Muhini, sudamini tei Bukhuknui kothoma bwsarogbai baksa. “Radha” kothoma bwsano 1988 bisio “Rangbwtang” bijabo achukthai manwi karijakphikha. Abono karwi “Radha” kothoma bwsano haino hai “Hachukni Sampili” Kokborok kothoma bwchap bijabo 2016 bisini January talo Suranjan Kundu Chowdhury bai chabwi tei komthingwi Jora Publications-ni bisingtwi karijakphikha. Swinai “Radha” kothoma bwsano bini langmao cherai jorani simi bubagra Birchandra Manikyani aro tongwi nukhung khabaimani ul jora patiwai phaimani mangpilirognokhursawi swijakha. Abono karwi kothomani bisingtwi romwi mano sai manhorya jorani simino okra-chakrarogni khuk bai khugo dalbidal ha, haste, kami tei nukhungrogni bisingo patiwai thangjak kothomarogno twiwi phainai cherairognok eba busuk bwsarogno sawi kwlangmani. Aboni bagwino swinai Radha hai cherai khasisukyani bisingtwi bini nukhungni eba bini langmani laithangjak kothomano twiwi khursawi o kothoma bwsano swijakha.

“Radha” kothoma bwsani thwngphang wngkha Radha. Bini nogo buma-bupha tei bwta khoroksa khobwi jotoi khorok brwikhai nukhung khalai tongmani. Phiyaba Radha bisichiswk kamani ulono bupha, bwta tei bumasong ayang masingo thangwi phaimabai bongni bosongo bo simi saichung dik dik wngwi chati phwnangnai tongnio. Paithago bumamani logio tongte tongte nuyungmao twlangjakte-jakte baithangni tongmung chamung kaham, tong kwchang, elem kubuk tongma bai Bubagra Birchandra Manikya Debbarmani khachuksa wngwi sakno sinimung riwi mankha Radha. Hwnkhai sawimano, swinai Thakur Radha Mohan Debbarma “Radha” Kothoma bwsani bisingtwi a jorao bubagra Birchandra Manikyani mol hinwi khursawi swikha.

Swikwrwng Thakur Radha Mohan bai swijak “Radha” Kothoma bwsano naiphilwi kolsa kolsakhe erwi naikhe puila bwtangono nukjago sirisitini simi Tiprasa

luku bosongo chamri kawi nukhung khamani mangpilirogno. Bigra-biyal eba khurumpuiphano wngthun borok ernani bagwi puilano nukhung khanani nango. Abo juda juda bosongni kaijakmung eba nukhung khamung raida juda juda wngwi mano. Abohaino Tiprasa luku bosongobo sai manhorya jorani simi nukhung khamani kaisa raida wngkha Chamri kawi kaijakmani. A jorao chamri kawi kaijakmani dalbo juda juda tongo, romdi chamri ompa, Chamri waikwla, chamri omor, chamri kora akorog khwla thangwi kaijakmani. Joto bosongono baithangni luku hukumu mukumuni sirisitini simi swnamwi kwlangjak raidarogno rwgwi juda juda samung bwtang tanglaiwi eba nukhung khalaiwi a raidarogno mwthangwi narwknani bagwi chaitoklaio. Aboni bagwi swinai Thakur Radha Mohan Debbarma kothoma chengphuru kami amchao tongnai Radhani buphano chamri lamjagwi kaijakmani ulo bwkra eba bihikni nogo tongphaimani kokno khursakha. Tamoni hinkhai sai manhorya jorani simino Tiprasa luku bosongo bwkrajwk-bwkra tei hamjwk kwatni kotoi wngwi bwkrani nogo tongwi chamri kawi nukhung khamani raida Kokborok kokrbaini laibumao khatijak. Phunukmari- **“Radhani bupha paharni chamari lamjagoi, kaijai bokarani nogo tongkha.”** (Hachukni Sampili, Suranjan Kundu Chowdhury, 2016, p-7)

Kothoma bwsano cherwi naikhe saimano Tripura hasteo bubagarogni simino bisio waisa tatam eba tax thumani raida tongo. Abo juda juda bwkhakste, hangkor, kami amchai akorogo thang thangwi juda juda jati eba bosongni wngwi tatam thumnani bagwi bubagrani borok chongjak tongo. Lama kwrwi malkhung kwrwi kami amchani beser-basaro thangwi hakchal-sampa hinya sakduk tekto manjakmungrogno pogwi langmano kwthang tonina bagwi bubagrani chongjakma twino tatam thumna bagwi ma nongkhoru. Aboni bagwino swinai o kothoma bwsao kami amchani bigrasa lukurogni birmano khursakha, thwngphang Radhani bupha bwkrani nogo tongtwtwi kubuni samungbai kubulwi tongphano Reangrogni thani bisini tatam romwi bubagra haphangni yago riphaimani bisingtwi. Phiyaba jora jorao nukjago lama swplajakya tei lama hakchal himwi samung khaina nangmani bagwi baksa baksa sak hamya khwla wi sakduk tekto manwi langma sachuna nango. Abohaino Radhani buphabo lam chaya lama hakchal himwi Reangrogni aro tatam thumna thangthani salsa hamya kwla wi phaio. Phunukmari- **“...Ulo rang nanani thangphuru hamiya klaioi phaikha.”** (Hachukni Sampili, Suranjan Kundu Chowdhury, 2016, p-7)

Swinai “Radha” kothoma bwsao omobo chini mokol bwskango swrai swraikhe phunukna naikha, swkang jorani simino juda juda swi kwrwng wansuk kwrwngrog koklop, kothoma bwsa, kothomayung akorog swikhai sak baithangni sosol ku-kubui kothomano kwbangkukno romwi tisai swilaio. Abohaino Thakur Radha Mohan Debbarma o **“Radha”** kothoma bwsa swithani sak baithangni langmani kothomano twiwi swijakha. Kothomani kokbwtangrogo nukjago, Radhani buma-bupha nukhung khamani ulo bwsa chwla khoroksa achaikha tei paithago bono khoroksa mankha.

Phiyaba Radha achaimani bisa punya sinino Reangrogni tatam thumphuru bemarkai kubulwi bupha sak hamya bemarkai kotor bai solai tongmani, paithago bemarkai bai mechenjagwi muchungyatwtwi langmano sasuna nangkha bihik tei sawla khoroknwino nasigwi. Bupha ayang masingo thangma bai buma randijwkma sawla khoroknwino twiwi bwsaini maya-kayano phobwi, hamung siniya sakduk tektono norwi khatungwi khakchangwi khamawi tongmani jorao atumsa bohokni bemarkai manjagwi eba ok lamogwi Radhani bwta koisawi langma thakha. Swinai Radhasongni nukhungni birman manjakmungni mangpilini bisingtwi Tiprasa luku bosongni kwpal birmano chini khapang muituni mario berwi rikha.

Radhani buma sawla khoroknwino twiwi bwsai thwimani dukho kuplung bwkha hilikmani poja helengwi phaimani jora, bwsaino dalbidal kokthai kholwi alawi kapmani bagwi mokolni muktwi ransugwi thangbaimani mokolo muktwi khasukyakho jorao obohaikhe teisa sawla okrano thwima nugui buma tamo wngna nangsinaiba borokni kulni kwmana nangsaino bile, haini bai buma kha khamwi kobor chawi khaklabo simi yamsung sugwi talikha tok togwi muksibuk chawi swlwkma chawi kabui tongna nango. Bwsai bwsa kwmajagwi Radhani buma chaya nwnya tongmang tongmang sak belwi nukhung chemawi thango. Ajorao borogno kebel nugui yaksi yagra kebono nukhoryani bai kiriya wngwi bupha khatiwi kwlangmani je rang tongmarogno sikokrog khogwi twlang thango. Abohai patimungo kwlaiwi kha khamwi wanama habwi, kha bawi bwsai bwsa tei rangrog kwmanani nugui chana nwnya pokma bai sak hamya wngwi thuyamo kwlaina nango Radhani buma. O patimani bisiknwini ulo bwsai bwsa kwmana, wanama, kha baima akorogbai sakni thwi phan surubwi chajakte chajakte kha sisukya cherai Radhano songdarikhai yang masingo kwlangwi buma ayang masingo thangpaikha. Swinai Thakur Radha Mohan oro Tiprasa luku hodao sirititini simi salai phaimani **“kwpal hamyaphuru chokhereng buduk chou”** hinma kok bokhirino muitu khawi rina naio **“Radha”** kothoma bwsani bisingtwi bini langmani khairogusu kothomarogno khursawi. Tamoni hinkhai kwpal hamyani jorao eba jora hamyao kwlaikhai nok nukhung, bwsa bwtwi, buma bupha, takhuk bukhuk akorog bebakno kwmani ma thango, abono kuchuk tongnaino karwi kebo sawi manya. Phunukmari- **“Bupha thuioi, buma randijukma sajla kunuino tuioi kha khachangoi tongmani jorao bota achomsa ok lamogoi thuiokha, buma kha khamani bai kobor chamani tui onkha. Ai jorao radhani buphani sakni rang tongmani, abar sikokrog khogoi tilangkha. Aboni bisiknuk ulo radhani buma hamiya klaioi thuiokha kholai, Radhabo jat songdari onkha.** (Hachukni Sampili, Suranjan Kundu Chowdhury, 2016, p-7)

Kothoma bwsano teisa naiphilwi chekai naikhe nukjago swkang jorarogni simino kami amchaio tongnai bai agulio tongnai lukurogni bisingo halok bolaimung manjulaimung khosorwi thangmani. Tamoni hinkhai thangna phainani bagwi mungsa

lam kwrwi, lamabo hakchal, khao simino jaiti gustini mung twiwi ma tonglaio. Aboni bagwino Thakur Radha Mohan “Radha” kothoma bwsao khursakha, Radha jephuru baithangni nukhungo buma-bupha bwta thwimani ulo songdari wngwi tongo, aphuru bini omor bisi chiswksikho tei khabo siprom sapramkhawi nogo saichungkhai ma tongo. Phiyaba bini jaiti gustirotongphano bono yachagwi manliya kami amchaio bigra bai kubulwi tongmani bagwi, lama hakchal bolongo mwasa, mayung, mathairotong kebungmung kwbang tongmani bagwi. Haiphano kaisa kok joto lukurogni khuk bisingtwi khogo, chuksukya jorao jesa borokni bisingtwiphano chubanoi, naikolnai, hamari rinai mwatai tongo hinwi. Aboni bagwi abohai jorao bo tongma amchaio bumama tongmani bai bini langma tewaisa thangsawi phainani bagwi bedek beredom nasawi phaio. Bumamani bagwi bumani samung humung naithokthokhai mwchangriwi tisai mano tei Gongga twimao thangwi bumani bekrengrog khikwai mankha Radha. Oro swinai Radhani bumamani bisingtwi sakni thwino maya chamani eba chubamani mangpilirogno tisai swikha. Abono karwi jesa borokphano thwikhai neremsi chawi kwthar khawi Dumbur eba gonga twimarogo thangwi bekereng khiklaimani mangpilinobo swinai Thakur Radha Muhan khursakha.

Borok kaham, tongmung chamung kaham, kha kaham, maya gwnang, elem kwrwng, thinang naharna kwrwngrogno bwthai bwchwlwini moroknobo eba chukmungrogno “Radha” kothoma bwsani bisingtwi swinai Thakur Radhamohan Debbarna khursana pokliya. Abohaino o kothoma bwsao khoroksa tongwrwng wngkha Radhani bumama. Aboni bagwino bumama bono buma bupha kwrwi wngwi tongma jorao maya chawi khairokjagwi nogo tubui baithangni bwsa haikhe khapang besero toniwi logio chario, khanio tei logino muthuo logino toniwi samung kaham, tongmung chamung kaham, kok kaham, simung kaham, wansukmung kaham elemni kok, thinangni kok akorogno phwrwngo. Abono karwi yak bok bogwi swinani porinani phwrwngo tei swrwngmung kaham riwi elem bukrina bagwi bo buini thanio rohowi pora phwrwngkha. Bumama sep rimano Radhabo bini muchungtwino borom riwi kok khwnawi tongkha chakha, porikha swrwngkha. Joto sepsap rimani bisingtwi sep magwna ereng swnamya elem kubuk khawi baithangno kuchuk sinimung riwi mankha. Aboni bagwino swinaini bisingtwi chini thanibo swrwngmung kotor achaijo, jesa sep kaham hamarini bwthai elem gwnang swrwngmungno magwna hoyawi je chuksak sep kahamni bwthaino naraknani nango kothoma bwsani Radha thwngphang hai.

Radha cheraiphangsini simino mwaini suwari manwi, okra-chakra eba buma buphani hamari manwi achaima hai. Tamoni hinkhai buma-bupha, okra-chakrarogno borom rimani bisingtwi hamari manmani abo thwngtongma kokya. Haini bagwi bini tongmung chamung kaham, selermung kwrwi kwsrang, swinani-swrwngnani bwkhak kha dumsanai kha warnai, kwrwngsa thaio achugwi kaham swrwngmungno karwi jatrepot thwngmungo bwkha riya borok, kha kolok, kha kaham, thinangno wansuk



kwrwng akorog wngwi achaiwi mankha. Abono karwi bini samung, porimung swrwngmung bebagono buini swlai juda kahamni goron tongo. Aboni bagwi salbrumno Radha buini swlai kisaphano kechen wngyawi kwplai wngwi bwchai mankha. Thakur Radha Mohan “Radha” kothoma bwsani bisingtwi lukurogno Radhani tongwrwng haikhe tongna bagwi phwrwngmung rina muchungjago. Tamoni hinkhai tongmung chamung kaham koinene kok khwnanai borom rinai kubui sosol borokrogno joto borokno hamjago, chajago tei chubao. Aboni bagwino logio tonimung, charimung, khanrimung swrwngmung phwrwngmung rimano karwi bumama bono nuyungmarog twlangkha, Bubagra Birchandra Manikyani mokol bwskango bini tongwrwng kaham elemno phunugwi bubagrani khachuk swnamwi mankha tei bubagrani bisingtwi nuyungmao dalbidal chubamung yachagwi mankha. Phunukmari- **“Raja Radhano khatangoi puila bo achukmani nogo, ulo bosarog bai porinani rukha, bisi brum brum bono boi, rang ri ruo tai busuk porikha abono naio. Raja Radhano kobita suinani phurungkha, bo bai Rajmala suruikha tai bono bicharni samung kholainani rukha.”** (Hachukni Sampili, Suranjan Kundu Chowdhury, 2016, p-8)

Sakani phunukmarini bisingtwi naiphilwi nugo bubagra Birchandra Manikya khoroksa rwngmung swimungo elem tongmani bagwino Radhanobo bini samo toniwi bwsajwla rajkumarsongbai baksa porinani sep rio, bisi brum brumno bijap, swikong, rang, richumrog riwi chubawi phαιο tei bini elemno Radhano koklop swimungni bisingtwi phwrwngwi bago. Amo simiya teibo kotor samung wngkha bini jorao bo nuyungmao bubagarogno laibumano eba Rajmala swinani sep mankha. Phiyaba bo kokbai nuyungmani laibuma eba rajmala swijakha abo o kothoma bwsao khursajak kwrwi. Haiphano kha chongwi mano kothomani thwngphang Radha wngwi Thakur Radha Mohanni bisingtwi Kokborok kok baino bubagra laibuma swijakhwna hinwi. Tamoni hinkhai bo khoroksa kokborok sanai bosong. Dalbidal samung humung swrwngnani sepsap rijakmani bagwino Radha bini sakno rwngmung simungo elem kuchukhai bukriwi tisai mankha, halok sotonna rwngkha, phwrwngmung kaham riwi mankha, joto beremni lukurogno borom rina rwngkha tei paithago Bubagra Birchandra Manikyani wngwi nuyungmani bichar dorphanngni samung kholnai wngwi bwchai mankha.

Swikwrwng Thakur Radha Mohan Debbarma bini tong gwrwngno khoroksa kothomani thwngphang Radhano phunugwi baithangni kokno tei tongmung chamung kaham phwrwngmungno twiwi lukurogno phunugwi swina thanghani o kothomao kwbangmano nugo, bo wngkha khoroksa bwkha kotor, jit gwnang eba jesa samungnophano siya-manyaya, samung kotor-chikon hinwi sayawi khainakhe khainai borok. Tamoni hinkhai bini khaijknai samung humungrogno bwswk hilik heleng bono siwi nawi cherwi amjogwi khaio. Bo buini kok choklok tatal, chengra baji kokrogno chajakya khwbo khwnaya. Haini bagwino bini langmano sip sip seng kubuk hai

swnamwi mankha. Bini samung humungno nugui joto borokno mokol nangwi ma mihimo. Bubagrani samung tangwi tongphuru bui rangrog hwiwi charina bagwi rina phaikhe bo atwi borokrogno naslejagwi teisa riphirigwi hou samung hamyano tei rang chamungrogno selengjagwi. Kok thaisabai sanathangkhe bo wngkha kubui borok talal kwrwi, buini sep sap nawi chana nwnagna kwrwi. Bini samung humungbo tataalkhai saka saka hupre sapre khawi samung tangma kwrwi. Aboni bagwino Radha jotobaino chubachu kotor chubajago, hamjago, maya chajago tei bubagra bini samungno nugui puitu chawi nuyungmani samung humungni barja bini yago yapharwi ribaio tei birindiyani sengkrak swnamo.

Kothoma bwsano teisa naikhe nugo, hasakao achaikhai jora wngwi phaikheno kwrwi-gwnang, montri-bubagra joto borokno nukhung khamani raidano jora bai baksa himna nango tei nukhung khawi bwsa-bwrwiogni thinangni kokrogno wansugwi dalbidal samung humungbai ma gwdalo. Baksaba kotor-kolok-kuchuk khawi nukhung tisawi mano tei baksaba manya. Abohaino jorabai mwchangwi Radha nukhung kahamkhe khawi bwsa bwtwiogni bagwi thinangno naharwi swrapa selerma kwrwikhai sak baithang hapung hatai bokhogwi thaipung-thaichuk kaikha, muikwthwng thaikwthwngni khola swnamwi thinangni bagwi bwchwlwi katiwi kwlangkha tei baithangni nukhungno teibo chwnariwi tisana bagwi mokol kaimung, rang puisa ereng samungo swbaiya nangmaswk swbaimani thwng gwrwngni bisingtwi swinai Thakur Radha Mohan mohai khatutung swrwngmung kahamni bwthaino chwnungno charina muchungjago. Swinai Radhani tong gwrwngno phunukna thangthani teibo nugo bo manwi khwnwi paibo rang bara wngkhai khatiwi buino lakai riwi teisa rang bangrio. Haikhwlaino nukhung twidulo, chario, khanio tei hathai hapungrog paio bwsa bwtwini thinangno naharwi. Aborogno phunugwi lukurogno phwrwngmung rinani naharmungno twiwi khursai swikha swinai Thakur Radha Mohan bini langmani samungno kothoma bwsani Radha thwngphangni bisingtwi. Tamoni hinkhai Radhani tongmungno elemno swrwngwi tongkhai joto borokno kuchugo kawi sinimung hilik manwi mano. Phunukmari- **“Radha bejai samung tangkrak, samung tangiya sa sarapsa achugoi tongiya. Bo yak baithang hataini samung tango, thaipung thaichuk kaio, muikuthungni bagicha kholaio tai phunugoi samung tangrio. Radha bejai bujgwnang tai baithangni nukhung kaham kholainani bagwi mamang naio, rang ereng sobaiya, rang bara ongkholai thum thai lakai roui bangruo. Bo ahaikholai nukhung charukha, hatairog paikha, kaham kholai oi chaoi khanoi tongkha.”** (Hachukni Sampili, Suranjan Kundu Chowdhury, 2016, p-8)

Paithago “Radha” kothoma bwsani bisingtwi saimano jesa chukjak borokrog yak phologwi khoroksa chukya borokno chubakhe, tongmung chamung kaham khwlai kha kuphurbai hamkraini kokrogno twiwi phwrwngmung tongkhai haino jesa borokphano kukubui borok wngwi bwchai mano tei khoroksa chubaphang borok wngwi sinijagwi mano. Aboni bagwino tini Radha buma-bupha-bwta khibwi kwlangjak

songdari wngwi tongphano paithago Kokborok kokrwbaini laibumao thwiyani omor manwi sinimung riwi mankha. Swinai Thakur Radha Mohan Debbarma “Radha” kothoma bwsani bisingtwi Tiprasa luku bosongo sirisitini jorao chwla bwrwini nogo chamri thangwi kaijakmani kokno khursakha, bubagrani jorao tatam eba tax rina nangmani koknobo khursawi swikha. Abono karwi jesa borokphano hamya jorao kwlaikhai sakni Radha hai khwla buma-bupha bebakno kwmai thangmahai kwmai thango hinwi sakha tei tangwi manhorya jorao chini tiprasa luku bosongo Radha haikhe kwbangma lukurogno songdari wngwi ma tongmani mangpilinobo phunukha.

Thakur Radha Mohan kothoma bwsao omobo chwno muiitu khawi rina naikha, kami bai agulio tongnai lukurogni bisingo halok manjulai manyani gwrwngrogn. Aboni bagwino Radha songdari wngwi kwla tongphuru bini jaiti gusti sandairog tongphano kami amchaio tongmani bagwi bono twlangwi manyani kokno. Kothoma bwsao borok kaham, tongmung chamung kaham, kha kaham, maya gwnang, elem kwrwng, thinang naharna kwrwngrogni bwthai bwchwlwini moroknobo eba chukmungrognobo swinai Thakur Radhamohan Debbarma khursakha. Omohaini bagwino Radha paithago rwngmung simung kaham elem kwrwng wngwi bubagra Birchandra Manikyani khachuksa wngma bai nuyungmani khoroksa kuchuk sebogo eba bichar dorphang chongjakha, nuyungmani bebak samungni barja yapharjakha tei nukhung khawi bwsa bwtwirogni bagwi thaipung thaichuk kawi, hapung hathai ajiwi khatiwi kwlangkha. Tamoni hinkhai bo khoroksa thinang naharmung kwrwng. Swinai Thakur Radha Mohan Debbarma bini mohai langmani kothomano twiwino o “Radha” kothoma bwsa swimungni bisingtwi lukurogno wansukmung rio tei simung kaham rio. Tamoni hinkhai bo sana naio jeswk chukya kwlaowi habai gwdaalna naiwi tongbo chubanoi tongkhai tei chubajaknaibo Radha haikhai khairoksusukhe tongmung chamung kahamkhai tongkhai, okra-chakra, bubagarogno borom riwi kubui swrwngmung kaham swrwngwi elem kubukhai ha sakao thwiyasakni wngwi sinimung kwthar riwi kwlangmano tei kaisa wansukjaknai kokbo swinai bini kothomani bisingtwi khursakha, abo wngkha bo khoroksa bubagra Birchandra Manikyani jorao Rajmala eba bubagarogni laibuma swinai hinwi. O kokno belai wansugwi naithai kwlaio.

Paithago haino hai sathai kwlaio “**Radha**” kothoma bwsano kha khamung kothoma bwsa hinwi mano. Aboni bagwi “Radha” kothoma bwsa swiphuru Thakur Radhamohan swikongni kali bai swiliyana mokolni muktwi baisi swisina hinwi kha chongjagwi phao. Tamoni hinkhai aswk kwpal birman buma-bupha-bwta kebo kwrwi wngwi khoroksa susuk saichung songdari wngwi busulwng kwla tongma thaini tabuk khumulwngo eba nuyungmani logio kaisa kwthang laibuma wngwi bwchai tongwi mankha tei baithangni langmani kothoma kwthang wngwi khatijagwi tongkha. Aboni bagwino tabuk swinai Thakur Radha Mohan Debbarmani sinimung Kokborok kokrwbaini laibumao kwthang wngwi sinimung manjak.

## AMANI KOKNO LOBWI

Kapil Debbarma

Sayabo tongwi maya, khwnayabo tongwi maya,  
Amani kokno.  
Mantwi mayatwi cheraio amani khugo, khwnatwi khwnayatwi swrwngmani,  
Amani kokno.  
Ani nini chini jotoni khugo,  
Kokthai puila mano Amano ringma, ama hinwi;  
Amani kokbai.  
Khao khakchangma mano,  
Khani kokno swrai swraikhe saui mano,  
Amani kokbai.  
Ok khui tongma jora, kulum kwsa, hama jora chwngno buji rinai,  
Amani kokno.  
Amani kokno hamjakdi,  
Amani kokno borom khwlaidi,  
Nono ano chini thinangno kuchuk kolok kotor khwlainai,  
Amani kokno.  
Thwio gwdaljak nini sinimung,  
Lopyau tongwi maya amani kokno.  
Khorang rijao Amani kokno lobwi,  
Yapharjao khapangni hamjakmano.  
Amani kokbai wansugwi sakno songchanani  
Thinangni yapiri tei imang kholnani.  
Aswk morokma amani kokno,  
Rwtanani mungsa kwrwi i hayungo.  
Amani kokbai swrwngmung mannani,  
O ha sakao tongnai jotoni manthai.  
Amani kokle,  
Twimukni Twi yormaswk yorkhlwai tongnai.  
Amani kokbai swrwngmung wansukmung mankhe,  
Joto dopha hoda agok mannai.  
Kangmung manthai sokthai joto nangmani sanwi,  
Sanmung kerongni raidabai achukthai rinani,  
Khorang rijao,  
Amani kokno lobwi.

**TABUK NI JORA****Sam Debbarma**

Kirima Singcha tabuk ni jora.  
 Uanama paiya chwrai Okwra  
 Bulai toklai swngchar bai kubuljak  
 Kami kami o kirima Hapjak  
 Dopha bai dopha bulaima nangkha  
 Buini dophale chwno mwnwikha  
 Saboni swraimung machakha chwno  
 Khakchangma krwikha chini dopha le  
 Chini dopha rok sicha bai sidi  
 Dopha bai Dopha thansa wng sidi.

**Lock Down****Sam Debbarma**

Lock down wngkha samung kwrwikha  
 Machaya ma nwno ya aswk no bangkha  
 Puisa gwnang rokle chana wanaya  
 Bigra Rok le wanama pai lai ya  
 Rang Ree biyal oh joto kwlai kha  
 Bigra bwsa le macha ya thwikha  
 Wanama pai laiya hayung kotorma  
 Buphru khulok noh lock down ni lama  
 Lock down ni jora nogo noh tong baidi  
 Corona virus manjak nani yakni katidi

**Unokuti****Sam Debbarma**

Oh holong ni mwtao oro da nini tongthai  
 Hapung hathai murti bai mwchang jak  
 Oro sok phaoi Khapang swrang jak  
 Chwrai ni simi nini kothoma Khwnai phaimani  
 Tini si nono sak baithang mwkthango nukmani  
 Lengma lensa thangkha pogwi  
 Oh holongni mwtao no nugui  
 Naithothok belai chini Unokuti  
 Phaidi jotooro oro berai naiphaidi

## BIGRASANI LANGMA

Jitendra Debbarma

Masingni phung aiswrangwi phaikha.  
Siyari lob lob hathai besertwi, Salni  
Kwchwng pohor pasawi phaikha.  
Habani jora pailaiya, dasa damura kaklangliya.  
Khorokgo kwrwi thok, ago kwrwi mai,  
Sal sapung tangnani pailaiya.  
Khurumpuini jala chirikma thakya,  
O! bigrasani nukhung khungsili  
Watwi kwlaima siliya.  
Khorang tisakha kha gwnangni bagwi,  
Majra mankha biyalni bagwi.  
Kwrwikha imang rang Mai gwnang,  
Nukhorliya kwrwini gwnang.  
Swlaikha bukur kwchak, karma, kuphur  
Bigarasa tongna kwlaikha labsa.  
Swlai manliya a talikhani bukur.  
Rutugui naidi jotoi thumsa,  
Bigrasa! Nwng tam oni sak khara khara?  
Kok thaisa swngrwkya kubuida wngkha bigrasa.  
Khwnawi naikhe khwna thotok  
Nasigwi naikhe naithotok,  
Khuk kwtwini kok bokhiri lobma aswkba khwnatok.  
Muchungma ani rwng nogo thangnanu  
Habao thangyawu lekha swrwngnani.  
Muchungma paya khajama thakya,  
Bigrasani langma sawi sabaya.

**BUKUNG BARA****Chiranjit Debbarma**

Chini Bukung Bara.  
 Hapung Khara-ra.  
 Torma Lokma Chini Bara.  
 Chwngno Bukung Bara.  
 Sakao Tongnai Tankha.  
 Chini Bukung Bara Kha.  
 Tokha Pungo ka- ka.  
 Bura Kuchugo Kha-Kha.  
 Chini Bukung Bara Kha.  
 Bukung Bara..!  
 Tongma Bo Thenta.  
 Jolima Bo Pwra-Pwra.  
 Chwngno Bukung Bara.  
 Naile Naithok Bwrwi Sikili.  
 Chwngno Naithokma Bara.  
 Sakao Tongnai Mung Rikha.  
 Chini Bukung Bara.

**AMA NI MAYA****Bruno Debbarma**

O Ama ni maya  
 Kotor bswk se o hayungo,  
 Manna muchungbo sakni muchungtwi  
 Manya Amani mayano.  
 Rangchak richakbai paina muchungbo  
 Manya Amani mayano.  
 Kwrwi sunani hayungo mungsabai  
 O morok kuk Amani mayano.  
 Nukhung khunchli khichiktwi  
 Kwaimani nokhani twi katirwo  
 Sakno nukhung khungchili swnamwi;  
 O rangchakni Ama  
 Nokhani chumui somwi phaibo  
 Rwya yorna hathaini twino;  
 O Amani maya.  
 Hukni mai kumun gula daya sani  
 Rwo toksani ok supungwi,  
 Aswk kotor, kuthuk tei kuar  
 Kwrwi hayungo Amani mayahai.  
 Nango birman himma lama  
 Amani maya yachakya rog,  
 Talika hamyakuk mano hwnwi,  
 Amani maya manyarogno.

## MWCHWNGDI YAKNI CHATI

Bruno Debbarma

Phung aidrop ni simi rwo logi  
 Chwngsajak kwchwng nokhani;  
 Salni pohor huk haba thangnai rogn.  
 Dol bodol khachuk laiwi  
 Tanglaio hukni tangbwtang.  
 Lengla o sumui tei rwchapmungbai,  
 Manju o khorang baya chalai;  
 Jora nairwklaiwi.  
 Mai ralaio jora wngkhe  
 Dol bodol motha khau nogo tisao;  
 Gula supungna bagwi.  
 Bisi kwtal jora ni bagwi  
 Kwtal mai khul kailaiphirma jora;  
 Salsa phaikha hugo  
 Bolongni makhumai hakor khurwi;  
 Hukni mai khul rog chana bagwi.  
 Phaikha nobar uatwi sipsau  
 Salthang phasingni nokha somwi;  
 Ksilrwi kwlango hukni mai khul rog  
 Piring poroi khe.  
 Sarik wngkhe habani nango  
 Kiphilna tongthai o;  
 Sal thangwi sanja mokol nukya wngphru  
 Hwnlaio joto pal baksa  
 Mwchwngdi yakni chati.

## KHAPANGO MARI

Bruno Debbarma

Sanja sal kwchak mwnwijak mwkhang  
 Sipsao nobar khwnai urijak  
 Nuhuro jaduni nwnwijak mwkhang  
 Khapangni mokolbai.  
 Hor kuthukni imang khasiya mwktrwi  
 Phaio aphru jadu mwnwiwi  
 Naithok uaikwai bua phunugwi.  
 Motom sampari khum bahai khaiwi  
 Jadu himwi phaio koilik bisma romwi  
 Rwphaio achugwi samo ani  
 Sahorwi rwo motom bahai  
 Urijak khwnai nobarbai  
 Phaio swrangwi khapang ani aphru.  
 Kwlwkha rangchakni khuri o  
 Ani khasiya bwkha,  
 Rigwi rwkha bwkhao marikhe ano  
 Khapangni surangbai.



## TRIPURA HA CHINI MANI KHURI

### Brinda Mani Tripura

Chwng achaiio mani khurio  
 Chwng tongo o Tripura hao,  
 Chini o hao achawi paikhe  
 Mani khurio gwdalwi tongkhe,  
 Bswk tongthok o hao,  
 Tongwi naikhele bswkxse tongthok,  
 Ha bai nokha gwdalya phano  
 Buma, bwsale gwdalwi tongo,  
 Chini ma bai, chini o ha  
 Bswkle gothogwi tongkha,  
 Mani khuri o achaikha hwnkhe  
 Bwkha o tongthogwi phaiio,  
 Mani khurio tongma bai;  
 Tipra hao, kwthang tongmabai;  
 Bswkxse tongthok o khurio  
 Thwiphano tei pogwi maya,  
 Chini o hao aswkde tonthok  
 Mani khurio tongmahai wngo,  
 Tongwi naikhele chini o hao  
 Tongthogwi phaimase bwkha swrango,  
 Aswk tongthokma chini o hano  
 Pogwi mangwlak chini o hano  
 Pogwi mangwlak tei kubuino,  
 Mani thwi bai chwng gwdaljak  
 Chwngno khagwi mangwlak,  
 Kubun ni borok no chwng thansakhe  
 Rwgwi rohornai bwkha baksakhe.

## KOKBOROK KOK KWMANAIKHA

### Brinda Mani Tripura

Kwmaoi thangnaikha chini Kokborok Kok,  
 Sawi narwkdi chini Tiprasa borokrog!  
 Norog sayakhe chini o Hani Kokno?  
 Sabo sasinai o kokborok Kokno?  
 Kwmawi thangkhe chini kokrog!  
 Bahaikhe wngnai chini borokrog?  
 Agini tongmung, Agini samung!  
 Agini chamung, Agini lungmung!  
 Joto kwmawi thangnaikha,  
 Joto sajak ongbaikha,  
 Norog sayakhe o kokborok kokle!  
 Kwmawi thangnaikha chini kokle!  
 Kokborok kokno joto sabaidi,  
 Norog sayawi ta tongbaidi,  
 Tabuk sak jora Kokborok Kokno,  
 Sawi naibaidi norog jotono,  
 chiniokokno kwmanata ridi,  
 Norog jotono sabai sidi,  
 Chini kokle, Mani Kokse!  
 Chini Kokle, Hani Kokse!  
 Chini Kokle, Tiprasa Kokse!  
 Norog jotono sana ta pokdi,  
 Norog o Kokno ta Khibi sidi!

## TAO KHASOUH

Amit Reang

Siniya Taopi maha, akasha  
Mmu ba kma ongphiha.  
Naiya betha naithou oh.  
Kharang, kormo, kukharang bai khoyouh mo,  
Khuchi kchawtrohtoh.  
Goring gothemo sei bong,  
Brekhe sayouh nai, su sto sei koroi.  
Mkrang kaiye nouhkha dei bi laisuh,  
Phoyaing, saja, saroi.  
Nai rouh tong ja pho, ring hing ja pho,  
Mongha thar maikhalaiya.  
Khaphang msheroh aini, mchumo tong ja oh,  
Milih,ruoi,kshah bokhamo na mihi gra ni.  
Akasha watoi wading, malai mi bong bai.  
Khaphang tongthou mo lei pala koroi.  
Malai droi sei bong bai,  
Sini mo lei kshong kshong ni.  
Waisouhma, wanamo, khabaimo, pana thang ha,  
Msong mungha sei joda.  
Sampha tong pho,  
Hakchal ding sei nongle.  
Waisuoh tong pho,  
Chungma ding sei nongle.  
Nouh tong pho  
Emang dei sei nongle.  
Mkha khasouh mo pho,  
Thar bai sei saphi jao nongle  
Sathou jora koroi,Tao khasouh ni koukma,  
Koroi thousuh ma sei.

## I GORON KISA JUDA

Bikash Debbarma

I goron kisa juda  
 Saslang nobaro  
 Buphang-waphang yak kollayo,  
 Nobar tini khorang saharwi mwnwio  
 Mechenriwi malkhungni khorangno,  
 Hapar tabuk raida siniya rognno  
 Yagul suo i jorao.

Hayungno philnai  
 Asiyokya akarnai,  
 Ha sakani kwplai  
 Yongla ser kaya  
 Kung chuknai,  
 Muitu kisa narwkthai  
 Wa bosok chukma bangkhai  
 Tola dengdurwi thangnai.

Hapar tini belai jolijak  
 Mang kwthwi hayungo kochokjak,  
 I yongsa thwngna ongkhorjak  
 Bukhugo tabuk kapai thupjak,  
 Hayungo kulpaya along pungjak  
 Thwngmung aswk de jomokjak ?  
 O thwngmung buphuru thaknai  
 Goron juda buphuru ba hamnai,  
 Sichadi, elemno phuardi  
 Haparni khano swbaima muthagwi

Borom rwnani jephuru swrwngnai  
 Hamari kupulwng aphuruno wngnai.

## HALOK MANJUWI

Bikash Debbarma

Twisa bai twikhereng kwcharo  
 Halok manjuo tiyari  
 Maising jorani sanjao  
 Logi riphayo siyari.

Pali bai bahai sapuljagwi  
 Swnamo naithok khumulwng  
 Nwng bai ang halok manjuwi  
 Baksakhe tanglainai samung.

Hor kuthukni muktrwi  
 Logio tongo imang  
 Khariwi samung tangkhe  
 Imang wngnai mukthang.

Twisa twikolok  
 Khangwrai, athuk  
 Hulokni khorangbai  
 Khitung butero muphuk.

Muya hamjaknai  
 Phuroro endul  
 Hoki lop lop thapao tini  
 Mwchangrikhado maidul.  
 Sumui,sarendano rekewi  
 Ehu ehu khorang  
 Hukumu mukumu pinjakhese  
 Dophabo tongnai kwthang.

## KHAKAMA ANI NANGLIYA

Bikash Debbarma

Toke pungmani khorang khunawi  
Satung de tungno  
Watwi de wano  
Khakawi kisa naimani,  
Satung boya watwi boya  
Khakama ani nangliya.

Nok ganani sampari bubar  
Kholwi tonima kobong tola  
Buruwa thwisinai khakawi,  
Hopung horkolok warma thakliya  
Khakama ani nangliya.

Khapang rimani pran jaduno  
Halokni yakhwrai bona hinwi,  
Mokolo bengswal kolopkha bini  
Joto imang kochokkha tini,  
Mokolni muktwi yorma thakliya  
Khakama ani nangliya.

## TOKSA

Agent Debbarma

Buma kwmajak tokmani bwsa Toksa  
Chamabo salo khopsa,  
Tonglaijao piring-poroi  
Arono lama koroi  
Yango masa uyango masa  
Yango waisa uyango waisa  
Chwngle birman-ni bwsa,  
Salbrumno kirima hapjak  
Khorang khwnau bwkha kwlwijak  
Tokha baide mokol kaichomjak  
Toling baide bangkhar twlangjak  
Thinang le chini Belai mwnakjak  
Kha khamwi mwktwi yorjak,  
Rwngjayakhu tabukbo erwi chanani  
Salo nakiksa kholwi tubunani,  
Khorang peplai naitugo bumano  
Tugwi riphainai kebode phaino,  
Kaplaijao yokjaklai bohok  
Salbrumno chiyok-chiyok.

**WATUI NI KOTHOMA****Debashis Debbarma**

Watui wakhe haa rimi o  
 Watui ni twi o hapuk hatai sisa o  
 Bhuphang waphang chwngsai phai o  
 Bhuphang jabra logsai bo phai o  
 Watui ni kothoma belaino kwbang  
 Watui ni twi nobaro saharjaktwi wngo  
 Ayang biyang  
 Watui ni twi o twima waro  
 Watui ni twi o twima kwtuksao  
 Watui ni twi nokhani kolomtwi  
 Watui ni lamano wngjago naharjaktwi

**SWRWNG THAI****Bilidian Debbarma**

Naisik naidi hayung go tong sak,  
 Chwng bebak no swrwng thai .  
 Chini langma tong sak,  
 Chwng bebak no wansuk thai .  
 Jora tong sani chwng  
 Wansuk thai tei swrwng thai .  
 Mokol tong bo  
 Mongsas chuk ya.  
 Yak tong bo  
 Mungsa khwai maya.  
 Chwng swrwng yakhe.

**HATAL****Uttam Kr.Tripura**

Tokmale Tolowa  
 Pungwi Phaibai Kha  
 Hatale Kiyoksawi Phaikha  
 Choitro Hok Sok Kha  
 Hatal Kiyok Kha  
 Hatale Mwchangwi Phaikha  
 Kwcharo Lama Bowi Kwlangkha  
 Biyang Mai Kwra Kaino  
 Biyang Mai Kotoi Kaino  
 Twilok Kaiwibo Maisui Risowa  
 Maicholwi Kaiwibo Twilok Risowa  
 Sabono Songwiba Kainai  
 Sabono Swkhang Kainai !!

## HAPING

Uttam Kr.Tripura

Haping; haping; haping;  
 Angle tongjao kiting !  
 Haping mwsisa  
 Hongwi tong phwro  
 Kormoti nwgwi rwikha  
 Haping thang phwro !  
 Baya chalairok  
 Logio kwrwi bai  
 Naihorwi ma tongkha  
 Kormoti aphwro !  
 Haping hinwisi  
 Sakle nangjakya  
 Mwtai rokbo khairok baiya!  
 Hapingsa hino saksakno  
 Mwtaide wngkha  
 Ataide wngkha  
 Saboba ano swnamwi kwlangkha!  
 Bisi thangwino  
 Bisi phai phiro  
 Angle ma tongjao  
 Songdari haino !!

## SAJWK KORMOTI

Uttam Kr.Tripura

Sajwk kormoti ;  
 Choitrobo thango  
 Boisak habphaio  
 Kormoti bo sikwla sogo  
 Choitrole kham mokgo  
 Boisakbo mwnwio  
 Kormoti kha tongthok jago  
 Ariya kona nokha som phaio  
 Kormoti kha dosawi mokgo  
 Hatal kha swrang jago !  
 Gairingle renge reng  
 Mayoni chokha  
 Tong twtwi khachuk bwchuk !  
 Hamjwkle chamari  
 Songjakna bagwi  
 Kormoti khachuk buchuk  
 Chawi mai laiya  
 Sajwk kormoti  
 Tong rwrwk mokrwk mokrwk  
 Damora bontha khorok tisao  
 Holong kha kwlwi jago  
 Sajwk kormoti tamoba wngkha  
 Maa phale wana jakha !!

**YAAK MYAAK NHAA****Nhangthui Mog**

Bowa dweng bowa dweng  
 Khyaw phwey thoopaw  
 Sangsra amyoo chhaak laare !  
 Ningdoweng ningdoweng  
 Mrangbaw hicha  
 Myaak nhaa tokhu mheng laare !  
 Raako raakprea  
 Aalok grima  
 Yehle chuima rok laare!  
 Dukhwa sukhwa  
 Suou akraa ma  
 Naupaw hicha yaak myaak nhaa!  
 Khyawte chui ka  
 Suou go mrang ge  
 Saayong saaya tui laare!  
 Tathong looma  
 Ruibaw thaahlok  
 Mrangre myaakchi yaak myaak nhaa!  
 Hwokte chui ka  
 Yaak akhrang go  
 Khyawsu takha misi paaye !  
 Khyawte chhoo cha  
 Eh laugama  
 Yehle aarong praa laare!  
 Edeng chuiko  
 Tasaak pealoong  
 Mhengbaw thaare yaak myaak nhaa!!

**RUNG CHOGWI  
MANLIYA****Braja Kumar Jamatia**

Somlwlwk chwmwini tolao  
 Wanama kwplwng bwkhao  
 Tamo khwlainai, tamo khwlaiya  
 Chabwi mannani phan phailiya  
 Khwnao nokbar kotorni khorang  
 Kobonwi phaio iyang-ayangni tokrang  
 Rung narjago lilak-baklak  
 Nono karwi kebo nukgwllak  
 Sakni talikhano majra berwi  
 Mwtaini thani khabai diyaiwi  
 Chaitogwi naikha choknani bagwi  
 Haiphano manliya a rungno chogwi  
 Bwini yago hamtete, kwllaitete nugwi  
 Bwithal bai chogwi manai wansogwi  
 Amjogwi naikha kwpalni swikjakno  
 Tabukle sawi mankhwna sak-sakno  
 Salsa sep kaham tongmani  
 Aphoro choknani nangmani  
 Nini bagwi o rung kwllwkkha  
 Langma tongsak tei nukgwllakkha.

## SWIKONG

Braja Kumar Jamatia

Nwng wngwi mano hamjakmung  
Khoroksa tei khoroksani naimung  
Sawi manai bwkhani kokrog  
Nwng, ang, bo joto borok.

Nwng wngwi mano naisrema  
Takhuk bai takhukni jolema  
Swikwrwng, wansok kwrwngrogni khaduma  
Nono romwi nukjago borogni phunukma.

Nwng wngwi mano thinangni pohor  
Siya, nukyarogni kwchal nukhor  
Doctor, Engineer, Professor  
Swamnai thwngkwrwngni thinang.

Nwng wngwi mano habanokni tangnai  
Hoda dophani phwrwngnai  
Nokni koktun phataro rohornai  
Hakotorni kothoma pirnai.

Nwng wngwi mano hayungni kwrakkuk  
Nono mechenwi manani belaino kutuk  
Soisikwrwngrog swnamo Rocket, Missile  
Kogwi manya nono swngyaw phiya.

Nwng wngwi mano bebakno  
Bwi sao swikong buchuk de mai thai?  
Swikong buchugo thaiya mai simi  
Thaio mai-khul bebak muikwthwng.  
Nwng wngwi mano o molni kwplai  
Nini swlai bukya bubagrani seng  
Nini swlai kodoya salni pohor  
Nwngno o hayaungni jotoni kwplai.

## RUNG CHOKNAI

Braja Kumar Jamatia

Bwswk kotor birmano kwlaijak!  
Rung khungsa twibong kwcharo.  
Ayang-iyang nikuma kwrwi kochog,  
Je phaiching nokbar sibo.  
A kotorog khakwlapbulaio.

Kwkhwrang nokhani tolao  
Udila chajak twini mari  
Masing kusungsa romwi  
Aswbang, Gagor, Buwal, Gojal  
Rungno kitinglai tongo.

Jora kochoro, Sanja gerebo.  
Aswk mwnak, kirimano mechenwi  
Molni bwithal bai chogwi de mano?  
Ahaiya hinkhe sogwiya noyungmao.  
Tokthu birwi koktun kwlangmani,  
Isiri wngnai sogwikhe rukungo.  
A rungno chok manai de?



## AICHUK

Reshmi Debbarma

Bwchadi takhuk bwchadi bukhuk  
 Phungle aiswrang phaikha,  
 Aichuk jorani nobar kwchangbai  
 Khaphang swrangsai phaikha.  
 Toksa toktwirog pungwi tongbaikha  
 Siruru siruru khwai,  
 Aichuk jorani nobar kwchang bai  
 Hengwra bubar bahai motombai.  
 Aichukni nobar mwchangwi tongkha  
 Phaidi takhukrog phaidi bukhukrog  
 Haba thangnani jora lainaikha!

## SWNGCHAR URU-MURU

Reshmi Debbarma

Swngchar kotorma  
 Khama-saka  
 Toksa-Toktwi  
 Toling-Toluwa  
 Hapung-Hathai  
 Kheto-Maikhul  
 Malwi himnai twio tongnai  
 Auar kotorma , Nokha kuwa –  
 Uang.  
 Bwlai kwkhwrang, pantwi kwlaijak  
 Satung mwnwitrwi, nobar sipchajak.  
 Sau sabaya, naiwi naibaiya  
 Bwswk gothokjak kaitorni swnamjak kaya.  
 ‘ Phiyaba’

Swngcharle mwnakjak  
 Mwnak koboljak  
 Dopha-kwthaya,  
 Tokma kwrwi toksarok hai  
 Mwrwknei kwrwi  
 Mera kwmajak bwsa hai  
 Sal thango, sal phaio  
 Khoroksa tei khoroksa  
 Naiselema bangrwo  
 Yarwng thangsase nini ani  
 Bedek bupura kagwi thangmani  
 Yaphang pom kwrwi buphang tormani  
 Birman manjak oh dophani  
 Nokhasao nasik horma  
 Pherang khorang ang khwnama  
 Khama phaising khunju kaimabo  
 Silai khorang bai ang sundruma  
 Bwkhaio ani hapjak kirima  
 Tinida paino oh swngchar kotorma  
 Molbo sampao  
 Khamaima bango  
 Hamjakmung kwrwikha  
 Chubamung paithangkha.  
 Sakno hamjaktwi buino hamjakliya  
 Sak kotor sadiwi kung chukma thaklailiya  
 Bwkha sitwra bangrwrwk wngkha  
 Twrwk twrwk mokol naithokbo arilangkha.  
 Oh dopharok, oh adongrok  
 Yaphang rakrwnaile norokni phansi.  
 Bwsa thumui thangsa khainaile  
 Norok ni samungsi  
 Norok da twiwi lama hokdi  
 Chango ri khawi yak sodi  
 Dopha kwlwjak khairokwi naidi  
 Chirikwi bwkha bui kapjak khwnahordi  
 Swngcharni rangchak- richakno ta khatungdi  
 Abo bebak salsa paithangbainai.  
 Phiya nini takhuk-bukhukle molbrum  
 tongnai.

Swngchar uru- muru oh.  
 Sundru laijak bwkha besero  
 Thapa kwrwi hor nukgwi  
 Uanama hapjak achuk achukgwi.  
 Nokphang se seleng ma khatikha.  
 Nogorai kheba nokphang achuk kha.  
 Oh tripuri nini yapiri  
 Biyango nasik himnai  
 Haching khungni sam bwlwng

Haide nwnng.  
 Haparo rampwrai tongnai  
 Bwchadi takhuk  
 Sichadi bukhuk  
 Mol sokpaikha  
 Swngchar podrepot wngkha  
 Thuma sichadi,  
 Nini himani kepeleng khaidi.  
 Khoroksa tei khoroksa borom rwlaidi.

## JORA KWTALNI BAGWI

Reshmi Debbarma

Kwcham jorani raida halokrog  
 Khaphang rekewi mihim rio khorok.  
 Chwchwi-chuchu ma-phano khobwi  
 Thansa tonglaima takhuk bukhuk motomwi.  
 Tongma tong baksa chama chabaksa,  
 Khok hui kwrwi bswkse khasa.  
 Phumukmung kerang kothoma koktangrog salaio  
 Teibo nok huk samung humungni kokbitirogno salaio  
 Sanja jorani nokha pilala noksaro achugwi,  
 Wachik warikhe kha bai kha gwdal terwi.  
 Jora kwtalni mangsongno naidi  
 Sakmang gorono mihimwi naidi,  
 Tongya tong baksa-  
 Chaya cha baksa.  
 Tongo jotono sakni muchungtwi  
 Okra-chakra tei ma-phani boromno khibwi.  
 Sanja kwlaibo nogo haphaiya,  
 Ma-phani kokno khwnana naiya.  
 Kaisa bai kaisano majwra bero,  
 Glassni bagwi kok banglaio  
 Sinilailiya twi nwnngma lahan  
 Abaino wngkhwna bosongni birman!

## ACHAIMA HA

### Swapan Debbarma

- O ha ama  
Nasigwi naisidi chwng no  
Nini khurio tong nai nwsa rog  
Nono nasikgwi kap kha.
- O ha ama  
Nini mang no nwnng sabono kwlang  
Chwng ba nono rutukgwi tong kha.
- O ha ama  
Nwnng ba sawi da man... ?  
Nwnng taklang ma Ritrak mereng  
Nokni Kuruma war kha.
- O ha ama  
Nwnng kailang ma hukni Thaichumu  
Mwkhwra banta wng kha.  
Nwnng kailang ma Mogodam borok  
Kosom tokhasa chakha.
- O ha ama  
Nwnng kailang ma mami mai hangar  
Bolong wakchusa chakha.  
Nwnng nwnnglangma goireng twi  
kwchang  
Bolong mothona nwnng kha.
- O ha ama  
Baba tanglangma garing da garing  
Nogwrai tong khor wng kha.  
Nwsa rog khei ba tong na nok kwrwi  
Bolong berai lai tomg kha  
Nokha no nukhung wng kha.

## KHANGRA

### Swapan Debbarma

Kwchangma jora siyari lobjak  
Chum nani ri kangsa kwrwi.  
Hor dipor kolok mwktrwi manya  
Ogo maise kwrwi.  
Sal chwngsai phaibo thapa hor chwngya  
Sok nani bol kongsa kwrwi.  
Maitwk twi siya bamtwk kobolya  
Mailuma hakchal kharu.  
Nokha gurumbwi rangchak ni watwi  
Dogwlam siching chakthok.  
Kichik kwpla puma sak huo  
Siyalsa thwng thok thwng thok.  
Masing siyari kobolwi thango  
Saltung sal nasingwi kabo.  
Kwpal yasku khuchurui nangbo  
Hor kwchang taibo logo.  
Sal nasing rwrwk siyari bangrkw  
Saltung sal kharwk kharwk.  
Masing ni sal no tai khatungliya  
Horjwlai yak kak maya.  
Sachwlang tal no tai mui tu khuya  
Kwpal twi ranlang liya.  
Satung kwrano phikung halang bo  
Khorok thok nang lang liya.  
Watwi thai kotor tukui tongwi bo  
Kwpal ni simuk kak ya.

## KOKBOROK SAL

Swadesh Debbarma

Tini kokborok sal chini tongthokmani sal  
19<sup>th</sup>jan 1978 o kokborok borom manma sal  
Chini maa Phani kok kokborok  
Chungle sanai kokborok  
19<sup>th</sup> dopha chwnng jotono sanai kokborok  
Kokborok tabuk borom mankha  
School college university o porina sev mankha  
Hati rok go bo tabuk maa ni kok bai salaikha  
Chini kok borom kuchuk mankha.  
Pal baksa khai kokborok sal palailainai.  
Chwnng tini jadu kolija rwchaplainai  
Goria mamita,lebang bumani hojagiri mwsalainai  
Bwrwi sikli rok yago mathiya kotoko rangtang  
Khajao risa chango rigwnai kanlainai  
Chula rok khai rie borok chumlainai.  
Phaidi kiching song phaidi mare song mwsalainai  
Chini ama ni kokborok,borok ni kok kokborok  
Chwnng kanma kanborok tongma tong borok  
Chama chaborok, sanai chwnng kokborok  
O mare langa twidi,chekhok, twidi,  
O kiching da borok, sumui chongpereng,twidi  
Kwtal khai chini dophani pohor wngmani sal  
Chini tini rwchapnani mwsanani tongthok mani sal.

## KHUMBAR

### Klinton Debbarma

Anibo uanama tongo  
 Phung aikhe ani thaiba boro ba wngno  
 Mwtai nogode wngno  
 Simalwngo de wngno  
 Barwi manyauino de  
 Angba bwkhrwiyono joriui thangno  
 Bubar wngwi kiyokyauino de  
 Angba babwrai chaudi thangno  
 Bwkhrwi yono de anoba  
 Bongbwrai ba barsi khai kwlangno  
 Ani kwthar sakmangno hayungo pirna swkangno de  
 Angba komorwi thangno  
 Horo hopung uanama thui  
 Mwktrwi manya ang  
 Khwnaba ani tamo wngno ?

Angle hayungo phaimani  
 Ani goron bai hayung mwchang thung  
 Ani motom bahai bai  
 Lukurok kubulwi tongthung  
 Ani naithok sakmang bai  
 Lukurokni khapang swrang thung  
 Angle khumbar,  
 Angle muchungmani  
 Buini khajuo mwchangna  
 Barna rwdi, motomna rwdi ano  
 Hayungo ani mangno sinimung rwdi  
 Angle khumbar sanabo rwng jaya  
 Khuk pepwlau  
 Buini je tongtwi ma tongjao  
 Angle khumbar  
 Bui kholwi khibiui rwkhe  
 Angle tongjao hakwrai  
 Angle khumbar.

## ANG NININO

Basudeb Debbarma

Nokhani chumui kobonma nungwi  
 Nwnge kha tabaidi  
 Angle bwrwiphang yarwng surjak  
 Boyar sipmabai kuwak thanglak  
 Gati khamani chasmai  
 Hujak thanglak khani swmai.  
 Chini hamjakma kubui kwtharno  
 Phunugwi rwnai hayung koto.ano.  
 Nuwai bwkrang sarwi birsatwi  
 Imang kothoma khao chapjaktwi  
 Pogwi manglak nini khuk kwtwi  
 Khajuni surang kogwi thangphano  
 Mokol philikthai kwrwi  
 Khatijak tongo khani swndwgo.  
 Sanjani swkangt sal mwnwitwi  
 Langmani paithak nono no twiwi.  
 Thangnani swkang sawi kwlangnai  
 Angle nini no ... Angle nini no.

## SARAKYA

Basudeb Debbarma

Bahaikhe sanai hamjak o nono  
 Sana rwngliya khani kokno  
 Angle manliya sanani lama  
 Nwnge siliya nono hamjakma;  
 Nono nukyakhe khapang swrangya  
 Nugwi rikhele tongna rwngtiya  
 Sanani bagwi wansugwi thangwi  
 Kiphilwi phaikha lachima bagwi;  
 Wangsugwi naikhe sawimanthothok  
 Sawi rikhele ano hinthothok  
 Tamo khaisinai angle tabuk?  
 Pogwi da thangsina nonole tabuk?

**AMAA TINI PHANO****Sumen Debbarma**

AMAA TINI PHANO

Swinai:-Sumen Debbarma

Uansuk da naikhwna

swrapsa phano,

Muito da tongkhwna

salsa phano.

Swngwi da naikhwna

Waisa phano,

Thangwi da naikhwna

Bwsa phano.

Chari khari da mankhwna

Khobsa phano,

Chubai da mankhwna

Yakasa phano.

Yagul da khilbaikhwna

Habasa phano,

Mwktwi da khibikhwna

Thobsa phano.

Dokhu da nangkhwna

Bwkhaio phano,

Khulum da naikhwna

Yakungo phano.

Ringhor da naikhwna

Amaa hinwi phano,

Borom da rijakhwna

Amaa tini phano.

**SABONO SAI HAMNAI  
TIPRASAROK?****Sumen Debbarma**

Himwida phai

Birwida phai

Tamo khaina phai ?

Yakungda tong

Bwkarangda tong

Sabo nono kiriya tong ?

Corona bumung

Lockdown kobokmung

Akaikha nini sitara tongmung?

Ta kiridi

Ta Lachidi

Kisa nwnng wansuksidi !

Samung-Humung kwrwi

Mairum-maisa kwrwi

Wanajak mwktwibai kungtwibai

khaiwi.

Hati som-moso morok

Lama-lama kwrwi Borok

Sabono sai hamnai Tiprasarok?

## HAMJAK KWTHA

Jayanta Tripura

Hamjakkwtha,  
 Chinidopha o belaino nangkha.  
 Dopha o kwtha hamjak kwrwikha,  
 Omo no chini swraimung wngkha.  
 Hamjak kwtha belaino nangkha,  
 Chini dopha okheklaima bangkha.  
 Nukhungo kwtha kwrwi khe,  
 Huk kwma o.  
 Maiphang kwmaui bolong bacha o.  
 Dophao hamjak kwrwi khe,  
 Ha kwma o.  
 Soi nokphang kwmaui,  
 Ari bacha o.  
 Bo bo hino Debbarma,  
 Bobo hino Reang.  
 Bobo hino Jamatia,  
 Bobo hino Tripura.  
 Sabole wngsinai soi Tiprasa ?  
 Hamjak kwtha,  
 Belaino nangkha.  
 Nini ani hinmani,  
 Komorna na nangkha.  
 Aphuruno chwng yokmung mankha.

## CHOBA

Jayanta Tripura

Chorsa kitingjak,  
 Hoku dumphungsajak .  
 Chirik mokoro,  
 Silai ni khorang,  
 Ani takhukni thwi kochojak,  
 Choba nokhla o.  
 O rangmano kiphilwi manna nuhurliya,  
 Omole thwi thai nokhla ba.  
 Yapri phirok na kha soiya,  
 Ani takhuk ni yagul sunani,  
 Kwthwi ni lama bwskang sokphaikha,  
 Haiphano sak no katina hinya,  
 Ani khaklap ni thwi thopsa bai,  
 Dophani yokmung wngma ba.  
 Mwnakjak hokul ano kobol phaikha,  
 Thwi chacha rorom ani khaklabo.  
 Haiphano khasama (dukhu) kwrwi,  
 Khugo mwnwimung ani,  
 Nini ani thwi thopsa bai se ,  
 Thinangni achai song yoknani.



**CHA BOROK****Jayanta Tripura**

Chini cha borok bswsk se kothok,  
 Maikhlai mui okra muipeng gudok.  
 Chakhwi, muituru,  
 Muya awanduru.  
 Phantok banta berma bwtwi,  
 Batima chakhatwi,  
 Bolong laiphang bai,  
 Wak bubuk chakhwi.  
 Orai dalok podsa ,  
 Khangrai laimi gudok mungsa.  
 Khundrupui motom bahai,  
 Wathwi muyao khangrai rwi songjak.  
 Wahan mosdeng, ah ikjak,  
 Wasung eng kologo,  
 Tok bahan pengjak.  
 Hapung ha gwnangwi,  
 Bahai pinjak.  
 Tei tamose nang thok mosla,  
 Chini chaborok no Thokmani gila.

**HUKNI MAI RAI  
PAIMANI JORA****Pramesh Kanti Tripura**

Tabukni jorago joto huk khwlainairok  
 Mai raipaibaikha  
 Mui kwthwng thai kwthwng khakbaikha  
 Mairok rabaigo hachukni  
 Nogo tubui phaibaikha  
 Je hachwk kagoi tongnairok  
 Kamigo phaibaikha,  
 Borok hachwgo talbrwi tongwi  
 Kamigo phaibaikha,  
 Tabok khwlai kamigo borokrok bangkha  
 Tabokni jorago huk khwlainairok  
 Joto kamigo phaigwi mai kutralok chalaigo  
 Mai kutral chalaigwi borok  
 Rachaplai mwsalai khwlaigwi  
 Tongthok chathok khwlaigwi tonglaigo,  
 Tabok hugo tongsigo Khul sipingrok,  
 Aborok hingkhwlai Kartik agon talo rajanai.  
 Khul sipingrok ragoi paikhwlai  
 Borok taltham talbrwi nogo tonglaijago  
 Taltham talbrwi ulo borok  
 Aro kutral khwlai je huk khwlainairok  
 Kutral jagago huk hoknani chenglaijago.

## থানসা

রহীন্দ্র দেববর্মা

চিরিগাঁই কাবাই তঙফান' কেব' খীনাগিয়া,  
দফা হামজাকনাব' চাঙলে রাঙলিয়া,  
মুইছুরমহাই খেচাঙলেতঙনা রাঙলিয়া!

উরিরকরাইখে চাঙলে কাথারাইতঙনা রাঙলিয়া,  
পিয়া হাইখে চাঙলে কক চাপনা রাঙলিয়া।  
চাঙলেতাম' আসুকদে তঙনা রাঙলিয়া?  
দফানি সিকলা রগনি উনসুকমা কীমাজাগ,  
বুইনি তঙথক-চাথকমাঙসে ছীরীঙলাইনাজাক।

মকলনি মুকতাই কীলাইতঙফান'

মুখতাইছনাই কেবকীরাই!

তিপ্পারা দফানি যাকুরাই মারি উলতাদে তঙন'

উনসুখে খাসেমীরইমীরই!

ইমাঙনুকলায়' দফানি হামকীরাই খাইনাই ছনাই,  
নাঙমানি জরা কেব' বাসকাঙ আবুকনাই কীরাই।

সাবনি সীরাইমুঙবা আসুক নাঙলাঙখা?

চাঙবা আসীকদে তঙনা রাঙলিয়া উঙয়া!

## নাহারমুঙ সীলাইদি

রহীন্দ্র দেববর্মা

খীনাই থকফুলজাকয়া

খীনাই খালজাকয়া,

সীকাল হীনুই তা উনসুকদি

সাগনি রিচুম নুগাই

সাক ফালনাই তা উনসুকদি,

কক বুপরা নাইতুকনা রাঙয়া

নিলারখ তঙগা হীনুই

বুতুয়া তাউনসুকদি

কামি-নুখুঙয়া কীরাই

সাইচুঙ তঙগা হীনুই

মকল কুনাবাই তানাসিকদি

নুখুঙ বুবাগীরা গানা কীরাই

রমফরনা তা উনসুকদি,

সলাঙমা কুরাই চামুঙনুগাই

চাকীরাক তা ফারদি

চুয়াক সীনামনা কুরীঙনুগাই

নীঙকীরাক তা উনসুকদি

থকনাঙয়া মুইচানা কীরীঙন

সঙনা রাঙয়া তাউনসুকদি

রি তাগাই কানমুঙসীনামনা কীরীঙন

রি কাননা-চুমনা রাঙয়া তাহানদি

**KOK KARA RINGHOGW NONO****Janaka Tripura**

Sarikphang jora Achwi khadago  
 Ringhogw kokkara sani ano,  
 O khada ani Rangchakni Nokha  
 Chumuwi sakago bwkha,  
 Watwi – ruru-o twikugw bwsak kwchwnngwi  
 Ama phaigw ano rutwi,  
 O jora ano twma aswk ringholang?  
 Tabu ang nuholiya bono Buildingse kwbang,  
 Bokhorok susagw moko tosigwi  
 Naihonai kwrwikha o Khadani kokkarano  
 Kokswngnai kwrwikha Achwini Chokhano  
 Rwchanai kwrwikha ‘Maya gwnangpha Dadano’,  
 Urose chini maichwi – khuchlwi dajak  
 Rutugwi manglaiya chwnng kaini poklaijak,  
  
 Aswk bahai mwtwng  
 Nwng waihaswk bahai mangkha bwkha kanai  
 Gairing sakani Maichu bai  
 “Maya gwnangpha dadawi” ni khorangno  
 Achwi salangmni kokkarano,  
 Kokkara Nono tinibw ringhogwi  
 Phaidi ani khadago.

**HUKUMU MUKUMU****Maitaang Debbarma**

Twini yongwlaTwi o no tongo Twi no selengjaktwi  
 Sakha naisaoi khuktwi musutwi  
 Mwkhwra thaibai lobtwi-  
 Angsuk de chano angsa de chano thaibaithai kiting sa no!  
 Chokhereng khereng bachuchwi yangde kwlai no ayangde kwlaino  
 Angle kiriya Nini tokmasikri Mano,  
 Khurumpui khilai no toninai anidopha no hukumu mukumu no.

## JORA

### Baikhanta Kumar Jamatia

Jora kaisao choktwk langi, maidul bai muidul  
Sirwklia salthang bwkhakni nobar kosom ban kundri  
Phuisajak kha walung, bolungni yarwng  
Bankundri nobar lubwi.

Swlajjak kha nobar kisi boyar, bera besertwi satungni pohor  
Kwrwikha kadengni yakpai, swkwi tei aitwk mwilok  
Buriphang ha kaya, hapharle baseya  
Jora kisao segwi paislapyia.

Chibuk hasikiri bwtwi kaphiktwi  
Toling raja bai choba khwlaitwi  
Selersa genda, mokholwi pukjakha  
Kothoma photesa kwplai gosikha.

Hayung swnamwi, swngchar achaiwi  
Jorale phaio, jotoni bagwi  
Kwtal jorani raida kwtal bai  
Nobar sipchao hayung, batai lai.

Komorkha dangdu, chongperwngni sampili  
Tongrwkha bebek jorani mangpili  
Thangnaile thango, phainaibo phaio  
Jora tongo....chumui kolopjak salo.

Kosom chumui ni bukur kukhwlai  
Phaiano bebek kwchwng pohor  
Bangwra baksa khe bachana jora  
Mokol bai mokol naisikna jora.

## NAHARMA

**Baikhanta Kumar Jamatia**

Borok wngwi achaiwi kaisa swrwngthai  
Lama kaham naharhai  
Jotono kaisa naharma tongo  
Abono nini lama phunugo.

Mwtaile rohero bebek sakmang  
Swrwngthai lamao kaisano rwngkuk ma  
Yagwra himthani, yagisi himkhwlai  
Thangano lama korowi.

Khabai warwi samwngno khaikhwlai  
Masano ekalobya yasima bura  
Borok ungwi achaiwi jotoni tongo naharma  
Naharma wngkha kaisa rwngkukma.

Rwngkukma samungno khaiyano thwngtwi hai  
Aboni karwi wngano kwkha hai  
Achaile phaio kuphur bwkha  
Kuphur jagao nangwi riphao kwchak, kosom naharma.

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## ATHUKIRI

**Rilisa Debbarma**

Rilisa Debbarma, 10 year old  
Athukiri Athukiri  
Nwng tamoswk kiri.  
Salo nukjakya horo nukjago  
Nini naithokno horo simino  
Chwng nugwi mano  
Salo nukjakkhe thwngkhamu nwngbai mare marai.  
Horo muktwrwi phaimani bagwi  
Muchungtwi naiwi manya.  
Athukiri athukiri

## HUKUMU MWITHANGYADE

Hari Charan Debbarma

Oh takhuk-bukhuk song,  
Hukumu mwthangyadei ?  
Chini Hukumu komorna wngkha,  
Mai-chwlwi saina nangkha.  
Hayung hukumu dalok-misilok,  
Mai-chwlwi saidi hwnkha.

Jora tongsini hukumu-chwlwi narwkya hwnkhe,  
Mai-chwlwi kobor khasuk thangkha khe,  
Mai-chwlwi biyang mannai?  
Mai-chwlwi komor thangnai.  
Hukumu biyang mannai?  
Hukumu kwmai thangnai.  
Chwngno khe biyang mannai?  
Chwngbo komorswk thangnai.

Oh ker-kwthar-kubui twinairok,  
Kwbui-kubui suridi norok.  
Mol-mol ni chini Hukumu,  
Hukumu mwthangna bagwi.  
Kubui-kubui Hukumu mwthangna nangnai.

## ANG

### TRIPURA JWK

Hari Charan Debbarma

Mare-kichingsong logisong ani  
Huk-oh Mai kailainani,  
Mai-borok, Mami-hanga....  
Hukni maichwlwi chini.  
Ang Tripurajwk,  
Daroma yago ani  
Chango chempai ani....  
Khorok o langa ani.

Tangmung kwrak-kwrak chini  
Yapri bellya chini.  
Haba thangnani  
Huk ruknani  
Huk-se langma chini.

Hayung oh tongo borok  
Kwbangma dophani bohrok,  
Ang Tripurajwk borok  
Kwrak bosongni borok.

## TOKHA THAICHUMU

Hari Charan Debbarma

Tokha thaichumu! Tokha thaichumu!  
Nwng naithok, belai naithok thaichumu.

Nini buduk o bwlai-bwthai thairu-ru,  
Kwchak kwkhwrang naithoksru-sru.

Mokol bai naithok chaya cha tho-thok,  
Nono bereng o hapung siniya bolong ni tok.

Hayung o nini mung Tokha thaichumu,  
Komorthang glak nini hukumu-mukumu.

Bolong ni tok rok akai cha o nono,  
Nwng naithok bolong bai tongma ni bagwi.

Borok-rok khabaino naithok jago nono,  
Nwng borokbai chalyani bagwi.

Tokha thaichumu, nini kothuma,  
Lobjagwi tongkhu nini kokbuma.

Baksaba sao hamya, nwng luku kamnangya,  
Angkheba sao hamo, nwng bolong o mwchang tongo.

## KHAPHANG RUTUKGWI YAKAMSA Sachlang Debbarma

Hachwk cholongo himte tongte kokthai rok  
Bebak hachwk haruwang chakha tabuk.  
Haruwang nongkhorwi himte ,,,,,,,himte,  
Lama lam naite , nokha o athukri lekhate,  
Twrwk twrwk torsakha loksakha,haching khung o.  
Nokthai swnam kha twi rukung rukung .

Tonglai bumani thansa,jorani yapri songwi.  
Buphuru ba imang chakha ,sarwk manliya khachuk songno.  
Muktwi sokorwi kabumani Khachuk song ni muito o,  
Tabuk kochogwi thangbaikha Brahmaputra twio.  
Twlangkha twibai dului kokthai ni bumul mari..

Tabuk monai kokkwrwng ni khorang khwnaliya aro,  
Twrwk twrwk kokthairok bo rwngliya sanani,  
Agi sabuma kokthai rokno.  
Jora lairwrwk teibo pokrkw pokrkw,  
Swlai jakbaikha bebak kokthai ni bumul.

Tabuk teisa kuchuk Himalaya o kasau mankhai  
Naiwi naikha mon ,o twima boroni yor,  
Boroni phai,bo tamoni bagwi yorkha.  
Sinina dwk gwllak khamon aphuru,  
Bini twibaino kochokgwi kokthai rok  
Boro bo thangbai kha,sau manliya khoroksa bo.  
Tabuk sana rwngliya,yaphang o sabuma kokrok.

Khaphang rutukgwi yakamsa,,tabuk,  
Thaisa thaisa kokthairok manju phikha,,twrwk twrwk,  
Sinijak phikha tabuk Ekoloby ni bosong.



**WANSUKMUNG****Shyamali Debbarma**

Kokborok bai hino

Wansukmung.

Wanjwi kokbai hino

Chintadara.

Engraji bai hino

Thought.

Wansukmung——

Sabo bai saboni

Mili?

Khoroksa tai khoroksani

Wansukmung

Juda juda.

O wansukmung miliya hinkhaino

Nukjago——

Joto kebengmung

Borok khoroksa

Tomung kaisa.

Orono wansukmung

Pherlaima.

Rangchak bai Rukphai

Pherlaima twino

Khapiyabaithang ni

Mokol ni Naisikma.

Hindu,Christian,jain

Muslim ——

Thansano dormoni

Lama.

Haiphano Chwngle —

Bukung bararok

Kano kanborok,

Chao cha borok-

Twmani pherlaina tong?

Phunugo——

Ani se kaham

Angle wngkha christian,

Angle Hindu.

Ani Wansukmase —

Kotor tai kaham.

Jwngjalo kwlaijak

Kokthai ni Horop!

Kwmajak chini langmarok.

Buphuru ongsinai thansa!

Nini -Ani Wansukma?

Nasingwi tongkho tabokbo—

Chini sikla dopharokni

Langma

## RANDINI LANGMA

### Khapang Debbarma

Randini langma, bswkse jwngjal kwbangma,  
Ma kanya kotogoh rangtang;  
Ma borya khajuoh surang,  
Bswkse birmaan randini langma wnglang.  
Yesi-yagra thana thangthokya  
Lama-lampra himna himthokya.  
Hwno lukurok aaibachai nukmaya  
Sao hodarok kwthar tongbo kwtharya.  
Twimuk twi yortwi;  
Yoro randijwkn mokolni muktwi.  
Randima bwsa no pusioui phaima  
Sukno hamjakgwi pusioui phaima;  
Thaiphung no hamjakgwi nok gana kaikhe  
Nokni nukhungo no kwlaiyade? nokni sai chukkhe,  
Borom tongbo borom kwrwi hai  
Langma tongbo langma kwrwi hai.  
Tongjamani kwbangma imang;  
Mwnakjak ungkha tabukle thinang  
Bswkse birmaan randini langma wnglang.

## KHUK HAMYA

### Khapang Debbarma

Ta sadi khuk hamya,  
 Wngwi ta thangdi borok hamya  
 Okra-chakra no khuk nangya wngma;  
 Sakni langmano aarina saanma  
 Rwnkwrwng ungbo rwngya sakjaknai  
 Rwngmari tongbo kwrwi hwnjaknai,  
 Langmani choba chenwima thangnai  
 Pohorni lahar mwnak wngthangnai.  
 Borom rikhesse borom maano  
 Okra-chakra no diyaikhese hamari maano,  
 Bohrok wngkha mwtaibaih baksa  
 Rwjadi bohrokno khakchangma waisa,  
 Mwnakni chumui kwmai thangbainai;  
 Jwngjalni yarwng komor thangbainai.  
 Chwngsanai bebak nini wansukma  
 Thangsanai nini kwlwkjak langma  
 Obono srisitini simi sajakgwi phaima.

## TUI DULDI

### Gita Debbarma

Mokol nukjakYapri rakjak  
 Kothoma kwraak nini,  
 Uklok ta wngdi Yapri nini  
 Kwlaijak rog no Khosa thani.

Naisik naidi Kaisa borokle  
 Yapri beljak bini,  
 Mantwi manyatwi Yakung yak salwi  
 Khorok tisajak tini.

Romdi bono Yak tolwi twidi,  
 Kubbuu hamjak ma rwdi.  
 Yapri rakyasak Ukolok tongwi,  
 Kathoma kwraak khaidi.

Yakung him maya Kwlai tong nai no,  
 Yakung ni phan nwngrwdi.  
 Mokol nukya kwlai tong nai no,  
 Mokolni pohor rwdi.

Wansok hor maya Kwman tong phuru,  
 Wansok ma kupulwng rwdi.  
 Mwnak swngcharo atai tong phuru  
 Yak tolui bono twidi.

Nini sampili bono tonwi  
 Bwskang nwngrwng phai di,  
 Sakphang rakyasak bono tolwi  
 Nwngrwng yak ramwi twidi.

Nini sampili bole mankhe  
 Rotomwi phaiyanw naile,  
 Kwthar koboljak hamjakma mankhe  
 Bachai himanw bole.

## NUWAI

Gita Debbarma

Bukhuknwi rog salsa gatio  
Thango tukuna hinwi  
Muri budukni longoi swnamjak  
Choklai o aro no kwnwi

Bibi chokphuru bahanok naro  
twrwkhe chajakna kiriyui  
Bahanok chokphuru bibi naro  
Belaikhe hur hur khwlayui.

Bolongni ragthaya muri buduk  
Cho o dwrwksa khawi  
Bahanok koinene twiyo kwlayo  
Longoi buduk chowi.

Twini aa buwal abono nugwi  
Monogna phaio khobsa khawi  
Manliya bono bebek monogwi  
Bomphrai tola tongkha kwlawi.

Bibi jwk nogo phawi saphaikha  
Bahanok kwmakha hinwi  
Khoroksa phano naituk maliya  
Tongmabai twiyo kwlawi.

Ulkhe buma tukuna thango  
Yago twi lata twwi  
Tukubai pawri ri suphuru  
Sa o bwsajwk henerwi.

Aiya ama ani yak  
aiya ama yakung  
Aro ta budi ani ama  
Aro ani bukung.  
Bomphrai tisai buma naimale  
Sajwkno kwlaijak mankha  
Ogni bibijwk aswk khaimano  
Belai khe jolijakha.

Nogo phawi joli jakmabai  
Sao bura no ringwi  
Takhuk khungsa kotor khe wadi  
Tonani bibino chobwi.

Bibijwk takhuk wamani nugwi  
Swngo ganao achugwi  
Takhug wao aswk kotorkhe  
Tamo khainani bagwi.

Buchu sao busuk bwrwino  
Bwkhaio poito thangrwi  
Sa gwnang tokma nini tongmano  
Tonnani aro chobwi.

Buchu burasa takhuk wabawi  
Sao busukno ringwi  
Wamani takhuk tokma ni bagwi  
Naidi nwnng kisa habwi.

Buchu ni kokno poito thangmabai  
Takhugo habwi naikha  
Dodoro buchu bono aphuru  
Bangkwlpw berep rwkha.  
Sajwk sa lokhi tabukle naidi

Takhuk bisingo chobjak  
Kwpal yak sungwi saichung sak kaisa  
Mwktwi sokorwi kabjak.

Takhuk bisingo sajkma chobjak  
Swlwkma chawi kabjak  
Ongkhorwi mankhe bole takhukni  
Tongliya swmai tangjak.

Takhuk bisingo bole tongtwtwi  
Nuwaino nugo tongmani birwi  
Nuwaino sao bwkwrang kangnwi  
Ano bo rwdi hinwi.

Bwkwrang kangnwi tabuk mankha  
Hanok no suchi sankha  
Hanok wansukyai suchi rwmabai  
Bwkwrang subwi nakha.

Aboni ulo koinene wngwi  
Hanok no ringwi sao  
Yasku kolok rana mung rwwi  
Chakur bo sanwi nao.

Rajaknai chakur bole nawi  
Rakha takhukno phanrwi  
Takhuk bisingni wngkhorwi pha wi  
Thangkha dangdalo birwi.

Kwmangkha hanok abono nugwi  
Sakha buma no kabwi  
Ama Ama naiphaidi baile  
Naikha thanani birwi.

Buma bo haino abono nugwi  
Sao sajkma koywi  
Ani sajkma ahai tawngdi  
Phaisidi bwkwrang khagwi.  
Sajkma sao ang tei phailiya

Thangsinai nuwai wngwi  
Norok tonglaidi kurung kuthumkhe  
Abagi sajkma pogwi.

Nasikdi bumani mokolni mwktwi  
Yorbaikha sakni kolomtwi  
Chaksajak mokolni mwktwi husawi  
Sao sajkma naharwi.

Nuwayui nuwi bisi o waisa  
Nwngle beraina phaidi  
Bumani kokno narwkna bagwi  
Tabukbo phai o naidi.

## KHUMALIBAR

Gita Debarma

Motom twlwlwk bubar kwlwlwk  
Twma khum bubar wngkha  
Bari kiinar ni kuna kaisao  
Nwngba kiyokgwi tongkha

Buphang yalwlwk bwlai kwlwlwk  
Khum mali bubar de wngkha  
Bede bosogo nwngle kiiyogwi  
Belaikhe motom rwkha

Baksa bubarni khorog tisajak  
Baksaba bwlai bai huijak  
Baksa baksaba kiyokma dwgwi  
Bokongo babwrai chajak

Aswk naitokhe barwi tongkha  
Bwphangno mwchang rw wi  
Swngchar paiyasak abhai kheno  
Tongjadi nwngle barwi.

## TABUKBO BAITHANGNO NORWI

Dipra Kishor Debbarma

Baithang tong halok  
Tangwi arini solok?  
Anino phatar buinino kwchar  
Mwkhango mwnwimung kolok.

Baithangnise tongo  
Tangwi arikokba khuktwi choro?  
Jora siniya kokthai kwrai!  
Bukhuk bwkwap chwrapya  
Hinkhai belet yakarwi wamtha romwi  
Swikwap thepadi choropsakhai.  
Aroba duti borok tei  
Rigwnai risa kanai chumnai mang  
Achukjak bwchajak himjak  
Yak kolwi bukhuk phaijak  
Sa nwi...,  
Ek dui wan tuya!  
Mokolo mukhi tei khunjukhi tongma  
Thangwi sujadi...  
Kami kwchamo gati twi kwchwng  
Dungur rekewi dama twiwasungo khogwi.

Tamo koborba kung chugwi barsa?  
Chethuwangni bwtada?  
Yakung yasku yaphung  
Khajakung lam kangkhung  
Hwinani richum taknai kwrwinida?  
Sichawi bokhorok pukmang  
Khwnai dobon dobon sokogu,  
Khuk-kha dagarwi hati gwnangwi biro.

Tabukbo baithangno norwi  
duti romkhu,  
Khwnabo bosongno barwi  
Ha bai halok bonai  
Longi phanchwlwio kubulwi.  
Sonibo thangphinw hodano khibwi  
Corona bemarni bahai  
Bukhung bukhugo thewi.  
Hai khwlaimang khaikwilajago –  
Chwlasa bikebai tota sepjakmang  
Bwrwima romphrejakmang.  
Baithangno norwi himgurung thangurung  
Abo bosongni majwra twimuk.

## SINIMUNG RWTHARKHO

Dipra Kishor Debbarma

Bubagra bosong khobwi  
 Tabukbo Dongoima Dongoiphani  
 Sakhai yakung hadwliw kobonmao  
 “Sinimung” bothop thumna bagwi  
 Bwrwichwk burani khuktwi  
 Hachwk besero  
 Hapung hathai kuchukni kuchugo  
 Langa dingra kasleng  
 Darwma chekhwrani bisingtwi  
 Hatio, tero, bijabo, swi bwlaio,  
 Swikongni swi bwtwio  
 Swrwng nogo, habanogo,  
 Tei awar panthorogo –  
 Sakmangno swnaro aming ok  
 khwijaktwi.  
 Mukumwi mihimla khaphangbai gwdalwi  
 Thwiyasak tongna logisong sananw,  
 Uphilwi naila waisa wainwi  
 Mwnago sampili bwchawanw.  
 Tabukbo hachwk beserni jaitini nogo  
 Nogorai kasaibo yakung yak suna  
 Twi yapharjakho,  
 Kiphilma jorao dagi buchuk jora  
 Nairwgi rohorjakho.

Hachwk kami bwkhak ringwi najjadi  
 Nini mare kichingni bwsa bwtwirog  
 Khorang yachaganw – “Oi ama oi apha”.  
 Yapha tolani hadwliw hugwi  
 khulumjao  
 Seplam ta hokjabadi –  
 Oi dad yes papa,  
 Oi mom yes mama!  
 Tamo agulio tongwide?  
 Rigwnai duti borok kanswlaina rwngya  
 Thaichuk thaipungphang kati,  
 Darwma debwra yagwra yakni bukya hin berai  
 Sabulbai mogodam kaiti.  
 Chakhwtwi tolma nuktwtwi  
 Pa suda bai hinkhai chakhwi  
 Belai thogo hinwi ta swlakdi  
 Totra bwlwio nopalis longoichok choknai  
 Bini langma hayungswk omor kolok.  
 Phiyaba tabuk yaphao thok mijolo  
 Mairang chamwi bwsak kugo  
 Thapwla khibo burungle burung  
 Oh bwrwisa tangwi thapa supung?  
 Oh chwlasa durpin swnamwi  
 Tangwi putungano bokhok?

## LANGMANI TWIMUK

Dipra Kishor Debbarma

Nobar twibarni bansio bamjagwi nukjakya,  
Hor sal batailaio  
Jorabai baksa bwthakya kechen gosiya;  
Lukuni mukhi swkaknani.  
Facebook youtube twiter  
Tei tamo,  
Instagram whatsapp massanger  
Bosong twi lunani.

Hayung bosongrkw hadwlai tukujak  
Podrepot laibuma darogo  
Salbrumni koktwma yakwlamoo.  
Aboni logi  
Baithang yaphang yarwng rwgo  
Mochomsa langmani.  
Sola belai kuthuk tei kuwar  
Jesa dabo pungyajat!  
Sabole tunkhamun aswk koktwma  
Hayung guriwi nwnk kwrwikhai?

Halokni kwchar khi swtwi bungrinai  
Nukhungni raibai,  
Tabuk ninino phan.  
Kanmung chumung  
Chamung nwnkmung  
Rwchamung mwsamung  
Elemni buchu swimungni bwthai  
Borom manwi awaijago  
Kalam kalamo,  
Kunijat baniya bedek bupwra.

Khorok bwswk nini phanbai  
Khachuk wngkha  
Nukhung khakkha baikha  
Bwsa bwtwi khipkha,  
Nwnk kokdukno sama twlai  
Facebookno koima twlai  
Dasbino omthai rajakya apsa kwlwini  
Tongthai wnglak khamun!  
Sio nwnk phan gwnang  
Hakchalno sampa khwlaikha  
Mwkhung bai mwkhung theparikha  
Phiya kwcham hukumuno kochok rima  
Nwnkbode kochoklangno  
Nini omorbo thwiyani omorya.

Nini rangthongba nokha laikhwana  
Hinkhai tangwi  
Hari thwnkma gor khoknokma  
Athuk khangwrai koproma pokrikha!  
Chamung nwnkmung siniliya  
Takhuk bukhuk maphani maya tankha  
Kok norkha yak tisakha tei langmano chakha.  
Tamo pubg free fire thwnkmungno  
langma rikha?  
Nwnkba kahamde hamya  
Corona bema hayungo pirma  
Abo nini phan baide?  
Watwi nobar manjagwi  
Hadwlwi bukungo habwi  
Kuchuk haichukna khachu buchu  
Kungtwi silna kiri koro!



Kubui wngphano ereng sapuljak kahai,  
 Sep mansasak mwsao  
 Laibumao twi luo  
 Malmata hinwi takjaknai khipai  
 Buma bwsa hinya sak motok bukhwrai.  
 Wamtha bai hanbara khugwi  
 Nokha naisanai moso bilati silwi  
 Waruk chwla bai nokhano  
 Khawi khachiwi toni mankhai!  
 Mokol philikma swkang  
 Kokhamun khi kwlwi.

Pherang chatini phayung betari  
 Kusukhai baniya ojama internet,  
 Nini phan baise hayung mangni bumuk  
 Nwngse tabuk langmani twimuk!

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## KHUMBER

### Patal Debbarma

Boyar kwchang bai khumbar kiyogo Motom twilwlng bahai,  
 Imang kopulong khapango twiwi Hayungni phasing surchajak mwkhang.  
     Bolong bongbwrai tongwi manjakya  
     Subna muchung jago khumtang,  
 Bongbwraini wansukma sijaya khumbar  
     Subjakna nangkha khumtang.  
 Kha bisingo wajak kosom bongbwrai  
     Khwtwng kofuno subnai khumtang.  
     Naiyo bole mudu jora kisani,  
 Bwkhani tong thok mung naiyo swrapsani nwngba mudu bongbwraida wngkha?  
     Bebak khumnoda subna muchungjak nwngba khumtang !  
 Kosong kosong kwswngrujagwi wansukma pajakya khumbarti  
 Bedek bubar bai mwchagwi barja khumbarti tini hayungni samu mokjak.

## KHAH BIHSINGNI CHOVAH

Mohkohl Kosom

Wahlaymah suhglaymah buybay ya  
Sanday rogbay sahgni bohsongbay  
Khah bihsingni selemah tomung rogbay  
Tangyawu tuiyawu tongnah muhchungmah rogbay

Muruhgui mufunjahk buyni  
buhfangni buhthainoh  
khogui chahnahni muchungmah tongmung rogbay  
simung kahamnoh sinah muhchungya  
fehghnahni mahng muhchungmah  
tongmungnoh karnahni chovah

chaya chuhgya tongmungnoh karnani  
khahbhisngni wansohgmung hamyanoh  
kothogmahng tai kutuirogmahng  
chahnah muhchungngmahnoh karnani chovah

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## DOSI RANSAJAK

Kapiram Tripura

Salthang nokhao sal kwlwgwi  
Mwnakni halok nangphaikha bosongo,  
Gairing-nuk kwbaio kirima khabai  
chirikhoklaijak bosongni chatirok  
Mwsa-muyungbai de choprojkakno  
Chibuk-cherabai de sukjaklangno  
Thinang nukhorya mwnakni bagwi.  
Omohai joraono chowi kwlaio  
halokni khumtang,  
Oroi-poroi hao sabralaijak.  
Nokhao tal kwrwi tal-thwijakni jora

Nobar kwrano chati bo thwitwi-thwitwi  
Dosi ransajak thok danai kwrwi  
Tabuk bahaikhe rutuklaisinai?  
Kebode tong ? Kebode tong oro?  
Dosi ransajakno thokbai misiw  
O bosongni chatino mwchungwi manai?  
Kebode tong oro?  
O mwnakno mechenwi  
Pohorni lama phunugwi manai?

## O LOKHWI

### Kapiram Tripura

Khwnadi lokhi,  
 Nono twiwi ani khao wansukma kwbang  
 Nono twiwi ani mokolo emang kwbang  
 Nini bagwise ani o langmano khatimani  
 Nwng sitwtwibo siya haikhe tongo  
 Nono ang aswk khaphurwi hamjakmani.  
 O ani lokhiwi,  
 Nono lobwi tangsa koktang suina hwnmase  
 Nono kholnai kokthaise paiya  
 Bwtang logwi koklop ongkha,  
 Nini bai ani kothoma suina hwnmase  
 Mukumuse paiya kothomayung achai thangkha.  
 Nwng tini ani sakni bebak thaiono tongo  
 Ani bwkhao ani sidugo ani bokhorogo  
 Nwng kwrwi khe ani o langma  
 Yapri engsa phano sewi manglak.  
 O ani khajani lokhi,  
 Swmai rwmani nwngbai ang kwnwi  
 Khabai kha rabwi yakbai yak romwi  
 Komorna rwglak o ha sakao  
 Sui kwlangnai yaisithaino suikung swnamwi  
 Thwino pali swnamwi bebak holongthaio  
 Nini bai ani hamjakmani mari.

## KHUTURUK

### Khironde Debbarma

Wani warukbai swnamjak  
 Nini sakmang  
 Nono nukhe  
 Jotoni khapangno swrang.  
 Goronle nini naithokmani  
 Nono twiwi  
 Tiprasarog kungchukmani.  
 Chini hukumu chini mukumu nwng.  
 Achukthai tongmani nokbrum brum  
 Nukliya tabuk  
 Thai mankha museumo.  
 Museum thangnai Tiprasarogno  
 Kab kabwi sarugo  
 Twidi ano norogbai baksa norogni nogo.  
 Ani achukthai  
 Norogni tongthai nogose.

## KAIYADE ANO

Khirode Debbarma

Kaiyade ano norog  
 Hayungni jotoni simari gwnang  
 Munuisu hinjaknai lukurog.  
 Salbrum brum ani bosong  
 Phangsa phangsakhe komorwk komorwk  
 Hayungni tongkhor  
 Hamya wngrwk wngrwk .  
 Lukurogni sak hamya  
 Bemar bangrwk bangrwk.  
 June talni ba salmari  
 Hayung tongkhor sal palaiwi  
 Ano kaio hwnwi  
 Phunukmari simi ta phunuklaidi.  
 Bwsa,bwtwi suk, thaini  
 Thinangno wansugwi  
 Kaiyade ano norog?

## SAL THANGRWRWK

Motom Dukmali Debbarma

Sal thangrwrwk naithok lom rwrwk  
 Aswk goronno sabono phunuk?  
 Jora kisao saboni khapangno  
 Khogwi twlangna muchung?  
 Sajwra jora a goronno twiwi tongkhele  
 Tongkhamu nwngbai taisa sederwi.  
 Toksa tokmili birwi thangbaikha  
 Chakhwikhok swamwi lelana thaio.  
 Nwngle kwlangkha sanjano bandewi  
 Horno mwrwgwi tongdi hinwi.  
 Mwnwirorom mwkhang phunugwi thango  
 Twma koknoba kwcharna nailang?

## BWRWINI BIRMAN

### Motom Dukmali Debbarma

Achaiwi phaikha chini bwrwima  
 Khatungma kupulung khao chobwi  
 Rangchakni imang Langa o daw  
 Mwnwirorom mwkhangno twiwi  
 Phaijakha nwngle o swngcharo.  
 Hwnjakna nangkha bwrwini saba  
 Tamo khwlaina mungsa o chukya pekam kakya.  
 Kok manya sinino arilangkhe tamo wng hino!  
 Kwbangma swnalni bisingo  
 Twrwk twrwk torkha lokkha.  
 Swrwngna chengsakha soisimungni tur twi.  
 Lukuni phonsi wngsio nwngba.  
 Hor sal buphre sophre, romphre tokphre  
 Tai bwswk soisinai!  
 Khorok thok kwrwi chango ri kwrwi nugwi tongkhebo  
 Hwno norok ano Swkal.  
 Tamo chayaba khwai langkha  
 Oh bwrwini bosongba?  
 Ha ama swlwkma chao nini birmanno nugwi  
 Nwng kwrwi o hayung mwnak.

## IMANGNI HAYUNG

Kunal Debbarma

Imang nukmakhe haise  
Khwrangiji panthor gwnangwi;  
Noka pimolni tolao ani langmao  
Khatungmung kuplwng twilwlwk nokbar.  
Tongdal swlajakma jora bai jora  
Aswkde naithothok wngwi mano?  
Wabo wangsokjagya angle waisaphano!  
Changdodo boyar sipsawi sago nang phaiyo  
Aphuruno bwkha hilikmahai wngo  
Bujina rwnglangliya o langmani tongmungno  
Bomohai jora phaitelang ani ganao.  
Ang siliya kaham hamya twmano hwno  
Ang imang naimangse matongjao,  
Khabisingni phan kwraksosawi  
Ano chwngsasa hapharo bagarmahai matongo.  
Angba kha siya wansogwi kul manya wngsio  
Haphar kwtalni borok ano lamsoklaiyo.  
Yakhili kaisa songchai rwkha ani bagwino  
Dalbidal khumni kumtang bai ano borom rwlaiyo.  
Mukphliksa, sotisa haiyakheba damsani bagwi;  
Pogwi mathango ani jwngjal kuplwng langmano.  
Kwrwikha oro mungsa  
Khabaima, khakhamma, tongo simi kha-yokmung.  
Angle khaichikawi mathangtero  
Imangni hayung nainai hinwi.  
O rangchak!  
Naima yagulo kariwi Manya  
O tongkhorni mukthangno.

Jero simi tongo tongthoklaimung  
 Saragyala ang kebono ani baithangni kok.  
 Yaphang-buchuk bijina nangya  
 Oro tongnani le belaino kwlaisa,  
 Aswk de tongthothok, maya gwnang wngwi mano  
 Imangni aa kha unokma hayung!  
 Walai-bwlai kwrwi oro  
 Khani sitra-pira kwrwi oro  
 Kwrwi oro keroni chongphanno twiwi thwnglaima;  
 Abono se hino imangni hayung.  
 Imangmukthang kwchar majaro  
 Angle phaiyei bachai matongjao  
 Sal kwtalni pohorno mannani.  
 Saimano ang kahamkhe  
 Imangno swpwngnani le kwrakno,  
 Toksa-tokmilirok le imangono matongjao  
 Kwrwi borokni ari chopjak  
 Kwrwi borokni hodani raida  
 Chwng borokni langma twijlangni ayang naro,  
 Barnani rwngya wansogo wai rasai  
 Ang bo swnamna muchungo imangni hathai,  
 Ang bo wngna muchungo toksa hai  
 O kokni swmai tangjagwi kobonrwi rwkha ani muchungmungni koktunno  
 Ang bo mukthango tubuna muchungo imangni hayungno.

## KWRWIKHA KEBO

Kunal Debbarma

O kami agini haino  
O amchai agini haino  
O nokbar agini haino  
O lama agini haino  
O nok bo agini haino,  
Kwrwikha agini hai aa borokrok, ang mamangno.  
Kwrwikha agini hai aa tongthok chathok  
Kwrwikha agini hai kwthalaimung!  
Thangbaikha jotono janija tongthaio.  
Ang le chongmasi orono chini nokthai  
Ang le wansokmasi orono salsa kwthalainai  
Jorani swlaimungo joto swkakaikha!  
Biko le norok kwmabai sa?  
Ang le hor-diporo lenglama paiya  
Jephru phuru wansokma kwlaiyo  
Agini aa rangchak mukumuni kokrok,  
Mokolo kochogwi phaitephiro  
Paiphlaya lopsamung, hamjakmung  
KwBangma kokbitirok tei munuimungrok.  
Sabo-sabaiya pabo-paya  
Twma khe ba hujaknai  
Laiyei phaima aa salrokno!  
Tabuk le kwrwikha kebo  
Tei tongphano ba bebak hachao,  
Ang saichwngno o thaio tini  
Tongmakhe bebakno tongo  
Phia, aa borokrok le kwrwikha  
Tongo simi mukumu kisi  
Mankha ang le rojongni lama si.



## YAPRI THANSA

### Anima Debbarma

Jora hamyabai koboljagwi  
 Hani bwsarog uru-muru nanglaijak  
 Baksaba thango yaksi, baksaba thango yagra.  
 Kiyokjak nikuma kwrwi, kwrwi pohorni lama  
 Pogwi thanglaio yarung thansani thwi,

Jora hamyabai koboljagwi  
 Buma kaisani bwsa piring - poroi  
 Sakbai sak sejlawi, naiselelawi  
 Pogwi thanglaio chobani kok  
 Muktwi kupulung ha amani mokol.

Jora hamyabai koboljagwi  
 Tei busuk tongsinai kulugwi.  
 Jora sokphaikha , kha sina nangkha,  
 Kuphur kwchak hinlaiyawwi thansa wngna nangkha..

Jora hamyabai koboljagwi  
 Oh takhukrog , oh bukhukrog  
 Ta tongbaisidi kulugwi  
 Chwngle buma kaisani bwsa  
 Chango ri khawi, khorok dugri khawi  
 Chirikkhoknai Chwng khorang thansa  
 Himlainai Chwng yapri thansa  
 Phunugwi rinai chini laibuma.....

## LAMA

### Narayan Kumar Tripura

Lama narni kwkhrang mari  
 Wngliya tai himwi nainani  
 Himsini himwi lama paithak naharwi  
 Paithago taise lamao sokphaio.  
 Khorang khwlaibo khorang yachakya  
 Yamrok hathaini biyangbo thanglang?  
 Twisa twi thenek yapri phenek  
 Kaslewi kwlaino yalwk!  
 Yak tolkhebo mwnwisai thango  
 Bwchang kebelsa yapri chikonsa  
 Siniya muya chanani buya  
 Totra bayano gola khorogo paya.

## DOGLAM Runit Debbarma

Doglam phiyogwi rwdi ano  
Nokha naisagana!  
Nokhao chumui norwi  
Salde pasakha naigana!

Doglam phiyogwi rwdi ano  
Nokhwla bachai kok sagana,  
Khum kiyokjakrogbai  
Phung dati bachai toksa birjakrogbai.

Rwdi ano doglam sojak phiyogwi  
Hathai saka kasawi  
Khapang khukhwlai kok sagana  
Nobar kobarrogbai.

Doglam phiyok rwsidi  
Kha bising kha chopjak kokno  
Khengna rwsidi ano.  
Khengwi sawanw  
Muktwi ransama  
Khasing dunokma kokno.  
Sawi khwnarwnw  
Imang kotorma  
Lama kolokma kokno.

Aswk sabaiya kothoma kokno  
Thungsa khuoi sasinai  
Phaidi tabuk sal ahai chwngnai,  
Kebengno kosong snamnai.

## HATINI CHAMILI

Pintu Debbarma

Hatini chamili nogo phaina bu siliya,  
 Pilang ruta naising ma pailiya,  
 Khao nang jagoi thapa mwnwikha,  
 Chumwini watwi thakna siliya,  
 Hatini chamili phaina honoi nokha gulumkha,  
 Watwi re thaklangliya,  
 Nokha kwpara khao nangjak kha twima twi mwnwima pailiya,  
 Chamili kwta phaina re hono watwi re thaklangliya ... !!!

## BOROK

Pintu Debbarma

Dophani borok tini re belaino kabu,  
 Nwng borok wngoi ganao bucha phai sidi,  
 Brindiyarok belaino khui thono tini re,  
 Nwng tok wngoi ganao bucha phai sidi ...!  
 Dophani borok tini re belaino saichwng nwng borok wngwi bucha phai sidi,  
 Nono sal bulum bulum phwngni simi nono hai matongoi mwitu mantongo, ...  
 Sanjar ong khe mwitu mano, hor dibor ong khe mwitu mano, ...  
 Dophani borok tini re belaino saichwng,  
 Nwng tini re ganao phai bucha phai sidi ...  
 Bucha phai sidi buliphang buphang hai khe ...  
 Dophani borok tini re belaino tonkma kosomni busa hai khe rama koro Jak,  
 Nwng tini re dophani chati wngoi bucha phai sidi ... !!!

## IMANGNI YAKHWRAI Jahen Debbarma

Lamkolok talswk  
Himwi kha thaksoro kha dwk-dwk,  
Ayang uyang nokha nagsajak holong  
Himlaikha palkhe chalaisong.

Aichukni aitorma chwngyasini  
Imang nukma chwng holongni.  
Yarwng rakrwrwk buphang torwrwk  
Nukthok-nukthok ganao nukrwrwk!

Baithango mananw hwnwi  
Palsongbai khaprumlaimani,  
Imang nugwi mukthang swnamna  
hwnwi  
Kha baksa thansa wnglaimani!

Hathai thainwi kwchartwi twisa  
Dongor bakhwlaiwi kochok tongo.  
Yakhwrai bowi yang naro thangna  
Uatolok logi rwkha chwngno.

Kwlai-kithik sakno bedogwi  
Ih lamatwi himlai  
Nukphaikha baithang , yorkha mwktwi  
Swnamkha imangni yakhwrai.

## JADUNO KWMAJAGWI Rakhi Debbarma

Tabukbo bisisi khonyakhu  
Nwngbai malaima .  
Sajakya tongkhu tabukbo  
Khani kok kwbangma.  
Serek serekkhe  
Borobo tongwikha  
Ani yak chalwi.

Sarik salkwchango  
Nwng khumtoya hati thangphuru  
Ang tailam khulugwi naichomhoro  
Nono.  
Swbano naichomsinai tabuk ang?

Guria sokorang  
Wahan mosodeng dengwi rikhele  
Nini khuktwi thakliya bolaimung  
Ani mungwi.

Motomliya tabuk guria sokorang  
Dengjakliya tabuk wahan mosodeng.

Ani ogo nini mari chujak tabuk  
Bobo tini mokjak  
Nono samo maya wngwi.

Mwnwimung kwrwi mwkhang  
Kha kosom.

Kochogwi rohorna nanganu tabuk  
Bebak dukhuno  
Mwktwibai yorwi .

Thangna nanganu ang teibo bisiomui.  
Nini bai ani imangni bagwi.

## SAIRINDA BUDUKNI SWLWKMA KHORANG

Animesh Debbarma

Bisi kwdwkma swkang  
 Khapang tongthogwi  
 Lopmungni khorang  
 Ani khukchwitwi sarchajak.  
 Khapangni borok logitongmabai  
 Mwnwijk boyar kwchango kobonwi.  
 Talpirma jora hamung siniya kokthai khol terwi  
 Khakchangma pinhoro.  
 Wansukmung kotor thinangni bagwi  
 Yak bai yak romwi hathai cholong sogwinai hinwi.

Phiyaba o molni tongmung khonchorwi phaika  
 Khakama nangya gothokma nangkha  
 Sanja mwnaktwi mwnagwi phaikha  
 Ani goronno sinina tukkha.  
 Khapango tini swlwkma bqangkha  
 Kha kwbai twiui tongjao  
 Koinene khaiui  
 Majang sakmangni yaktwgo.

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## RANSAJAK DUNGUR

Animesh Debbarma

Hathai rekeui thangmani  
 Logio yongkhaji khorang.  
 Satungno kamchwlwi swnamwi  
 Hadwlwino yaprini swkwi swnamwi  
 Samo mukumuni chwngsajak mari.  
 Thangte-thangte nuhur horo  
 Laibumani tongthaino  
 Haiphano hakchalni simi  
 Sinihorwi manya Gairingno.  
 Kha bathakya teibo naina muchungo  
 Phiya nugwikha Dungurni ransajak muktwi.  
 Ao oboda kolijuk hinjakhwna  
 Bebakda philjagwi thangbaisinai wngkha.

## KIPHILDE MANO A JORANO

Mrinal Kanti Debbarma

Muitu mankhe muktwi yoro a jorani kokno  
Kiphil mana muchungu a rangchak jorano.  
Swkwi bakhwla thunglaimani a cheraini kokno  
Gula hari twilaimani a tongthotok salno.

Mana muchungbo manui manya  
A laithangjak jorarogno.  
Muituni mari simi halokbo-o  
A rangchak jorani koktwarogno.

Ani cherai jorani a rwngnokrog  
Bswksi tongthok bswksi maya gwnang.  
Cherai jorani ani laibuma bosu naragwi tonio  
Ano yak tolwi bosu himna phwrwngmani  
Kuchuk beremni imang phunugwi mukthang charidi nwnghinui  
Ano koktwma riwi khorai rohormani.  
Bo mungsa manya mungsa nangya  
Lama phunugwi hornai bwkha gwnangsi bo.  
Tabuk nukhe mwnui kok sao mwkhang chwnajak binibo  
Ani simi mwkhang chwnghya binibo chwnao.

A jora a koktwma pokna rigwlak ang

Thwiyasak logio tongwi thangnai a koktwarog.

Chikon chikon a kokthairog rangchakni khumbarhai tabuk  
Sawibo sabaiya bolaibo bolaibaiya o koktwarogno.

## Buphuru MasainaiB Chujak Kokno!

Birendra Debbarma

Buphuru masasinai nono bwkhani kokno .

Balukjak khatijak nin bagwi.

Nasinkjak jora kahamni bagwi !

Chujak kokno sanani bagwi.

Khatijak bwkha bising ni hamjakmano.

Madamasano salsayasalsa.

Bwkhani chujak kokno.

Buphuru sanai, bahaikhe sanai ,unsok unsogwi nasingjak.

Salsaya, salnwiya ,talsaya talnwiya ,bisaya bisiknwiya !

Bisi lai bisi phaima haino ,haiphano jorale gothoklangliya.

Madamasano Masaya abobo silangliya.

Bujiliyada ani khano ba nwngha?

Sinaba nailiyada nwngha?

Reke rekewi naibo ,bujina nobo nailangliya,bwkhani koknobo sina rwnghangliya.

Bahai khe ba nonoba swlakgwimansinai nin khano

Thangwi tongsakle nasingwino tongnai khatijak bwkhani kokno sanani bagwi.

Langma thakyani swkangophano sachinai chujak kokno nonole.

Pogwi mangwlak ,hujakgwi thangwlak ,Langma chopphano!

## Kwtal yapiri

Birendra Debbarma

Kwtal yapiri

Phaidi bayarok phaidi !

Kwtal yapiri sedi .

B,kha bai b,kha baksa,

Yapiri thansa !

Tongthokgwi chwnple himlainai.

Rwng swrwngnai,

Kuchukgo kanai,

Buini sai sininai.

Elem swrwngnai,

Sakabo kanai.

Hayung berainai !

Mwnwi mwnwiwi tongthongwi tongwi mania.



## জীংকানির গীত

অরুণ চাকমা

যেই যেই যেইদে যেই  
লামনি নয় উজনি যেই  
আমি নয় তুমিও নয়য  
বেঘে মিলি উজেই চেহই

আর নয় জিরেনা  
অলর গরি বোইখানা  
চহনা তুমি এল রেত্তে পহরপাদি  
ন-থেবঙ আর ঘরানত এজ' জুঙলেই  
যেই যেই যেইদে যেই  
লামনি নয় উজনি যেই।

অইয়ে সময় আহদানা  
জাদর ভালেদী তগানা  
তগেবঙ আমি অক্কানি  
ছবিয়ৈ ন'অহলে বলে  
আনিবোঙ আমি কাহরি  
এজ' ভাবি জ্যাডি গুথিভেই  
যেই যেই যেইদে যেই  
লামনি নয় উজনি যেই।

বিগির দ' মারিবাক শভুরে  
ভুগিবাক পিজেন্দি কুগুরে  
পিজেফিরি চেহদঙ নয়  
হেমাহেমি আর অহদ' নয়  
উজেবঙ আমি জধা মিলি  
জাদর বাবতা ধরিনেই  
যেই যেই যেইদে যেই  
লামনি নয় উজনি যেই।

## মেইং মিইং চিঃ

নাঙথুই মগ

মেইং ভামা মেইং  
মিইং হাক তুত্তরে দ্যাং  
লো-গা প্ররে মেইং  
পিরে সুউলা রেইং  
ভাগা প্ররে মেইং  
অংহো চা পিরে লেইং  
হিগে সুউমা মেইং  
সুরউংহো চা ম-ছাং-খাং হেইং  
তাসাকমা আগং ফ্‌অ্‌ ব্‌অ্‌  
নিংফোচা পিরে আফ্রেং  
লোত্ত আসাকমা ছোচা মেইং  
গ-দী-লা তুত্তরে আমেথং

হিগে ছোখা মেইং  
আহ্রাক্-আফক্ মিহি হেইং  
সুউ ত-খালে ক্রেইংগে  
ক্রে-এ-ব্‌অ্‌ আংমে ক-য়্যাং  
ম-য়ারে জাসোমা যেইং  
আখয়ালে হিরে আময়্যা আছেং  
কাবালোং আপ্রেং ব্রেইং  
হ্রালো ক্রেংগে রেইং  
রা-ম-হ্‌ক্‌ ট্যা-বে ট্যা-থ্রেইং  
গ-দী-গো থাহোচা লেইং  
ভামা চুইকা প্ররে আমেথং  
অংপ্রাং স্‌অ্‌চা ভামা ই-মেইং।

## চিনি হুক

কুঞ্জ মোহন দেববর্মা

বিসি সিনিসীক অীংখীনা আনি আফুরু  
 আমানি লগি সালসা হুগ' থাঙফুরু।  
 তীয় চরক... চরক... যাকুং চমসাজাগ  
 আমানি যাকুঙগ রুউ চাজাগ।  
 হা-সিভিল হা-রিমি হাসাম কাসাঅ  
 কাইসা তাঙজাক গারিং  
 হাথাই সাকাঅ।  
 লাঙগা বেরাই, আমা হর মুরাই কীলাঙগ'  
 মুরদুকনি লঙগই মনবরই বুফাঙগ।  
 নবার সিব সিব মাই ডাকসা খারজাগ  
 হুকনি মায়রগ অর্গীনাঙ চাজাগ।  
 তঙথকমা কুলপাইয়া, লঙগই চকতীতাই  
 আমা মুইয়া ফাইয়' হুকচুং গুরিউই।  
 তক মুসেলে পুঙফুরুখে  
 কিসা কিরি জাগত্রি'  
 সীরাপসা নুগয়াখে রিংগ'  
 আমা নীঙ বুর'.....বুর'।  
 গারিং সাকাঅ মুফ্রাই কীসীঙজাগ  
 মুইয়া বাই সঙনানি চঙজাগ।  
 হুকচুং গুরিতাই থাইচুমু খাগাই তুফাইয়'  
 গারিংগ ফায়ীই খুগাই চারীঅ।  
 কেক...কেক...খে পুঙগাই আটকা বাফাইয়'  
 ফুদু..দু মাসিংগা বুবার'।  
 বেলাই কীতাই মাসিংগা বীতাই  
 তঙসা তকতাইরগ রীগতাই।  
 রাবারনি গুলাইবাই তকরগ কগ'  
 বেলাই তঙথগ' চিনি হুগ'।

## আঙলে যাবেং

কুঞ্জ মোহন দেববর্মা

আঙলে তঙজাঅ যাবেং  
 বুই আন' অীংজাগ' কেবেঙ কেবেঙ।  
 আঙলে মুচুঙগ লগি হিমনানি  
 হা নারীগনা, খঙ কাইনানি।  
 আয়াং কচগাই তঙখা, হাপুঙ-হাথাই  
 কীমাই থানাইখা তঙথাই।  
 আঙলে মানজায়া ফানরীনা  
 চুব' চুকজায়া বাচানা।  
 মাখুগাই বুফুরু সগাই সিনানি  
 মানগীলাক আঙলে কাসুনানি।  
 তা তঙদি নরগ, আচুগাই আহাই  
 থাঙবাইদি ফান বাগসা খাই।  
 উাতীয় উা মালে থাকয়াখসে  
 তেইব' তীয় তরনাইসে।  
 আহাই তঙখেলে নারীগ মানগীলাক  
 নরগনি তঙথাইরগ তঙগীলাক।

## বাহাই তঙনানি ব'বাই

কুঞ্জ মোহন দেববর্মা

আচাইমা কীরাই আচু বসঙনি  
 পুইলা বেরেমনি সিমি  
 জাইতি কীরাই সিনিনাই মাসা  
 আচাই বসঙ বিনি।  
 নখানি আথুকিরি চাঙগাঁই  
 নখাঅ তঙতাই  
 আনি নুখুঙগ' ফাইখা-  
 নকসা নক সুপুঙগাঁই।  
 কীতাল ফায়দ্রপ কক জরা মানীই  
 খাপাং খা মিলিমানি  
 খা মালায়ীই তাঙজরা মান'  
 খাপাং খা সীরাংমানি।  
 ডানসুগমা বীখা আহাই তঙমানি  
 বন' লগিসঙ আনি  
 হামজাগমা বাঙগানী তীরীক তীরীকখে  
 রাউনানী লগি আনি।  
 তঙতে তঙতে তঙমা দীকখা  
 কক জরা সেপ্পেনা নাইখা  
 কক সাতে সাতে ককমা মানখা  
 কক বাতাইনা রাঙখা।  
 চামুঙ গাঁদালয়া বুইনব' সলয়া  
 চা জরা রীনা নাইয়া

তঙমুঙ গাঁদালয়া বুইন' ব' তইয়া  
 তঙজরা রীনা থাংয়া।  
 আঙ থাইসা সাথে ব'ব সাউনানী  
 বনিসে কাঁবাং চাঅ  
 যাচাগয়াই তঙয়া যাচাগ সাউনানী  
 ব'সে কাঁপ্লাই আঁংগ।  
 কক খেরেক সাউই খাসিংগ মানীয়'  
 সাতগাঁই মানখা হিনাই  
 কিফিলনা রাঙজায়া ফিরগকক কীরাই  
 আঙলে তঙজাঅ মগাঁই।  
 চুবানা থাঙয়া, সাননাসে থাঙগ'  
 বিনি সিমিসে নাঙগ'  
 মানখে নাহারনাই, তেইব' সেগনাই  
 সাগনি সিমিসে ডানসুগ'।  
 মানখেলে আন' তেইব' কাচেরপনাই  
 আনি কেচেন ন' নুগাঁই  
 খুক কীতাই সাউই তেইব' বীথারনাই  
 আনি বসঙ রাঁগাঁই।  
 তঙথাই রাউই থানসা তঙগানী  
 ফাইজাখা হিনাই আঙলে  
 খাঁ য়গমা কীরাই সিত্রা তঙগানী  
 তঙজালা রাঁসিঅ ব'লে।

## মানি ককবায় পড়িদি

মধুসূদন দেববর্মা

দফান' কুচুক তিসানা মানি কক  
পিরদি হাচীক হাদুক হাপার অ  
কীমামাই তাতংদি অহানি বীসারক  
ডানসকমা খাকামা সীঙসিদি খাত।

সাইকঙ রমসিদি মানিকক পিরনানি  
বাইথাঙ রমখা-খ জতন রমনায়  
কুচুক ডানসগীই সালবুরুম সাইদি ;  
মানি ককথায় পিরীই মাননায়।

সীয়দি ককলব কথমা ককতাঙ  
সীয়মুঙ অঙগানী কীলাই,  
যেফুর সীয়ানী মানি ককবাই  
সীয়দি কীরীঙ-কুক অঙনাই।

সীরাঙগীই সীয়দি এ-লম ককবাই  
খা তার্থীইদি বায়থাঙ -চঙরীদি,  
ছকুমু তিসাদি অ হানি সারক  
অঙনাই -ববাক লাই-তসা বিদি।

খান' তুবুদি কুবুই লামাঅ  
য়াকসি য়াগীরা গীদালদি সাকন'  
-ক-বঙমা কীরীই ডাসকমা লামাঅ  
পিরীই মানানী মানি ককন'।

রীবায় গীনাঙ কুক ককবরক  
হায়ুঙগ কুচুক তিসানা নাঙনাই  
পিননা নাঙনাই রাংচাক মানিকক  
-ক-বঙমুঙ আজরা কাগনাই।

সাক যকজাক, ফানকীরাক অীংনা  
নীঙবায় আঙবায় গীদাল সীনামথায়  
-কর, কীথার কুবুই তঙগ' থীগীই  
মানি কক মানি ককবরক ককথায়।  
পিরীই কীলাঙথাই হায়ুঙগ  
তীয়সানি তীয় তীয়মা কীলায়তীই  
ময়াল আমচায় হায়ুঙগ পিরথায়  
তীয়মানি তীই তীয়ুঙ সগীয়তীই।  
মানি ককবায় রীচাপ মীসাউই  
কাহাম কক কীথার বলাই  
মনাই ককরীঙতীই পিরিনাই রীঙগ'  
মানিককনব' ফীরীঙগীই মাননায়।

নিনি কক মানিকক ককবরক  
অ-বসঙ আচায়মা হায়ুঙগ পিরথায়  
তীয়মানি তীই তীয়ুঙ সগীয়তীই।

মানি ককবায় রীচাপ মীসাউই  
কাহাম কক কীথার বলাই  
মনাই ককরীঙতীই পিরিনাই রীঙগ'  
মানিককনব' ফীরীঙগীই মাননায়।

নিনি কক মানিকক ককবরক  
অ-বসঙ আচায়মা কুঙ চুকথায়  
কীবাঙ ডাসকমা মুচুঙদি খাবায়  
মানি লাকায় ব সুউই মাননায়।

## লগি সঙ

মধুসূদন দেববর্মা

হাদুক দুকলক হিমনা কিরিঅ  
আঙব থাংগানী হিনীই সাহর'  
খাকুসু খাপাঙ উানাউই ফাইঅ  
নাসিঙদি কিসা হিনীই হিনহর'।

খরাঙ খীনাঅ বীসাক নুহরয়া  
বাথাগীই নাহার' যাকসি য়াগীরা-  
সীবাব' অীংখা চঙগীই মানহরয়া  
সাব অীংখা সিনি মানয়া।

নাসিঙ মাতঙগ সিনিয়া মীনাই  
মীনাক সামপিলি নুহর',  
খাপাঙ সীরাঙগ লগিসঙ মানীই  
বিয়াঙ থাংনাইবা মাসীঙ হর'।  
তীরাইক তীরাইক ফায় মীনাই  
উয়া-সক উয়া-সক উানামা কীরাই  
মুঙ-খ সীঙগ আন মীনাই  
কীথার খুলাসা অংগানী।

হাদুক দুকলক বলঙনি খুমবার  
মুঙ হিনজাগ' মতম দুকমালি  
আঙ-ল বীরাইবা দউই হিমায়া  
দাদায়ই যাক তলীই তীইদি।

হাদুক দুকলক পাইথাক  
কামি হিন-খ বাসিয়া  
আচাইমা আনি থাইথাক  
মুঙ হিনজাক বানথিয়া।

য়াকুঙ রুউইখা বাথাক মুচুঙখা  
দাদা-ল তামসীক দখা ?  
য়াকতলীই তীইনী মীনাই ফাইদি  
সীরাঙগীই হিমজাদি খাপাঙখা।

হাদুক দুকলক লামা জাংগাল'  
মীসা মায়ুঙদা ফাইন'  
-বলাই-খ -লঙখা তীইকাঙখা  
দাদা বর' তীয় মান' ?

হারুঙ হাকীচাঙ গই-রঙ তীয়সা  
রহরনা কিরিঅ ননব সাইচুঙ  
আচুক তঙসকদি কিসা  
কিরিঅ আঙ দাদা সাইচুঙ।

হাই-খবা হিমদি কীনাই থাঙগানী  
কক সালায় সালায় নীঙনী  
কীনাই হামজাকমা খাবাই  
য়াফা তীয়খগীই খারী উানী।

## তীয়াসা কীৰান

সবিতা দেববৰ্মা

তীয়াসা কীৰানমা  
 খাপাঙ কীলায়মা  
 বাসীক লাইৰিখা বিসি।  
 উইসা তখলাই  
 উইসা রানখলাই  
 তালদক কীৰান-কিসি।  
 আৰাং আবারসা  
 মীসীয়া মসকসা  
 জতনন তীয়াই।  
 কাহাম বাই হাময়া  
 মুকুমু চাময়া  
 খাপাঙ কীলায়' হুয়াই।  
 রাঙচাক বাঁথায়রগ  
 খরাঙ কীতীয়ায়রগ  
 তীয়াসা কীবান তিনি।  
 যাপাইনি মারি  
 তীয়াকাঁথার জারি  
 লাইবুমাঅ চিনি।  
 আৰিনি আৰি  
 পামতীয়া সিয়াৰি  
 হপুঙ লামা লাম কলক।  
 বিৰমান সিজায়া  
 হাঅ কাজাকয়া  
 মুনুই কথক কক গলক।  
 মাজৰা বেরজাক  
 ককয়া কক চংজাক  
 তিনিন দাদাক সিদাক।

মেচের বাই কীখাই  
 থাইচেৰেম মীখাই  
 হালক দুখাইনি বীদাক।  
 বাইকত কুসু  
 পুথি আবুসু  
 ববরা কীচীখীনা।  
 তখা থাইসুমু  
 মীখাই কুসুমু  
 সাববা চাৰিখীনা।  
 আথুক গানদুৰুই  
 মকল মুকতুৰুই  
 তকসা খরাঙ বাই আয়াই।  
 খাঅ কিৰিমা  
 লাইবুমা সিমা  
 সালকায়া হাতাই নায়াই।  
 তাখুক কীলাকসা  
 তমুঙ হিলিকসা  
 সিজায়া হানি থিনাঙ।  
 ইমাঙ নুকমানি  
 কীথাঙ তঙনানি  
 আচায় রিথায়দে সুলাঙ।  
 সিনিমা সাক হায়  
 থীয়া কীখার বাহায়  
 সাবনি জানি আঁংখা।  
 খরাঙ খাইরকমা  
 কাবই খুলুমমা  
 মীনাক হাতাইসা পুঙখা।  
 মকল চাংখিৰি  
 কানজাক পুদুরি  
 য়াফাঅ সেংসা হুলজাক।

তকলুটা তকসি  
 নাহারমা মুকসি  
 যাকুঙ বীকীরাঙ সুরজাক ।  
 বুফাঙ নিনাংয়া  
 নবার সিবসায়া  
 জানিজা সিরিং সরপ ।  
 খুমনি লারিমা  
 খাঅ কিরিমা  
 ব-ব বীকীরাঙ গরপ ।  
 তায়ুঙ বুরাসা  
 মকল কতরসা  
 বিরসায় মানলিয়া তিনি ।  
 খাঅ সুনক্রমা  
 বীক্রাঙ রাগসামা  
 খরাঙ পালিয়া বিনি ।  
 কারং কাফরা  
 দাফা থাপরা  
 রিসুরুই দুলাই খাজাক ।  
 আয়া আচি বাই  
 চিরিক মরক বাই  
 তীমা তালিখা সীয়জাক ।  
 তীয়সা তিয়ারি  
 মাইসিং সিয়ারি  
 সিয়ারি পামতীয় খায়া ।  
 খাইরকমা কীরাই  
 খামচিংমা কীরাই  
 তীমা মাতায়নি হায়া ।  
 নুকব নুকয়াহায়  
 বীখা সীকাল হায়  
 মকলনি মুকতীয় হুসাই ।

আরাং আসুবাং  
 মুইতীগ' কীবাং  
 বাইকত অংগাই সঙসাই ।  
 খাপাঙনি আরি  
 তখীলাই বারি  
 বুফুরু জানি পাইন ।  
 খরাঙ কীতীয় বাই  
 জরা কাহাম বাই  
 বুফুরু জানি ফায়ন ।  
 কামি আমচায়ন  
 খাপাঙ বরকন  
 খাঅ খাতাংমা রুংগাই ।  
 সাল কগয়া হাথাই  
 সীরাই মুঙ বীথাই  
 রিয়রখা ককথাই পুঙগাই ।  
 তীয় কীরান তীয়সা  
 ইমাঙ বুরুঙসা  
 তালদক তাল নাইসিংজাঅ ।  
 হাইচিং কীরীকসা  
 যাপাই রীজাসা  
 ব-ব কথমা সাঅ ।  
 আরিনি আরি  
 হালক জাপিরি  
 লাইবুমাত তঙথুঙ ।  
 খাপাঙ তাখুকরগ  
 হানি বীসারগ  
 নগ' কিফিলীই ফায়থুঙ ।

## SWRWNGNAI Mangal Debbarma

Chwngle Swrwngnai, Chini Swrwngthai  
Maa- Phani Kokno, Biyang Khibinai  
Chini Kok samung, Kokthai Kokborok  
Joto Swrwngdi, Joto Poridi  
Kokborok, Kokthai  
Chini Dophano, Chwngle Tisanai  
Kaham Raidano, Chwngle Swrwngnai  
Tabukni Jora , Kwlai Tongliya  
Dopha bai Kaham , Hwnjakna nangnai  
Thwina Nangkhele Thwi Kklangnai  
Chini Achaima, Hao Thwilangnai  
Twbo Kasanai, Kuchukni Lamao  
O takhukrog O Bukhukrog, Phaibaidi Norog  
Choba Nangkhele, Choba Khwlainai  
Twbo Phaibaidi, Chwngle Swrwngnai

## PHUNUKDI Mangal Debbarma

Aichuk sochama-  
Poridi hwnwi ano dagima.  
Amale sao-  
Aichuk porima-  
Muitu torokma-  
Aichuk bachama-  
Sak swrangma.  
Aichukni boyar chadi-  
Sakno kwsrang tondi.  
Poridi phung kwchang-  
Porabo mannai-  
Buinisai swkang.  
Kaham poridi-  
Kaham swrwngdi-  
Borok kotor wngwi phunukdi.



# আজকের বাঙালি সমাজ ত্রিপুরা রাজন্যবর্গের কাছে ঋণী

পিন্টু দেববর্মা

যেসব বাঙালিদের ছিল না নিজস্ব কোন স্বাধীন রাজ্য, তাদের মাতৃভাষার ছিল না কোনও রাষ্ট্রীয় মর্যাদা, তারা ছিল না কোন স্বাধীন জাতি; সে সময় স্বাধীন ত্রিপুরা রাজ্য ও জাতির অস্তিত্ব ছিল। তথাপি সে সময় ত্রিপুরা মহারাজারা বহু বাঙালি মনীষীদের প্রতিষ্ঠিত করার চেষ্টায় লিপ্ত ছিলেন, যাদেরকে আসলে তৎকালীন বাঙালি সমাজ গুরুত্বই দেয়নি। আসুন, জেনে নিই যেসব ইতিহাস, যা আজ অবধি হয়তো ৯৯.৯৯ শতাংশ বাঙালি সমাজ জানেন না।

**ওস্তাদ আলাউদ্দিন খাঁ :**

ভারত উপমহাদেশের সংগীতকে পৃথিবীর দুয়ারে পরিবেশন ও ব্যাপক পরিচিতি করার কৃতিত্ব যার, তিনি হচ্ছেন বাংলাদেশের (তৎকালীন ত্রিপুরা জেলা ভুক্ত ব্রাহ্মণবাড়িয়া মহকুমা) সুর সঙ্গীত ওস্তাদ আলাউদ্দিন খাঁ (১৮৬২-১৯৭২)। তাঁর সমগ্র জীবন অতিবাহিত হয়েছিল সংগীত ও রাগ রাগিনীর সাধনায়। ১৯৩৫ সালে বিশ্ববিখ্যাত নৃত্যশিল্পী উদয় শঙ্করের সঙ্গে বিশ্বভ্রমণে বের হয়েছিলেন তিনি। এ সময় তিনি ইংল্যান্ডের রানী কর্তৃক সুর সঙ্গীত খেতাব প্রাপ্ত হয়েছিলেন। এরপর তিনি ভারতের রাষ্ট্রীয় খেতাব পদ্মভূষণ ছাড়াও পদ্মবিভূষণ, বিশ্ব ভারতীয় দেশীকোত্তমসহ দিল্লি ও ঢাকা বিশ্ববিদ্যালয় থেকে লাভ করেছিলেন সম্মানসূচক ডক্টরেট ডিগ্রি। ঢাকা বিশ্ববিদ্যালয়ের সলিমুল্লাহ হক ও ফজলুল হক হল তাঁকে আজীবন সদস্য পদ প্রদান করেছিলেন।

বিশ্বনন্দিত এই বাঙালি মনীষী স্বাধীন ত্রিপুরা রাজ্যের রাজন্যবর্গকে পিতার ন্যায় সম্মান ও শ্রদ্ধার চোখে দেখতেন। তাঁর সংগীত সাধনায় দুর্বিষহ জীবনে যার সাথে পত্র যোগাযোগ রেখে ত্রিপুরা রাজদরবার থেকে সময়ে সময়ে মহার্ঘ লাভ করতেন, তিনি রাজকুমার অনিল কৃষ্ণ ত্রিপুরাকে এক পত্রে কৃতজ্ঞতা প্রকাশ করে রেখেছিলেন।

—“আমার অন্নদাতা শ্রীল শ্রীযুক্ত মহারাজা মাণিক্য বাহাদুরের শ্রীচরণ কৃপার আশীর্বাদে আমি এখন যশ, আদর ও সম্মান পাইতেছি। ... শ্রীল শ্রীযুক্ত মহারাজা মাণিক্য বাহাদুরের শ্রীচরণে সেবকের কোটি কোটি প্রণাম জানাইবেন”।

একবার মহারাজা বীর বিক্রম কিশোর মাণিক্য রাজধানী আগরতলায় এক সংগীত সম্মেলনের আয়োজন করেন, উক্ত সম্মেলনে খাঁ পরিবারকে আমন্ত্রণ জানান। খাঁ পরিবারের দ্বিতীয় জ্যেষ্ঠ ভ্রাতা বিখ্যাত সংগীতজ্ঞ ওস্তাদ আকতার উদ্দিন খাঁ তাঁর ভাইদের নিয়ে উক্ত সংগীত সম্মেলনে অংশ গ্রহণ

করেন। ওস্তাদ আকতার উদ্দিন খানের বাজনা শুনে ও দেখে ত্রিপুরা রাজ সভাসদবর্গ ও শ্রোতামণ্ডলী বিমোহিত ও চমৎকৃত হন। বাজনা শেষ হলে সম্মেলন স্তর মুহুমূর্ছ করতালিতে মুখরিত হয়ে উঠে। ত্রিপুরার মহারাজা এতে অপার আনন্দে আপ্ত হয়ে মুক্ত হস্তে রাজ অর্ঘ্য প্রদানে প্রস্তুত হন। ওস্তাদ আকতার উদ্দিন খাঁ সহজ সরল প্রকৃতির ছিলেন, তাই খুব মূল্যবান কিছু না চেয়ে শুধু কাশ্মীরি শাল চাইলেন। সেদিন খাঁ পরিবারের সকল ভ্রাতাগণ ত্রিপুরা রাজদরবার থেকে শাল ও বহুতল মুদ্রা অর্ঘ্য হিসেবে লাভ করেন। তবে এ নিয়ে ওস্তাদ আকতার উদ্দিন খানের অন্যান্য ভাইয়ের মধ্যে সন্তোষ ছিল না, তাই তারা বাড়িতে গিয়ে কলহে লিপ্ত হন। বিষয়টি মহারাজার কানে পৌঁছলে তিনি তাদেরকে পুনরায় দরবারের ডেকে পাঠান এবং ‘সনন্দপত্র দ্বারা’ পাঁচ ভাইকে খেয়ে, পরে বেঁচে থাকার অবলম্বন হিসেবে প্রতি জনকে এক দ্রোণ করে মোট পাঁচ দ্রোণ করমুক্ত ফসলি জমি দান করেন। এছাড়া বাবদে পাঁচ হাজার রৌপ্য মুদ্রা প্রদান করেন। ওস্তাদ আলাউদ্দিন খাঁ তাঁর শেষ জীবনেও ত্রিপুরার মহারাজার অনুদান কৃতজ্ঞতার সাথে স্মরণ করেছিলেন। তিনি বলেছিলেন—

“ত্রিপুরা মহারাজা পঞ্চশ্রী বীর বিক্রম কিশোর মাণিক্যের দূরদর্শিতা ও অকুণ্ঠ অনুদান আমাকে এবং খাঁ পরিবারকে যশ ও খ্যাতির শিখরে আরোহণ করার পথ সুগম করে দিয়েছিল। ত্রিপুরার মহারাজা যদিও অধম সম্ভানদের প্রতি উদার না দেখাতেন, তাহলে আজ আমি ‘পদ্ম বিভূষণ’ খেতাবে ভূষিত হতে পারতাম কিনা সন্দেহ”।

**স্যার জগদীশ চন্দ্র বসু :**

বাংলাদেশের ময়মনসিংহ কৃতী বিজ্ঞানী জগদীশচন্দ্র বসুর নাম পৃথিবীব্যাপী সুপ্রসিদ্ধ। তাঁর এই বিশ্বব্যাপী বিরল সম্মানের অধিকারী হওয়ার পেছনে ত্রিপুরার মহারাজা রাধাকিশোর মাণিক্যের অনুকম্পা ছিল অনন্য।

জগদীশচন্দ্র বসুর বিজ্ঞানের নতুন আবিষ্কারকে পরীক্ষা-নিরীক্ষা করে প্রতিষ্ঠিত করার জন্য, সেই সাথে অন্যান্য গবেষণার জন্য একটি পৃথক বিজ্ঞানাগার স্থাপনের প্রয়োজন হয়ে পড়েছিল। তৎকালীন বাংলাদেশের বিজ্ঞানীদের কাছ থেকে তেমন সাড়া না পাওয়ায় জগদীশচন্দ্র বসু আরেকটা অসহায় অবস্থায় পড়েছিলেন। অপর দিকে তাঁর অভূতপূর্ব আবিষ্কার নিয়ে লন্ডনে অনুষ্ঠিত বিজ্ঞান সম্মেলনে আমন্ত্রণ জানানো হল। কিন্তু লন্ডনে যাওয়ার খরচও নেই। সেসময় মহারাজা রাধাকিশোর মাণিক্য কলকাতায় অবস্থান করেছিলেন। কবিগুরু রবীন্দ্রনাথ সকাশে মহারাজার কাছে দ্বারস্থ হয়ে জগদীশচন্দ্র বসুর বিষয়ে আর্জি পেশ করলেন। অতএব, মহারাজা রাধাকিশোর মাণিক্যের অনুদানেই জগদীশ বাবুর বিলাতে যাওয়া সম্ভব হলো, সেই সাথে বিজ্ঞানাগারও নির্মিত হলো। লন্ডন যাত্রার পাথেয় ও আনুষঙ্গিক খরচ হিসেবে মহারাজা রাধাকিশোর মাণিক্য পরবর্তীকালে বহুবার জগদীশচন্দ্র বসুকে ত্রিপুরার রাজ দরবার থেকে রবীন্দ্রনাথ ঠাকুরের মাধ্যমে আর্থিক সাহায্য পাঠিয়েছিলেন।

১৩০৮ বঙ্গাব্দে, ১৩১১ ত্রিপুরাব্দে জগদীশচন্দ্র বাবুর নিকট একখানা পত্র লিখেছিলেন—

“ত্রিপুরা মহারাজা শিগগিরই তোমাকে দশ হাজার টাকা পাঠাবেন। সে টাকা আমার নামে তোমাকে পাঠাব। এরপর দু’এক মাসের তিনি আরও দশ হাজার টাকা পাঠাইবেন। এরপর দু’এক মাসের মধ্যে তিনি

আরও দশ হাজার টাকা তোমাকে পাঠাতে প্রতিশ্রুত হয়েছেন। ইহাতে বোধ করি, তুমি আর্থিক সংকট হতে উত্তীর্ণ হতে পারবে”।

এ বিষয়ে কর্নেল মহিম ঠাকুর ‘ত্রিপুরা দরবারে রবীন্দ্রনাথ’ গ্রন্থে উল্লেখ করেছিলেন—“জীবনব্যাপী সাধনার সন্ধিস্থলে জগদীশবাবু ত্রিপুরা মহারাজা কর্তৃক গভীর অনুপ্রেরণা এবং বিলাতে থাকিয়া গবেষণা প্রচারের জন্য বিপুল অর্থ সাহায্য পাইলেন’। বিলাত থেকে দেশে ফিরে জগদীশচন্দ্র বসু উদ্ভিদ বিষয়ে ব্যাপক গবেষণার কাজে মনোনিবেশ করেন। কিন্তু উদ্ভিদ বর্ধনের পরিমাপক যন্ত্রের পরীক্ষার জন্য সদ্য অক্ষুরিত মূলী বাঁশের চারার প্রয়োজন পড়লে রবীন্দ্রনাথ ঠাকুর এক অদ্ভুত কাণ্ড করে বসেন। তিনি মূলী বাঁশের চারার জন্য জগদীশ বাবুর হয়ে ত্রিপুরা রাজদরবারে আবেদন জানিয়ে লিখেন—

“ত্রিপুরা রাজ্যে যে মূলী বাঁশ জন্মে, শিশু অবস্থায় তাহার বৃদ্ধি অতি দ্রুত। এরূপ চারা জগদীশ বাবুর পরীক্ষার জন্য অত্যাवश्यक হইয়াছে। সদ্য অক্ষুরিত মূলী বাঁশের চারা মহারাজা যদি অতি সত্বর তাহার ঠিকানায় পাঠাইয়া দেন, তবে তাঁহার বিশেষ উপকার হইবে”।

মহারাজা রাধা কিশোর মাণিক্য রবীন্দ্রনাথের আর্জি মঞ্জুর করে জগদীশবাবুর পরীক্ষার জন্য ত্রিপুরা রাজ্য থেকে মূলী বাঁশের চারা যথাযথভাবে কলকাতায় পাঠিয়ে দেন। জগদীশচন্দ্র বসু তাঁর বিজ্ঞান সাধনা ও গবেষণার সংকটকালে এভাবে ত্রিপুরা মহারাজার কৃপা লাভে ধন্য হয়ে—

“আমার জীবনব্যাপী বিজ্ঞান সাধনার সংকটকালে ত্রিপুরা মহারাজা রাধা কিশোর মাণিক্য বাহাদুরের গভীর অনুপ্রেরণা এবং বিলাতে থাকিয়া গবেষণা প্রচারের জন্য অর্থানুকূল্য প্রদান, আমাকে পৃথিবীর বুক উচ্চমার্গে উপস্থাপন করিতে এবং গৌরবার্জন করিতে সহায়তা দিয়াছিল”।

#### ড. দীনেশচন্দ্র সেন :

তৎকালীন বাংলার প্রখ্যাত পণ্ডিত ও শিক্ষাবিদ ড. দীনেশচন্দ্র সেন “বঙ্গভাষা ও সাহিত্য” নামক একটি গ্রন্থ রচনা করেছিলেন, কিন্তু অর্থাভাবে প্রকাশ করতে পারছিলেন না। অথচ তখন বঙ্গদেশে বিশেষ করে কলিকাতা নগর সমাজে বিভ্রাট, প্রভাবশালী, প্রাজ্ঞ ও বিজ্ঞ ব্যক্তিদের অভাব ছিল না। ড. দীনেশচন্দ্র সেন অবশেষে শরণাপন্ন হলেন ত্রিপুরা রাজ দরবারে। অতএব, ১২৯৯ বঙ্গাব্দে “বঙ্গভাষা ও সাহিত্য” গ্রন্থটি প্রকাশিত হল মহারাজা বীরচন্দ্র মাণিক্যের অর্থানুকূল্যেই। গ্রন্থ দিচ্ছিল বাংলা সাহিত্যের এক অমূল্য সম্পদ।

মহারাজা বীরচন্দ্র মাণিক্যের দেহত্যাগের পর তার দুই পুত্র রাধাকিশোর মাণিক্য ত্রিপুরার রাজ সিংহাসনে অভিষিক্ত হন। সে সময় পণ্ডিত দীনেশচন্দ্র অনেকটা অভাবের মধ্যে দিনাতিপাত করেছিলেন। বিষয়টি ত্রিপুরা রাজদরবারে পৌঁছলে তাঁকে মাসিক ২৫ টাকা (মুদ্রা) বৃত্তি প্রদানের ব্যবস্থা করেছিলেন মহারাজা রাধাকিশোর মাণিক্য। এরপরে দীনেশবাবু নিজের সাহিত্য কর্ম চালিয়ে নিতে পেরেছিলেন। ড. দীনেশ চন্দ্র সেন আরেকটি মূল্যবান গ্রন্থ “বৃহৎ বঙ্গ” রচনা করেছিলেন। এটাই ছিল তাঁর সর্বশেষ গ্রন্থ, কিন্তু মুদ্রণ যোগাবে কে? তৎকালীন বাংলার বিজ্ঞ সমাজের বৃষ্টি ছিল ত্রিপুরা রাজদরবার! অবশেষে ত্রিপুরা রাজদরবারে অর্থায়নেই “বৃহৎ বঙ্গ” প্রকাশিত হলো। দীনেশবাবু মহারাজা বীরচন্দ্র মাণিক্য, পুত্র রাধাকিশোর মাণিক্য এবং পৌত্র বীরেন্দ্র কিশোর মাণিক্য এই তিন রাজন্যবর্গের সার্বিক কৃপা লাভে সমর্থ হয়ে জীবন ও সাহিত্য কর্মে বিচরণের সুযোগ পেয়ে নিজেকে উচ্চ মার্গে উপস্থাপন করতে সক্ষম হয়েছিলেন।

**পণ্ডিত রামনারায়ণ বিদ্যারত্ন :**

রামনারায়ণ বিদ্যারত্ন ছিলেন মুর্শিদাবাদের লোক। সাহিত্যের তাঁর ছিল অগাধ পাণ্ডিত্য। শ্রীমদ্ভাগবত গ্রন্থের রাজসিক সংস্করণের জন্য তিনি ত্রিপুরা রাজধানী আগরতলায় গিয়ে রাজদরবারে শরণাপন্ন হলে সেই গ্রন্থ প্রকাশসহ বিদগ্ধ সমাজে বহুল প্রচারের জন্য সম্পূর্ণ ব্যয় বহন করেছিলেন মহারাজা বীরচন্দ্র মাণিক্য। এতে লক্ষাধিক অর্থ মূল্যের রৌপ্য মুদ্রার ব্যয় হয়েছিল। এছাড়াও লেখকের “স্বী স্বী হরি ভক্তি বিলাস” এবং “ব্রহ্মসূত্রের গোবিন্দ ভাষা”—এই গ্রন্থ দুটির মুদ্রণ সহ ব্যাপক প্রচারের ব্যবস্থা করেছিলেন মহারাজা বীরচন্দ্র মাণিক্য।

**কবি হেমচন্দ্র বন্দ্যোপাধ্যায় :**

হেমচন্দ্র বন্দ্যোপাধ্যায় ছিলেন বাংলার বিশিষ্ট মননশীল কবি। কিন্তু অন্ধ হয়ে যাওয়ার পর চরম আর্থিক সংকটে জীবনতিপাত করেছিলেন। তাঁর এই দুরবস্থার কথা ‘সঞ্জীবনী’ পত্রিকায় প্রকাশিত হলে, কবিগুরু রবীন্দ্রনাথ ঠাকুর জেলে ব্যথিত হন। কবিগুরু ত্রিপুরা রাজদরবারে শরণাপন্ন হলে, মহারাজা রাধাকিশোর মাণিক্য কবি হেমচন্দ্রের আমৃত্যু জীবিকা নির্বাহের জন্য মাসিক ৩০ টাকা (মুদ্রা) বৃত্তি মঞ্জুর করেছিলেন।

**শশী কুমার হেস :**

তৎকালীন বাংলার বিখ্যাত চিত্রশিল্পী ছিলেন শশী কুমার হেস। বিলাতে গিয়ে তিনি চিত্রশিল্পের ওপর গবেষণা চালিয়ে খ্যাতি অর্জন করেছিলেন। পরে ইংল্যান্ড থেকে দেশে ফেরার পথে এক বিদেশিনীকে বিয়ে করে নিয়ে এলে আপন সমাজে অচ্যুত হয়ে পড়েন। একান্ত অর্থাভাবে তিনি দিনাতিপাত করেছিলেন। রবীন্দ্রনাথ শশী কুমার হেসকে দরিদ্র জীবন থেকে উদ্ধার কল্পে ত্রিপুরা রাজদরবারে আবেদন জানালে মহারাজা রাধাকিশোর মাণিক্য প্রথমে শশীবাবুর একখানি তৈলচিত্র ৩,০০০/- টাকায় ক্রয় করে আর্থিক সাহায্য প্রদান করেছিলেন। পরে বালিগঞ্জে নির্মিত ‘ত্রিপুরা ভবন’-এ থাকার অনুমতি দিয়েছিলেন এবং আরও নানাভাবে আর্থিক সাহায্য দিয়ে সুপ্রতিষ্ঠিত করেছিলেন।

**রঙ্গনাথ যদু ভট্ট :**

একাধারে গায়ক, বাদক, গীতিকার, সুরকার ও নৃত্যশিল্পী ছিলেন যদু ভট্ট। এই বিখ্যাত সঙ্গীতজ্ঞের জন্ম হয়েছিল বাঁকুড়া বিষ্ণুপুর গ্রামে ১৮৪০ খ্রিস্টাব্দে। তিনি জোড়াসাঁকো পরিবারের সংগীত শিক্ষক হিসেবে নিযুক্ত হওয়ার পর একদিন রবীন্দ্রনাথের মাধ্যমে জানতে পারেন যে, ত্রিপুরা রাজদরবার হচ্ছে সংগীত ও সাহিত্যের মহান কদরদান দরবার। যদু ভট্টের প্রবল আকাঙ্ক্ষা ছিল নিজেকে পরিপূর্ণ ভাবে বিকশিত করার। তিনি আর দেবী না করে রবীন্দ্রনাথ ঠাকুরের সহযোগিতায় একদিন ত্রিপুরা রাজদরবারে উপস্থিত হলেন। সে সময় মহারাজা বীরচন্দ্র মাণিক্য একজন পাখোয়াজ বাদকের অনুসন্ধান করেছিলেন। যদু ভট্ট পাখোয়াজ বাদক হিসেবে পরীক্ষায় অবতীর্ণ হলেন। যদু ভট্টের পাখোয়াজ বাদনে মহারাজা অতিশয় মুগ্ধ হয়ে তাঁকে ত্রিপুরা রাজদরবারের সভা গায়কের পদে অভিষিক্ত করেন। ত্রিপুরার রাজ দরবারে স্থান লাভ করার পর যদু ভট্টের নাম চারদিকে ছড়িয়ে পড়ে। বহুমুখী সংগীত প্রতিভার জন্য ত্রিপুরা রাজদরবার থেকে তাঁকে “রঙ্গনাথ” উপাধিতে ভূষিত করা হয়। সে সাথে তাঁকে বিপুল পরিমাণ অর্থ ও ভূমি দান করে বিরল সম্মানে ভূষিত করা হয়।

জ্যোতিরিন্দ্র নাথ ঠাকুর :

কবিগুরু রবীন্দ্রনাথ ঠাকুরের বড় ভাই হলেন জ্যোতিরিন্দ্র নাথ ঠাকুর। প্রভাব-প্রতিপত্তি, সম্মান ও গৌরব জোড়াসাঁকোর পরিবারের কোনও অংশে কম ছিল না। জ্যোতিরিন্দ্র নাথ ঠাকুর “সঙ্গীত প্রবেশিকা” নামে একটি মাসিক পত্রিকা প্রকাশ করতেন। জোড়াসাঁকো পরিবারের অর্থ সমর্থ থাকার সত্ত্বেও পত্রিকাটির খরচ বহনের জন্য তিনি শরণাপন্ন হয়েছিল ত্রিপুরার রাজদরবারে। অতএব, মাসিক ৫০ টাকা করে ১০ বছরের জন্য মঞ্জুরি লাভ করেছিলেন তিনি। দশ বছর পর আর্থিক অনুদানের মেয়াদ শেষ হলে পত্রিকাটিও বন্ধ হয়ে যায়। কি আদ্ভুত! তাই না? জোড়াসাঁকোর পরিবার কি এতে খরচ যোগান দিতে পারত না?

বিশ্বকবি রবীন্দ্রনাথ ঠাকুর :

এশিয়ার প্রথম নোবেল বিজয়ী হিসেবে রবীন্দ্রনাথ ঠাকুরের নাম জানেন না, এমন শিক্ষিত ব্যক্তি যদি কেউ থেকে থাকেন, তাহলে তার মতো দুর্ভাগ্য পৃথিবীতে কেউ নেই। ত্রিপুরার মহারাজা বীরচন্দ্র মাণিক্যই সর্বপ্রথম রবীন্দ্রনাথ ঠাকুরকে “কবি” হিসেবে স্বীকৃতি প্রদান করেছিলেন। এ সম্পর্কে কৃতজ্ঞতা স্বরূপ কিশোর সমাজ কর্তৃক সংবর্ধনার প্রতিভাষণে রবীন্দ্রনাথ বলেছিলেন—

“ত্রিপুরা রাজ্যের সঙ্গে আমার যে প্রথম পরিচয় তা খুব অল্প বয়সে। সদ্য ইংল্যান্ড থেকে ফিরে এসেছি। তখন একখানি মাত্র কাব্য প্রকাশিত হয়েছে। বাল্যের রচনা—

অসম্পূর্ণতা ইত্যাদি অনেক ত্রুটি থাকায় পুনঃপ্রকাশিত হয় নাই। সেই সময় আমাকে এবং আমার আত্মীয়-স্বজন ও নিকটতম বন্ধুজনের মধ্যেই সীমাবদ্ধ ছিল। একদিন এমন সময়ে ত্রিপুরা মহারাজা বীরচন্দ্র মাণিক্য বাহাদুরের দূত এসে আমার সাক্ষাৎ প্রার্থনা করলেন। আপনারা হয়তো অনেকেই দূত মহাশয়ের নামে জানেন—তিনি শ্রী রাধা রমন ঘোষ। মহারাজা বীরচন্দ্র তাঁকে সুদূর ত্রিপুরা হতে বিশেষভাবে পাঠিয়েছিলেন—কেবল জানতে যে, আমাকে তিনি কবি রূপে অভিনন্দিত করতে ইচ্ছা করেন। ত্রিপুরা রাজ্য ও মহারাজা সম্পর্কে তখন আমার তেমন কোন জ্ঞান ছিল না গুরুজনদের মুখে ত্রিপুরা রাজন্যবর্গের কতিপয় যশকীর্তির কথা শুনেছিলাম বিক্ষিপ্তভাবে। এখনই এই অপ্রত্যাশিত ঘটনায় বালক কবির বিস্ময়ের সীমা রইলো না।

জীবনের যে যশ আজ আমি পাচ্ছি, পৃথিবীর মধ্যে ত্রিপুরার মহারাজা বীরচন্দ্র মাণিক্যই তার প্রথম সূচনা করে দিয়েছিলেন অভিনন্দনের দ্বারা। তিনি আমার অপরিণত আরম্ভের মধ্যে ভবিষ্যতের ছবি, তার বিচক্ষণ দৃষ্টি দ্বারা রাষ্ট্রীয়ভাবে সম্মানিত করেছিলেন। ...

ত্রিপুরা রাজন্যবর্গের দানেই দুঃসময়ের সমস্ত আঘাত কাটিয়ে শান্তিনিকেতনকে আজ এত দূর করতে পেরেছি। নইলে ইহা কখনই রক্ষা পেত না। ...

ভারতীয় কাব্য, পুরান, রামায়ণ, মহাভারত ইত্যাদি গ্রন্থ পাঠ করে প্রাচীনকালের ভারতীয় রাজাদের সম্বন্ধে যে উচ্চ ধারণা আমাদের মনের মধ্যে জাগে সেইসব রাজোচিত গুণাবলী ত্রিপুরা রাজন্যবর্গের মধ্যে দেখেছিলাম”।

“কবি” সম্মানে ভূষিত হওয়ার মধ্য দিয়ে ত্রিপুরা রাজ দরবারের সাথে যোগসূত্র স্থাপনের পর হতে কবিগুরু রবীন্দ্রনাথ ত্রিপুরা রাজদরবারের ওপর প্রভাব খাটাতে বেশি সচেষ্ট ছিলেন। সেই বিষয়ের বর্ণিত

অনেক মনীষীদের জীবন থেকেও জানা যায়। মহারাজা বীরচন্দ্র মাণিক্যের দরবার থেকে পর্যাপ্ত আর্থিক অনুদান পেয়েই রবীন্দ্রনাথ প্রতিষ্ঠা করেছিলেন স্বপ্নের ‘শান্তিনিকেতন’। ১৩০৮ বঙ্গাব্দে ৭ পৌষ তারিখে শান্তিনিকেতনের ব্রহ্মচার্য আশ্রম বিদ্যালয় স্থাপিত হয়। এই উপলক্ষ্যে রবীন্দ্রনাথ ত্রিপুরা রাজ দরবার থেকে নানা প্রকার সাহায্য ও সহযোগিতা গ্রহণ করেছিলেন। এ প্রসঙ্গে দ্বিজেন্দ্র চন্দ্র দত্তের লেখা “রবীন্দ্রনাথ ও ত্রিপুরা” গ্রন্থে উল্লেখ আছে, “ত্রিপুরার মহারাজা রাধাকিশোর মাণিক্য শান্তিনিকেতনের ব্রহ্মচার্য আশ্রমের প্রতিষ্ঠিত উপলক্ষে এককালীন ৫০০০ (মুদ্রা) মঞ্জুর করিয়া ছিলেন”। এতদ্ব্যতীত শান্তিনিকেতন বিদ্যালয়ের জন্য ত্রিপুরা রাজধানী আগরতলা থেকে বহু মূল্যবান নানাবিধ বৈজ্ঞানিক যন্ত্রপাতি ও আসবাবপত্র অনুদান হিসেবে পাঠিয়েছিলেন, যা আনা হয়েছিল সুদূর ইউরোপ থেকে।

১৯০৯ খ্রিস্টাব্দে মহারাজা রাধাকিশোর মাণিক্যের মহাপ্রয়াণ হলে তাঁর পুত্র বীরেন্দ্র কিশোর মাণিক্য ত্রিপুরা সিংহাসনে অধিষ্ঠিত হন। রবীন্দ্রনাথ কিন্তু মহারাজার কাছে শান্তিনিকেতনের জন্য পূর্বতন মহারাজের বাৎসরিক এক হাজার টাকা মঞ্জুরীর স্মরণ করিয়ে দিতে এতটুকু ভুল করেননি। এই উদ্দেশ্যে তিনি ত্রিপুরা রাজকুমার বজেন্দ্র কিশোরকে একখানি পত্রে লিখেন—

“তোমাদের স্বর্গীয় পিতা নেই দুঃসময়ের সমস্ত আঘাত কাটাইয়া শান্তিনিকেতন বিদ্যালয় আজ এতদূর করিতে পারিয়াছে। নহিলে ইহা কখনই এতদিন রক্ষা পাইত না। এ কথা মনে স্থির করিয়া তোমার স্বর্গীয় পিতার এই দানটি যদি রক্ষা কর, তবে তাহাতে আমাদের উভয়েরই মঙ্গল হইবে”।

রবীন্দ্রনাথের অভিপ্রায় জেনে মহারাজা বীরেন্দ্র কিশোর মাণিক্য পিতা কর্তৃক মঞ্জুরীকৃত শান্তিনিকেতনের জন্য বাৎসরিক এক হাজার টাকার অনুদান অব্যাহত রেখেছিলেন। অতঃপর রবীন্দ্রনাথ শান্তিনিকেতনে একটি হাসপাতাল নির্মাণের জন্য ত্রিপুরা রাজদরবারে ফের আবেদন জানালে মহারাজা বীরচন্দ্র কিশোর মাণিক্য ১০ হাজার টাকা অনুদান মঞ্জুর করেছিলেন এবং সময়ে সময়ে বিভিন্ন অনুদান অব্যাহত রেখেছিলেন।

“বিচিত্র প্রবন্ধ” নামে একটি সংকলিত গ্রন্থ রবীন্দ্রনাথ প্রকাশ করেছিলেন। তখন শান্তিনিকেতন বিশ্ববিদ্যালয় এর আর্থিক সঙ্কট চলছিল। রবীন্দ্রনাথের অভিপ্রায় ছিল প্রকাশিত গ্রন্থটি ত্রিপুরা রাজদরবারে উপস্থাপন করা। তাই একটি অবলম্বন খুঁজছিলেন। সে সময় ত্রিপুরার রাজ দরবারে যতীন্দ্রনাথ বসু নামে একজন বাঙালি আমাত্য ছিলেন। ১৩১৪ বঙ্গাব্দে বৈশাখ মাসের প্রথম দিকে রবীন্দ্রনাথ আমাত্য জাতীন্দ্রনাথকে চিঠি লিখেছিলেন—

“যদি ত্রিপুরা মহারাজকে দিয়ে কয়েক খণ্ড বই কেনাতে পারেন তবে আমাদের মঙ্গল হয়”।

রবীন্দ্রনাথের বই মহারাজা বীরেন্দ্র কিশোর মাণিক্য কিনেছিলেন, তবে কয়েক খণ্ড নয়, বরং এতো খণ্ড বই কিনেছিলেন যে, যা অনুমান করা কঠিন ছিল। এইভাবে রবীন্দ্রনাথ ত্রিপুরার রাজ দরবার থেকে প্রত্যক্ষ ও পরোক্ষভাবে নিরন্তর সাহায্য সুবিধাদি গ্রহণ করেছিলেন।

মহারাজা বীরেন্দ্র কিশোর মাণিক্যের মৃত্যুর পর তাঁর জ্যেষ্ঠ পুত্র বীর বিক্রম কিশোর মাণিক্য সিংহাসনে অধিষ্ঠিত হন ১৯২৩ খ্রিস্টাব্দে। তিনিই স্বাধীন ত্রিপুরার সর্বশেষ মহারাজা। তাঁর কাছ থেকেও রবীন্দ্রনাথ নানাভাবে, নানা উপায়ে আনুকূল্য গ্রহণ করেছিলেন। ১৯৩৯ খ্রিস্টাব্দের ৭ই জানুয়ারি, শান্তিনিকেতনের

বার্ষিকী উদ্বোধন করার জন্য রবীন্দ্রনাথ মহারাজা বীর বিক্রম কিশোর মাণিক্য বাহাদুরকে বিশেষভাবে আমন্ত্রণ জানিয়েছিলেন। তখন দ্বিতীয় বিশ্বযুদ্ধের দামামা বেজে উঠেছিল। মিত্র শক্তির পক্ষে ত্রিপুরা রাজ্য অবতীর্ণ। সে সময়ে রাজকোষের প্রতিটি মুদ্রার প্রয়োগ অতীব বিচার্য সত্ত্বেও ত্রিপুরার মহারাজা শান্তিনিকেতন গিয়েছিলেন। সেই সময় শান্তিনিকেতন একটি সংগীত ভবন নির্মাণ করার পরিকল্পনা চলছিল। রবীন্দ্রনাথের সাহায্যের আর্জি শুনে মহারাজা বীর বিক্রম কিশোর মাণিক্য সংগীত ভবন নির্মাণের জন্য পর্যাপ্ত আর্থিক অনুদান দিলেনই, অধিকন্তু বৃহত্তর রঙ্গমঞ্চ নির্মাণের জন্য অতিরিক্ত কুড়ি হাজার টাকা মঞ্জুরী প্রদান করেছিলেন।

যে রবীন্দ্রনাথ কৈশোরে ত্রিপুরা মহারাজা বীরচন্দ্র মাণিক্য কর্তৃক রাষ্ট্রীয়ভাবে “কবি” সম্মানে ভূষিত হয় কিশোর গৌরব অর্জন করেছিলেন, সেই রবীন্দ্রনাথ পরিণত বয়সে অশীতি তম জন্মদিবসে বীরচন্দ্র মাণিক্যের চতুর্থ অধঃস্তন স্বাধীন ত্রিপুরা রাজ্যের সর্বশেষ মহারাজা বীর বিক্রম কিশোর মাণিক্য কর্তৃক “ভারত ভাস্কর” উপাধিতে ভূষিত হয়েছিলেন। এই ভাবেই ত্রিপুরার মহারাজা বীরচন্দ্র মাণিক্য, রাধাকিশোর মাণিক্য, বীরেন্দ্র মাণিক্য ও বীর বিক্রম কিশোর মাণিক্য এই চার প্রজন্মের মহারাজ্যবর্গের সাথে রবীন্দ্রনাথের গহীন যোগাযোগ ঘনিষ্ঠ সখ্যতা ছিল।

রবীন্দ্রনাথের কল্যাণে উপযুক্ত মনীষী ছাড়াও সেকালের বাংলাদেশের অনেক বাঙালি জ্ঞানী, গুণী ও বিজ্ঞ সমাজ বিশেষ করে—আশুতোষ চৌধুরী, নাটোরের রাজা জগদীন্দ্র নাথ, রাজেন্দ্রলাল মিত্র, তারকানাথ পালিত, রাসবিহারী ঘোষ, দ্বারকানাথ চক্রবর্তী এমনকি জোড়াসাঁকোর ঠাকুরবাড়ির একাধিক গুণীজন ত্রিপুরার রাজ পরিবার থেকে আকুর্ষিত দান ও সহযোগিতা পেয়ে কৃতার্থ হয়েছেন। এছাড়া কবি মদন মোহন মিত্র, প্রখ্যাত বীণা বাদক হোসেন খাঁ, নাট্যাচার্য্য কুলন্দর বসু, প্রসিদ্ধ এস্রাজ বাদক পঞ্চানন মিত্র, সেতার বাদক নবীনচাঁদ গোস্বামী, বিদ্রোহী কবি কাজী নজরুল ইসলাম প্রমুখও রাজদরবারে উজ্জ্বল নক্ষত্রের মতো পেয়েছিলেন।

এত সংখ্যক বাঙালি ব্যক্তিদের ত্রিপুরা রাজদরবারে সম্মানিত করা হয়েছে, কখনও ভাবা যায়?

শুধু তাই নয়, মহারাজা বীরচন্দ্র মাণিক্য কর্তৃক ঘোষণার মধ্য দিয়ে স্বাধীন ত্রিপুরা রাষ্ট্রের দাপ্তরিক ভাষা “বাংলা” স্বীকৃতি পাওয়ার পরপরই বাঙালি পণ্ডিতবর্গ এতটাই জয় ধ্বনি তুলে আনন্দের বহিঃপ্রকাশ করেছিলেন, তা বিশিষ্ট পণ্ডিত ঈশ্বরচন্দ্র বিদ্যাসাগরের মন্তব্য থেকেই বোঝা যায়—

“সমগ্র ভারত উপমহাদেশে যেখানে বাংলা ভাষার প্রচলন ছিল সীমিত এবং তাকে রাজকার্যে ব্যবহারের কথা কখনও কেউ চিন্তা করেনি, তখন ত্রিপুরা রাষ্ট্রের সরকারি ভাষা ছিল বাংলা। আমার মাতৃভাষা বাংলা, বিজাতীয় ও বিভাষীয় দেশে রাজভাষার মর্যাদার সমাসীন, এর চেয়ে গৌরবের বিষয় আর কি হতে পারে”।

এখন, বাঙালিরা একটি স্বাধীন রাষ্ট্র ও একটি স্বতন্ত্র রাজ্যের মালিক। তাদের মাতৃভাষা “বাংলা” এখন রাষ্ট্রীয় ও দাপ্তরিক ভাষা হিসেবে স্বীকৃত। পক্ষান্তরে, এখন আর স্বাধীন ত্রিপুরা রাজ্যের অস্তিত্ব নেই, নেই ত্রিপুরার মহারাজার গুরুত্ব। তাই বর্তমান বাঙালি প্রজন্ম পূর্বেকার ত্রিপুরা মহারাজাদের সেসব অবদানের কথা স্বীকার করার প্রয়োজন বোধ করে না। আর স্বীকার করলেও তারা কোনও

ত্রিপুরার জ্ঞানীর পেছনে অর্থ খরচ করবে বলে মনে হয় না। পশ্চিমবঙ্গ সরকার কিংবা বাংলাদেশ সরকার এখন পর্যন্ত কোনও ত্রিপুরা জ্ঞানী, গুণী, গবেষক, সাহিত্যিকের পেছনে একটি পয়সা খরচ করেছে এমন কোনও প্রমাণ নেই আজও।

আসলে কখনও কী দেখেছেন—ত্রিপুরা রাজন্যবর্গের অর্থায়নে গড়া শান্তিনিকেতনে তথা বিশ্বভারতী বিশ্ববিদ্যালয় প্রাঙ্গণে ত্রিপুরা রাজন্যবর্গের কোনও ভাস্কর্য স্থাপন করা হয়েছে?

অথচ সেই রবীন্দ্রনাথের মূর্তি ত্রিপুরা রাজ্যে যেখানে-সেখানে দেখা যায়।

কখনও কি শুনেছেন যে, সুর সন্ন্যাসী আল্লাউদ্দিন খাঁর বংশধররা ত্রিপুরা রাজন্যবর্গের প্রতি কৃতজ্ঞতা স্বরূপ কোনও স্মরণীয় অনুষ্ঠানের আয়োজন করেছেন?

কখনও কি শুনেছেন—জোড়াসাঁকোর ঠাকুর পরিবার, দীনেশচন্দ্র সেন, পণ্ডিত রামনারায়ণ বিদ্যারত্ন, কবি হেমচন্দ্র বন্দ্যোপাধ্যায়, চিত্রশিল্পী শশী কুমার হেস, আশুতোষ চৌধুরী, নাটোরের রাজা জগদীন্দ্রনাথ, রাজেন্দ্রলাল মিত্র, তারকনাথ পালিত, রাসবিহারী ঘোষ, দ্বারকানাথ নাথ চক্রবর্তী, রঙ্গনাথ যদু ভট্ট, কবি মদনমোহন মিত্র, প্রখ্যাত বিনাবাদক হোসেন খাঁ, নাট্যাচার্য কুলন্দর বক্স, প্রসিদ্ধ এসজ বাদক পঞ্চানন মিত্র, সেতার বাদক নবীনচাঁদ গোস্বামী, বিদ্রোহী কবি কাজী নজরুল ইসলাম,—এসব বাঙালি মনীষীদের পরিবারের বংশধররা ত্রিপুরা জাতির কোনও ছেলে বা মেয়ে কিংবা কোনও ত্রিপুরা জ্ঞানী, গুণী, লেখক, নৃত্যশিল্পী, সংগীতশিল্পী, চিত্রশিল্পী, সাহিত্যিক, গবেষক, প্রভৃতির পেছনে অর্থ সহযোগিতার হাত প্রসারিত করেছেন?

কিংবা কখনও কি শুনেছেন যে, সেসকল মনীষীদের বংশধররা ত্রিপুরা রাজন্যবর্গের প্রতি কৃতজ্ঞতা স্বরূপ কোনও স্মরণীয় অনুষ্ঠানের আয়োজন করেছেন কিংবা লেখালেখি করেছেন?

উপরিউক্ত সকল প্রশ্নের উত্তর যদি ‘না’ হয়, তাহলে বলতে দ্বিধা নেই যে, বাঙালিরা সত্যিই অকৃতজ্ঞ জাতি এবং বাঙালিদের মত অকৃতজ্ঞ জাতি বোধহয় এই পৃথিবীতে কোথাও নেই। তাই তো, আজ বাঙালিরা কথায় কথায় ত্রিপুরাদের ‘উপজাতি’ বলে গালিমন্দ করে, এমনকি মহারাজা প্রদ্যুৎ কিশোর মাণিক্যকে পর্যন্ত ‘মহারাজা’ বলে সম্বোধন করতে দ্বিধাবোধ করে।

তাই বলতে পারি, সেসময়কালে বাঙালি মনীষীদের পেছনে ত্রিপুরা রাজকোষ খালি করার কোনও প্রয়োজনই ছিল না। তার পরিবর্তে ত্রিপুরা মহারাজার সেসময় স্বজাতীয় জ্ঞানী, গুণী ও গবেষকদের পেছনে অর্থ খরচ করতেন, তাহলে হইত রবীন্দ্রনাথের জায়গায় একজন ত্রিপুরা কবিকে খুঁজে পেতাম, জগদীশের জায়গায় একজন ত্রিপুরা বিজ্ঞানীকে খুঁজে পেতাম, দীনেশচন্দ্রের জায়গায় একজন বড় মাপের ত্রিপুরা সাহিত্যিককে খুঁজে পেতাম, আল্লাউদ্দিন খাঁয়ের জায়গায় একজন বড় মাপের ত্রিপুরা সঙ্গীতজ্ঞকে খুঁজে পেতাম। এভাবে, ত্রিপুরা রাজন্যবর্গের আকুর্ষ দান ও সহযোগিতায় স্বজাতির মধ্যেই বহু জ্ঞানী, গুণী, গবেষক, শিল্পীর জন্ম হতে পারতো।



# করম'তিনি নুখুঙ

কুঞ্জ মোহন দেববর্মা

## পুইলা বেদেক

(করম'তি, কুমারি তেই রানি হাবা যাকারীই ফাইলায়')

- করম'তি : অ বাই, নিনিলে খীনানি বাগাঁই যাগুল যাচাকজাগ তঙনা না.. ?
- কুমারি : তঙগ, মনাইতি। নিনিলে ?
- করম'তি : খীনানি বাগাঁই আঙলে যাগুলসে মানলিয়া বায়। নরগনি লগি আন' খরকসা তীলাঙদা মান' ?
- কুমারি : চাঁংন' বায় রানিবাই খরগনীয়সে সাইহর' মনাইতি। তেই নাদে নারীকন' নারীগয়া আব'লে ... সাইমানলিয়া। হাইয়াদা বায়রানি ... ?
- রানি : আও ..., মনাইতি অ ককলে সই ন'।
- করম'তি : ওহ.. তিনি সালসানি অরাঙবাই খীনা ফুঙজরা চাউনানী, দিবর' বরনিসে মানখা ? আনিলে অ বাঁসাই হিনজাকনাইব' তাঙমাব' কীরীই, তীইমাব' কীরীই। দ'আক, বায় নরগবাই কাগলাইখা দ..।
- কুমারি : আও.. মনাইতি, সামুঙ মানখে সাহরডানী, থাঙখা।
- রানি : ই ... চাঁঙ থাঙখা মনাইতি।

## কীনীয় বেদেক

(তকরগ চিরগ মিরগ পুঙলাই তঙগ তাখুগ হাবনানি। করম'তিনি বাঁসাই চুডাক কেফেক নুকাঅ গেরকজাগ। করম'তি..করম'তি হিনাই রিঙগাঁই তঙগ। অ জরা করম'তি সফফাইয়')

- বাঁসাই : করম'তি ..., করম'তি..ই, অ ... করম'তি। এ ... অ মরাজীকমা বিয়াং থাংখা। (জলিতীতীই)
- করম'তি : (হাবানি ফায়ীই) অ... অমায়ই নীঙবা তাম' আহাই আঁংগাঁই তঙখা সীলে ... ? হা.এ ...। অ...অমা..আঙলে লেঙমা-লেঙসা ফাইমানি নগ' কিসা-মিসা সামুঙসে পায়ীই তঙখীনা হিনমালে, চুডাক ফেগাঁইসে আহাই আঁংগাঁই তঙজাকনা কক...।
- বাঁসাই : ব ... তাম' অর, কেচে কেচে আঁংতঙখা সীলা। হমম ... আঙ নাইলে বন' তিনি।

- করমতি : তাম'...নৌঙদা আহাই হিনাই তঙনাই। লাচিয়া-বিহিয়া, নগ' মাইরুংসে কীরাই আব'সে ব' আহাই আংগাই তঙগ' নাইলে ...। (করমতি তকরগ চবতীতাই। আয়াং বাসাজীক থুমানি বাচাউই নকসিংনি নঙখরাই ফায়')
- বাসাজীক : (কবতীতাই) আমা... আমা...।
- বাসাই : অ মরাজীকমা তামসীক কেচে কেচে অংগাই তঙখা ...? এ ... এ ... ব'। আঙ বন' দ ... হমম।
- করমতি : (বাসা বামাই তাখুক তাঁলাঙগাই নগ' হবাই থাঙগ) মরা নাঙনাইসা, বর'নি মানাই অ বাঁথাইন'বা আসীক মা নৌঙখা।
- বাসাই : (খিচলাঙ সপেরাই নগ হাবতীতাই) অ মরাজীকমাবাই ... তেই পাইলিয়া।

## বেদেক কায়খাম

(ফুঙ আয়ীই করমতি গাতি থানানি নঙখর'। আয়াং নখা সমাই ফাইতঙগ। করমতি ফিরগাই নগ' হবাই বাসাইন' সচাঅ)

- করমতি : ঐ.. বাচাগ্রাদি, বাচাগ্রাদি ...। আয়াং নখা সমাই ফাইখা বাচাগ্রাদি..ঐই..ঐই।
- বাসাই : আরে ... এ ... এ তাম', তাম'?
- করমতি : আয়াং নখা সমাই ফাইখা, নবার দা সিব ন' নক-নুকানি পালারগ নাইবাইগ্রাদি ...।
- বাসাই : (চুডীক ফেগাই থুমানি বাচায়া) অ..মরাজীকমা তাম' কেচে কেচে আসীক...। থাঙদি অরনি।
- করমতি : অ..অ মরা নাঙনাইসা বাসে বাচাগ্রাদি আয়াং নখা সমাই ফাইখা।
- বাসাই : (বাচাউই পালারগ তর্গাই নাইয়'। আয়াং নবার হম, হম সিবজাগ) হমম.. ম' কু বুইন' ফাইনায়খা তীতা ...।
- করমতি : (বাসা বামতীতাই) মরা নাঙনাইসা, চুডীক নৌঙনাসে পাইয়া ... ডাতীয়-নবার ফাইখেসিমি দা নক-নুকানি পালা-বেড়ারগ নাইসিনাই ...। হাইয়াখে ব' নাসে-নাইলিয়া। ই ...ক' আয়াং নাহারদি নীমা-নীফা সক্রমাই চপ্রবনা ফাইখা। (অ কক সাউই নকসিংগ হবাই থাঙগ)
- বাসাই : ম'... তাবুক ন' ফাইনাইখা তীতা। তামখীলাইনাইখা সীলা ...! (য়াং উইসা-আয়াং উইসা হিমজাগ। নুকানি পালারগ থক..থক খে তর্গাই নাইখা। উল' নকসিংগ হবাই থাঙগ।) ডাতীই নবার ফায়ীই নুকারগ বাইথাঙখা)

(ডাতীই নবার ফায়ীই নুকারগ বাইথাঙজাগ তেই নক ব' খেকজাগ। ডাতীয় থাংগাই করমতি নকসিংনি নঙখরাই ...)

- করমতি : অ ... অমায়ই সিনজাগাইসে খাইবায়খামু বীলে ...। মরা নাঙনাই সা কক দা খীনা বা ...।
- বীসাই : (বীসাই নকসিংনি নঙখর ফায়াই মর্গাই তঙগ।)
- করমতি : তাবুক মর্গাই তাম' খীলাইনাই? তাঙবুদি তাইউইসা ...। যাংলে চানা মায় কীরীই। ও ... বিসি পুইলানি সিমি নক-নুকানি পালারগ থিতি দা তঙ কীরীই নাইকলদি হিনাই সামানি সামুঙসে নাঙয়া। তাবুক বাহাই দা ...। সাল ফাইখে অর, ওর গুরিউই চুডাক নাঙনাসে পাইয়া, বিনি নক-নুখুঙনি বীখাকলে উনসুগমাসে কীরীই, হাইখে দা নিনি নগ-নুখুঙরগ চাসিনাই ...? ও ... বুলে নাইদি বিহিক-বীসা বাই তীয়দুলুই নুখুঙ খাই তঙলাইমানি। নীঙদা তেই আঁলাঙসি...।
- বীসাই : বাইখেবা তাম' খীলাইনাই। নবার ফাইসে বাইয়' আঙদা সীবাই? নাঙখে বা কীতালখে স্নামফিরানী তা।
- করমতি : মরা নাঙনাই ব' তবসে আহাইসে হিনীয় তঙখ। নিনি হামনা-চানা জরা থাঙয়া দা? উইসালে-উইসা উতীয়-নবার ফাইনায় সায়সে মানীই তঙগ, নীঙবা আগিনি সিমি থিতি তঙনা নাঙমানি বীলে ...।
- বীসাই : হায়, আঙবা থিতি ন' তঙনা হিনাই তঙতা ...। সাবলে বাইয়ানী হিনাই সি..। সেমাঅ..সে কীতালকে খীলাইমানি ...।

(করমতি আতা কীলাইয়' আ জরা ফাই সগফাইয়' বিনি মুঙ থিতিস)

- খিতিস : তাম' করমতিনি নক দা বাইখুডা?
- করমতি : তেই তাম' সানানি দাদা, তঙনা রীঙয়া-চানা রীঙয়ানি কীপাল হিনখে আহাইন' আঁংগ। ইক' অরন' আচুকদি দাদা।
- খিতিস : অ কিসিসা, নবার ফাইমা বাইদা?
- করমতি : সীকাঙ বাইরা বিনি থিতিসে কীরীই হিনখে বা তাম' কিসা... আ..., তাম' কীবাং। বাই নাইন' তীতা ...।
- খিতিস : তেই তাম' খীলাইনাই, ও ...খরকসা খরগনীয় ন' থুমুঙ ফান' সংচাউই নাসিদি তা ...।
- করমতি : তাবুক সাবনসে মানখা ... দাদা..?
- বীসাই : তেই তাম' খীলাইনাই? কীচাম সীনাম মাসাহ কীতালন' খীলাইমা চাউনী।
- খিতিস : নীঙবা বিসি বুরুম, বুরুম ন' তাঙ বীলে ...। তাঙখে বা তাঙদি কাহামখে। বিসি বুরুম, বুরুম বাইখেবা বাহাই চানানি ...।

- করম'তি : আঙব'আহাইন'হিন'দাদা। রাঙ খকসা ব'খাতিই মায়া-মানীয় মুঙসা ব'আজীই মায়া। নিজিনি বাসান' পুসিমানি বিসিং তাখুক-বুখুকরগ নব' খকসা-খকনীয় ফালে চুবানা নাঙগ। আহাইয়া দিবা দাদা ?
- খিতিস : আও আহাইন' তা। নীঙ তাকীলাই নক তাঙখা, তাঙখা কাহাম কীরাগখে তাঙদি ... , কিসা-মিসা নবার ফায়মাবাই বাইয়াতাইখে। তেই তাম'লে খীলাইনাই তাবুক বাইসে থাঙলাহা হিনখেবা.. ডীলাই-সুগলাই অঁয়াউই বাহাই-বুবতাইখে তাঙখে চান' আবসে নাইদি..।
- করম'তি বাসাই : আও.. দা খিতিস, তাবুকলে কাহাম কীরাকখে ন' মা তাঙসিনাই।
- খিতিস : ই.. কাহাম-কীরাকখে ন' তাঙদি। আঙ থাংখা, আক'।
- করম'তি : আও.. দাদা। ইক' কুউইরগ তেই খবসা চাদি।
- বাসাই : আও দা খিতিস। তাবুকলে জাই, জাইখেন' তাঙসিনাই। বিসি বুরুম বুরুম মহাইখে বাইখেলে চালিয়ান'। নাঙখে নুংহরানী।
- খিতিস : নুংহরদি.. নুংহরদি। নক নুখুঙসে সীনামনা হিনখেবা আঙব' ফায়ানী তা। (খিতিস বাচাই থাংখা। করম'তি বাই বাসাই নকসিংগ হাবাই থাংখা।)

## সারুকসা কাগলায়মা

কুঞ্জ মোহন দেববর্মা

(সারুক তেই সারুকজীক বথপ থুপলাই তঙগ)

- সারুকজীক : আঙলে বাতীয় তাঁইনা নাঙগ হিনাঁই বথপ থুপনানি যাং উইসা-ওয়াং উইসা বেচেংরগ  
রীকামানি লেঙসুকখা, নাঙলে সামুঙসে নাঙয়া। থানি.. নাঙব' রীকাদি ...।
- বাসাই : থাঙগ, থাঙগ, আঙ হিনাঁইবা তাম' রীকায় আংনানি।
- সারুকজীক : থাঙদি, হাইখেবা অর' তাম' আচুকগাঁই তঙ ?
- বাসাই : নাঙব' হাইন'...। (বিরাই থাঙগ)

(বেচেং তুবুমানি উল')

- সারুকজীক : ব' ব' তেই থিক থিক খে বেরাই মানগীলাক..।
- বাসাই : আও, আও থিক থিক খেন' বেরাই তঙগ।
- সারুকজীক : থানি, থানি আসাঁক বেচেং কীরাকমাংব' তা তুফায়দি। নরম ব' তুফায়দি।
- বাসাই : আও, আও, তুফায়', তুফায়'।(বিরাই থাঙগ)
- সারুকজীক : উতীয়-নবার দা ফাইন' বথপ কতর-কাহাম-কীরাকখে খীলাইয়াখে আংয়া।  
তেইবসে বেচেং নাহারনা নাঙনাইখ'।(বিরাই থাঙগ)
- বাসাই : (বথব' বাফায়াঁই) অ..বীরীয়বাইব' তেই পাইয়া..পাইয়া। বথপ বা তরখা বালে,  
তেই বাসাঁক ?
- সারুকজীক : (বথব' বাফায়াঁই) কুতুলদি.., কুতুলদি, আঙ খীলাইয়ানী। (বাসাই কুতুলাঁই থাঙগ  
তেই সারুকজীক বাতীয় তাঁয়')
- সারুকজীক : (বাতীয় তাঁয়মানি উল') আঙ কিসা তাঁয় তুকুইগ্রীনা ... নাঙ মীরীগাঁই তঙদি।
- বাসাই : আও, আও থাঙদি, থাঙদি।

(সারুকজীক তাঁই তুকুনা থাঙমানি উল' বাসাই বথপ গানাঅ আচুকতা তাঁই)

- বাসাই : অ ... বীরীয় বা তামসাঁক লেরখা সীলা ... ?
- সারুকজীক : (তাঁয় তুকুনা থাঙমানি অক খুইজাগাঁই চানা রুতুগাঁই তঙগ) ওহ ... লেংমা-লেংসা  
আংখা কিসা-মিসা চামুঙরগসে মা রুতুগ্রানাই।

বীসাই : ওহ ... অ বীরীই বা ... তাম' লেরখা ...। বহকব' অক খুইসকখা। কিসা চানাসে মা রুতুকগ্রীনাই (বিরীই থাঙগ)।

(কুংকিলারগ বিহিক-বীসাই সারুকসা বথপ তঙমানি বুফাঙগ)

- কুংকিলাজীক : কুহ ... কুহ ... কুহ ... কুহ।
- বীসাই : তামসীক কুহ, কুহ, কুহ, কুহ আংখা।
- কুংকিলাজীক : কুহ, কুহ, তাম আংয়া আংনাইবা ? নীঙলে চাসীমাই তঙনা সিমিসে চুগ'। নগ-নুখুঙনি ককলে ডাসে উনসুগয়া।
- বীসাই : আক' চিনি চুচু-বরা-রাচি আমলনি সিমি নক-নুখুঙসে সীনাময়া, চাঙ তাম'নি সীনামনাইবা।
- কুংকিলাজীক : চুচু-বরা রাচিনি কক সাউই আংয়া। চাঙ তাবুক সীলাইনা নাঙনাই। নিনি নক-নুখুঙ কারীই হিনখে চিনি বীসা- বীতীয়নিব' কারীয় আংনাই।
- বীসাই : আরে ... চিনি জাত' নক-নুখুঙ সীনাময়া। যে জাগাঅ হর আঙগ আরন' থুঅ। জেফুরু বীতীয় তীয়নানি জরা আঙগ আরন' বুইনি বথপ রুতুগীই তীয়'।
- কুংকিলাজীক : সেলেরনি তঙমুঙ হিনখেবা আহাইন' আংসিনাই তা। আঙব' তাবুক বুইনি বথপন' রুতুগীই মা তীইসিউনী। থাঙদি আয়াং হাসাল' থাঙদি।  
(কুংকিলা সারুকসা বীতীয় চাউই আর' বীতীয় তীইকীলাঙগ)
- সারুকজীক : (আদা চাউই তীয় তুকুই-মুসুই বথপ বুফাঙগ বাফাইয়'। বীসাই কারীয়। আফুরু কুংকিলারগ বিরীই থাঙগ)  
অ..অকুংকিলারগ অর' তাম' খীলায় ? অ মরা নাঙনাইসাব' কিসা মীরীগীই তঙদি হিনমানি তঙয়া ...। অ ... বীতীয়রগ তদে তঙখ' কারীয়খা মা নাইগ্রানাই। (বথপব' হাবীই থাঙগ)
- বীসাই : ম ... তীয় তুকুনা থাঙমানি ফাদে-ফায়খা-ফাইয়া মাসে মা থাংগ্রাসিনাই। (বথপ তঙমানি বুফাঙগ বাফাইয়')
- সারুকজীক : (সারুকজীক কুতুকসগ') ননবা কিসা তঙগ্রাদি হিনীই সাই কীলাঙমানি নীঙ বাহাই তঙয়া ...।
- বীসাই : আঙ, আঙ তাবুকসে থাঙদ্রব, থাঙদ্রব।
- সারুকজীক : তাবুকসে থাঙদ্রব, তাবুকসে থাঙদ্রব। ও ... নক-নুখুখ কারীয় নীমা-নীফাসঙ তাবুকসে অরনি থাঙগ।
- বীসাই : কোন আংয়া, কোন আংয়া।
- সারুকজীক : অর' গানা-গিনি' তঙদি। আঙ কিসা বথব' হাব নাইগ্রানা। বীতীয়ত' তঙখ চাউই দা কীলাঙখা হিনীই উনাই তঙমানি। ( বথব' হাবীই বীতীয় করই তঙগ। সাল কিসাসীকনি উল' সারুকনি বীসা খুমপ্লাইখা।)

- সারস্কজীক : ঐ ... নাইফাইগীরাদি, নাইফাইগীরাদি চিনি বাসান'।
- বাসাই : (তঙথকজার্গাই চামুঙ রুতুগাই তুফাইয়') ইক' ইক', হি হি চাসে চারীগীরাদি।
- সারস্কজীক : (কুতুল্লাই রাঅ) হি হি নীঙন' চারীদি ...।
- বাসাই : অ মায়ু, অ মায়ু ম' তামসীক বুখুক কতর, বখরক কতর। অ মায়ু, আনি বখরকনসে মনগাই পাইখামু। ম'দে চিনি বাসা? ম'লে চিনি বাসায়া, বাসায়া।
- সারস্কজীক : তাম' আংখা, তাম' আংখা..? কনদি, আর' কনদি।
- বাসাই : হি হি নীঙন' নাইদি।
- সারস্কজীক : (আদা তুগাই চারীমানি বিনি বখরক সুদা মনক জাকনা নাই তঙখা। কুদিউই কাফ্রাউই কুতুল্লাই মীলাঙ চাই তঙগাইয়')। অম' তাম' আংখা কীলায়খা। কুবুননিহাই তাম' চিনি বাসা আংলিয়া।
- বাসাই : বুর'নি আংনানি, বুর'নি আংনানি। আঙ, আঙ তাবুকলে সাইমানখা, সাইমানখা।
- সারস্কজীক : তাম' সাইমানখা, সাইমানখা?
- বাসাই : তেই তাম' নন বুজগাই সানা নাঙনাই হাইদা? আঙ তেই নীঙবাই তঙলিয়া।
- সারস্কজীক : তাম' সানামুচুঙ সাদি। নীঙ মাসে মা সানাই।
- বাসাই : সাদি, সাদি হিনাইসে তঙখ' নাইলা ...। আনি বাসা হিনখে আহাইদা আংখামু ...? অব' আনি বাসে বাসায়া। নীঙ কুংকিলাবাই চাসমাই তঙগাইসে বাসা মান'।
- সারস্কজীক : অ মরা, অ মরা। নীঙ দা আন' আহাই হিননাই? নন' আহাই হিননাই ন' তা কুতুলদি, তা কুতুলদি হিননাই সামানি, নীঙ ককদে খীনা।
- বাসাই : আঙখেবা চানা-নীঙনা নাঙয়া দা? নন' মাঙ ... দা মীরীগাই তঙনাই?
- সারস্কজীক : নীঙ নিহিক ন' মীরীগয়াখে কুংকিলাজীক ন'দা মীরীগনা থাঙ ...।
- বাসাই : আঙ কুংকিলাজীকবাই চাসমাই তঙখে কুংকিলা সারস্কসা বাসা মানখামু ...। আনিলে প্রমান কীরীয় নিনিলে প্রমান তঙগ। নীঙ গসিনাখে গসিদি, আঙ নীঙবাই তসে তঙয়া।
- সারস্কজীক : তঙয়াখে থানি থানি ...।

(নুখুং সাকাঅ সারস্করগ বিহিক-বাসাই ডালাইলায়ীই যাকুংবাই কাফ্রাতে কাফ্রাতে তায়কার তলাঅ নুখুঙনি গেরগাই কীলায়'। তেই জানিজা বিরাই থাঙলাইয়'। অর' সাথাই কীলাইয়' সারস্ক তেই সারস্কজীকনিলে মুঙসা চায়া কীরীই। কুংকিলা বাতীয় তাঁইমানি বার্গাইসে বরগ কাগলাইনা নাঙসিঅ। ফিয়াবা সারস্ক সারস্কবাইন' তঙনাই, কুংকিলাব' বরগনি বথব' বাতীয় তায়ল্লাইমাঙন' থাঙনাই। চেতনাগীনাঙ তঙমুঙনি বিসিঙতাইসে কুংকিলা বাতীয় তীয়মায়া আংনাই। অর' সাথাই কীলাইয়' তঙনা রাঙয়া, চানা রাঙয়া, সিনা ব' নাইয়া হিনখে চিনি নুখুঙ ব' সারস্কসানি কীপালন' চাঙ মাননাই)

# HUKUMU MUKUMUNO TUWI WANSUKNAI TRIPURANI BUBAGRA MAHARAJA BIRCHANDRA MANIKYA

Manoranjan Debbarma

Tripurani Laibuma no Cherwi naikhai Chwng khorok184 Maharaja rokni



kokrokno sawui mano. Aa Maharaja rokni bising hukumu tei mukumu no tuiwi wansugnai khoroksa Maharaja tongmani. Bo wngkha Maharaja Birchandra Manikya. Bo 1249 Tring (1839 A.D ni 25<sup>th</sup> September ) bisi o achaikha. Maharaja Krishna Kishore Manikya tei Maharani Sudakshina Debi ni nukhung pirsariwui achaikha Maharaja Birchandra Manikya.

Bharat ha kotorbai chini Tripura haste manujakyasini aw ha sadhin rajya/ha kotor tongmani, aa jora o Tipperah District (tabukni Bangladesh) jora Raja rokni ha pholokjak tongmani. Bharat ha kotor British rok bai naikoljak tongphru bo (Pre-Independence India) chini O-haste Maharaja rok bai naikoljak tongmani. Aa jorawo no 1885(1295 Tring) bisi o Maharaja Birchandra Manikya Comilla wo (tabuk Bangladesh bising) Town hall tei Birchandra Library mungwi bijap nok khungsa tangwi rikha. Aa bijap nok - aa town hall saka wo no bini samung khlai o.

Aa jora wo 1298 Tring (1888) bisiwo Maharaja Birchandra Manikya Tripurani nuyungma Ujjayanta Palace wo bo kaisa Library eba Bijap nok songsawui rikha; aa bijap nok no “Palace Library” hinwi pharjago. Aa bijap noko Rajani nukhungni borokrok simi no bijap pari mano. Kubuni praja rok ma habya. Oro sathai kwlaio – Bharat Ha-kotor o Bijap khor ni bagwui choba klailaimani bisi wngkha-1907-1910 bisi wo. Aa choba puilano chengkha Boroda Haste ni Maharaja Sir Siyaji Rao



Gaekowad-III ni baithang naikolma bai. Obo no nai naikhai chini Haste ni Bijap choba teibo kwcham hinwi chwnng sawui mano. Chini Hasteni Maharaja rok teibo swkang no Tripura o Bijap Choba (Library Movement) khwlaisoklaikha hinwui nukjago.

### **Ujjayanta Palace o bijap khor (Library) songsamani yaphangni kok :**

Maharaja Birchandra Manikya khoroksa lekhapora kwrwng maharaja simiya, lekhapora ni logi logi swikwrung, rwchabmung kwrwng tei tamna manwirogba belaike no tamna rwng. Chwnng jotono saimanu Rajani amolo Rajarokbo kokborok bai lekhapora swrwngya, aa jorawo English tei bangla baino porilaiyo. Phiya Maharaja Birchandra khe banglabaino koktangrok suio.

Maharaja Birchandra bijap khor songsana bagwi- gyna kwbang maharajani khawo wansukmung phaikha omo hai hinui- rajbari bisingo bini bupha, buchu songni thumjak joto bijaprokno thansa khe rungwi kaisa bijapkor swnamsinai hinwi. Abo no wansugui 1888 bisiwo Rajbario no songsai rikha Library khungsa aa Library no “Palace Library” hinwi sinijak kha. 1888 ni simi 1896 bisi jora aw “Palace Library” Rajbari ni nok bisingo no chikonsa room o tongmani. Maharaja bijap pai tubrwrwk bijap nok pungrwrwk, omo hai khe salsa bijap tonina jaga khosorwi thangkha. Omo ni ulo 1896 bisi o Maharaja Birchandra manikya thwimani ulo bini sajala Maharaja Radhakishore Manikya aa bijap khor no Rajbari ni Salthang bwkhakni pukhuri kotor ni ganao tin nok khungsa tangwi arwo sei wlangjakha, Hinkhe bini bupha ni mungwi aa bijap nokni mung pharkha “Birchandra Library” hinwi.. Aa jorao aa bijap nok naikolna bagwui puila Thakur Moloy Chandra Debbarman no bijap nok naiphang (Librarian) hini achukrijakkha.

Phiyaba 1897 bisi ni 12th June sal o bangla(Earthquake) kotor phaiwi Rajbari kwcham baiwui thangkha. 1898 bisi wo tabuk tong tongmani Rajbari “Ujjayanta Palace” kwatal khe tangwi tisajakkha. Aw Rajbari kwatal swnam ma samung paikha 1900 bisi wo. 1901 bisi wo aw Rajbari kwatal wo aa bijap nok no tei waisa seui daphaijakkha. Maharaja Radhakishorni yagulo 1920 bisi o Maharaja Birendra Kishore Manikya Rajbari ni Birchandra Library no Khagnui khelaiwui- Bangla Bijap rok bai Agartala ni Khosh bagan wo Bijap nok kwatal (Library) phiyogwi rikha praja tei hasteo tongnai borok rok parina bagwi, phiyaba English bijaprokno khe Rajakhorni aa Palace Library wo no naragwi tonijakkha. Aw khosbagan wo aa bijap nok 1923 bisi jora tongmani. 1924 bisi wo aw bijap nok tei waisa sejagwi sokphaikha Umakanta School ni gana V.M Chowmohny(tabuk IGM) wo. Aa jora aw bijap nok salo uainwi phiyok rijagw, phung wo dam nwi(2 hours) tei sarigo damnwi ni bagwi. Aw bijapnok aa jagawo 2010 ni 20 January sal jora Tripura ni bijap parinairokno saimanmung yapharkha.

Sal lairw rwk suikwrwngrok ni swima bijap rok bo bangrwrwk, haikhe no bijap rok bo bijap noko happhairwk rwk. omo hai khe no salsa chikonsa Birchandra Haste bijap noko bijap pungwi bijap tonina jagarok kwrwi wngwi thangkha. Abono mokol kaiwi, wansugwi Birchandra haste Bijap nok naikolnaiphang rok haste haphang ni thani nok kotor sanmani ulo 2010 bisi ni 21 January salo Rajakhor ni Secretariat building kwchamo bini kwtal kwtal service yaphawo tuiui yapri seui phaikha. Tabuk Birchandra Library no Birchandra State Central Library hinwi sinijago.

**Rabindranath Thakur no puila kobi hinnai chini Maharaja Birchandra Manikya :**

Tripurani laibuma porinairok tei tripura hasteo tongnai rok jotono saimanw Rabindranath Thakur chini tripurawo philbwswk phaikha. Sikla chaslok umorni simi no Rabindrath chini Raja rokbai kwrwngjak tongmani. Aboni bising kaisa belaino kubui kothoma ingkha hai se- Rabindranath sikla chaslok umoro koktangrok swina chengphuru bini koktangrok Maharaja Birchandra pori naikha. Porima ulo bini koktangrokno khwnathokjakui Maharaja no puila Rabindranath no “Kobi” hinwi borom rinani koktun rohokha Maharajani Rajdarbarni khoroksa adong Radharaman Ghosh ni yaktwi Kolikata o Rabindranath songni nogo. Aa jora ni kokno Rabindranath bo saklaikha omo hai hinwi- “Ang sikla jora koktang rok swina chengphuru kolikatani kunu borokrog se ano siniya, ani takhuk bukhuk ani nukhungni borok rokno karwi tei kebo se ano siniyawingwi tongfuru Tripurani Boromgwnang Maharaja Birchandra Manikya ano kabi hinwi borom tongphuru yaphama muchungwi Rajdarbarni adong khoroksano chini Kolikatao rohormani khwnau ang belaikhe sundrujagma hai wngkha. Imang de mukthang abo wansuk se maliya.”

Aa jorani simi Maharaja Rabindranathbai koktunbwlai rohorlai kok rok salaio. Maharaja jora jorawo beraitwi borokni Kolikatani nogo thangphuru Rabindranath no ringhorwi naharwi bini khuktwi bini swijak koktang tei rwchabmung rok khwnao. 1304 tring (1894 .D) tei 1306 Tring (1896A.D) wo Maharaja Birchandra Manikya bini sak hamya wngwi karsiyango thangwi tongphuru rogobo Rabindranath no logi wlang thangjakha bini koktangrok kokloprok khwnana hinwi. Belaino suikwrwng Maharaja Birchandra aa jora kwbangma koktang tei koklobrok swikha. Aborok ni bising baksaba bijapni bisingtwi karijakkha. Bijapkhoro rogo ulo manrwkmani rok wngkha : “Hori”, “Jhulon”, Okal kusum”, “Uchsash”, “Sohag”, “Prem Morichika” omohairok.

Maharaja Birchandra bini jorao tripura hasteo tongnairokni bagwi kwbang samung kaham khlailangkha. Aw samungrok bebakno lukurokni hamari ni bagwino khlaijak hinwi laibuma wo nukjago. Swrwngthai nok, Saknaikoljaknai nok tei kwbang samung kaham khlailangjak ni bising omo bo nukjagu je Maharaja Birchandra ni naikolmung kaham bai bini jorao khung 36 (khung thamchi dok) school tongmani hinwi saimanjago. Bini kha kaham bai tangwi kwlangma samung tei rwngnok rokni mung oro rina chaitokjakkha-

1862 A.D bisio Agartalano puila modern city swnamnani yapri yaphao naharjakkha Maharaja bai no.

1871 A.D bisio Agartala Municipality Council songsai rikha.

1872 bisio Agartalani Umakanta School tei kailasahar wo khungsa school songsai rikha ( Kailasahar ni school no tabukni R.K.I).

1872 bisio Agartla tei Kailasahar o saknaikoljaknai nok bo songsajak kha.

1875 bisio Agartalani Post Office songsai rikha.

1875 bisio songsajak Sonamura School (tabuk ni N,C.I),

1875 bisio songsajak Bodhjung Boys Class XII School

1876 bisio songsajak Old Agartala Class XII School

1876 bisio songsajak Bishalghar Town Girls High school

1877 bisio songsajak Udaipurni KBI

1878 bisio songsajak Kailasaharni Bidyanagar Class XII School

1879 bisio bijap sapokma machine “Birjantra” pai tubui songsai rikha.

1880 bisio Maharaja camera club songsakha ( Maharaja belaikhe no mangpili /photo tisana kwrwng tei aboni bagwi aw bisi wo no puila mangpili /photo exhibition khlaina chengwi rikha.

1882 bisio songsajak Belonia ni BKI

1883 bisio songsajak Sonamurani Kulubari Class XII School

1885 bisio aa jorani tripura ni district head quarter Comilla o khungsa bijapnok (Birchandra Library) songsai rikha. Aa bijanok tabukphano tongkho.

1885 bisio old Agartala ni simi Rajakhar Agartala jora lama swnamjakkha.

1887 bisio Dharmanagar ni simi Kailasahar jora lama swnamjakkha.

1888 bisio Rajbari bisingw (Ujjayanta Palace wo) library khungsa songsakha abo no Palace Library hinwi saimanjago.

1890 bisio Umakanta School songsai rikha.

1892 bisio Bijoy Kumar Girls School songsakha.

1894 bisio Maharani Tulsibati Girls school songsakh.

1894 bisio songsajak Khowai Govt. Class XII School

1896 bisio songsajak Dharmanagarni BBI

*(Oro sathai kwlaio baksa baksa rwngnok lukurokni yapri semabai bo aa jora songsajakkha abo rokbo Maharajani ni thani chubachu manjakno.)*

Maharaja Birchandra ni 57 umoro no sago bemar habwi bini sak hamya wngwi tongma jora 1896 ni October talo sak naikoljakna bagwi Karsiyang thangma ulo sak teibo hamya wngwi thankhe bono kolikatani nogo tubui ma phaikha. Kolikatani rajbario no aa 1896bisi ni 11 Decemero bini langma chokha.

Thangnai 2018 bisini simi hasteni joto bijap nok rogo (Public Library) aw kha kaham Tripurani Bubagra Maharaj Birchandra Manikyani achaima saal no hohom

dodom khe palokjak tongo. Phaidi chung joto rwngnogo, joto bijap nok rogo (library)  
bini achaima saalo bono muitu khlailaina.

**Swina thangthani cherui najakma bijaprok :**

Granthagar Andolan O Pariseba : Prasanga Tripura *by Manoranjan Debbarma*

Rabindranath O Tripura *by Rabindra Satabarsiki Smarak grantha*

Adhunik Tripura ; Prosongo : Birchandra Manikya *by Dwijendra Narayan Goswami*

Rajmala ba Tripura Itihas *by Kailash Chandra Singha*

Sataborso Smaranika *Birchandra State Central Library*

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# LAKAI

## Rahindra Debbarma

Swngcharo khoroksa phano mungsa manwini biyalkhe tongna muchungya. Jotono janija parisak biyal muthupna bagwi saktharwi tang bwtang ma romo. Baksakhe maikhopcha chai thangn asia miwansukgo, baksa khebuini dophano batai langmao nangmani manwi paiphwलाईya. Buino swrwng wi ajimanisai s wibaimabango. Nukhungo kok banglaima bango, salsa o joto a jimani salsa o no swibai phano nu khung nibiyal kagwi manya. Ulni bagwi khatinani wansu k mungachaibo khabeserni tere p sakhe hui ma khibio. Nukhungni mal-mata mphal wi tongthok-chathokkhe langma Katina muchungbo kati manya. Buini nu khungni man wi kwtal hai paina muchungo, paimanya. Tang sini tangwibo jora no swlabwi tang baiya. Nukhungnibiyalbopaiphwलाईya. Haiphanokhakotor bamungsa biyal khe ton gna muchungya. Ajimani bai nu khungni biyal no pairwi manya wngwi buini thani solo kaharna botwruk twruk chengo. Sal thang hor phaio, Nukhungo walaimung tebo bango. Mokolni tharima paiphwलाईya. Sak go selermung nobar nango. Langma choyasakno saktharwi samung tango. Phia nukhungni biyal kagwi manya. Tiprasa dophao tabuk rwthaiy akheba lakai kupulung. Nangmani sai nangya kukmanwi ajina thangtani yak solok nama bagwi rwthai kwbangma wngwi tiprasarok tebo kudiwi tangwi tongo. Tophano se rwthai subaiya. Kaisa subaiya swkang tei kaisabaimanjui ma rwjao. Tiprasa dophao agi nok arisom-mosok-swthui solok namasimi se nukjao. Hati bar phaikeno haino hai sui rwphiro. Bwthai-mui wthungba klaichalaio. Phalnani sepbo kwruı tei phalnabo wansuklaiya. Tabukle nogo bwthai kwtal chaya karwi, nok ari bakya karwi phalsini phalwi bokulok manlılyı. Dophani raida, tongmung belaikhe swlaijagwi thangwi tongo. Kami amchai lama gwnangwi bwtwıang twırangkhe mui kwthwng bwthai phalmab o tabuk nugo. Nukhungni biyal mwthakna bagwi poderepod lam romna nangkha. Phia biyal le thaknani naiya. Wak-tok-pun pairinabo rang chukya. Buini бага rikhebo phalyasw kangno nai chamani r wthai suimanya. Baksakhe Ration card phalwi nu khungni biyal mwthaknani chaitogwi naiyo. Baksa khe okni bwsanobo phalna nangkha. Abohı la chimasija j wngjal dopha buphuru kaknai wansuk khe kha be lai mw rwim wrwi wngo. Bwsak phalma hai lam sitara uodophao boyar sipchai tongo. Rıwthai teı biyalni jwngjal o kwlai dopha tebosi tara wngwi tongo. Haste haphangni hamkwrai samungbo tiprasa dophano tabuk bo kahamkhe rangrini biyal kakrwi manyakho. Jorajora mal-matarinani chubachu, bani thwngnani chubachu, malkhung painani chubachu, tangmung phwrwng mungni chubachu rwi

sakni yakungbai bachai rang-rini biyal kakna bagwi haphang chubakha tei chubai tongo. Phia nanguk ma swk mokolo khuya. Haste haphangni rang chubachu subaiya swkangno poderepod rang chubani bodolyakhe ba mothao hainohai yak phehena chengo. Kami amchai rang biyalni bagwi sakni yakungbai bachai manya lukuno rang ni chubachu rwi nukhungni biyal swkakna bagwi Ujjivan, Arohan, Bandhan, Village, Pariwar, Anjali, Subha, Tripureswari, Asha, Trishna teibo kwbangma munggnang rang chubanaibodol rang chubai tongo. Dati datikhe nukhung charwi tisana muchungmabai Tiprasa lukurok rang chubachu nathani ukulogo tongna naiya. Rang chubani bodolni naharmung wngkha kwrwi tei chukyarokno sakni yakungbai rang gwnang khe tisana bagwi poderepod samung charwi narwkna bagwi rang chubachu rwo. Rang suphurukhe lukurok teibo morok kwbang rang ma suo. Saiman phano langma rwthai bai bojagwi phaimabai rang chubachu ma naphiro. Rang sunani jorasok phaike lachima hui nok ariayang-uyang rang solok naitukna chengphiro. Naitugwi mansukliya wngkhe nokni mal-mata mphalna nango. Rang chubani motha tei rang chubachu nanaini naharmung belai phermanukjao. Rang chubachunai TV, Mobile, Refrigerator teibo po derepod nu khungni man wi ajima kw bang nukjao. Haiphano khanithari mapai phwलाईया. Abo paina bo kokya. Kwtal Mobile, TV nai tongthotok khe tongwi samungduao, sakgo selermung habo. Sakni yakung bai bachanani kok rojongono berjagwi tongo. Chuak phal wi rwthai subainani emang tabukbo hakchal. Baksakhe laitesakhe rang ajinani lama Tash, Tirhai sitarathwng mung thwngwi teibo rang swibai tongo. Dophai haikheni teibo birman manwi tongo. Rang solok, chubachu nana swkangsunani lama naitukyani bagwi no jwngjalo kwlaio. Rang chubachu naibo nangmani samungo phwnangna nango. Rang chubachu namabai sakni yakungno kwrak khwलाई तिसाना नान्गो. Rang ajimungni lam naharwi rang swibaina nango. Poderepod rang chubani mothao yak phehelayui haste haphangni chubani doglamo tokna nango. Haphangni tangkhoru hamkwraini lamno naitukna nango. Tang bwtang soisoi khe dophao phwnangna nango. Dophani lukurok wansukthani, muchungthani khaswlaina nango. Khoksa-khoknwikhe rang ajinani lam romna nango. Nukhungni nangmani manwi painakhe khatima rang bai no pai mankhe belaichao. Solok-rwthai kwbang hwnkhe thui-chai bomw kturwi manya. Rwthai kwrui hwnkhe maitulu chai bokhao kwchangma phao. Bwsarokni bagwi joto mansak kahamya kheli boi kwlangna hwnkhebupa-bupha biyalni bisingo bo kisaswk khati banta khatwi kwlangna nango. Rwthai hai jwngjalni yak kakrwi bwsarokno kwlangnanango. Nangmani tei muchungma, tharima langmao paiphwलाईया, abo kubui. Sakni ajimungno naharwi yak khochor na nango. Nokari nokarwi bo rwthai jwngjalo kwlaajak dophano lam kaham phunuknani jotono sakthartai. Saichung gwnang wngma bai dophai gwnang wng manya, Chubachuni yak agwi rwkhele dophai jwngjalni yakni kagwi mannai.

# KOKBOROK KOKRWBAIO BWRWI KOKRWBAINAIROKNI YAKUMU

## Suchitra Murasing

Kokborok kokrwbini laibumao bwrwi kokrwbainairokni kokrwbai eba swimungrok aswk bangthayaphano borogni swimungno karwi kokborok kokrwbaini laibuma pungsugwi manya. Luku kokrwbai, koktang, koklop, kothoma, kothomayung, kokswlaimung akorok kokrwbaini bebak bwkhagono bwrwi kokrwbainairogni yakpainsi mari kwswnjak. Swimung bangthayaphano bwrwirokni kokrwbai nukjago 'Kotal kothoma' jorani simi. Swikwrwng Sudhanwa Debbarma bai komthingjak 'Kotal kothoma' kokbwlaini ulnwi (1364 Tring, 2nd issue) o 'Sikla bai Sikli rochablaimani rochabmung' mungwi Nabalaxmi Devi bai swijak swimung nongkhorma nukjakgo. Obono puila bwrwirokni swimung hinwi mano. Omono naiwi naikhai chwlarokni lamta-lamtino bwrwirokbo swithanio yak rikha hinwi mano. Phiyaba choyawi swimung swijakma nukjaklia. Aboni yagulo nwichiba (25) bisi kahai ulo swikwrwng Nagendra Jamatia bai komthingjak 'Choba' (issue no.1, 1st june 1979/1389 TB) kokbwlai 'Raima' mungwi kothoma bwsa kaisa Pabitra Rani Jamatia bai swijak nongkhoro. O kokrwbai bwlaini issue no.4 o smt. Dharani Debbarma bai swijak 'Pailaima kwrwi bwrwi' mungwi kokkhal kaisa tei issue no.5 o 'Cheraini tamo chaya? Mungui koklop tangsa nongkhorkha. Aboni yagulo swikwrwng Binoy Debbarma bai komthingjak 'Chethuang' (issue no.5 oct. 1990 AD) kokbwlai Chandrabala Debbarma bai swijak 'Chini dophani tongmung' mungwi kokkhal kaisa nongkhoro.

### **Chandrabala Debbarma**

Kokborok kokrwbaini bwrwi swinairokni bisingo swikwrwngjwk Chandrabala Debbarma khoroksa. Bwrwi kokrwbainairokni bisingo bono puila swinai hinwi manyaphano bijab sapogwi karinaile bono puila. 1994 bisini February talo 'Hili' mungwi bini koklop bijab kangsa sapokjago. Bini o koklop bijabo kai thamchichar (38) koklop thai manka. 'Dr. B. R. Amedkar' mungwi Amedkarni langma kothoma bijab kangsa swikha.

### Sefali Debbarma

Kokborok kokrwbai hamsathani swikwrwngjwk Sefali Debbarmani yakumu belaino morok. Bini mungno karwi kokborok kokrwbaini laibuma pungswugwi manya. Tamoni hinmale kokborok koklop, kothoma, kothomayungo bini yakpainsi mari botok. Bini puila bijabni mung wngkha ‘Hor diporo rwchapmung’ mungwi koklopb bijab. 2001 bisio o bijap sapogwi karijago. 2003 bisio ‘Imangni yakhwrai ninango’ mungwi koklop bijab, 2008 bisio ‘Tal kwchang yorkhwlai thango’ koklop bijab. 2011 bisio ‘Sokat’ tei 2014 bisio ‘Kerang kothoma sichai tongo’ mungwi koklop bijab, 2019 bisio ‘Tokma bai Aming’ mungwi tokma awan sukmani kerang kothoma rwkjak cherairokni bagwi kothoma bijapno National Book Trust sapogwi kario.

Swikwrwngjwk Sefali Debbarma koklopono karwibo kothoma bijab kangnwi tei kothomayung bijab kangnwi swikha. Bini kokthoma bijabni mungrok wngkha- ‘Khumpui barwrwk twyung torwrwk’ (2014) tei ‘Hatal Khamchuru bahai’ (2014). Bini kothomayung bijaprok wngkha- ‘Lokhopoti’ (2010) tei ‘Khorang bukcha khalwng’ (2015).

### Sabita Debbarma

Kokborok kokrwbaini laibumao munggnang bwrwi swinairokni bisingo tei khoroksa wngkha Sabita Debbarma. Kokrwbaini dale dal bwkhagono bo swio. Kerang kothoma, Koptang, koklop, kothoma bwsa, rwchapmung, kokswlaimung akorok. Kokborok kokrwbai hamsathani bini yakumu belaino tongo. Bini bijabrok wngkha- ‘Kadeng kadang kadong’ (2003) koptang bijab, ‘Chokeleng- keleng’ (2008) koptang bijab, ‘Bogla Rwchapmung’ (2008), ‘Barsa khum’ (2009) koklop bijab, ‘Brananda Das Boisonobni Bogla Rwchapmung’ (2009) rwchapmung bijab, ‘Kerang kothoma’ (2009) luku kothoma bijab, ‘Betel’ (2010) Betel ponchobingsati no kokborogo swlajab bijab, ‘Ultham chisa haphanghaya’ (2010) Botrish Singhasonno kokswlajak bijab, ‘Nikuborni kerang kothoma’ (2010) Nikuborni kerang kothomano kokswlajak bijab, ‘Malmata-Mwsa-Mayung’ (2011) koptang bijab, ‘Toksa Tokmili’ (2011) koptang bijab, ‘Khatijak nini bagwi’ (2014) koklop bijab, ‘Ayukmai’ (2014) kerang kothoma bijab, ‘Chuni Das bai swijak Mulla Nasiruddin’ (2014) kokswlajak bijab, ‘Hoi-lele-le’ (2016) waying khilimung, ‘Kubui kothoma’ (2016) kothoma bijab akorok.

### Jasudha Reang

Kokborok kokrwbai phuarwi tisanai bwrwirokni bisingo tei khoroksa wngkha Jasudha Reang. Jesa koknibo sak baithang kupulwng wngwi mansukya. Kubuni kokrwbaino solok naharhai kwlaio. Ayang bwkhak naharwino swikwrwngjwk hayungni munggnang swikrwng William Shakespeare-ni The Merchant of Venice thungnok bijabno 2007 bisio ‘Veniceni Baniyasa’ mungwi kokborogo swlaiwi kokborok kokrwbaini khuturukno supungwi tisakha.



### **Pirshati Debbarma**

Kokborok kokrwbaini laibumao koklop kwrwng Pirshati Debbarmani mungbo khursathai. Kwbangma jorao juda juda kokrwbai bwlaio swimani yagulo 2010 bisio 'Tabuk Kangkhung nango' mungwi bini koklop bijab sapogwi kariojago. Bini o koklop bijabo kai brwichi koklop thai rijakkha.

### **Nabalaxmi Debbarma**

Kokborok kokrwbai bwrwi koklopnairokni bisingo tei khoroksa wngkha Nabalaxmi Debbarma. 21 centuryni sa dosogo bini koklop bijabrokno chwng mankha. Bini puila koklop bijabni mung wngkha 2014 bisio sapokjak 'Muitu Manphiro' tei kangsa koklop bijab wngkha 'Khapangni toksa' 2016 bisio bini o bijab sapogwi karijago.

### **Usha Debbarma**

Munggwng rwchapkwrwng Usha Debbarma rwchapmungni bisingtwi kokborok kokno phuarwi thisama logi logi kokborok kokrwbai phuarthanibo bini yak barokjak. 2015 bisio 'Ushani khuktwi rwchapmung tangsa' mungwi kangsa rwchapmung bijab sapogwi kario. Aboni yagulo 2014 bisio 'Khorok bachi soisikrwngrokni langma kothoma' mungwi munggwngng soisikrwngrokni langma kothomano kokswlaiwi sapogo. Tei 2014 bisio 'Nwng bai malaikhe khachuk' mungwi okhilini (modern) rwchapmung bijab kangsa sapogwi kario.

### **Amita Debbarma**

Kokborok kokrwbaino hamsari tisanai bwrwi swinairokni bisingo tei khoroksa wngkha swikwrwngjwk Amita Debbarma. 21 centuryni jorao bini swimungrokno mano. Bo Del Camegir-ni kangnwi kothoma bijabno kokborogo swilaikha. Bini bijabni mungrok wngkha "Del Kamegini 'khoroksa hik mare wngphru'" (2014), 'Del Kamegini Kothoma sterok' (2015) akorok.

### **Surbala Jamatia**

Kokborok kokrwbaini laibumao tei khoroksa bwrwi koklopnaijwk wngkha Surbala Jamatia. Bini koklop bijabni mung wngkha 'Chokha'. Kai bachinwi koklopono twiwi sapogwi karijakkha 2015 engreji bisio.

### **Jayatri Debbarma**

Kokborok kokrwbainairokni bising tei khoroksa koklopnaijwk wngkha Jayatri Debbarma. 2015 bisio 'Lamsogo' mungwi bini koklop bijab sapogwi karijago. Bini o bijabo kai thamchinwi (32) koklop thai mankha. Bini kokloprok juda juda kokrwbai bwlaio tei komthingjak bijabrogo sapokjagwi tongo.

**Ajita Tripura**

Kokborok kok tei kokrbaino hamsari tisanai bwrwirokni bisingo tei khoroksa wngkha swikwrwng Ajita Tripura. Sal kolok romui juda juda kokbwlairogo bini swimungrok nongkhormani yagulo 2016 bisio bini koklop bijabno chwng mankha 'Khani kok' mungwi bijabni bisingtwi. Bini o bijabo kai sara charchi (108) koklop thai mankha.

**Anjana Debbarma bai Rama Debbarma**

Kokborok kokrbai hamsamungni khotolo Anjana Debbarma bai Rama Debbarma-ni mungbo khursathai. Borok kwnwi kwthawi 'Chongjak soisikwrwngrogni cherai mol' mungwi kangsa bijab Kokborogo swlaikha. 2017 bisio bongni o bijabno Kokborok tei Borok Bangthaya Bosongkok Dagikhung, Tipura haphang sapogwi karikha.

**Anima Debbarma Jamatia tei Dharani Jamatia**

Kokborok kokrbai hamsari tisanairokni bisingo tei khoroknwi wngkha Anima Debbarma Jamatia bai Dharani Jamatia. Borog kwnwi kwthawi 2017 bisio 'Halok – Koklop tei Kothoma bwtang' mungwi koklop kothoma bijab kangsa sapogwi karikha.

Kokborok kokrbai phuarthani tei hamsari tisathani bwrwirokni yakumu mojomono tongo hinwi mano. Sakao khursajak mungrokno karwibo juda juda kokrbai bwlaio kwbangma khagwnang bwrwirokni tei swrwng tongnai siklirokni swimungrok nongkhorwi tongma nukjago. Khakhwlaio Thinango kokborok kokrbaio chini bwrwirokni yak teibo bangsawi phaiyanw.

# **Bugramolni simi Tipra hani laibuma tiprasarogni talikhao sraimung da hamari**

**Jahen Debbarma**

Laibuma no cherwi chethorwi kholwi eba agini kwcham bijab (bubagra molni bijab tei rajmala, engrej rogni swijak bijabrogo) o kwkwrwkhe no swijak mano je 585AD-1949AD jora Tripura haa kaisa phiyokjak hapang tongmani. Tripura haao noh 184(Sara charchi brwi) bubagrasong chini haa no naikol angmani tei oro sathai kwlaio Tripura haani bubagarog no hayung(world) ni 2nd largest eba kwbangkuk bubagrasong kaisa kotor kolok bisi romwi o haano naikolmani tei Japan ni bubagarog wngkha puilao 186 bubagra borokni haa no naikolwi kaisa kotor kingdom swamnai.

Laibuma no cherwi naiwi teibo saimankha je Tripura haa ni mung Kirat Desh hwnwi tongmani tei o haa ni ari yang yaksibai Khasi hathai, salthangbai Arakan hathai burma, Manipur hathai yaksi-salkabai twi khwlaiwi Brahmaputra twima twi Meghna-Sarma twikhe Bay of Bengal(yagrabai eba south) jora ari tongmani. O haani bubagra no Mahabharat Choba o bo haino thangwi choba o yak rwikha hwnwi sawi mankha laibumani bijab o.

## **Bubagra molni puila bwkhakni mol**

Rajmala tei kwbangma laibumani bijano kholwi saimankha je Tripura haani bubagrani bosong wngkha Chandra bosongni Jojatini sajla Druhani bosong, haikhe sathai kwlaio Tripura ni puila bubagra wngkha Druha. A jorao no bo Kirat Desh eba haani kiyodongso kwplai wngwi “Tribeg” mungwi kwtaI haste swamani.

Bubagra molni Manikya bosongni bubgarog wngkha kwchar molni bubagra, laibuma o sawi mankha Manikya bosongni puila “PHA” mung najak bubagra Assam ni simi Dharmanagar tei Kailashahar jora lama bona chengmani, omoni ulo tabukni Tripura haa-o sokpaio, a jorao bubagra Tripura haani songduk bosongni borogrogno borokni phasing twlang thango. “PHA” mungno khibiwi “MANIKYA” mungno twimabo a jorao no hwnwi saimankha je rangchakni sokat namani bisingtwi. Aboni yagolo Manikya bosongni bubagra Srihaat, Chitagong, Purba-bong bo haino chobwi naio tei ..... swamo. Haikhe a jorani simino Tripura khaknwi wngwi ..... tei ..... mungwi khaknwi wngmani sawi mankha.

### Kwchar Jorani Mol

Ratna Manikya wngkha Tripurani bubagrarnogni bisingo puila Manikya mungbai sinijaknai bubagra, bini molo 1468AD no puila puisa swnamjakmani hwnwi sawi mankha. A jorao no bubagra Ratna Manikya phatar hasteni muslim sultanrogbai halok bowi borogni chubachuni bisingtwi Rangamati ganao Ratnapur swnamo. Bangla ni hindu bubagrano bo haino chobao mechenrwi Kumila haa segwi manmani hwnwi sawi mankha laibumao. Bini ulni bubagra Jojarapha Rangamatini lika bosongni Mog bubagrano mechenrwi Rangamati segwi nao.

#### Tripurani Kwchar Jorani Bubagrani Mung

Dhanya Manikya	1463-1515
Dharma Manikya II	1714-1733
Vijay Manikya II	1743-1760
Krishna Manikya	1760-1761
Rajdhar Manikya	1783-1804
Ramgana Manikya	1804-1809
Durga Manikya	1809-1813
Kashi Chandra	1826-1830
Krishna Kishore	1830-1849
Ishan Chandra	1849-1862
Bir Chandra	1862-1896
Radha Kishore	1896-1909
Birendra Kishore	1909-1923
Bir Bikram Kishore	1923-1947
Kirit Bikram Kishore	1947-1949
Kirit Pradyot Deb Barman	1978-

### Bubagra ni molo mwta-atai palaimarog

Sirisiti o Tiprasa rok khulumwi phaima mwta wngkha — Gharia, Mailuma, Khuluma, Ker, Twima, Burasa, Rondok, Lampra wathop etc. Phiyaba chini sirititini khulumung no yakarwi kubun dophani takjak mutairok no khulumani bagwi TIPRASA rok swraimung nangkha.

1501-02 bisi o Maharaja Dhanya Manikya Udaipur o Matabari (Tripureswari Temple) swnamphuru no Tiprasa rok puila swraimung nangkha. Ulo 1761 bisi o Maharaja Krishna Manikya Old Agartala o Chaturdash Devata Temple swnam kha.

1900 bisi o Rabindranath Tagore puila Tripura o phaikha. Aboni ulo bebagwi wai-sini (7 bar) Tripura o phai tongphaikha. Rabindranath Tagore ni kokno naragwi chini Bubagra rok — Jagannath Temple (1906), Shivbari (1931), Laxmi narayan Temple (1909-23), Uma Maheswari Devi Mandir (1907) oborok swnamkha.

Abono karwi no Durga puja, Swarasati puja, Biswakarma, Shivratri, Ganesh chaturthi, Janmastami puja obohailok Rabindranath Tagore ni kokbai Maharajarak Tripura o chol khwlaikw o. Abono karwi no Kailai Panda ni raida, Tri-ratra, Terodind, Bosor sradda ——— Aborok ni raida bo chini TIPRASA rok ni ya.

### Tripurao Engrej

Tripurao bo haino engrejrog chini haa no sekna naikha. Mukanda Manikya ni sajla Krishna Manikya 1760AD o Tripurani Bubagra wngo. Phiya bini a jorao no yang Chatahramni Sengkrak Reja Khan ni kokbai Engrejni ojama Berleste Tripura ni bubagrano mechenrina bagwi bini yakchu sengkrak Mathews no dagio 200Force tei 2nwi kaaman Tripurao twlangwi choba khaina bagwi 1761AD 28FEB o oboni jarwi Tripura ni bubagra mechena naio phiya ulo yakakmankha.

### Kwtal mol

1862AD 1st AUG o Ishanchandra Manikya thwiwi buphayung BirChandra Manikya bubagra wngo, phiya bini buphayung khoroknwi tongmani jarwi bo dorbar bo khwlaikakna nangkha. Bini o molo no India Government ..... ni kok swimani saimankha. A joraono 1863AD o bubagrakhor o samung tangnairog satokjakma soi maya wngwi **Jamatia Dophani** ni borogrog Sardar Parikhit no twiwi bubagrabai choba nangwi thango phiya bubagra BirChandra kuki sengkrakni yak romwi Jamatia Dophani borokno mechenwi rio. Phiya **kuki** rogbo haino 1871AD o bubagrabai chobao nangwi thango, a jorao no Tripura haani songduk bosongni borokrog kuki rogbai nok sokjagwi ma kharbaikha tei Bangladesho kharwi ma thango hwnwi laibumani bijabo sawi mankha.

Laibumao sawi mankha Isharchandra Manikyani sajla Birchandra Manikyani molni simino kwatal mol chengo hwnwi, Tripura o puila Agartala Municipality swnamo 1871AD o, tei bono Tripura o puila rwngnog swnamani 1890AD o, ulo bo thwima yagolo 1996AD o kwatal bubagra Radha Kishore Manikya bini tangbaya bara rwngnogno tangwi pairio, ulo o rwngnogni mung bini molni Tripura ni Prime Minister Umakanta Das ni mungwi o rwngnogni mung pharjago 1904AD o. 10Lakh rang swbaiwi Ujjayanta Palace 1899-1901AD o swnamo RadhaKishore Manikya. obono karwi Police Department bo haino swnamo bo.

Bo thwimani yagolo Birendra Kishore Manikya ni mol phaio phiya bo 1923AD o 40bisi omoro no thwiwi thango. Bo Kunjaban Prasad, Lakshmi Narayan, Durgabari tei LalMahal swnamwi kwlango. Bini molo bo engrej rognob bo haino 1st world war phuru chubakha rangrog riwi.

Birendra Kishore Manikya thwimani yagolo 1928AD o Bir Bikram Kishore Manikya bubagra wngo. Bono puila 1931AD-1936AD jora Tripurani bubagrani

bisingo Europe beraio. Tripura o puila bono Agartala Airport swnamo, Maharaja Bir Bikram College bo haino swnam langkha. 1935AD o Sate Bank bo haino songchalangkha bo. 2nd World War phuru engrej rognno chubawi bo medel rogbo mankha, bo Tripura state force ni chief in commander tongwi choba rogo bo haino yak rikha. Bo Burma stars, IGS medal bo haino mankha. Bo Tripurani songduk bosongni borokrognno Huk no yakarwi kheto khaina rogo haino khwlaiwi hwnwi samani laibumao sawi mankha, bo wngkha Tripura ni paithak bubagra, 1947AD 17May o 39omor o no bini langma chokha.

Bini molo no Reang Choba bo haino nango Ratanmani Reang ni twildulmabai.

Bubagra Bir Bikram Kishor thwimani jarwi Tripura hao belai kotor hamya nobar sibwi phaimani omoni jarwi Tripura ni bubagra Manikya bongso twio kwlwkna nangkha.

Bubagra thwimani bagwi bwsla Kirit Bikram Kishore Manikya bisi 7(sni) omor o no bubagra chongjakmani, a jorao no Pakistan Tripura no nanani naimani choba khaiwi phiya India Pakistan no mechenrwi rwo, oboni yagolo Kirit Bikram Kishore ni buma Kanchan Prabha Debi no India bai habwi kwtal haste swnamna ni kok yapharjago 1949AD 9sept o Tripura Haa India bai halok bolaio Kanchan Prabha Debi merger agreement o sign khwlaiwi. 1949 15Oct o State C level mano Tripura. Phiya India bai Tripura habmani oro kaisa chukli bo tongo hwnwi haino sawi mankha laibuma o je Kanchan Prabha Debi ni jabardasti khaiwi sign khairio hwnwi.

### Tabukni Tripura

India bai Tripura habmani yagolo Tripura bwswk joratwi kuchukgo kwsaka agio tamo tongma tabuk tamo tongma omo laibuma ni kwbangma wngma-sokma no cherwi naikhe saimano. Bubagra Bir Bikram kishore Manikya ni molo bo thwiyasini swkang Janasikha Somiti hwnwi kaisa non-political bodol achaima nukjakha DurgaChowdri kami o khorok 19 sikla no twiwi, tamoni hinkhe Tripura ni Tiprasa songduk bwsarog bubagrani bwkhaktwi je mano aswk manaukya phiya teibo si rwna nango hwnwi, rwngmari belai tola kwlwkjak abagwi o bodolni bisingtwi Sudhanya Debbarma achukphang okra wngwi ulo 40ta ti kwbangkuk school bo haino swnamkha, phiya borokni a samungno chajakya wngwi bubgra borokno alongnog(jail) o bo haino chobkha, jailo chobjak tongphuruno Sudhyana Debbarma Tripura ni puila Kokborok amani kokbai swijak **Hachuk Khurio** kothomayung swio.

Tripura ni songduk bwsarog Tiprasarog bubagra ni brindyarogbai satokjakmabo haino **Ramkumar Debbarma** ni Ti-Tun koklop o srai-srai khe saimano.

Koklop wngkha -

Rajani amolo  
 Rajani Binandiya, sawibo bujitiya  
 Kok uanjwi thaisa, kokborok thaisa  
 Sawi jolitimasi naidi,  
 Parao bo borok kwrwini jora  
 Kwnwini pojano saichung twinani.  
 Tamo sanani, kokno bujiya binandiya.  
 Parao phaibo machaya ma nwngya de tong?  
 Swngna toh kokya, kwrwi gwnang bujiya.  
 Labo lachiya, kibo kiriya  
 Rajani binandiya rog  
 Botol kupulwng chuarak ribo  
 Botolo twi dao hino  
 Laisok kupulwng muihan ribo  
 Ono bangyasi hink  
 Bejua rajani binandiya.

Haikhe Tripura ni borokni bswwkango kwbangma kebengmung sokphaikha o kebengmungni yakakna khe pulao no chwng chini amani kok kokborok ni hamkrai o ma thangnai, tei omoni logio tongo chini hoda hukumu-mukumu no mwthangwi toninani, phiya omorog joto twrwk-twrwk kwmarwksi wngma nukjakha haste hapang Tripura Government phaima yagolo.

1949 bisi o 15oct o Tripura India bai habmani ulo 1950 ni 26Jan o Tripura o bo haino Republic Day palaijakha, India bai Tripura kwthalaimani kaisa kotor hamya nobar wngkha Pakistan-India-Bangladesh ni choba, o choba no rigwi Bangladesh ni Hindu Bangali rog Tripura o twrwk-twrwk phaite-phaite achumsa borok kwbangma wng thango. 1941-1950AD jora Tripura o bangali hindu phaimano karwi 1971ni Indo-Pak-Bangla choba o bo haino Lakh-lakh bangali hindu Tripura o habsukha, omoni jarwi tabuk Tripura o Tiplasa borokrog 31% si wngsio (2011 census report) ni swlai kisa borok si wngsio o illegal migrate BENGALI HINDU phaima bagwi.

Tripura ni borokrogno lekhamani bubagrani mol o -

1872 - 35,262	1881 - 95,637	1891 - 1,37,882	1901 - 1,73,325
1911- 2,29,613		1921- 308,837	1931- 382,450
1941- 513,010			

Haste Tripura o kaisa kotor hamya nobar wngkha 1974AD ni Gomati Twima o Dombur ban rijakmano twiwi 40,000 borokrog borokni nokthai yakarwi khibiwi ma thangbaikha sakni haano khibiwi.

Tiprasa rogni bagwi 1979AD o TTAADC kaisa thai bera khawi swnamjakha Tiprasa rogni haa hwnwi Tripura ni total area o 70% area TTAADC, tamo hinkhe wanjwi rog bangma bagwi no o bill bo passed khwlaijakha 6th schedule ni bisingtwi.

1980AD o Tiprasa ni bisi o kaisa kosom bisi hwnwi saimano je o bisi o Bangli-Tiprasa choba nangmani, borokni borogrogbaip Tiprasa borogrog aswkhe satokjak thangka je sakni haao no kisasa wngmani jarwi, phiya borogni boroksi puila o choba chengo Lembucherra o Tiprasa khoroksa no tanwi, twrkw-twrwk o koktwma joto thaio sogwio tei choba wnglaio o chobao chini Tiprasa rog tanjagwi sumili ni twio kochogwi rohorjakmabo haino saimankha.

Bangali hindu rogni o satok-pitok ni yakakna bagwi chini Tiprasa ni bisingobo haino samung hamya tangnairogni bodol hwnwi kok silchajakha kwbangma bodol khajakmarog ATTF, NLFT, TNV, INPT tei IPFT bodol rognno. Thangnai 2009bisi o khw IPFT bodolrog TTAADC no kwtaikaisa State swnamwi ridi hwnwi sanmung bo sanna nangkha India Govt no tamo hinkhe wanjwi bengali hindu rog Tripura o 71% kwbangkuk borok wngwi thangma bagwi salsa Tiprasa ni tongthai haa si tongwlak hwnwi. Phiya o bodol khajakma le Tripura Government tei Bengali Hindu bai satok-pitok, rwngswrwngro tola khiklaijakma, tei kwbangma manthai-sokthai manna sanma nangna bagwi khajakmasi hwnwi bodolni adongsong samani. Tripura o rwngmari ni haphar Tiprasa ni bisingo belai o kwlwjkjak TBSE ni Madhyamik tei H.S(+2) amjokmungo Tiprasarog thangnai 2017 bisio 43% Tiprasarogsi passed wngo, phiya non-govt School o le Tiprasa rog 80% ni kwbangkuk no passed khai o ble tangwi? Tamo hinkhe oro Christian Missionary ni chubamung no paiphlaiya hamjakmung ma yapharo, 1930AD o puila Mariam Nagar o puila Church swnamjago hwnwi saimankha Purtogiz ni Catholic ni bwkhaktwi, oboni yagolo New Zealand ni Baptist Missionary ni bwkhaktwibo haino 1937ad o kwbangma school rogbo swnamjakha hwnwi saimankha, phiya Tiprasa ni thanio rang-ri aswk kwrwi wngwi rwngnog kahamo pori manjayani rwngmari a jorao bo kwlwjkjakno, phiya tabuk twrkw-twrwk joto swkangwi phaiwi tongbaimabai Tiprasa ni rwngmari bo teibo kuchugo kanai hwnwi kha kao.

Mwsamung-rwchappungo hinkhe Tiprasa rog kuchugo kwsajak obo sawi sabaya Sachin Debbarma music composer omoni kaisa example, Indian Idolni rwchappung batailamao bo haino Sourabhee Debbarma kwplai wngwi phaijak 2009bisio, omono karwi 2008 26Jan ni Republic Day o bo haino Tripura ni Tiprasa rogbo performed khaiwi Third wngwi Tripura ni mungno kuchugo tisakha, tei thangnai 2016 bisio bo haino Reang Hoda ni Hojagiri mwsamung performed khaiwi Third wngphika India Republic Day 2016 o.



Tripura Government o wanjwi bosongni Chief Minister wngma yagolo Tripura ni Tiprasa ni kwabagma thaini mungbo haino swlajakha omoni jarwi chini tongthai rogbo kwmana nangkha

Swlajakma mungrog wngkha -

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 1. Aguli- Agartala              | 2. Nuyungma -Ujjayanta Palace   |
| 3. Twijilikma -Rudrasagar       | 4. Twijilikma -Nuyung Neermahal |
| 5. Kuailwng -Khowai             | 6. Thokhatthai- Teliamura       |
| 7. Khumtwisa -Fulchhari         | 8. Ganthatwisa- Gandachhara     |
| 9. Loksuma -Khowai River        | 10. Saidra -Howrah River        |
| 11. Dondra -Dhalai River        | 12. Likhumjwkma- Kalachhara     |
| 13. Sumili -Sunai               | 14. Satraitwisa- Satraichhara   |
| 15. Kormoti- Gomti              | 16. Longthrai -Longtorai        |
| 17. Hathaikotor- Baramura       | 18. Hachwkberem- Atharmura      |
| 19. Sakathang- Sakhanthang      | 20. Mwtai Hathaih- Debtamura    |
| 21. Jarikosom Hathaih- Kalajari | 22. Subrai Hathaih- Unokoti     |
| 23. Khumpuilwng- Kupilong       | 24. Mwsuitwisa- Harinchhara     |
| 25. Thaiplokphang- Chalitabari  | 26. Muiitulwng- Kochuchhara     |
| 27. Twisarangchak- Sonachhara   | 28. Mandwi- Mandai              |
| 29. Dongor -Dumbur              | 30. Twidu -Tuidu                |
| 31. Hokutwisa- Dummachhara      | 32. Mayungtwisa- Hatichhara.    |

Hukumu-Mukumu kwrwi khe kaisa dophi torwi logwi maya, tabuk dophani hoda tei mukumu-hukumu hwnwi sana thangkhe chwnng sana nangnai, hoda wngkha tomung-chamung, tongthar-twimung, kanmung-chumung, kok salaima, o samung rognno kaisa bosongni langma tei dophani sinimung mangpili, haikhe hoda bau gwdalwi mukumu-hukumu tongo.

Bharot haakotor bai Tripura hapang gwdalma yagolo Tripura haao je swlaimung swlajakha obo ni chaya bwkhak wngkha kubun dophani borok bangali hindu bangmani, tei Tiprasa rogni hamkrai, rwnngmari, manthai-sokthai maya rwjakya wngmani. Phiya omoni bisingo kaham bwkhakbo tongo je chini Tiprasa rog hachukni ongkhorwi twrwk-twrwk rwnngmari swrwngna o yak rikha tei Doctor, Engineering porina rog seb mankha tei wbo wngkha. Tripura Cricket Team ni captain bo haino Tiprasa Manisankar Murasing, bo simiya Tennis world o Sumdev Debbarmam ni mungbo haino kuchugo tisarikha Tiprasani mungno. Phiya aswkbai le mwnwina kok kwrwi chini Tiprasa rog teibo kuchukgo kwsanani lamano phiyokna nangnai.

Haikhe sana thangkhe O haani laibuma tei Haste tongthai bokjakmani Tiprasarogni talikha eba lali o sraimung no hwnwi kwbankhe sawi mano hamari no karwi.

# WITCHCRAFT A PERIL TO STATUS OF WOMEN

Ajita Tripura

## **Witchcraft :**

Witchcraft or witchery broadly means the practice of and belief in magical skills and abilities exercised by solitary practitioners and groups. Witchcraft is a broad term that varies culturally and societally and thus can be difficult to define with precision, therefore cross-cultural assumptions about the meaning or significance of the term should be applied with caution. Witchcraft often occupies a religious divinatory or medicinal role, and is often present within societies and groups whose cultural frame work includes a magical world view.

## **Concept :**

The concept of witchcraft and the belief in its existence have persisted throughout recorded history. They have been present or central at various times and in many diverse forms among cultures and religions worldwide, including both “primitive” and “highly advanced cultures, and continue to have an important role in many cultures today.

## **History :**

Historically, the predominant concept of witchcraft in the Western world derives from Old Testament laws against witchcraft, and entered the mainstream when belief in witchcraft gained Church approval in the Early Modern Period. It posits a theosophical conflict between good and evil, where witchcraft was generally evil and often associated with the Devil and Devil worship. This culminated in deaths, torture and scapegoating (casting blame for human misfortune), and many years of large scale witch-trials and witch hunts, especially in Protestant Europe, before largely ceasing during the European Age of Enlightenment. Christian views in the modern day are diverse and cover the gamut of views from intense belief and opposition (especially from Christian fundamentalists) to non-belief and in some churches even approval. From the mid-20<sup>th</sup> Century, witchcraft-sometimes called contemporary witchcraft to clearly paganism. It is most notably practiced in the Wiccan and modern witchcraft traditions, and no longer practices in secrecy.

The Western mainstream Christian view is far from the only societal perspective about witchcraft. Many cultures worldwide continue to have widespread practices and cultural beliefs that are loosely translated into English “witchcraft”, although the English translation masks a very great diversity in their forms, magical beliefs, practices, and place in their societies. During the Age of Colonialism, many cultures across the globe were exposed to the modern Western world via colonialism, usually accompanied and often preceded by intensive Christian missionary activity (see “Christianization”). Beliefs related to witchcraft and magic in these cultures were at times influenced by the prevailing Western concepts. Witch hunts, scapegoating, and killing or shunning of suspected witches still occurs in the modern era, with killings both of victims for their supposedly magical body parts, and of suspected witchcraft practitioners.

Suspicion of modern medicine due to beliefs about illness being due to witchcraft also continues in many countries to this day, with tragic healthcare consequence. HIV/AIDS and Ebola virus disease are two examples of often-lethal infectious disease epidemics whose medical care and containment has been severely hampered by regional beliefs in witchcraft.

## BY REGIONS

### Cameroon :

The Kolloh-Man (January 1853, X, p.6)

In Southern African traditions, there are three classifications of somebody who uses magic. The Tagati is usually improperly translated into English as “witch”, and is a spiteful person who operates in secret to harm others. The Sangoma-is a diviner, somewhere on a par with a fortune teller, and is employed in detecting illness, predicting a person’s future (or advising them on which path to take), or identifying the guilty party in a crime. She also practices some degree of medicine. The Inyanga is often translated “witch doctor” (though many Southern Africans resent this implication, as it perpetuates the mistaken belief that a “witch doctor” is in some sense a practitioner of malicious magic). The inyanga’s job is to heal illness and injury and provide customers with magical items for everyday use. Of these three categories the Tagati is almost exclusively female, the Sangoma is usually female, and the Inyanga is almost exclusively male.

Much of what witchcraft represents in Africa has been susceptible to misunderstandings and confusion, thanks in no small part to a tendency among western scholars since the time of the now largely discredited Margaret Murray Murray to approach the subject through a comparative lens vis-à-vis European witchcraft. Okeja

argues that witchcraft in Africa today plays a very different social role than in Europe of the past—or present—and should be understood through an African rather than post-colonial Western lens.

Complimentary remarks about witchcraft by a native Congolese initiate : “From witchcraft ... may be developed the remedy (kimbuki) that will do most to rise up our country.” “Witchcraft deserves respect it can embellish or redeem (ketulaevovuukisa).” “The ancestors were equipped with the protective witchcraft of the clan (kindokikiandundilakanda). They could also gather the power of animals into their hands, whenever they needed, if we could make use of these kinds of witchcraft, our country would rapidly progress in knowledge of every kind”. “You witch (zindoki) too; bring your science into the light to be written down so that ... the benefits in it ... endow our race.”

#### **Eastern Cameroon :**

In eastern Cameroon, the term used for witchcraft among the Maka is djambe and refers to a force inside a person; its powers may make the proprietor more vulnerable. It encompasses the occult, the transformative, killing and healing.

#### **Democratic Republic of Congo :**

As of 2006, between 25,000 and 50,000 children in Kinshasa, Democratic Republic of the Congo, had been accused of witchcraft and thrown out of their homes. These children have been subjected to often-violent abuse during exorcisms, sometimes supervised by self-styled religious pastors. Other pastors and Christian activists strongly oppose such accusations and try to rescue children from their unscrupulous colleagues. The usual term for these children is enfantssorciers (child witches) or enfantsditssorciers (children accused of witchcraft).

#### **Ghana :**

In Ghana, women are often accused of withcraft and attacked by neighbours. Because of this, there exist six witch camps in the country where women suspected of being witches can flee for safety.

#### **Kenya :**

It was reported on May 21, 2008 that in Kenya, a mob had burnt to death at least 11 people accused of witchcraft.

#### **Malawi :**

In Malawi it is also common practice to accuse children of witchcraft and many children have been abandoned, abused and even killed as a result. As in other African countries both African traditional healers and their Christian counterparts are trying to make a living out of exorcising children and are actively involved in pointing out children as witches. Various secular and Christian organizations are combining their efforts to address this problem.

According to William Kamkwamba, witches and wizards are afraid of money, which they consider a rival evil. Any contact with cash will snap their spell and leave the wizard naked and confused. So placing cash, such as kwacha around a room or bed mat will protect the resident from their malevolent spells.

**Nigeria :**

In Nigeria, several Pentecostal pastors have mixed their evangelical brand of Christianity with African beliefs in witchcraft to benefit from the lucrative witch finding and exorcism business—which in the past was the exclusive domain of the so-called witch doctor or traditional healers.

**Sierra Leone :**

In Kuranko language, the term for witchcraft is suwa'ye referring to “extraordinary powers”.

**Tanzania :**

In Tanzania in 2008, President Kikwete publicly condemned witch doctors for killing albinos for their body parts, which are thought to bring good luck. 25 albinos have been murdered since March 2007<sup>[132]</sup>. In Tanzania, albinos are often murdered for their body parts on the advice of witch doctors in order to produce powerful amulets that are believed to protect against witchcraft and make the owner prosper in life.

**America :**

Caribbean :

Brua is an Afro-Caribbean religion and healing tradition that originates in Aruba, Bonaire, and Curacao, in the Dutch Caribbean. A healer in this culture is called a kurioso or kurado, a man or woman who performs trabouchiki (little works) and trabougrandi (large treatments) to promote or restore health, bring fortune or misfortune, deal with unrequited love, and more serious concerns, in which sorcery is involved.

Colonial North America :

Springfield, Massachusetts

New England

Coastal settlements near Salem

Essex, Suffolk

Dine/Navajo-

In Dine culture, witches are seen as the polar opposite of ceremonial people. While spiritual leaders perform “sings” for healing, protection and other beneficial purposes, all practices referred to as “witchcraft” are intended to hurt and curse. Witches are associated with harm to the community and transgression of societal standards, especially those relating to family and the dead.

The other parts of the world where Witchcraft has its influence are as follows—

North America (Mexico)		South America
Asia		
India—Assam, West Bengal, Chhattisgarh		
Nepal	Japan	Philippines
Saudi Arabia	Syria and Iraq	Tocharians
Europe	United Kingdoms	Italy
Spain	Oceania-Cook Island,	Papua New Guinea
Russia		

India is no exception to such superstitious practices and beliefs, pervading the wild imagination of the human psyche on a macrocosmic level across the world. Instances of witch-hunting related violence are manifold and multifarious happening just beneath our noses. The only difference being today that unlike the earlier times, the victims of this horrendous crime of witch-hunting today are poor women, weak women, illiterate women, old women and the like.

#### **In Tripura :**

Witch-haunting a social prejudice of indigenous peoples of Tripura (Tripurasa) Society, especially to those who believe or practice in Hinduism, is a Curse for Schedule Tribe women and root of violation of Human Rights and Fundamental Rights. Most people believe that, there are one or more women in every village, knowing Witchcraft, means who suck blood at night, causing incurable diseases or ailment harming the society. Generally old and poor women and her kin's are in deep sea. Such identified women along with the kiths and kin's are exiled from the village and forced to live outskirts of Human habitation being deprived of social facilities and also killing. This is Clear the Violation of Article 14 (Equality before law) and 21 (Protection of Life and Property) of the constitution of India. Following some incurable disease when a woman is suspected as a Witch, she is brutally beaten to death by the members of the effected family and the neighbors. Cruelty extends to such extent, that the alleged/suspected woman dies on spot. Incidents as such takes place in every corner of the State and every year. Numbers of such deaths are increasing and the situation is really alarming. Superstition is not limited among the illiterate mass but the so called educated are no exception. As a result the problem has become en-masse. Unless necessary legislation is made with mass awareness campaign and the society coming forward to overcome the superstitions, Rights of Tripurasa women shall remain meaningless and useless.

As contradictory as it may seem, the word 'witch' derives from the word 'Wicca' of Old English origin which implies—a wise person. A witch-hunt is a search for persons labeled "witches" or evidence of witchcraft, often involving moral panic.

When one talks of burning witches in a developed society, they often consider it to be passé and a thing of the past. Yet older women, usually widows are flagrantly branded as witches. Though, in smaller numbers, even males and children have borne the brunt of such superstitious practices. India, today represents a modern-day paradox. On one hand, it is the largest democracy in the world and has a rapidly growing economy. On the other hand, a huge chunk of its populace remains marred by poverty and illiteracy. Indians, both educated and uneducated, have time and again resorted to superstitious practices to cure illness, find love, and rationalize bad events. This modern superstitious belief system has had deadly consequences mnemonic of the witchcraft craze in America. A person accused of being a 'dayan' or a witch in India can be subjected to immeasurable torture, rape or can be strangled and burned alive.

Witch-hunting is like an infectious disease and is slowly spreading to newer areas and solutions will have to be found to eradicate this evil practice. The practice of witch hunting/killings is prevalent in a number of states in the country, and with much preponderance in the regions located in central and eastern India. This crime is mostly prevalent in places where there is almost negligible economic development, with little or no access to basic education and health care. In this kind of an environment of minimal development and redundancy, people tend to develop very strong superstitious beliefs and anything bad that might befall the villagers like inadequate crop harvest, diseases, sudden and unexplained death of someone in the family, or drying of wells tends to be considered the work of some evil 'witch'. This, therefore, marks the beginning of efforts to search for a perpetrator to put the blame on.

It is true that allegations about the use or at least possession of 'supernatural' powers by the victim are invariably present in cases of witch hunting. But, what emerges during investigations in most of the cases is that land, property, jealousy, sexual advances and other common tensions between social inmates were pivotal underlying factors.

As per Human Right Committee report in last 15 years approximately 2,500 women were killed in name of witch-hunting. Previously it was seen that witch-hunting is only associated to women but in 2013 in Orissa Police reported a case where a boy was killed as he was accused of practicing witching. Statistics also display a case in Assam where a girl was raped in name of witch-hunting in the year 2011.

#### **Legislative Approach to Witch-Hunting :**

There is no specific and particular national level legislation that penalizes Witch hunting hence the provisions under the Indian Penal Code 1860 can be used as an alternative for the victim. The different sections invoked in such cases are Sec. 302, which charge for murder, Sec. 307 attempt for murder, Sec. 323 hurt, Sec. 376 which penalizes for rape and Sec. 354 which deals with outraging a woman's modesty.

Apart from the provisions under Indian Penal Code different states have come up with different legislation to tackle the problem of witch-hunting.

Bihar though being most backward was the first state in India to pass a law against witch hunting in the year 1999, which was named ‘Prevention of Witch (Dayan) Practices Act.’

Jharkhand followed it and established ‘Anti Witchcraft Act’ in 2001 to protect women from inhuman treatment as well to provide victim legal recourse to abuse. Basically, Section 3, 4, 5 and 6 of the concerned Act reflected about the punishment which will be granted if any one identify someone as witch, tries to cure the witch and any damages caused to them. Whereas Section 7 states the procedure for trial.

Chhatisgarh government passed a bill in 2005 named ‘Chhattisgarh Tonhi Pratama Bill’, which was established to prevent atrocities on women in name of Tonhi.

Rajasthan government has also passed a bill ‘Rajasthan Women (Prevention and Protection from Atrocities)’ 2006, which makes it illegal as well punishable for calling any woman as ‘Dayan’ or to accuse a woman for practicing witchcraft, which to three years of imprisonment and Rs. 5000 fine.

Till now there is no specific laws enacted in Maharashtra against witch-hunting and the sole reason behind it is opposition from some religious groups who believes that the enacted law might take away their ancient rites. Now after the incidents of witch-hunting has increased the state government has planned to pass a bill to eradicate the social ills and human sacrifice.

Among the states where witch-hunting is prevalent, some areas of West Bengal like Purulia, Bankura and Birbhum comes under the ambit of those states. Still the state government has failed to establish a separate legislation to tackle it. Hence, there is a need of national legislation which will have a binding effect over all the states in prohibiting it.

All these acts not only prohibit one from directly hampering a woman but also punishes the one who instigates other to harm them, to displace her from the house place and property. At the same time it is punishable if due to torture a woman commits suicide.

Apart from these state legislation there are other bodies established to prevent witch-hunting and promote protection to women and to ensure those rights necessary for them to live a peaceful life with dignity.

Partner for Law in Development (PLD) 1998, which is a group of legal resource working for social justice and women’s right in India. It considers women’s rights as and integral part of the society and hence protects women’s right from getting violated through families, on basis of sexuality, culture, caste, etc.



Other than this many NGO's are working for preventing and protecting women from the social evil of witch-hunting. One among those is Rural Litigation and Entitlement Kendra, which had also filed a PIL (Public International Law) in Supreme Court relating to the abuse of women in name of witch-hunting on behalf of 1000 rural women in Jharkhand who were victimized of witch-hunting.

A part from these NGO's and some local bodies working against witch-hunting, a bill 'Prevention and Prohibition of Witch-Hunting' has been drafted by members of Human Rights Defense International, which is still pending. It aims at establishing national legislation relating to witch-hunting.

The Indian government has an obligation to protect women from discrimination on the basis of gender and also provide basic rights and security granted by different international treaties, covenant and laws.

The Universal Declaration of Human Rights (UDHR) 1948, which being international law provides protection against any discrimination and promotes equality before law. It also confirms right to life and liberty to every human being.

International Covenant on Civil and Political Rights (ICCPR), India associated with it in 1979, which being an international body promotes equality between men and women by ensuring equal rights to men and women in civil as well as political sphere and prohibits others from subsuming anyone's basic rights. Article. 7 explicitly mentions prohibition of cruelty, inhuman or degrading treatment and by associating with the covenant it is obligatory for Indian government to implement these rules.

In addition to UDHR and ICCPR, India has signed Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) on 1993 and had agreed to eliminate discrimination and social cruelty against women. In addition to it Sec 5 (1) of the concerned convention explicitly provides that the states should take appropriate measures to modify the social and cultural patterns of conduct of men and women.

Hence, not only protection of women is obligatory but also it is obligatory to affirm different actions which have been designed for ensuring the enjoyment of rights in a positive manner.

#### **Conclusion :**

"The whole concept of witches was that women were speaking up for themselves and fighting for their rights. The whole concept of witchcraft came into play to hold down women and women's empowerment."—Madchen Amick.

It would not be an adverse proposition to put forth that the afore mentioned lines hold good and validated even in today's times with India being an epitome of it. The study throughout has effectively revealed that the crime of witch-hunting is mostly a hoax, a conspiracy to extract money, property, land, etc. to which a woman

is lawfully entitled. It would not be adverse to adduce here that the crime of witch-hunting, effectively prevalent in today's millennial era is very much a kin to what occurred in Medieval Europe. The psychology of the perpetrators of such violence is yet the same, to deprive women of their rights and their socio-economic liberation. An effective study conducted in the issue by PLD suggests that the victims of such crimes today are usually women in the age group of 50-60 years and are usually women who are widows illiterate poor, helpless or the patients of dire mental and physical illnesses.

It can also effectively point out at this juncture that the victims and their families effectively bear the brunt of such labeling had in hand. And usually, the neighbours and the larger community are complicit and compliant with the commission of such horrendous violence and abuse of human rights. Even the authorities charged with controlling and curbing such problems stand as mere silent spectators, sometimes due to corruption and mostly due to their own medieval mindsets.

In the absence of effective witch-hunting related laws, the perpetrators are tried under Indian Penal Code. Several states have their own laws against the witchcraft and witch-hunting. But, still there are vital lacunae in their formulation that need to be addressed and a large number of victims of witch-hunting point towards the ineffectiveness and futility of the existing laws. In 2014, national level athlete Debjani Bora, who had won several gold medals in Javelin, was accused of witchcraft in Assam and was brutally assaulted for the same by the villagers. If such a crime can be perpetrated against a national level athlete then anyone can become a victim of such organized violence.

This issue can only be tackled effectively by educating the people more, so in rural areas by instilling in them a sense of rationality. Efficient laws need to be accompanied by efficient social welfare delivery mechanisms as well. As we are aware, witch-hunting cases are on the rise because of a combination of factors, including poor health and medical services and schooling, lack of drinking water, sanitation and transport facilities, as well as a general lack of information in remote areas in our country. Therefore, the strategy to combat this social evil has to be multi-pronged. As a matter of fact, the best strategy that the Government can adopt is :

First and foremost, the focus of the government should be the strict enforcement of the existing anti witch-hunting related mechanisms.

The advocacy of witch hunt laws is crucial to the Indian society as there is no central law specifically against this evil so that we can have an effective prosecution of the accusers and curb the attacks.

Sensitization and the adept responsiveness mechanism of police and Welfare Department Personnel should be formulated.

NGOs working for prevention of witch related atrocities should make more efforts to detract people's attention from such adverse practices and supply their energy in other constructive purpose. This job has to done at the block and village level. Local NGOs can play a very vital role in the same.

As the most important issue is the backwardness of people and the lack of rationality in their minds, there should be campaigns launched against superstition and the witch-hunting practices. This task is has to be done by effective collaboration between stakeholders and the combined efforts of the government, administration, voluntary organizations, schools, etc.

Special cells should be setup at the district and state levels for identification of the survivors and their rehabilitation.

The idea should be to effectively raise awareness amongst school children, as they are the future of the nation, so that this issue can be effectively eradicated from the grass root level.

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# **DIMASA PLACE NAMES IN CACHAR**

**Dr. Ramakanta Das**

Place names are called to be the footnotes of History as well as fossils of Archaeology. The study of place names helps us to know the socio-cultural and economic life of a tribe or caste of the past. Since place names of a region bear the age old traditions of the people inhabited. At present in India caste, regional and language politics is one of the burning questions. To get rid of this problem we will have to take shelter on our rich cultural heritage and traditions, because this kind of study will help us to keep aloof from all these selfish chaos.

There are millions of place names in our country. Each of the place names owes its origin to some particular phenomenon of its respective regional language, culture and history. Though studies in Indian place names have made some progress in recent years, when we look at each state or linguistic region separately it is noticed that the picture is not bright as it should be. Since the beginning of the civilization man needed naming features around him for identification and communication. There is no doubt that perspective study of place names will uncover the historical, linguistic, social and various other hidden aspects pertaining to our past. Names are the hidden treasures of human struggles and achievement. Names marks out something from particular outlook or aim which is involved with the realisation of the idealism, hopes and expectations of human being of the contemporary period. Therefore, having studied the place names we can aware of the social, economic, political and religious conditions of the people of that period of time. Barak valley is the museum of castes and tribes. Traditionally each tribes and castes have been maintaining their own tradition. The scientific study of their socio-cultural and economic life style will serve the way of national development as well as the emotional integration of India. Another utility of the study of place names is of national importance, because place name study is another name of harmonious co-existence of different tribes and castes.

The father of the study of place names is called Gottfried Wilhelm leibniz. He first realised the importance of this study. (1) Although this discipline is not very old one but it got the academic tune all over the world. The study of place

names started systematically with books like ‘Lexiconcorua Britannicam, Liandover’ by R. William in 1865. Scholars of international platform are classified place name study as follows (2) –

- a) Anthroponymes;
- b) Toponymy;
- c) Hodonymy;
- d) Hydronymy;
- e) Oronymy;
- f) Chrematonymy;
- g) Mythological.

The naming process of places is very ancient. It can be said that this process originated in pre-Aryan age when our ancestors settled down in the river bank for the interest of agriculture. But in India the instance of place names found since Vedic period. The Aryan divided into various groups for the interest of agricultural land and each group settled in separate place. In this way Janapadas were created. Here we can cite sixteen Janapadas which are famous in Indian history. These are – Anga, Magadha, Kashi, Koshala, Briji, Malla, Chedi, Batsa, Kuru, Panchala, Matsa, Shurasen, Asmak, Abanti, Gandhar and Komboja. The origin of Bengali place names is very ancient. Its chronological history found since 5th century. Before this only two place names are found, one is Pudangal and the other is Puskarana. In Barak valley the naming process of places are found since 6th century. The origin of this is Bhutivarma’s copperplate which was discovered in 7th century from Nidhanpur of Sylhet at the time of Bhaskar Varma’s reign. In this copperplate place names like Chandrapui Bishaya, Mayurshalmali, Kamrupa are cited. So the history of place names of Barak valley is almost contemporary to that of Bangal.

The region which is known as Barak valley is the southernmost part of Assam. It comprises of three districts, - Cachar, Karimganj and Hailakandi. The nomenclature of Barak valley is not very old. According to Suhash Chatterjee, “the term ‘Barak Valley’ is of recent origin. Indeed, Barak Valley is the post-partitioned undivided Cachar district of Assam.” (3) Before partition this region was known as ‘Surma Valley’. In 1874 at the time of Governor General Northbruke the British Government constituted a distinct province Assam with Brahmaputra valley and some hilly region of north east. At that time Sylhet and Cachar districts were merged with the province of Assam for economic and administrative equality considering other provinces of Bengal. Before this Sylhet district was under the jurisdiction of Dhaka division. Edward Gait wrote, “Although Sylhet may at times have formed part of the ancient kingdom of Kamrupa, it was never during the historical period included in

Assam, ... But when the Chief Commissionership of Assam was created ... Sylhet was incorporated in the new province.” (4) During 1874 – 1947 Sylhet and Cachar districts were known as ‘Surma Valley’ after the name of river Surma. But in 6th and 7th July 1947 by a referendum Sylhet district was divided into two parts. Earlier this district was formed with sixteen police stations from which twelve and half police stations were remain in India. Later on with these three and half police stations a subdivision named Karimganj was formed. During 1947 – 1983 this valley was known in the name of only district Cachar. In 1983 Karimganj subdivision got the status of district and since then the region got the identity of ‘Barak Valley’ after the name of river Barak. It covered by Manipur in the East, Sylhet district of Bangladesh in the West, North Cachar Hill district of Assam in the North and the state of Mizoram in the South. The total area of the valley is 6922 sq. kilometre and total population is approximately 35 lakh.

A chronological history of Cachar is being found after the arrival of Dimasa royal

family. The Dimasa reign in Cachar was for a period of about eighty years, from 1750 – 1830. During this period many places of Cachar is being named after their contribution. Contribution in various aspects - some of the places bear the personal name of Dimasa royal, some indicate their language, culture, societal aspects and religious life. Follows are some place names –

**Bam Dholai :**

The word bam is derived from Kachari language, mean attractive, fascinating. The word is generally used in respect of maidens. It is said that the place is so named because the settlers who came here first were fascinated seeing the natural beauty of this region. It is a plain area situated in the bank of river Rukni surrounded by beautiful deep forest in other sides.

**Chandipur/Chandighat :**

After the name of goddess Chandi or Kali. She was the goddess of protection of Cachar. W.W. Hunter wrote - “While the capital was at Khaspur, Ran Chandi appeared in a dream to Raja Nirbhaya Narayana ... and told him to meet her next day at the river side, on the spot now known as Chandi-ghat.”(5) The legend says that Chandi came to the dream of Nirbhaya Narayana and told him that she would appear in the nearby river in form of a python. The king had to hold the python by the neck. But he failed to do so. He became timid having seen the python and hold the tail of it. The tail then took the shape of a sword. The sword was a symbol of fortune of the Dimasa royal family.

**Gader Bhitari :**

Bengali word Gad means ‘a fort and embankment’ and bhitari means inside. So, Gader Bhitari means inside the fort. History tells us that in 1706 Ahom King Rudra Singh invaded the Dimasa kingdom at Maibong. Tamradhvaj Narayan, the then Dimasa ruler driven away into plain Cachar and to resist the Ahom invasion he made a fort at Bikrampur area. The place is so named on the basis of this fort.

**Jaydhanpur :**

After the name of Kachari kunang (village headman) Jaydhan. This village is in Dholai region. The ruin of his homestead and pond appears in this village till today.

**Joypur :**

After the name of Joy Singh, the commandant of Dimasa king Krishnachandra. In 1772 he established a shiva temple which is still known after his name as ‘Joypurshivamandir’.

**Kachari Gaon :**

In plain Cachar Dimasa are called Dimasa Kachari. The place they inhabited is therefore named as Kachari Gaon. In Cachar several places are named as Kachari Gaon.

**Katirail :**

After the name of Kachari king Kartik or Kirti Chandra Narayan, kirtir ail > katirail. As per the list of Kachari kings furnished by the Deputy-Commissioner of Cachar district he was 78 No. Kachari king out of 103. (6) During his reign the capital of Kachari kingdom was shifted from Maibong to Khaspur. The capital of Kachari kingdom was shifted from Maibong to Khaspur to escape from invasions of Ahom armies on the one hand and on the other hand due to the constant aggressions of the Jaintia king from the west. In 1706 Maibong city was partially destroyed by the invading Ahom armies and the then Kachari king Tamradhvaj refused at Khaspur which assigned to the shifting of the capital at Khaspur. “Though the shifting of the capital had started during the reign of Tamradhvaj, the total shifting was effected by the end of 1750 during the reign of Kartik or Kirti Chandra Narayan.”(7)

**Khaspur :**

The last capital of Dimasa kingdom. The name khaspur was so given by the Dimasa. Before that it was known as Brahmapur when this region was under the jurisdiction of Tripuri kingdom. But it was Chilaray, the Koch commander who eradicated the Tripuri/tippura role and established Koch principality in Cachar. Koches were known to Dimasa as khusucha and the people under the role of khusucha are khusuchapur. In course of time, the place is named as khusuchapur > khusupur > khaspur.

**Rajgobindapur :**

After the name of King (Raj) Gobinda Chandra, the last Dimasa King.

**Lantugram and Sadagram :**

After the name of two Dimasa personalities Lanturam and Sadaram. The great Dimasa hero Sambhudhan Fanglo fought against the British imperialism for independence in North Cachar region. But once a time feeling himself too weak to oppose the powerful British army he has to abscond in to plain Cachar with some of his trustworthy followers. Lanturam and Sadaram Barman were two bonafide followers of Sambhudhan. Lanturam was the pseudonym of Purnasingh, his Sengphong (clan) was Dader Bhagia.

**Ranir Feri :**

This place names bears the memory of Dimasa queen Induprova.

**Telisipat/Telichipat :**

Telisipat/Telichipat is the corruption of Trilochaner pat, kingdom of Trilochan. He was a Dimasa king. Once a time the Dimasa royal family established their kingdom in this historical place situated in the bank of river Rukni. In course of time, this place and its surroundings became habited by a large number of Dimasa people.

There is an adage about the place that once Cholera disease was outbreak in Telisipat/Telichipat and nearby areas and many people were died. To get rid of this epidemic all the villagers gave up the place. Later on, several tribes and castes from other parts of the district came and settled down in this abandoned village. In course of time, the adjacent areas of Telisipat/Telichipat were named as Islamabad, Bangram, Saital (Saptagram), Loknathpur etc. But the information we gathered from the history that in Cachar Cholera first appeared at Katigorah in February 1866. Again in 1869 and 1870 it was made its appearance. In the month of May 1870 Cholera took the form of epidemic in six villages of Hailakandi valley and at Tarapur village. This epidemic did not spread in any other part of the district. (8)

**Tulargram :**

After the name of Tularam, son of Kacha Din who was a domestic servant of King Krishna Chandra. History says that after the death of Krishna Chandra, Gobinda Chandra ascended the throne. And he appointed Kacha Din to an official post in the northern hilly tract of the Dimasa kingdom. But once a time he expected to form an independent kingdom there and rebelled with King for which he was assassinated. "At that time Kacha Din's son Tularam was also a domestic servant of Gobinda Chandra. Suspecting that his life was in grave danger, Tularam fled to the hills and rose to be a selfappointed general with a large number of hill tribes under his command." (9) Ultimately he got the sovereignty over the North Cachar Hills and in



1858 at his death his sovereign territory was annexed to the British territory. (10) The villagers of Tulargram situated near the Chandragiri Sivatila of Sonai claim themselves the descendent of Tularam Senapati.

**Udharbond :**

Govindachandra, the last Kachari king took a drive to collect money from his subjects to swell the royal treasury. Upendra Chandra Guha in his book 'Cacharer Itibritta' (History of Cachar) mentioned that in 21st shrabana of 1739 Shakabda (1817 AD) Govindachandra gave four titles to his subjects both Hindu and Musalman in terms of money. The rate settled for these titles like Choudhury, Majumdar, Laskar, and Bhuiya was Rs. 100/-, 50/-, 25/- and 15/- respectively. (11) In Dimasa language udha means title. The place where these titles were distributed by the king is known as Udharbond.

In conclusion, we can say that in the present day context if we consider for reconstructing the socio-cultural history or if we search for unity in diversity in a region like Cachar we shall have to take shelter on the naming process of places. Since place names bears the age old tradition of a tribes or castes and of course, the geographical identity of a region.

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