



लिरथुमलाइ

(Vol.-II)

The 4th Kokrajhar LitFest, 2025

**Theme: Bridging People, Culture and
Literature with a Message of Peace**

गोजोन रादाब बिलायनानै सुबुं हारिमुआरि थुनलाइखौ फोनांजाबनाय

Venue: Kokrajhar – The City of Peace

Date: 1st, 2nd and 3rd February, 2025

4th कक्राझार LitFest, 2025

BTR, Assam, India

লিৰ্থুমলাই (LIRTHUMLAI- Vol.-II): An Anthology of poems, summary from authors of different languages brought out on the occasion of the 4th Kokrajhar Literary Festival 2025 with the motto of Bridging People, Culture and Literature with a Message of Peace held from 1st, 2nd & 3rd Feb. 2025 at Bodofa Cultural Complex, Kokrajhar under the aegis of Govt. of BTR and published by Bodoland Territorial Council, Assam.

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Dr. Himanta Biswa Sarma



মুখ্যমন্ত্রী, অসম
Chief Minister, Assam

CMS.7/2023/
Dispur
7 Magh, 1431 Bhaskarabda
21st January, 2025

MESSAGE



I am pleased to extend my warmest regards to the organisers, contributors and participants of the 4th Kokrajhar Literary Festival.

Literature has long served as the voice of the soul - a medium that transcends boundaries, ignites minds and bridges cultures. The Kokrajhar Literary Festival exemplifies this transformative power, weaving a dynamic tapestry where authors, poets and scholars converge to honour the timeless art of storytelling. It is a tribute to the resilience of the human spirit, a platform where ideas soar and creativity finds boundless expression.

The anthology "Lirthumlai" shines as the crowning jewel of this festival - a timeless compendium that reverberates with the pulse of the region's rich literary traditions, while also embracing the contemporary voices that define our present. This remarkable work encapsulates the essence of Assam and beyond, evoking the shared memories, aspirations and dreams of generations. It promises to stand as a beacon of intellectual and emotional depth, leaving an enduring legacy of profound thought and artistic splendour.

I commend the unyielding dedication of the Editorial Board and Organising Committee, whose efforts have brought this vision to fruition. Such endeavours are vital in preserving the cultural fabric of our society while steering us towards a future radiant with wisdom and innovation.

As the 4th Kokrajhar Literary Festival unfolds, may it resound with the symphony of words, the harmony of dreams and the celebration of shared humanity. May "Lirthumlai" inspire generations, leaving an indelible imprint on the evolving narrative of our collective literary heritage.


(Dr. Himanta Biswa Sarma)

[iv]

मुस्ति बिश्वजीत दैमारी
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MESSAGE



I am delighted to learn that the 4th Kokrajhar Literary Festival will be held from 1st, 2nd and 3rd February, 2025 at Bodofa Cultural Complex, Kokrajhar, BTR with a message of Peace.

I am also delighted to learn that the Kokrajhar Literary Festival has, over the years, evolved into a vibrant platform of celebrating the literary creations of different languages of India and abroad. It is also heartening to note that this event brings together authors, poets, scholars and literary enthusiasts from across the country and abroad, fostering an enriching exchange of ideas and creativity.

I am further delighted to know that during this Literary Festival, the Organizing Committee proposes to compile an anthology “**LIRTHUMLAI**”, with the objective of capturing the essence of our region’s rich literary tradition and contemporary voices.

I wish the Literary Festival a grand success and that this spirit will be carried forward in future also. Literature plays a very important role in our lives and it is my sincere hope and expectation that the Literary Festival would continue to bring together various authors and it will be a platform for healthy discussions and debates for our future.

I also wish the publication a huge success.

21.01.2025


(Biswajit Daimary)

[v]

Sri Pramod Boro
Chief Executive Member
Bodoland Territorial Council
Kokrajhar



Bodoland Territorial Council,
Bodofa Nwgwr, Kokrajhar
Phone No. 03661-286800
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No. BTC/CEMO/Messages-1/2024/85

Kokrajhar
Date: 21-01-2025

MESSAGE



I am immensely delighted to extend my warmest greetings and best wishes on the occasion of the **4th Kokrajhar Literary Festival** scheduled to be held on 1st, 2nd and 3rd of February, 2025 wherein an anthology titled '**Lirthumlai**' will be published to showcase and capture the essence of the region's rich literary tradition.

As we celebrate the power of literature to inspire, educate, and transform, I am pleased to note that this anthology will showcase the diverse talents of our writers, poets, and artists from across the country and that the rich cultural heritage and intellectual traditions of Bodoland Territorial Region shall be reflected in the pages of this publication.

I commend the organizers, contributors, and participants for their dedication to promoting literature, arts, and culture. Your efforts have made **Kokrajhar Literary Festival** a beacon of intellectual curiosity and creative excellence. This prestigious festival has established itself as a vibrant platform for literary discourse, creative expression, and cultural exchange. I invite the readers and participants to immerse themselves in the world of words and ideas presented in this anthology. May it inspire everyone to explore new perspectives, challenge the assumptions, and celebrate the beauty of language.

Finally, Please accept my best wishes for the grand success of the **4th Kokrajhar Literary Festival** and for the inspiring work on the anthology, **Lirthumlai**.

With best regards,

To,
Prof. Indira Boro
Chief Editor, Lirthumlai
4th Kokrajhar Literary Festival


(Pramod Boro)

[vi]

Urkhao Gwra Brahma
Minister
Government of Assam



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Message



Dear Editor in chief,

I am delighted to extend my warmest greetings to all the participants, contributors, and attendees of the 4th Kokrajhar Literary Festival. This festival stands as a manifestation of the rich literary heritage of our region and serves as a bridge connecting people, cultures, and ideas through the universal language of literature.

The anthology *Lirthumlai*, with its compilation of diverse literary voices, embodies the spirit of creativity and unity. It is heartening to see how this initiative celebrates not only our traditional roots but also contemporary expressions, offering a platform for meaningful dialogue and inspiration.

In a world often divided by differences, literature has the profound ability to unite us by exploring shared human experiences, thereby building harmony and understanding across boundaries.

I commend the efforts of the organizing committee, the editorial board, and all contributors for their dedication to making this festival and anthology a resounding success. May *Lirthumlai* serve as a lasting tribute to the transformative power of words and inspire generations to come.

Wishing the 4th Kokrajhar Literary Festival grand success, and heartfelt congratulations to all involved.

Ughm
20/11/25
(URKHAO GWRA BRAHMA)

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Date: 19.01.2025		

Message

To,

The Chief Editor, "*LIRTHUMLAI*"
The 4th Anthology of Kokrajhar LitFest-2025
Kokrajhar, BTR, Assam.



Dear Prof Indira,

It is a matter of great pride and joy to witness the continued success of the Kokrajhar Literary Festival, which has emerged as a vibrant platform for the celebration of language and literature from India and abroad. As the 4th Kokrajhar LitFest-2025 approaches, the publication of the anthology *LIRTHUMLAI* marks another milestone in preserving and showcasing the creative expressions of our diverse literary community.

The anthology, a culmination of collective creativity and literary brilliance, serves as a testament to the flourishing literary spirit and steadfast dedication to fostering and celebrating talent. Within its pages, readers will encounter a harmonious blend of tradition and innovation, voices that echo the essence of humanity, and stories that unite us all.

I extend my heartfelt congratulations to all the contributors whose works have found a place in this esteemed collection. My sincere appreciation also goes to the BTR Govt., Organisers and Editorial Team for their dedication and meticulous effort in curating this anthology. I am confident that *LIRTHUMLAI* will inspire readers and writers alike, leaving a lasting impression as a true representation of the festival's spirit.

May this anthology enrich the literary landscape and further elevate the reputation of the Kokrajhar Literary Festival on the national and international stage.


Wishing you great success with the publication.

Yours

Sincerely Yours,

(Dr. Surath Narzary)
President,
Bodo Sahitya Sabha

[viii]



मावख'
दुलाराय बर' फरायसा आफाद
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Date : 19/01/2025

MESSAGE

To,
Prof. Indira Boro
Chief Editor "Lirthumlai"



Respected Boro,

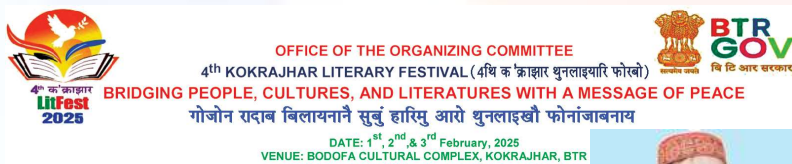
I am gratified to know that like previous year the Bodoland Territorial Region is going to organise the "4th Kokrajhar Literary Festival- 2025" with the theme of bridging people, cultures, and literature with a message of peace which is scheduled to be organised from 1st to 3rd February, 2025 at Bodofa Cultural Complex, Kokrajhar, BTR, Assam. I on behalf of ABSU and Bodo Community congratulate the Organising Committee for organising such a great event. To commemorate the 4th Kokrajhar Literary Festival-2025, the Editorial Board is also going to bringing out an anthology "Lirthumlai" which is really a laudable task.

I hope that the participation of authors from different languages and literature across India and abroad in this historic festival will create a congenial environment for literary practice in the BTR region and promote literary practice among different communities and will bring a message of communal harmony.

My best wishes remain to the Editorial Board and the office bearers of the organising committee for curating "Lirthumlai", a remarkable anthology that symbolizes the spirit of literary creativity and cultural celebration at the 4th Kokrajhar Literary Festival. This platform has truly becomes a beacon for writers, poets, and thinkers to come together and showcase their profound ideas and diverse voices. May this anthology "Lirthumlai" resonate with readers far and wide, leaving an indelible mark in the world of literature and promote sustainable literary environment, peace, tolerance, understanding and bringing people together across boundaries, culture and religions and will also be utilized in the advancement of solidarity and social cohesion.

With Best regards.


(Dipen Boro)
President, ABSU



Message



खुलुमबाय,

Warm welcome to the current edition of Kokrajhar Literary Festival (क 'क्राझार थुनलाइयारि फोरबो 2025), being organised on the bank of Gourang river from 1st to 3rd February, 2025. After the successful completion of three consecutive years of K.L.F, we are now ready to welcome all the distinguished poets, authors, literary personalities and creative minds from all over India and abroad. The main objective of the this year's literary festival is Promotion of Peace and harmony, Cultural exchange and Promotion of local languages, literatures, knowledge and culture and the development of the Bodoland region. Already many reputed poets and writers including the authors and poets from Denmark, Japan, Italy, South Korea Estonia and other countries have given their consent to come and make this year's literary festival a grand Literary event.

As in the previous years, this year's literary festival will have diverse events like Book fair, Poetry reading by International and Indian poets, Fireside Poetry reading and singing, Get together, Book launch, Interactive session with Renowned Authors, Poets, Publishers, Film and Media Personalities artists and Local Literary bodies and students, followed by Cultural Performances by different cultural troupes and singers representing different ethnic communities of B.T.R. With your active support and participation this year's literary festival at Kokrajhar, amidst its scenic beauty, local ethnic flavour, colour, melody and rhythm will converge into an Annual Event of Creative and Intellectual

Exercise for Exchange of Ideas and creative thoughts. I once again welcome all the poets, authors, creative minds, publishers media persons to join this festival and make Kokrajhar the hub of literary activities for the promotion of permanent Peace, Harmony and development in the Bodoland region. गोजोनथौ

Anil Boro

Chairman, KLF 2025 organizing committee

[X]



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मुस्रिमा अन्जु बसुमतारी
जानवुं- 9435020624

बर' आइजो लिरगिरि गौथुम BODO WOMEN WRITERS ASSOCIATION

गायसनगिबि: 2018

ला.सो. - क'क्राइर, जिल्ला- क'क्राइर वि.टि.सि. (आसाम)

Reg. No.: RS/KJR/253/U/92 of 2021-2022

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मुस्रिमा भार्जिन जैकभा मोसाहारी

जानवुं: 9435325789

हामब्लाइथि रादाब



2021 माइथायनिफ्राय जागायनानै लानथियै खुनाय कक्राइर थुनलाइयारि फोर्बोआ देग्लाइ ब्रैथि खेबाव आगान होबाय । बेयो सरासनसायै बर' थुनलाइ आरो जर'खायै लिरगिरिफोरनि थाखाय गोजोन रादाबजौं लोगोसे मोनसे जौसांबो होदौ । थुनलाइगिरिफोरखौ लानानै थुनलाइनि फोर्बो खुनाया लिरनाय-फरायनायबादि सोर्जिलु बिखान्थिखौ सुंथानाय जायो । बेजौं लिरगिरि फोसावगिरिखौ सुंथानायजौं लोगोसे राइजोनि गेजेराव थुनलाइ अनसायनाय आरो बिजाब फरायनायनि मोनसे आबहावाबो सोमजिहोनो हायो । देग्लाइ 2025 माइथायनि फेब्रुवरि दाननि 1- 3 अक्ट'आव "गोजोननि रादाब बिलायनानै सुबुं, हारिमु आरो थुनलाइखौ फोनांजाबनाय" बे आयदायाव खुंनो लानाय बे ब्रैथि कक्राइर थुनलाइयारि फोर्बोआ गुबुन गुबुन राव आरो हारि-माहारिनि गेजेराव गोजोन थासारि आरो लालाय-होलाय सोमजिहोगोन बेयो सानजाथाव । मानोना थुनलाइया जेब्लाबो फोनांजाबनायनि हाबा मावो । हादोरनि आरो गुबुन हादोरनि मुंदांखा थुनलाइगिरिफोर बाहागो लानो गोनां बे थुनलाइयारि फोर्बोआव जौनि लिरगिरिफ्रा गोबां गोदान गोदान बाथा सोलोनयजौं लोगोसे जौनि थुनलाइ, हारिमु आरो दोरौनि बागैबो मोनथिहोनो हागोन ।

ब्रैथि कक्राइर थुनलाइयारि फोर्बोनि असिलायै दिहुन्नो लानाय जथाइ बिजाब "लिरथुमलाइ" निसिम बर' आइजो लिरगिरि गौथुमनिफ्राय हामब्लाथि रादाब दैथायहरनाय जाबाय आरो थुनलाइयारि फोर्बोनि जाफुसारनायखौ हास्थायबाय ।
खुलुमबाय।

अन्जु
17.01.2025
(अन्जली बसुमतारी)

आफादगिरि
बर' आइजो लिरगिरि गौथुम

Editorial

As the vibrant and colourful town of Kokrajhar, nestled in the Bodoland Territorial Region (B.T.R.), gears up to host the highly anticipated 4th Kokrajhar Literary Festival from the 1st to the 3rd of February in the year 2025, we find ourselves deeply engrossed in the powerful and resonant theme that has been thoughtfully crafted for this occasion, which is “Bridging People, Culture and Literature with a Message of Peace.” This overarching theme beautifully encapsulates the very essence of the festival’s mission: to bring together a multitude of diverse voices and to cultivate an atmosphere of harmony and understanding through the remarkable and transformative influence of literature and culture.



Throughout history, literature has steadfastly served as a beacon of hope and light during periods of turmoil and distress, providing not only solace but also a vital medium for meaningful dialogue and exchange of ideas. It possesses the unique ability to transcend geographical boundaries and cultural divides, allowing us to immerse ourselves in realms that extend far beyond our own lived experiences, while also fostering empathy towards perspectives that may otherwise remain far removed from our own understanding. Thus, the Kokrajhar Literary Festival emerges not merely as a scheduled event on the calendar; rather, it stands as a grand celebration of human connection, wherein stories, poems, and artistic

performances intricately weave together a vibrant tapestry that embodies understanding, compassion, and hope.

The timing of this festival holds profound significance, particularly as our world currently grapples with escalating conflicts, widening cultural divides, and pressing environmental challenges that threaten our very existence. Events such as this serve as crucial reminders that the journey towards peace fundamentally begins within each of us, flourishing outward through shared experiences, mutual respect, and understanding of one another's narratives. In this context, literature and culture serve as bridges—powerful tools that can help to mend fractured relationships and promote dialogue, even in the midst of discord and disagreement.

Over the span of four enlightening days, the festival will gather an impressive assembly of writers, poets, artists, and thinkers hailing from various parts of India and beyond its borders. These creative individuals will take the stage to share their unique works and innovative ideas, reflecting the rich kaleidoscope of human experiences, dreams, and aspirations that define our existence. From engaging panel discussions to evocative poetry recitals, and from captivating storytelling sessions to vibrant cultural performances, each activity is designed to underscore the universal longing for peace and connection that resides within the human spirit.

Kokrajhar, the headquarters of the Bodoland Territorial Region, with its rich and intricate tapestry of ethnic diversity and deep historical significance, provides an ideal and picturesque backdrop for such a meaningful celebration. It stands as a symbol of resilience and

harmony—values that are profoundly rooted in the festival’s overarching vision. By shining a spotlight on the region’s cultural heritage and its literary contributions, the festival also amplifies the voices of local communities, fostering a sense of pride, inclusion, and belonging among all participants.

A particularly noteworthy aspect of this year’s festival is its strong focus on engaging the youth, who are undeniably the torchbearers of tomorrow and whose active involvement in conversations surrounding peace and coexistence is of paramount importance. Workshops specifically designed for aspiring writers, storytellers, and cultural enthusiasts will not only serve to nurture their creative talents but will also instill within them the essential values of empathy, cooperation, and harmony that are so crucial in our interconnected world.

In advancing the cause of peace, literature transcends the realm of mere words inscribed on a page; it evolves into a powerful call to action that resonates deeply within us. Through its compelling narratives, we come to understand that peace is not just an abstract concept to be admired from a distance but rather a tangible practice—a daily commitment to fostering understanding, embracing compromise, and cultivating love for one another. Ultimately, collective peace is birthed from within, and the programming of the festival is meticulously designed to inspire this transformative journey in every individual who attends.

As we gather together in the enchanting town of Kokrajhar, let us all strive to carry forward the festival’s inspiring message long after its conclusion. May the stories

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we hear and the connections we forge during this remarkable event serve as seeds of change that can take root and flourish within our own communities. Let us, as individuals and as a unified society, recognize and embrace the transformative power of literature and culture as pivotal forces in our endeavour to build a world that is firmly united by compassion, understanding, and respect for one another. The 4th Kokrajhar Literary Festival is more than an event; it is a movement. A movement to bridge divides, celebrate diversity, and reaffirm our collective commitment to peace. Let us step into this festival with open hearts and leave with renewed hope, ready to write our own chapters of harmony and understanding.

Prof. Indira Boro

Chief Editor

Lirthumlai

4th Kokrajhar Literary Festival 2025

Acknowledgments

*I extend our heartfelt gratitude to everyone who contributed to the successful compilation and publication of **Lirthumlai**, an anthology to be launched during the 4th Kokrajhar Literary Festival, scheduled to be held on 1st, 2nd, and 3rd February, 2025, at the Bodofa Cultural Complex.*

First of all, I would like to offer special note of gratitude to Shri Pramod Boro, Hon'ble Chief of Bodoland Territorial Region, for his invaluable support and encouragement in fostering a vibrant literary culture in the region and facilitating the Kokrajhar Literary Festival.

*We express our deepest gratitude to the distinguished leaders and dignitaries for their kind messages and words of encouragement for **Lirthumlai**, the anthology .*

We are truly honoured to have received messages from Dr. Himanta Biswa Sarma, Hon'ble Chief Minister of Assam, Shri Biswajit Daimary, Hon'ble Speaker of Assam Legislative Assembly, Shri Pramod Boro, Hon'ble Chief Executive Member of Bodoland Territorial Region, Shri Urkhao Gwra Brahma, Hon'ble Cabinet Minister, Government of Assam, Dr. Surath Narzary, President, Bodo Sahitya Sabha, Shri Dipen Boro, President, All Bodo Students Union (ABSU), Prof. Anil Boro, Chairperson 4th Kokrajhar LitFest, and Mrs. Anjalee Basumatary (Anju), President of Bodo Women Writers Association.

Your inspiring words have added immense value to this anthology and have reinforced our commitment to celebrating the literary and cultural heritage of our region. We sincerely thank you for your support, which has motivated us to bring together this literary work as part of the Festival.

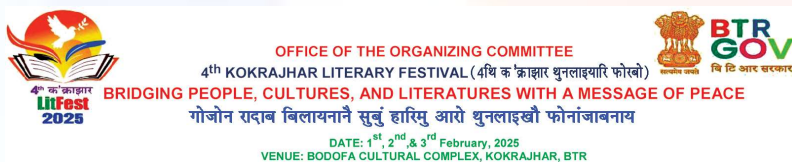
We also extend our heartfelt gratitude to all the authors for their invaluable contributions to this anthology.

This anthology is the result of the collective effort and dedication of the editorial team namely Dr. Deepak Basumatary, Dr. Laishri Mahilary, Jwishri Boro, Dr. Bihung Brahma, Dr. Sibisan Narzary, Dhirjyu Jyoti Basumatary, Dr. Zotachingi Khiantge and Udangshri Narzary. I am always grateful to their untiring efforts.

We are deeply thankful to Shri Dayal Narzary of M/S Swastideep Printers, Kokrajhar, for his expertise and meticulous work in DTP setting, which brought the anthology to life with precision and professionalism.

*It is with immense pride and appreciation that we present **Lirthumlai** to celebrate the literary talents of our community and to promote the rich cultural heritage of Bodoland.*

Prof. Indira Boro
Chief Editor



Concept Note

The 4th Kokrajhar LitFest, 2025

Theme: Bridging People, Culture and Literature with a Message of Peace

গোজোন সদাৰ বিলায়নানৈ সুৰু হাৰিমু আৰো থুনলাইখৌ ফোনাঁজাৰনাথ

Location: Kokrajhar – The City of Peace

Date: 1st, 2nd and 3rd February, 2025

Introduction:

The Kokrajhar LitFest (Literary Festival) has grown to become one of the most anticipated cultural and literary events in Northeast India. As we prepare for the 4th edition of the festival, we are reminded of the powerful role that literature and culture play in uniting people, fostering dialogue, and promoting peace. Set against the backdrop of Kokrajhar, a city that stands as a symbol of peace and harmony, the 4th Kokrajhar LitFest will be a platform to bridge cultures, connect people, and celebrate the power of the written word.

From the early days of civilization, natives of the Brahmaputra valley have been steeped in the literary arts, culture, heritage and tradition. For generations they have practiced literature in folk and oral forms, while there is also evidence of written forms of literature. Historians have recorded their use of the Deodhai script during the monarchical period, which they lost while facing repeated external aggression into their territories. With the establishment of the Ahom Kingdom in 1228AD, Buronji, a tradition of systematic recording of

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historical events, was finally developed.

The expansion of British colonial rule in Assam was accompanied by the arrival of western missionaries. Besides translating the Holy Bible, many of these missionaries and colonial administrators like Sir Edward Gait, J.D. Anderson, Sir J.H. Hughson, among others, took up the practice of ethnographical documentation.

The Bodos, one of the largest tribes of India, have a very rich oral literary tradition. This abundance of folk stories, songs, tales, legends and dramas have consequently enriched their literature. In the early part of the 20th century, some of the early pioneers and groups of enlightened individuals started writing in their own language. 'Boro Ni Fisa O Ayen' was the first published book in Bodo Language which appeared in 1915. Bodo literature soon struck roots with the publication of works like Bibar (Flower) in 1920, Olongbar (Morning Star) in the 1930s and Jenthoka Age in 1940s.

The formation of Bodo Sahitya Sabha (BSS) in 1952 provided the much needed impetus for the speedy growth of the Bodo Language. It helped to gather and direct the collective energy and voice for claiming the language and cultural entitlements of the indigenous native of the state. The BSS spearheaded the movement for introducing the Bodo language as a medium of instruction. Heeding to the relentless struggles of BSS, the Bodo Language was introduced as a medium of instruction in schools in 1963.

The struggles of Bodos to live with their own distinct identity, culture, tradition, and history got a further fillip when All Bodo Students Union (ABSU) was founded on the 15th of February, 1967. From then on, the movement has grown from strength to strength.. Visionary Bodo leaders foresaw that without patronage of the state, survival and growth of any language and literature would be difficult. Moreover, they

understood that the language needed a script to flourish. As Bodos had lost their Deodhai script to history, they now wished to adopt the Roman script for their language. The BSS with the full backing of ABSU

launched a peaceful mass movement for the introduction of the Roman script for their language. However, to their utter shock, the state government of the day, tried to crush the movement brutally by using force. Bodos lost 17 innocent lives due to police firing in 1973 and thousands were jailed for demanding their legitimate right of using a script.

With the signing of 3rd Bodo Peace Accord on 27th January of 2020 which created the Bodoland Territorial Region to be governed by the Bodoland Territorial Council government, under the 6th Scheduled of Indian Constitution, absolute peace has returned to this ancient land.

At this opportune moment, the Government of Bodoland Territorial Region, with the purpose to win back the neglected glory of literary and artistic traditions of the region, and to ensure a permanent and sustainable peace for the people, decided to host an annual literary event embracing literary cultures of India and the world. The first Kokrajhar Literary Festival was hosted for three days in November 2021 with the theme 'Poetry for Peace and Love'. This festival has now become a permanent fixture of festival calendars as we look forward to the fourth edition of this highly anticipated event.

Vision and Message:

The overarching message of the 4th Kokrajhar LitFest is peace—both inner and collective. In an age where divisions often overshadow our shared humanity, this festival will emphasize literature's capacity to build bridges across cultures, communities, and experiences. We believe that by bringing people together through stories, poetry, music, and dialogue,

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we can contribute to the global movement for peace, understanding, and mutual respect.

Objectives:

1. Promoting Peace through Cultural Exchange:

This year, the festival seeks to spotlight the role of literature in promoting peace and understanding. Through panel discussions, readings, and cultural performances, we aim to showcase how the arts can help to heal, unite, and foster mutual respect.

2. Bridging Cultures and Communities:

Northeast India is a melting pot of diverse ethnicities, languages, and traditions. The 4th Kokrajhar LitFest will celebrate this rich diversity by inviting artists, writers, poets, and thinkers from across the region and beyond. The festival will provide a space for dialogue between communities, encouraging cross-cultural collaboration and understanding.

3. Showcasing Regional Literature and Culture:

The festival will highlight the rich literary heritage of Kokrajhar and the wider Bodoland region, as well as that of the broader Northeastern literary landscape. Through various events, local and regional writers will have the opportunity to present their work, thus allowing the showcasing of the unique voices of this culturally vibrant region to a wider audience.

4. Youth Engagement:

Engaging young people is a key motivation for this year's festival. The 4th Kokrajhar LitFest will include workshops, writing competitions, and interactive sessions, aimed at fostering a love for literature among the youth, while also encouraging

them to become ambassadors of peace through their creative expression.

Eminent writers, poets, and scholars from India and beyond will engage in thought-provoking discussions on themes of peace, conflict resolution, cultural identity, and the power of storytelling in shaping societies. Traditional dance, music, and art from different communities of the Northeast will be showcased to celebrate the region's diversity and create a sense of unity through shared cultural experiences.

As Kokrajhar continues to uphold its reputation as the "City of Peace," the 4th Kokrajhar LitFest will reinforce this identity by employing literature and culture as transformative tools for bringing people together. Through stories, poems, and performances, we will aim to remind the world that peace is not just a cherished goal but something that can be nurtured and lived in our everyday interactions with one and all.



4th क'क्राझार
LitFest
2025

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The Bodo community of Assam has 21 GI-tagged products, including food items, textiles, and a musical instrument. These products are recognized for their cultural significance and unique qualities. The items are given below:



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Damodar Mauzo



Damodar Mauzo is the recipient of the Jnanpith Award for 2022, the highest literary award of India. Born in a coastal village, Majorda in South Goa. Mauzo is a short story writer and novelist writing in Konkani. He is also a columnist, critic and script writer. He has so far over 25 books to his credit besides his edited and translated works. *Ink of Dissent* is a collection of his essays and lectures, written in English. Among his many awards are the Sahitya Akademi Award 1983, Katha Award, World Konkani Centre's V. V. Pai Sahitya Puraskar, Goa State Award for Cultural Excellence, Sahitya Pratibha Puraskar by Goa Konkani Akademi in 2012, Karnataka's Basava Vibhushana Award in 2022, Janaganga Puraskar and several national and state level literary awards. His short story collection *Teresa's Man and Other Stories* was nominated for the prestigious Frank O'Connor International Short

Story Award in 2015. The most widely translated author of Konkani, his stories have been published in English, Portuguese and French besides most Indian languages. His novel, Karmelin, has been translated into fourteen different languages. He is a co-founder and co-curator of the Goa Arts & Literature Festival.

Haldhar Nag



Dr. Haldhar Nag(born 31 March 1950) is a Sambalpur poet and writer from Bargarh, Odisha, India. Popularly known as “Lok Kabi Ratna”, meaning “folk poet gem”). He was awarded Padma Shri, the fourth highest civilian award of India by Government of India in 2016. In 2019, Haldhar Nag was awarded Doctorate Degree by Sambalpur University. He has been compared to Gangadhar Meher for his Sambalpur style of writing. The BBC made a documentary film about his life and works. *Dhodo Bargachh* (The Old Banyan Tree) was published in a local magazine, which was one of his first Poems. His literary works mostly include a fighter in his own right, and social reformation through protecting human dignity.

SUNG-IL KIM

SUNG-IL KIM was born in Seoul in 1974. Despite his lifelong dream of writing fiction, he only got around to it in his forties. He writes science fiction, fantasy, horror, or some blend of those. In South Korea, he is known for “Blood of the Old Kings”, “I Will Go to Earth to See You”, “The Knight of La Mancha,” and “Wolf Hunt,” the last two of which earned him an Excellence Award and a Grand Prize at the Korean SF Awards in 2018 and 2024. He spends most of his time in his downtown Seoul apartment with his wife and two cats.

Swati Guha



Dr. Swati Guha is a well known creative writer and has written many fictional and non-fictional books and has earned recognition through various literary and cultural awards. Dr. Swati Guha is currently the Director, Institute for Language Studies and Research (ILSR), Kolkata, West Bengal which is a research institute under the Department of Higher Education, Government of West Bengal. Dr. Guha has vast range of academic and administrative expertise and has previously, been, Director, **Nazrul Centre for Social and Cultural Studies, Kazi Nazrul University, Asansol, West Bengal** and Development Officer, **Sidho Kanho Birsha University, West Bengal**. She has also served the **Roopkala Kendro**, an institute of social communication, under the Department of Information & Cultural Affairs, Government of West Bengal.

Francesco Verso



Francesco Verso (Bologna, 1973) is a multiple-award Science Fiction writer and editor (3 Europe Awards, 2 Urania Awards, 2 Italy Awards, 1 Marco Polo Award, and 1 Galaxy Award). He has published: *Antidoti umani*, *e-Doll*, *Nexhuman*, *Bloodbusters*, *Zendroide*, *Futurespotting*, *Ecolution*, and *The Roamers* (made of *The Pulldogs* and *No / Mad / Land*). *Nexhuman* and *Blood busters* have been published in the UK and China. *The Roamers* has been published in the UK, India and France. A promoter of World SF and Solarpunk, he works as editor of *Future Fiction*, a multicultural project dedicated to scouting and publishing the best Science Fiction in translation from more than 30 countries and 14 languages. From 2019 he's the Honorary Director of the Fishing Fortress Science Fiction Academy of Chongqing, where he runs the Future Fiction Writing Workshop.

Maitreyee B Chowdhury



Maitreyee B Chowdhury is a poet and writer. She has four books to her credit, *The Hungryalists* , *One Dozen-Hasan Azizul Huq(Trans)* , *Uttam Kumar and Suchitra Sen- Bengali Cinema's First Couple* and *Where Even The Present Is Ancient: Benaras*. She is editor of The Bangalore Review, a literary journal. Maitreyee is one of the organisers of The Bengaluru Poetry Festival. She also writes on films, socio-cultural tendencies, and works as a consultant editor with various publishing houses. Maitreyee's forthcoming work is centered around the eccentric genius poet Binoy Majumdar. Her interest areas are in mapping migration related stories from the North East of India, and ethnomycology.

Ramkumar Mukhopadhyay



Ramkumar Mukhopadhyay was born in Kolkata in 1956. He did his M. A. from the University of Calcutta and Ph. D. from Jadavpur University. He was Secretary, East and North-East India, Sahitya Akademi and later worked in Visva-Bharati as the Director of the Publishing Department. He has published nine novels, ten collections of short stories, two collections of essays, two travelogues etc. He has compiled and edited a collection of 130 folktales from 54 Indian languages untitled 'Indian Folk Narratives', with Professor Sanjukta Dasgupta as the translation editor. The book has been published by the Sahitya Akademi. His novels have been translated into English, Hindi, Oriya, Tamil, Malayalam, Rajasthani and other languages. He has received Bankimchandra Smriti Puraskar of the Government of West Bengal, Somen Chanda Smriti Puraskar of the West Bengal Bangla Akademi, Ananda Puraskar, Bharatiya Bhasha Parishad

Krititva Samagra Samman, Gajendra Kumar Mitra birth-centenary Award, Katha Award, Kusumanjali Award etc. He was President of the Bharatiya Bhasha Parishad and Convener of the Bengali Advisory Board of the Sahitya Akademi. Presently he is the President of the Sarat Samity, an institution established in 1938 at the initiative of Rabindranath Tagore, Subhas Chandra Bose and Shyamaprasad Mukhopadhyay.

Tenzin Tsundue



Tenzin Tsundue is a Tibetan writer and activist, born and raised in India. He studied literature and philosophy at Madras and Bombay universities. The award-winning writer has five books to his credit and his writing has been translated into over fifteen languages. His poetry book, *Kora*, is in its fifteenth edition. Tsundue combines activism and academia, and tours colleges and civil societies giving talks on writing exile, resistance, culture and identity. His writing has inspired movies, poetry, plays and books. Some of them have been anthologized and are being taught as part of the curriculum in universities in India and abroad. He is one of the most prominent voices and activists for the Independence of Tibet. If his speaking tours took him all over India and twenty three other countries his protest actions landed him in jail sixteen times, including once in

Lhasa, Tibet. He sports a red bandana as a sign of his life-long pledge to work for the freedom of his country. He lives solely off his writing by selling his self-published books. Tsundue lives in Dharamshala, India. Published books 1. Crossing the Border (poetry), 1999 2. Kora: stories and poems, 2002 3. Semshook: essays on Tibetan freedom struggle, 2007 4. Tsengol: stories and poems of resistance, 2012 5. SD

Nowhere to Call Home, 2023

Mushtaque B. Barq



Mushtaque B. Barq, a novelist, translator, poet, and critic, is known for translating Kashmiri Sufi poetry into English, including *Mystic Voices of Kashmir*. His works, such as *Feeble Prisoner* (short stories), *Shades and Shadow* (novel), and *Withered Petals* (poems), are featured on platforms like *Poetry Soup* and *Poem Hunter*. A recipient of numerous accolades, including the Editor's Choice Award (2007), Alamdar Award, G.N. Firaq Literature Award, and Kakidas Literary and Achievers Award (2024), his publications appear in journals like *The Criterion* and *Kashmir Lit*. He teaches English Literature and has translated works by Sochkral, Veshi Syed, and others, contributing significantly to Kashmiri and Tibetan literature.

Annie Zaidi

Annie Zaidi is a bilingual writer and current doctoral scholar (Creative Writing) at Durham University. Her current doctoral research is focused on the embodiment of ‘witches’ in contemporary South Asian literature. She won the international Nine Dots Prize (2019) for creative thinking that tackles contemporary societal issues. Her prize-winning essay about conceptions of home and identity was developed into *Bread, Cement, Cactus: A memoir of belonging and dislocation* (CUP, 2020). She received the Tata Literature Live Award for fiction (2020) for *Prelude to a Riot*, which was also shortlisted for the JCB prize the same year.

Her published novellas include *The comeback* (forthcoming, Aleph 2025), *City of Incident* (Aleph) and *Gulab* (Harper Collins India). *Gulab* has also adapted into a film, directed by Sanjoy Nag (forthcoming). Other works

include a collection of short stories *Love Stories # 1 to 14*, and a collection of essays *Bantering with Bandits and Other True Tales* (reissued with a new introduction in 2023). She is the editor of *Unbound: 2000 Years of Indian Women's Writing*, and has co-authored (with Smriti Ravindra) the inter-genre collection *The Good Indian Girl*. She also won the The Hindu Playwright Award (2018) for her drama script *Untitled 1*. Her radio script *Jam* was named regional (South Asia) winner for the BBC's International Playwriting Competition (2011). She has written and directed the documentary film tracing the literary history of Indian women: *In her words: The journey of Indian women*, and has also written multiple short films including the story for the multi-award winning short, *Two Way Street* (directed by Asmit Pathare).

Her body of work that spans multiple genres including non-fiction, fiction, stage and film scripts, poetry and graphic storytelling, and has appeared in several anthologies and literary journals including *Wasafiri*, *Massachusetts Review*, *Portside Review*, *The Charles River Journal (Boston)*, *Anti Serious*, *The Aleph Review*, *The Missing Slate*, *Out of Print*, and *Griffith Review*. She trained as a journalist and has published essays and columns in several magazines and websites, including *Caravan*, *Republica (Italy)*, *Griffith Review (Australia)*, *Frontline*, *The Hindu*, *Scroll.in*, *BBC Hindi*, *Outlook*, *Mint Lounge*, *First Post*, *DNA*, *Open*, *Elle*, *GQ India* and *Conde Nast Traveller*.

Sarada Prasad Kisku



Sarada Prasad Kisku (1959) is a former Senior Income Tax Officer who writes with many pen names like Kherwal Basia, kakar Met, Nirupoma Murmu, Aguntuk etc. He hails from Bankura District of West Bengal, India and writes in bilingual Santhali and Bengali. He has many publications of Books like 1. Khijao(One Act Play), 2. Mureko Turukiko(Short Stories), 3. Sapap(Short Stories), 4. Baraniya Adivasi Charitmala, Aikau(Poetry)5. Hohoyedai Hiroshima(Essay) and many more. He has participated in many literary festivals, seminars and workshops.

Felix Marcus D'souza

Mr. Felix Marcus D'souza is the residence of Alpha, Pantodi, Bhuigaon, Tal-Vasai, Dist-Palghar, Mumbai. He has completed his Master Degree (Marathi) from Annasaheb Vartk College of Arts, in 2015 and awarded by Ph.D. in Marathi Literature from Mumbai University. His published books are : 1. Pranatle Dive (Dimple Publication) 2005 2. Nondinandi (Lokvagmay Griha Pralashan) 2017 3. Aarshat aiku Yenare Prem (Kavyaghraha) 2024. He is awarded by many prestigious awards including Poet D.B. Dhamanaskar state level award by Avanol Pratishthan, Kankavli, Poet K.B. Nikumbh state level award by Vagmay Charcha Mandal, Belgaum, 'Lakshaniya Kavya Sangrah' state level award by Apte Vachan Mandir, Kolhapur, 'Kavyagraha' state level award by Kvayagraha Periodical and Publications, 'Sahitya Setu Puraskar' state level award by Sahitya Setu Pratishtha, Solapur etc.. He has participated in many national and international Literary programmes and seminars.

Salil Desai

Salil Desai is the author of the much-acclaimed Inspector Saralkar Mystery Series, that includes - *The Kid Killer* (2023), *Murder Milestone* (2020), *3 and a Half Murders* (2017), *The Murder of Sonia Raikkonen* (2015) and *Killing Ashish Karve* (2014). The books are currently being adapted into a web series by Jio Studios. Titled '*Kalsutra*', the first season is based on '*Murder Milestone*' and is due for release soon. Salil is also the lead writer of the screenplay of '*Kalsutra*'.

His other popular books are '*Murder on a Side Street* (2011), *Lost Libido and Other Gulp Fiction* (2012), as well as *The Sane Psychopath* (2018). Salil's short story '*Sound Motive*' has also appeared in The Hachette Book of Indian Detective Fiction (2024), while other short fiction has been published in anthologies by Penguin, Westland and Unisun.

His short story '*The Perfect Day*' and novel '*The Sane Psychopath*' are in the process of being adapted for screen as feature films.

His latest novel '*The Grudges of Gajanan Godbole*' a wacky crime thriller, has just been published by Hachette India in November 2024.

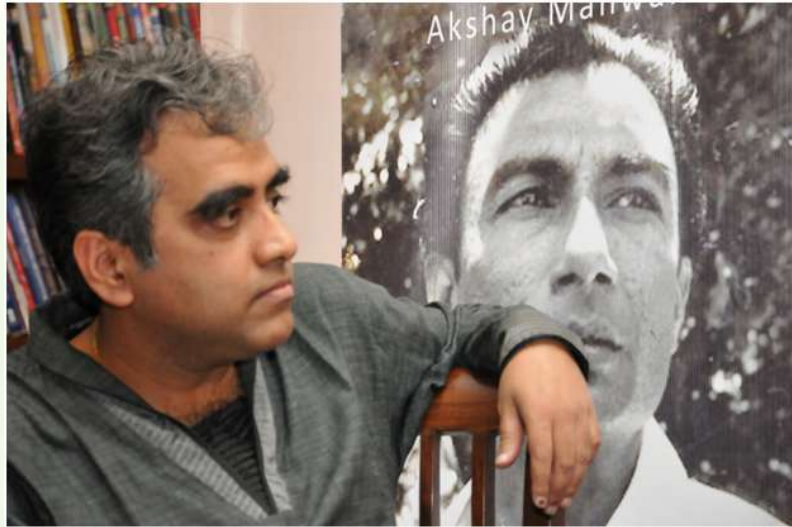
Salil was also one of the 4 international authors worldwide selected for the HALD International Writers' Residency in Denmark, hosted by the Danish Centre for Writers & Translators in June 2016. He was also invited and spent the month of May 2023 at Gullkistan Centre for Creativity, Iceland

Tunung Tabing



Dr. Tunung Tabing (1991) hails from Arunachal Pradesh and working as an Asst. Professor at Jomin Tayeng Government Model Degree College, Jia, Roing. She has completed her Master Degree from Rajiv Gandhi University, Rono Hills Doimukh. She is awarded by Jaypal Julius Hunna Puraskar from Ranchi, Jharkhand. She has one publication of poetry Book titled *Gompi Gomuk*

Shantanu Ray Chaudhuri



Shantanu Ray Chaudhuri is either an ‘accidental’ editor who strayed into publishing from a career in finance and accounts or an ‘accidental’ finance person who found his calling in publishing. In 2017, he was named Editor of the Year by the apex publishing body, Publishing Next. He has edited the leading authors in India, and books he has worked on have won a number of National and other awards. He writes regularly on books, films and music for a number of platforms. He is also a published author, with three books to his credit: *Whims – A Book of Poems* (published by Writers Workshop), *Icons from Bollywood* (published by Penguin/Puffin), *The Swinging 70s* (Om Books International).

Ayathurai Santhan



Ayathurai Santhan, a *Premchand Fellow* of the Sahitya Akademi of India and the recipient of the *Sahitya Rathna* title of Sri Lanka, writes in English and in his mother tongue, Tamil. He authored about thirty books, including fiction, poetry, travelogues, and articles, published in India as well as Sri Lanka. Many of his works have won prestigious awards, have been translated into Russian, Hindi, Bangla, and Sinhala, and have found places in various reputed anthologies published in India and Sri Lanka. An engineer by profession, Santhan lives in his home town, Jaffna.

Lopa Ghosh



Lopa Ghosh has meandered through literature, journalism, street theatre, a London stint seeking causality and Sylvia Plath's house, severe delusion and serious feminism. *Revolt of the Fish Eaters* is her first book. Ghosh now lives and works in Delhi.

Claus Ankersen



Claus Ankersen, intergalactic traveller, poet, writer, artist, anthropologist and performer, is the author of eight highly-acclaimed books of prose and poetry in his native Denmark. A world leading voice in performance poetry, Claus has performed readings of his renowned literature and poetry at festivals in 19 countries around the world. The author works bilingually in Danish and English, his work ranging from poetry and short stories to longer fiction, and deals with such themes as esoterics, systems-critique, love, revolution and magical reality. Often likened to such luminaries as Alan Ginsberg, Dan Turell, James Joyce and Hunter S. Thompson, Ankersen offers a fresh perspective all his own. Published internationally, his work has been translated into 11 languages, Ankersen is sharing his treasure-chest of perpetually blooming wonder across numerous continents. He works cross disciplinary and inspiration comes from a range of sources, including those of the site-specific, psycho-geography of inner and outer

landscapes. Recent publications include the full poetry collections *A Sudden Convergence* (Krok Books, 2016), *Soulmates* (Copenhagen Storytellers, 2017) as well as contributions to two Indian international poetry anthologies, *Capitals* (Bloomsbury, 2017) and *All The Worlds Between* (Yoda Press, 2017). Latest performance venues include Bucharest International Poetry Festival, Faine Misto Festival in Ukraine and TEDxCopenhagen. India holds a special place in this poet's heart. In India, Claus holds fellowships from Sangam House, Studio Arnawaz, CMI Arts Initiative and India-North Art & Architecture Ateliers. Ankersen has appeared at Poetry with Prakriti, Delhi Arts Festival, Kala Ghoda Festival, as well as given guest lectures at universities and learning institutes. Having met and interacted with poetry colleagues and titans across the world, Claus Ankersen has realized the need for a formal organization of the global-local sister-brotherhood of hypersensitive pens, most recently founding the activist artist network Army of Poets. When he is not writing poetry, traveling or making art, Claus is developing his own mystery school of yoga and magic, cooking and talking back to nature.

Niharul Islam

Niharul Islam is a novelist and short story writer in Bengali. He is the author of four novels and nine collections of short stores. He has won the ILLa CHAND SMRITI PURASKAR from the Bangiya Sahitya Parsad, SOUMEN CHANDRA SMARAK PURASKAR from the Pashimbanga Bangla Acedemy, GALPAMELA PURASKAR from the Chandannagar, LIPI SARKAR CHHOTOGALPO SAMMANANA from the Kolkata Little Magazine Library and other awards. He lives in the small border town of Lalgola on the banks of the Padma river. Niharul Islam is Editor of an irregular literary periodical called 'Khonj' since 2000.

Amia Kunwar



Dr. Amarjeet Kaur, known by her pen name Amia Kunwar, is a distinguished poet, translator, and critic born on 14th May 1956 in Dehradun, Uttarakhand. A retired Associate Professor of Punjabi from Shri Guru Tegh Bahadur Khalsa College, Delhi University, she has dedicated her life to literature. Often referred to as Amrita Pritam's literary daughter, Dr. Kaur is inspired by the iconic writer's legacy and strives to celebrate art and culture through her work. She has authored four poetry collections in Punjabi, three in Hindi, and a significant book on language. Among her notable works is Amrita Ek Kayenaat, a series of four books exploring Amrita Pritam's prose, and Imroznama, an intimate portrayal of the bond between Amrita Pritam and her life partner, Imroz. Dr. Kaur has also edited eight books and translated 50 works across English, Punjabi, and Hindi, collaborating with organizations such as the National Book Trust, Sahitya

Akademi, and Pratham Books. Her literary contributions have earned her prestigious accolades, including the Punjabi Academy Award, Punjabi Sahitya Kala Sangam Award, and Bhartiya Anuvaad Parishad Award. Residing in New Delhi, Dr. Kaur continues her mission of enriching and preserving the beauty of literature for future generations.

Chintan Modi



Chintan Girish Modi is a Mumbai-based writer, journalist and educator. He has an M.Phil. in English Language Education, and has worked with the UNESCO Mahatma Gandhi Institute of Education for Peace and Sustainable Development, the Kabir Project, and the Hri Institute for Southasian Research and Exchange. His writing has appeared in *Bent Book: A Queerish Anthology*, *Fearless Love*, *Clear Hold Build*, *Borderlines Volume 1*, and more.

Margus Lattik



Margus Lattik (b. 1973), better known by his pen name Mathura, is an acclaimed Estonian writer, painter and translator. He has published 11 collections of poetry, one novel and one travelogue, as well as participated in numerous literary collaborations. In 2014, his collection *Käe all voogav joon* (The Line Flowing Beneath Your Hand) won the Gustav Suits Poetry Prize, 2016 saw the publication of his first prose book *Jääminek* (As the Ice Lifts) which received the Virumaa Literary Award for the year's best historical novel. His work has been translated into a dozen languages and been presented at various international festivals, incl. Literaturfestival Berlin, European Poetry Festival London, International Poetry Nights Hong Kong, San Salvador International Poetry Festival, etc. In 2023, Chair Poetry Books of Kolkata published his most extensive collection of poems in English translation to date, *Echo of A Stone*. His most recent release

is a Nordic Noir poetry collection *Sostenuto*, dealing with themes of silence and perishing. Lattik holds an academic degree in English philology from University of Tartu and has taught at both University of Tartu and Estonian Academy of Arts. He is a member of Estonian Writers Union and its Translators Guild. He holds a long-standing interest in the classical literatures of India and has translated selected collections of poetry by Surdas and Mirabai, as well as contemporary Kunwar Narain. He has also translated selected statements from Chanakya's *Raja-niti-sastra*. He is a former national bronze medalist in Paralympic swimming.

Robin Singh Ngangom



Robin Singh Ngngom was born in Imphal, Manipur of North Eastern India. He is a bilingual poet who writes in English and Meiteilon. He studied literature at St Edmund's College and the North Eastern Hill University Shillong, where he teaches. His books of poetry include *Words and the Silence* (1988) published by Writers Workshop, *Time's Crossroads* (1994) and *The Desire of Roots* (2006). His essay, *Poetry in a Time of Terror* appeared in *The Other Side Of Terror: An Anthology Of Writings On Terrorism In South Asia* published by Oxford University Press, New Delhi (2009). He was conferred with the Katha Award for Translation in 1999.

Trisha De Niyogi



Trisha De Niyogi is the Chief Operating Officer and Director at Niyogi Books, an independent publishing house based out of New Delhi, India. In her current role, one of the things she focuses on is business development. While on one hand she has started new lists of fiction, non-fiction and translated books taking literature, art, architecture, history and culture from the Orient to the rest of the globe, on the other, she has been acquiring high quality content from around the world for the Indian subcontinent's readership as well keeping in mind that publishing must be an inclusive process. She was a fellow at the Istanbul fellowship Program 2020. An avid reader, music aficionado and a cultural aesthete, she is a multi-faceted artist from

Delhi, who is trained in Bharatnatyam and plays the piano. Filled with energy & an ardent desire to bring change, her other professional interests focus on the 'education sector' & the 'cultural heritage of India', wherein she aims to bring about social reform and contribute in policy making. Trisha holds degrees in Mathematics, Economics, Business Administration and Indian Aesthetics.

Kushal Dutta



Kushal Dutta (1976) is an Indian poet, journalist and editor writing in the Assamese language, has eight collections of poems including his selected poems *Alop Absurd* (2021). He has also edited a number of literary, cultural, GK, cine magazines, souvenirs and books including ‘Ajit Barua Kabita Samagra’ (The complete poems of Ajit Barua, 2015) and ‘Sananta Tanty Kabita Samagra’ (The complete poems of Sananta Tanty, 2020). He was awarded the JUNIOR FELLOWSHIP for literature (2002–04) from the Ministry of Culture, Govt. of India; the MUNIN BARKATAKI AWARD (2003) from the Munin Barkataki Trust (Assam); the KATHAMALITA AWARD (2011) from Kathamalita Group (Assam), the SRIJAN SAHITYA SAMMAN (2013, from ‘Srijan Xahitya Sammelan’ (West Bengal) and the PRADIP KUMAR BARUA AWARD (2022, From Asom Kabi Samaj, Assam). Moreover, he has participated in

several major literary events, including NEW VOICES (Bhubaneswar 2004, organized by Sahitya Akademi); the 51st AKASHVANI KAVI SAMMELAN (Ujjain 2007, by All India Radio); the 31st SAARC FESTIVAL OF LITERATURE (New Delhi 2010, by FOSWAL); the 2nd KAVYA HOTRA (Goa, 2016, by Goa Kala Academy), All India Poetry Festival (New Delhi, 2016, by Sahitya Akademi) etc. His poems have been translated into all major Indian regional languages including English and also some major languages of the world. His poems have been selected for MA Syllabus of Hindi and BA Syllabus of Assamese, Cotton University and MA Syllabus of Assamese, North Lakhimpur College (Autonomous, under Dibrugarh University). By profession Kushal is a journalist working with Dainik Asam, the oldest living Assamese daily from Guwahati.

Mathew T. George



Mathew T. George is an author and award-winning journalist with two decades of experience. He is news editor of The Week and oversees the magazine's official website, theweek.in. Mathew began his career as a sports journalist and has reported from seven countries. He has always been passionate about ecology, conservation and climate change. As a student at the Madras Christian College, he was part of the Students' Sea Turtle Conservation Network and other organizations in that space. As a digital journalist, he is a keen watcher of trends in the industry, especially AI-powered ones.

He is interested in people and believes that each individual has a unique story worth listening to, and that fuels his love of personal and hyperlocal histories. Since 2016, he is an amateur radio operator (HAM) licensed to Kochi. He lives in the port city with his wife, two daughters and three cats—Pumpkin, Snickers and Cookie.

Rishi Bashistha



Rishi Bashistha (b.1974) is a renowned Maithili writer who keeps interest in writing literature for children, screenplay, radio play and serials. He has several publications including “Je Haray Se Nak Katabay” (Children’s Novel), “Kodhiyaghar Swaha” (Children’s Novel), “Jhoothpakad Machine” (Children’s Novel), “Manti-Prak Lok Aa Sufanti Jatra” (Story Collection), “Nit-Nitan Hoy” (Story Collection), “Gam Sanjayt Train” (Story Collection), “Baba Dandot Bacha Jai Siyaram” (Drama), “Kalash Yatra” (Novel), “Takhan Ki Bhelai Baba” (Translated Children’s Story Collection), “Siya Ke Sakal Se” (Drama) He has received Awards & Honors by Maheshwari Singh ‘Mahesh’ (Chetna Samiti, Patna), Sahitya Akademi Bal Sahitya Puraskar, Senior Fellowship (Ministry of Culture, Govt. of India) and many other important institutions for his contribution in the field of art and culture.

Madhusudan Debbarma



Madhusudan Debbarma (1972) is hails from Sepahijala of West Tripura. Madhusudan Debbarma, Youth Programme Officer (YPO) as working Government Employee under Education (Youth Affairs & Sports) Department, beside that he is a kokborok Poet, short-story writer, Song composer, playwright, He introduced a new style of poem forms and use of colloquial language into Kokborok literature, helped introduce Tripuri culture to the state and is generally regarded as the outstanding creative Artist of early 19th-Century Tripura, He also a Bengali Poems/Rhymes writer, So many Award has been achieved National & International (online/Social Media Bengali poet). He has published several a collection of poetry in Kokborok & Bengali, notably KHASRANG (poem) 2011, TRIPURABDHA /Tring, 2012, KHACHUK (poem) 2016 , KHABOMYA (poem) 2016 & many more.

Shyamal Bhattacharya



Shyamal Bhattacharya, born in Agartala (1964), holds a Masters degrees in Hindi and Public Administration and a Postgraduate Diploma in Journalism. Received honorary Doctorate (Vidyabachaspati) from Vikramshila Hindi Vidyapeeth, Ujjawain, Madhya Pradesh. Besides Bengali he knows Hindi, English, Punjabi, Dogri and Rajasthani. He started his career with Indian Air Force as Aircraft Controller (1981- 2001) and later served the ICFAI University as Academic Monitoring Coordinator (2004 – 2010) and Adamas Institute of Management for brief period. Thereafter he shouldered the responsibility of Assistant Editor in Sakalbela, a Bengali daily till April 2013. Presently he is working with Press Information bureau as Translator to Prime Minister of India. He is an eminent author of Bengali Literature and a linguist of repute. His early translations include the poetry of Jugal Parihar from

Rajasthani into Bengali, short stories of Amrita Pritam, Kartar Singh Duggal, Ajeet Caur, Omprakash Gaso, RamsarupAnakhi and 42 others from Punjabi into Bengali and short stories of Ved Rahi from Dogri into Bengali. Some of his important indigenous works include novels like Bukhari and LodravarKachakachi; short story collections like Chilte Daag, Fulmotir Basantkal, Jamichalang, Aakashe Orar Galpo, Bharong Pakhir Naach etc. Recipient of honours by Jahangirnagar University, Ganobiswabidyalaya and Dhaka University of Bangladesh (2016) Punjabi Lekhak Akademi, Jalandhar, (2000); Punjabi Sahitya Sabha, Sangrur, (2000); Triveni Sahitya Akademi, Jalandar (2000); Viswakarma Literary Society, (2000); Tripura Prabha Honour (2007), Sutapa Roy Chowdhuri Award by Paschimbanga Bangla Akademi, Govt. of West Bengal (2010), Amrita Pritam Samman (2015), Siromani Sahityakar Samman, Udaipur, Rajasthan (2016), Tathagata Srijan Samman, Siddharthanagar, U.P. (2016), Mahatma Fule Talent Search Academy, Nagpur(2016),Sahitya Akademi,Govt. of Madhya Pradesh (2018), Manohar Kothari Smriti Samman,by Sahitya Mondal, Shreenathdwara, Rajasthan (2019), Juga Sagnik Sera Galpokar(2019), Sonali Ghoshal Saraswato Samman(2024) by Bhasa Sangsad & Anuvad Patrika, Dr. Bishnupada Shandilya Memorial International literary Meet 2024 Award and the Sahitya Akademi Translation Award (2010). He represented country at Beijing International Book fair in 2010. He has attended Udaypur Lit. fest.(2016), Brahmaputra Lit. Fest.(2018), International Odiya Sammelan(2023) etc.

Dinanath Basumatary



Dr. Dinanath Basumatary (b.1957) hails from Mautara of Bongaigaon District, Assam. He was an Associate Professor in Kokrajhar Govt. College, Principal of U.N. Brahma College, Kajlagaon Chirang and Director (CUDC) in Bodoland University, Kokrajhar. He is a multilingual writer writes in Bodo, Assamese and English. He has more than 10 publications including poetry, essay collections and short story collections. He was former President of Bodo Writers Academy, Vice-President of Bodo Sahitya Sabha and Column Writer of Dainik Agradoot an Assamese Daily News Paper.

Tongbram Amarjit Singh



Tongbram Amarjit Singh was born in 1987 in Thanga, Manipur, India. He is currently serving as the President of Sahitya ThoupangLup, Imphal. He is also the founder member of Loktak Khorjei Lup. He is the recipient of Dharambir Literary Award given by the Cultural Forum Manipur for young creative writing in 2018 for his collection of Manipuri poems, *LoubukkiManam*. He has participated in many poet's meets like the Festival of Letters organised by Sahitya Akademi, New Delhi; Indo-Bangla Poets Meet; attended the International Conference on Manipuri Culture and Literature at Dhaka; InternationalKolkata Book Fair and attended the National Symposium of Poets in Mumbai very recently. He also presented his poems in the *Naharol Khonjel Thouram* of A.I.R Imphal. His poems have been published in poetry Anthologies like, 'Under the Azure Sky', '**May Love Heal the World**' and in the anthology of Post-Independence

Manipuri Poems called ‘**Adrift**’ published by Sahitya Akademi. Occasionally his poems got featured in the online literary journals like ‘Muse India’. Some of his selected poems got translated into Bangla. *Loubukki Manam* (The Aroma of the Paddy Field) is his debut collection of Manipuri poems that won the prestigious Sahitya Akademi Yuva Puruskar, 2018. His second collection of Manipuri Poems ‘Imagi Keithel’ published in 2023 was honoured with ‘*Chingkhui Moirang Leima Kabidas Mana*, 2024’ by Sahitya Seva Samiti, Kakching. He is working as a Translation Officer at Manipur Legislative Assembly Secretariat. He has been contributing feature articles and book review in the local daily Hueiyen Lanpao Manipuri edition for promotion and propagation of Manipuri language and literature. He is the founder of **Loktak Folklore Museum**, Thanga and the programme manager of the annual art event of Kalen Art Exhibition. Apart from his literary activities, he has a passion for fine arts and has engaged in book cover design of many writers in the state. Out of love for visual arts, he has been participating in numerous art exhibitions like the 41st State Kala Akademi’s Annual State Exhibition of Art; MKPB Memorial Art Exhibition; Kalen Art Exhibition, 2021, 2022 and in the Annual Arts Society Manipur Art Exhibition.

Mrinal Chandra Kalita



Dr. Mrinal Chandra Kalita is a writer of children Literature, story writer, novelist and essayist from Assam. He is an Associate Professor in the Department of Mathematics, Pandu College, Guwahati. He has published three collections of stories, two novels and books of essays on mathematics. Kalita's stories have been published in magazines like Prakash, Gariyasi etc. He is also a columnist for daily newspapers like Amar Axom, Niyomiya Barta, Dainik Janambhumi. Kalita's 'Akpote' and 'Me and the World' are two of the most popular titles published in the paper. Kalita received the Sahitya Akademi's 'Children's Literature Award' 2021 for his book "Bakul Phulor Dore"

Paominlal Haokip



M. Paominlal Haokip (b.1993) is a writer of Thadou language, hails from Pallel Tengnoupal District of Manipur. He basically writes Film scripts and articles for Newspaper. He has two publications in Thadou language. He is awarded by Best Young Writer Award 2018 by Nitin Thusoh, Manipur.

Rashmi Narzary



Rashmi Narzary is an Indian Writer of Bodo origin, who writes in English language. A dog-lover at heart, an author by passion, a Creative Writing Mentor and Independent Editor by Profession. She is best known for her children's book 'His Share of Sky' (2012) for which she won Sahitya Akademi Award in 2016. Her debut novel 'Bloodstone', 'Legend of the Last Engraving' is a literally, socially and academically acclaimed work that has inspired research papers on gender studies.

Arpan Chakraborty



Arpan Chakraborty is a poet, critic and essayist writing in Bengali. He teaches Bengali literature at Maulana Azad College in Calcutta, India. He studied literature at Presidency College, Calcutta and earned a doctorate for his thesis on The Bildungsroman in Bengali literature, from Rabindranath Tagore to Satinath Bhaduri soon to appear as a book. His books include Upodruto Andhakar (Disturbed Darkness), Kothae Kothae Jai (Where all we go, coauthored), Marginer Alo (Lights of the Margin), Palamau: Dholasaheb, Shamla Bangali, Kala Kol (essays) and Atisay Gulmojiban (Deadweight). His poetry in English translation also appears in The Great Bengali Poetry Underground anthology. Chakraborty is currently putting finishing touches to a work of mystery based on the Indian epic Mahabharata.

JH Lalrinzuala

JH Lalrinzuala is a young Mizo writer from Mizoram. His works of fiction *Thimhmul Anchhia* and *Mualzam Hmun* have been recognised among the Top 10 Books of the Year by the Mizo Academy of Letters in 2017 and 2021 respectively. He has seven books to his credit, of which three are Collections of Short Stories. He has been the editor of the Rubi Jubilee edition of the Govt Aizawl College journal in 2016 and editor of the Mizoram University Students' Council's journal in 2018. He is currently pursuing his doctoral research on Narratology from the Department of Mizo, Mizoram University. He is also engaged as a Guest Faculty in the Department of Mizo, Mizoram University.

O.P. Jha

O.P. Jha writes poems and fictions in English on love, peace and environment. His English poems have appeared in more than one hundred international English journals including *Rigorous*, *Mantis*, *You Might Need To Hear This*, *Punt Volat*, *Discretionary Love*, *In Parentheses*, *Shot Glass Journal*, *Lothlorien Poetry Journal*, *The Cry Lounge*, *The Odessa Collective Magazine*, *Backchannels Journal*, *Homer's Odyssey*, *The Indian Literature*, *The Broken Teacup*, *Poetry Pacific*, *Five Fleas-Itchy Poetry*, *By the Beach*, *miniMag*, *Iceblink Literary Magazine*, *Infinite Scroll*, *The Rome Review*, *Tiger Leaping Review*, *Aloka*, *Wildscape Literary*, *Ghudsavar*, *Pineberry Literary Journal*, *Valiant Scribe*, *Kelp Journal*, *pulplit Mag*, *Gabby &Min's Review*, *Panorama*, *Quibble Quarterly*, *Stone of Madness Press*, *Midwest Zen*, *Marbled Sigh*, *The Accendo*

Review and others. His poems appeared in many anthologies including “We were Seeds”, “We are Resilient”, “Silence” and others. He holds Ph.D. in “Translation Studies”. He has translated forty books into Hindi/English. Recently he has edited an anthology of twelve hundred poems from all over world, titled “Yuddh Ke Viruddh” (Against Wars) published in four volumes. His book “Management Guru Lord Krishna” was declared one of the best seller books in year 2012 by India Today magazine. **In 2024 his fifty English poems have been published on peace and love in the journals of UK, USA, Germany, Norway, Italy, Canada, Brazil, India and other countries.** At present, he is Assistant Director in Doordarshan Kendra Delhi.

Vijay Verma



Shri Vijay Verma is a renowned Dogri poet, author, translator and broadcaster. He was born in Seri Panditan, Jammu, J&K (1962) and is M.A., B.Com. Shri. Vijay Verma is Senior News reader translator, Dogri (Additional Director General-Level) Retd., All India Radio. He is former In-charge, Dogri News Unit, News Services Division, All India Radio (AIR), Parliament Street, New Delhi. Shri. Vijay Verma started writing poetry during school days and wrote in Dogri, English as well as Hindi. He was Editor Dogri in the year 1979-80, Ranbir Jyoti Magazine of Shri. Ranbir Hr. Secondary school, Jammu. Later, he focussed primarily on Dogri. Shri Vijay Verma is an honoured recipient of “The Best Young Dogri Poet” award of J&K Academy of Art, Culture and Languages in the year 1994. Shri. Vijay Verma, has six books to his credit including two poetry books, the one single longest Dogri Ghazal book- “DaunSadianEk Seer” with 721- Couplets till date in Dogri

and perhaps in Indian languages. He has been representing Dogri in different capacities at regional, national and international fora that include All India Radio (AIR), Doordarshan, J&K Academy of Art, Culture and Languages, Sahitya Akademi (New Delhi), Rashtriya Sanskrit Sansthan-GOI (New Delhi), Central Hindi Directorate-GOI (New Delhi), Northern Regional Languages Centre (Patiala), National Translation MissionGOI& Central Institute of Indian Languages- GOI (Mysore), K.K. Birla Foundation (New Delhi), Samanvya Bhasha Samman at Habitat Centre (New Delhi), the Federation of Indian Publishers along with the International Publishers Association (IPA) based in Geneva (Switzerland)

George Mathen (Appupen)



Writer and artist **Appupen** has been making comics in India since 2005. Appupen's 2023 graphic novel 'Dream Machine', with AI scientist Laurent Daudet, has been published worldwide in English, French and German. His next graphic book Vaadivaasal, with Perumal Murugan, will be out in January 2025. Appupen's original comic universe called Halahala has spawned cult graphic novels like 'Moonward', 'Aspyrus', 'Legends of Halahala' and 'The Snake and the Lotus'. His comics 'Rashtraman', and 'Dystopian Times' are regular on various print and online platforms. @appupen is the founder and co-editor of Brainded India. www.halahala.in

Anil Chavda



Anil Chavda is a renowned Gujarati language poet and writer known for his exceptional contributions to literature. With two collections of poetry titled ‘SAVAAR LAINE’ and ‘GHANU BADHU CHHE’, he has captivated readers with his evocative verses. His novel ‘Reindeers’ swiftly climbed the bestseller lists upon its publication, establishing Chavda as a talented storyteller. Chavda’s literary prowess extends beyond his written works. He also shares his insightful perspectives through a popular weekly column in Gujarat Samachar, a renowned newspaper in Gujarat. Fans eagerly await each installment, drawn to his engaging and thought-provoking content. Acknowledging his remarkable talent, Anil Chavda has been honored with several prestigious awards. He was presented with the National Award by the Delhi Sahitya Akademi in India, a testament to his literary excellence. The Government of

Gujarat recognized his contributions by conferring upon him the Yuva Gaurav Award. Indian National Theater in Mumbai bestowed upon him the esteemed Shayda Award, while the Gujarat Samachar honored him with the Ravji Patel Award. His contributions were further recognized by the Gujarati Sahitya Parishad in Ahmedabad, India, who presented him with the Takht Singh Parmar Award. Anil Chavda's impact reaches far beyond the borders of Gujarat, India. He continues to participate in Gujarati language poetry conventions and ceremonies, both within the country and abroad. His presence and contributions to these events serve to further elevate Gujarati literature and inspire aspiring writers.

Sameer Tanti



Sameer Tanti (born 6 February 1955) is an Assamese language poet, storyteller, translator, painter and social worker from India. He hails from Behora, Mikirchang tea estate in the Karbi Anglong district of Assam, India. He studied at Bihora Mikirchang P primary school in Golaghat, higher secondary from Haflong Government College, graduation in English literature from Dergaon college and Master's degree in English from Gauhati University in 1983. He worked as a faculty member at Saraighat College before working as a translator with an English daily newspaper in Guwahati and then as a tourist information officer in the Department of Tourism, Government of Assam. Sameer Tanti has written fourteen poetry books, four critical essays, and two translations of African and Japanese books. he has also edited two short story collections. In his works he strives to bridge the growing disparity among different sections of society. He has presented his poetry at several international forums like

Indian Poetry Festival (1987), Asian Poetry Festival (1988) and World Poetry Festival (1989). He is the 2012 winner of the Assam Valley Literary Award. Tanti was born in Bihora tea estate, Golaghat. In 2024, he won the Sahitya Akademi Award for his book of poems “Foringbure Bator Kotha Jane”.

Janardon Patar Mosorong



Janardon Patar Mosorong is a writer of Tiwa language hails from Karbi Anglong of Assam. He is an Assistant Professor at Bhuban Ch. Terang Memorial College, Karbi Anglong. His many poems and articles are published in many magazines and journals. He is presently holding the post of Mouthpiece Secretary of Tiwa Mathonlai Tokhra (Sahitya Sabha)

Lalremruati Ngente



Lalremruati Ngente resides in Aizawl, Mizoram. She currently serves as an Assistant Professor at Mizoram Christian College and is a research scholar in the Department of Mizo, Mizoram University. She has written approximately 200 poems. She is also a former special writer at Sabereka Khuangkaih, the first literary magazine in Mizoram. Her book of Mizo poetry, *Seih*, published in 2021, was selected as one of the top 20 books for Mizoram Book of the Year 2021.

Uttara Bwiswmuthiary



Uttara Bwiswmuthiary is a renown Bodo writer and translator. She is retired Vice-Principal of Debargaon Higher Secondary School. She is former founder President of Bodo Women Writers Association. She has published many books including short story, children literature and translations works. She has been awarded with Praban Borgayary Literary Award by Bodo Sahitya Sabha.

Kumud Sharma



Prof. Kumud Sharma (b. March 30, 1960), Three gold medalist with new record in Mathematics in the Master Degree is presently working as Vice-President of Sahitya Akademi, New Delhi and Professor of Hindi Department in Delhi University. She has many publications including 'Streeghosh', 'Globalization and Media', 'Public Relations Management', 'Advertising Ki Duniya', 'Gaon Ke Mann Se Ru-Ru', 'National Consciousness in New Poetry', 'Amritputra', '1000 Hindi Literature Quiz' and 'Kavyamanjari'. Translation of stories in English and reviewed articles in leading Hindi magazines. She writes columns about women writers and writers. She is awarded by Bhartendu Harishchandra First Prize (Union Ministry of Information and Broadcasting), Sahitya Shree Samman (Delhi Hindi Sahitya Sammelan) and Premchand Creative Writing Award.

Miwa Sakuraki



Miwa Sakuraki is a Japanese fiction writer, who has published three books, poems (Tanka), and contributed to four anthologies.

Her fourth novel, "Acacia In The Morning" (Shogakukan), which evokes the complex relationship between Japan and Korea, is scheduled to be published this summer.

In 2021, her novel "Coke Is Burning" (Shueisha), regarding the feminization of poverty in Japan, recieved the Japanese Poverty Journalism Special Award.

Her first book, "Beautiful Cocoon" (Kodansha), telling stories located in East Timor, Lao, Japan and India, was published in 2018.

One short story, co-signed with Haruka Mugihara, was translated into Chinese by ???? (Science Fiction World).

Born in Kyusyu Island, Miwa Sakuraki grew up in a small village of Mt. Hiko, one of the most famous places for Shugendo, Japanese mountain religion incorporating Shinto and Buddhist concepts.

After majoring in writing and journalism at Waseda University, she left for Thailand in 2004 and worked for a local Japanese magazine. She also lived in East Timor, France and Indonesia.

She now lives on a small island of the largest inner lake in Japan.

Pratibha Brahma



Pratibha Brahma is a writer and social worker. Her many articles are published in different magazines and journals. She likes to write on myth and history. She is presently working as Chairperson of Kokrajhar Municipality Board. She is related with many organisations.

Surath Narzary



Dr. Surath Narzary (b.1945) is the President of Bodo Sahitya Sabha. He is an author, academician and thinker. He writes poems, proses, plays translation literature and devotional songs. He was a Professor in English at Kokrajhar Govt. College, Kokrajhar and later became the Principal of the same college. His publications are 'Jiuni Olongbar' (poem), 'Angni Thwinai Swinai' (poem), 'Totagotnisim Phin Gangse Laijam (Poem), 'Sandw Baodiya' (play), 'Jiu Khourang: Angni Nonga Nwngni' (Autobiography), Geetanjali (Translation poem). His awards include Sahitya Akademi (Translation) for translating 'Geetanjali' by Rabindra Nath Tagore, Ransar Bantha from Bodo Sahitya Sabha, Pramod Chandra Brahma Literary Award from Govt. of BTR.

Final Dictum

Dr. Surath Narzary

To many
I have placed
A humbling question;
What is eternal reality?
Yes, I got answers thousand
From thousand high horses
With their elephant memories.
But I found their answers
Rolled from their silver tongues
And from the loose lips,
Truly it was my twist of fate
Because I met the tough nuts
Who made me to fall in a muddy water.
Yet I searched a whistle blower
Who made a hollow promise
With a flaunt too much.
My end became a bitter end
At last I found its solution
From a Head Master who wrote
A character certificate to
A student:
“I know nothing against him.”
Yes, it is the final dictum
Of any dilemma!

Urkhao Gwra Brahma



Urkhao Gwra Brahma (born 1964) is a prominent activist and currently serves as a Cabinet Minister in the Ministry of Handloom & Textile, Soil Conservation, and Welfare of Bodoland under the Government of Assam. He previously represented Assam as a Member of Parliament in the Rajya Sabha and is a former President of the All Bodo Students Union. ““Apart from his political career, U.G. Brahma is widely recognized for his literary contributions, having written poems, prose, and stories. In 2014, he was honoured with the Sahitya Akademi Award for his poetry collection *Udangniphrai Gidingphinnanwi* (Return from Freedom).

रिगि रिगां :

उर्खाव गोरा ब्रह्म

आंनि देरानि थोंजों नुहुरनाय
 रिगि रिगां हाथर्खिनि आगरजों
 समायनायै महर बोयै बोयै थानाय
 बै फैलाव अस्त्रांनि गासै खोन्दोफ्रानो
 आंनिनो साजायनाय सिमांफोरमोन,
 बेसेदि समायनामोन बैफोर..... !
 सिमांफोरा खारथिं खारथां खालामो
 आग्लाय फिग्लाय जायगायाव,
 जेरै गोसो एरैनो गाना लायो गाब
 गाबफोरनि जेबो आंखाल गैया,
 जेसे नांगौ एसे हां बोयो आरो हगारो
 जेसे हायो मिनियो आरो गाबो
 जेनिबो हेंथा गैया आंखालबो गैया ।
 नाथाय बैयोदि नडामोन आंनि थागा खुलि
 जेराव दंमोन आंनि थागा खुलि
 बेव दंमोन दैज्जलांनि अखा मेसैनि हाद्रि-हाला
 बैसाग दाननि अखा बारहुखा आरो सारन्थाय,
 बेव दंमोन सिमानिफ्राय रोखासिन मोखथां
 सिमा गैयै फोथारनि गेजेराव देराफोर
 दुमखन दुमखन लानाय गावबा गावनि
 रिगि रिगां आगरफोर जिउनि सैथोफोरनि ।
 बेसेबां फाराग बै आरो बेनि गेजेराव -
 जिउआ बैयाव बायदि गाब गानानै बिरो

नाथाय बेव बैफोर गाबा गिदिंखन बारनि
 गिलु-फालु फाखनाव हाद्रि हाला आरो
 अखा दैजों गलाय मोन्देर जानानै
 सिदोमा गाब गैयै जाफैयो।
 सिमा गैयै बै लाथिख'मायाव
 खालामो बेसे खार्थि खारथां
 बेसेबां रंजा बाजा मेथाय रोजाबो
 नाथाय बेव सिमा लानानै बेसेबां दावहा जायो ।

रिगि रिगां हाथखिं हालाजों बुंफबनाय
 बै अखांनि खोन्दोफ्रोम्बो आंनिनो सिमांमोन,
 बैयाव बिरग्लांनाय माफ्रोम्बो सिखिरिफोरा
 आंनि सिमाडाव सुजुजानाय फावथिनानि फावखुंगुर-
 फावखुंगिफोरमोन,
 नाथाय नडामोन बैयो आंनि थाग्रा खुलि
 आंनि थाग्रा खुलिआ जेराव थारै दं
 बेव दा दैज्लांनि अखासो हादों
 बोदोर बारनि सिम्ब्रेनायाव हाद्रि खुफुदों
 आरो सम सम थायफ्रिनाय अखाजों
 मिथिंगानि गाबफोरा सुस्र'लांदों
 आरो बेरे सिखिरिफोरा ?

गावजु गावजु बाखलायफैनांदों,
 थेवबोदि गारनो हाया
 बिर्खाफिन्नायनि हाबिलास !
 बेसेदि फाराग !!

RIGI-RIGANG (English Translation)

U.G. Brahma

The dreams I beheld,
Straight from my humble hut,
With skies adorned by twinkling stars,
Beautifully laid and delicately aligned,
Every corner of that open sky,
Were the dreams of mine
Which I had arranged so fine.
Oh, how beautiful they were!

Dreams wander freely, far and wide,
Filling every space where they can reside.
They paint themselves in hues they choose,
With endless colours, they never lose.
They breathe as deeply as they desire,
Laugh and cry with unbound ardour.
No resistance holds, no crisis restrains,
Dreams flow untamed, breaking all chains.
But that was not where I belonged,
Where my true shelter was drawn.
Amid summer rains and winter's dust,
In the Baisag's storms and hail's fierce thrust.
There, reality stood clearer than dreams,
A humble hut beyond all seams.
Boundless and free, it chose its own place,
Where life's truths shone with crafted grace.
Such a difference between that and this—

Life soars freely, painting with bliss.
But here, those colours in the cyclone's spin,
Blend with dust and rain, silenced within,
Taking the colourless shape of cold mud.
In the boundless ether, it roams free,
Singing and cheering in endless glee.
But here, battles rage with borders tight,
A clash of walls against the flight.

With skies adorned by beautifully twinkling stars,
Each layer held the essence of my dreams afar.
The butterflies soaring through that celestial gleam,
Were the artists of my dream's grand theatre.
But that was not where I truly belonged,
The abode where my roots are strong.
Now, summer rains gently descend,
While dust swirls wild with the restless wind.
And sometimes, under drizzling rains,
Nature's vibrant colours fade away.
The weary bees and butterflies,
Drained of energy, descend to the ground.
Yet, they never give up—
Clinging to the hope of soaring once more!
What a contrast!

Translated by: Dr. Bihung Brahma

Mangal Singh Hazowary



Dr. (Prof.) Mangal Singh Hazowary was born at Silbari village, P.O. & P.S. Borobazar (Bijni) under Chirang District, BTR Assam, Dr. Hazowary passed his H.S.L.C. Examination from Bijni Bandhab High School in 1970, P.U. and B.A. Examination from Bijni College in 1972, and 1975 respectively. He passed his B.T. Examination in 1977 and M.A. in 1981 from Gauhati University respectively. Dr. Hazowary was awarded Ph.D. Degree by Gauhati University in 1999 under the guidance of Dr. Satyendra Narayan Deva Goswami, Professor of Rabindra Nath Tagore of G.U. He served as L.P. School Teacher, High School Teacher, Lecturer and Professor respectively at Govt. College of Teacher Education, Kokrajhar since 1984 to 2000. Since his childhood Dr. Hazowary used to write Poem, Short Story, Essays and One Act Play, Drama, Life Sketch of the Great men. He is also an active and ardent Social Worker. His Published books are as follows:

(1) Poetry along with Bathou Prayer Song: 34 No. of books, (2) Essays/Prose: 9 No. of books, (3) Story/ Short Story : 5 No. of books, (4) One Act Play, Dance Drama and Full Tength of Drama : 11 No. of books, (5) Biography : 9 (6) Translation: 3 No. of books, (7) Edition, Compilation : 65 No. of books including Text Books and Reference Books for L.P. School, High & Higher Secondary School, College and University. Besides, Some of his books were introduced as Text Books in the Courses and Syllabus for the examination of ACS and UPSC writing and published by M.S. Hazowary. He became the first Bodo to win the Sahitya Akademi Award when he was awarded by the institution for the collection of Poetry “Jiuni Mwgthang Bisombi Arw Aroj” in 2005. He won the Padmasri Award for his tremendous constributions in the field of Education and Literature.

सम आरो जिउ

मंगलसिं हाज 'वारी

जिउवा रावनिबो
 आब्रुयै साजाइनाय नडा
 नडा दिवा दिवा राजा लामाजोल' हानथिनाय
 एखम्बा लेहेम, एखम्बा गोखै
 एखम्बा सेरखाइ-बेरखाइ सु गोनां
 आरो एखम्बा ?
 जोबोरैनो रिमोनद्ला सिथ्ला बे बुहुमआ ।
 बै समावनो आं गाबदोंमोन
 हब्रा-हब्रा, जोब्राब-जोब्राब
 आरो बाब्राब-बाब्राब
 जेब्ला आं
 आइनि गोरोबखि 'निफ्राइ
 बे फावथिना साइनासालियाव
 लंथं महरै मोनदोंमोन जोनोम ।
 बै समआ आंनि गोथार सम
 बेसेबा बेसेन गोसा सम
 बेखौनो आं मानो गुबुनजों रुजुनो
 मानोना बै समावनो आया आंखौ जोनोम होदों,
 बे समाइना बिलाद लाथायाव देरनो खाबु मोनदों
 गेलैनो, गाबनो आरो मिनिनो सोल्लोंदों
 आंगो जिउखौ थारैनो मोजां मोननो रेंदों
 गावनि मोनथाइनि थाखाइ सोमावसारदों ।
 आं मोजां मोनो सुबुंखौ
 मोजां मोनो मिथिंगाखौ

मोजां मोनो गोरबो देंखो सुजु-सुजु
 मेथाइ रोजाबनो
 सम आरो जिउवा आंखौ बेखौनो फोरेंदों ।
 बोथोर गुस्लाइदों सानफा एफा
 गोजांनाय, गोलोमनाय समआनो लाबोदों
 जिउवा दैखारजादों रिउ रिउ गोजानाव,
 सोरबा थिखानाय जात्र 'थाइयाव गोम्लैदों
 समनि फाखनाव
 सोरबा बांग्रि ख 'बाव
 सोरबा आयु बारहुंखायाव ।
 जिब-जुनार खारफानांदों
 दिनै बेव, गाबोन बैयाव
 एखम्बा गोदाव-सोराव
 खारलुं उसाव-बादाव
 समनि दैबथिंनायाव ।
 थेवबो आं मोजां मोनो
 नैबे जिउ थरसेखौ
 हानायसेबां मोजां हाबा मावनो सानो
 आं मिथिया, गुबुनआ बेखौ मा नोजोरै लायो ।
 फैलाव लैथोखौ सानसिनो सानो
 एखम्बा अखां गंसे मोननो लुबैयो
 नाथाइ हाया, रुगुं मोना
 अनजिमा गैया बेनि
 सोरबा गब 'नाडो
 सोरबा बुसोमजायो दैथुन आरो बारनि फाखनजों ।
 सुबुंनि आयैया समजों खाबथाजानाय
 हाजोनि आवैआ अनजिमा गैया
 समानो होयो थार सोलोंथाइ
 थार खान्थि, बाहायजाथाव खुंथाइ ।

जिउवा बेवनो सोरनिबा खोर जानाय
सोरनिबा सौग्र'-माग्र, फिन जाथाय
बेवनो जौनि जिउ सोलौंथाइ
जौं बइबो दिन्थिनांदौं बायदि फावथाइ ।
समानो खालामदौं सोरखौबा राजा-फोरजा
समानो खालामदौं सोरखौबा अनसुला
आरो अनथाइ बिखा ।
समजौं आगान सुरफाना
बेवनो सोरबा मोदाइ, सोरबा राफोदाइ ।

Time and Life

Life is not a creation
Of man's prestige,
Nor is it a stroll through the Milky Way;
Slow at times, at times quick,
Thorny at times, and at times,
This world is, A slippery courtyard.

I had cried then,
Screaming and shrieking
Restless and kicking,
When,
I had arrived naked
On this theatre,
From my mother's womb.

That was my sacred moment,
A moment of great value;
Why should I compare it with others?
For, at that moment,
My mother brought me forth
To this beautiful globe;
I got the opportunity to grow here,
I learned to play, to cry and laugh,
To truly love this dear life,
To rise for my rights.

I love humanity,
I love the nature,

I love to sing
The notes of my heart;
Time and life has taught me all.

The weather changes day by day,
Shivering cold and severe heat,
Time brings all;
Life goes on,
Time leads one
Into a pre-destined
Another into an earthquake,
And yet another into a storm.

Beasts and birds
Running around here and there,
Sometimes frightened
Sometimes lost;
Following the whims of time.

Yet, this piece of life
I love;
Do all the good I can
I wish to;
Do all the good I can
I wish to;
What others would think about it I do not know.
I wish to swim the vast ocean,
I wish to own the sky above,
But I can't"
It is edgeless, incomprehensible,
Some drown in it,

Some are beaten by the wave, or the wind.

Human life,
Times' play;
Mountain's life
Eternal and infinite.
Time gives true learning,
True wisdom to live by.

In life's misfortune,
In life's trouble,
Lies there our life's learning,
We are made to play
Various roles.
Time turns some into rulers
And some into the ruled,
Time turns some into kind-hearted men
And some into stone-hearted men.
Following the footsteps of time,
Some are gods, and some are incarnations of gods
On this very earth.

Anil Boro



Prof. Anil Boro (b.1961) is an academician, poet, writer and thinker. He is known for his researches on Folk Literature and Culture of the Bodos. He is presently working as the Professor in the Department of Folklore at Gauhati University, Assam. He has published more than 20 books in Bodo, Assamese and English. He received Sahitya Akademi Award in 2013 for his book ‘Delphini Onthai Mwdai Arw Gubun Khonthai’. Besides extending editorial services, he is also serving as a member of International Society for Folk Narrative Research. He is former convener of Bodo Advisory Board, Sahitya Akademi.

जारिमिन

अनिल बर'

आंनि बेलकनिआव जिरायथ 'फैनाय
दाउथु जरासेआ
नोंसोरनि लांगोना फारसे
नायहर नायहर
माबा सानहाबदों
बिलिफांनि नखाडा
जारें नारें खमब्ला गाब
जों जोंखोलदों
आसारनि अखा दामब्राया
दाखालिसो जुब जुब
हालांबाय
आंनि नोगोरमायाव
सानथाम दै बाना
लोमलांबाय
नोगोरमानि जोन्थोर
देहाखौ सुस्र 'लांबाय
बेयाव गंसे दैमा दंमोन
दैमाजों स्राय स्राय दै बोहैयोमोन
बेयाव आबादनि फोथार दंमोन
बेनि सोरगिदिं
गोथां हाजो दंमोन
दा बेयाव दैमा गैलिया
आबाद फोथार गैलिया
बिलो फबनानै
दालान लुजोबबाय

हाजो जावख 'ना
नोगोरमा गायसंबाय
फिसा फिसा बर'
कारबि गामिआ
दा मन 'ग्लाबजाबाय
गोजौ गोजौ अख्रां नांगा
दालानजों
बेयाव दा
दैमा गैया
बेयाव दा बिलो जिं जिं
आबादथिलि गैया
बेयाव गोथां हाजो गैया
बेयाव दा नोगोरमानि गलि गलिआव
दै बानासो दं।

History

The pair of doves
 Resting in the balcony of my house
 Stares
 At your door gate wandering what more
 the Orange bright reddish sky has to
 unfold.
 Only the last week
 The heavy downpour of mid June
 Left the City flooded for three days
 Inundating and engulfing the
 roads, byelances and high wayes blocking
 the normal traffic.

There was once a river with crystal
 clear water that flowed
 Through the city
 There were lush green paddy fields
 There were green hills around.

There is no river now
 No green fields either
 The marshy low lands are filled now for
 big constructions and apartments
 Hills and high lands are chopped in the
 name of urbanization

The villages of local Bodo, Karbi
 tribesmen

Are now engulfed by sky High buildings
and apartments.

There is no river now
There is no pady fields around the
water bodies and lakes
There are no green hills now
There are only folld and flood and
flood
In the gullies and bye lanes of the City
of concretes.

Ratneswar Narzary



Ratneswar Narzary (1959) hails from Moamari, Langhin Tiniali of Karbi Anglong District of Assam. he is known for Children's Literature and Translations. He has eight publication including poetries and Child literature. He is awardee of Sahitya Akademi Bal Purashkar 2011 and Literary Award by Assam Government in 2022.

दावराव

रत्नेस्वर नारजारि

दावरावा बिरफुंदों सोदोब जानानै
 निजोमथिनि साखाथि-फाखाथि;
 दैखर सिडाव निजोमथि
 बेयावबो दुगैयो अखाफालो
 दावराव-दावसि
 मानसिनि निजोम गोरबो
 इसिडाव दुखु-हांमानि आदि-बिदि।
 हरनि निजोम फैसालियाव
 दावराव, खोमसि-दरसिनि
 सानसोरांनि फैलावथियाव
 दंखाव-दुंसिनि दावराव
 सोरनिबा आखाइ थालानि
 मिर्जिनि फाइलि बिरखारलाडो
 सोदोबनि दावराव बारजों।

सुदै बिफाडाबो
 बिसनि फिथाइ थाइग्रा जाबाय
 खायफा मोनजादों
 बिस गोरसावदों
 जाय मोनजायाखै
 सुदै गल 'दों।

माथोलाइ
 सिरि सिरि लासै लासै
 सोरबा खोनासै खोनासै थाबायब्लाबोसो
 आगान आगान है-हा
 दावरावनि मिसिल।

: CLAMOUR :

The clamour is flying being sound
 Round-about the stillness:
 Stillness at the bottom of the well
 The rain-flock bathing there too
 Clamourously.
 The quiet heart of man
 Interrupted inside by sorrow-unfulfilled desires.
 In silent background of the night
 Clamour of dark and darkish
 On the extensive of sunlit
 Clamour of heat-burning
 Of the palm someone's hand
 The petal of expectation flies away
 By noisy wind of sound.

On the nectar tree also
 Bears fruit of venom
 Some have eaten it
 Venom emit out as liquid in belching
 Whichone has't eaten
 Nectar is nouseating.

Why then
 Quiet and silently slow
 And slowly, may be someone listen
 Or listening to it despite in walking
 Step by step arises Hey-Hi
 On the procession of clamour.

Krishna Chnadra Nath



Krishna Chnadra Nath was a student of Fakiragram Lower Primary School in 1965. He played the role of Madhuri in the play 'Lachit Barphukan'. He then acted in more than 50 plays until. He worked as an editor of the Dainik Gana Sambad (Assamese Newspaper) of Assam for several years and became a member of the Journalist Federation of Assam (JAFA). He started teaching in elementary school in 1977 and retired on January 31, 2017. He received the State Award from the Govt. of Assam on 5 September 2007 as an outstanding teacher during his service. In 2008, he received the National Teacher Award from the Vice President of India, Hon'ble Hamid Anchari. He was a lifetime member of the Assam Sahitya Sabha. He was the Secretary of the Assam Sahitya Sabha for the period 2008-2011. He is praised for reading poems and articles at literary events. His poetry readings and articles were broadcast on the Kokrajhar Radio Station. He has published 18 books to date. He has published 15 edited books and 8

edited journals. He has published more than 200 poems, stories, translations and articles in various local magazines and poetry collections. He is a lifetime member of Assam Sanskritik Mahasabha and President of Fakiragram Branch Sabha, President of Kokrajhar District of Sadao Assam Sahitya Parishad and has served in various organisations. His books include Introduction to English Education, Silent Practitioner of Literature Kali Prasad Sharma, Feng Shui and Vastushastra, Mainar Sadhu (children's story), Puwar Abha (poem), Manimukuta of A ature: Phrases and idioms, Chiyor (poem), Chhanda Bihin Pochakor Pristha (poem), Goalparia Proverbs (Folk Literature).

কবি

- কৃষ্ণ চন্দ্ৰ নাথ।

তেওঁ আহিছে শ্মশানৰ বুকু ফালি
 কতজনৰ গঁঠৰ ধমনীত উদ্বেলিত ধ্বনি
 এতিয়াও তাৰ দেহত কাঁইটৰ আঁচোৰ অস্তমিত হোৱা নাই
 নিৰ্বাপিত হোৱা নাই তেজৰ গোল্ক
 সেইবোৰৰ সিৰাত দানৱীয় সাক্ষী এইবোৰ
 তুমি তীক্ষ্ণ অস্ত্ৰেৰে খুচিব পাৰা
 অথবা চাবুকেৰে কোবাবও পাৰা
 কটুজিৰে শোণিতৰ ৰং সলাবও পাৰা
 হলাহল ঢালি কলিজা এঙেৰুৱা কৰিব পাৰা
 তথাপিহে শংকিত নহওঁ
 নহওঁ নিৰ্বাসিত অতীতৰ পোচাক ফালি
 স্মৃতিৰ সৌধ নহওঁ মই
 মই এক বটবৃক্ষ জ্বলন্ত সম্প্ৰতি
 জীয়াব খুজিছোঁ ছহিদৰ প্ৰাণ
 ৰোধিব খুজিছোঁ ভাস্কৰ্য শৈলী
 কাৰাগাৰ কবিৰ প্ৰত্যাৱান
 শান্তি সম্প্ৰীতি আৰু আইৰ মান।

The essence of the poem:

The poet does not obey anyone's obstacles. No one cares about violence, no one cares about unspoken words, no one is afraid of violence. Not desired for a monument of remembrance. They have challenged the people to accept imprisonment to make the lives of the martyrs memorable like living trees and to preserve peace and harmony and the glory of the motherland.

Geetika Basumatary



Geetika Basumatary (1961) hails from Kharalalpara, Dudhnoi of Goalpara District, Assam. She basically writes poetries and short stories. She is awarded with *Bodo khuga Thunlaini Oja Sukumar Basumatary Bantha*, An Award from Bodo Writers' Academy in 2020 for 'Dwima' a collection of poems and best teacher, 2022 from Goalpara District. She has three publications of books (1) *Dwima*, a collection of poems (2018) (2) *Okhani Methai*, a collection of poems (2020) and (3) *Jiu Dwimani Gathwn*, a collection of short stories (2022) and edited many magazines and mouthpieces of various organizations.

दैमा आरो बिसोर

गीतिका बसुमतारी

दैमा आरो बिसोरनि सोमोन्दोआ
जुग जुगामिनि एंगार हाथावै ।

दैमाया...

मुलुग सोरजि, दिखार, गोसोथोनाय, जिउ सोरखि
आरो निस्थार मोननायनि मोनसे रोखा नेरसोन ।

बिसोरनि बिसम्बिफ्रा
थिग जेन बोहैथि दैमानि खारथाइसो
बेरेफुंजायाव जोबोद गोख्रों जायो
सानसुथिराव बाइदि मैया गाबजों रंगिना जालाडो
बेलारोम बुब्बियाव बिसम्बिफ्रा सोद जेथोगोनां जालाडो
मोनसे समाव लैथो मोखाडाव बिसम्बिफ्रा
लासै आरो खुवामि जालाडो ।

दैमाया खालै भुमखौराडारि दाथाइल' नडा
बेयो सुबुं सोदोमसि हारि आरो हारिमुनि जारिमिननिबो हासि साखि ।

दैमाया लिरगिरिनि रेबगनाव जाथाइनि
फारिल' जानानै थाया
सम बेसम सल'मानि गाहाइ आखुबो जालाडो ।

जैर बिसोर आइजो देहानि अग्रा अग्रि गोजौ गाहाय हायना नागिरनानै गोजोनग्लायनाय मोनो
ओरै खरां बोथोराव दैमाखौबो संदाननानै होबथानाय रेंमोनथाइ मोननानै
गोजोनग्लायनाय मोनो ।

दैज्जलांनि दोहौ दोहौ बोहैलांनाय बानानि बादिनो
 समनि बानायाबो बोहैखार लाडो गासैखौबो
 नाथाय....
 समा होलांनाय बिसम्बिफ्रा बिसोरनि गोर्बो दाइरियाव अराय थालाडो ।

दैमाया समाव खारथाइनि गोख्रोंथि खोमाना
 ब्लां ब्लां गुवार जालाडो
 जायगा लाना जायगा ग्रं ग्रंबो जालाडो
 थिग बिसोरनि जिउनि बादिनो ।

बेलासे बुब्बियाव दैमाया बिसम्बि जालाडो
 लासैयै लिरगिरिनि सल 'बादि जेथो नाडो ।

दैमाया गोबां खोथा बुडो....
 गोखा-खाथो रेंमोनथाइफोरखौ दोनखोमायो
 दाखोरफोरखौ मिनि मिनि गोबाख्रबना लायो
 आरो....
 बोहैग्लाडो
 बोहैग्लांबाय थायो जुग जुगामि
 थिग जेन बिसोरनि जिउनि बादि ।

The River and They

The River and their relationship
is everlasting

The river....
Creation of earth,sad,love,life circle
and purity's one of the clear instance.

Their memories are
likewise flowing river's speed
In dawn it becomes strong
In noon it becomes colourful
In the evening memories become
stealthily twisted.
At a time in the estuary
memories become slow and foggy.

Rivers are not only a geographical creation
It is also mankind,civilization,sad and culture's historical
silence evidence.

River is not an incidence of writer's pen's page
Sometimes it becomes
the main character of the novel.

As for example;they feel happy searching the beautiful
uneven body
of a lady
As in the drought they feel happy searcing the

obstruction experience on rivers.

Like overflowed flood of rainy season
During flooding too inundating everything
But....
The memories given by time stays
in their heart diary forever.

At a time river lost her speedy
And becomes wider and wider
In some places it becomes deeper too
As their lives.

In the afternoon the river becomes memory
Slowly it becomes knotty like writer's story.

River tells a lots of tales....
Bitter and astringent experiences are being escaped
Embraces the dirt smilingly
But....
It flows.....
It flows forever
As their lives.

Premananda Machahary



Dr. Premananda Machahary (1959) a retired Associate Professor of Thong Nokbe College, Langhin, Karbi Anglong District, Assam, India is a prolific writer, literary critic, playwright and a poet. He writes in Bodo, Assamese and English Languages thereby proving himself a multilingual writer. His collection of poetry *Okhafwrni Dwima* (A River of the Moon) won Sahitya Akademi Award in 2011. He is also recipient of Best Citizen of India Award in 2018 for creative and non-creative literary works. He has more than 29 publications comprising critical essays, drama and poetries.

लैथोमा मोखाडारि गंसे नावआव

प्रेमानन्द मसाहारी

लैथो-बाला हाब्रांनिफ्राय
 लैथोमा मोखाडारि
 गंसे नावआव जों सानै-
 आं आरो सानस्रि ।
 खर जौखुनाय आरो हायनाय
 मुखुब मोसाखावरि गिदिर-फिसा गुथाल
 सोरगिदिं गोजौ-गाहाय गुथाल
 आरो गुथाल
 गुथाल सा-सा जोंनि नाव
 लोहें-लोहां आवगायहां फावसायहां ।
 सिगाडाव जोमै लाथानि
 लानथ्रि जयै दाखा-दामोल
 जेराव सुबुंनि सैथो फोथायनायखौ
 गोबाना लादों ।
 उनाव गारबोनाय हाब्राडाव
 सिमब्रिनाय बारमोदाइया
 थानसालिनि महर लादों
 गोमोरहां माहां जेवारिनि अर
 जेराव सुबुंनि नंखाय फोथायनाया
 दिदोमै गसंना दड ।
 जों दा लैथोमानि रुगुं गैयि
 सिगां-उन गेजेराव
 फैलाव दैथुननि सायाव
 सैथो आरो नंखाय फोथायनाय गेजेराव
 लैथोमा मोसाखाडारि
 गंसे नावआव जों सानै-
 आं आरो सानस्रि

On A Boat Towards The Ocean

We are two-
Me and Sansri
On a boat towards the ocean
From its sandy beach
Fast rising and falling
Big and small waves busy in doncing
All around high and low waves
And only waves
Our boat on the waves in topsyturvy
Move forward and backward.
In from stand rows of lumpish clouds
Where the wass belief is embraced,
At the shore left back
The Shirluind forms a temple
With trampling lamps
Of weary light
Where stands untrue belief of people-
Now, we are in the midst
Of unseen horizon of ocean
On the vast-
In the midst of true
And untrue belief.
On a boat towards the ocean
We are two-
Me and Sansri.

Anjalee Basumatary (Anju)



Anjalee Basumatary (Anju) is an academican, writer, editor and poet. She has published several books of poetry and prose and edited anthologies, souvenirs and magazines. Many of her poems have been translated into Assamese, Bengali, Hindi, English and Telegu. Several of her poems have been included in the syllabi of schools, colleges and universities. She has been conferred **Rangsar Award** (2002) by Bodo Sahitya Sabha, for her book **Fasini Doulengao Okhafwr**, **Sahitya Akademi** (2016) for her poetry book **Ang Mabwrwi Dong Daswng**, **Pramod Chandra Brahma Literary Award** (2017) and **SPARROW Literary Award** (2022). She is the president of Bodo Women Writers Association and actively involved in literary, social and educational activities.

जों हरखौ दखल खालामगोन

अन्जु

(गोरसिनाय गोरबो हर गेजेराव सारियो
उदांमिनि सदबांसाजों खोमसिया गोमोरलाडो)

एसे सान हरनि खोमसिखौ गिनानै
एरसोदोंमोन जों
एसे सान सियाल फाखाखौ गिनानै
हराव बायजोआव ओंखाराखैमोन
एबा गिलुं गिलुंसो ओंखारदोंमोन
दिनै जों दखल खालामगोन हरखौ

जेब्ला हरआ थौगोन
जेब्ला घरियाव हर गेजेर नांहां जागोन
अब्ला हरआ जोंनि दखलाव जागोन
रैखाथिनि स्ल 'गान हज्जिनानै
जों आवगयालांगोन

म्राडाव मोखां नाइयै नाइयै आंगायबाय जों
आरासियाव रिफिलिया हाबिलासिम
दा जों खोमसियावसो ओंखारसिगोन
जायनि असिला लानानै नोंसोर
खालामबोबाय जोंखौ गोबां मैहुर

जों गसंथागोन
लोरबांथिनि गहेनाखौ जों फिमिगारबाय
लाजिनाय गिनाय गासिबो एंगारबाय

जोनो जोनो अरखिजों हाथियार दाबाय
 नोंसोरनि गोदोनाखौनो थांखिनानै,
 सिखा फालथांगा लानानै सिमफालीबादि
 ओंखारगोन खोमसिनि बिखा सिंखावनानै
 हानजा जुथिबाय नोंसोरनि मैहुर खालामनानै
 गद' मोदाइ, सियाल, हायेना, भाम्पायार, लांसुनिया
 नागारनाय नडा रावखौबो
 गुफुर जोगां गस्ला सिंनि हांगार गोरबोनि बिगोमाफोर
 नोंसोरबो हुसियार
 हुसियार
 हरआ दा जोंनि दखलाव

मोनानि डिउटि खालामग्रा दाक्टर नार्सफोर
 इउनिफर्मआव आइजो पुलिसफोर
 कल सेन्टारआव मावनाय सिख्लाफोर
 रेस्टुरेन्टनिफ्राय गिदिंफिन्नाय वेइट्रेसफोर
 बिसोरनि दखलावखामोन हरआ
 सोर माबोरै गोदोना सेरथेयो नायनि फै
 गोलाव आसिगुरजों माबोरै बेदर बुरख्लाबो
 नायथारनि फै

निर्भया, तिल 'तमा आरोबाव गोबां
 राजथावनि नडाब्ला भुमका, बागमारा
 उन्नाव, हाश्रास, कामदुनी, कटुआ, मणिपुरआव
 गामि फारा नोगोर सोहोर खना खनला जेरावबो
 जिनाहारनि खेला
 खुद्रिनायजों हरनि बिखा जों गोमखांहोगोन
 खौसेयै राजालामानि खोमसिखौ खारहोगोन

खोमसिखौ जों गिथारलिया
 जों आरो हारसि नंलिया
 हरआ थागोन जोंनि दखलाव
 गुरै एम नागारनानै मिसिल दिहुनगोन
 गोदानै लिरगोन हरनि सल'
 रैखागिरिया रैखाथि होनो हायाब्ला
 दैगोन रैखाथिनि हाथियार
 अजदनि सम बारग 'लांबाय
 दा जुजिनायनिसो सम नियाय आरो बिसायनायनि
 दावहाया जादों आइजो मोन्थाइ सेख 'नायनि
 हरखौ दखलाव लाबोफिन्नायनि

सिख्लाफोर हरखौ दखल खालाम
 आइजोफोर नोंसोर सिरिमोन्दो
 हरआ आंनि हरआ नोंनि
 आरो
 दखल खालामनो दाहोथार
 जोंनि देहा

We Shall Reclaim The Night

We were hiding our face so long
in fear
Had no courage to walk out for fear of the fox
Even though walked out sometimes
fear stricken

When the night will deepen
When the clock will strike twelve at night
We will reclaim the night then
We will march shouting slogans
in demand of our security

Tired of looking at the faces in the light
Now we will walk out in the dark
The dark that facilitates them to prey on our body
We will stand up jerking off all our frailties and
shame
Will mould weapons in the burning amber
To the measure of your neck

Holding spear like that of Ma Kali
Will walk out braving the dark night
Gathering in groups, we will walk out to hunt you
No mercy for ghost, fox, hyenas, vampire or
scoundrel
O black hearted man in white attire
Beware, you too

We have reclaimed the night

No more fear for darkness
Doctors and nurses in night duty
Women police in uniform, girls at call centres
Women employees returning late
from restaurant duty at night
Will all reclaim the night today
We dare them how they strangulate our necks
How they scratch away the flesh

O women, reclaim the night
O women, wake up
The night is ours
The night is yours
No more claiming of our body

Nirbhaya, Abhaya, Tilottama and many more
In the capital or at Bhumka, Baghmara,
Unnao, Hathras, Kamduni, Manipur
In villages, towns and cities
Everywhere the plight of the tormented

The heart of the night is pierced at protest
The darkness of the night will melt away
We are no more afraid of the night
We are no longer alone
The night will be under our control
We will write down the story of the night
So come out on the road leaving the cosy beds
If the saviour becomes the devourer
We will take up the weapons for our safeguard

Sunil Phukan Basumatary



Dr Sunil Phukan Basumatary (1972) was born at Barama Mwithathili in Baska district BTR and presently resides at Swmdwnpuri, Kokrajhar. He works at postal Dept Govt. of India, in India. He is a bilingual Indian Bodo poet who writes both in Bodo and English. He has published more than 25 books in different genres like poetry, short story, novel, drama, child literature and on criticism too both in Bodo and English. He has been awarded couples of awards by Bodo Sahitya Sabha. He has pursued M.A. in Bodo and English, and has been awarded Ph.D. by Gauhati University in 2008. Dr. Basumatary is the first representative poet from Bodo community who reads poems in Bodo as an invitee, organized by Sahitya Akademi in 2004, in Kolkata after the Bodo literature being formally accepted by Sahitya Akademi. He has been holding some important posts and working in various societal and literary avenues for the upliftment of Bodo language, literature and culture apart from writing and translating creative literature in Bodo and English.

गौरां हावार थु सिगां

ड० सुनिल फुकन बसुमतारी

उनथिं दा नायफिन
 आंबो दं नोंजों लोगोआव
 लोरगिआ हम गोरा आखाइजों
 दिनै आलिंगननि सोदोब रिखांगोन
 अखां आरो लैथोनि बिखायाव
 गोमखांगोन सोरगिदिं हाजो हायेनाव
 नोंजों आंबो दंफायो आवरायगोन जेराव

दावगा आरो दावगा
 उनथिं दानायफिनथार
 सांग्रेमा नुगोन मोग्रेमगोन
 लामाखौ आनदायनांगोन

गौरां हावार
 नोंजों आंबो दं
 बे हावारनिफ्राय
 बै हावारसिम

दावखो आरो दावखो
 गोजा गराइनि लागामखौ
 जयैनो बोगदावगोन सानैबो

गोबां सिमांफ्रा फिथाइ थायगोन
 गोबां फिथाइफ्रा सिमां जागोन सेवलांगोन
 गोबां सेवनाय फिथाइयाबो रज 'फिनगोन
 बे हावारखौ फारिफिन सोमखोर महर होगोन

गौरां हावार थु सिगां

GAURANG VALLEY GO AHEAD

Don't look back
I,too, am along with you
Grasp the oar with firm hands

Today the embraced words will echo
In the hearts of ether and sea
Will resonate around landscapes and hills
With my company in your choras

Go ahead ..
March forward..
Never look back !
Lest encounter the fits and dizziness
Only to derail the path of destination

Gaurang Valley!
March ahead!!
I,too, am along side you
From this to that dale together

March along and along
I too drag hold of
The rein of red horse

Manifold dreams will bear fruits
Manifold fruits become dream and rotten
Manifold rotten fruits will grow again
To re enliven the dale into lush valley

Gaurang Valley! Go ahead ...!!

Indira Boro



Prof. Indira Boro : Born on 20th January, 1969, has been teaching from twenty-four years at Bodoland University. She has served as Head of the Department of Department of Bodo, Bodoland University for Three times and also served as DEAN of Faculty of Languages, Bodoland University for three years and served as Registrar (I/C) for various times in Bodoland University. She has served as EC member of Bodoland University for two terms and University Court member for one term. Further, she has served as GB members of various colleges. She has also served as member of Sahitya Akademi Bodo Advisory Board for one term and also serving as Vice-President of Bodo Women Writers' Association since 2018. She did her Masters in Bodo in the year 1999 and Ph.D in 2013 from Gauhati University respectively. She is approved as Lyricist of All India Radio Guwahati for Bodo Section since 1985 and also worked as Casual Announcer for Bodo Section in All India Radio Guwahati from 1993 to 2000. She has

published total Thirty-nine Books and edited more than Twenty Books and also published more than Twenty-Seven Research Articles in various National and International Journals. She has participated in various national and international seminars. She has been awarded with the prestigious Sahitya Akademi Award for Translation for her Translation Book *Hirimba* in 2021. She has also been awarded with various prestigious awards like Praban Bargayary Literary Award in 2019 for *Aizw* (A Poetry Collection) by Bodo Sahitya Sabha, 7th Venus International Women Award in 2022 for distinguished contribution towards Bodo Literature by Venus International Foundation, Chennai and Sahityic Pensioner Prof. Dewan Abdul Qudir Literary Award in 2023 by Sublime Foundation Howly Barpeta.

वांगारि माथाइ (Wangari Maathai)

इन्दिरा बर'

वांगारि माथाइ
मा इसे गोहो गोरा आइजो
केनिया हादोरनि
आबहावागिरि
मावदों आरो मावदों
गायदों आरो गायदों
बिफां आरो बिफां
रानस्राव आफ्रिका
सिदोमा सुदेमग्लाय खालामनो
हांखुरमोन बियो हाथा हारमा
खुरखाव खुरसि
लाख 'हायै गोहो बोलो
गावखौ बावसोमना
मावनायनि बेसेनथि
2007 मायथाइ
नबेल मायथाइ
नबेल बान्था आवथाय हादों
Environmentalist मुडै
बिथाडानो जुरिदोंमोन
Green Belt Movement

केनियायाव
केनियाल' नडा
गासै आफ्रिका
खालि आइजोजोंल'
दाजानाय बे Movement
गायदोंमोन बिफां
30 million
गासै आफ्रिका
सोरगिदिं गोसारदोंमोन
माथाइ-माथाइ
जाय माथाइनि स्ल 'गानानो जादों
"When we plant new trees,
We plant the seeds of peace."

वांगारी माथाई (Wangari Maathai)

वांगारी माथाई
कितनी शक्तिशाली है नारी
केनिया की
पर्यावरणविद्
कर्म करती गई करती गई
पेड़ लगाती गई लगाती गई
पेड़ और पेड़
सूखे अफ्रीका को
हरा-भरा करने की चाहत
उसके रोम रोम में बसी थी
सारी ताकत लगाकर
खुद को निछावर करके
काम करने का फल
सन् 2007 में
उसे मिला नोबेल पुरस्कार
Environmentalist नाम से
उसी ने ही आरंभ किया था
Green Belt Movement
केनिया में

सिर्फ केनिया में ही नहीं
सारे अफ्रीका में
सिर्फ नारियों ने ही मिलकर
शुरु किया था यह आंदोलन
लगाये थे पेड़
30 मिलियन
सारे अफ्रीका में
गुंज उठी थी
माथाई माथाई
जिस माथाई का स्लोगन हैं-
“When we plant new trees,
We plant the seeds of peace.”

Jwishri Boro



Jwishri Boro (1980) is well-known as a fictional writer in Bodo language, hailing from Chirang District, BTR, Assam. She is an awardee of “**Sahitya Akademi Yuva Purasker 2011**” for her debut Book *Jiu Saharani Beduine* (Short story collection). She was invited for the writers-in-residence Programme at Rashtrapati Bhawan at New Delhi by the Hon’ble President of India in the year 2016, awarded by “**Shatabdi Shamman**” by Bihar Hindi Sahitya Sammelan in 2019, Purbattar Kavya Srijan Shamman 2022 by Purbattar Hindi Sahitya Akademi, Tezpur and Lokmangal Sahitya Shamman 2022 by Gwalior Sahitya Sangsthan (MP) for her literary creation. She is stenographer by profession at Bodoland Territorial Council Secretariat Office. She has 15 numbers of publications of books, including eight numbers of short story collections 1. *Jiu Sharani Beduin*, 2. *Jwngblaonai Orni Khwmshi Saikhong*, 3. *Thong Gwmanai*

Bublee, 4. Murunai Saogari, 5. Dokhona Thaosi, 6. Corona Affect, Lockdown Blasts, 7. Bisombini Mwdwmfru Hang 8. Rwdwmkhangnai Faili. Two poetry collections 1. Aghwnni Fwtharao Dwlwse Sengra-Sikhla, 2. Thong Gwmanai Gwrbw ,one autobiography based on her fifteen days experience of writers-in-residence programme. “Rashtrapati Bhawan- A Great Expereince of Life”, one Translation Short story Collection “Jabsring” and two collections of Essays “Ishing Nwjwrjwng” and “Nwzwrhgase”. She has edited many magazines and mouthpieces published by various organizations and associations. Her Award winning book is translated in English. She has participated in many National & International Literary Programmes.

समनि बेसेन

जैसि बर'

जिउ मोनसेयाव आंखालबो जोबा
अजदबो जोबनो थाडा

सानफ्रोमबो जिउनि दाजाब-दानख'
मोनफुंनयनि गुमुखौ नाथाय रावबो गोलेँयै रावनोबो फोरमायनो हाया

दुखुनि बिबांखौ बयबो फारला सुबाव थायो
मिनिस्लुनायनि गुमुखौ नाथाय रावबो गुवारै फोरमाया

देरहानायखौ हास्थायोब्ला
जेननायनि थावनायखौबो मोनखागोन
जोनोमखौ मोनदों जेब्ला
थैनायनि सोगोमथियाबो थाखागोन

फुंबिलिनि सानगोलेँखौ नायनो लुबैयोब्ला
मोनाबिलिनि खोमसिखौबो सहायनांगोन
दुंज्रोम सानदुंनि बिलिरनाय लानोब्ला
गोजांनायखौबो मोनदांनांगोन ।

समा फोरोडो हमथानाय गोसोनि मोनथोर
हमथानाय गोसोआ बुडो समनि बेसेन होनो ।

The Value of Time

There is never a shortage of shortcomings in life
The complaints don't end either.

Everyday life is accounted for
But no one tells anyone the way to attainment

Everyone measures the number of sorrows
No one explains the reason for the smile but in detail

If you want to win
There will also be fun to lose
If you are born
There will also be death threats.
If you want to see the rising sun in the morning
You will also have to endure the darkness of the evening
If you want to taste the scorching sun
You have to feel the cold too.

Time teaches the mantra of a stable mind
A steady mind tells you the value of time.

Kaniska Hazowary



Sri Kaniska Hazowary, an accomplished writer, was born on October 1, 1970, at Khara Lal Para Village, Dudhnoi, Goalpara district. His father was Late Upendra Hazowary and mother was Late Anandi Hazowary. Since childhood Hazowary is actively involved in literature, cultural activities, and worked tirelessly for his community. He carried portfolio in All Bodo Students Union and Bodo Sahitya Sabha. His literary journey began in Class IX at Dudhnoi High School with his short story “Shrestha Kon” in Assamese, published in the annual magazine “Kesa Pat”. Since then he evolved as a celebrated author of poetry, articles, songs, drama and short stories, solidifying his reputation as a prominent Bodo writer. Sri Kaniska Hazowary is equally known for his talents in singing,

dancing, and acting in cultural arenas. In 1991, he became an Approved Regular Artist with All India Radio Guwahati. Since then, he has been lauded for his compositions and performances in singing, group dances, and dance-dramas on All India Radio Centre, Guwahati and Television centre, Guwahati. Besides writing, Hazowary is a skilled translator, adapting many notable works into Bodo language. His popular translations include- (1) Jyoti Prasad Agarwala's "Shanit Kuwori" as "Shanit Khungri" in Bodo, (2) Munin Bhuyan's "Hati Aru Fondi" as "Mwider Arw Fandi" in Bodo, (3) Dr. Bangshidhar Boro's "Neel Nodir Pare Pare" as "Neel Dwimani Ser Ser" in Bodo, (4) Shibendra Kumar Singh's "Bismillah Khan" as "Bismillah Khan" in Bodo, and (5) Akhilesh Shrivastava Chaman's "Khula Sanduk" as "Geonai Sanduk" Jagadish Yashi's "FuKu, an alien" as "Fu-Ku, Gubun Grohoni Jib" in Bodo. Among these, "Shanit Khungri" and "Neel Dwimani Ser Ser" along with his own composition "Raythai Khwrwndi" have been published, with three more juvenile literature awaiting for release by NBT. Sri Kaniska Hazowary has edited priceless short biographies, mouthpieces, child anthologies, and souvenirs. His acclaimed works include "Bithorai Khonthai Mala", "Dwikhongkhwlani Jwngthi Olongbarfwr" Vol-I & II, and five issues of the Goalpara Jilla Boro Thunlai Afad mouthpiece, Singa. As a dedicated educator, he was honoured as the Best Teacher by Goalpara district administration for his service at Dhupdhara High School.

सिंगा

मुस्रि कनिस्क हाज 'वारी,

सुबायलै हनै हालमाजिया सिगांखौ
 गामि गेजेरनि बैसाडाव गाखोना
 ज ' ज ' ओंखारलायनायनि देंखो रिसारहोना,
 जे जेखाय फल ' जुरखा लानानै
 ओंखार गाबोन बेरे-फुंजानि
 नाफाम बाथोन एंग्राम गाजां जानानै
 गइ-फाथै खास्रें-थांखु लिंथियाव एथेबनानै,
 दा-बावगार आगै मेन्दा सिन्दाय बुन्था लानो
 लाइजौ लाइयाव थ 'फ्ला जुनाय ओंग्राम ऐसे
 जंगा थायसे लाफानो ।

(दबा बिलो) गोजान औदुबिनि ना बालि
 सौग्राव-सौसि बारो
 ना खुरसा थ 'था गागेब
 जावरि जावरि उथियो,
 रौ-खातला हमथा हाया
 जे-जेखाइ सौसि लाडो
 ना सलनि लान्जाइ मोनदाडा
 दोल बारियाव एरसोबा नाथाय रैखा गैया,
 ना गुरि थेंगोना हाबुआव एरसोयो
 ना खान्दिलि फाबुवा आथिडाव लेन्द्रायो
 ना सिथल बानस ' हाया
 लेम लेम हायाव बुद्रुलाडो
 ना खावै सिंगि-मागुर ना खांखिला
 माखौ लानो माखौ गारनो

खबाय-खखलं थोन थोन लाब्ला लास 'नो हाया ।

ओंखारफालै आफा नोंसोर सानैयाबो
 ना बाननो सिंखाय बावखा लाना
 बाबु बिमा न'आवनो था
 दाबा-सिखा उनम्रानानै दोनखा
 सान्द्रि-सान्दांगा आरो गोदा दांगाय
 खामसालियाव बरनना थियारि दोनखा ।
 बारि खनायाव मोननानै दं
 थाइगिर फिथाइ दिनदां-दिनदां
 दाबावगारदे बाबु बिमा हाननानै लाबोनो
 ना बार्लिजों मिखि अनद्ला जानो
 हायजें साम्ब्राम सिफिलेवा अन्थाइ बाजाब
 खानानै दोनफैखा थाम-थिम
 बासिख'-सायख' संगोन-सावगोन रग' रग'
 मोखां नायलाय नायलाय जालायगोन बोथिसे
 बोसोर बारग 'जासे गोसोआव थाजासे ।

आदै फेंथा मोसौ गुमनो थांब्ला
 खांखुवा औवानि हासुं दानना लाबोफा फर'बा-मुबा
 उन्दै गिदिर गलायमोन्देर बोसोरथामनि नाफाम देनो
 दैलां-मेसें हाल एवबोला
 औखैहाब-गांहाब मिलौहाब खहाब जानो,
 जाहार बारिनि सालमुराखौबो दानागार बुद्रुना लाबोनो
 ना सल बार्लि-सिखल रेदे रेदे फोराननो
 आलासि-खुरमा फैबोला
 सबाइ-खुल्थिजों मोदोमफ्रु मोदोमफ्रु जानो ।

ओंखामा खुरनो थोनद 'दे बाबु बिमा

रुवाथि दाब्ले आरो हाब्लेमोनखौ,
हराबो थौबाय उन्दुनोबो ओंखारबाय
अखानाइसि फुडावनो थांनांगोन ना गुरनो
थाडा थांलाइगोन खौसेथियाबो एरलायगोन
हारिनि आसार खान्थियाबो थांनानै थागोन
बर'नि गामियाव हालमासियाबो
सिंगाखौ अराय सुबाय थागोन ।

SINGGA

See! HALMAJI has blown the
 Singga Standing on the BWISANG of middle of the
 village
 Ringing the tune of assembling together
 Let's go tomorrow early in the morning
 along with JE-JEKHAI FOLO' JURKHA
 Bring betel nuts, betel leaf put it inside the LINGTHI,
 Dear Brother Menda don't forget to bring SINDAI
 BUNTHA
 & a package of rice in banana leaf and a JONGGA.

The BARLI fish of the lake "AWUDUBI"
 Jumping in the lake
 The KHURSA fish and the THOTHA GAGEB
 Are easily catchable,
 Can't escape the RWO and KATLA Fish
 They crosses the Je- Jekhai net easily
 The tail of Sal fish is untouchable
 There is no escape if somehow they manage to enter the
 swamp
 The Guri Fish, THENGWNA enters in the mud
 The KHANDILI FABUWA plays on feet
 SITHAL fish can't be lift
 The tail of fish touches the dust when its's lifted.
 KHAWI SINGGI-MAGUR KHANGKHILA
 Which one to take and which one to leave
 The KHOBAI get filled more than enough

Can't bring everything home.

Therefor my sons! Let's go you together
Along with SINGKHA BAOKHA To lift the fish
Sharpen the Knives, Sikha

Keep the SANDRI-SANDANGA and GWDA-
DANGGAI

Ready in the veranda (floor).

Beloved darling don't forget to pluck
The elephant apple which is ripen in the back house
garden

To eat the delicious ONDLA MIKHI With BARLI
FISH

Pluck the Garlic, Onion, SIFILEWA ready

We will choose- select, cook and smoke
Will be eating, while looking face together

It will be remembered as a memory

Till the end of the year.

Uncle FENGTHA when you go for farming with your
cows

Please bring a cylinder made of KHANGKHUWA
Bamboo in many pieces

To make the paste of three year's Cocktail mix of Dry
fishes.

In the Summer and winter

When we will go for farm in paddy field in hunger

To have a tasty meal together,

Don't forget to drag the firewood of Saal Tree of the
Forest

To smoke the SOL, SITHAL and BARLI
To treat guest with smelly BLACK SOBAI and
KHULTHI.

Ohh! Darling let the servant DABLE & HABLE
Ready the dinner
Ohh! I am Feeling sleepy It's already midnight
We have to go for fishing
Early in the morning
The bond of Unity will be stronger
The ethnic customs and traditions of the tribe
Will also live longer
HALMAJI will blow the SINGGA
In Bodo's village forever.

N.B: Meaning in English of some Bodo words

Singga:	A blowing musical instrument made of buffalo's horn. Halmaji: An announcer of the village.
Bwisang:	A platform.
Lingthi:	A traditional ethics of gens.
Sindai buntha:	A lightning object made of hay. Jongga: Rice beer.
Khursa:	A type of fish.
Thotha Gageb:	A type of fish that is very easy to catch.
	Rwo: Rohu fish.
Katla:	Catla fish. Gwri: Gore fish.
Thengwna:	Mystus tengara.
Khandili:	A local fish that look alike Chitala Fish but smaller in size. Fabuwa: A local fish that look alike Barli fish.

Sithal:	Chitala Fish.
Khawi:	Australian Salmon fish. Singgi: Stinging catfish. Magur: Walking catfish.
Khangkhila:	A long mouth fish having visible sharp teeth. Khobai: Container to keep fish and aqua livings.
Sandri-sandanga:	Sieving machine made of Bamboo.
Gwda-Danggai:	Wood chop used by butcher.
Onla mikhi:	A sour curry made of rice grind.
Sifi lewa:	A climber smells like fart but have a tasty flavour. Fengtha: A name of farmer.
Khangkhuwa:	A big bamboo grows in hilly area.

Translator- Hayensa Hazowary

GAYATRIBALA PANDA



Prof. (Dr.) Gayatribala Panda (b.1977) is one of the most eminent representatives of contemporary Odia literature. A poet, fiction writer, literary critic, essayist, academician and editor, she has authored thirty number of books out of which twenty two books of poetry, four novels, three collections of short stories and one collection of essay published by well-known publication houses of the country. Best known for her poetry, she was awarded Kendra Sahitya Akademi Puraskar in Odia for her poetry collection “DAYANADI” (River Daya) in 2022 and first Kendra Sahitya Akademi “ Yuva Puraskar” in Odia for her poetry collection “GAAN”(The Village) in 2011. She is the only writer in the country to get both Kendra Sahitya Akademi Yuva Puraskar and Kendra Sahitya Akademi Main Award. In 2012, She was named as one of the ten best young writers in the country by the English daily Indian Express(Eye

Magazine). She was selected for the ‘Writers in-residence’ programme at the Rashtrapati Bhavan for 2015. She was the only Odia to get this honour. In 2021 and 2023, she was chosen for the Times Power Women, Odisha. In 2023, she was chosen for The New Indian Express Devi Award.

ଦେବୀପୀଠ

ଡ. ଗାୟତ୍ରୀବାଳା ପଣ୍ଡା

ପାହାଚ ପରେ ପାହାଚ ଡେଇଁ
ମନସ୍କାମନା ହିଁ ପ୍ରଥମେ ପହଞ୍ଚିଯାଉଛି ସେଠି ।

ମୋର ଶୁଭ୍ର ଶାଢ଼ୀ, ପରିଚ୍ଛନ୍ନ ଶରୀର
ପ୍ରତିଥର ପଛରେ ପଡ଼ିଯାଉଛି
ଏଠିସେଠି ଛିଟକି ପଡ଼ିଥିବା ରକ୍ତ ଉପରେ
ପାଦ ଥାପିଥାପି ଗଲାବେଳକୁ
କାହିଁକି କେଜାଣି ମତେ ଜଣ ହେଉଛି ।

ବଧୂସ୍ଥଳରେ ଖୁଉଁବ ଡିଡ଼, ଠେଲାପେଲା
ମତେ ଆଉ ଦିଶୁନି ସେଇ ନିରାହମାନଙ୍କ ମୁହଁ
ଯୋଉମାନଙ୍କ ବେକ କଟାସରିଛି
ଯୋଉମାନେ ନିର୍ବିକାର ଅପେକ୍ଷିକ୍ଷିତ
ନିଜର ମୃତ୍ୟୁକୁ
ଯୋଉମାନଙ୍କ ଅନ୍ତଃସ୍ଥଳରୁ
ଓଟାରି ହେଇଆସୁଛି କଳିଙ୍ଗ
ଆଖିକୋଣୁ ଚିପୁଡ଼ିହେଇ ବାହାରିଆସୁଛି ଧାରେ ଲୁହ
ପାଟିରେ ଭାଷା ଥିଲେ ଅବଶ୍ୟ କହିଥାନ୍ତେ
ନିଅ, ଏଠୁ ଆମକୁ ନିଅ ।

ମତେ ଦିଶୁନି ସେମାନଙ୍କ ମୁହଁ
ଦିଶୁନି ଘାତକର ହାତ,

କୁରାଡ଼ୀ, ଭୁଜାଲି କି ହତିଆର କିଛି
ମତେ କେବଳ ଲାଲ୍ ରଂଗ ଦିଶୁଛି
ବଳିର ରକ୍ତ, ରକ୍ତର ଲାଲ୍ ରଂଗ
ଆଉ ଲାଲ୍ ରଂଗଙ୍କ ମହୋତ୍ସବରେ ମୁଁ
ମୋର ମନସ୍କାମଙ୍କ ମେଳରେ ଠିଆହେଇଛି
ସହଜ, ଦର୍ପିତ ।

ଟିକକ ପରେ ମୁଁ ଏଠୁ ଫେରିବି ଘରକୁ
ସାଂଗରେ ନେଇଯିବି ସାରୁ ପୁଡ଼ିଆରେ
ବଳି ମାଂସରୁ କିଛି, ତଟକା ରକ୍ତରୁ କିଛି
ମୋ ପରିବାର, ମୋ ଆତ୍ମୀୟସ୍ୱଜନ
ଭାବବିହ୍ୱଳ ହେବେ
ସବୁରି ରକ୍ତରେ ମିଶିଯିବ ସେ ରକ୍ତର ବାସ୍ନା
ମନସ୍କାମ ପୂର୍ଣ୍ଣ ହେବାର ପୁଲକମୟ ତୃଷ୍ଣା ।

ମୋର ତମାମ୍ ସ୍ୱପ୍ନ ଭିତରେ ଦିଶୁଥିବ ସେ ପୀଠ
ମୋ କାନରେ ଢ଼ା ଢ଼ା ବାଜୁଥିବ ପୀଠର ମାହାତ୍ମ୍ୟ
ମୋ ଖଟଦାଡ଼କୁ ଲାଗି ଠିଆହୋଇଥିବ
ସେଇ ନିରୀହ ଛେଳି
ଯାହାର ମାଂସରେ
ମୋର ମନସ୍କାମନା ପୂର୍ଣ୍ଣ ହେବାର ସମ୍ଭାବନା
ଯାହାର ଲୁହରେ
ମୁଁ ବିଜୟୀ ହୋଇପାରିଥିବାର ବିଜ୍ଞପ୍ତି

ଯାହାର ରକ୍ତରେ

ମୋର ଉଜ୍ଜ୍ୱଳ ଭବିଷ୍ୟତର ମହକ

ସେଇ ଛେଳି ମତେ ପଚାରୁଥିବ

ତମ ମହତ୍ତ୍ୱାକାଂକ୍ଷାର ରଙ୍ଗ କ'ଣ

ମୋ ରକ୍ତଠୁଁ ଆହୁରି ଗାଢ଼ !

□ □ □

The Shrine of the Goddess Shakti

My wishes hop step after step
and reach her first.
My washed body, draped in immaculate white,
trail behind each time;
It hurts, the cause is unknown to me,
as my feet negotiates the bloodied corridor
where sharp rays of blood splays on the floor.

The spot of the sacrifice is teeming.
Amid the melee I no longer see
the innocent faces;
they have been severed off their necks,
and those awaiting death in stoic silence,
their innards uncoil and wriggle out,
the eyes squeeze out a ray of forlorn tear –
'Please takes us away from here,'
they would have uttered
had there been a voice tucked in there.

I can't see their faces
I can't see the slaughter's hands,
or his cutlass, or knife, or other tools;
all I see is the splash of red,
the blood of the sacrifices
and its scarlet dash,
and amid this scarlet carnival
I stand
armoured with my wishes before the Goddess
Secure. Tall.

I shall leave the shrine
and return home in a while.
I will carry home the meat of
the sacrifice and some fresh blood
securely wrapped in taro leaf.
My family, my kith and kin
will be overwhelmed;
The aroma of the blood
will seep into their body and
blend in their veins,
'the goddess will answer our wishes' –
their thirst will turn rapturous.

The shrine would be flashing
in all my dreams,
my eardrums resounding
its thunderous miracles,
beside the edge of my four-poster
would be standing that innocent goat
whose flesh holds out
the possibility to my redemption,
whose tear testifies the notification of my triumph,
whose blood smells of my prosperous future –
and the goat would be asking me:
'What is the color of the wishes
you have said before the Goddess?
Is it a shade deeper than my blood?'

Translated from Odia by LipipuspaNayak

Sreejith Perumthachan



Sreejith Perumthachan is a writer whose literary career so far has been viewed with interest by the readers of malayalam literature. He was born on 05-07-1977 at Kollam in Kerala to parents who were teachers, an act of providence that probably groomed his interest in reading and writing. As a student , his interest in literature was evident and his talent in writing poetry even won him the Vallathol award , instituted by Kerala kalamandalam for young poets, while he was studying at the Fathima mata college in kollam. In 2021 his childrens novel titled- Kunchuinundoru kadha parayan - has bagged Kerala govt award for children's literature named Pala K.M.Mathew award instituted by Kerala state institute for childrens literature. His poems, which now regularly appear in leading malayalam journals, bear a marked tilt towards satire and human empathy. This apart , he has fifteen books to his credit, which have been noted for their distinct writing style and choice of subjects.

The topics he chooses are interesting nuggets from every day life, things that linger in the minds of readers during their reading experience but lay hidden as pleasant nuances awaiting words of expression. He was a columnist for the past eight years in Bhashaposhini ,arguably one of Indias oldest literary magazine. He was a delegate in many national level literary events across the country. His poems have been published in The Indian literature, journal of Sahitya akademi. Many of his fellow poets have translated his poems to regional languages and published in the journals in Hindi,Marathi, Telugu, Gujarathi and Tamil. His professional life as a journalist spans 15 years, as he is now a chief sub editor with Malayala Manorama, Kerala's leading daily. In his literary career, he considers life around him as an inspiration, and enriching it are his interactions with people who have made a mark in literature.

കവിത.

>>>>>>

കലണ്ടർ

ശ്രീജിത് പെരുന്തച്ചൻ

>>>>>>>

ഇത്തവണയും മുത്തശ്ശി കാലേ കുട്ടിപ്പറഞ്ഞു,
മോനേ , മുത്തശ്ശിക്കൊരു കലണ്ടർ
കൊണ്ടുവരണേ എന്ന്.
അതെന്തിനാ മുത്തശ്ശിക്കു മാത്രമായൊരു കലണ്ടർ?
ഒരു വീട്ടിലൊരു കലണ്ടർ പോരേ
എന്നു സ്വയം ചോദിച്ചു.
ശരീരം കലണ്ടറായപ്പോൾ
പ്രണയിനി കുളിമുറിയിലേക്ക് പോയി.
എന്റെ കലണ്ടറിൽ ഒരു ദിവസമേയുള്ളൂ , അത്
ഹാപ്പി ബർത്ത്ഡേയാണെന്നു മകൾ കിലുക്കാപെട്ടിയായി.
ഞങ്ങൾക്കൊരു കലണ്ടർ തരാനില്ല ,
എങ്കിലും ഞങ്ങൾ കൃത്യമായി തളിരിടാം, പൂവിടാം, വിത്തിടാം.
എന്നു പറഞ്ഞ് മരങ്ങൾ മഴക്കലണ്ടർ നോക്കി
നൂത്തം ചെയ്തു.
അപ്പോഴും മുത്തശ്ശി പറഞ്ഞു, മോനേ
മുത്തശ്ശിക്കൊരു കലണ്ടർ , മറക്കല്ലേ.
വാച്ച് കെട്ടാത്ത മുത്തശ്ശിക്കെന്തിനാ കലണ്ടർ
എന്നു ചോദിച്ചപ്പോൾ മുത്തശ്ശി പറഞ്ഞു,
കാലത്തെ കയ്യിലൊതുക്കാനാവില്ലെന്ന്,
കാലം നിഴലായി ഒപ്പമുണ്ടല്ലോ എന്നും
ഒരാളുടെ നിഴലല്ല മറ്റൊരാളുടെ നിഴൽ
എന്ന് മുത്തശ്ശി .
ഒരു വീട്ടിലൊരു കലണ്ടർ പോരേ ,
പിന്നെന്തിനാ മുത്തശ്ശിക്ക് മാത്രമായൊരു കലണ്ടർ
എന്നു ചോദിച്ച ഞാൻ പിന്നീട്
ഏറെ സ്നേഹത്തോടെ ഒരു കലണ്ടർ
കൊണ്ടുകൊടുത്തു ,
അതെടുത്ത് വിടർത്തിയും മടക്കിയും മുത്തശ്ശി പറഞ്ഞു,
ഇത്തവണ വൃശ്ചികം ഒന്ന് വ്യാഴാഴ്ചയാ.
അതിനെന്താ എന്നായി ഞാൻ .

കഴിഞ്ഞ വൃശ്ചികം ഒന്നിനാ ഞാനമ്പലത്തിൽ വീണത്.
 കാലെല്ലു പൊട്ടിക്കിടന്ന നേരത്തു ഞാൻ
 കണ്ടതേ ലോകം , യഥാർഥ ലോകം.*
 അപ്പോഴും മുത്തശ്ശി പറഞ്ഞു ,
 കഴിഞ്ഞ വൃശ്ചികം ഒന്ന്, ശിവ ശിവ,
 ഞാൻ വിചാരിച്ചതല്ല എഴുന്നേറ്റ് നടക്കുമെന്ന്
 അപ്പോഴാണ് മനസ്സിലായത്
 മുത്തശ്ശിക്ക് മാത്രമായൊരു കലണ്ടർ ഉണ്ടെന്ന് .

Calendar

As usual grandma
 demanded a calendar solely for her. 'Why do you require
 a calendar exclusively for your self as the entire house
 need only one?' I asked.
 When body it self turned
 calendar my beloved went to the bathroom. My daughter,
 the chatter box told me "In my calendar
 there is only one day,
 that's my happy birth day. " "No one gives us calendars,
 Still we regularly sprout, blossom and sow seeds."
 Saying this they danced
 looking at the rain calendar.
 My grandmother went on reminding me "dear son,
 don't forget to bring the calendar, " grandma, you never
 see even a watch, then why do you need a calendar?
 She replied,
 one can never compress the time, which always follows
 you
 like a shadow and one's shadow never becomes other's.
 Though I asked her
 why does she require a calendar solely for her I brought
 her one.
 Looking at it she replied, this year
 the first day of Vrishchika month comes on a Thursday.
 So what, I asked, Look, she told,
 Last year, it was on that day I fell down

and got my legs broken.

According to me

there a world was the one is a win such a fragile state

Shiva, Shiva I never thought I would get up

and walk again.

The alone I realised

she has her own calendar. I also realised

Others too may have calendars of their own.

*note-Vrishchika—anauspicious month in Kerala Malayalam
calendar.*

Sanghamitra Raiguru



Sanghamitra Raiguru (1983) is a multilingual poet and translator hails from Daranda, Ranchi. She has eight poetry collections in Odhiya language, three poetry collections in Hindi and Translated many books in Odhiya including Mukti by Assamese Novelist Manikuntala Bhattacharya, Sevasadan by Premchand, Luminous Tentacles by Dr. Azhil and many more. She has been awarded by many awards including Best Translation Award 2019-20, Manmahini Poetry Award, Kunj Bihari Novelist Award, Sahitya Sringar etc.

ରାବଣ

ଦେହରେ ଭଜ ବୋଲି
ଭଜା ଆଳ ଧରି
ତପସ୍ବୀ ବେଶରେ ଥିବା ସେ ସମସ୍ତେ
ତପସ୍ବୀ ନୁହନ୍ତି

ଭୋକର ଆଳ ଦେଖେଇ
ଆତିଥ୍ୟତାର ଆଶାକୁ ଗେରୁଆ ବସ୍ତ୍ର କରି ପିନ୍ଧି ପକେଇ
ଭକ୍ଷ୍ୟ ଦ୍ରବ୍ୟ ମାଗୁଥିବା ସେ ସମସ୍ତେ
ଭକ୍ଷୁ ନୁହନ୍ତି

ସାବଧାନ!
କିଛିଙ୍କୁ ଘାରିଥାଏ ପ୍ରତିଶୋଧର ନିଶା
କିଛି ଧରି ହେଉଥାନ୍ତି ଲକ୍ଷ୍ମଣ- ରେଖା ଡେଇଁ ନପାରିବାର ଅସହାୟତା ରେ
ଫରି ଫିକର ଲଗେଇ ,ସେମାନେ ଖୋରୁଥାନ୍ତି ସାତାଙ୍କ ଉଡ଼ାଣ କାଟିବାକୁ ଧାରୁଆ କଇଁଟି
ରାମମାନଙ୍କୁ ଦୁର୍ବଳ କରିବାର ରାସ୍ତା

ସେମାନେ ହିଁ ଦେଇଜାଣନ୍ତି
ଧର୍ମର ହାହି
ଖୋଳିପାରନ୍ତି ବଂଶ-ମର୍ଯ୍ୟାଦା ର ଖାଇ
ଜଡେଇ ପାରନ୍ତି ମିଛିମିଛିକା ପ୍ରେମ
ଅନାୟାସରେ ପୋଡ଼ିଦେଇ ପାରନ୍ତି ଭରସାର ଖଇ

ରାସ୍ତା ର ରାସ୍ତାରେ ଠିଆ ହୋଇ
ସେମାନେ ଆକାଶର କଥା କୁହନ୍ତି
ଲୁଚି ନିଅନ୍ତି ମାଟି
ତରଳେଇ ଦିଅନ୍ତି ଫୁଲ-ମନ
ବାଡ଼ ବନ୍ଧ ଭାଙ୍ଗି ବୁହେଇ ଦିଅନ୍ତି ଫୁଲିକ ଚିତ୍ତା ଓ ଚେତନା

रावण

-संघमित्रा राएगुरु

(बहुभाषी कवि, अनुवादिका और संचालिका)

देह पर भस्म लगाए,
भिक्षा पात्र लिए,
तपस्वी वेश में जो आते हैं,
वे सभी तपस्वी नहीं होते।

भूख की आग दिखाकर,
अतिथि-सत्कार की आशा को
गेरुए वस्त्रों में लपेटकर,
भोजन सामग्री मांगने वाले,
वे सभी भिक्षु नहीं होते,
वे छल के व्यापारी होते हैं।

सावधान!
कहीं किसी के भीतर प्रतिशोध की ज्वाला
सुलगती है,

कहीं सीमाएँ न लांघ पाने की विवशता पलती है।
चालाकी से जाल बुनते हुए,
वे ढूँढ़ते हैं सीता के सपनों को काटने के लिए
धारदार कैंची,
राम की दृढ़ता को तोड़ने का मार्ग तलाशते हैं।

वे ही धर्म के ठेकेदार बन जाते हैं,
और लांघ जाते हैं वंश-मर्यादा की सीमाएँ।
झूठे प्रेम का अभिनय करते हुए,
वे भरोसे के दीप बुझा देते हैं।

धूलभरी सड़कों पर खड़े होकर,
आकाश की बातें करते हैं वे,
और छीन लेते हैं मिट्टी,
मुरझा देते हैं हर फूल-मन।
संवेदनाओं पर रक्त के धब्बे छोड़ते हुए,
वे हर सीता को लक्ष्मण-रेखा लांघने को विवश करते हैं।
दिन को रात में बदल देते हैं।

नहीं...

वे साधु नहीं होते।

उन्हें रावण कहा जाता है।

जो स्त्रियों को दुर्बल बनाकर अपने अधीन कर
लेते हैं,

उन्हें रावण कहा जाता है।

जो स्त्री चेतना को हवा में बिखेरकर,

समय को रक्त से रंग देते हैं,

वे सभी एक-एक रावण हैं।

रावण

भिक्षा के नाम पर छल करने वाला,

क्या अनंतकाल तक पुष्पक विमान में उड़
सकता है?

हर रावण भीतर से कायर है।

वेश बदलकर सीता का अपहरण करने वाला,

कभी योद्धा हो ही नहीं सकता।

रावण

अयोध्या के प्रकाश को म्लान करने का केवल
एक असफल प्रयास है।

अंधकार के इतिहास से उपजा एक कलंक है।

हर युग में लौटता,

एक चेतावनी, एक प्रश्न है।

Rashmi Choudhury



Rashmi Choudhury (b. 1974) is a prominent Bodo poet from Assam and a teacher by profession. She has completed her schooling from Barama Higher Secondary School, Barama, and her Higher Secondary from a State open school. Her strong interest in writing was inspired by her father. She began writing in February 2006. Her poems are well-known for having strong themes of feminism which was directly fuelled by her encounters with poverty and several hurdles. She is acclaimed for her post-modernism style of writing. The poet has published two Bodo poetry books- Bublini Guthal (2011) and Sansrini Modira (2019). She has presented her works in several National and International Level poet meets including several programmes organized by the esteemed Sahitya Akademi. Awards that have been conferred on Choudhury include Bhaba Medhi Literary Award (2018), Dr. Ambedkar Fellowship National Award (2021) and the Lekhok

Sambardhana (2021). In 2022, she was decorated with the prestigious Sahitya Akademi Award in Bodo. Furthermore, she has served as an Editor of the Bodo Sahitya Sabha (2018-2023) for the annual mouthpiece “The Bodo” and as chairman (2020-2022) of the mouthpiece Bagsari (published by Baksa District Bodo Sahitya Sabha). She has also presented in her literary career.

दन्दर

रस्मि चौधुरी

आं ओरैबादि मोनसे खोमसि दन्दराव दड
जाय दन्दरनिफ्राय बायजोखौ नुहुरा
आरो बायजोनिफ्रायबो आंखौ रावबो नुहुरा

जानो हागौ बिसोर आंखौ थैबाय सान्दों
सान्दों जानांगौ
बिसो गोनां एमफौनि आदार जाबाय

सान्दों जानांगौ साननैसोनि उनाव
दोगोनजों थानो हायै जागोन

आं नाथाय मोनसे जांख्ला बानायगासिनो
आरो रावबो सानबोलावरि खालाम हायै मोनसे बुल्लियाव
बैनिफ्राय ओंखारबोगोन आरो नोंसोर बयबो आंखौ नुनानै
गोमोहाबगोन,
आंदि बे बुहुमाव थानानै दं।

आंदि थानानै दं बेयो नोंसोरनि गोसोआव मोनसे सौलु जानानै फैयो
आंखौदि खेबफ्रोमबो खोमसि दन्दराव नारख्लायनाय जायो
आंखौदि थैनायनि हां हां खुगा सेराव नारसोम हरो
बेखौ नायनानै बेसेबा गोबाव सम नोंसोर मिनियो
नाथाय, थैनायनि खुगानिफ्राय खेबसे बारगबोनो हानायनि उनावखि
जिउड्डा जानो एसेबां गोरलैयै थुंगेफिनो ?

आं जा जांख्ला बानायगासिनो आरो बेजों जा मुलुगाव आगान होगोन

बेयाव नोंसोर नुगोन आं बेसेबां उदां,
 आं बेसेबां गोजौ अखां फारसे दाउ बादि बिरनो हायो,
 बेबादिनो आं आंनि खैफोद थासारिनिफ्राय उदां जागोन
 मानोना माबा मोनसे दुखुगोनां सोमोनांथाव जाथाय सोमजिनाया
 सासे आइजोनि बेलायाव जोबोर गोरलै
 नाथाय, बिखौ खोमसिनि दन्दराव लाखिबाय थानो हानाया गोरलै जानो ?

The cave

I'm trapped in a dark cave where from I can't see the outside
And no one can see me from outside.
Perhaps they think I am dead and become food for
venomous insects
Perhaps they think I will be not survive the poison's blight
I am weaving a ladder now, hoping to lift me from this
cave
In a moment unimaginable to them, I will emerge from the
cave
To your surprise, you will see I'm alive.
That I'm still alive, will be a question in your mind.
I'm forced to the dark cave, again and again,
And to the the jaws of death
You laughed at me as you watched me
Can life come to an end so easily, after it returns from the
jaws of death?
The ladder I'm weaving will take me to a world
Where I will be a free bird, soaring at my will
Free from the travails of life .
Easy it is to force a woman to a life of woe and despair,
But not easy to keep her in the dark cave forever there.

Translated By- Prof. Anil Baro

Suniti Basumatary



Suniti Basumatary (Born 1957) is a renowned artist among the Bodos. She is an academician and a retired Head Mistress of Panbari Higher Secondary School. She has published three books, i.e. *Bithorai Khobam* (Nursury Rhymes) in 1995, a prose collection namely *Somni Mwndangthi* in 2023 and a collection of poetries & songs in 2024.

आं आरो आंनि साइखं

सुनीति बसुमतारी

साइखडादि आंनिया

बिब्दिनो थायो

आंहासो.... ?

आंहासो दानिया

दानखोमसि अम्बासिखौ बांसिन मोजां मोनो

हाथर्खिआ गोसोखां लाबोनो हागौ खोमा होननानै ।।

फागुननि गाबरखौ गिनो गोनां जाबाय

गोसोखांनि रंगिना गाब लाबोनो हागौ खोमा होननानै ।।

मेसेंनि मेलाखौ

गोसोखांनो बाबाय

होंगो-दोंगोनि गेजेराव

आरोबाव खनसे हारसिं जानो हागौ खोमा होननानै ।।

साइखडादि आंनिया

बिब्दिनो थायो

आंहासो.... !!

मैं और मेरी छाया

मेरी छाया
ऐसे ही रहती है
फिर मैं ही... ।
मैं ही अब
अमावस्या के अंधेरे को ज्यादा पसंद करने लगी हूँ
डरती हूँ
कहीं यह टिमटिमाते तारों फिर से कुछ न याद दिला दें ।
फाल्गुण के रंग से डरने लगती हूँ
कहीं यह रंगीन यादें ला न दे
सर्दी के मेले को
फिर याद करने से डरती हूँ
भीड़ में कहीं
फिर से न अकेला पड़ जाऊँ
मेरी छाया ऐसे ही रहती है
फिर मैं ही... ।

Bindu Bhushan Borah

Dr. Bindu Bhushan Borah is an Assistant Professor at Kokrajhar Commerce College, Kokrajhar. He is an active worker of Assam Sahitya Sabha and awarded by Assam Gaurav Award in 2021.

সৰল অংক

Bindu Bhushan Boah

সকতে শিকিছিলো
যোগ-বিয়োগ-পূৰণ তাৰ পিচত হৰণ
নহ'লে নোলায় হেনো সৰল অংক

(ক)

কিমান যে চিনাকি-অচিনাকি মানুহৰ হৃদয়ৰ
দীঘৰ পৰা বাগিলৈ বগাই গ'লো
যন্ত্ৰণাৰ যোগ-চিনেৰে
দ্ৰুমশঃ মোৰ দাঁতিতে হেৰাই থাকিল সাঁকোডাল
হৃদয়ৰ সাঁকো হেনো চুটি হ'লে ভাল।

(খ)

বিহঙ্গ মই বুকু পখালো ভালপোৱাৰ বোকামাটিত
বদৈত পখালো ৰাতি
এনেদৰে ঘূৰি ঘূৰি কত প্ৰেমিকৰ ভাঙিছো ঘূমটি-ঘৰ
আৰ শেষত টানি দিছো বেয়া লগাৰ বিয়োগ চিন এডাল
মোৰ পৰা তেওঁলোকলৈ আৰু
তেতিয়াও দ্ৰুমশঃ অচিনাকি হৈ আহিছে সকলোবোৰ
গোলাপৰ ৰং, নদীৰ গীত, আপোনাৰ অমিয়া মাত

(গ)

কিমান পাগল হ'লে কাৰোবাৰ বুকুৰে কাৰোবাক
পূৰণ কৰিব পাৰি নাজানো
নিজৰ পচন্দ-অপচন্দ যে নামানে পূৰণে
হয় ঠিক পূৰণেই ঠিক।

হেঁপাহৰ হেঁতা-ওপৰাত
সেউজীয়া সপোন এটাক হৰণ কৰি চাও হালধীয়া বেলি এটাৰে
উদ্ভৰ বুলিবলৈ শেষত
সাত সমষ্ট দুভাগৰ এক
ভাবো, ভগ্নাংশত নোলোৱা হ'লেই ভাল আছিল!

(ঙ)

মুঠতে অংকৰে নচলে জীৱন
সৰলেই হওক বা
যোগ বিয়োগ পূৰণ অথবা হৰণ।

MULTIPLE SUMS

I learnt BODMAS in the childhood
Which could solve the simplification?
I climbed over length and breath
Of heart of the people for in unbearable days
And counted them with plus...of anxieties
Gradually I lost the link
I feel it should be short to reach the heart.

I take bath with soil of love
Clean the night with sun shine
A bird like roaming in and out
I smashed the houses of love
And then drawn a minus mark
Between me and them
Yes, a raw of sorrow at last
And the colour of rose – the song of river
Also the sweet voice become unfamiliar.

I know not how to be mad
To multiply heart with other ones
As it does not have choice
Just is the virtue of multiplication.

Overwhelming urge do I have
To divide the green dream

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लिरथुमलाइ

With yellow sun and get half
Better it would have been
Had I sought a part of life
Far the exact result

May it be Bodmas
A sum can't row the boat of life.

Translated by: Sunity Kr. Bhattacharya

Gobinda Boro



Prof. Gobinda Boro was born in 1963 at Goreswar, Baksa BTR, Assam. He is an academician, intellectual and writer. He was an Associate Professor and Head of the Department of Bodo in Kokrajhar Govt. College, Kokrajhar. He is basically known for his translation literature. He was involved actively in Students' Union, and was Chairman of BPAC from 1998 to 2003 and was part of various other social organizations and activities. He is also one of the life members of Bodo Sahitya Sabha. He was awarded with Sahitya Akademi in the year 2013 for translating a Bengali political novel 'JAGARI' written by Satinath Bhaduri. Apart from compiling university and college textbooks, he has also edited two popular poetry books, "Mwnabili" and "Phami". Two other poetry books he authored are "The Digital Symphony" and "Haiku". His five other translation works are—(i) Denmarkni Rajkhungur Hemlet (ii) Julius Ceasar (iii) Godokhou Nenanwi (iv) Rujuthayari Thunlai :Thirangthai Arw Bahaithi (v) Manimahesh.

बारनि होंगो दोंगोआव

गबिन्द बर'

बारनि होंगो दोंगोआव,
आं नोंनि मुंखौ खोनासडो,
रेजें अखाफोरनि सोराडाव,
जोंनि मोजां मोननाया रिफिखाडो।

रजे, नोंनि मेगनफोरा, हाथरखिफोर बायदि,
हराव आंखौ लामा दिन्थियो,
नोंनि आखाइफोराव,
आं आंनि अरायथा सोरांखौ मोनो।

नोंनि दांनाय-बिलिरनाय, अनलायनायनि मोनसे गोरोबथि,
नोंनि बोजबनायाव, आं आंनि गोजोन जायगाखौ मोनो।
मोनफ्रोमबो बिखा मावनायजों, जोंनि अनलायनाया गोखों जायो,
नोंनि मेगननि नोजोराव, आं मिथियोदि आंजों गोथौ सोमोन्दो दं।

जों लोगोसेयै सिमांनि मुलुगाव मोसायो, रंजायो
जेराव मोजां मोननाया साबसिन जायो आबुं जायो।
नों आंनि गोसोआरि मेथाइनि मिलौदो देंखो,
नोंनि अननायाव, आं मिन्थियोदि थारै सोमोन्दोआ गोरसिन जायो।

In the rush of the wind

In the rush of the wind,
I hear your name,
In the light of the light moon,
Our love is reflected.

Dear, Your eyes, like the stars
Guide me through the night,
In your hands,
I find my eternal light.

Your touch, a touch of affection
In your embrace, I find my happy place.
With every heartbeat, our love grows stronger.
In your eyes, I know I have a deeper connection.

Together we dance, rejoice in the world of dreams
where love reigns supreme, fulfilled.
You are the melody of my heart,
In your love, I know that in reality the relationship becomes
stronger.

Swmkwr Basumatary



Swmkwr Basumatary (1995) is a young Bodo writer who has achieved Travel Grant by Sahitya Akademi. He writes poems and short stories. He has received “Lirbidang Lawary Laimwn Thulunga Bantha” from Bodo Young Writers Forum in 2023. He has two publications of poetry collections.

हरा दा बेसे गोथौ ?

सोमखोर बसुमतारी

दाउफोरा माब्ला सिरि मोनगोन ?
 मुलुगा माब्ला सोरां जागोन ?
 जों माब्ला सोरां जागोन ?
 जों माब्ला निजोमै उन्दुलांगोन ?
 उन्दुनायनिफ्राय आं माब्ला सिरिमोनगोन ?
 मावनांगौ हाबाया माब्ला जोबगोन ?
 उदां अख्राडाव
 गुफुर फारौआ माब्ला उदाडै बिरग्लानो खाबु मोनगोन ?
 बाथौ गुदिनि गोमोरनाय आलारि बाथिया
 माबोरै जोंगोन ?
 खामसिनाय जारिमिन बिलाइखौ
 माब्ला सोर गोदानै सुजुगोन ?

रावबो मिथिस'हाया
 सोरांसि समनि सिमाडाबा
 मा दिन्थिगोन रावबो खोन्था रोडा ।
 संसार...
 सुखु आरो दुखुनि फावथिना ।
 जिउ....
 थास' बिलाइनि दै ।

हरानो सानबादि
 सानानो हरबादि
 पुर्निमा आरो अमाबैसा
 सरासनस्रायै फैयो आरो थाडो

मानोना बेयो मिथिंगानि नेमखान्थि ।

थांखि गैयै सिमां
रुगुं गैयै लैथो
बेसे गोजानाव.... ?
जेथो नांनाय मोसौनि दिरुं
स्र ' स्र ' खालामगोन सोर.... ?
हरनि उनाव सान जाब्लासो मिथिसिगोन ।

बेनिखायनो....
आं सोंदों-
हरा दा बेसे गोथौ ?

How deep is the night right now ?

When will the birds wake up ?
When will the world brighten up?
When will we sleep peacefully ?
When will i wake up from the sleep ?
When the work will be finish ?
In the open sky
When the white pigeon will get a chance to fly ?
The extinct lamp(Alari bathi) of Bathou
How will it shine ?
Burnt history sheet
When it is going to recreate ?

No one knows
Early morning dream
No one can say what it will show
World...
Drama of happiness and sorrow.
Life...
Taro leaf's water.

Night like a day
Day like a night
Full moon(Purnima) and New moon(Amavasya)
Naturally Comes and goes
Because it's a rule of nature.

Aimless dream
Sea without shore
How far away is it ?
Scramble cow rope
Who will unscramble ?
It is only known when it becomes day after night.

That's why...
I ask-
How deep is the night right now ?

Pami Brahma



Pami Brahma is an ACS Officer, Assam working as Joint Secretary in BTC Secretariat Office, Kokrajhar. She is from Kokrajhar District of Assam. She is a bilingual poet, writes in Bodo and English.

गोमो दख'ना

पामि ब्रह्म

गोदोनि गोमो दख'ना, माइदि रोजा
आइ, नौनि दख'ना, बेसे मोजां !

गोसोयाव दड, नौखौ गाननाय
बैसागु मोसानाय, रंजानाय, मिनिनाय
नौनि गोमो दख'ना!!

दिनै गोमो दख'ना, मोदै रोजा
मानो आइ, नौनि दख'ना?

नुदों आं खन्थाइ दुखुनि
आरो सुखु गोमानायनि
नौनि गोमो दख'नानि फारियाव!

आं नुदों नौनि मोदै बोहैनायनि आगर
दावराइ मोखेब आगरनि सेर सेराव

आं नुदों नौनि मोदै बोहैनायनि आगर
पाहाइ आगरनि सेर सेराव

आइ, नौनि गोमो दख'ना
मानो नुदों आं दिनै
मोदै रोजा???

Yellow Dokhona

The yellow dokhona of olden days, heavily starched...
Mother, your dokhona ! How beautiful !

I remember the way you wore it,
Dancing bwisagu , being merry , laughing away....
Your yellow dokhona .

Today, the yellow dokhona , stained with tears
Why mother ? Your dokhona .

I see a poem of sadness and of happiness lost....
In the folds of your dokhona .

I see a motif of a stream of your tears flowing
Alongside the pigeons eye (daorai mwkreb)motifs...

I see a motif of a stream of your tears flowing
Alongside the hills (pahar) motifs...

Mother, your yellow dokhona !
Why do I see it today, stained with tears ?

Pranita Mashahary



Pranita Mashahary (1960) is a senior Bodo Poet and Story writer from Gossaigaon College para, Kokrajhar, BTR, Assam. She is a retired govt. employee, social activist and bodo writer. Her publications include “Gibi Khonthai, Aganse Agannwi & Arai Jiwary Mohorwi”.

सुबुं जीउ महरै गांगाथ'फा

प्रणीता मसाहारी

फैलाव बेसेबांबा गुवार लैथोमानि
 गिदिंखननाय फाखनाव
 गांगाथ'फानि महरै उजिनाय
 आन्थोरजयै नै उजिदों
 नै गुबुदों मिथिस'हायै मुगानिफ्राय मुगा
 जामनाय जिनाय गैयै सोलिबोदों।
 बेनि गेजेरावनो सोरबाया देरहादों
 सोरबाया जेन्दों आखायनि दैनाय हाथियार
 रेबगन रेबनायनि गोहोजों
 गिदित थफगांगां गांगाथ'फा जाना
 होसोदों लैथोयाव गोर्गलैहैना गोरोबहैनो
 नाथाय!फिसा गांगाथ'फाफोरा बेयावनो थब्लदों सिखांदों।
 लैथोजों गोरोबहैदोंब्लाबो
 बाडाखैबो सेमाखैबो जैरे दं बिदिनो दं
 मानोना भुम लैथोमायानो बिनि खांगिरि
 आरो फोजोबसांगिरि
 बिदिनो सानथ्रहायै जिबिनि जिउआबो
 जिउमार्जों गोरोबलाडो।
 इसोरनि सोरजिनाय बेसे गोमोथाव
 भुमनि सुबुडानो थरफा थरफा गांगाथ'फा
 गिदित गांगाथ'फा जानो नाजा
 नाजानायानो जिउनि दावहा अरायनि
 बेनो इसोरनि माया
 जिउ जिउमार्जों असे सोमोन्दो गोनां।

बुदबुदा स्वरुप में मानव जीवन

महासागर का विशाल जलराशि में
पाकचक्र युक्त जलश्रोत में
विरामविहीन स्वरुप में यह सृष्टि
यही लय अनन्त काल से
क्षय-अवक्षय रहित चलते रहे है ।
इसी बीच में किसीने विजय प्राप्त की
किसीने हारी हाथों के औजार कलम द्वारा
बड़ासा बुदबुदा बनकर
लक्ष्य स्थिर किया समुद्र से मिलन के लिए
लेकिन बुदबुदा यही सृष्टि यही लय
होता है समुद्र से मिलन होने पर भी
समुद्र के पानी न बढ़ता न टुटा
क्योंकि विश्व समुद्र ही उसका पालनकारी
और वही उसका लय कारी।
इसी तरह बेसुमार जीवों का जीव
परमात्मा के साथ विलीन होता है
ईश्वर का सृष्टि कितना चमत्कार है
पृथिवी का मनुष्य भी एक एक बुदबुदा है।
बड़ासा बुदबुदा बनने को
कोशिश रखना ही हमेशा का जीवन युद्ध
यही ईश्वर का महिमा है
आत्मा परमात्मा से प्रकृत सम्बन्ध।

Rita Singh



Rita Singh (b.1968) who is known as “Rita Singh Sarjana” in the literature world, is a multilingual writer who writes in Nepali, Hindi and Assamese. She keeps interest in poetry, short story and travelogue. She is presently working as accounts officer in Environment and Forest Department, Tezpur of Assam. She has one own publication and edited many collections of short stories, poetries, prose of different languages translating in Hindi. She has awarded by many awards including Assam Gaurav by Punjab Kala Sahitya Akademi, Krantidhara Shamman 2017, Ashish Chandra Sukla Hindi Mitra Shamman 2018 etc.

एउटा अगलो रुख हुनु चाहन्छु

रीता सिंह 'सर्जना'

एक दिनमा नै जसरी
 कुनै एउटा बिरुवा
 रुख बन्न सक्दैन
 एउटा अगलो रुख बन्नु लाई
 धेरै वसन्त पार गर्नु पर्छ
 जहाँ जीवन को अनेक
 तीता -मीठा क्षण हरुलाई भोगी
 परिपक्वता को च्यादर ओढी
 एउटा विशाल रुख खडा हुने गर्छ
 जसको अनेक भूजा रूपी शाखा हरु
 फैली रहेको हुन्छन् चारै दिशा तिर
 कहिले काही तीव्र हुण्डरी आई
 कतिपय हाँगा समेत उजाडिन्छ
 कमजोर रुखलाई पनि
 तर अगलो रुख भने
 त्यसरीनै उभी रहन्छ वर्षौं सम्म
 अनुभव हरुलाई बोकेर
 त्यसैले म पनि
 एउटा अगलो रुख हुनु चाहन्छु
 जसले माटोलाई समातेर राखेका छन्
 आफ्ना फैलिएको जराहरु को साथै ।

एक लंबा पेड़ बनना चाहता हूँ

एक दिन मैं ही जैसे
कोई एक पौधा
पेड़ नहीं बन सकता,
एक लंबा पेड़ बनने के लिए
कई वसंत पार करने पड़ते हैं।
जहां जीवन के अनेक
कड़वे-मीठे पल भोगने पड़ते हैं,
परिपक्वता की चादर ओढ़ कर
एक विशाल पेड़ खड़ा रहता है,
जिसकी अनेक शाखा रूपी भुजाएँ
चारों दिशाओं में फैली रहती हैं।
कभी-कभी तीव्र तूफान आकर,
कमजोर पेड़ की
शाखाओं को भी उजाड़ देता है
लेकिन लंबा पेड़
वैसे ही खड़ा रहता है,
सालों-साल तक
अनुभवों को समेट कर
इसलिए मैं भी,
एक लंबा पेड़ बनना चाहता हूँ,
जो अपनी जड़ें फैला कर
मिट्टी को समेटे हुए खड़ा है।

Ratul Deka

Dr. Ratul Deka presently working as an Assistant Professor in the Department of Assamese, Bodoland University, is a poet, critic and columnist writing both in Assamese and English. A keen researcher of literary study and cultural studies, Dr. Deka has penned two books in Assamese and one book in English.

গুমা দাওৰায়^১

-ৰাতুল ডেকা

"থেব থেফাৰিআ,থেব থেফায়ৌ
গুমা দাৱৰাইআ হাবা জায়ৌ।"^২

আঘোণৰ সোণালী শইচৰ ফুৰফুৰীয়া গোল্কত
মিহল জুমৱাৰ^৩ জিভা চপচপ কৰা গোল্ক
সোণাবিলিৰ মনটোহে বহা নাই পথাৰত এইবেলি
গোমা-দাওৰায় এহালি

তাইৰ খোপাত থিত ল'লে
তাকে দেখি লগৰী দাৱনীহঁতৰ টিটকাৰি
"এইবাৰ তোৰ বিয়া খোৱাৰহে কথা!"
লাজতকৈ ভয়েহে তাইক খেদিছে
ঘৰতো চলিছে বিয়াৰ গুণাগুণা
অঞ্জালু চিমাঙক যোৱাটো বৈশাণ্ডতে লগ পোৱা
তাৰ খামৰ তালত বৰদৈচিখলা হোৱা
প্ৰত্যয়ভৰা তাৰ কথা

কাণত আজিও বজা
"তই চিন্তা নকৰিবি, এইবেলি বাংগালুৰুলৈ যাম
অহা বহাগত বিয়া পতাকৈ ঘাম সৰাই

টকা-কড়ি গোটাম
তই মাথোঁ মোলৈ ৰ'বি সোণাবিলি!"
ঘৰত এতিয়া বিয়াৰ তাগিদা
বনৰগাঁৱৰ চহকী মণিৰাম দৈমাৰী
সোণাবিলিক বোৱাৰী কৰাৰ খাটনি
এনেও দুয়োখন ঘৰৰ চিনাকি পুৰণি

আদা দাৰখাং যোৱাবেলি
 আন্দোলনত ছহীদ হোৱাৰে পৰা
 আয়ে শোৱা-পাটি নেৰাই হ'ল
 থোৱা বোৱা এৰি দহ দিনৰ দিনা
 ক্ষোভে দুখে মাগিলে বিদায়
 বাপ-বেটাহালিয়ে ঘৰখন ধৰা
 বাপেকৰো মন তাইক ভাল ঘৰ এখনলৈ
 উলিয়াই দি বাপেকী ধৰ্ম পালন কৰা
 এনেবোৰ এপাল কথা।
 সোণাবিলিৰ তাতেই লেঠা...

হঠাতে থোপাৰ গোমা দাওৰায়হালি
 ছোঁ মাৰি পৰিলহি কাচিখনিৰ আগটিত
 তাইৰ চকুত চকু থ'লে ধৰি লৈ চালি
 সিহঁতহালিৰ সৰু ক'লা চকুৰ তিৰিৰিণি
 বিজুলীৰ চমকেৰে চমকিল সোণাবিলি
 সিহঁতহালিক আকাশলৈ খেদি
 কাচিখনত থান দিলে মজবুত কৰি
 পাৰভঙা এবুকু সাহস ভৰিল পৰি
 বাপেকক বুজাব বাপেকে বুজিব
 বাপেকে বুজিলে সমাজনো কেলৈ?
 গোমা দাওৰায়হালিৰ মিলন-বতৰাই
 চোঙালে সিহঁতৰ একেহোৱা বাটটি
 সোণাবিলি-চিমাঙৰ জীৱন-আঘোণত
 এতিয়া প্ৰেম-প্ৰত্যয়ৰ মেটমৰা ডাঙৰি।

সূত্ৰ:

১। ম'ৰাকৃতিৰ একধৰণৰ ফৰিং

Guma Daorai

Ratul Dekka

*“Theb thephariabw theb thephayw
Guma daoraiabw haba jayw”²*

Mild scent of the Aghon's³ paddy field
Mixes with pomalo's tongue-chopping aroma
Still Sonabili's mind is not in the field
A pair of Guma Daorai
Sits at her hair knot
The fellow reapers rejoice
“Its about your wedding this time!”
She is driven by fear than shame
Talk on her marriage reaps at home.
Met with beloved Simang last Bwisagu⁴
Going crazy dancing at the beat of his kham⁵
His words of conviction still ringing in her ears
“Don't worry Sonabili, I am going to Bengaluru
To earn money for our wedding in next Bohag⁶
You just keep waiting for me!”
Growing pressure on her at home
Rich Maniram Daimary of Banargaon
Pleading to make her his daughter in law
As the families are old acquaintances.
After the martyrdom of elder brother Darkhang
Last year in movement
Mother stopped eating and sleeping
On the tenth day went with an adieu
With a heavy heart of sorrow and anger
Since then the father-daughter duo live alone

Father's urge to fulfil his duty
 By handing her to a good household
 Couples are the matters
 Troubles are the matters.
 Suddenly the pair of the Guma Daorai
 Sits at the edge of her sickle
 Starts staring with a frown
 The twinkle of their small black eyes
 Electrifies Sonabili
 Chasing them upto the sky
 Clenches her fist tightly on the handle
 She is convicted
 She will explain everything to her father
 He will understand for sure
 If he understands, why should she care others
 The wedding message of the Guma Daorai
 Paves their path of mingling
 The Aghon of Sonabili Simang's life
 Fills with the sheafs of love and conviction.

Glossary:

1. A kind of grasshopper with the shape of a peacock.
2. Part of Bodo folk song that records the folk belief that this special type of grasshopper brings the message of wedding.
3. Eighth month of the Assamese calendar.
4. Spring-time festival of the Bodos.
5. A traditional musical instrument of the Bodos.
6. First month of the Assamese Calendar.

Rustam Brahma



Dr. Rustam Brahma is an Assistant Professor of English at Bodoland University, Kokrajhar. He engages himself with critical writing and editing books in multiple areas. He has edited *Critical Theory and Practice in 21st Century* (2013) published by Creative Books, New Delhi, *Globalisation to Glocalisation: A Multidisciplinary Perspective* (2015) by Akansha Publishing House, New Delhi and *Literature from Northeast: Critical Responses* (2016), NL Publication, Ghy. He is credited with two poetry collections in English *Nascent Land* (2013), N.L. Publication, Guwahati and *Reminiscences*, published by Author Press, New Delhi 2020.

बिथ 'राइ बिबार गब्लफुनाय गथ 'नि गुरै राव-

रुस्तम ब्रह्म

“मामि मामि, बाबा-बाबा”

अन्थाव-बामथाव रावजों गाबजिनाय
रानस्राव बिमा-बिफानि गोरबोनि बागानाव
अननायनि गेवलां गेवथां बिबार थफियो।
गाबनाय-मिनिनायजों बुंफबनाय
गथ 'नि बे बोथोराव दं माबा मुजिहाबनाय।
बेनि मिनिनायानो मेंगिलनाय बिमानो बोलो जगायो,
बिफानि दुखु-दाहायाबो सेमलाडो।

नोंनि अनफावरि रावानो
बिफानि गोरोबनि गांग्रिं दामो।
बेफोरखौनो खन्थुमना सुबुं माला
सुजुयो जों अराय समाव।

बेनि मिलौनायखौ जाय मिथिया
जिउवाव बेहा मोनबो गैया।

Budding Flower (Bithorai Bibar)

“Ma...mi-ma...mi, Ba...ba-ba...ba”,
Tenderly mumbles a growing baby
Which ignites the numb hearts of parents.
This amazing life of a baby
With happiness and sorrow
Pertains to life’s magical interest.
Baby’s innocent smile
Lift mother’s strength at her boredom
And lessens the father’s weariness.
Your darling call blows the bell of hearts.
We gather these tiny pearls to stitch a garland of life.

One who has missed this music
Knows nothing of life.
(A Bodo poem translated by the poet himself.)

Sanjib Baruah



Dr. Sanjib Baruah, born on June 1, 1983, in Nagaon, Assam, is a distinguished faculty member and a pioneer in the Department of Botany at Bodoland University. He has been serving as an Assistant Professor in the department since 2014. Renowned for his expertise in plant taxonomy and biodiversity, Dr. Baruah was honored with the prestigious Professor A.P. Das Biodiversity Award for his significant contributions to the field.

His areas of specialization include floristic studies, ethnobotany, and medicinal plants of Northeast India. In addition to his academic pursuits, Dr. Baruah is a prolific writer, having published over 100 science-based popular articles and poems in both Assamese and English across various magazines and newspapers in India.

সৰা পাতে ক'ব বসন্তৰ কথা

সঞ্জীৱ বৰুৱা

সৰা পাতৰ খৰমৰণিত
সৰা পাই উঠা মৰা ৰাতিটোৰ দৰে
অহা-কাইলৈওআহিব নেকি
অন্য এটা শীতল ৰাতি?

এইবেলি শীতৰ স্পৰ্শত
সৰি পৰা উৰিয়ামৰ পাতখিলাই
বসন্তৰ আগমনৰ কথা ক'বনে?
কুলি চৰাই কেইটাই
এইবাৰো জুৰিবনে অমিয়া গান?

নাহৰৰ ন-কুঁহিপাতত
লিখিব পাৰিমনে
এইবেলি যৌৱনৰ দস্তাৱেজ
শীতৰ মালিতা ।

ফেঁহুজালিতে ঔজোপাৰ তলৰ
পৰা উলাই যোৱা উৰিক কেইটাই
ঘূৰি আহি পাবনে বাৰু
সিহঁতৰ সন্ধিয়াৰ বাসস্থান?

ঘন কুঁৱলীৰ আচ্ছাদন ফালি
খিৰিকিৰ জলঙাইদি
পৰিবনে এইবেলি
একাঁজলি মিঠা ৰ'দ?

হে পথিক বন্ধুসকল
আহাঁ ডাৱৰৰ আবিৰ্বেৰে
আকোঁ ভৱিষ্যতৰ দিনলিপি
এচমকা ছায়া ঘন পোহৰৰ।

Will the Fallen Leaves Speak of Spring

In the rustling of fallen leaves,
Like the resurrection of a dead night,
Will another cold night
Return tomorrow or the day after?

In this touch of winter,
Will the falling, withered leaves
Speak of the arrival of spring?
Will the cuckoo birds this time
Sing their sweet songs again?

On the tender new leaves of the nahor tree,
Can we inscribe this time
A document of youth,
Garlanded by winter?

Will the drooping vines,
Slipping from beneath the hazy canopy,
Return once more
To reclaim their evening abode?

Piercing through the dense blanket of fog,
Will the light streaming through the windowpane
Bring with it
A handful of warm sunlight?

Oh fellow travelers,
Come, let us paint the diary of the future
With the colors of clouds—
A fleeting blend of shadow and radiant light.

Sharungbam Rameshor Singh



Sharungbam Rameshor Singh (1986) Pen Name: RAMESHWAR SHARUNGBAM hails from Yairipok, Thoubal District, Manipur. He is an Arts Graduate, from Manipur University. He is a Lyricist of All India Radio Imphal. He was awarded by many prestigious awards along with Sahitya Akademi Yuva Purasker 2020 for the book ‘Kairaba Chaphu Mchet’ “Arambam Ibungohal and Binodkumari Literary Award- 2014”, for the book “Ireibak Ireibak”, presented by Patriotic Writers’ Forum, Imphal, “Lairenlakpam Dharambir Singh Literary Award-2020”, for the book ‘Kairaba Chaphu Mchet’, presented by The Cultural Forum Manipur, “Thokchom Jogendra Ningshing Shelgee Mana-2020”, presented by Naharol Sahitya Premi Samiti Imphal, Manipur, “Haobam Sanajaoba (Haoba) Ningshing Loinasillon Mana-2021” etc.

सफेद कबूतर

रामेश्वर शारुडबम

रास्ते पर पड़ा था एक दिल
उठा लाया मैं उसी दिल को।
अचानक बदल गया वह दिल
एक सफेद ओढ़नी में।

घबराकर मैंने
दिखाया मां, भाई, बहनों को
एक के बाद एक।
मां ने उसे ओढ़ लिया।

ओढ़नी को ओढ़ने के बाद
मां बन गई एक लाश।

अक्सर कहते हैं
पापरहित होता है
सफेद कबूतर ।

सोचा
लिखूं क्या मैं उस कफन पर
जो मां को ढक रहा है।

सफेद कबूतर
देखता रहूं मैं रोज उसको।
मगर मैं घबरा जाता हूं
क्या मैं पापरहित हूं
जैसे मां की गोद में नन्हा सा बच्चा?

क्या वापस उठकर आयेगी मेरी मां
एक सफेद कबूतर के रूप में?

Rituraj Basumatary



Rituraj Basumatary (1963) hails from Langhin Tiniali of Karbi Anglong District, Assam. He is a renowned short story writer as well as a social worker. He has received Someswari Brahma Literature award from Bodo Sahitya Sabha and Sahitya Akademi award. He has eight publications including poetry, Short story and novel. He has edited many magazines and journals too.

आं आंखौ नॉनि खाथियाव दोनबोबाय

रितुराज बसमतारि

आं आंखौ नॉनि खाथियाव दोनबोबाय
हरनि अखाफोर गैयै समाव ।
माब्लाबा आं बिबार बारियाव बिबार गैयैआव
आं आंखौबो फबनानै दोनबायो ।
न 'नि दैहुआव माब्लाबा
मोनानि हाथरखिफोरा हाबनानै थाफैयो ।
फुंनि समाव सासे सुबुडा
आंनि खाथिजों फैनानै बुंलाडो
फुंनि सान्दुं- सायनो नाडा
फुंनि सान्दुं-सायनो नाडा
बे सान्दुडा फुंनि सान्दुं नडा
हर नांनाय सान्दुंसो ।

I have been kept myself besides you

I have been kept myself besides you
In the moment of night without moon
Sometime in the garden without flowers
I buried myself also
Sometime in the pot of the house
The night stars enter to stay
A person in the morning
Comes besides me to say-
Don't sunbathe in the morning sunlight
Don't sunbathe in the morning sunlight
This sunlight isn't morning
It's the sunlight of darkness.

Roma Kanta Basumatary



Roma Kanta Basumatary (b. 1957) is an eminent Bodo Poet, writer, editor, teacher, social worker hailing from Khandikar, Tamulpur, BTR, Assam, India. His writings are strong progressive themes and also acclaimed for his modern and post modernism style of writing. He has published seven books - Daohani Khanthai (1985, poetry), Gwrwnthiya Swrni(1995,short story), Mwnthai (200L,poe)ry), Jiu Arw Swrji (2002, Biography), Swrjini Fhunkha (2011, prose), Okhabling Mininai Sithlayao (2020, poetry), Bikhani Sifung (2021, poetry) He has published several books and edited souvenirs and magazines. Many of his poems have been translated into English, Hindi, Assamese. He has participated in so many poets' meet organized by Sahita Akademi Since 2006 till date .

अखाब्लिं मिनिनाय सिथ्लायाव

रमाकान्त बसुमतारी

गंसे नबोथि
गंसे न'

स 'नानि फोथार
गंसे नांगोल
गंसे लावथि
गंसे खफ्रि
हालिसे मोसौ
सासे दोरबि
होलांदोंमोन आफाया आंनो

आबौआ राइजोखौ जालांदों ग्रें ग्रें
आफायाबो जालांदों रुजु-रुमु

आबै आबौ
आइ आफानि
नबोथियाव गसंथिना
आंबो सानदों-
आंनि स 'नानि फोथारनि
माय फिथाइफोरखौ एनजर सखा मैदेर
अखा दैबाना बारहुंखा सारअन्थाइ
फैनायनि सिगां सिगां दैखांगोन
अखाब्लिं मिनिनाय सिथ्लायाव
माय नागोन बाख्रियाव दैखांगोन
दा आंनि दोरबियाबो मोदोम बहरा।

Aurobindo Uzir



Aurobindo Uzir is a renowned Bodo poet hailing from Langhin, Karbi Anglong District of Assam. He has edited more than twenty souvenirs and mouthpieces, contributed a good number of short stories and literary articles to various magazines. He is presently working as the president of Karbi Anglong District Bodo Sahitya Sabha, and associated with several literary organisations. He has received Sahitya Akademi Award 2010 for his poetry collection (सोदोबनि सोलेर) and Rangsar Award 1996 for the book (मोन्दांथिनि रोजाबथाइ) (poetry) from Bodo Sahitya Sabha.

सोदोब खोन्दोनि बिलाइ:

अरबिन्द उजीर

दखर दखर सोदोब खोन्दोनि बिलाइ
दखर दखर सावगारि
दखर दखर अखां ।

दोंसे दैमा
बाबेन लांनाय अन्थाइफोर
आरो
जिउ लैथोमा सिम खारलांनाय दै दाहार ।

सिबसन लांनाय बार
आरो
बालाहामानि रानसाव दामोल ।

उखुन्दैजों खोमसि खालामजानाय साननि सोरां
आरो
जोंब्लाउनायनि सोरांजों जोंखोंनाय हर ।

गोमानाय मिनिनायफोर
आरो
साबखांनानै लानाय रंजानायफोर ।

गासैबो अंथिगोनां
आरो गासैबो अंथि गोयै ।

मोजां मोन्नाय
आरो
सैलायनाया
थांना थाथावना खालामो बे ग्रहखौ ।

Text Of Fragmented Syllables:

Text of fragmented syllables,
fragmented images
fragmented sky.

A river
rolling Stones
and
water running to the ocean of life

Sweeping winds
and
cones of dunes

Days darkened by smoke
and
nights brightened by flash of lightning

The smile that is lost
and
the joy that is grabbed

Everything means
Everything does not mean.

Only our love and tolerance
make this planet worth living .

Swmdwn Brahma



Swmdwn Brahma born in 27th February 1967 at the village Rangapani under the Baksa district. He is serving as the principal of Basic Training Centre, Kokrajhar. He engages himself with social services in multiple areas like Literature, culture etc. Presently he is serving as the president of Lwrgi Theatre Group, an amateur drama group registered and recognised by the Song and Drama Division, Ministry of Culture Govt. of India. He is a freelance writer.

गंसे न': बादामालि खाफबनाय

सोमदोन ब्रह्म

दैमा बाइदि गोथार बियो
 बियो बार बाइदि
 बोहैलु-
 फैसालि गोसारनाय
 बिखायाव सान्त्रहायै बारहुंखा लाना
 जोबनो गोयि गोजाम-गोजामसिन
 थांखि नागिरनाय मोनसे थं ।
 बियो इसोर मानिया
 मानिया हारि-धोरोम गाब
 मानिया गावनि सानरिखि
 मानियोल' बियो
 मोनसे गोजा सान
 बेनिखायनो बिखौ नागिरा आं
 इसोर उन्दुलानाय
 सानब्लाउरिनि खुलिफ्राव
 थायो बियो
 फांथे ख'थायाव
 जायनि सोरांफ्रा
 खोमाबाय गावनि गाब
 बियो थायो
 लाथिख' अरनआव
 जायनि गिदिर-गिदिर बिफांफ्रा
 माब्लाबानो उन्दुना थाल गोमाबाय
 हांगार आबुं फोथारनि एमाव
 अन्नाय गोयै जिउ बिनि

मोजां मोन्नायनि लिरजायै राजखान्थि
 बियो नुदों गोबां बांग्रिं
 मोन्दांदों सानथ्रहायै
 अरगेंनि बेरफुनाय
 बियो दा
 आंगोनि गेजेरावनो नागिरथिडो
 बबेयावबा गोमालांनाय
 गावनि थं
 रोजा-रोजा गोथै साना
 जाय थंआव लुदों
 न'
 बादामालि खाफबनाय गंसे न'।

The Feral House

(Badamali Khanai no)

Speedy like river-water
 And like windy air
 In the vast valley
 Of the universe
 A deserted address
 Is passing through
 The unabated storms
 In search of finality
 He does not believe in God
 He does not believe in race,
 Colour and religion
 He merely believes in the velvet sun
 So, I don't want him
 He lives in a closed chamber
 Of the astonished palace
 That is located in the treeless jungle
 Where God has slept forever
 Where real skin is lost

 He lives a cruel life
 Unaccountable history of romance
 Untouchable necro politics
 He beholds many earthquakes
 He has smouldering volcanoes in his heart
 He traces his address amidst his many kins
 Where thousands of dead suns have built
 Thousands of feral houses
 (Swmdwn Brahma's a Bodo poem translated by
 Rustam Brahma)

Sarath Chandra Basumatary



Sarath Chandra Basumatary is a poet and singer. He is associated with many social organizations. His many poems published in many magazines and journals. He hails from Kokrajhar.

मोदोमफ्रु बिबारनि उन उन

शरत् च. बसुमतारी

(1)

बेसेबांबा गोजानावसो दं मिथिखागौ गोसोआ
दं दं मोनो नाथाय साखाथियावनो नों गैयामालाय मा।
बेखायनो जेरावखि नोजोराव गोग्लैया
जायखियानो दाजाथों गसंथियो मोखाडाव दा दा नोंनिल' महरा।।

(2)

नांगौ जिउआव गोबां खुसि गोबांनो
नाथाय गासैबो खुसियानो नोंसो।।

(3)

मोनाखैब्लाबो हास्थायना मोजां मोन्नायखौ नोंनि
गोसोआव नाथाय आथाखिथा बेनोल'दि
सानफ्लाडोब्लाबो होनो सोरनोबा गोबोंखौ आंनि
जाखांफैग्रोयो मेगनाव आंनि महराव नोंनि।।

(4)

गोसो थोबाय जेब्ला गोसोजों आं नोंखौनो
थोबाय थागोन थै-थां जिउआव नोंखौनो।
मानि फोथायखेबस' दासान माब्लाबाबो
जाखाया संसारखौ नडाब्ला नोंजों बिखाबाय आं अबंनावबो।।

(5)

हायाब्ला नों फोथायनो रावखौ आंनि खौगानि
खोनासंफै आंनि बिखायाव बोदोर राव गोसो थोनायनि
उग्लिखांदों नोंनि दाहायाव उवाल-गाइहेननि सोदोब अरगें हाजोबायदि।।

(6)

दंना गैजाया खाफालाव आंहा नोंजों मोनज्जायनायनि
गोसोथोगारबाय आं नोंखौ ओरैबायदि थैस'-थांस'नि
नोंखौ मोनमाराब्ला जागोन आद्रा जिवानो आंनि ।।

(7)

मेगननि नोजोरजौल' नडा
थार गोर्बोजोंसो नोंखौ आंनि गोसोथोनाया ।
मिथि मोन्दोंना मोनाखै आंखौ नों आं मिथिया
फोरमायो आं नोंनो आंनि जिउवा गोजोनगोना नोंनौल'खा ।।

(8)

थारुन गोलैजों मागुर ना
जोसा गोलैजों दावला खासि इंखि अनद्ला
जोबोर आदरै आलासि बुजाइहरनाया ओंखाम गोलै जाहोना
नोंखौसो ओंखाम गोलै-गोलै मिलौदो मोनबायसै माथो गोसोआव ।।

(9)

अननाय गोसो थोनाय मोन्नानै नोंनि गोसोनि
लाश्रहायै गोसोआ आंनि बेसेदि खुसि ।
बजबना लाबाय आं बिखायाव आंनि
जोबना दोनबाय गोर्बो फानजारियाव बिरग'लानो हायै बायदि ।।

(10)

नंखाय नंखाय रावावनो नोंनि आंजों खुद्रिनाया
दाफोला बेनोदि फोरमायथि नोंनि मोजां मोन्नाया ।
सोरजोंबा राइदावज्जायब्लानो मोहेरनाय मेगना
मिथियो आं नोंदि आंखौ गोसोथोयो बेखायनो सैनो हाया ।।

Rupali Swargiary



Dr. Rupali Swargiary is a distinguished Bodo writer, poet, and translator. She has made significant contributions to Bodo literature. Born in Thajoubari, Baksa district. Dr. Swargiary has received several prestigious awards Like Bhaben Narzee Literary Award (2015), Asha Mushahary Literary Award (2017), Pwrrwngiri Mahendra Moshahary Translation Award (2020) etc. She has more than 25 number of publications including poetry, short story, Essays and criticism.

जिउमानि मिसिल

ड० रुपालि स्वरगियारि

अमबासि हर,
 सांग्रेमाफोरा बिलिरदों
 खोमसिनि बिखा
 अखाडाव खि खि हाथरखिनि मेला ।
 दिनै बिसोर ओंखारदों सखनसालिनिफ्राय
 सप्रमाया खायसो खालामदों
 निजोमथि बुब्लिखौ ।
 सैमा सियाला रोनावदों
 खास्त्रि-बिस्त्रि ।
 सानदों बिसोर
 सांग्रेमाया बहाबा थाखोमाबा हामगौ,
 हाथरखिफोरा जोमै सिडाव
 दसे थाखोमाबा साबगौ ।
 सोरांखौ दा बिसोर मोजां मोनलिया
 सोरांनि साथिनायखौ बिसोर गिसै ।
 अम्बासि हर,
 दिनै बिसोर ओंखारदों
 लामा लामा बिसोर फोरमायलायदों
 थैनायनि गुमुर ।

सासेया बुंदों-
 आंनि आइ-आफाया गोरिबमोन
 जोथोबनि थाखाय आंनि सोलेरा
 बबि जानानै सैनाडेमोन
 देहा आरो गोसोनि

गासै जारला दंनायमानि ।
 सानसेल' आनि खुगाया गेवदोंमोन
 आं उदांप्पि नागिरदोंमोन
 जुलिनि दोलेंखौ बसनानै
 नाथाय आनि सोलेराव खेरसिन लुफावना
 अर लागायना होदोंमोन ।
 बिसोर गोलेरनि मोदै फसरदोंमोन
 आरो आंनाव फुनदोंमोन
 सुइसाइडनि गोसोम दागो ।

सासेया बुंदों-

आनि खरलबसे नबथिनि थाखाय
 आंखौ दाइनि साजायदोंमोन
 आरो दानखेब-सुखेब
 फबना दोनदोंमोन ।

गुबुन सासेया बुंदों-

आंखौ फानहैदोंमोन सोहोरनि हाथायाव
 आनि थै लोंना राइखसफोरा रंजादोंमोन
 आं सहायनो हायाखैमोन
 दुखुजों आं गावनो सिख'दोंमोन गावनि जिउ ।

गुबुन सासेया बुंवावदों-

आनि लाइमोन जिवाव
 हांखुर जादोंमोन
 मुथासे अननाय मोननो,
 आं बिखौ फोथायदोंमोन
 गावनिखुइ बांसिन ।
 बिखौ अनदोंमोन गावनिखुइ रासिन
 बेनि खाबुजों बियो
 गिलु-बालु हाखराव गारसोमदोंमोन आंखौ
 समाजनिफ्राय एरखजादोंमोन आं
 बियो गनायाखैमोन ।
 आंखौ थिनदोंमोन

बिमानि गोथार अननायाव बिस लुफावनो,
 खालि गावखौ मोननो थाखायल' ।
 आं खर' फिस्रिदोंमोन
 बेनि बान्थाखौ बियो आंनो होदोंमोन ।
 आं उन्दुफुनायाव आंनि खुगा गन्थं मुथेफैदोंमोन बियो
 आं बाल्राबदोंमोन हां लानो
 बेनि उनाव लासै लासै आंनि सोलेरा बरफ जालांदोंमोन ।

गुबुन सासेया बुंदों-
 फरायसालिनिफ्राय फैनायाव
 आं मासे सिखिरि नुदोंमोन लामायाव
 हमनो नाजादोंमोन
 सिखिरिनि उन उन खारफादोंमोन आं
 रं-बेरंनि सिखिरि
 जोबोर समायनाथारमोन ।
 नाथाय सोरबा आंखौ थाब्रोम
 हमनानै बोनानै लांदोंमोन
 आं माबा बुजिनायनि सिगां
 आंनि जिवा बाल्राबखांदोंमोन ।
 आया आंनि थेर-बेथेर सोलेरखौ गोबा गोबा
 दाखाय दाखाय गाबदोंमोन ।

गुबुन सासेया बुंदों-
 आं खोनादोंमोन आफानि खाल्रां राव
 हिन्जावसा गथ'खौ आंनो नाड
 बहाबा गारनानै फै ।'
 गमामायै आंखौ गारनानै फैदोंमोन डास्टबिनाव
 खोमसिनि असिलायाव ।
 अखा खेब खेब हादोंमोन हरसेया
 आं जेसे हागौ गारामा फुवारना गाबदोंमोन
 नाथाय रावबो खोनायाखिसै

अखानायै मासे सैमाया
आंनि बरफ जालांनो हमनाय सोलेरखौ अरखांना
लामा लामा गिदिंदोंमोन
जानांगौ, संनो नाजादोंमोन
आंनि जोनोमगिरि बिमाखौ ।

बेसेबा गोजान हान्थिनानै
बिसोर गिदिंबोफिनदोंमोन सखनसालियाव,
हांमा सुरदोंमोन सिरियै गोबालायनानै
फैनायनि लामा लामा,
सांग्रेमाया लामा हगारना होदोंमोन
हाथरखिफ्रा गाबदोंमोन
मोदैनि अखा थाइफ्रिदोंमोन ।

Soul's Grief

Dark moonless night,
Fireflies caress
The bosom of darkness
A fair of a thousand stars in the sky.
Today, they have risen from death
Mole crickets disrupt the quiet.
Jackals howl in agitation.
They wish the fireflies would hide somewhere,
It would be nice, they think,
If the stars slip under the clouds.
They no longer like the light
They fear its brightness.
Dark moonless night,
They have risen today
They reveal to each other in the streets
Dead secrets.

One said –
My parents were poor
For dowry, my soul
Suffered in silence,
This body and heart stood
All the pain in the world.
I broke my silence only once
In search of freedom
Breaking the nuptial knot
But they poured kerosene on me
Burned me to death.

Crocodile tears were shed
As they coloured me
With the black stains of suicide.

Another said –

For my tiny plot of land
They named me a witch
They cut, stabbed and lynched
Then they buried me.

Yet another said –

They sold me in the city market
The monsters rejoiced drinking my blood
I could bear no longer
Aggrieved, I snatched my own life.

A voice came –

Young I was
Keen and eager
For a little affection,
I believed in him
More than anybody else.
Loved him more than oneself
Which was a chance for him
To throw me into an awful ditch
Banished from society
He refused to acknowledge.
Advised instead
To poison the mother's sacred love,
To be only with him.
I shook my head
So, he rewarded me.
While I slept, he suffocated me
I struggled for air

And soon my body froze.

Another voice –

I was returning home from school

I saw a butterfly

I wanted to catch it

I ran after it

A butterfly of vivid colours

A beautiful butterfly it was.

Instead, someone got to me

Caught and pulled away

Before I knew it

My life struggled, to survive.

Mother hugged my mangled body

And wailed in grief.

Yet another voice –

I had heard father's angry voice

'A girl child, I don't need

Throw her somewhere.'

True enough, I was in a dustbin thrown

Under the cover of darkness.

Rain poured down all night

While I cried full-throated, as much as I could

But in vain

In the morning a dog held my body

With my cooling body in its mouth

It walked around, one street to another

Perhaps, in search of

My birth mother.

They travelled faraway

Then returned to their dead world,

They sighed in silent embraces

As they walked on their return journey,
The fireflies gave way
The stars cried
And tears rained down.

Translated by: Dr Jeetumoni Basumatary

Kanak Chandra Baro



Kanak Chandra Baro is a writer and translator. He is working as a teacher in Kachukata High School, Kachukata of Tamulpur District in Assam. He has more than five translation books and one poetry collection by his own. He is a recipient of Bhaben Narzi Literary Award from Tamulpur District Bodo Sahitya Sabha.

सिफुंनि मिलौहाब देंखो

कनक चन्द्र बर'

राजखुंगुर जानो होननानै
 रैसुमै गारांजों मिलौदो मेथाइ
 आं रोजाबाखै
 फागुननि जावलिया गोसोआव बेरखांपैनाय
 बैसोनि गुथालासो खबाम रिहोयो ।
 जेबोला सानस्रि राइजोआव
 लाइमोन सिख्लाया
 दै जिरियाव नाथुर गुरोब्ला
 साम' खिंखिरिनि आन्थोर सडै सडै
 सोरखौ थांखिना
 लाउखार गथ'वा दिखारजों मानोबा
 रिउ रिउ सिफुं सुयो !

महरगिरि भेंग'ग जानो होननानै
 हांमा-हांसायाव दुंबुर गोरबोनि
 बिरलानाय दाउराइ गाडारि गोसोखांथियाव
 हाबिला बिबारनि सावगारि
 आं एरबोआखै
 गोरबोनि खबाम उसिफावनाय रिसारियावसो
 मिथिंगासिम नोजोर गावहरनायाव
 मुहिनां रै-रुब महर नुनानै
 सोरनि खावलायनायाव
 लाउखार गथ'वा दिखारजों मानोबा
 रिउ रिउ सिफुं सुयो !
 बारसे समाइना बिबार जानो होननानै

सोरजियाव वेसिस नागिर नागिर
 हरखाब बालाहानि अन्थाइ हाजोआव
 मांखर नुनानै गोमोयो
 फेल्लेनि आयना नायनानानै
 अबोलासो आं सानो
 कमण्लुनि थरथिंसे दैखौ ओरैनो लाबोआखै
 गोसोनि बोदोर बुब्बियावसो
 रोमै रोमै जुल्लिनि हांसो बिरनाय नुना
 सोरनि हाबिलासआव
 लाउखार गथ'वा दिखारजों मानोबा
 रिउ रिउ सिफुं सुयो !

फानफेवालि जानो होननानै
 फैसालिनि आन्दो आन्दो
 अख्रां नायदाव नायदाव
 जोमैनो रादाब बिलाइ हरनानै
 गोरबो फोजोन हानाय थरथिंसे अखाजों
 बुहुम बिखं सिग्लाब होनानै
 इन्दि जोलै नागिर नागिर
 दुफां बोथोरनि सायख्लुमाव थाजिम जिरायोब्ला
 सोरखौ थांखिना, गोदोहाब गोदोहाब
 लाउखार गथ'वा दिखारजों मानोबा
 रिउ रिउ सिफुं सुयो !

THE DELICIOUS TUNE OF FLUTE

Kanak Chandra Boro

To be prince
With sweet tune melody song
I'm not singing
For coming in the mind of Fagoon
But wave of age echo it
When in dream land
A young lady
Catch pronon in stream
Following the course of saamo-khingkhiri Painting to
whom
Why the cowboy playing flute in anguish!

To be artist Bhengog
In the deserve of warm heart
In memory of flow off peacock's wing
The picture of desires flower!
I'm not painting
But overflowing tone of wave's tones arrowing my notice
to nature Looking its attractive appearance In whose request
Why the cowboy playing flute in anguish!

To be beautiful flower
Searching it's oasis in creature
Suddenly in Rock's hill of desert
Shocks in seeing grave
Then only I think
A drop of water in Komondulu is brought needless But in
impatience time of mind
Looking flying of faintly marriage of ducks In whose desire
Why the cowboy playing flute in anguish!

To be swallow
Placing behind the screen
Looking in the sky
Passing message to the clouds
With a rain drop of shining heart
Wetting the earth's surface
Searching the race of eri
If rest in the cool shade of summer Painting whom very
deeply
Why the cowboy playing flute in anguish!

Translated by : **David Boro**

KAUSHALYA BRAHMA

Kaushalya Brahma is a retired teacher and a renowned writer. She is awarded by Sahitya Akademi Children Literature awarded 2014. She has 2 publications of works. Shehails from Baganshali, Kokrajhar.

बिग्राइखांनाय अखा

कौशल्या ब्रह्म

गुम-गुम गुम-गुम
 ओइ.....गिलु बालु बिग्राइखांनाय अखा नों
 मा रादाब हरखो नों जोंनिसिम
 बिखा जोंनि माइ सौयो दुब दुब दुब
 दुब दुब दुब
 आखाइ-आथिं थनथ्रयो
 हालाय-हाफाय जाबायो
 बेबाव जों थाबावगोन
 बेबाव जों एरसोबावगोन.....

दालाबोसै दालाबोसै जोंनि बेव बाना बाना
 दोबैजोबबाय न'-बां जोंनि
 गिदिंफिनाखिसै आंगोफोर जोंनि
 बोहैखारलांजोबबाय लाय-लथर माइ-माइरं धोन-दौलत
 मोसौ-मोसा दाउ-फारेव दंनायमानि
 दिनै जों लान्दा-खान्दा
 दिनै जों बिबायारि.....

मानि रागा जोंनि सायाव इसिबां ?
 दायनिगिरि खालामबाय नों जोंखौनो जोंखौनो जोंखौनो.....
 अ.....नंगौ नंगौ नंथारगौ
 दायनिगिरि जोंनोथार जोंनोथार जोंनोथार
 सोरनि थाखाय आबहावा गुबुंले दिनै
 सोरनि थाखाय जोबखोलांदों अरनबारि
 सोर लाखो सेनानै

जुनादनि गुदु-अरन
 सोर जावखाखो-हाजो-हाला
 सोर फबजोबखो-हाखर हाला बिलो-बिला
 सोर दैखांखो-अखां खुदुमनाय दालान
 जायनि थाखाय रोन दिनै
 सुबुं जुनादनि गेजेराव

जिउ खाडोमोन गोदो-दैमा-दैसा, फुखिनि दैजों
 गंगायाव थल्लबा जायोमोन गोथार
 दिनै सोर गारसोमखो दाखोर
 दैमा-जैसा हाखर-हाला जामफै जामफै
 सोर सोर सोर हुसियार हुसियार हुसियार
 दिनै सोर नायगिरफिनखो गोदोना फेदेर फेदेर
 सोरनि खाथियाव
 लॉनो-गोगो-गोथार दै
 जोबोद लाजिथाव जोबोद लाजिथाव जोबोद लाजिथाव

बेनिखायनोथ' दिनै अखानि खुद्रिखांनाय
 बिदुं गाखोदों थिखिनिसिम
 दुंखावदों बुहुम, गोदावनांदों सुबुं हारि
 अबथिरा खोमानांदों जिउ
 गावनो गाव दानना लाना आथिडाव रुवा
 बेनो आखु
 जौसिन मासि आवग्रिनाय सोद्रोम सुबुंनि
 जोबोद मुगैथाव जोबोद मुगैथाव जोबोद मुगैथाव
 होसो होसो बिसोरखौ होसो.....
 होसो होसो बिसोरखौ होसो....होसो होसो....

Sita Ram Basumatary



Sita Ram Basumatary (b. 1967) is a wellknown Bodo writer from Baksa District, Assam. He is a retired Associate Professor, North kamrup College of Education Department. He has more than 10 publications including poetry, folk tales and short stories. He has been awarded with Sahitya Akademi Bal puraskar, 2018, Rangsar Literary Award by Bodo Sahitya Sabha 2016, Dewan Abdul Quadir Literary Award, Howly 2020 and Literary Pension of Assam, 2023. He is presently working as Vice-president of Bodo Sahitya Sabha.

संखिनाय समनि मेथाइ

सिता राम बसुमतारी

आं गोमालांनो नागिरदोंमोन
 हाफुर हाजोनि बे गुफुर अन्थाइ दामोलाव
 सारि सारि बैग्रि बिबारनि मोदोमनायाव
 नागिरदोंमोन गाव बावगोमालांनो
 स्राय स्राय बोहैनाय निज्जानि देंखो खबामाव
 लारि लारि साल दंफांनि सायख्लुमाव
 स्रो स्रो बारनाय बारनि सुदेमथियाव
 नागिरदोंमोन बिरफालांनो
 अखां सा सा हांसो सिलारिनि गां बुजबनायाव
 नागिरदोंमोन, नागिरदोंमोन गोमालांनो.....
 आंनि बे जिउआ बिदिनो फैदोंमोन
 हारसिं हारसिं
 आन्दो आन्दो
 रावबो नुस 'वाजासे
 रावबो मिथियाजासे.....
 आं दिनै हारसिं जोबोर
 लोरगि गैयै दिडा
 बुसोमजानाय लैथो गेजेरनि.....
 सानाखैमोन, सानफेराखैमोन माब्लाबाबो
 हारसिं जागोन
 जिउलामा दथ 'खायाव आन्दायहैगोन
 नाथाय आं मिथिगौ
 आरो मोन्दांगौ
 आं गोमालांब्लाबो
 आं गैयाब्लाबो
 समा थागोन
 बिनो बि..... ।

Jwngsar Narzary



Jwngsar Narzary (1969) is a social worker as well as a writer. His many poems and essays are published in different journals and magazines. He was a staff reporter and circulation manager of Aronai magazine and Bodosa Daily Newspaper. He is also involved with many social organisations. He is working as casual announcer of All India Radio, Kokrajhar. He was also a Secretary of Bodo Sahitya Sabha.

आंनि गोरबोयाव जुनादनि सोखोर

जोंसार नारजारी

जिब-जिबिनिफ्राय गुरस्लाय बारस्लाय
 आं दा सुबुं सोदोमस्रिनि खोलोब मोनफैबाय
 मोस्रोमनिफ्राय जिबौ-जिबाद
 दाव-अमानिफ्राय लख्रा-मोसा
 बेनिफ्राय....बेनिफ्राय....बेनिफ्राय.....
 मानसि महरै सुबुं सोद्रोमस्रिनि
 जोबथा मुखानि ख 'साब ।
 थेवबोथेवबो आं दाबो जुनाद.... ।

नंगौ-,
 दारुइननि थिउरि अफ इभलिउसन
 आरो-,
 बिनि इसिं लामाजों हानथिबोना
 सोदोमस्रिनि मुखा गानदों आं,
 जाय सुबुडा गावखौ 'जुनाद' होन्ना
 बुंना लानो गोब्राब मोनो....!!

आदम-इभनि आखलखौ गोबा गोबा
 मेटारियेलिजमनिफ्राय स्फरिसुयेलिजमसिम
 दावबायै दावबायै डास-केपिटेल,
 क 'रान-बाइबेल आरो गीता-संहितानि
 सोखोर गाबाय आं दा,
 बबेखानि-, आं दाबो गुरस्लाइयाखै
 आंनि स 'से जुनाद, स 'से सुबुं महरा;
 नंखाय नंदोंब्ला स्केन खालामना नाय नै--,
 सुबुंमिनि हारा-मोदोम, आखल-आखु ।

आरो नुदोंना ह'नै--आं बादिनो
 बादामालि खाना थाखोमानाय
 सोदोमस्रिगैयि अन्थाइ मुगानि गोरबो बायै बायै
 बेसेदि हिन्जाव हौवा खसाबनि मुडाव
 खसाब गानै गानै गोजाम मुगाखौ
 आखाइ फाइखन फाइखन लिंहरबायदों !!!
 बेयावनो दड'---

Half brute and haif demidodनि
 लाजिरोडै गुबै थानसालि
 नुगोन--

जुनादनि सोखोरनि बेंख'नाव
 आं दाबो जुनाद.....
 आं दाबो जुनाद.....
 आं दाबो जुनाद..... !!!

Phanindra Brahma



Phanindra Brahma (1958) is a retired employee of IOCL, Bongaigaon Refinery. He hails from Boro Kurshakati of Kokrajhar District. He is a social worker and is associated with many social and literary organizations. He has edited many magazines and journals. He has two publications : poetry and short story.

गुन्द्रासा सम

फणीन्द्र ब्रह्म

अखा नाइसि सोरांसि बम्बास नांनाय मोनसे सम

मोस्लेर सोरांफा माफा सम-

दैसा रुगुं गसं गसं सोमखोर अरननि साजों गोल्लेँ सान आलायारननि लामा नायदों-

सोमबा सोमबा सम सौसि सौसि, सोरांफा माफा समफोरा

जारां सान गोल्लेँनि गाबजों गुलापि गाब गागोन-

नेथ' नेथ' समफोराव दैसानि गुथाल दैथुनजों गोबां समनि दाहाराव गोमालांदों थं,

जायखारलांदों-बिफां, लाइफां, दोल, खोस्लिफाना आरो

ज्रां ज्राम गिसिखानाय हाब्रांनि सिदोमा सिदोमा सिमां-

गोमा जादो बोसोर, दान, सान, गुन्द्रामा, गुन्द्रासा समनि सानस्रि-

गोल्लेँ आलायारन सोरांनि सानजाखौ लामा नायै नायैनो फासय फासय नेनाय समफोराव-

जारां सान गोल्लेँया फुरस्लां जोमैजों थाखोमा थाखोमा आवसारि

दोमै दोमै जौमोननि आद्रा जौमोनजों गेले गेले थाखोमादों-

सान गोल्लेँनि सोरांखौ लामा नायै नायै खौथेब सिमांनि

आद्रा सिमां मोखथाडाव सानफ्रां गारदों-

उन फारसे सोनारफैनाय, सोरांनि रोदाया सिरियै गोलाउ सायखंनि गाब गादों

सोनाब नखोराडाव जारां सानआ जायख्त्तं महरजों

थाथिखि गुसुथि फेनै फेनै मेगन ख 'नाजों सुरमा सोमाव सोमाव नोजोरसे फावजों

खैरो मिनि मिनि बिलिफांखौसो बरायबायमोन ।

सिमांनि आद्रा सिमां मोखथाडाव सोफै सोफै खालाम खालाम

खाइसो खालामनाय समफोरा-

आनज्राय आनज्राय सानस्रिनाय समनि गाबफोरा

ज्राव ज्राव बुज्रावब्लाबो जायखारा जायखारा सम

थोनो थोनो मोनसे अबथिरा सम ?

ओ-हो, बेयोलाइनो अंगुबै समनि गुन्द्रासा ससे सम- ।

Malaya Deka



Malaya Deka is a senior journalist of Kokrajhar District of Assam and a writer. She writes poems and short stories. She has many contributions towards Assamese Literature. She has been awarded with many prestigious awards.

মা

Malaya Deka

তই এতিয়া অশীতিপৰ
 আৰু মই
 বয়সৰ জোখাৰে জেষ্ঠ্য নাগৰিক।
 সমাজৰ এগৰাকী বিশিষ্ট ব্যক্তি,
 বহুত কঠিন সমস্যা সমাধান কৰা
 এক শক্তিশালী অৱয়ব ।
 অথচ তোৰ কামত এতিয়াও মই
 সেই তাহানিৰ মাইনাকন !
 ঘূৰি ঘূৰি আহি তোকে বিচাৰোঁ
 পাগঘৰত বিস্কুটৰ টেমা বিচাৰি নোপোৱা পাগলটো ;
 অ' মা !
 তই হাঁহ, সোলা হাঁহি
 সোতোৰা সোতোৰ দিয়া মুখখন যে তোৰ উজলি উঠে
 মই নোহোৱা হ'লে তই কি কৰিবি অ'
 অ' মা !
 নকৰিবা তই তেনেকৈ
 অভিমানত দুচকু তিতি আহে
 কবও নোৱাৰো ,
 তোৰ উশাহ টো এতিয়া মোৰ কলিজাত লৈ ফুৰো ;
 কেনেকৈ কও
 তই শুই থকা পৰত
 মই বৈ থাকোঁ তোৰ শিতানত

খুব সন্তপণে চাওঁ
 উঠা - নমা কৰি আছেনে বুকুখন !
 অ' মা !
 তয়োযে আজিকালি
 মোলৈ ৰ' লাগি চাই থাক
 শীৰ্ণ আঙুলিকেইটাৰে চুই চাৰ
 জাননে.....?
 ভিতৰি ভিতৰি মৰি থকা মই মানুহটো
 জী উঠো ,
 তয়ো কিবা কব খোজ নেকি
 ময়ো শুনিব খোজো
 ক' না যি মনলৈ আহে তাকে ক'
 আকৌ এবাৰ শুনাবি নেকি
 সোণৰ কাঠি ৰূপৰ কাঠিৰ সেই সাধুটো
 মাত্ৰ নকৰি
 তই নোহোৱা হৈ যোৱাৰ কথা ।।

Sanat Kumar Mahanta



Sanat Kumar Mahanta who writes with pen name Sanat Aditya is hails from Tamulpur, BTR. He is an OSD, Bodoland Tourism, and an Assamese poet and writer. His Poetry book ‘Tumar Nilakantha’ has been published in the year 2024.

কৰ্ণ, একলব্যৰ পৰা উত্তৰ বিচাৰি

সনত আদিত্য

শক্তিশালী হোৱাটো দোষ নেকি?
শক্তিশালী দেখাটো পাপ নেকি?
কৰ্ণক সোধাত ক'লে,
একলব্যক সোধা।
একলব্যক সোধাত ক'লে,
'যিদিনাই কাটিলো আঙুলি
সিদিনাই ললো মৌন ব্ৰত তুলি'

নিজৰ ভাগ আনৰ বাবে এৰি এৰি ভাগৰুৱা
এটাই মাথো বুঢ়া আঙুলি
তাকো বিলাব লাগে
হাজাৰ টুকুৰা কৰি,
এয়া বাৰু কোনোবা জনমৰ অভিশাপ নেকি??
কাহানিওতো কৰা নাই মৰম বিলোৱাত কৃপণালি
প্ৰতিদানত ঈৰ্ষা,হিংসাৰ মেটমৰা ভঁৰালৰ কিৰিলি
যদিওবা মাতৃ গৰ্ভতেই শিকি অহা নাই
তথাপিও যুঁজাৰু মনোবৃত্তিৰে সদায়
চক্ৰবেহু ভাঙি ভাঙি
যাত্ৰা আগুৱাই..

অৰ্জুনৰ দৰে নহয় ভাগ্য
ইমান মৰমেৰে হাতত হাত ধৰি
শিকোৱা নাই কোনেওঁ কাহানিওঁ
নিঃস্বার্থ মৰমবোৰৰ যেন প্ৰতিদান
আজন্ম শতুৰালি
তথাপিও কৰ্ণৰ দৰে নিঃস্বার্থ ভাবে
সদায় দুহাতেৰে দিছোঁ বাকি
নিজক পাহৰি....

Seeking answer from Karna and Eklavya

Is it a crime to be strong?
Is it a sin to look strong?
When Karna
was asked,
He said-Ask Eklavya
When asked, Eklavya said,
“The day I cut my finger
That same day I covered
My eyes, mouth and ear’

Tired of leaving
self shares for others,
Just one thumb
It should also be abolished
By cutting it in to thousand shatter,
Is this the curse of previous life ??

Though done so much in love, affection
Jealousy in return
Glee of the green-eyed monster
Just scarcely Love ,
Although has not learned in the womb
of mother
Yet always with a fighting spirit ..
Breaking the artifice
Coz the journey must goes on..

Not like Arjun's fate
Nobody Holds
hands with so much love
No one has taught to get pride
The reward for selfless love
Only begets Cognate foe
Yet as selflessly as Karna
Always tried to give
benignly.
Forgetting the self
Forgetting the self..

Taren Boro



Shri Taren Boro is a bilingual writer. He writes in Bodo and Assamese. He is a former President of Bodo Thunlai Afad (Bodo Sahitya Sabha). He lives in Kharghuli, Guwahati. He is presently the convenor of Sahitya Akademi Advisory Board (Bodo section). He is an actor, director, script writer. He was serving at Reserve Bank of India, Guwahati. He also writes poems and stories. He has several numbers of publications including poetry, short story and essays in both language i.e. Bodo and Assamese.

मिथिंगा सिख्लानि बोरबनाय

तरेन बर

हाया हाया बेसे दिखानो
 लेर लेर सुबुनि उदखार
 लेर लेर सुबुनि सोबख'नाय
 सुबुनि इनाय अनागार
 हालिया सहायनो रुजुनना लानो
 बेरामजोंबो हालिया
 सोलोजोंबो हालिया
 सुबुं हारिखौ सिलिंखार खालामनो
 दबथायना दोननो
 ओंखारबाय रैखाथिनि मुलि
 ओंखारबाय गिलु बालु बेरामनि मुलि
 ओंखारबाय रासायनिक मुलि
 ओंखारबाय लाइफ सेभिं मुलि
 फोजोबनाया गोब्राब जाबाय
 करुनायाबो हायासै
 सुबुनि जिउ फोजोबस्रानो
 दुथां आखुथायफोरखौ
 सिलिंखार खालायनो
 दासो सानदों, नुदों
 मिथिंगा सिख्लानि रागाखौ
 बियो रावखौबो खेर खेराया
 रावखौबो बिलिरना नाया
 थोंजों लायो एकसन
 सिमानि न
 सिमानि गारि जालांबाय सिलिंखार
 जालांबाय समायना संसार सिलिंखार
 मिथिंगा सिखलाया बुदों, एइ फाफि सुबुं हारि

बारा गोबाव गैला नोंसोरनि खाफाल
 दानदला जासिगोन
 खाफालनि लिरनाय हांखोया
 सोलोंथाइ, बिगियान ओरोंदायारि
 मुगायाव बेसे गोबाव थिस्थिगोन
 नों सुबुं हारि
 थगायनो हागोनना नों आंखौ
 थाबायनो हागोनना नों आंखौ गारना
 गारनानै नेवसिनानै
 आं मिथिंगा सिख्ला
 बिरबायो आं
 नोंसोरनि गाव गोनां
 समायना रमायना संसारखौ नायनो
 हाहा..आं मिथिंगा सिख्ला
 नोंसोर आंजों गा जुजि
 आंनो सिलिंखारगिरि
 मिथियो आंखौ बयबो
 सोरगो मोरगो फाथाल
 महेश्वर रुपी मोदाय होननानै...

प्रकृति की नाराजगी

और कितना उठायेगी यह बोझ
 मानव जाति का यह जुल्म
 मानव जाति का यह शोषण
 मानव जाति का यह अन्याय
 और सहन नहीं होता
 बिमारी से भी नहीं कर सका
 बुद्धि से भी नहीं हो सका
 मानव जाति का विनाश नहीं कर सका
 उसके रास्ते को रुद्ध करने
 निकल लिये रक्षा करने वाले दवाई
 निकाल ली भयंकर बिमारियों के लिये दवाई
 निकाल ली रासायनिक दवाई
 निकल ली जीवन रक्षक
 उनलोगों को बर्बाद करना कठिन हो गया
 करने से भी नहीं कर सका
 मानव जाति का जीवन नहीं ले सका
 उनलोगों के दुष्ट चरित्र का विनाश करने का तरीका भी
 गलत साबित हो गया।
 अभी सोचा, देखा
 प्रकृति देवी के गुस्से को
 वह किसी की परवाह नहीं
 वह किसी का लिहाज नहीं करती
 सीधे वह एकएक क्षण पर उतर आती है
 सपनों के घर
 सपनों की गाड़ी सब हो गया चुरमा
 तहस नहस हो गया सुंदर घर परिवार
 प्रकृति देवी बोली- ऐ पापी दुष्ट मानव जात
 अब और ज्यादा दिन नहीं
 मिट जायेगी तुम्हारे नसीब की लकीर

शिक्षा, विज्ञान तकनीकी की
इस दुनिया में और कितना रह पायेंगे
तुम मानव जात
तुम क्या मुझे धोखा दे पाओगे
तुम क्या मुझे छोड़कर चल पाओगे
मैं प्रकृति हूँ
मैं घुमती रहती हूँ
तुमलोगों की रंगीन दुनिया को देखने
हि..हि,..हि....मैं हूँ प्रकृति रानी
तुमलोग मेरे साथ पंगा मत लो
मैं करूँगी सबका विनाश
सब जानते हैं मुझे
स्वर्ग, मृत्यु, पाताल
मैं हूँ महेश्वर रूपी प्रकृति

HARI NARAYAN KHAKHLARY

HARI NARAYAN KHAKHLARY (1953) hails from Village Amguri (Bhiranggaon) of Chirang District. He is a retired Headmaster. He is a writer mainly known for his translation literature. He writes poem and short stories. He has been awarded with many prestigious awards like Sahitya Akademi Translation Award 2011, “Mukta Ram Brahma Art and Literary Award” from Chirang District Bodo Sahitya Sabha -2011, Award for best performance in teaching from Chirang District Education dept., PRATIBHA RATNA AWARD 2022 by IOCL, BRPL Dhaligaon, Pramod Chandra Brahma Literary Award 2023-2024 etc. He has many publications of books including poetry, short stories and translations.

अयोध्यानिफ्राय लंकायाव

हरिनारायण खाखलारी

नोंसोर जेब्ला दंमोन जोंजों
अय'ध्यायाव राइजो-राजाजों
सानफ्रामबो हरोमोन आं मेचेज-
फुं मोनाबिलि मोजां गाज़िनि
नोंसोरबो फिन हरोमोन बाया-मोजोमा।

आं दा नाथाय नोंसोरखौ डिष्टार्भ खालामला
मानोना नोंसोरहा दा सम गैलिया
नोंसोर फिन हरिया गोबावसै
हरनोबो सम गैलिया
आरो हरनायनिबो मिजिं गैला
सम आरो थासारिया बेसेदि सोलायसुला
बेसेदि अनागारि फोथायखेबस' !
हरनि उनाव सान,साननि उनाव हर
नोंसोर दा अय'ध्यायाव गैला
दं लैथो बारनानै बेसेबा गोजानाव
हनुमान जम्बुबान,अंगदमोनखौ लानानै
राबणखौ बुथारना सीताखौ रैखा खालामनो
जोंखोल-माखोल सनानि लंकायाव
जानोहागौ लंकायाव नेटवार्क गैया
एबा नोंसोर दा दाउहायाव मुखुब राबणजों
एबा लंकायाव थांनानै बावगोमाबाय
जोंथा माथा सनाजों मोदाननायाव।
आं सानदोंमोन -
राम बादि लंकायाव थांनानै
फैफिनगोन राबणखौ बुथारनानै

राम राइजो गायसंगोन हादराव फैनानै
 आलो आलो खुंगोन राइजो ,
 राइजो जागोन हालो-दैलो
 धोनि निखाउरि,सुखु दुखु
 बयखौबो समानै नायगोन
 हारिनि थांनाय-थैनाय-जौगानाय
 इयुन सिमांखौ जाफुंहोगोन।
 नाथाय नौसोर दा फेलें जाबाय
 राइजो-राजाया दा हांमा सुबाय!
 रामाबो थांदौमोन लंकायाव,
 थांदौमोन - लक्षण, हनुमान,
 आरो - अंगद, जाम्बुवान,
 बिभीषणाबो दंमोन लंकायाव
 नाथाय जायाखैमोन राबण जैरे
 लंकायाव थानानै बुथारदौमोन उदखारि राबणखौ
 फोजोबसांदौमोन इनाय अनागारखौ
 गायसंदौमोन सैथो धोरोम मुलुगाव।
 नाथाय, उल्था जाबाय गासैबो जौनाव
 जायनो थांदौ लंकायाव
 बिनो बावहैदौ गावखौनो गाव
 राम राबण गलाय मोनदेर
 सिनायनो हालिया रावखौबो राव
 नौसोर दा बयबो गावबागाव आदा बुगाव
 फोरजाफोरा जाबाय गोदाव-सोराव।।

Dhirjyu Jyoti Basumatary



Dhirjyu Jyoti Basumatary is a renowned Bodo poet. She has published 9 books and has received various awards like-1. Students literary award 2001, 2. Orkhi Alary Bishnu Jyoti Kochary Award 2011, 3. Asha Muchahary Literary Award 2018, 4. Daniram Basumatary Khonthaigiri Bantha 2022, KDBSS, 5. Assam Bhasha Gaurav 2021, 6. Swameswari Brahma Literary Award 2023 by Bodo Sahitya Sabha. Along with Sahitya Akademi Programs she also participated in various literary programs. Currently she is the Vice President of Bodo Women Writers Association.

हरा लोमजादों

धीर्ज्यु ज्योति बसुमतारी

हरा लोमजादों दिनै
बेखायनो दोनखोमानांदों सिमांफोरखौ गान्दु सिडाव

सिरि मोननानै थानाडो खथानि खोमसि बे समाव
खोरखि-दरजा खेवनानै उदां दोननाडो खथा बे समाव
बबि जानानै थायो सिमांनि बाश्रा बे समाव
खाबथानानै दोननाडो सानस्रिनि दाहार बे समाव
बावगार नाडो निहोरनि सोदोब बे समाव
खुद्रिनानै थानाडो जौमोननि हाबिला बे समाव

हरा लोमजादों दिनै
बेखायनो दोनखोमा नांदों गोबों, दबानि सिडाव.....

Night is Sick

Night is Sick Today
That is why, hiding the dreams under the cushion

Have to stay awake in this dark time
Doors and windows are kept open at this time
The dreams stay dumb at this time
The waves of thoughts are tied up at this time
The Dews words are forgotten at this time
The youthful desires stay enraged at this time.

Night is sick today
That is why, hiding the heart under a deep pond.

Bijit Gwra Ramchiary



Bijit Gwra Ramchiary is a Bodo poet and storyteller, translator and painter. His poems and stories continue to be published in various literary magazines. He has published six books: *Gwrbbwni Aroz* (poetry), *Rajenw Lirnai Aangni Laizam* (story collection), *Hor Gejerni Mwsa* (novel) and *Khwmsi Horni Unao* (novel) and translation books. He is a recipient of the Sahitya Akademi Yuva Puraskar (2017) and the Dr. Ambedkar Sahitya Shree National Award (2018, Delhi).

एसे जायगा

बिजित गोरा रामसियारी

एसेल' जायगा, खालि एसेल' जायगा नांगौ होनना
 बुडै बुडैनो नौ गावनि थाखाय
 सोरगिदिं जायगा आरो न' लुनानै लाबाय
 आरो गोसार होबाय कंकृतजौ लुनाय गंसे नोगोरमा
 जेराव सुंबुंथि जेबो थं गैया
 खालि जुनारफोराल' बेयाव थावरिनो हायो नौजौ लोगोसे

सुंबुंफोरा हाजो आरो जाहार फारसे खारखोनो हमनायसै
 बैयावबो बिसोरनि नोजोराव जेबो गोमलैयाखिसै
 ना अखा, ना दै, ना खाथि-खाला दैमा
 खालि गोथाडै थौंगोर गसंथानो नौनि फारसे नायहरदौ
 गावनि बाहागोनि हाखौ बिनानै
 होसिस्रावबाय दंमोन बिफां-लाइफांफोरा

आरो जेराव आं गसंनानै दं
 बेयाव आंनि गासै आंगोफोरा
 गावबा-गावनि न'नि दर्जा खिरखि फांथेनानै
 जोबथा हांफोरखौ साननो हुदा खालामगासिनो।

थोड़ी सी जगह

थोड़ी सी और बस थोड़ी सी जगह चाहिए
बोलते बोलते तुम अपने लिए
चारों ओर जगह और घर बना लिया
और फैला दिया कंक्रीट से भरा एक महानगर
जहां आदमी का तो कोई ठिकाना नहीं
सिर्फ जानवर बच सकते हैं तुम्हारे साथ

लोग जंगल और पहाड़ की ओर भागने लग गए
पर वहां भी कुछ नज़र नहीं आया
ना बारिश ना पानी ना कहीं पर भी नदी
सिर्फ ज़िन्दा खड़े रहने के लिए तुम्हारे तरफ ताकते
अपने हिस्सों की ज़मीन मांगते हुए
चिल्ला रही थी पेड़ पौधे

और जहां मैं खड़ा हूं
यहां सब मेरे अपने
अपनी अपनी घरों के दरवाजे खिड़कियां बंद किए
आखरी सांसों गिनने का अभ्यास कर रही हैं।

Birupakhsha Giri Basumatary



Birupakhsha Giri Basumatary (b.1969) hails from Dangaigaon, Chirang District, Assam. Presently he is the HoD of the Dept. Of Bodo in Cotton University, Guwahati. He has more than ten publications including poetry, criticism articles and translations.

मोन्दांथि

बिरूपाक्ष गिरि बसुमातारी

जों जेराव थायो जेरै थायो बेनो जोंनि मावथाइ
हा दै बार दुं दुं हाव हाव बालाबारि गोजौं गाहाय
गोखा गोखै गोदै गोबाब
गावनिनो आर्जि फिथाइ
अन्थाइया दहयो गोलोमदैजों
बिबारा बारो आखाइनि बितिरनायजों

मास्त्रा बादि सोंनानै लायो जों
जोंनि सिमांनि लामा
गावगावनिनो बेंखनाव जोंनि उन सिगां
जेजुलुं जे बादि लुनानै लायो देरा
बाराव हैयामारु गेलेना जोंनि इयुन

अब्ला मानोथो गुबुननि सायाव हाद्रि सारफावो
गुबुनखौ दायनिगिरि साजायो

थाराव थांनानै थायो गावगावनि हांजों
नों आं जों बयबो

अनुभुति

हम जहां रहते हैं जैसे रहते हैं यहीं हमारा कर्तव्य है
जमीन पानी हवा गर्मी रेत ऊपर नीचे
तीखा खट्टा मीठा नमकीन
खुद का ही सृजन फल
पत्थर पिघलता है पसीने से
फूल खिलते हैं हाथों से छुने से

मकड़ी की तरह हम बूँतते हैं
हमारे सपनों का रास्ता
हमारे खुद के चक्र में ही हमारे आगे-पीछे
बयां के घोंसले जैसा बना लेते हैं घर
हवा में उड़ते हैं हमारा भविष्य

तो हम दुसरो के ऊपर क्यों धूल फेंकते हैं
क्यों दुसरो को दोषी बनाते हैं

सच्चाई तो यह है
हम जीते हैं अपनी अपनी सांसों में
तुम में हम सब।

अनुवादिका-जैसि बर

Nandeswar Daimari



Nandeswar Daimari (1955) is a Bodo writer who basically writes poems, short stories and novel. He hails from Udalguri District, BTR, Assam. He is a recipient of Sahitya Akademi Award 2023 for his Short story collection ***Jiu Safarni Dakhwn***. He has several publications and he has been awarded with many prestigious awards like Sameswari Award 1995 by Bodo Sahitya Sabha, Mangal Chandi Brahma Award 2007, Munkhlong Fwrdaanna Daimary Gwswkhang Bantha 2018, Hayenni Sufin Pramod Chandra Brahma Literary Award 2021-2022 etc.

Nandeswar Daimari

नोंखौ नेयोब्ला
 आंना समा बेलारोम,
 मोनाबिलि, खोमसि जाहांबाय मोन ।
 सान गैला मोन
 अखाफोरबो गैया मोन
 सांग्रेमाबो गैयामोन
 खोमसिबो नडा, स्रांबो नडा मोन ।
 नों फैयासै
 फैयोब्ला, बुंनो गोबां दड'मोन
 सुजुना लाखाबाय मोन ।

खोमसि खोमसि गिदिंफिननायसै
 सान आ नुजाफिननायनि
 जेबो खोथा होलाडासै
 मेंरुनाय गोसोखौ लाना
 लासै लासै हान्थिनायसै ।

Virgin Jekova Mashahary



Virgin Jekova Mashahary is a renowned Bodo Woman writer. She is associated with many social organizations. She is a recipient of **Sahitya Akademi Bal Purashkar 2024**. She has more than 5 publications including poetry, Children Literature and Essays. She hails from Kokrajhar and working as government employee.

गोजाननिफ्रायसो साबगौ

भार्जिन जेक'भा मोसाहारी

खाथियाव दाफै
 गुस्थि फेनगोन
 नायजोर नायजोर दानाय
 खुथु-खाथ्राखौ नुसनगोन
 दांमोन दांमोन दादां
 बिष सुमुवा जोगोन
 उल्टा-फाल्टा दाबिलिर
 जोर हाबगोन
 साखाथियाव दासाफि
 खहाय मोनामगोन
 सोफै सोफै दाफै
 बारुरु मोहेरगोन
 नामसि नामसि दाखालामफै
 गाखलाब फलांगोन।

गोजाननिफ्राय नायहर
 समायना नुगोन
 गोजाननिफ्राय रायदावहर
 गोजोनग्लाय मोनगोन
 गोजाननिफ्राय रोजाबहर
 रैसुमै रेदेलांगोन
 गोजाननिफ्राय गाबज्रिहर
 रोमै रोमै सेंहरगोन

गोजाननिफ्राय साबायख'र हर
जोथोनै आजावगोन।

मानोना खायसेया बुंदोंबो जानांगौ
गोजाननिफ्रायसो साबगौ।

दूर से ही बेहतर

करीब मत आया करो
मूंह मोड़ लेंगे
बार बार दृष्टि मत डाला करो
असमानता को देखेंगे
बार बार मत छुआ करो
बिषलोम चुभ जायेंगे
उलट-पलट स्पर्श मत किया करो
कांटे चुभ जायेंगे
निकट मत आया करो
सासों की बू तुम्हें भी आयेगी
सताते हुये मत आया करो
निहारना आलसी लगेंगे
ज्यादा मत टहला करो
पैर लग जायेंगे।
दूर से देखा करो
सुन्दर देखेंगे
दूर से पुकारा करो
सुकून मिलेगा
दूर से गाया करो
मधुर लगेगा
दूर से बुलाया करो

धुंधलेपन से आवाज देंगे
दूर से बधाई दिया करो
बड़े प्यार से स्वीकार करेंगे।

क्योंकि किसी ने दिया है उत्तर
दूर से ही बेहतर।

Streamlet Dkhar



Prof. Streamlet Dkhar is an Eminent Khasi Poet, dramatist, playwright, translator, critic and scholar. Taught in Khasi Department NEHU for the last 37 years. M.A. (Khasi), M.Phil & Ph.D. Born on 23.12.1960, Shillong, East Khasi Hills Dist., Meghalaya.

Career: currently Professor & head of the Department of Khasi, North-Eastern Hill University, President Ka Thiar Lyngwiar Dpei Society, President Indian Council of Social Welfare (ICSW), GC member of Sahitya Akademi, New Delhi, Nominated Chief Adviser of the Association of South Asian Culture and Literature, Pirganj, Rangpur, Bangladesh. Is a member of various Committees of NEHU and other universities; former Dean School of Humanities NEHU, former Chairperson All India Poetess Conference (AIPC) life member of Literary Associations, and Poetry Societies like Poetry Society of India, Khasi

Authors' Society. She has received a number of awards for the exemplary and outstanding contribution to Literature and Education given by the Poetry Society of India, AIPC, Ramnika Foundation, New Delhi, Government of Meghalaya, Sulabh Sahitya Academy, New Delhi Association for Asian Culture and Literature Bangladesh, Rotary Club Orchid, Shillong to name a few. She was awarded the Good Will Ambassador of AIPC for bringing lingual harmony through Poetry and promotion of gender equality.

Ka ĩam na ka bynta ka jingieit bad ka leh Isynei

Streamlet Dkhar

Nga ĩohsngew ĩa ka jingĩam ryngkat ki dur khmat ba
sngewsih
Nga tip ĩa ki jingjia bakthang ba jia ha kine ki sngi,
Don kiba shim ba kane ka khlam ka dei tang ka biria
Namar ba kim pat mad ĩa ka jingtangon ka lanot Ka jingim
ka long thik kum ka duriaw ba jylliew,
Ki ummat kim lah ban pyndap ĩa ki jingĩam ba shihajar sien
Ka jingsheptieng ĩa jingduh noh ka ĩai kyrsoi man ka sngi;
Ka Ri jong nga ka wad jingĩarap ban laitim bad duwai.
Kiba khlem ĩing kim don jaka sah shuh
Yn nym bun eh ki ban don mynsiem isynei!
Ka Jingim ka dang hiran kat nang mih ki sngi
Ki briew ruh na la nang duh ka leh isynei,
Ka jingwad ĩa jingieit bad jingleh isynei.
Ngi dem la ki khlieh bad la ki jong ki khohsiew Ko hynmen
para to ngin kyrpad lang,
ĩa jingkyrkhu ba shlei ka ban wan na u Blei
Ngi sngewthuh mynta ba jingim mynta kam thikna.
Ko Nongĩalam ka Ri, kyndit bynriew noh por la dier!
Ki samoi ki la kylla ki lyer tyrkhong ki la beh,
Ngi la set mynsiem, duwai da panmab ne ngin sa ĩap
Namar ba ngi sheptieng ngi bitar bad ngim lah teh lakam
A Blei Trai Kynrad! U briew la sah ha ka lyngngoh!
Sngewbha shah shkor ĩa jingkyrpad ngi duwai ha jingjarjar
Tang jingisynei jong U kan wanrah jingleh phylla.

A Cry for Love and humanity

I hear mourning with melancholy faces
I know what bitterness is going on these days, Few are
taking the pandemic as a joke
For they have not experienced the blow of a stroke.
Life becomes like the ocean so deep
The tears couldn't ever fill a thousand weep,
Fear of loss and pain is increasing day by day
My country cries for help to survive and pray.
The homeless ones are nowhere to stay
Not so many will ever have mercy!
Life is becoming tougher day by day
People have lost the sense of humanity,
A cry for Love peace and humanity.
We all bow our heads and fall on our knees My brothers
and sisters together let's plea, For showers of blessing
from the Almighty. We could sense now our existence is
at stake Oh! my countrymen wake up now it's too late!
The seasons are changing the winds blowing dry,
Suffocating breaths invoke forgiveness or will die. For
the fierce rage can only be unruffled Oh! Almighty God
human is now baffled!
Please hear the plea we pray in muzzle His only mercy
will bring us miracles.

Khwmta Narzary



Khwmta Narzary is a young Bodo writer and a research scholar at Bodoland University. He writes poem and criticism. He hails from Khagrabari under Chirang District of Assam

सोर खोनासंबावगोन आइनि गाबख्रावनायखौ

खोमथा नारजारि

सोर खोनासंबावगोन
 आइनि गाबख्रावनायखौ !
 सोर खोनासंबावगोन बिखा सौयै सौयै
 हांमा सुरहाब सुरहाब रिनदाव रिनसि
 आइनि गाबख्रावनायखौ ।
 गैया, गैया बे संसाराव
 रावहाबो सम
 खोनासंनो गुबुननि
 लाखोमानाय गोरबोनि दाहा गोनां खौरां ।
 नाथाय, नाथाय आथुर बिसोरो
 फोरमायनो, दिनथिनो गाव गावनि
 गोरबोनि लुबैनाया
 नडा बिसोरनि हेंथा ।
 बेनिखायनोथ' बिसोरो दिन्थियो,
 सम खाथायो, उइस्किनि लैथोओआव गोजोमनानै ।
 आलाइ आरनसमनिफ्राय जागायजेन्नानै
 अखाफोर हाबजासे
 सान सानसे
 हर हरसे
 जे.बि.एल., आहुजा आरो
 मुं मिथियै गुबुन गुबुन
 कम्पेनिनि मिलौहाब गोमसारनायजों ।
 नाथाय, गैया बिसोरहा दानदिसे सम

खोनासंनो उनफारसे नायहरफिननो
 आइनि दिखारगोनां गाबखावनायखौ ।
 बिसोरो दा मुखुब
 गोदानै फोसावनो
 लावखार ओंखाम जाग्रा थावनि
 बेनिखायनोथ' दानस्राना साफा खालामदों
 मैलाहाग्रा-बंग्रा दंफां- लाइफांफोरखौ !
 मैला नडा बालाय मानोथो दानफायनो ?
 दा बिनि सोलाय साजायफबबाय स्रायनो
 समायना गोमो गोजा गुफुर गोथां गोसोम
 बायदि गाबनि बथलजों बुंफबनाय
 मदिरानि दखान हाबाब !
 सोर खोनासंबावगोन आइनि गाबखावनायखौ ।
 खुगा खुगा खोनासोदों माबालायनो
 रानि गाथोन, छौडूरीघाट,
 सरलफारा, मोनाबिलि, निज्लागुरि,
 आइपवालि, कालामाथि, बगामाथि, बेरखुनदा, दारगाव,
 हाग्रामा दालां, दिहिरबिलो, दिफ्लायबिलो, गौरां दैसाफोरा
 दा खालाय जाजोबबायनो
 बेखायनो दाउद्रायनांसिगौ ।
 नडाबालायनो आइया
 बिखा सौवै सौवै साव होसैनो ।
 नाथाय सोर गिबावगोन,
 सोर खोनासंबावगोन
 आइनि दिखार गोनां गाबखावनायखौ ।

Who will listen to Mother's Scream

Who will listen to
Mother's scream?
The Heart-rending Scream of mother
Everyone has deaf ear.
She is surrounded by crowd
But everyone is too busy to hear her distress.
They are busy in their superficial world
Only to showcase material acquisition.
They are carefree
Someone's likes and dislikes
They don't bother.
And such is their way
From morning to dawn
They engross themselves in
Momentary merriment.
Whiskey, loudspeaker and sensual music
All day long.
They have no time
To put helping hand
Nor to listen Mother's scream.
New year, branded whiskey
New picnic spots for entertainment.
Mother Nature is stripped off her greenery cloths
And decked with colourful whiskey bottles.
That's why mother is shy and embarrassed.

Saralpara, Mwnabli, Nizlaguri and more
Lakes, streams and rivers are poisoned now
Mother is in pain, deeply wounded
Mother is screaming.
Selfish world, selfish generation
They are not helping mother, mother can't help.
Every action has its re-action
Sound pollution, air pollution, global warming, fatal
accident around
The end is near.

Maphie Rojje Boro



Dr. Maphie Rojje Boro (b. 1987) is a Bodo poet and young writer. She has published two poetry books in Bodo. She has completed her Ph.D. from the Bodoland University. She is often invited to the various literary programmes of Sahitya Akademi to read out her poems. Further, she has been associating closely with Bodo Women Writers Association (BWWA). She has also broadcast her poetry at AIR Kokrajhar. She is serving as a Govt. employee of Assam.

आं आरो अ.टि. रुम

मेफि र'जे बर'

थांनाय बेलासिनिफ्राय आंहा थानो हायै
 उसु-खुथु ज्रोम ज्रोम उदै साहांनाय,
 आंनि अबस्थाखौ नुना
 आइ आरो बिखुनजोआ
 रावना होफादों Lower Assam सिम
 समया थिसन थयैनि
 हरसे आयखां-बायखां Hospital नि बेडआव
 आं आरो अ.टि. रुम।
 अखानायै फुंनि 9.00 रिंगा,
 Cabin सिम सानै वार्ड बय
 आंनि खाथियाव दोम थाद 'फैना
 "फैदो मेडाम अ.टि. रुमाव"
 बिसोरनि स्ट्रेसाराव आंनि सलादें देहा
 बोबाय बोबाय लांदों द्रोद द्रोद
 आइ, बिखुनजोनो दिन्थिलांनो हायासै
 आंनि हाजासे थोरफो खामनाय गोरबोखौ
 आं आरो अ.टि. रुम।
 भेन्टिलेटर, अक्सिजेन, लाइट
 आरो गुसु ए.सि. रुम
 आंनि आखाइनि रोदाफोरा स्त्राव स्त्राव मोनलायदों
 O.T. General रुम, नै जिसो बेड
 जेन 'बा दाउ-अमानि फिसिखानाय रुमसो
 बेनि गाबनाय गुबुन सासेनाव खोनाहैलायाखै
 साग्रिद थांहां-फैहां नार्सनि हाखु-दाखु
 सोरहाबा फोसाबजादोंब्ला सोरबा सासेया दाद्रि होजादों

थोर थोर आंनि गोजांनाय देहाया मालाबानो
 गोलोमदै सिग्लाब फैजोबदों
 आं आरो अ.टि. रुम।
 खाथिनि सासे नार्सआ आंनि गाननाय सिखौ
 सोलायनो बिथोन होयो,
 आसुं-आबुं आंखौ नुना
 खनसे गोरा रावजों दाद्रि होयो
 गावनि लाजिनायखौ दोनखुमानांना
 मेगन मेसेबना बेडआव सिरि
 आं आरो अ.टि. रुम।
 आंनि खाथिनि गाबखावहां जाबा
 आं हुस मोनलायै बथलसे सेलाइननि बेन्दोडा
 आखाइयाव मालाबानो खावसे जामबायमोन
 गाहायाव थाहां, गोजौवाव थाहां
 बेडनिफ्राय सिखारना खारहां
 आइखौ मख 'ना हस्त्रिखावनो नागिरब्लाबो
 दोनि दाखिनि खोबना दोनजानाय
 हारसिं दोरफो दोरफो खामहोनाय
 राव ओंखारनो मोनै नार्सनि राखां अननाय
 आं आरो अ.टि. रुम।
 खर' मेलेम, साहज आरो धर्ज्यनि
 जेन 'बा बोलो गोहोआनो सोरबा सिख 'ना लांजोबबाय
 लाजिनाय, मिनिनाय गैयै लांदां देहा
 रावजोंबो राव नुलायाखै एबा नायलायनो सम गैया,
 गाबखाव, होसिखाव, बोलो होस्त्रा होस्त्रा
 मेंग्लिनाय लांदां हारसिं सोलेर
 बेलासिनि 2.30 बाजि Main अ.टि. रुम
 रोमै रोमै खाथियाव बोलो होनो खावलायदों
 नोरजिया आंनि गोरबोआ दिव जोंखांनाय फैदों

आरो बेसेबाव...

आं आरो अ.टि. रुम।

हाजासे गोरलै गाबनायनि रैसुमै मोनसे सम
गोलोमदै आरो नोरजिया बायग्लिनाय गोहोजों
नार्स सासेनाव सोडो आं साहज खालामना
मा जाखो Sister....

नार्सआ फिन होयो

जा नांगौ बेखौनो मोनबाय दे,
गोसोनि सुदेम बार बारनाय लोगो लोगो
माब्लाबानो आंनि सोलेरनि
हानाय मोदोमनि बिगुरखौ सुथेगासिनो
जेन 'बा आं गोथां दाउ बिगुर खुजानायसो।

गावनि सानायखौ थाल मोनस्लाबै
आंनि खाथियाव आंनि आथिं, खर'खौ
थाल लाना बिलिरना होनाय

आइनि अननायखौ मिथिस्लाबै
मेगननि मोदैया थरथिं थरथिं गब्लासो
आंबोदि दिनैनिफ्राय बिमा जाबाय...

आं आरो अ.टि. रुम। **

में और ओ. टी. रूम

पिछली शाम से असहनीय
पेट दर्द से व्याकुल
मेरी स्थिति देख
मां और सासू मां
लोअर असम के रास्ते आगे बढ़े
सही समय की आस में
पीड़ा भरी रात अस्पताल के पलंग पर
में और ओ. टी. रूम।
प्रातः 9 बजे
केबिन तक दो वार्ड ब्वाँय
पास आकर कहते हैं-
"आओ मैडम ओ. टी. रूम में"
उनके स्ट्रेचर पर
धीमे-धीमे घसीटकर ले गए
मां, सासू मां को दिखा न सके
मेरा जलता हुआ कलेजा
में और ओ. टी. रूम।
वेन्टिलेटर, ऑक्सीजन, लाइट
और ठंडा एसी रूम
मेरे हाथों की नर्सों और रोम-रोम
ओ. टी. जनरल रूम लगभग बीस बेड
जैसे जीवों का पालन रूम
किसी का रोना एक दूसरे को सुनाई न दे
नर्स का हड़बड़ी से आना- जाना

कुछ साफ कराया गया कुछ चिल्लाया गया
 थर-थर कांपा मेरा शरीर
 पसीने से तर-बतर
 मैं और ओ. टी. रूम।
 नजदीकी एक नर्स
 मेरी पौशाक बदलने की आज्ञा देती है
 मुझे मायूस देख
 कड़क आवाज में चिल्लाती है
 स्वयं की लाज को छिपाए
 आंख बंद कर बेड पर खामोश
 मैं और ओ. टी. रूम।
 जब मेरे करीबी हाय हाय करे
 बेहोशी में मैं एक बोतल से लाइन की डोरी
 हाथ में आधी हो चुकी थी
 नीचे रहूं, ऊपर रहूं
 बेड से उठकर भाग जाऊं
 मां का नाम लेकर चिल्लाने पर
 बर्तन का ढक्कन जैसे ढक कर रखवाया गया
 अकेले हाइ करवाया।
 आवाज न निकल पाए नर्स का कड़क प्रेम
 मैं और ओ. टी. रूम।
 दिमाग, साहस और धैर्य का
 सारा बल कोई छिनकर ले गया
 लज्जा मुकद्दर की निर्वस्त्र
 कोई किसी को दिखाई न दे तथा
 कोई समय नहीं
 चिल्लाओं जोर से चिल्लाओं

थकान भरा नंगा अकेला बदन
दोपहर ढाई बजे मैं और ओ. टी. रूम
धीमी धीमी पास में जोर देने को कहती है
मेरी विकलांग आत्मा आग बबूला होती है
और कितना...
मैं और ओ.टी. रूम।
नन्हे के रोने की मधुर आवाज़
पशीने और टूटी हुई ताकत से
सहज होकर एक नर्स से पूछती हूं
क्या हुआ सिस्टर...
जवाब में नर्स कहती है
जो चाहिए थी उसे मिल गई
मन में ठंडी हवा बहते ही
कब से मेरे शरीर के कटे हुए हिस्से को छील रही है
जैसे पंख उखड़ा जिंदा पक्षी।
खूद के दर्द से लापता
मेरे पास मेरा पद, शरीर का प्रेम भरा स्पर्श
मां के प्यार से अज्ञात
आंखों से निकली हुई बूंद से
मैं भी आज मां बनी हूं
मैं और ओ. टी. रूम।

Sadhana Brahma



Sadhana Brahma is a science teacher and writer. She writes poetry and short stories. She has two collections of poetry *Gwrbwni Loo* and *Nwngnw Angni Jiu Haiku*. She has been awarded with **Daniram Basumatary Khonthaigiri Bantha 2024** by Kokrajhar District Bodo Sahitya Sabha.

नों दा गैलिया

साधना ब्रह्म

जिउ बिदांनि गारबोनाय सानरेबाव गोजोरै
 थायो नों दा अराय समनि थाखाय गोसोखांथि जानानै ।
 मिथिगौ, थांनाय-थैनाय गासैबो थायो अबंनि आखाइयाव
 भावगिरिल' जों जिब-जिबिआ बेनि रनसायनाय बुहुमाव ।
 थेवबो गनायना लानो हाया बे बावलि गोरबोआ
 अनसुलि आइयै !
 नोंदि जोंनि गेजेराव दा गैमारलिया ।
 बुंनाय दड',
 बेसेन होनो रोडानो खाथियाव थायोब्ला
 मोनदाडोनो बेनि बेसेनखौ गोजानाव थाडोब्ला ।
 थारैनो नंमारगौ बुंनाय बाथ्राया,
 दा आं मोनदाडो
 दा आं गोसोखाडो
 आरो मोदै हुगारो सिरि सिरि आन्दोआव,
 नोंदि थारैनो गैमारला आइयै जोंजों लोगोआव ।
 नोंनि होबथानो बोनाय हांखोआ दा गैलिया
 नोंनि बोसोन गोनां रावखौ दा खोनानो मोनलिया,
 जायखौ खोनायोब्ला गोसोआ उदांथि मोननो लुबैयोमोन,
 रोदोमहांनाय रुइदब गांखंआ बिरनो बुब्राब खाडोमोन ।
 दा बे गांखंआ बिरनो हाख'वा हाख'वा मोनो आइयै,
 दान्दिसेआवनो रुबाइखाडो
 जेथोनांनाय संसाराव सौदावखाडो
 अब्ला आइयै,
 नोंखौ आं जोबोद गोसोखाडो ।

दा आं उदां, जोबोद उदां
 नाथाय बे उदांथियाव गैया गोजोननाय
 नाथाय बे उदांथियाव गैया अनसायनाय ।
 दा आं जानांबाय हावरिया दावसा मावरिया,
 बिमानि अननायजों दुंबुद बिलिरनाय दा मोनलिया
 सुबुंनि दावसेन नोजोरजों रैखाथि होनो आंगो बिमा गैलिया ।
 थेवबो गनायना लानो हाया बे बावलि गोरबोआ
 मिथिखासेआवबो नागिरखोमायो नौनि ख' ख' बजबनाय,
 मिथिखासेयावबो नागिरखोमायो नौनि गोजोन गाबज्जिनाय
 नाथाय गैया,
 गैया नौं आइयै, दा बे बहुमाव
 गैया दा आंनाव नौनि हादरनि थं
 नागेरना मोनफिनलिया अरायनि थाखाय नौंखौं आं
 नुनाय नलिया अरायनि थाखाय नौनि अनसुलि महर ।

तुम अब नहीं रही

जीवन के बीते लम्हों की डायरी में सदैव
 रहती हो तुम अब हमेशा के लिए याद बनकर।
 जानती हूँ, जीना मरना सब कुछ है ईश्वर के हाथ
 हम जीव जंतु तो निभाते हैं भूमिका देने संसार का साथ।
 फिर भी, मानने को तैयार नहीं है यह बावली मन,
 प्यारी मां!
 तुम जो नहीं हो अब हमारे साथ।
 कहावत है,
 पास हो तो मूल्य को आंख नहीं पाते
 महसूस होती है दूर जब वो हो जाते।
 कहावत सच्ची तो है,
 अब मैं महसूस करती हूँ
 अब मैं याद करती हूँ
 और रोती हूँ अकेले चुप चुपकर,
 मां! तुम जो सदा के लिए अब नहीं हो हमारे संग।
 रहीं नहीं अब तुम्हारी खींची रूकावट की लकीर
 नहीं मिलता अब सुनने को तुम्हारे ज्ञान से भरा उपदेश।
 जिसे सुन मुक्ता होना चाहती थी यह मन
 पिंजरे से उड़ने फड़फड़ाते थे यह पंख।
 बीन तुम्हारे ये पंख अब उड़ नहीं पा रहे हैं मां!
 अल्प उड़ान में ही हो जाती हूँ सुस्त
 उलझनाभरी दुनिया में रह जाती हूँ उलझ
 तब मां,
 आती है मुझे तुम्हारी याद बहुत।
 अब मैं आजाद हूँ, आजाद हूँ बहुत
 लेकिन इस आजादी में नहीं है संतुष्टि

लेकिन इस आजादी में नहीं हे लाड।
अब मैं हो गई अकेली बीन मां की पक्षी
मिलता नहीं अब मां के हाथ का दुलार
नहीं रहा अब निकृष्ट नजरों से मां का बचाव।
फिर भी यह बावली मन मानने को है नहीं तैयार,
ज्ञात है, फिर भी ढूंढती है लाड़ प्यार तुम्हारी
ज्ञात है, फिर भी सुनने को तरस्ती है मीठी पुकार तुम्हारी।
लेकिन नहीं,
नहीं हो तुम मां, अब इस दुनिया में
नहीं है तुम्हारे देश का पता संग मेरे
मिलेगी नहीं तुम हमेशा के लिए अब मुझे
देख नहीं पाएंगे हमेशा के लिए अब तुझे।

Rupashree Hazowary



Dr. Rupashree Hazowary is an assistant professor at Bodo Department, Bodoland University, Kokrajhar. She is a writer and critic. She has published many books and articles including poetry, criticism and academic courses. She has been awarded with many prestigious awards.

लिरजायै सल'

रुफाश्री हाज'वारी

खिन्थाजायै सल'फोरा आंनि गुस्थि ज'रायाव दं
 लिरजायै जारिमिनफोरा आंनि मेलेमाव दं
 सेबखांजायै बिजिरथायफोरा आंनि मेगन फैसालियाव दं
 गाब होजायै सावगारिफोरा आंनि गोरबो बिलायाव दं
 अब्लालाय आं बे बैसुमुथिखौ बोरै नागारलानो ?

खिन्थाथ'जायै एल्बामफोरा आंनि इउटुबाव दं
 डावल'ड खालामजायै दकुमेन्टसफोरा आंनि म'बाइलावनो दं
 आपल'ड खालामजायै खन्थाइफोरा आंनि सुजाबावनो दं
 लिरजायै खन्थाइफोरा आंनि गोसोयावनो दंसै
 अब्लालाय आं बे बैसुमुथिखौ बोरै नागारलानो ?

Unscript history

Untold story is in my lips
Unscript history in my mind
Unprint analysis in my eyes
Unpainted pictures are in my heart
Then how I can leave this earth?

Unsubscribed albums
In my You Tube
Undownloaded documents are in my mobile
Unuploaded poems are in my notebooks
Unwritten poems are in mt heart
Then how I can leave this earth?

Purna Brahma



Purna Brahma (1986) is a young Bodo writer who keeps interest in writing in any genres of literature. He is an assistant teacher in a school. He has more than 12 publications and edited many magazines. He is a recipient of Sahitya Akademi Yuva Puraskar, 2018 and Asha Mwshahary Literary Award, 2024.

गामियावबो सान ओंखारगोन

पुरन' ब्रह्म

मैयासिम मानसिफोरनि सानस्लिं हालाम
सोदोमस्त्रिनि जानगार गहब थावनि
दा बेयो दावबाय थावनिसे
जोंहा गैया बेयाव जेबो लाजिनांगौनि बाश्चा..

सैथोखौ बेसेबां सम जोबथेनानै दोननो ?
दंदा सैथोनिखुइ गोरासिन जारिमिन ?

गोबां सौनायफोरनि फिननाय दं
जोंनि बेयाव...
गोबां गुमुर दं बेयाव
जारिमिनावबो रेबजायै
बिहिनजायै बिलाइफोरनि आबुं सल'न्थाइ।

बयनिबो सिथ्ला सिथ्ला हाथरखिफोरा गेलेफैनायबादि
अखाफोरा मिनिहरनायबादि
मोले सोरांनि हावासियाव सोरां सारफावनो
जोंनि गामियावबो सान ओंखारगोन।

नासयजानाय, नेवसिजानाय
उनफैसालियाव जुन्थाइजानाय
गिसं गासं आगानफोरा खोरोंगोन
जोंनि गामियाबो उदां अस्त्रांनि सिडाव गसंगोन।

जोंनि बेयाव गोबां सिमां दं..
दं बिब्दिनो गोबां सिमांनि सौदागरफोरबो
बायनाय फाननाय, फाननाय- बायनाय

अरजिनेल- दुप्लिकेट
जोबोर होंगो दोंगो बेयाव

जौनि गामियावबो सान ओंखारगोन..
जौनि गामिनि लामा लामा
मोब्लिबनि सोरां जागोन
जागोन लामाफोरा देलायमांघि
बयनिबो गोथै मोखांफोरा जिउ गोनां जागोन

जौनि देरहासार फिरफिला थुनो
बिथा थारनानै सान ओंखारबोगोन
थरसे सान..
जाय खालामा खामलाबनानै सेवहांगार
जाय गोहो होयो सोरां सारफावन्नानै
गहब खोमसियाव थं गोमानायफोरनो ;
खंसे अखां जानानै बियो जोनोम होगोन
गोदान गोदान हाथरखि अलंबार

जौनि गामियावबो सान ओंखारगोन।
जौनि गामियावबो सान ओंखारगोन॥

Lankeswar Hainari



Lankeswar Hainari is an Assistant Professor at Rukasen College, Bokolia in Karbi Anglong District, Assam. He is a poet and editor of many magazines. He has published two poetry collections. He has edited many magazines and journals including *Thunlai Bidang*, *Jothai Thunlai*, *Alaiyaron* etc.

हाइकु

लंकेस्वर हायनारी

(1)

बार आरो बार।
 जुब-जुब अखा
 मोदोमबाय एम्बु थेरेनि हाबा।

(2)

आं सिरिमोनो,
 गुसु खिरखिजों हाबबोयो
 गुफुर सेफालिनि मोदोमनाय।

(3)

बार बारबाय
 सोमलि खुन बिरबाय
 दावखौऔ फैगोननि रादाब।

(4)

आं खोनादों
 गोदान गाथोनाव
 नाव जावनाय।

(5)

गोजां बोथोर।
 हरा मोदोमबोयो निहोरजों
 गुफुर खुवानि गंसे न'आव।

(6)

मुला आरो लाइ।
 लाफा मैदुजों र'जे
 नाफाम मोदोमबाय।

Haiku

(1)

Wind and Wind
Heavy rain come through it
Smelt marriage of Toad.

(2)

I awake,
Scent of white Shefali
Come through cool window.

(3)

The wind blown
Cocoon of red cotton tree flown
Massage to come Cuckoo.

(4)

I heard
The sound of boated
In a new wharf.

(5)

Winter season.
Night gets smell with fog
In a foggy house.

(6)

Radish and vegetable muster.
Smelt Nafam beloved
With Chinese mellow curry.

Benudhar Basumatary



Benudhar Basumatary is the president of Bodo Somaj. By profession he is a retired insurance officer hailing from Kokrajhar. He writes Short Stories and Poems. He has published a short story book titled *“Sanjani Khirkhi”* and edited many magazines and journals. He was also a casual announcer of Akashvani Guwahati.

आंहाबो सिमां दं...

बेनुधर बसुमतारि

आंहाबो सिमां दं.....

बड़जोबो गनाइजानाय सोलाइनाय लाबोनो;
जाफुंनि लामा गले गले आन्दाइनाय,
दाउखोलाय-फाउसइलाय, गावजो-गाव एना-एनि,
गुलाइ-गुजाय माहारिखौ सिबिनो।

नंगौ,

आंहाबो सिमां दं.....

माहारिनि साफ्रोम इयुन जोलैखौ
मुलुगनि जौगा माहारिजो रुजुथाव साबना गियान
आरो सोलोथाय मोनहोनो,
गुबै सुबुं दानानै,
हारि आरो संसारनि गाहाम खालामनो।

आंहाबो सिमां दं.....

थाखानाय सैथोनि हेफाजाबाव
साफ्रोम सुबुंनो गाहाम सावसि मोनहोनायनि
इनाय-खान्थि गैयै गोजोन समाइना माहारि दानाइनि।

माहारिनि साफ्रोमनो सुबुं-बिथा मोनफुंहोनो,
गावखौ बैनाइनि थार राहा-लामा दिन्थिनो ,
थ'गाइनाय-नासइनाय गिनाय गैयै,
लोगो-दोगो

अनसाइ-आबुं माहारि दानो,
आंहाबो सिमां दं...!

जॉनि जाफुंसार गथ'फोरा
हारि माहारिनि देर्गाथाव जौगानाय लाबोगोन,
जेरैथिंबो आखा फाखा जागोन,
गेदेरफोरा उन्दैफोरखौ अनगोन, आरो
उन्दैफोरा गेदेरखौ मान खालामगोन,
आंनि सिमांनि संसारा बेसेबा गोजोन जागोन।

नंगौ, आंहाबो सिमां दं,...

I have dreams too...

I have dreams too.....
to bring about a change
acceptable to all,
to serve a chaotic nation,
that is often missing the path of success,
ups and downs, hatred and flirting each other.

Well, yes
I have dreams too....
to ensure every future generation of community,
better knowledge and education,
comparable with advanced nations,
building the true human,
to improve community and the world.

I have dreams too.....
with the help of existing truth,
to provide good health to every person,
to build a peaceful, beautiful and honest nation.

To provide foundation of humanity to
every person of society,
to show the right way to self protection,
without any fear of deception-exploitation,
together to build a welfare-filled nation,
I have dreams too...

Our successful children
will bring about the lasting development of community,
be proficient everywhere,
elders will love young, and
children will respect elders.
How happy will my dream world be!
Yes, I have dreams too....

Ripen Boro



Ripen Boro continuously contributes to the Bodo literature with his various creations. At present, he is working as a Deputy Secretary for the Assam Legislative Assembly Secretariat under the Bodo Language Cell. He hails from Nalaniduba, a small village in the Sonitpur district of Assam. He is primarily interested in the Bodo literary field on translation and also short stories, poems, prose writing, etc. He has already published nine books e.g., 1. Raoswlainai Bathra (trans), 2. Gwjwnthwng (poems), 3. Gwbanganw Angnao Swngw Gwswthwnanya Swr (Dr. Bhupen Hazarika song trans. into Bodo), 4. Mejernai (short story), 5. Raoswlainai Khanthi, 6. Bijirsong Khanthini Sinaithi(trans) 7. Baidi Gabgwnang Simang(poems), 8. Angni Gwjam Laijam (poems), 9. Ferengadao (Trans. Novel). He was the chief editor of the quarterly 'The Bodo' literary magazine published by the Bodo Sahitya Sabha.

बागुरुम्बा

-रिपेन बर'

जारिमिन बिलाइ बोद्ला बोद्ला
 आं गोबां नाजाबाय-
 नोंनि गुमुर नागिरना,
 जानांगौ-
 नेना दं नामा रोसोन्ड्रि महरजों
 खेराइनि दौदोनि जाना !
 मोनफ्रोम ख'नानि
 बेमा जे बोखारनानै
 गोदाननि फेंखा नागिरना,
 सिफुंनि साखाथि फाखाथि
 देंखोनि गोरबो सिं सिं
 आं जाउलिया नोजोरजों
 नागिरदोंमोन-
 दौदोनि मोसानाय गेजेर गेजेर ...
 गैया, आं मेंग्लिनांदों ।
 नोंनि गुमुर नागिरना ।
 थेवब्लाबो,
 आद्रा दोनबाय इयुननो।

BAGURUMBA

Change the page of history
I have tried a lot.
Searching for your secret,
May be!
Is there a wait in the form of a Rwnswndri
As a Doudwni of Kherai!

Of each corner remove the spider mesh,
Look for new foam,
Around the flute
Heart of the deep music.
I have been searching a lot.
Through the excited sight.
Between the dancing of doudwni...
Oh no, I am tired.
Searching for your secret,
However,
The rest is left to the future.

Pratima Nandi Narzary



Pratima Nandi Narzaree is a renowned Bodo writer and actress. She has more than 27 publications and acted in many movies. She has received many prestigious awards including Bal Sahitya Purashkar, Nilkamal Brahma Literary award, Sameswari Brahma Literary award etc. She hails from Kokrajhar District, Assam.

सुबुंनि जिउ सानस्रिया रंगिना जाइखलं

प्रतिमा नन्दी नार्जारी

सुबुंनि जिउ सानस्रिया रंगिना जाइखलं,
 जेरै गोजा गोमो गोथां गुफुर बाथ 'गां,
 साजायनो रोडोब्ला स्नि गाबजों
 समाइना रंगिना जिउ सानस्रि,
 मुलुगआदि सिमांनि राइजो
 सुबुंनि गोबोंआव गाबनि बोहैथि,
 लाना गावनि मिजिंखौ साजायो
 सान बिलावरिनि रंगिना फैसालियाव ।
 समायना हास्थायनाय सावगारि,
 गावखौ बावगोमानाय गोसोनि देरायाव
 बिरबायो सानबोलावरिनि अख 'राडाव ।
 गोथां सोमखोर मिथिंगानि समाइना गोबोंआव
 सावगारि बोयो हाइनारि
 मिजिंनि नुथाइ सावगारि,
 गावखौ बावगोमानाय गोबोंनि नबथियाव,
 अब्ला गोसोफ्रा उरायग्लाडो बै
 नुहुस्स 'हरै सिमांनि सोमखोर
 मिथिंगानि समाइना गोबोंआव,
 गैया जेबो जिंगा सिनाय
 थाया जेबो दुखु दाहा,
 नाथाय गाव सिनायनांगोन
 मुलुग संसारआ बेसेदि गोमोथाव
 गासैबो सुबुंखौ मुहिनो हायो,
 बानायनाय सोरजिनि बेसादजों

सोर्गोनिखुइबो गोजोन रंगिना मोख्यां
 नाथाय नागार नांगोन लभ आरो
 बांद्राय मोनहासौयैखौ हास्थायनाय ।
 बुथुम नांगोन अननायनि लैथोमा
 गाब बोनांगोन बयनिबो गोसोआव
 अनलायनायनि रंगिना रेखा,
 गावजों गाव मान होलायनाय,
 देरसिनआ दुइसिनखौ अननो रेंनाय
 दुइसिनआ देरसिनखौ मान होनाय
 खौसेथिनि हास्थायनाय गुन थानांगोन
 अब्लासो फिन लाफैनो हागोन
 बै मुलुगनि सान्त्र 'हायै जिउमाफ्रा
 गंसे गोगो गोजोन समाजआव ।
 उदांसि भुमनि मिजिंनि राइजोआव
 अब्लासो सुखुनि बोहैगोन निजोरा
 गासै मनुष्य मैयानि थाखाय
 अब्लासो जागोन गोदान गाथोन ।
 नुजाथि फैगोन समाइना बोथोर,
 बार बारगोन खोलो खोलो
 बिलिर लांगोन बयनिबो गोर्बोआव
 अब्लासो गोदान बुब्लिनि
 गोदान सुदेम सायाआव
 जिरायनानै मिनि खुसि बयबो
 गोजोन हां लानो हागोन ।
 अब्लासो उसिफावगोन सुख गोजोन
 गासैबो सुबुंनि थाखाय जागोन
 गोदान जोंसारनाय लामा नुजाफैगोन ।

मनुष्य का जीवन रंगीन इन्द्रधनुष

प्रतिमा नन्दी नार्जरी

मनुष्य का जीवन रंगीन इन्द्रधनुष
 जैसे पीला, हरा, सफेद, लाल, बैंगनी
 सजाना जानते हो तो सातवें रंग से
 सुंदर रंगीन जीवन का दौर,
 यह दुनिया स्वप्न का राज्य है
 मनुष्य के दिल में रंग बहकर
 अपना सपना सजाते हैं, कल्पनाओं के रंगीन पर्दे में
 आशाओं के सुंदर चित्र बनाते हैं
 खुद को भूलने के लिए मन के घर में
 उड़ते हैं कल्पनाओं के आकाश में
 हरी भरी प्रकृति के सुंदर गर्भ में।
 चित्र बनाता है मनमोहक
 आशाओं के दृश्य के चित्र
 खुद को भूल जाने वाले
 मन के गर्भ के बसेरे में।
 तब मन उड़ने लगता है
 वह स्वप्न के नीले हरे भरे
 प्रकृति के सुंदर गर्भ में।
 नहीं रहेगी कोई चिंता
 और न रहेगा कोई दुख,
 लेकिन खुद पहचानना होगा
 दुनिया कितनी चमकदार है,
 सभी मनुष्यों को मोहित कर सकते हैं
 यात्रिक चीजों से,
 वास्तविक स्वर्ग से भी सुख शांति है रंगीन।
 लेकिन, छोड़ना पड़ेगा लोभ लालच
 और ना मिलने और पाने की चाहत।
 एकत्र करना पड़ेगा
 प्यार का सागर
 रंग भरना होगा

सभी के मन में प्यार की रेखा
आपस में मान देना होगा
बड़ों को इज्जत और छोटों को प्यार
एकता को चाहने का गुण होगा
तब फिर जन्म ले सकेगी दुनिया की अनगिनत आत्माएं
एक स्वच्छ खुश समाज में।
स्वाधीन जगत की धरती में
तब सुख के बहते झरने
सभी मनुष्य के लिए होगा
एक नया सुंदर घाट
दिखाई देगा खुशी भरा मौसम
हवाएं चलने लगेगी धीमे-धीमे
छू कर जाएगी सभी के दिल में,
तब नए समय की नई छांव में
बैठकर बहुत हर्ष से सब लोग
सुख भरी श्वास ले सकेंगे,
तब चारों ओर बहेगी सुख शांति
सभी लोगों के लिए होगा
नया चमकता हुआ रास्ता और
नई दिगन्त विराजमान।

Anita Brahma



Anita Brahma is an Assistant Teacher and a prominent Bodo woman writer. She is associated with many literary organizations. She has published a short story book titled *BASA GWIJAYWI DAO KHOUWOU*.

आइजो बबेयाव नॉनि सिनायथिया?

अनिता ब्रह्म

अखाफोरनि गोदै लोगोह'मलायनाय
 बै रमान्थिक हराव
 उदांजो बिलाय सेख'जानाय लान्था
 उसुंनि थाइगिर दालायाव बानानै
 लरिहरदोमोन जाथोसे सावलुन फेसाया।
 आंबो मिथिया बिनि लरिनि जाहोन-
 ना बियो रंजानायनि नेरसोन ?
 ना बियो खैफोतनिसो बिदिन्थि ?

अन्जालिनि जोनोमा जादोमोन
 बै दानसोरां हराव ददेरे हिन्जाव मह'रै
 आलो-आलो मोनब्रै बेरानि गेजेराव
 देरदो नो अन्जालि फिसाजो मह'रै।
 फिसाजो नो, मायनाव, मान नो नख'रनि,
 उखैनाय, लुबैनाय, गैयानोहा जिउआव।
 हाथाय बाजार दाबेराय
 ननि माना थांगोन ।
 गाननाय जोमनाय साबोदान
 गुबुनफोरा गाज्जि बुंगोन।
 नो मालाय सानबेसे अनजालि?

रंजा-बाजा उन्दैनिफ्राय खांबोनाय
 खैफोत-आफोदाव गोबाथुमनाय बिमा-बिफा
 जेबोला बिदाय हरगोन नोखौ

अनसुलि अनुप'मा होनजाव गोदान महरै।
बिखायाव रोजा दावदाब लानानै
आंगोखौ नागारनानै नों गोरबहैयो गुबुनजों।

गावनि सिनायथि नों गुबुननो बन्दख होनानै
गुबुननि सिनायथि नों सोलेराव आलायनानै
माब्लाबा फिसाजो, माब्लाबा बिमा,
माब्लाबा बिहामजो, माब्लाबा बिखुनजो,
मेंरु नों आनजाद गोनां संसार लैथोयाव
गावनि गासै जिउस'म नों गुबुननो बावो ।
आइजो ! बबेयाव नोंनि सिनायथिया ?

बारलानाय सम , बारलानाय सोमोन्दो ,
फैगोन सम, फैगोन सोमोन्दो ,
थोगोर गैयै सोलायस्तु नोंनि थागिदा
गासै बुलियावनो लानानै नों आइजोनि
अनसुलि गोरबोबिखा
सासे सुबुं, मोनसे मुं लानानै नों
दिन्थिलाडो गोबांनि भाव।
आइजो ! नोंनि सिनायथिया बबेयाव ?

उदांसि गैयै बिमुंजों नों
गावखौ दोनखोमा दोनखोमा
आरोबाव नों सानबेसे?
उदां अखोरांनि सिडाव उदां गावनि जुनिया मुंजों
माब्लाथो नों हान्थिगोन लामा?
फोसाव नों गावनि जुनिया मुं ,
थानानै था नों गावनि बिमुंजों

गिदिर बिफांनि हावासियाव
 जिउ खाडै-खाडै नो बेंगुरा,
 नोरजिया जालांनो हमदों।
 बेसे नों गावखौ बावसोमगोन?
 बेसे नों गुबुननि बिमुंजों थांनानै थागोन?
 मेगना बेखेव, नाय नों -
 द्रौपदीनि खैफोतनि सम
 गसडाखैमोन बिनि साबा बिर जोहोलाव
 इनाय अनागार खालामजादोंमोन गावनिनो नआव।
 श्रीरामचद्रनि अर्धांगिनी सीतादेवी
 अल'ख'तनि जिउखांनदोंमोन हार्सिडैनो अरनाव।
 अब्बालाय, हिन्जावनि बेसेना बबेयाव ?
 आइजो नोंनि सिनायथिया बबेयाव ?

फिसाजो मह'रै नों ब्रै बेरानि सिडाव देरनांबाय
 हिनजाव मह'रै नों फिसायनि सिडाव थानांबाय
 बिमा मह'रै नों बिमानि हाबा मावफुंनबाय
 थारैनो देरगाथावना आइजो नोंनि हाबाया
 नाथाय....
 बबेयाव नोंनि सिनायथिया ?

नों दक्टर, नों इन्जिनियर, नों अख्रांमा दावबायारि
 नाथाय थेवब्लाबोजे नों खैफोतनिफ्राय उदां नडा !!
 माब्लाबा नों जानाडो गावनि मावख'यावनो जिनाहारि,
 माब्लाबा गावनि नयावबो मोना नों रैखाथि
 बेनि मोनसेल' जाहोना बेनोदि "नों आइजो"।
 बिमुंनि बेसैना बहा ?

आइजो नॉनि सिनायथिया बबेयाव?

मोदोमाव सि गैजायै थैनि बानायाव गोजोमनानै थानाय
लेखें-फेखें आइजोनि जिउगैयै गोथै देहाया
गोग्लैसोनानै थायो राजालामानि सेर,
सह'रनि नालासेर, बिलो, जाम्फै, हाग्रा-बंग्रा
सोरनि फिसाजो मा मुं ?
दाया मा ?
दाया ?
दाया बेनो नों आइजो।

सिनायथि गैयैनि आन्दोयावबोदि
दंथारो मोनसे सिनायथि, मोनसे बिमुं,
"आइजो"

उदांसि थानानैबो उदांसि सेख'जानाय
सानफ्रोमबो जौ,जौ, आथोनारि गाग्लोबजानाय
बेनि उनाव बुथारनाय.....
सुबुंथिनि मोन्थाइ खोमाजानाय
उदांसिनि मोनथाय सेखजानाय
रावजोंबो खनखांजायै गोथैस'ह'
बेनो "आइजो " !!!
"आइजो",
बबेयाव नॉनि बेसेना ?
बबेयाव नॉनि बिमुडा?

औरत, कहां है तुम्हारी पहचान?

अनीता ब्रह्मा

चांद से मधुर मिलन की
 उस रोमांटिक रात
 वसंत ने चुराये हुए पत्तेहीन पेड़ में बैठकर
 चिटी मारता उल्लू
 मुझे नहीं पता
 क्या था इस चिटी मारने में
 क्या वह कोई आनंद की निशानी थी?
 या फिर वह था किसी आपदा का संकेत?

प्यारी का जन्म हुआ था
 उसी चांदनी रात में नन्ही सी प्यारी सी गुड़िया बनकर
 चार दीवारी के अंदर
 तुम पली बढ़ी थी प्यारी बेटी बनकर।
 बेटी हो तुम लक्ष्मी, इज्जत हो तुम घर-परिवार की
 भूख, इच्छा नहीं है तुम्हारी इस जीवन में।
 बाजार में मत घुमो
 घर की इज्जत जायेगी।
 सजना धजना खयाल रखो
 दुसरे लोग बुरा बोलेंगे।
 कितने दिनों के लिये रहोगी तुम ऐसे ही प्यारी
 प्यार से जो बचपन से ही पाले थे तुमको
 वह जो मां-बाप खड़े थे तुम्हारे साथ
 वहीं तुमको विदा करेंगे
 जब तुम ब्याहकर जाओगी दूसरे घर अनुपमा बनकर
 अपनों को छोड़कर तुम अपनाओगी एक नये परिवार को।
 खुद के परिचय को दूसरों के लिये गिरवी रखकर
 तुम लोगी एक नया परिचय
 कभी बेटी, कभी मां
 कभी बहु, कभी सास

हर कदम में अग्निपरीक्षा दे देकर
 तुम निछावर करती हो अपनी जिंदगी।
 औरत कहाँ है तुम्हारी पहचान?
 बिछड़े हुए वक्त, बिछड़े हुए संबंध
 आनेवाला समय, आनेवाले रिश्ते
 किसी एक में न रुका हुआ तुम्हारा अस्तित्व
 हरवक्त लेकर प्यारी सा मन
 एक इंसान, एक नाम से
 निभाती हो तुम अनेक किरदार।
 औरत... कहाँ है तुम्हारी पहचान?
 आजादहीन उपनाम से
 खुद को छुपाकर
 और कितने दिन तुम
 खुले आसमान के नीचे खुद के नाम से
 कब चलोगे तुम रास्ता?
 चलना सिखो तुम खुद के रास्ते से
 जीना सिखो तुम भी अपने नाम से।

बड़े बाप के महल में
 पले बड़े होकर तुम हो गई बीमार
 और कितना तुम खुद को निछावर करोगी
 कितने दिन तुम दूसरों के उपनाम से जिओगी ?
 आंखें खोलकर देखो तुम
 द्रौपदी के संकट के समय पर
 कोई नहीं खड़ा था पांच वीरों से
 अन्याय किया था उसके ऊपर खुद के घर में ही।
 श्री रामचन्द्र की अद्धागिनी सीतादेवी
 मुश्किल से अकेली ही जीना पड़ा था वन में
 तो कहाँ है कीमत औरत की?
 औरत, कहाँ है तुम्हारी पहचान?

बेटी रूप में चार दीवार के अंदर पली बड़ी
 पत्नी बनकर पति के अधीन रही
 मा बनकर मां का कर्तव्य निभाया

सच्ची में बहुत ही गौरवमय है तुम्हारे काम
लेकिन...
कहां है तुम्हारा परिचय?
तुम डॉक्टर, तुम इंजिनियर, तुम अंतरिक्ष यात्री
फिर भी तुम संकट से मुक्त नहीं हो।
कभी तुम होती हो खुद के दफ्तर में ही बलात्कार
कभी घर में भी नहीं होती हो तुम सुरक्षित
कारण एक ही है तुम हो औरत
उपनाम की कीमत है कहां?
औरत, पहचान कहां है तुम्हारी?

कपड़ेहीन खून से लथपथ
जीवनहीन तुम्हारा शरीर
पड़ा होता है किसी राजपथ के आसपास
शहर के नालें में, किसी नदी किनारे, जंगल में
किसकी बेटी ?क्या नाम?
क्या दोष था?
दोष?
दोषी हो तुम क्योंकि तुम औरत हो।
परिचयहीन में ही
एक परिचय होता है तुम्हारा, एक उपनाम
“औरत”
आजाद होते हुए भी आजादी खोयी हुई
रोज सौ सौ लैंगिक भेदभाव
उसके बाद मारना....
मानव सभ्यताहीन
आजादी का हक खोती हुई
किसी से भी न उठाया गया शव
यहीं है “औरत”

“औरत..”
कहां है तुम्हारा मूल्य?
कहां है तुम्हारी पहचान?

Rupaishri Boro



Rupaishri Boro is an emerging Bodo writer. She hails from Kaljhar, Baksa, Assam. She has two publications of short stories: (1) GUMWINI ONNAI (2011) and (2) MUGANI BWSWN (2016). She is associated with many literary and social organizations.

हाथर्खि गुन्द्रा नागिरनानै

रुपाइसि बर'

साननि सोरां रोदाफोरा
बेलारोम समाव
लासै - लासै
दोबै लांना
स्रोद थाखोमाहैयो
सोनाब फैसालियाव।

जोंथि - माथि
जोंखोल - माखोल
गानफब - जोमफब
अखांसे हाथर्खिफोरा
अखा थंब्लेद
सां गैयै हरजों
उफले - उफले गेलेफायो।

गोर्बो खंखला मिजिं
आबुडै लुफावनो
हाथर्खि गुन्द्रा नागिरना
अखां-
नायदाव - नायदाव
हांमा सुरखाडो।

बेरे फुंजा - फुंजा
सिलिखा , आमलाइ खनबाइनो

आं दानिया गोसो जाया
 सुग्रि- बाग्रि
 पुषनि निहिरजों
 गोबा थाबलायनाय
 दुब्रि बिलाइनि
 सा - सा
 हाथखि गुन्द्रासो नागिरो।

हाथखि गुन्द्रा जोलै सुखांना
 जोंथि - जोंथि
 उन्दै - उन्दै
 उजि होगोन
 गोलै गोदान हाथखि ।

गोदान अस्त्रां सोर्जिना
 हाथखिफोरखौ-
 साजाय - साजाय
 जों सिडाव जयै थागोन
 मिथिंगानि समायना नोजोर बोगोन
 सानजाहा जारौ साना नुजाबोगोन
 बिबार बारि बारि
 समायना बिबार बारसागोन
 फालो - फालो
 हांसो सिलारि बिरबोगोन।

तारे के टूकड़े की तलाश में

रुपाइस्त्रि बर'

सूर्य की किरणें
 सूर्य डुबते वक्त
 धीरे धीरे डूबकर
 चुपके से छूप जाता हैं
 पश्चिमी पर्दे पर।
 टिमटिमाते टिमटिमाते
 सज धजकर
 आसमान में फैलते तारें
 सुबह होने तक
 रात से खेलते रहते हैं।

अधुरी चाहतों से भरा हृदय
 तारों के टूकड़े ढूंढकर
 आसमान की तरफ देख देखकर
 उदासी सांस भरती हैं।

भोर समय उठकर
 सिलिखा, आमला बटोरने का
 अब मेरा मन नहीं होता है
 ठंडी ठंडी
 पौष की ओस से
 गले लगे हुए कालीन घास के उपर
 मैं ढूंढने लगती हूं तारों के टुकड़े।

तारों के टुकड़ों को जोड़कर
 उसके बीज से
 फिर से जन्माऊँगी
 नन्हे नन्हे नयें तारें।

एक नया आसमान बनाकर
तारों को सजाकर
हम नीचे एकसाथ रहेंगे
प्रकृति का सुंदर नजारा लेंगे
पुरब में लाली सी सुर्य निकल आयेगा
बगीचे में सुंदर फूल खिलेंगे
झुंड में
बतख उड़कर आयेंगे।

Sopna Baglary



Sopna Baglary hails from Karbi Anglong District of Assam. She is a prominent Bodo woman writer. She is also a recipient of Mangal Chandra Brahma Literary Award 2014 and Thajendra Basumatary Lirgiri Bantha 2023. She has three publications (Poetry and short story).

मागो बोथोराव

सपना बागलारि

मेसें बोथोरनि
पुस दाननि जोबथा सानखौ
मोजां मोनग्रा बाजै हायलुर
बिखुडाव बाबु राजाखौ बाना
दुम-दाम अन गुन्दै
देदों दिंखि गायै-गायै।

नोंनि बिखायाव उफले-उफले
आहार थाइनैखौ जानो
सिगांथिं एमब्रा-एमब्रा गाबदों ।
स्रो-स्रो गोजांनाया लाजिनांदों
बाजै हाइलुरनि जोगदाव जोगदाव
बिखा फोरदाननानै दिंखि गानायाव।

आदा अरना
बारिआव जिगाब मुथा लाना
फांफ्रोम गय, खान्थाल, थाइजौ
गान्थि खादों देगलाइ
मोजां फिथाय थायथौं
न' उखुम -उखुम आवा खुन्दुं सौंथेदों
बे बोसोराव बारहुंखा, अखाबाना
लोमजा, साजा दाजार्थौं।

मोनाबिलिआव लावखार ओंखाम
 गामिनि सेंगा, सिखलाफोरा
 रंजा-मोसा जागोन-लोंगोन
 बेसे हालो-दैलो।

ददेरे मोनाबिलिआ
 स्रो-स्रो गोजांनायाव
 लाजिनानै थाखोमा हैनांगोन
 फुंनि जारां सानाव ब्लाव-ब्लाव
 बेलागुर न' सावखांनानै
 दुगैसां-लोबसां गोथारै बाथौ गुदियाव
 अनजालि आइनि आलारि
 फोजोंना बावनायाव आरज गाबगोन।

न' न' बयहाबो लारु,सिथाव,हासुं फिथा
 सावदों -बानायदों मागोनि मुंआव
 मागोनि मागिदों आबै थाइबारिआ

अमा, बोरमा, दाव बेदर
 जौ जादों-लोंदों रंजादों
 बिबारि सिखलाआ थबसिआव
 ना गोरानजों दुनदिया बाथोन
 देनाइजों थेब्रे फेस्था हेबना
 जादों अरगा, लावगामोना ।

Magh Bihu's Festive Air

This last bit of winter season
My sister-in-law Hailur
With her babe on her back
Is pounding rice grain for
Magh festival her baby on her back
Her bonie babe bother her
For her feed aggravatingly
Biting cold is baleful for her
As she peddles her "Dengkhi"

Here on the other scene
Her brother Aron in the orchard-yard
Binding up every beetle-nut
Jack fruit and mango tree
As the with established custom is
Lavishing with the through
That they should bear fruits in plenty
Then again webbing house to house
Loth untempered fine threat
As the fatefull belief clusters aground
Expecting a favourable span of the years

In the evening shade's fall
The cowhand the exuberant young serts
Will in festive mood, dance, sing
And enjoy their well expected feast

The limped sky and comely night's
 Pervading cold will in no time vanish
 In the wee hours before the rosy
 Rising sun to join the day.
 Therefore the traditional improviser
 'Belagor' being set affire house
 They will have their shivering bath
 In the well chosen river at sight.
 Followed by the lightening of the "Alari light"
 Their established "Bwrai Bathou" is them worshipped.

Teemed in each and every house
 Are the festival eatables
 Like "pitha sithao, laru, Hasung pitha"
 All prepared in the name of "Magh Bihu".

Then just as an istand granny 'Thoubari'
 As going house to house singing and dancing
 Expecting to be afford something
 In the name of the ongoing feast

Meat in variety like pork, mutton, chicken etc
 All in a jollygood company
 Eating drinking and merry-making

Last of all certain girl named Bibari
 Is preparing dry fish with carlander leaves (called
 "Bathen")
 And jolygood Arga and Laoga squatting
 Are enjoying their festive meal to the full.

Joyshree Basumatary



Joyshree Basumatary (1975) hails from Balisiha Gaon Udalguri (Assam). She is a prominent Bodo writer and associated with many social organizations. She has two publications viz. “Thaikhwmanai Phithai” 2013 and “Khitherni Or” 2019.

दिनैनिफोथाराव

जयसि बसुमतारि

नैआगोमाबर'फिसा
 मानोदिनैगावजोंगावहेंथा
 खौसेआवफै,खौसेआवआगानहोफै
 नडाजोंरावरोडैब'बा
 नडाजों गंगोनां
 दिनैनिबे फोथाराव
 गोखैगोखा __गोफाफादेब
 गासैबोमोनजानायबर'फिसा
 गिनोरोडै,जेननोरोडै
 नैआगोमाबर'फिसा।
 रोजा --रोजाबर'सुबुंनिजिउ
 गोमालांबायबेफोथाराव
 गोरबलांबायबैसोमुथि
 बिमानिबिखायावहाजानानै,
 आत्मायागोरबलांबाय
 मिथिंगानिबारदैजों।
 आगोमाबर'बिमा -- न'सान'आव
 दंजिरायनाबेसेबामिजिलाना
 दख्नादौबारोबैजों
 मोदैफूगार --फुगार
 देरहानायनिसोदोबनेना।
 लोगोआवथाडाधोननिथफ्ला
 सैथोआखु,सैथोमावथाइ

जारिमिनजागोनस'नानिहांखोजों
 नैआगोमाबर'फिसा
 दिनैनिबेफोथाराव
 दाफोलानंखायबाश्रा,
 सैथोआजेब्लाबोथाखोमाया
 बेखौमिथिनानैलाखा।
 नडाब्लाखोमानांगोनराव -थुनलाइ
 आसारखान्थिबर'निहारिमु
 फुथुलामोसानायमोसाहोजागोन
 मिउजियामनब्लांआवसाजायजागोन,
 बायखोन्दानोगोरदिमापुर -मायबं
 दासिमबोदंरोनसोनद्रिसिबिसालि
 जोहोलावबासिरामजा
 अनागारिदाजा।

Khwrwmdao Khakhlary



Balendra Chandra Baro (b-1965) is popularly known as Khwrwmdao Khakhlary, hails from Ghograpar, Nalbari of Assam. He is an Assistant Teacher in a Secondary School. He has one publication of poetry collection “**Nagirw Jwng Dinwi Udangshri**”.

थानो हो आंखौ आं जानानैनो थांना थानो

खोरोमदाव खाखलारी

थानो हो आंखौ
आं जानानैनो थांना थानो
आंथ' जानो हाया नों
नोंबोसो जानो हाया आं
आं एबा नों
जानोथ' हाया बि
बिबोसो जानो हाया
आं एबा नों।

आंनि राव
आंनि हारिमु
आंनि दोहोरोम
आंनि आसारखान्थि,
आंनि साननाय
आंनि मावनाय,
थानो हो बिदिनो
आंनि सिनायथि।

नों दामुगै
नों दानेवसि
नों दालुबै लानानै थांनो
नों दानाजा फोजोबसांनो
नों दासान खोमानो
आंनि राव
आंनि हारिमु
आंनि दोहोरोम
आंनि आसारखान्थि
जैरैहाय दंमोन उजिगोदानाव
थानो हो बिदिनो
आंनि थाथायथि।

Let Me Live Being Me

Let me Live
Being Me.
Rather I can't be You
You too can't be Me.
Either I or You
Can't be He,
He also can't be
Either I or You,
My Language
My Culture
My Religion
My Custom
My Thought
My Deed,
Let my Identity remain
As It is.
You don't Hate
You don't Underestimate
You don't wish to Capture
You don't attempt to Destruct
You don't think to make Lose
My Language
My Culture
My Religion
My Custom,
Let Remain thus
My Existence
In the Neo-birth
As they had been.

Translated by- Sarat Ch. Baro

Newton K. Basumatary



Newton Konwar is known by his pen name- Newton K. Basumatary in the literary world. He is a young Bodo poet who writes in Bodo and Assamese. He has four publications of poetry collections. He is awarded with Sahitya Akademi Yuva Puraskar, 2020 and Gojali Yuva Kobi Award, 2017. He hails from Morigaon, Assam.

गाब गैयै अर

निउटन के. बसुमतारी

गोजाननिफ्राय मन्दिरनि गाथानि सोदोबफोरा आंनि खोमायाव रिंखांफैयो
 गोमोनायनि आन्दोआव इसोर थायो
 – सन्यासी सासेआ सानसेखालि बुंदोंमोन
 सेरजा हुनाय आखाइजों आंसो बोद्लानो हायाखै
 गोमोनायनि फैसालि

अखा हादैजों लोमसावनाय दैखरनि एम्बुफोरा ओंखारबोनानै
 आंनि सिथ्लायाव बारलाय बारखोलाय मानिबा थालिमआव मुखुब जाफैदों।

सिथ्ला सेरनि नारेंखल फांसेयाव जे जेलुंजे दाउ फालोसेआ दावराव
 खालामगासिनो
 गोजौथिं नायहरनानै अखाडाव बिरथिंनाय अर नुहरदों
 मेगन आनद्लेदनानै जोमै बादि नुदों..

बबेनिफ्रायबा बारबोनाय बाराव बिफांनि बिलाइफोरा मावखांदों
 खामसालियाव जिरायनानै सोरबा आइजोआ खानाइ खानदों
 नाथाय बिनि खानाइनि मोदोमनायखौ आं मोनदाडाखै..
 बिनि सोलेर नानानै बारबोनाय गुदुं बारानि बिलिरनायाव
 आंनि बिखायाव अर जोंखांदों- गाब गैयै अर!

माबा मोनसे सानहाबनानै
 साहा गरदसे लोंनानै जिरायनानै दं
 अननायनि रावजों सोरबा माबा सोंफैदों..
 जेबो फिन होआलासे आं मेगनजौल' इसारा होदों
 – दा समा फुं ना सानजौफु..!

WAN FIRE

Temple bells touche me from far
God lives there beside wonder
- Oneday a saint said
But my hand could not remove the curious curtain
Which played *Serja* on and on

Frogs from flooded well came
Hopped long in unknown drill
A fleet of weavers chirps
In a coconut tree at a yard nook
Seen a flying fire
Vaguely held be far cloud

Leaves're swinging in an unknown wind
She's combing at the verandah
I couldn't smell the hair
A fire in my heart
Touch me the warm wind- A wan fire

I'm sitting at the verandah
Uncertain me I don't know why
Someone chanted something to ask
I replied with eyes, gestured-
What's the time now, noon or morning!

Sangsar Brahma



Sangsar Brahma, (Office Asstt., Udalguri District Judiciary, District Legal Services Authority, Udalguri) Bwigriguri, Udalguri, BTR, Assam. His graduation is from Raid Laban, Shillong, He has published six collection Poetry Book in Bodo(*Dwigang* 2011, *Nwibe Gwdan Bwswrniprai* 2012, *Nwngni Saikhong* 2012, *Bisar* 2013, *Lai Lothor Gwiyi Onthai Sereb* 2014, *Onthwb* 2025). Brahma is a young writer, a poet as well as the founder of “**Youth Boro Writers’ Forum**” as the Vice-President. He has has read at many popular forums, like Sahitya Akademi Programs and All India Radio Guwahati (Self Composed Poem Recitation). He also received Sahitya Akademi Travel Grant in the year of 2013-14.

समायना सिमाडा गोबां जाला

संसार ब्रह्म

आं गोरलै मोन्दांथिफोरजों फोरबो फालियो
 बे फालिनायखौ फोजौनो गेलेहोबाय थायो,
 आंनि गाहामसिनखौ नायनो
 आंनाव खनले खनले मोजां
 आरो देरहानाया फैथों
 जायखौ सिमाडाव जथायना लायो।

आं मिथिया नाथाय मायाव आगोल जादों
 आं मा खालामनो थांगासिनो दं
 गोबां थांखि खालामो
 बेफोरो नाथाय गोबां जारला;

जिउनि समायना सिमांफोरा बिब्दिनो गोरा
 समायना सिमांफोरा लुबैहोनायल'

बिनिखायनो आं दायो सानो

Beautiful Dreams are too many jars

I celebrate the little things
I can keep playing this part;
my best to see the
good in me again and again
and let success come
Is stored in the dream
But, I don't know where I'm heading to and what am I
gonna do? Things of planned in my mind
They are however very hard;
The Beautiful dreams of life are just as hard beautiful
dreams are tempting
that's why I think right now
more fun to be awake than it had been to dream.

Ronjay Brahma



Ronjay Brahma is a young Bodo poet and writer. He has written more than three books including poetry, novel and short story. He is a recipient of Laimwn Lirgiri Thunlaiyari Bantha 2024 by Boro Writers Academy. He is presently working as the head teacher in a school. He hails from Chirang District, BTR, Assam.

गुबुन गुबुन मेगननि गेजेरजों

रन्जय ब्रह्म

मोजां मोननाया गावबागावनि मोन्थाइनिसो बाथ्रा,
गलाबखौ मोजां मोनग्राया गलाबखौनो मोजां मोनगोन;
सोरबा बिखौ फामे बिबारखौ मोजां मोनथारनांगोन होननानै बुंनो
हागौ,
नाथाय बियो गलाबखौनो मोजां मोनखागोन।

गुफुरखौ मोजां मोनग्रानो गुफुरखौ नांगौ,
आरो गोसोमखौ मोजां मोनग्रानो गोसोमखौनो नांथारगोन।

आं जायखौ मोजां मोनो, बेखौ नौ मोजां मोना;
बेनि थाखाय जौं सानैजौं नांज्लायनानै मानो समखौ थांहोनो?
समखौ बेसेन गोसा होननानै जौं बयबोथ मिथिगौ।

आंनि थाखाय गुफुर, आरो नौनि थाखाय गोसोमानो साबसिन।
नाथाय मोननैबो समायना गाब,
मोननैनिबो समान बेसेन थानाया गाहाम,
बेखौ जौं माबोरै थिग खालामगोन?

जौं जायखौ गोमोथाव होननानै बुंदों बे मुलुगाव,
जौंनि गेजेराव गाबखौ लानानैनो फाराग,
गाबखौ लानानैनो सानफ्रोमबो दावराव-दावसि जायो
सोरबा मोजां मोननायखौ गुबुन सोरबा सासेया मोजां मोननो
हाया।

सोरबा बबेखोबा बेसेन होयो नाथाय बबेखोबा बेसेन होआ,
बेनो दावहा, हिंसा-हिंसि आरो नांज्लायनायनि जाहोन;
बेनो बबेबा मोनसे गाबनि बेसेनखौ खमायो ।

Through Different Eyes

Love is a matter of self-righteousness,
The lover of the rose will love the rose.
One may say that he must love lotus
But he will love the rose.

A lover of white will want white
And lover of black will want black

You don't like what I like;
So why waste our time fighting over it?
We all know that time is precious.

White is better for me,
And white is better for you;
But how do we make sure that both beautiful colors have
equal value?

In this world of what we call weird,
We have colour differences,
We have colour conflicts every day,
No one can love what someone else loves.

Someone values something but doesn't value anything,
That is the cause of all wars, violence and conflicts;
It diminishes the cost of any other color.

Deepmoni Boro



Dipmoni Boro, son of the late Bapan Ch. Boro, was born on 1st February 1975. His permanent address is Village Madaltana, P.O. Gerua Ashram, P.S. Barbari, District Baksa, while his present address is Manaspur, Ward No. 10, Barpeta Road, Assam.

Academically, he holds a B.A. and LL.B. degree and currently serves as the Additional Public Prosecutor at the District Judicial Court, Mushalpur. He is also a writer with two published works: *Dantharu* (Poetry) and *Bilai Rwdwmfinni Dalai* (Short Story).

In 2015, he was honoured with the Rangsar Literary Award by the Bodo Sahitya Sabha for his poetry collection *Dantharu*.

नायजाब

दीपमणि बर'

आं गांसे नायजाब नुबाय दं
आरो प्रम्पटारनि थाथाइखौ मोन्दांबाय दं

बेयो नंगौदि
गांसे नायजाबा गोथां जानानै थायो
प्रम्पटारनि सालाइ बिजौआव

अदेबानि
प्रम्पटारनि सालाइ बिजौनिफ्राय
नायजाब सोमजिखांथावथाव बिदिन्थि गैया
अबोलाबो
प्रम्पटारनि सालाइ बिजौआनो
गांसे नायजाबनि बिथिंखौ सोलायनो हागौ

प्रम्पटारफोराबो साफा साफा फावगिरि
बिसोर अराय थाखोमागिरि।
फैसालि आन्दोनिफ्राय
गांसे नायजाबनि
बिथिं आरो ओंथि सोलाय-सोल'गिरि

आं गांसे नायजाब नुबाय दं।
नायजाबाव राजा-बेरेखा बिग्रायनाय दं
राजाखौ थगायसुला होन्नाय दं
लुबैसुला फान्दायसुला होन्नाय दं

हारिखौ फान्नानै जाग्रा होन्नानै बुंनाय दं

आं गोनोगोथोआव गोलेनानै दं।

राजा-बेरेखा बिग्रायनाय

गैयामोन जानांगौ नायजाबाव।

राजाया हारि फान्नानै जाग्रा

नंगौमोन ना नडामोन आरबा(?)

प्रम्पटारनिसो उल्थां फाल्थां नामा(?)

प्रम्पटाराबोसो हारि फान्नानै जाग्रान्दां.....

Theatre

I am watching a play
And feeling the position of the prompter
It is true that a play remains alive on the tip of the
prompter's tongue.

However,
Even if there are no examples of theatre
Being created from the tip of the prompter's tongue;
The tip of the prompter's tongue can change the course
of a play.

Prompters are also good actors,
They are always in hiding.
Changing the meaning and aspect of the play,
From behind the scenes

I have seen a theater.
It includes anti-royal rebellions, calls the king a liar, a
greedy hypocrite who has sold off the community.

I am confused;
There must have been no anti-royal rebellion in the play.
There must have been no more in the show
The king is a seller of caste.
was it true or not (?)

Has the prompter turned everything upside down (?)
Probably the prompter is also involved in the sale of
caste.....

Translated by Jonalee Das

Donlikdi Thaosen



Smt. Donlikdi Thaosen is academically trained and graduated as an Electronics and Communication Engineer and is a Civil Servant. She resides at Haflong, Dima Hasao). Besides her brilliant academic career she is known for writing poems.

IT'S ALL IN THE MIND

Donlikdi Thaosen

Set the foot to walk for the fete,
 As tis' the season for Busu time.
 Can see the meadow beside mine!
 Where people are making merry all the time;
 Load with zest and jaunty smile:
 Can see the meadow beside mine!!
 Exclaim whoopee on hearing chime,
 Dancing a jig en-route end of the line.

Cross country-mile for a while,
 Seldom arrive at the meadow even now;
 Like a palindrome is the situation somehow;
 Counting down to reach the fete anyhow!
 All ears at tittle-tattle of Hasong Disaiba around:
 Laying eyes to and fro; far and wide by leaps and
 bounds,
 Beseech Brai-Sibarai-Amang-Gamadi strength to mount!
 Same as the dawning of light; have had discern,
 That, it's all in the mind!!

Pounce faster than light stride a march:
 Towards Busu celebration in no time,
 With beatific smile to glimpse bosom kind,
 Such a relief boxed up inside!
 Akin is life fill with ebb and flow,

Ne'er fear circumstances alike,
Carve out one's own destiny is what one should thrive;
For can move mountains
Regardless, how myriad the said looks the same,
Cast back to mind whenever in Hasong Disaiba like
time;
That only, it's all in the mind!!

Ukrang Gwra Narzary



Ukrang Gwra Narzary is a young rising Bodo poet from No. 1 Chekadani, Gossaigaon, Kokrajhar, BTR, Assam. His publications include ‘Sukhukhou Nagirnanwi ‘(Poetry Book 2023) and ‘Gaham Swlwng ‘ (child literature poetry Book 2025). He is presently holding the position of adviser for Youth Bodo writers’ forum.

गिनो ओंखारो आं

उस्त्रां गोरा नार्जारी

गिनो ओंखारो सिताखौ जुवाजौ सोलायग्रा जुवारुखौ
गिनो ओंखारो फ्लाइ अभार सेरनि सित्रेट लाइटनि साडाव थानाय सोलेर
फानग्रा आइजोखौ

गिनो ओंखारो सोरांखौ जोखलोबनानै थानाय खोमसिखौ
गिनो ओंखारो गुमुर गैयै सुबुंनि आथा खिथा अननायखौ

गिनो ओंखारो सिगां आवगायलानांगौ लामाखौ साननानै
गिनो ओंखारो गारबोनाय बुब्लिफोरनि जाथायफोरखौ गोसोखांनानै

गिनो ओंखारो सुबुंनि मुं सुनाय रावखौ खोनाब्ला
गिनो ओंखारो मानसिफोरनि साव होनायखौ मिथिब्ला

गिनो ओंखारो मानसिफोरनि थगायजानायखौ खोनाब्ला
गिनो ओंखारो सोरनिबा नासयजानायखौ मिथिब्ला

गिनो ओंखारो रांनि थफ्लाजौ सुनाय आयेननि बिजिरनायखौ
गिनो ओंखारो दाय गैयालासे दाय जाबसिनजानाय साजाखौ

गिनो ओंखारो खान्रां बुंगानि खुगानि गोदै गोदै बाश्त्राजौ फुस्लायनायखौ
गिनो ओंखारो आदालदाव होनाय नंखाय फोरमानखौ

गिनो ओंखारो जेब्लाबो जुदा जाया होनना समाय लानायखौ
गिनो ओंखारो गोसोखांनानै गोजान थांजानाय जाथायफोरखौ

गिनो ओंखारो दायनिगिरिनि दायखौ बिजिरना रेहाय होनायखौ
गिनो ओंखारो बुथारगिरिनि साजानिफ्राय आरायग' मोननायखौ

I am Afraid

I'm Afraid, the gambler who exchanged Sita in
gambling.

I'm Afraid of the women who sell their virginity near the
flyover under the streetlights.

I'm afraid of the darkness that surrounds the light.
I'm afraid of the excessive love of an unpredictable
person.

I get scared thinking of a way forward.
I get scared remembering the happenings of the last few
moments.

I feel scared when I hear people being slandered.
I get scared if I know people's curses.

I get scared if I hear people cheating.
I get scared if I know someone's discrimination.

I'm afraid of the judgment of the law measured by a bag
of money.
I'm afraid of the punishment that has been imposed
without guilt.

I get scared of the convincing, sweet words of selfish
people.
I'm afraid of the false evidence given in court.

I'm afraid the sworn promise will not be separated.
I get scared when I remember events from the past.

I'm afraid they acquitted the accused person despite their
guilt.
I'm afraid of the killer's release without punishment.

I'm scared of drivers' eyes.
I'm afraid of the policy of misusing the law.

I'm afraid of a famine blow fire.
I'm afraid for those who are suffering from diseases and
becoming disabled.

I'm afraid of the passing away of age in silence.
I'm afraid I have to leave the world alone.

Deba Kanta Ramchiary



Deba Kanta Ramchiary who writes with pen name Mwdai Gahai is a employee of Medical Department, Assam. He is a poet. He is recieipient of Sahitya Akademi and Sameswari Award. He hails from Routa Charilai under Udalguri District of Assam. He has several number of publications.

जिउ दिडा

देबकान्त रामिचयारी

नै जौ दाइन जि सान फिसाख' बेन्दों गेजेराव
 मानसि महर मोन्नाय
 थैथां दावहा बे मुलुक नुनाय सिगां ।
 बे समनि गेजेराव जोनोम नि आसा दावदै गला बादिबो जा हागौ आरो
 मालाबा बायह' लरग' थरग' जिउ सोलेर ।
 गासै जेंना देरहासार जाना गोग्गो देहा मेलेम बह्ना आरो गोसो आबुं --
 -

स्राय संसार नुनाय
 गासैनिबो थाखाय गाहाम रादाब ।
 दा बोरै जावलांगोन जिउ दिडा
 सोर सामलायगोन
 नखर समाज बारहावा बेफोर जौ सोमोन्दो गोनां ।
 मोजां देहा गोथौ सानथौ गोजौ हाबाफारि जिउ दावहा देरहानायनि
 लोगोरि ।
 गोबां हायो सोरबा बा हास्लाबा सान्नाय हाबाफारि आबुं खालायनो
 नाजानाया थाबाय थानांगौ होन्ना बुंनाय जायो ।
 खेबसेल' बुहुम नुनाय जिउ
 गासैबोथ' गिदिर जाजुबाखै
 रंजा दुखु मोदै नि बाना गेजेराव सानस्रिजुबनाय बयबो
 थांना थानाय नि बिखा बिखलो
 बहायनो ।
 सहायना साहस थप्ला बोन्ना नोजोर थि नोजोर लाना
 दाउगा लांबाय थानायानो जिउ जारिमिन ।
 सिदाथ' खारा जिउ दिडा
 गया गयि गाथोन फाखन गोनां गुथाल
 सौग्राव सौसि थाखागोन

बेखौनो गिना आद्रा संसार जानायनि खोथा सफैया
सोरबा बिस लौनायनि बाध्रा फैया
दौलें लानायनि सौलु सोमजिया
खारनाय गारि मोखां आव एबा
दै आव बारसोमनाय - हांखुर सान्नाय मा गोसोजों सोमजियो ।
बोथिसे बोथि नै रान नांनाय
गुसु आव थोर खमफि नांनाय
लोरबाडै बाबो सोलियो
सिमां मोनफा मोनफा जुना लाना ।
गाव थैनो सान्नाय ,जोबोत गोरा थिरांथा
सिमां गोमालांनाय उन नि
देरसिन जोबथा गाव बुंस्ताबि आद्रायनाय खोथा ।

Laishri Mahilary



Dr. Laishri Mahilary is an Assistant Professor, Department of Bodo, Bodoland University, Kokrajhar, BTR, Assam, India. She has four books to her credit. She has translated three books jointly from Bengali, Hindi and Assamese. She has participated and presented more than 36 State, National and International seminars. She has also published many research articles in Reputed Journals

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लाइश्री महिलारी

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सेख'नो एबा फोलानो गैया जेराव रावहाबो मोन्थाइ।

जिउनि गारबोनाय दैथुन,

जिउनि बारबोनाय मोनफ्रोमबो बुल्लि

लोगोसे दंफाबावो बेजोनो जिउनि गासै उन-बिदिन्था।

बेफोरनोथ' जादों

दोंफा दोंफा खन्थाइनि खबाम आरो गहेना।

आंनि खन्थाइनि ©

आंनिनोबोला, आं दिनै जिराया

एसेबो मेडा आरो एसेबो बाया।

जिउनि मोगथां बिसम्बि,

जिउनि गोदै-गोबाब गासै मोन्दांथि

लोगोसे थि-थि सामलायनानै लाखिबोनाय लाइजाम, इसिं खनानि।

बेफोरनोथ' जागोन सल' बिथा

खन्थाइ बिहुंनि।

आंनि खन्थाइनि ©

आंनिनोबोला, आं दिनै उदाडै फोसावगोन

जिउ सानरेबखौ बोदला बोदला।

Sarat Chandra Baro



Sarat Chandra Baro (1957) is a bilingual writer who writes in Bodo and Assamese. He hails from Nalbari District of Assam and is a retired teacher. He has 13 numbers of publications in Bodo and Assamese. He has been awarded with Rangsar Literary Award 2005-2006, Rohini Medhi Memorial Kavya Award 2018 and Krishna Kanta Das Memorial Kavya Puraskar 2019.

खाफाल गोनां

शरत चन्द्र बर'

खाफाल गोनां जाय
 जेरावबो जोंसारो बियोलाइ !
 मोनबो बे खाबु
 एबा हँथाया
 होबथा हाया देरहानाय बिनि ।
 दोंफ्रोमबो लामा
 दाबफ्रोमबो लामा
 दाबफ्रोमबो जागायानो
 बिबारजों फुद्रुन जायो
 आरो मोदानफबो
 जेरावनो आगान खोखलैयो बियो !
 आंखाल-खैदाया
 बिखौ खाइसो खालामा,
 दुखुनि मोदैया
 बिजों लोगो जाया,
 खोमसि हाथासिया
 आखाइ दाख 'लायनो
 नडाबा बिखौ गोबाखबनो
 माब्लाबाबो दुथां साहस खालामा ।

निन्द्रानि अर सालाइया
 बिनि मुंम्रांखौ
 खामग्लिनो हाया
 एबा मोले खालामनो हाया ।
 बिनि गनायथि
 बिनि सुबुं अनफावरिया
 बिनो लाबोयो दुगानाय ।
 बाख्जायनाय आरो मान मोननायआ
 जेरावबो खालामो बिखौ बरायजानाय ।
 खाफाल गोनांनि
 गोजोननि दामोल
 सुखुनि फुंखाया
 माब्लाबाबो जामख्लाया ।
 बियो सायाव गाखोलाडो
 सिडाव लुदुब गोग्लैया
 बियो गासैखौनो मोनो
 मोनबोखौनो खोमाया !

The Fortunate

The fortunate
 Shines every where
 Stumbles at nowhere.
 Neither any difficulty
 Nor any obstable
 Can prevent his success
 All the roads
 All the spots
 Become flowery
 And bright
 where he steps.
 The lack and wants
 Don't bore him.
 He doesnot allow
 The tears of sorrow
 To accompany him.
 The darkness
 The misfortunes
 Never dare
 Either to shake hands
 Or to embrace him
 The flame of blame
 Can neither burn

Nor fade his hance.
 His recognition
 His popularity
 Make him glorious.
 Praise and honour
 helicitate him every where.
 The heap of peace
 The source of happiness
 Of the fortunate
 Never worn-out.
 He stands up
 halls-downnot
 He gets everything
 Loses nothing

Ranjit Basumatary



Shri Ranjit Basumatary is presently holding the position of Executive Member of Department of Forest, Land & Revenue Bodoland Territorial Council. He took a significant role in BTR accord signed in 2020. Before joining politics he was a faculty member in the department of History in Bengtol College, Chirang. Besides Politics he is known for writing poems in Bodo.

आं दावहायाव थांफिनगोन

रणजीत बसुमतारी

आं दावहायाव थांफिनगोन
 जिरायथ 'दोंसो दान्दिसे
 गारायनि थैखौ सुम्रानो
 बिमानि मोदैखौ हुगारनो
 बिनानावनि दाहाखौ सुगलायहनो
 लोगोसेयैनो मुंख्लंफोरनो बिबार बावनो ।
 दासान आं जेनबाय
 सोरनियावबा हेव मानिबाय
 सानथौ आरो सानस्रिनिफ्राय एरखेबाय
 मुलुगनि अभिलासाव गोजोमबाय
 बानाय, फोलानाय आरो जेन्नायखौ आं
 त्याग खालामखाबाय ।
 आं गाबोननिफ्रायनो जागायगोन
 अन्थाइखौ संहारगोन
 सुथुरखौ एवस्रंगोन
 दिया दख्लाखौ समान खालामगोन
 गासिबो खैसारनिफ्राय हारिखौ
 बोखांथारगोन ।
 आंनि थुंग्रिया आगुनिफ्रायबो गोबौसिन
 सिलायाबो राफोदसिन
 न्युक्लियार बमनिखुइबो गोखैसिन
 लेजरनिखुइबो गोख्रोंसिन
 फोजोबस्रानायनिख्रउइ सोमोनांथावसिन ।
 गोजाम खसाबखौ ज्राब खुनानै
 सानथौ आरो सानस्रिखौ गोबानानै

दावहा थिलियाव बारसोमनो बयखौबो
 खावलायनानै
 हानजा सुखगोन उदांसिखौ सं दान्नानै ।
 आंनि गोदान खसाबा गणतन्त्र
 रेबगनानो सानथौ आरो सानसिनि मन्त्र
 अन्नाया सुथुरखौ फोजोबनायनि
 अस्त्र-शस्त्र
 सुथुरा गाबनांगोन दाहाजों नायना गावनि
 काल सुत्र ।
 आं दावहायाव थआंफिनगोन
 आजै आजौनि मानखौ बुरखांफिनगोन
 उदां अखाडाव आमाय-जुमाय
 गेलेफिनगोन
 जुगामियै फुरनिमा हरखौ लाबोफिनगोन,
 आं दावहायाव थांफिनगोन ।

I Will Return to the war

I will return to the was
Just resting a while
To wash the bloody wounds
To wipe my mom's tears
To calm my sister's anguish
And offer flowers to the martyrs.
Do not think I have lost
Slacked to some guys
Receded from true philosophy
Indulged in the pleasures of the world
Indolence, pretense and loss
Have I foregone.
Tomorrow will I start
Ravage the iniquity
Slay the foe
Even up the uneven
Redeem my people
From all tribulations.
Sharper is my sword
Fiver my gun is
Faster than nuclear bomb
Stronger than the laser light
More wonderous than annihilation.
Distrobing the old
Adorning the new philosophy
Will for battle with dellberation

Make a clarion call
To march for liberation.
Democracy my attire is
Pen the satire of philosophy
And love the weapon for
Annihilation of the fiend
And the foc
Whence they will wail for tribulations.
I will return to the was
Reclaim the reputation of my ancestors
Will play Amal Jumal
In that freedom of world
Where the night always
Will the full moon be,
I will return to the was.

Khagendra Kumar Ramchiary



Khagendra Kumar Ramchiary is a Bodo writer and social worker hailing from Digheli under Nalbari District of Assam. He is associated with many social organizations and is a former treasurer of Bodo Sahitya Sabha. He has published poetry and prose collections viz. (1) Swrjini Aganao Thunlai (2) Sanshree Arw Swrji (3) Bwrsi Ser Ser etc.

अनजालिनि अनथोब : जिउनि बेलासियाव

खगेन रामचियारी

अजायै अनजालिनि उसुगुदु
सोंथि सोंनाय-
जिउनि बेलासियाव नोंहा
मानि सिमां ?

जिउखौ गोरानै जुरिफिननो हानायमोनब्ला
नों आंनि बिखा-बामख 'आव
हागौमोन जिरायफैनो
आलो-गोजोनै..... !

नोंनोथ ' बै गिथाव-बाथाव समायना
आदम-इभ 'नि गिबि दोरसिनाय
बिलाद लाथानि लाव-लाव अरगें महर
समायना सोमखोर मिथा हालुर... !!

आगु सोरजिनि गुमुर जाना
मै भेंलेंगिनि नोजोर लाना
मिनि-खैरै मिनिना
मिथिंगा रानि सिख्लानि
निला-साद्रि आन्दो आन्दो
आमाय-जुमाय गेलेयै गेलेयै
नों फैयो लाजिगुसु मिनिस्लु
बाज्ल ' -बाज्ल '

आंनि देरा गिजियाव.....!!!

नोंनोथ' आंनि बेलासि जिउनि
गोदान जोलै-जोंथि-आलारि
जिउखौ गोदानै फिन जुरिनायनि.....,

नोंनोथ' आंनि रांसार मुलुगनि
हायना सारफावनाय
दौबासे अनथोब..... ।

Mainaosri Daimary



Mainaosri Daimary is daughter of Martyr Fwrdanna Daimary and Purnima Daimary. She was born on 27th September 1997 and currently resides in Village Kachubil (Daoharukhuli), P.O. Paneri Hat, P.S. Paneri, District Udalguri, BTR, Assam. She holds an M.A. in Economics from Bodoland University and work as a teacher in the Department of Economics. She has been honoured with the Young Boro Literary Award in 2021 by the Bodo Writer's Academy for my poetry book *Daoha Mwnse Khungnanggou Dong*. Additionally, she received the prestigious **Sahitya Akademi Yuva Puraskar in 2023** for my poetry book *सम, जिउ आरो.....*. Her published works include *Daoha Mwnse Khungnanggou Dong* (2019) and *Som, Jiu Arw...* (2022).

बिष बान

माइनावसि दैमारि

मेगन मोसेबल्लानो गाब सोलायग्रा मानसियादि
 फिनानै दोनदों गावनि बारि खनायाव
 मानैसो जिबौ रावबो मिथिया

माब्लाबा-माब्लाबा हगारना हरो जिबौफोरखौ
 आरो खाबु मोननाय मानसिफोरखौ
 गालखाब फुवारनानै सौना फैयो

मासे नडा मानै नडा गोबां
 जिबौआबो जाथोसेनि नंजोबा
 मानोना रोखोमसे बिषजोंनो गासैखौबो जब्रा नांहोनो हाया

दा आं सैथोखौ गियो
 थैनायनिखुय बांसिन फोथायखेबस'खौ
 गायखेरजों दुगैनानै गावखौ गोथार होनना फोसावदिंग्राखौ

बाथ्रा बानजों सालाइ फिदिनानै
 मुलुग जै खालामनो ओंखारबोनाय जिबौनि बिगोमाया
 दा बयनिबो सिगाडाव बुंथिडो

“जिबौआ आंनि नडा

जाय सौजादों बिनिसो” ।

Venomous Spell

A person whose colour changes with the blinking of eyes
Nobody knows that he has been rearing
A few snakes in his backyard

Sometimes he sets the snakes free
Grabbing the opportunity
They lash out with venomous intent

It's not a mere one or two, but a multitude
Even they are of various kinds
Because not everyone is harmed by the same poison

Now I fear the truth
I fear the betrayal more than death
I fear the preacher who professes his purity by soaking in
milk

The owner who came out
to conquer the world with his charm says,
 "The snake is not mine
 but hails from the sufferers"

Aron Raja Basumatary



Aron Raja Basumatary (b.1968) is a renowned Bodo writer, hailing from Chatianguri, Bijni under Chirang District of Assam. He is working as the Head Teacher of a Secondary school. He has more than sixteen number of publications including novel and short story. He has received Sahitya Akademi Award in 2024, Sameswari Brahma Literary Award (2011) and Asha Muchahary Literary Award 2(019).

आंगोनि आंगो

-अरन राजा

हे खन्धाइगिरि,
 नौं सुजुयो खन्धाइ मेगनजौं नुनाय सैथो असेथोनि
 खोमाजौं खोनानाय गोखा गोखे रेसुमे खबामनि
 नौं सुजुयो खन्धाइ जेननाय देरहानायनि
 नासयनाय सुसिनाय मुगैलायनायनि
 नौं आवरायो खन्धाइ सानबोलावरिनि
 अननाय मोजां मोनलायनायजौं बुंनाय गोरबोनि
 नौं नुयो अछां सागलोबनाय दाखा जोमे,
 हसिखावो रावबो खोनायै गारांजौं
 अछां गंसे नांगौ, आलादा गंसे अछां
 नौं मिथियो धार गाबनायनि दाहायाव
 बोहेनाय दुंदुद मोदेनि बेसेन
 गोरोनथि साननो हाया नौंखौ रावबो
 बिखा गैजारोडे होननाने
 हे खन्धाइगिरि,
 दिनेनि मुलुगा लंथं लाजिगैये
 थेवबो नौं गावखोसो
 आदम आरो इभजौं रुजुयो
 हे खन्धाइगिरि
 नौं नागिरनाय सिखोला मोनाबिलिया
 दाबो सोगाबो आइथिनि गांथि
 नौंथ' नाथाय गैलिया दायो ब्रेयाव

हे खन्धाइगिरि
 नौंनि गोरबोआ मोन्दाडो
 गोसोआ गोसोजौं, बोलोआ बोलोजौं
 एना एनि जे'खा सुलायनाय
 जाउनाव जोनोम मोननाय रकेट मिसाइलनि
 नें बुडो, सोर लुबैया अखाफोर दानो
 हारसिडे नौं खुद्रियो
 फाफिया फाफजौं सोरगो नागिरनायाव
 नौंनि मेगनाय मोदे उसिग्लायो
 सैथोआ लेलाय लेलाय बोलि होजानायाव
 हे खन्धाइगिरि
 नौं दिखारजौं बुंदौं
 सिगुना दिने गोथे सह' नागिरलिया
 मानोना मुलुगाव सह'निनो हाजो
 बेफोर सानखिजौं नौं आगान सुरो
 बुझि बारहोयो, सिरिये हारसिडे
 समाव जायो नौं बबा, जायो माब्लाबा खाना
 नौं लुबैयो जेने जेने देरहाथौं
 नौं हास्थायो गाबे गाबे मिथिथौं
 खावलायाखै नाथाय नौं माब्लाबाबो
 नौंखौ लानाने सोरबाया खन्धाइ सल' सुजुथौं
 थेवबो नौं आंगो, बेसेदि आंगो
 दिनेनि गाबोननि, जुग मुगानि
 हरनि साननि, हा अछांनि।

Udangshri Narzary



Udangshri Narzary is a young Bodo poet and critic. She is a research scholar in Bodo Department of Bodoland University doing her research in linguistics. Her articles on criticism are published in different magazines and journals. Her poems and articles are broadcast in Akashvani Kokrajhar too.

जिउनि आद्रा सानसि

उदांसि नारजारी

बिबाना बयनियावबो दं
 नों बांसिन रुजुननांदों
 सानाव मिनिस्तु मिनिफलानानै
 खोमसि हर गेजेराव
 बयबो उन्दुसि लांनाय समाव
 सिरि सिरि नों गाबखुमादों
 बेखौ आं बुजियानोमोन ।
 सावन भाद्र दाननि सान्दुं
 आघोन पुष दाननि खुवाजों
 नों दावहा नांबोदों
 आंखालथिखौ फोलोमनो
 गावनि फारसे नों साननो बावगोमालांदों
 जिउखौ नों जौनि थाखाय
 दान होदोंमोन
 बेखौबो आं हमदांनो रोडाखैमोन ।
 रायनाय बुनायखौ अनथाइ बिखा
 गोसोनि होननासो आं सानना लाफलांदोंमोन
 मोजां लामा दिनथिनायनि बे
 नौनि थांखिसोमोन ।

जिउनि बेलासि समावसो
 मावथायखौ नौनि बुजिनो हाबाय

गोरोन्थिखौ सुद्रायनो दा समावसो
आं माबोरै ?
माबोरै सानसिखौ नौनि आं फोथांनो ?
आंदि गांखं बायनाय मासे दावसो ।

Punyabati Basumatary



Punyabati Basumatary is a Bodo poet hailing from Barshijhar, Panbari under Chirang District of BTR, Assam. Many of her poems and short stories are published in many magazines and journals.

गोसो गोबोर्नि दाउ आंनि

पूण्यवती बसुमतारी

गोसो गोबोर्नि दाउ आंनि
 बेसेदि, उसु-खुथु
 बेसेदि उसु-खुथु,
 फैलाव बहुमाव
 अखोरांनि जोबनो गैयि
 फैसालि फैसालि,
 गिदिंबायदोंसे आं
 बिरे बिरे-बिरे बिरे
 गोसोआव माबा मोनसे
 हास्थायै हास्थायै
 थारैनो । आं हास्थायो
 बर'नि गुबै जारिमिन,
 जाय जारिमिना दिन्धिगोन
 बर' हारिनि महर मुश्रीखौ
 रोखा रोखा-रोखा रोखा ।
 गोसो मेगनजों
 नुहुरदोंसे आं
 नुहुरदोंसे,
 डिमापुर नोगोरनि
 बायखोन्दा नेरसोन,

बेसेदि दुखुनांथाव
 नुना गोबोर्नि आंनि गाबखाडो ।
 गोलै आरो फोथायसुला
 आखुनि बर' हारि-
 मालायजों थगाय जायै,
 राज्यो राज-उलापात
 जानांदोंदि सिलिंखार ।
 जानांगौ !! जायनि थाखाय
 दासिमबो बर' बिमानि
 दुंहाव मोदैआ
 दुंहाव मोदैआ बोहैगायाखै
 बोहै गासिनो-बोहैगासिनि ।

मन का पक्षी

मेरे मन का पक्षी
कितना चंचल है
इस धरती के
सीमाहीन आसमान में
उड़ रहा है
मन में एक ख्वाब लेकर।
सच...मैं चाहती हूँ
बोड़ो जनजाति का
एक सच्चा इतिहास
जो इतिहास दिखा देगा
बोड़ो समुदाय की सभ्यता।
मन की आंखों से
देखा है मैंने
डिमापुर शहर के
टुटे हुए स्मारक
कितना दुखदायक
मेरा मन रौने लगता है।
सरल और जल्दी से विश्वास करनेवाले बोड़ो समुदाय के लोग
दूसरों से धोखा खाकर
खो दिया अपना राजपाट
हो गए सारे विलुप्त।
इसलिये...अभी तक
सूखे नहीं है
बोड़ो मां के आंसू
अभी तक बहते रहते हैं, बहते रहते हैं।

Dewbar Ramchiary



Dewbar Ramchiary is a Bodo poet, fiction writer, translator, and editor residing in Barama, Baksa district, Assam. He pursued his education at Barama College and Gauhati University and currently serves as the Head Teacher at Barama Girl's High School.

He has been honoured with the Sahitya Akademi Bal Puraskar in Bodo language (2022) for his renowned children's novel *Langwnani Bokhali Gotho*. In recognition of his contributions to education, he received the Assam State Teacher Award in 2023.

जोंक

-देवबार रामसियारी

देश भर में जोंक जैसे खून चूसने वाले लोग हैं
जो दिखने में इंसान जैसे हैं लेकिन इंसान नहीं हैं,
जो इंसानियत को खत्म करके इंसानियत की हद पार करते हैं
और खून चूसने वाले राक्षसों की अनजान कहानियों की तरह
धरती पर रहते हैं
जो हमेशा किसी न किसी का खून चूसने में व्यस्त रहते हैं।

वे कच्चे खून की गंध के पीछे भागते हैं
और एक आदमी के रूप में
अपना मुखौटा चमकाते हैं,
जैसे कि वे किसी बेहतरीन कहानी का कवर पेज हों।

मुझे यह सब पसंद नहीं है,
लेकिन मैं चुप रहना पसंद करता हूँ
क्योंकि, शायद यह शहर के बीच से गुज़रने वाली
बदबू हो सकती है
या यह उस सड़क का पता हो सकता है
जहाँ से बदबू आ रही है।
या यह किसी नए मोड़ का पता हो सकता है
या उस जगह का पहचान हो सकता है।

यह देश बहुत जिद्दी है
मानो यह जोंक की तरह है
यह खून चूसने के लिए छोटे लोगों को ही
अपना निशाना बनाता है,
यह पेट भर खाकर जीता है
खुद को जिंदा रखने के लिए।
कभी-कभी जोंक जैसा
शरीर पर खून के धब्बे छोड़ जाती हैं।
ये सब काम वे लोग करते हैं
जो जोंक की तरह खून चूसते हैं।

आइये हम हाथ मिलायें
और एक नया सपना देखें
मानवता को फिर से जगाने के लिए।

हिंदी अनुवाद -बिजित गोरा रामसियारि

Dhwanil Parekh



Prof. Dhwanil Parekh is a Professor of Department of Gujarati, Gujarat Vidyapith, Ahmedabad. He has made significant contributions in the field of Gujarati literature in the fields of poetry, one act plays, dramas, criticism, translation, editing. He was awarded Yuva puraskar Sahitya Academy, New Delhi for the play ‘Antim Yuddh ‘in 2011. Also received the Yuva Gaurav Award of Gujarat Government and other awards. He was selected for writer’s in residence program in Rashtrapati Bhawan, New Delhi in 2016. ‘Ek Chapti Ungh’ won the prestigious Narmad Suvarn Chandrak for the one act play collection. Many more awards received for his literary works.

બા અને હીંચકો

ધ્વનિલ પારેખ

બા બેઠાં હોય છે
 લાકડાના જૂના હીંચકા પર
 હીંચકાની મંદ ગતિએ
 મંદ સ્વરોમાં ચાલતું હોય છે
 ગીતાના શ્લોકોનું પઠન.
 હીંચકા પર બેઠાં બેઠાં
 ચશ્માંમાંથી ઝીણી નજર
 આખા ઘરમાં ફરી વળે છે
 રસોડામાંથી આવતી વઘારની
 સુગંધ પણ બા આંખોથી સૂંઘે છે
 ડાઇનિંગ ટેબલ પર
 બાઉલમાં લાડુ પડેલો છે
 ઉપસેલી લાડુની આંખ
 લાલ દરાખ
 બાની આંખો જુએ છે
 બા નજર ફેરવી લે છે
 ગીતાના શ્લોકોનું પઠન ચાલતું રહે છે
 'સ્થિત પ્રજસ્ય કા ભાશા...'

હીંચકાની ગતિ વધુ મંદ થાય છે
બાના શ્વાસોની ગતિ પણ મંદ
થતી જાય છે.

શ્લોકો ત્રૂટક ત્રૂટક સંભળાય છે
'નૈનમ્..... છીંદતી.... શસ્ત્રાણી...'
હીંચકો અટકે છે.

A poem

The man living
On
The first floor of a
High-rise building
The man living on the ground floor
Is
Not a human being!
Before sun spreads his rays on earth
His
Noise
Rattling
Quarreling
Thumping
Breaking
Starts.
And by the time the Sun rises
Only
Noise...noise...noise...
The same thing
The one on the second floor...
And the third floor
Till one living on the top floor f
Only believes that
The person living below
Is...
But...
The one living on the top most
Believes that

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लिरथुमलाइ

Those living below him
Only men!
And therefore only this
High-rise building
Unconquered
Amidst all noise.

Translation: Dr. Pranav Joshipura

Bhabani Baglary



Bhabani Baglary is a renowned Bodo woman writer and social worker. She was a teacher and associated with many organizations. Many of her articles and poems are published in different journals and magazines. She has edited many magazines too. Her publications include poetry, biography and essays. She hails from Rajapara, Gossaigaon under Kokrajhar District of Assam.

जिउनि बुब्बि

भबानि बाग्लारी

एरै बाइदि समा फैखाथारगोन
 मोनफ्रोमबो आगाना थोर थोर
 सानसे सुबुं जिउनि बुब्बियाव
 गोगो नोजोराबो रेजें लोरबां
 थं गैयै जागोन;
 जोनोमनि सोखो-मोखो आबिर गाबा
 लासै लासैनो गिसिखालांगोन
 सासेया सासेखौ गोसोखांबायल'
 थागोन, दोहो दोहो मोथो मोतो
 गोहोयादि बिबदिनो रुइलांखायो;
 मोनसे समाव बारदाउलि बारहुंखायाबो
 गाथोननि रुगुडाव दोम दलद जागोन
 रानस्राव बालाबारिनि सिथ्लायव
 रग' फुरनाय साम' बिखंनि मुलुगाबो
 दुखु-हांमानि इसारा गालांगोन;
 समनि हाबाफारि गासिबो गोसोखांनायल'
 मावबोनाय बिग्रायारि हाबा फारियाबो
 गोजांमिउनायनि अनगा जेबो थाया
 गोदान जोलैफोराबोदि गोजामखौ
 थैलांनाय बाइदि जलदब बावगोन,
 फिसाफोरनि जोनोमगिरि आन्दाय आन्दाय
 संसारनि बाला गुदुं भावथिनाखौ
 गोरबोजों गोसोखांनानै गाबगोन
 जोनोमनि खुनसे फोरबोयाबो जोबस्रांगोन;
 खौसेयै आमाय-जुमाय गेलेनायफोराबो

बिदा-फंबायनि गेजेराव गोमालांगोन
 सिथ्लानि बाथौ थानसालियाव आलारि फोजोंनो
 सोरबा फैगोन गोजाम नबथियाव
 नेनानै थायो बिमा बुरिया लामा फारसे
 हरखाब मिथिस्लाबै बारहुंखा बिग्रायखांगोन
 मिथिस्लाबै जानगारलांगोन जिउनि बुन्था
 सहायनाय देहानि रंगिना आबिर गाबा
 रुजु-रुमु आनज्रायलांगोन नुस 'थै संसाराव
 गोथै देहानि लांदां देहाया हाजों गेलेहैगोन ।

जीवन के क्षण

भवानी बाग्लारी

ऐसा भी क्षण आयेगा ही
 हर कदम लड़खड़ाते हुए
 एकदिन मानव जीवन के क्षण में
 तीक्ष्ण दृष्टिकोण भी
 ठिकानाबिहीन हो जायेंगे
 जन्म के रंगीन रंग रूप भी
 धीरे धीरे कट जायेंगे
 एक दुसरे को सिर्फ याद करते रह जायेंगे
 धीरे धीरे धीमे धीमे
 शक्तियाँ ऐसे ही कम होती जाती हैं
 एक क्षण में भयंकर तुफान भी
 घात में रुक जाता है
 सूखी रेत पर
 रंगहीन घोंघे की तरह
 दुख दर्द की निशानी छोड़ जायेंगे।
 वक्त का हर काम सिर्फ यादें ही बनता हैं
 एक वक्त के क्रांतिकारी कार्य भी
 रोदे खड़े होती कहानी के अलावा कुछ नहीं बिचेगा
 नई पीढ़ी भी पुराने इतिहास को
 भूल ही जायेंगी
 बच्चों के जन्मदाता
 भविष्य के बारे में सोचकर
 रोते रहेंगे
 जन्म के त्यौहार भी ऐसे ही खत्म हो जायेंगे।
 भाई-भाई साथ में लुका छुपी खेलना भी
 खो जायेंगे
 आंगन की वेदी में दीया जलाने
 कोई आयेगा
 इंतजार करती रही बुढ़ी अम्मा
 अचानक से कोई तुफान आ जायेगा

लेकर भाग जायेगा लेकर उसकी जीवन ज्योति
ठंडे पड़े हुए बदन से एक रंगीन आत्मा
निकल जायेगी किसी अन्य दुनिया में
मिट्टी में विलीन हो जायेगा मृत शरीर।

Jeuti Prabha Brahma



Jeuti Prabha Brahma is a veteran woman writer in Bodo literature. She hails from Gossaigaon, Kokrajhar District, BTR, Assam. She has published 2 poetry books and 1 short story. She is presently an active member of Bodo Women Writers' Association and also a Social Worker.

थैनायजों सुजिगोन जोनोमनि रिन

जेउति प्रभा ब्रह्म

थैनायजों सुजिगोन जोनोमनि रिन
 थैनायखौ आं सोरजिगोन
 आखिनि आखाइजों मोदै हुगरै-हुगरै
 आगदानि आखाइजों ओंखाम जायै-जायै
 सोरजिगोन जोनोमनि रिन ।
 अन्थाइनि लुयाव आरजिगोन सावगारि
 थैनायनि गारांजों गाइजोन खुन्थिया ।
 पापनि थ 'फ्लाया गंगा सेराव
 पुन्य जानो बोहैफा लाडो
 दैमाथिं अन्थाइया बिरै बिरै
 बाज्जुमदों गोथार जानो ।
 लांदां फोथाराव सोरबा गदा सिबदों
 बिबार बागानाव सोरबां थुंग्रि सिबदों ।
 सौयो नों जिबौ जानानै
 फाहामो नों जाहिनानै ।
 अर खामबा थिफुखागोन
 थामफै अरबा मानखागोन
 ग 'गा मोनबा हासिउखागोन
 जोनोमा थैनायखौ दैदेनखागोन ।
 जिउनि लामाहा गैया सिनायथि
 नाथाय बे लामायाव आं सासे
 थांखिनि गाथोना मोनसे ।
 थैनायजों सुजिगोन जोनोमनि रिन
 थैनायजों सुजिगोन जोनोमनि रिन

थैनायखौ आं सोरजिगोन ।
 खाफालनि गोलोमदैया जिउनि बेसेन
 बोहैलाडो हायाव, हानिफ्राय गोर्बोयाव
 नौनि बिखायाव मा आबाद
 फिथाइ थाइबासो बुजिगोन मा बिफां
 गरफ्रोमबो बेगरानो सोमखोर सिमा ।
 थैनायनि जोनोमनि जुलियाव
 आं गावखौनो गाइगोन
 हाजो जावखा जावखा अन्थाइ देखा देखा
 फोगोन आं गावनि आखायाव ।
 दैसा बारनोबा दिडानि गोनां
 गियान मोननोबा सोलौनो गोनां
 गियाननि गोहोआ निस्था
 निस्थाहा जामनाय गैया
 गियाना जिउनि लांगोनायाव
 हानहरनायासो सांग्रांनि आंखाल ।
 मुलुगा एंग्लायनायनि सिगां ओंखारलां
 जागोन बेनो नौनि जुगामि थं
 फेराइ नुजानाय मुदाजौं
 हाथरखिनि सिमां
 हाथियारा आखाइ खबजबनाय
 सिग्लाबनाय रुमाला मोनबाय मोनथाइ ।
 थैनाया होसोदों आरो होसोदों
 जोनोम जौमोना मेंदों
 आरो साना दोबैलांदों ।

Sandeeta Brahma



Sandita Brahma hails from Owabari, Kokrajhar of Assam. She is a Head Teacher and poet. She has written many poems for various magazines.

एसेल'

सन्दिता ब्रह्म

आं जायो एसे मोजां
 एसेल'.....
 बेखौनो नायस'नो नों
 एसे नायनो आं समायना
 नॉनिल'....
 मोनसायो बेखौनो !

सानजानि खिरखि खेवब्लायो,
 जि-जि, जा-जा दावसि गाबसावबाय,
 सिखारदो दावखा होस्रानो
 जाबोबाय सानजा-आलायरन ।

रायजो जायो जों एसे मोजां..... !
 एसेल'
 नायस'नो बेखौबो गुबुना
 हारिया जोंनि बेसेबा समायना..... !
 समायसिन हो-
 मोनसा, मोनहोयो सोखावआरि गोहो
 मोनबो मोननाया गोब्राब जोबनायाव,
 हारिसे खौसेथियाव फैयाबोला,
 मोनथाम मोनब्रै साननाय....
 जों नागार मारलायाब्ला.... ।

Sapna Rani Basumatary



Sapna Rani Basumatary is a veteran Bodo writer and social worker. She is connected with many literary organizations. Many of her poems are published in various magazines. She has more than five publications. She hails from Kokrajhar District of Assam.

बाइखोन्दा गोसो

स्वप्ना राणी बसुमतारी

गोगो गोथार गोसो आंनि-
 गोथौ गुवार बिखा आंनि,
 दैमु बादि देहा आंनि-
 बिबार बादि जिउ आंनि,
 दिनै बहा गोमा जोबखो ?
 बै गोसोआ जावलिया बार जाबाय-
 बै बिखाया हाब्रां जानानै गिसिखाबाय,
 बै देहाया हांगार जाफाबाय-
 जिउआ दैनिसो खफ' जाबाय,
 लामाफ्रा गिदिंलांबाय ।
 गिदिंनाय लामायाव
 लावथि थुयै-थुयै सुरो आं आगान,
 रिमोनला आंनि लामाफ्रा-
 बादामालि आरो हाखर हाला,
 हाखर हाला लामा हानि हानथि ।
 फैयै-फैयै सौफैबाय आं-
 जिउनि बेलासि समाव,
 फुंबिलिनि जारौ साना-
 दा सोनाबहा गावदां जारौ जाबाय,
 बुहुमा साननिफ्राय जानगारलांबाय ।
 बाइखोन्दा गोसो आंनि-
 गोमानाय मिजिं आंनि,
 हांगारबादि देहा आंनि-
 खफ'बादि जिउ आंनि,
 नोंसोरखौ लानानै आर'ज गाबो आं-
 जिउनि आगान आगान सोरजिगिरिनिसिम ।

Dinesh Charan



दिनेश चारण जोधपुर के जालीवाड़ा खुर्द में 15 अप्रैल 1981 में जन्म। दिल्ली विश्वविद्यालय से पीएचडी। राजस्थानी और हिंदी में कविता, कहानी, लेख देश की विभिन्न पत्र पत्रिकाओं में लगातार प्रकाशित। विभिन्न विश्वविद्यालयों में संगोष्ठियों में व्याख्यान।

नज़रिया पत्रिका का संपादन। अप्रैल 2023 से मार्च 2024 तक राजस्थान साहित्य अकादमी की पत्रिका मधुमती का संपादन। वर्तमान में दिल्ली विश्वविद्यालय के कॉलेज ऑफ़ वोकेशनल स्टडीज में हिंदी विभाग में सहायक आचार्य पद पर कार्यरत।

मरुधर

दिनेश चारण

राजस्थानी कविता
उजाळै वास्ते आपां कदै'ई गैला कोनी व्हिया
नीं पाणी वास्ते
ऐक मेणबती कै लालटेण घणी है
पाणी कोसां आगो व्है तो'ई लेय आंवां
खुद अर ढांढां री तिस खातर
तावड़े वास्ते रोज करां हाथ जोड़
अरदास
मरुधर रा रैवण वाळां
जे कोनी रेवैला तपत इण भौम
मरुधर ई व्है जावैला अदीठ
तावड़ै अर मरुधर रा जायोड़ा हां आपां
अठै ई जीवण चाईजै
अठै ई मिरतु।

मरुधर

उजाले के लिए हम कभी पागल नहीं हुए
पानी के लिए भी नहीं
एक मोमबत्ती या लालटेन बहुत है
पानी कोसों दूर हो तो भी ले आते
खुद के लिए और पशुओं की खातिर
धूप के लिए रोज करते हैं
हाथ जोड़ प्रार्थना
मरुधर के बाशिंदे
यदि नहीं रहेगी तपिश इस भूमि पर
मरुधर भी हो जाएगा लुप्त
धूप और मरुधर के पैदा किए हुए है हम
यहीं जीवन चाहिए
यहीं मृत्यु।

Lilabati Basumatary



Lilabati Basumatary is a retired teacher and writer. She writes mainly poems. She has one publication of poetry collections. Many of her articles are published in different journals and magazines. She hails from Kashdoha, Bijni under Chirang District.

Wheel chair नि दावबायारि

लीलाबती बसुमतारी

मेगन फारनै निफ्राय
 दुखुनि दुंबुद मोदैया
 स' स' ग'बोनो नागिरदों
 सख'नो लुबैयाखै आं
 गोसोखौ हमथाफिनदों।
 गोरबो सदथे सदथे जानानै
 माबा बाश्त्रा बुंनो सानदोंमोन
 जेबो फोरमायनो लुबैयाखैसै
 गोसोखौ आं हमथाफिनदों।

मानो ? मानो ??
 मानो ना--- !
 गोहो बोलो थासान्दियाव
 रावनिबो दुखु दाहाखौ आं
 सिनायनो रोडाखैमोन।
 बसुमतारी औवारि दैमारि
 बिमुंनि लोगोफोरजों सानफ्रामबो
 ना' बेदर जुमाइ ओंखाम
 गोसो बाइदि जायो लोडोमोन;
 गुबुननि आंखालखौ आं
 जेबो मोनथि रोडामोन।
 बिमा बिफानि दोहोन दौलद
 रां-रुफा लानानै जेब्लाबो
 समखौ फेलेडै नागारहरोमोन;
 अहंजों आं आन्दायदोंमोन।

नाथाय--:

समनि अनगारि फाखनाव
 दिनै आं जेरैबो गेरैबलांबाय
 रोहो रोहो दोहोन दौलद
 सिरि सिरि गासैबो गोमालांबाय;
 खोमथा राफोद देहा आंनि
 नोरजिया जालांबाय एमाव गोमलैसोना
 हारसिडै ज़ 'य थानांबाय।
 गोसो बाइदि हारसिडै आं दानिया
 जेबो जानो लोनो हालिया
 औवारि दैमारि रावबो लोगो
 आंनि खौरां सौलिया
 लोगोआव रावबो गैलिया।

अहंनि फिथाइखौ आं
 दासो मोनजाबाय-
 बेसेन गैयै उन दाहा दासो
 आं खालामनो हाबाय।

मेगननि मोदैया
 मेगनावनो रानलांबाय
 गोर्बोनि बुंनो गोनां बाश्राया
 गोरोबआवनो गोमालांबाय
 Wheel chairनि आं सासे
 दावबायारि जाना थानांबाय।

व्हील चेयर का यात्री

दोनों आंखों से
 दूख के गर्म आंसू
 निकलना चाह रहे हैं
 जोर से मैंने दबाकर रखे हैं।
 दिल धड़क रहा है
 कुछ बातें बताने की चाह में
 जोर से मैंने दिल को बांधकर रखा है।

क्यों...क्यों...
 क्योंकि...
 जब शरीर में ताकत थी
 तब मैं किसी की परेशानी नहीं समझ पाया था।
 बसुमतारी, औवारी, दैमारी
 उन सब दोस्तों से मैं रोज मौज-मस्ती करता था
 किसी की भूख को मैंने महसूस नहीं किया था
 मां-बाप के धन दौलत शौहरत को लेकर
 मैं अपना समय जाया करता था
 अहंकार से मैंने रास्ता खो दिया था।

लेकिन...
 वक्त के खेल में
 आज मैं चारों तरफ से टूटा हुआ हूं
 धन दौलत से मालामाल
 सब धीरे धीरे खत्म हो गया।

हष्ट पूष्ट शरीर
आज दुर्बल हो गया
बिस्तर पर मैं अकेला पड़ा रहा।
चाहने से भी मैं अब
अपनी मर्जी से खा-पी नहीं सकता
औवारी, दैमारी कोई दोस्त
अब मेरी खबर नहीं लेते
मेरे साथ कोई नहीं रहता।

अहंकार का फल
अब मुझे मिलने लगा है
कुछ न होनेवाले पछतावे में
अब मैं घिरा हूँ।

आंखों के आंसू
आंखों में ही सूख गये
दिल की बातें
दिल में ही रह गईं
व्हील चेयर का
एक यात्री बन गया हूँ।

Firoz Thakur



Firoz Thakur is an emerging Bodo young poet from West Bengal. He hails from Paschim Narathili, Alipurduar of West Bengal. He is M.Sc. in Geography. He writes poems and critical articles.

फैदो बयबो फैजोबदो

फिरस ठाकुर

दिनै गाबोननि बर' फरायसुला-फरायसुलि
 लाइमोन बिर जोहोलाव जोहोलावजोफोर
 माथो.....नोंसोर दाहालागैबो सिरि मोनाखै नामा.... ?
 सिखारदो माबार, नोंसोर बयबो सिखारग्रां जोबदो ।
 न 'खरनि, हारिनि, बुहुमनि आइ-आफानि
 बोर लानानै फैदो नोंसोर बयबो फैजोबदो,
 बर' बिमानि गोथार रावजों सुजुदोनि जों
 आंगो हारिनि सनानि गोथार जारिमिन ।
 नै हारिनि आंगो बर'फोर, आनि लोगोफोर
 बिखा गावनायनि राव मा बुंनो, माब्रै फोरमायनो
 बे थांनाय फैनाय सान हर बोथोरा
 रावखौबो नेनानै थाया ।
 नायहर लोगोफोर, नायहरब्लानो नुनो मोनगोन, मालाय
 गुबुन हारिफोरा गावबा गावनि थांनानै थांनांगौनि थाखाय
 हारि दैदेनगिरिनि राव फाव मानिज्जायनानै,
 हारिखौ दैखांनो लामा लानानै, बिसोरनि
 गोसो फोगोमनानै हारि दैदेन्नाय हुदाफोरखौ ।
 नै लाइमोनफोर, माथो
 नोंसोर बयबो हारिखौ बावनो हमबाय नामा.... ?
 दाबाव लोगोफोर बिमानि रावखौ, दाबाव बर'नि जारिमिनखौ
 दाबाव जोंनि आबै-आबौनि होबोनाय बोलिदानफोरखौ ।
 फैदो लोगोफोर, जों बयबो खौसेयै
 बिर जोहोलावफोरनि खोल खोल मोदान ज्जायनाय
 दाहाल-थुंग्रि लानानै दावहा नांहेनाय बायदि

हारिनि थाखाय, जोंबो गावबा गावनि
गोहो-बोलो, गियान, बिद्या-बुद्धि लानानै आवगाय दोनि,
फैदो लोगोफोर नोंसोर बयबो फैदो ।
हारिनि बिर जोहोलाव-जोहोलावजो
फैदो नोंसोर बयबो फैजोबदो ।

Anima Mahela



Anima Mahela is a civil engineer by profession who is working in Water Resource Department, Govt. of Assam. She keeps interest in writing. She is a multilingual writer, writes in Bodo, Assamese and 2English. She is from Nagaon District of Assam. She has three poetry collections, two in Assamese and one is in Bodo.

नों गोहो गोरा आइजो

अनिमा माहेला

हे आइजो,
 नोंनि अन्नाय
 नोंनि गोहो
 नोंनि सहायनाय गुन
 नोंनि गोसो जानाय
 आलाइ अरण सोरांनि रोदाया
 खालामदों गोजा जारां ।
 नों गोहो गोयै लोरबांथि दाजा
 नों गोहो गोरा
 नों बोलो गोरा ।
 नोंनि लोरबांथिनि खाबु लानानै
 नोंनो अनखांनाय दिन्थिगोन
 नाथाय नोंनि गोहोखौ लानानै
 सोर सा बेसेया बाख्रायगोन ?
 नों लोरबां जायोब्ला
 नोंखौ अनसायगोन
 नों गोहो गोरा जायोब्ला
 नोंजों सुथुर जागोन ।
 जुदि नों आगानाव आगान
 गोरोब होना थाडोब्ला
 नोंनि जोबस्रानायनि थाखाय
 नारा-नाथा नाजानाय
 जुदि नों थांखिसिम
 सौहैनो हायाखै
 अब्ला थोजासे अपमान जागोन ।

नाथाय आइजो,
 नों फावसायनाडा
 हानायसिम आवगायलां
 खस्थ खालामना आवगायलां ।
 खस्थ सहायनायनि फिथाइया
 सानसे जोंनि सोलायनाय लाबोगोन
 जोंखौ बोलो गोरा खालामगोन
 बै गोहोआ जोंनो
 गोदान गोदान गियान होगोन ।।
 नों सोरजिनि आइजो,
 नों नडा बोलो गोयै
 नडा नों लोरबांथि ।
 सहायनायनि नेरसोन नों
 गोहो गोरा आइजो
 आइनि फिसा नों
 दिनैनि आइजो
 मुलुग जोनोमगिरि बिमा नों सोरजिनि
 मुलुग देरहासार मेहेर गोनां
 गाहामथि, रोखोमसेनि
 गियाननि फुंखा, गियान होगिरि
 लोरबां मुगैनायखौ होबथा
 गोहोनि नेरसोनथिखौ हो आखिना ।।

YOU BRAVE WOMEN

Hello gentle women
Your love, affection
Your courage
Your desire
Brightens the room like sunshine
Don't be feeble
You are courageous
You are strong enough
May take advantage of your weakness
May give you sympathy in weakness
But in showing courage
How much could be accomplished
If you are feeble
They show you sympathy
If you are brave
They would be your opposition
If you are in competition
They belittle you and your skills
You become helpless
Go off on a tangent
Then you are insulted

But,
Hello gentlewomen
Don't fall back
Go ahead and ahead
Result of your forbearance

Will bring you amendment
Will make you tenacious
That courage will
Give us an innovative way
You are not feeble
You are not fragile
You are the
Symbol of “Brave”
Symbol of tolerance
You , Courageous women
God’s beautiful creation
Brave women
Today’s women
Daughter of the world
You are the vision
You are the creator
You are the divine mother
You are the Symbol of Strength,
Motherhood, Protection,
You are the symbol of Grace of Love and justice.

Hijuti Brahma



Hijuti Brahma, daughter of Roton Brahma and Sukusri Brahma, was born on March 4, 2000. She resides in Village No. 2 Bijoypur, P.O. Alupara, District Biswanath, Assam. Academically, she completed her HSLC in 2016 from Daimalu Bodo High School, Sonitpur, and her H.S. from Chaiduar College. She earned a B.A. degree in 2021 from Debabrat Bhuyan College, affiliated with Gauhati University, and an M.A. degree in 2023 from Cotton University.

आं थैनायखौ गया, नाथाइ आं थैनो लुबैया

हिजुति ब्रह्म

जिउनि आगानफोरा हरनि खोमसियाव हान्थिनाय बादि खोमसि
 जों बिखौ नुनो मोना
 आगानफ्रोमबो आगानादि बबेयाव गोगलैगोन
 जों आगान सुरोल' गावनि जोबथा थांखि होसोना
 जों मोन्थि मोना जों बेयाव आगान होगोन
 मा बायदियाव गोगलैगोन थेवबो जों हान्थियो
 गोर्बोआव फोथायनाय लाना इउननि गोजोन मिजिजों ।
 बियो अराय खोमसि जों बिखौ नुनो मोना
 अब्लाबो जों मोन्दांथिजों हान्थियो गिलुं गिलुं
 जेन' जों अबेबा जेहेरबारियाव गाफ्लाडा ।
 बियो औरैबायदि सोमोनांथाव
 आगान होखांनाय लोगो लोगो अराय स्रां जायो
 जों उनफिनना नायहरनो हायो, नाथाय उनफिन हाया
 जेखियानो जाया मानो साननानै ला जे,
 जा जाबाय जानानै थांबाय
 नोंनि मोनफ्रोमबो आगानफोरा जाफुंसारनायनि
 मोनसे मोनसे इसारासोमोन ।
 नों जुदि उनफिन उनफिन आगान सुरो
 अब्ला जिउनि खोमसि लामायाव नों गोगलैगोन
 जिउआव मोनबोनाय मोजां गाज्जि गासैखौबो
 साननानै ला जे
 बियो नोंखौ गोखों आरो गोरा खालामनायनि मोनसे मोनसे इसारासोमोन ।

मुलुगाव फैदों जेब्ला सानसे बयबो थांफिनखागोन
 बिनिखायनो आं थैनायखौ गया,
 नाथाय बिदि होनना आं अबथिरा आनज्रायलानो लुबैया।
 खोमसि हराव दावबायोब्ला जों जेरै गिनाय मोनो
 जिउनि आगानफ्रोमबो आगान सुरनायाव बे एखे मोन्दांथियानो
 बिनि गिनाय मोन्दांनायनि गोजोननायानो जोबोद आलादा
 बिनि गिनाय मोन्दांथिखौ आं जानगार होनो
 जिउनि मोजां गाज्जि संसारनि मायाजों आं गेलेनो
 जिउनि जेननाय देरहासारनायनि आं
 गोजोननाय लानो
 बिनिखायनो आं थैनो लुबैया।

मैं मौत से नहीं डरता, लेकिन मैं मरना नहीं चाहता

जीवन के कदम
रात के अंधेरे में चलने के जैसे अंधेरे हैं,
हर कदम कहां गिरता है
हम उसे नहीं देख सकते
बस हम आगे बढ़ते हैं अपना अंतिम लक्ष्य के साथ।
हम नहीं जानते कि हम कहां जा रहे हैं, आगे क्या होने वाला है
फिर भी हम आगे बढ़ते हैं
गर्भावस्था में आत्मविश्वास लेकर
भविष्य में शांति की आशा के साथ।
हम उसे नहीं देख सकते
वह हमेशा अंधेरा होता है,
फिर भी हम भावनाओं से आगे बढ़ते हैं
जैसे की, हम जल्दी में गिर ना जाए।
यह बहुत अदभुत है
जैसे ही आप कदम रखते हैं, यह हमेशा उज्ज्वल होता है।
हम पीछे देख सकते हैं, लेकिन पीछे जा नहीं सकते
जो भी हो कल्पना कीजिए कि,
क्या हो गया है वह चला गया
तुम्हारा हर कदम
यह सिर्फ सफलता का संकेत था।
यदि आप पीछे देखकर चलते हैं
तब तुम जीवन के अंधकारमय मार्ग में पड़ जाओगे
जीवन में सभी अच्छी और बुरी चीजों को
कल्पना कीजिए कि

यह सिर्फ आपको मजबूत और मजेदार
बनाने के लिए एक संकेत था।
दुनिया में आया है तो एक दिन हम सब वापस जाओगे
इसलिए मैं मौत से नहीं डरता
लेकिन मैं इससे विचलित नहीं होना चाहता।
जब हम अंधेरी रात में यात्रा करते हैं
तो हम कितना डर महसूस करते हैं
जीवन के हर कदम पर एक ही एहसास
डर लगने का आनंद बहुत अलग होता है,
मैं उसके डर से छुटकारा पाना चाहता हूं
मैं जीवन की अच्छी और बुरी दुनिया की
भ्रम के साथ खेलना चाहता हूं,
जीवन की हार और जीत कि आनंद लेने
इसलिए मैं मरना नहीं चाहता।

Roma Mochary



Roma Mochary is an emerging Bodo woman poet from West Bengal. She is an assistant teacher in a primary school. Many of her poems are published in various magazines. She has participated in many national and international literary festivals.

आर'नाइ

र'मा मसारी

आर'नाइ आर'नाइ आर'नाइ
 रजेनि गोमोथाव महरखौ नुनानै
 रजेनो गानहोनो दादों आं गांसे आर'नाइ।
 गोरबोनि मिजिं आरो हास्थायनायफोरजों
 गोमो गाबनि सायाव रजे
 गोथां गाबनि एरदों आं
 समाइना रमाइना बैग्रि बिबार आगर।
 बैसागु बोथोराव रजे
 सानदों आं गानहोनो नौनि गोदोनायाव
 मिनिखैरो बिखा फांदांदां
 समायगोन गानोब्ला नौ गोमो-गोथां आर'नाइखौ।
 रंजालि बैसोगु बोथोराव
 आर'नाइ गाननानै
 दुमदां दुमदां खाम दामनायजों
 लाजिस्तु मिनिस्तुनो रजे
 सानदों आंबो नौजोंनो मोसाफानो।