



# ഗായകിനി



ഈ പുസ്തകം തിരുക്ക ഗായകിനി-2018  
പുരസ്കാരം, ഗവണ്മെന്റ്, തിരുക്ക.

Traguan-14



উন্নয়নের অগ্রগতির মুখে ছামনু আর. ডি. ব্লক, ধলাই ত্রিপুরা ।



Open stage at 2.5 Kilo Mainkpur V.C ( BEUP)



Road Formation from Longtharai Charra to Bhgyamani RP (NREGA)



Construction of Box Culvert over Longtarai Chara at Saha Colony (NREGA)



Brick soling from Krishnarai Para to Pohor School at North Longtharai V.C (NREGA)



fishery pond on the land of Battya Chakma at Bipin KP



Modern Training hall at BHQ , Chawmanu RD Block (BADP)

ছামনু আর. ডি. ব্লক  
ধলাই ত্রিপুরা

cq0sdjg zif-msr EedI wll b0,  
direr kAY, Erjxjr eaxjtjg, cdVer cjdjg benbjv y

*kvK" Rv`i vPb-gvRviv dZ`B Zvj tev0,  
`xjvfi nv0q, dviMfi GMËi, mv`v0vfi m`i evtbe0/*

# vylglsgh

*weSzabfRvbn&*

2014



41 pLI g wbur er J sobSamI -2014  
Sjgsjr i eHed xemIt, wbur y

41 cji i Zejv i R" eStgj v-2014

eSzb i R i bn &

13, 14 Av 15 Gucj , 2014

Si S i i , Gn i , t g Z , Zejv |

K i e ` i v 0

K i n g K i m i s i P i K g v

G R i j K i e t ` i 0

e b q P i K g v

e j v e j

m g s i t m b P i K g v , c o x c P i K g v , K i n g K i m i s i P i K g v A v g i n g P i K g v |

G W \_ t e m b Z

m R q P i K g v , t ` e e Z P i K g v , A i a b K i m i s i P i K g v , i K e j v m Z v j k ` v i ,

A g Z j v j P i K g v , g n i t ` e P i K g v , t b . b P i K g v ,

k i m i s i e K i k P i K g v A v R t q k i P i K g v |

Z ` e i t g w ` d M ` v 0 , a g e M i |

a v j t c i A v b P i K g v A v g w ` |

e j v e j t 50 t Z 0 v |

Q v e m b Z t c i s i i i c o U m A ` v U c v e i j k i m , K t b f t P S g y b x , A v M i Z j v |

i b n i M t j i b Z

e S t g j v f v t j i w i t e 0 R a v

e Z e j v , f v i Z |

E-mail : tripurastatebijhufestival@yahoo.com, Ph.+919436477820/+917308248753.

E-edition : chakmamaadi.wordpress.com.





AñNvi t`eegP  
gšx



Aghore Debbarma

MINISTER

AGRICULTURE, TRIBAL WELFARE & ARD  
DEPARTMENT

GOVT. OF TRIPURA

Phone No.(0381) 232 4043 (Office)

(0381) 232 9488 (Res)

Kwl, DCRwZ Kj`vY I c`bix m`u` ñeKvk`Bi  
ñl`c`jv mi Kvi

i`f`Qv evZP

AvMvgx 13-15 Gmccj, 2014 GK Pwz kZg ñl`c`jv i vR` ñeSzdRme-  
2014 tMvgZx tRjvi Si Sñi tZ AbwZ n tZ hv`Q tRtb Avwg AZ`š  
Avbw`Z | D<sup>3</sup> DrmetK`š`i bixq Kti i vLvi Rb` D t`v<sup>3</sup>vi v GKwU`š`i ñbKv  
c`Kvk Ki tZ hv`Q tRtb Avwg Avt`iv Ljx |

ñeSzdRme Pvkgr m`u` v tqi GKwU Rbwccj Drme | e`u ermi ce`  
t`\_t`K GB Drme ñl`c`jv tZ c`wvj Z n t`Q | D<sup>3</sup> Drme Dcj t`y` š`i ñbKvi  
c`Kvk bvi , i`æZj Acwi mxg | Avwg Avkv Ki t`ev D<sup>3</sup> š`i ñbKv tZ ñeSzdRme  
m`u` t`K`A t`bK ARv b v Z` DEi ce`A t`j i mg`I RbMY Rv t`Z cvi t`eb |

Drm t`ei m`Pbvq š`i ñbKv c`Kvk bvi m`y`mvs`wZK cwi g`Uj Mto Z t`j |  
mK t`j i g`ta` tR t`M D t`V`g`I x I m`u`ñwZi f`vebv | GgbB GK agx`  
cwi g`U t`j i g`ta` mvs`wZK š`i ñbKv c`Kvk bvi GB Drm t`ei Avb` I t`m`š` h`K  
A t`bK , b evm o t`q |

cwi t`k t`l Avwg GK Pwz kZg i vR` w f`ñEK ñeSzdRme-2014-Gi  
mvdj` Kvgbv Ki wQ Ges Gi cvkvcvñk D<sup>3</sup> š`i ñbKv c`Kvk bvi m t`½ h`y`  
ñeSzdRme KvgwU i mg`I m`m` I m`m`v t`K Avgvi Avš`ñi K Awf`b Rv b w`Q |

(AñNvi t`eegP)

Bhanulal Saha  
Minister



Government of Tripura  
Food, Civil Supplies & Consumer Affairs  
Information & Cultural Affairs  
Higher Education & Election Depptt.

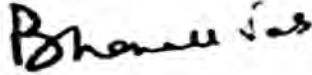
MESSAGE

I am immensely grateful to learn that a Souvenir is going to be published by the Bizumela Development Society on the occasion of 41st Tripura State Bizu Festival-2014 at Jharjhari, Dist-Goumati w.e.f. 13th to 15th April, 2013.

It is needless to say that the Bizu Festival is being organised by the indigenous people of the state and now all the communities irrespective of different castes, creed are participating in this festival in a befitting manner.

I wish the Souvenir which is being published will be enriched with valuable articles/writes-up by the people from every walks of life.

I also wish the Festival and the Souvenir a grand success.

  
(BHANULAL SAHA)  
MINISTER

New Civil Secretariat, Central Complex,  
Kunjaban, Agartala, Tripura-799006.  
Tel: (0381) 241-4005 (O), 2324068  
Fax: (0381) 2414040  
mail: ministericstrp@gmail.com











**RIBENG HABIDYENG  
BIZU DEVELOPMENT SOCIETY  
TRIPURA.**

**ৱৱৱৱ R evEv**

GtRtE 13-Eb aui 15 Gucj 2014 m0 GnE , tgz evgi SiRui Av`vgZ AnE` Rvi GKPrj k cji wZejv tiR` weStgj v| GnE` t` iMvOi gvOgvi Av`vgZ 1974 mbZ tgnvbx tgnv PrOgvi tj nK Avn& wBZ Av cUai -we`v mviMi -`qij weKvk-ZwUbx Kvst-tMSZg jvj PrOgvi wNi Avn& aui tB tR weStgj v Pvi ttev 41 eSi AvtM utRv tRtq wegj g`gb PrOgv, wbiAb PrOgv, Awbj PrOgv B, t`bvi wAvj im tcvj t` bvtZ`B Gt`Q wteZ wZejvi PrOgv, t`bvi teNEb teP eri Mti cvti cviv , t`j v ai`b|

2011 mbZ cij g eri weStgj v wites Rav evbwi cti weStgj vNvb tmvi Mui fvi Avinwb tRv I tq| weStgj vMvbt i Rv` i Aviv0 wPb-gvRvi wMwb evtRB ivtMfvi nvgZ j vMv AnE` Av M`v wZejvMvbt i 9-fz evtg fvk Mui tB weStgj vZ wRt` wRtZ` Miv AnE` | tPtio v Ptj i weStgj vi Zgevp Ai abvPj Av wgtRvi vgi PrOgv, t`bv wmatqv wmw` w`eri | G Mvivi Avio 10-15 eSi wZtMB ivtNB cvitj RvtEvti fvj iy Avt`vB tbtRB cviv tReo wfwj Avig Avsv Mui B|

teMO tRti wZejv tiR` weStgj vMvbt i ZwrGctj v Mui evtZ`B weStgj v wite0 Rav Av Avinwb Ravi nvt`sy, t`b mqmvi Rb-Rv, j tMvi tm`itqv tR gvar-gkawi w`tb-tit` nvgMui tRtqv im, t`bvti SzSvAv cvEzaZzae| tR tR ASvi gbi gvbyOtb AvRjyfi Avgti ej vej t`vb Zviti tqv SzSvAv cvEzaZzae| Av SzSv cvEzaZzae Rvivo tR gSx-GgGj G-BGg-GgmMm bvbymN Av`Bi t`b Avgti GW, tZOr-tcvfS Av wRibPcvw` w`tbB ej vej t`vb Zviti tqv|

Rq InK weStgj vi | Rq InK PrOgv Rv` i |

**mRq Kgi PrOgv**  
wite0 nwe`t`0  
weStgj v fvtj w` Rav





**GENERAL SECRETARY**  
41st TRIPURA STATE BIZUMELA-2014  
JHARJARI, EHDE GUMET, TRIPURA.

ইতিহাসিক বিবু মেলা

বিবু জাদৰ ইক্কো হোছপানার দিন, জাদৰ রিধি সুদোম জাগি তুলিবার/ফুদে ই তুলিবার দিন। বিবু যেন আনন্দ গরিবার দিন, ঠিক গধা পিখিমীর চাঙমাঙনর ও এক্কান জাগাত খুবোবার দিন। বিবু মেলায় আমাৰে এগঙরে জাদৰ সুগ-দুগৰ হধা হবার সমার বডই, জাদৰ লাড়েই উজে নেযেবার হধা হানে হানে হোই যায়া। জাদৰ সুগ্ যেন আমি চেবৎ, জাদৰ দুঘ ও আমাৰ নিজো দুঘ আমি মনে গরি পেবৎ।

৪১-পল্লার ত্ৰিপুৰা ৰেজ্য হাবৰ্ বিবু মেলা এবাৰ গোমতী জেলাৰ অমৰপুৰ মহকুমাত নতুনবাজার বারবারি ইধু নুও জুগৰ্ লগে, নুও জুগৰ্ ধগে অদ্ যারা। জাদৰ্ ভালেদী হামত্ , জাদৰ্ বজঙ্ সময়ানিত্ জাতুৰে বলাবল্ দেনা আমাৰ বেঘৰ্ মন চিদোত্ থা পরিবো। এক্কান পুরোনি হধা আগে-“যে জাদৰ্ রিধি সুদোম (কালচার) যেদগ্ বেজ দোল্ সে জাদ্ পিখিমীর বুঘত বালোগ্ দিন বাজি থায়, আৰ যে জাদৰ্ রিধি সুদোম (কালচার) যেদগ্ বেজ বজঙ্ , সে জাদ্ পিখিমীর বুঘত বেজ দিন বাজি থেয় ন পারে” সেনতেযে নিজে বাজি থানার লগে লগে জাতুৰে বাজে রাগেবার চিদেও আমাভুন গোরি যা পরিবো। নিজো জাদৰ্ যদি মাজারা ন থায় আমি সেক্কেনে নিজোরে হি ইজেবে সিন্ দিবোঙ? আমি সেক্কেনে হি অন্যে হন্ জাদ বিলিনে নিজোরে হোই পারিবোৎ? ভাবি চ্ বাপ-ভেই, মা-বোন লগ্ হনে হি বুঝোৎ? জাদৰ্ অরক্, জাদৰ্ রিধি সুদোম, জাদৰ্ রাখামন-ধনপুধি দাগিৰে আমাৰ হামাকায় জাদৰ্ সিন্ দিদো গেলে বাজেই রাগা পরিবো।

বেঘ্ জেরে বেক্কুনরে “বিবুৰ্” পাত-তুৰু-তুৰু জানেই আহ নুও বজৰ্ বেক্কুনতেযে দোল আহ সুঘে বিদি যেবার ধারাজে ভগবান বুদ্ধ ইধু মাধা তলে গরঙৰ্।

দেবব্রত চাকমা

An&v nme†`0

41 cj vi †Ze†v ti R” †eS†g†v-2014 Avinmb Rav

Si R††i , Gn†† , †gZ, †Ze†v|

Kv ue `v Oõ iõ

UeStgj vMvbi tmvi Mvi fvi Rj°vj Ptj i | ueStgj vZ t`vj Eb t`vj uRvbPvb  
M`v uZeivEb mvm Avbv, tcmvgnbi ARb Av aMi Nv Mvgn tmvi Mivbv Av ueStgj vi  
ej vbi Rv`i Aviv0 uPb-gvRvi vMvb evRB ivNevi nvgZ j vMbv G tmvi Mivbvi uZvb  
vi te0 cBt` |

GtPEb 41 eSi AvtM mbytgmbx tgnb PvOgvi DtQmbZ gvPgvi vZ ueStgj vi  
tR uPtMvb ueRtfrv utRv Inq mte w`tb w`tb mbybegj gtgb PvOgv, mbybi Ab  
PvOgv Av mbyAvbj PvOgvi ivL`ij Z Bt° Bt°v uezi Z fz MvS0 mib emi DtZ | B°z  
mtei taj v AvPj, vgtRvi vg, t`Puj, AvivKvb mmetbB M`v ucvl igi PvOgv, tbt  
mvev w`tei avivP Mtii |

taj vi j tN uktovi vbtqv j Sv InetZ`B evmb Inq ueStgj v fvtj w` Rav0 |  
j tM M`v uZeivi b0Nvb PvOgv evgZ b0fz evgRav | evg RavNly j Sv In`vK | evg  
Rav, b j Sv b0Antj vi te0 Ravtqv j `K-a`K t\_e0 | ueStgj v fvtj w` evg Rav, b InB  
Dt`vtaK Avgv Rz evtRevi j vti tqvZ GK-Bt°v ti uRtgUi mib |

UESv tlvZ ei gvn w`i teNi Avc`ej v, udej v`j InB tRvK | kEzivi Pp`0  
tmj f`v InK | nv`eb dzeb InK | Ni uMvi uD Rvb tev0K | fvt`-nveti Ni fti vK |  
bvav gw` ej v InK | gv eRgciv teNti mbv t`vK | Ni0 Av, b b0 tgvivK | Ni0 uRgy  
evP uct`Qvj InK |

# n v p d

## ar v zif-msr

D†fv MxZ t uP†v gvj Kv PvkGv

----- 3

Siv MxZ t LÉvji PvkGv

----- 3

evnbv t gbKgv PvkGv Av g½j v cWZ PvkGv

----- 5

ueStg vj ntqKlvb nvivi t†Bj t iK uej vm PvkGv

----- 7

## cVg

uZeivi PvkGv Rv`i ntq°vb`igi uk†Ovi t ubi Äb PvkGv, Kzgy Kviš PvkGv, kviš ueKvk PvkGv Av Kzgy PvkGv

----- 13

## kpiw

adJY cjkjg zvmhPvkGv Amxg ivq, cdb GK j vgv, R†bk Avqb PvkGv, csKR PvkGv, mbyWZ i Äb PvkGv (WvOi), gvj ueKv PvkGv, Avb>` tgvnb PvkGv, mj\_ PvkGv, ai bx i Äb PvkGv, b>` tgvnb PvkGv, b>` j vj PvkGv, Kvj x c†hv` PvkGv, tgvib PvkGv, abg†P PvkGv, Av†RK PvkGv, Kzgy Kviš PvkGv, Agi PvkGv, পসেন চাকমা, myj §Zv PvkGv, c†WZ PvkGv, D†` vM PvkGv, i vO†"Q" v PvkGv, gb†\_ PvkGv, gvng PvkGv, c†WZ PvkGv, e,†mb PvkGv, Rvng t` l qvb (†Rvbvji), ~Y†R`vWZ PvkGv Av febZueKvk PvkGv |

----- 19

## xj\_pjnwjg

Ø-ndwi t ubi Äb PvkGv

----- 33

n&Ze`j t PvkGv AvRZ Kviš av†gB

----- 39

ডরলে কানজাবা চুলেও ডরলাগায় t gcjP†jP QjLj i

----- 42

civP t civP†ctq t tcvZ†civ†Z" PvkGv

----- 45



## KDWP

<i>ti R'wfiEK weStgj v Rviti tev bq t Avtj vK Zvj K`vi</i>	49
<i>wgtRvi vg Nji Gtm t caxi Zvj K`vi (ti Mv)</i>	51
<i>thTfejS t nifc' thLin Qipji</i>	57
<i>cveZ'' PAMog mgm'v, cveZ'' PAMog Pr<sup>3</sup> I Gi ev'evqtbi Ae'v t g1/2j Kzvi PvKgv</i>	60
THE CHAKMAS: AN INTRODUCTION : L.B.Chakma	67
Some Traditional Games of the Chakmas : Jyotirmoy Chakma	144
<i>MÉb mi vb tcevi c_ t 'YqKgj PvKgv</i>	150

## nnfWn

41 YEARS OF TRIPURA STATE BIZU FESTIVAL : Niranjan Chakma, Kusum Kanti Chakma & Sujoy Chakma	155
bSmI -2011-g kjNq kjt W	161
bSmI -2012-g kjNq kjt W	162
bSmI -2013-g kjNq kjt W	163



arv

zif-msr

sdj pr f admjt y

wjsM zvmhadM,

wjsM zvmhst y

zvmhcmsiq pr zeNt

# অগ্রগতির সোপানে

## I CpÉjhjsf pj Ò Eæue

মহাত্মা গান্ধী গ্রামীণ রোজগার নিশ্চয়তা প্রকল্পে  
LR¥ ' jahÉ hou:-

- ➡ বছরে সর্বোচ্চ একশতটি অদক্ষ শ্রমদিবসের কাজ পাবার আইনী গ্যারান্টি রয়েছে NREGA'তে ।
- ➡ কোন পরিবার ইচ্ছা করলেই, নিজের পছন্দমত সময়ে, নিজের পছন্দ মত দিনের জন্য কাজ করতে পারেন। এক্ষেত্রে NREGA সম্পূর্ণ ভাবেই আবেদন নির্ভর (Demand Oriented), কোন ভাবেই যোগান ঠেই (Supply Oriented) euz
- ➡ NREGA'তে সরকার বাধ্য থাকে, কাজের জন্য আবেদনকারীকে আবেদনের ১৫ দিনের মধ্যে কাজ প্রদান করতে, শুধু তাই নয় কাজ করিয়ে ১৫ দিনের মধ্যে মজুরী প্রদান করতেও সরকার বাধ্য।
- ➡ কোন কন্ট্রাক্টরের মাধ্যমে কাজ করানো যাবেনা। অদক্ষ শ্রমিকদের জন্য নির্দেশিত কাজে কখনোই কোন যন্ত্রের ব্যবহার করা যাবে না। সামগ্রিক ভাবে কাজের জন্য ব্যয়িত অর্থের মধ্যে, অদক্ষ শ্রমিকের মজুরী এবং উপকরন (দক্ষ, অতি দক্ষ এবং অর্ধদক্ষ) বাবদ খরচের অনুপাত হবে ৬০:৪০।
- ➡ সামাজিক অডিটের বিশেষ ব্যবস্থা থাকায় এই আইন রূপায়নের প্রতিটি পর্যায়ই জনগন দ্বারা বিশেষ ভাবে পরীক্ষিত হয়, ফলে কাজের স্বচ্ছতা হয় সুনিশ্চিত।

রেগার কাজ আমাদের আধিকার

গড়ব দেশ - অঙ্গীকার ।

গ্রামীণ মানুষের আর্থ সামাজিক মানোন্নয়নের সাথে স্থায়ী সম্পদ সৃষ্টি করার লক্ষ্যে  
আমরা, আপনাদের সার্বিক সহায়তা কামনা করছি ।

বিস্তারিত জানার জন্য আপনার নিকটবর্তী ভিলেজ কমিটি অফিসে যোগাযোগ করুন ।

সৌজন্যে:- রইস্যাবাড়ী আর ডি ব্লক।

Nä;Rsj, dmjC æef#;z



## DʃfV MxZ

### IPĪv gviĶv PvkGv

Kvj v tMʃi Btb vej Z AnĶ,  
teʃoʃq RvMmb tʃtq CʃvZ AnĶ |

Dj yKmeʃb cvPKʃj,  
tʃtq IPʃMvb v tʃPKʃj |

IPʃMvb nviÉ RjʃMw,  
fiO ʃ cwi vʃDiʃMw |

ʃMʃi i wʃʃi Q j w Z tevB,  
Kvʃbi wʃʃj ʃb tKvB w QʃB |

ʃWMv Miʃq kb Uvʃb,  
wʃw ʃi wʃw ʃi gb Kvʃb |

ʃWMv Miʃq bvor Lvq,  
ʃPvNi ʃ ʃ cmbʃq avi veʃq |

cmb tLʃq cbÉb,  
wbZ bhvqʃ gbÉb |

cmb tLʃq w -gvj v,  
wʃtj kixj Z wn Rjʃv |

cmb tLʃq gvj vʃj vB,  
Kqiv b eviRg gʃ Rjʃ vʃj vB |

civMbv vPbw ʃi Z cʃj cʃi,  
ʃPʃNv ʃ ʃ cmbʃq ekʃ fʃi |

ʃyevSi veRʃb,  
veʃ P tLwʃ eO w -Rʃb |

tʃtj ʃ fvZ gRv Kevq Lvq,  
wKie v v vʃi Kbveʃq |

Rbʃj w mic AnĶ  
gʃi tdtj B teʃj tj Zi cvc AnĶ |

gʃbv Zʃ tM Aviv evĶq,  
ʃPvN ʃ ʃ cmbʃq avi veʃq |

gwi P vQubʃb eayʃi vʃj,  
j ʃN mgvʃP Kzyʃi vʃj |

gwi P vQubʃb Ambʃʃ;  
tʃtj ʃ ʃ ʃ ʃ Kmbʃʃ |

gwi P vQubʃb eayʃbB,  
j ʃN ʃ mgvʃP BayʃbB |

Dj yKme Kqʃ ʃ ʃb cvʃMvi Z,  
Svq w gwi ʃʃB mʃMʃi Z |

Avnʃi ũvi ebi tʃL,  
ʃ ʃ ʃ ʃ Nʃ ʃ cwi ʃi Z |

Avnʃi ũvi ʃb Svi Z \_vq,  
wʃwʃh ʃ ʃ mvZ gbZ \_vq |

Sʃj MvSZ KĶq ũʃi,  
mʃi tev cvi vʃq vPZbcʃi |

Sʃj MvSZ KĶevSv,  
GSŌ ʃ bAvnʃ vO Z AvSv |

ũvS ũʃi v Nʃy tʃvʃP,  
evRvi teʃi eO RʃyʃvʃP |

RʃyʃvʃP evRvi Z wʃQʃbB,  
civb Rʃi vbx BayʃbB |

## Siv MxZ

### LĒvʃj PvkGv

#### tʃj vZ evʃÉvb

wʃtj t gwi Z dtʃ ʃ fvʃRv dtʃ v Pʃj vZ ʃ ʃRvOi,  
ʃMʃSbtʃi AvKgvʃ tʃg mʃj vg RvbiOʃ |  
AvMvAvMv ti ʃP dtʃy KvʃZ wʃwʃj ʃ,  
G Lj vʃevZ tʃMʃi gʃ SʃzʃRvʃj ʃ |

gi Z t gw` Z dZ` fZtMv dZj v LeOZ , R0i,  
 #MfRb0 bvt0 AvKgwj tg fRbr Mi Oi |  
 GtP` w` b` Z br- dZj v Avn& Z Zvj j Q,  
 G Lj vtevZ tFMti gB SzSzRvtbj Q|

ugtj t ZvMj M0 NvUZvb` 0 AvtN Si Sui,  
 j vng hvfZ` cwbttqb t` tj gb Mti tKvRwj |

gi Z t cwb MOvb j vgvb hvf` Mv` Oi DRtb`,  
 Lw` tCp` w` teb cív ggvb cyRt=s|

ugtj t cwb út=sy fwi thtq ni Z Zj Oi,  
 ZtZ` gtiv t` ix An&0 Avn& v ai Oi |

gi Z t j vt0j 0 clvb Fij jyj, evN AvNb w` -tvt0`  
 nv`b gti ev`QvK br cív mgvi I n& nv`tb`|

ugtj t GMv jv0tj` i vtb` fZqvZ , i dNly Pi` b,  
 Zti hvj g j tN t` Nb Aw` tK` w` fieb|

gi Z t Dwi hvfZ` f0i vtev Ztqv bawi P,  
 thwRtqb tnvfvi tnvtaVKbr cív tmbtEB bfwep|

ugtj t gvfbK tetMbr SvtMSvK cwb wfv` ti,  
 w` b gvftMtb mvt0Zvb Ant& A<sup>3</sup> gwRtg|

gi Z t gvfbK tetMbr SvtMSvK hv` b` Si DfRwb,  
 Kav G`vb wctSvi Mi Z0 fwi0 Ktevb|

ugtj t wPtMvb Qov BtR-gvP mwm tj vb cvti,  
 fz-te` gv ugtj gB wK Ktf tKvvti |

gi Z t AvSvi gvP` tktiv Q- b tevtqti Di` b,  
 I wPtMvb teB Zti Kvq tCB w` KKvej I n&q gb|  
 awi Avtb` AnMK Q-tev AvtN PzMini,  
 gvgv` wN teš tPtj tNvB gti j t fwb|

ugtj t gti hv` Mg tctj` v` v` Kar w` teb,  
 weSzj t` br- dzj gtE cwi w` teb|

gi Z t Kb wee` Z tdtj tj cív ugtS` 0 bgw` g,

gB I n& j/2 gvZ` Fij K wNwmi cwi` ug|

ugtj t waw0 hvj cv` tP` `vt` v j vtMte fvi ewi,  
 fz-te` gv I n&qvt½ wmtqt` vBj vR br` P Mij gw` |

gi Z t fiw` Av` vg waw0 i tev` i bt` Mg j vtM,  
 I wPtMvbteB Zti Kvq tCB gbvtbr Mg j vtM|  
 mvmi cwi i br- dZj v cwi w` g tmw` tb`  
 j Mi cív Ant& 0 cív Kte thw` tb` |

ugtj t eviv cRt` avbby cív útj vZ bütivb,  
 m` i Mwi Pwj tj cív gvfb` th`bcvq nb|  
 eviv cRt` tPj útj vtevZ avbby Kzi tj,  
 gvb` ebwg bWti g` vtar gti tešPv tMtj |

gi Z t Kb ciw0 cSv KvTj w0 mgwi` \_qub&  
 gvgv` wN Avn& Qov ZtEB di tgp w` `wb&

ugtj t úwS i vtb` Z , B Piw` , Piw` R& Mwi,  
 j fvi Antj Zgv` wNti cvt` tF R& Mwi |

gi Z t noB MvSZ tnPútgwi úwS tai vtevZ,  
 wmtgB Ztj v I n&tB cív cwi w` Z Ki Z|

ugtj t Aviv evfZ` Zt` t` v Dwi q` thevi Pvq,  
 ZB hvj gti j tP` tqv cív gZqv j t` wgv` vq|

gi Z t AvivPMi Avivb fwi0 MOvb Bwi w` g,  
 Zti hvj teš b` b cív nvgv` vq awi wbg|

ugtj t Rti v Rti v Si 0 dz` v wKtqZ cwtj,  
 #MfStb tygv br` tev gv- evei gycwtj |

gi Z t mPc` i 0 Zvi vtev PibvZ Zvt0t=sB,  
 G`vq0 wPt` bMwi P cív Zgvti ešSt=sB|

ugtj t t` vh` ešNv i v0v cÚtev mvrwj Avbtt=sB,  
 AvSv gwmi cvSv gvtj ogB brZw` gwit=sB|

gi Z t Av0tP` ti t` v Rvbcj` v wSigZ wSigZ Rjt t` ,  
 Zti hvj bt` NO cív, cív vbv thwK t` vK Mti t` |

ugtj Av gi Z t

Pv0dztj uti fvtRef½vB Qov `Si Z,  
tbK-tgK I nēvi ei gvmMe½vB Rbg RbgZ/  
cvgvfti v Rjtbr cōi vb wQzZ" tPr-wKtZ",  
tKtqwb Rjt v gbmb GK ugtj teK wKtZ" |  
ni Ov nme PiwN kj vi Ki Z Zuj tB,  
tmceĒv j f0 ešov-eyoi mmR `wb ZwmftbB/  
AvtM awi Avgv tgv vZ teNti evtĒi Avg,  
Avnđ PMwi Gt"Qv tetN tmceĒv w emN |

### tgj vZ evtĒwb

- 1/ `j-`jt vĒb Kvq-Kzi vĒb, cvĒzaZzæRivvOi,  
tMvtRbō bvft0 AvnZ Rjv Mwi, fRbv Mi Oi |
- 2/ `wftbwa tevtqi tntj i, tntj i Sj Mw`,  
g gbvbZ dz gvti wj g gvti wj on` w |
- 3/ Qrev Qrev MvSō Qrev, Rjt v cwi \_vq,  
ci vb`vti `ētb t` tj, gbvtbv Rjt B hvq |
- 4/ Avbr j tN nvtMqv, Avnđ Z tRtq,  
ci vb`v t`N btctj tqv, ešvZ tevB ti vtq |
- 5/ Avnđ Z wcvb Riv Lviæ SbvZ-Sbz WMti B,  
ci vb`vti t` tj WmMg, BwRti B AvnZ cvtMB |
- 6/ tVOZ wcvb Rj Zi ½, Avnđ Gnđ`v mib,  
dvtqv dvtqv btetōBtB, ivtNg j Ÿx Av"Privb |
- 7/ Pvb dz vtev nevj Z w`g, bvMZ wcvbg mbvbP,  
gvttB útj Gt"QvO ht°, dz B thg gbō I nR |
- 8/ w wi w wcvRtj vB, Mvt`g wNtj ĒvK,  
gti hñ gbZ cti, eSi wZb evt"QB \_vK |
- 9/ KiverSnb KivZ wcvb, ešMvZ embg Lw Mvb,  
ASvi Mwi wcvb tæš wctbv, gvavZ LeOvb |
- 10/ mvZ AvnZ tZtMb emMevtSg, evtSg AvtNvb gvmR,  
tZvqv wmayteov thg `vtav, cūĒ weSzgvR |
- 11/ mvtb` wcta trivNv wcta, evtbtæš tZvqv Ni Z,

Z-gv`wN Avnđ P Mwi, wktM`vK nvg ni P |

- 12/ tcvPtctj tqv m`i b I nR, `jt vZ `jt vZ t\_P,  
gbt`v hñ cti gti, gv-vev0 gb RNv tP |
- 13/ wPZcvftMvtj abAn&0 ci vb, `jt vZ cwi cvq,  
Avqcvqvb i0a0i t`vth, tRti wa tcviv cvq |
- 14/ dz weSzi`b dz evtRe0, `Si Z tevBtB tevB,  
Rbtg-Rbg cvō-wc An&0, Avgvtqv ci vb Ztj wB |
- 15/ tMvtP`tctvP" mmR w bZ, the0 wntqvOZ,  
Mg nvgvb Mwi thB cwi Z0, gvttbtqv RbgZ |
- 16/ Ztj wB Avgv cvō-wc An&0, fivRe0 GMvgb,  
gvttbB Rbg mv l K An&0, An&0 G Rbg |

### evbvn&

gbKgvv PvOgv Av g½j v cūZ PvOgv

- 1) MvS wPv`ti cv`v G`vj,  
tj v ai b tcj tcj |
- 2) `x tbB tev Ēb GKek Q |
- 3) GK Av` Mwi Mvt"Pr  
tj v tar"Pb cvPtQv |
- 4) Pfta útgvti v mib, cwbZ b\_vq tZ,  
tebtb`-tetj` Abmj wbtRv bvO awi `vtM |
- 5) nvj v Svi Z evN tei vq |
- 6) tj vti -tj v,  
tj vti `t"Pr vOvti,  
ev`vebZ Av`b evt"Pr,  
gvti B bcvti |
- 7) w`tbvZ ūwi,  
ti t`vZ dz,  
wbRi nvgZ j vtMevi Zvti,  
Zvg b` t"Pr fjt |
- 8) w AŸti bvO Zvi,  
Pfta j vtM t`vj,  
w`tb ti t` CtRe w0-cvq,  
Zt bAq I j |
- 9) wntqZ evtS awi bcvq |
- 10) AvMv AvtN





# weSztgj vi ntqK&vb nvivi tfBj

## i K wej vm PvKgv

### ciE niv

ciE niv PvOgv Rv`i GKlvb cji vnb nviv| GB nvi vMvb mvari bZ wgtj Dtb n`vK| A<sup>3</sup> A<sup>3</sup> gti I nt` t`Nv hvq| teP Mwi wPtMvb , tivB wgtj -gti` fvK , wi wRt` wRtE Mwi tb GR ms nt` t`Nv hvq| mvg mvg , wi nqRtb nevK Zvivi tfj gvrG PveniO , b Mi b| gvEi B° byeSztgj vZ mvZ Rb , wi ciE niv PveniO t`evK Mwi ARb Miv I tq|

**mtyvg:-** weSztgj vZ 7 Rb Mwi nvivi PveniO t`\_tj A, 6 Rtb nviv nevK, GKRB Rtyv Mwi t\_e| nviv nt` nbRtb wcti tCbtb tnvB b cwi tj Zvti A`j e`j , wi cwi tev| gvEi GKei D\_`ti A`j e`j Mwi b cwi evK| ciE niv vZ w`te Mj ev , tjv` kv` vM w`tb evbv Aq| ciE gvtb i b` ev wRti v| w`te ciEi divi K w`-`j i nav gvrG ev nvivi w`P w`tqtevi nav gvrG w`\_` Miv Ae|

**vK / ejvb :-** nviv nwej B w`-`j i gty ciED> B mj w gvrG nq`vK ejvb Ae ZvK , wi tb , wi nviv Mvb w`\_` Miv Ae| ejvbi taK 30 tmKtU, tm D\_`ti Atj Zvti Rtyv`j i gvbytb nwe cwi evK gvEi ciEDbi wfw`ti tmvtg cwi tj nwe b cwi evK| Avi th`°b taK\_vq (30 tmKtU) Rtyv`j i gvbyti j ti wtb nwe cwi e Avn&nwe uevq taK tdjtj `yRb gi v wfwj aiv Ae| nvevbi/AvEB QyAvbv GK cji nmetj w` dz`v cvl bv Ae| nvet` mj vZ evbv nvei Z ev Pz gvaivZ emRtj b-Ae, wntq`Z nvgv°vq evRv cwi e| nviv Df`vrb nviv nwej onav gvrG Ae| hw` ej vt` ej vt` ev taB hvf` hvf` nviv Df`vbi evti tMtj Rj wfwj aiv Ae| ivbtev hw` tMj wtevEb GKei taB G cvtj tm`j B 5 dz`v tce|

**Dtiwb wctvb :-** Kyj v wctvrb `jqv`j i Dqv cwi e| Lw` Avnb I ivOv Ae| Dtiwb wntRte mjsyq `jqvtev`tj tnvMVB AevK, gvEi w`-`j i w` iO AevK|

**Bt`vZ ivtMevi nav:-** nviv w`P w`tq nwej B nvivi , tZg/taK wntqvb wK Mwi tev| nviv KigvUi nav Av nviv w`P w`tqtevi nav Qvov nb nav b i wRe|

### wNtj niv

wNtj niv 3 eve`i 1) b°zak nviv 2) ZvMj nviv Av 3) Sig nviv wK>`yNtj I 3 eve`i Atj I Biak bvbv evetZ` wNtj t`Nv hvq, thtgb - tRZ wNtj , ev`i wNtj , Mr`O`B embtq wNtj , tgvS wkOi wNtj , POiv wkOi wNtj Avi bvbvb\_vb wNtj | tRZ wNtj Avn&ev`i wNtj j B wPtMvb , tivDtb ZvMj Lviv, Sig nviv nb| Biak Mr`O`B embtq wNtj j B weSztgj vZ wRt` wRZ`v Mwi b°zak nviv tñj b| wNtj nviv mvg mvg Mwi I tnvB cvti Avn&w` Rtbäl tnvB cvti |

nviv Aevi j tM j tM GK`wM wNtj , b cvtE`evK Avi GK`wN gwi evK| wNtj tev gwi tb nvgv°vq GK wetev`Eb teP DtiB tdjtj w`q`v cwi e, Aek` wntqb nviv nevi Avt°` nav fvOvPzv Miv cti | Avi Bt`vZ ivtMevi nav Aj t` th wNtj tev ZvMtev tm wNtj tev b j wM htyv wNtj j wM tj Zvti c`Pv Miv Ae|





j vi Svi Mwi`vK | tm evt`I Av`vbr Avq tcertZ` j vi Svi Mwi`vK | BiaK KvTj wntqmbi Pj tbB, gvEi wP#Mvb , tiv , tb D#Rvi nvi vZ GS ms G°v G°v Zvj tgvZ iv#MBq`b |

**mtyvg :-** evP nig i t\_0A tcvB#`i \_K#Kv 18 BwA ARj D#qv cwi tev | nvi vi mty vgvb Aj t` DRYavev t`bv | th teP Svw` \_tgv wbtRwbZ j wD cwi tev tZ cij g Ae | Av`wbAvwb wbr i evgi ev Argbi Avgbi erg nvi v tnvBtq , tb j #M Mwi Avwb tcevK | cwiE evgEb GKRtb Mwi nvi vZ t\_ cwi e |

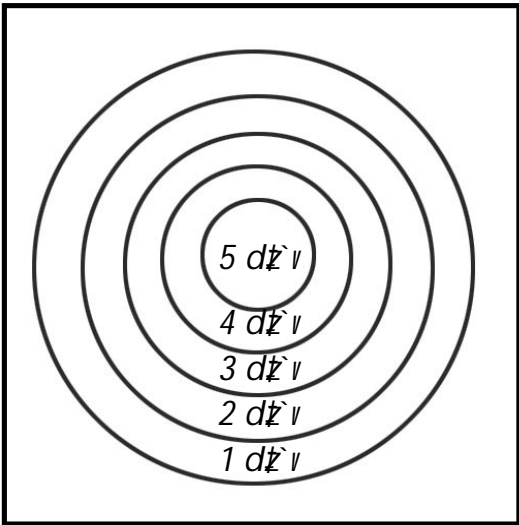
**D#iwb wctbw :-** eMv aw , Ry#mjy Av gvarZ ag nes t\_e |

**B#`vZ iv#Mevi nav :-** nvi v Ryj w`tqtev nvi vi nj vtev tnvOwi Ae Zv Zv#|bvZ t\_e |

evt`vj ZvKvbr

evt`vj G°vb PvOgv Rv`i c#jwv AvtZ`i | wgv`t0 evP, G , t`Q` evP, cwi tev evP, ev th tKvb `v` ev`QB evt`vj evtb cviv hvq | wbr#i Avi t`bv Av w#tMi Mi vbr nb0 nb0 tnbZ evt`vj j vi Svi Mwi`vK | tm evt`I avb eBqZ tck avevbr, ev`i avevbr nvgZ j v#M`vK | Avi A tm evt`A nvi nEgvb ZvK Av#M wntqb uI R nwe j avi vRZ iv#M`vK |

**mtyvg :-** (1) cwiE evgEb ev`PB evtb#q PvOgv evt`vj nvgv°vB Avbr cwi e | evt`vj i , bvb Av , wj eRvBta Nivb gwi #Rj B evtbBtq Ae | (2) , wj , b gwi j B evtb#b hvi hvi evgEb Avwb tcevK | (3) evt`vj gvi vbr i mvMv wbtRwbAvb evt`vj gwi t#tevi gR#0 u`PEb 15 wgvv dvi MZ t\_eA | (4) wqZ ZvK tPfvK wntqb (mvMv wbtRwbAvb) 6 d# / 7 d# ARj Z t\_eA | (5) cwiE evgEb 1 Rtb , w i evt`vj ZvK tPe | 5 tPv , w i , wj gwi tce | (6) ZvK tPe# wbtRwbAvb Z#v#vB/cwBDW#ZvB evtb#b tct°v gwi j B GK AvOjy `v` , w i wj we w`q`v cwi e | thb gwi t# , wj Nly myZ emS \_v#bwB | (7) teMEb teP th d#`v tce t\_ cij g Ae | (8) d#`v , b Avn&Nivb w`k`v Ae Avi a°v w`tq Aj |



w`#Mj x 3 d#

cv`vi x 3 d#

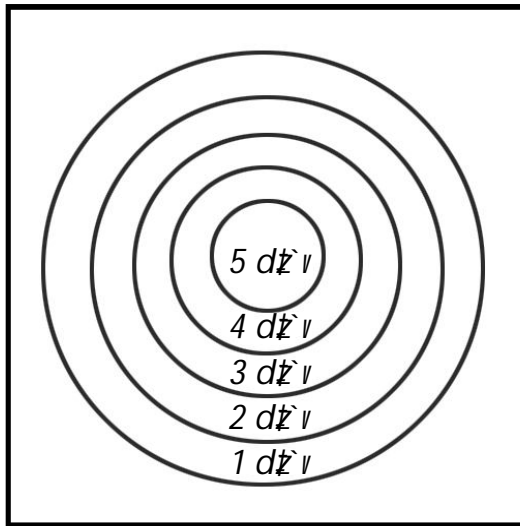
D#°v K#j x Avi D#°v K#j xi teivb 2 BwA dvi K dvi K Mwi DA cwi tev | K#j x Avi a°v w i OAB mv#R cviv Mwi evbr cwi e |

**B#`vZ iv#Mevi nav :-** Kigwji nav Av nvi v hyj w`tqtevi nav Ovov nb nav b-i#Re |

### d-ZvK Pvbv

dzZvK Pvbv gvrb dzev"Q mi j B QvMv w`tq wbtRvbAvb ZvK Pvbv| c`ji vnb Avgj Z dzev"QB ev mi j B gi E`b wktMi Mivbv AvtE`i BtRte j vi Svi MEvK, tm evt` l nvi nEgvb ZvK AvtM wRt`wRtE` nvi v navK| BiaK nvtj GR ms tit`vZ tcK wktMi Mivbv`v Avt` s AvMb wfwj tgnZ cv hvq|

**mtyvg** :- wbtRvbAvb BiaK \_vtgvej B 3 BwA `v` Mwi evbvb Ae| \_vtgvej vbi ms gta` t\_et` Bt`v \_j tPvKZviv, wmteti wNt`Q` Mwi wPtMvbE`b WvOi AvDtrv j Btb 5-t`Qv P`o i t\_evK| cwj g tPvKZvivZ wfw` cwi t`j 5 d`v Av tPvKtLv tetitq WvOi AvDtrvi tNiZ wfw` cwi t`j 4, 3, 2, 1 Mwi d`v tce| dzZvK PvbvMvb wgtj B nevK| mivbv wbtRvbAvb 6/7 d` ARj Z t\_e| dzev"Qv GK gvby IA cwi e ev mvti 3 AvZ| 6 wglvi `yE`b gRt`o u`P i vtMBtb i vtM mivbv wbtRvbZ gvwi tce| d`v \_b Avn&ZvKNi vb w`k`v Ae Avt` vb w`tq Aj |



w`tmj x 3 d`b,

cv`vi x 3 d`b

Dt`v Ktj x Avt Dt`v Ktj x tei Avb 2 BwA dvi K DA cwi tev| Ktj x Avt` vb i OAB mvtR civv Mwi evbv cwi e|

**evbvb**:- dzev"Q` 1 gvby IA cwi e Av mitev 1 d`b j v`v` Ae, gvrbZ 4 BwA t`vtj B Mwi ui tdvi evbv cwi e|

**mtyvg**:- cwi evgE`b Avtb` dzevP Av tdvi evtb` mi hytj `B AvtbuE`b KvgvUtq te j Btb j B th dzev"Q` Av tdvi evtb` mi tev Gtj g Mwi evK wmtqvbj B wRt` wRtE` nvi vMvb wmi tbRv Ae|



CMg

cq0sdjg cif-msr  
EedT wll b0,  
dir er kAY, Er jxj er axjtjg,  
cdVer cjdjg benbjv y  
bSaml Bel disD y



## ¶. BI. ¶. Hhw ¶. ¶. ¶S c¶I

সত্তরের দশকে ভারত সরকার দেশের ৭৫টি তপশীল ভুক্ত উপজাতি জনগোষ্ঠীকে আদিম উপজাতি গোষ্ঠী হিসেবে স্বীকৃতি দেয়। উত্তর পূর্বাঞ্চলের মধ্যে মাত্র দুটি জনগোষ্ঠীই এই তালিকাভুক্ত হতে পেরেছে। ত্রিপুরা রাজ্যে ১৯ টি উপজাতিদের মধ্যে দুর্গম অঞ্চলে বসবাসকারী রিয়াংদেরই একমাত্র আদিম উপজাতি গোষ্ঠী (পি. টি. জি.) হিসেবে স্বীকৃতি দেওয়া হয়েছে। টি. আর. পি. এবং পি. টি. জি. দপ্তর এই রিয়াং জনগোষ্ঠীর আর্থসামাজিক উন্নয়নে কর্মসূত্র চালিয়ে যাচ্ছে। দপ্তরের কাজকর্ম শুরু হয় ১৯৮৬ সালের এপ্রিল মাস থেকে। জুমচাষ ভিত্তিক জীবিকা নির্বাহের পরিবর্তে, সেগুন বাগান, কলা বাগান, সবজি চাষ ইত্যাদির মাধ্যমে পূর্ববাসনের ব্যবস্থা করা ও পরবর্তীকালে আরও লাভজনক পূর্ববাসন প্রকল্পের মাধ্যমে রিয়াং জনজাতিদের অর্থনৈতিক মান উন্নয়ন, তাদের সাংস্কৃতিক সংরক্ষণ, শিক্ষার মান উন্নয়ন করার ও মৌলিক স্বাস্থ্য পরিষেবার কাজে দপ্তর মুখ্য ভূমিকা পালন করে চলছে। এই দপ্তরের প্রধান কার্যালয় গুর্খাবস্তি, আগরতলায় অবস্থিত। দপ্তর কর্তৃক পারিবারিক সমীক্ষা, ২০১৩ আনুযায়ী ত্রিপুরা রাজ্যের পি.টি.জি.দের মোট জনসংখ্যা ১৭১,২৫১ জন এবং পরিবারের সংখ্যা ৩৯,৪৪৬ টি। পি.টি.জি.দের মধ্যে শিক্ষার হার হল ৬৬.১৮ শতাংশ। তাদের বেশী বসতি দেখা যায় কাঞ্জনপুর, শান্তিরবাজার, অমরপুর, লংতরাইভ্যালি ইত্যাদি

### বর্তমানে দপ্তরের প্রধান কর্মসূচীসমূহ নিচে দেওয়া হল:-

- 1z **রাবার প্ল্যানটেশন**:- ২০০৮ ইং থেকে দপ্তর রাবার বাগানের লাভজনক পরিকল্পনা নিয়েছিল। আনুমানিক ১(এক) হেক্টর জোত বা দখলিকৃত জমি থাকলে গরিব রিয়াং পরিবার সরকারের একশ শতাংশ আর্থিক সহায়তায় রাবার বাগান করে দেওয়া হয়।
- 2z **Lo Hhw Ecfje új**:- কৃষিকাজ সহ বাগিচা শাকসবজির এবং বিভিন্ন ফল যেমন কলা, লিচু, আনারস, লিুবু ইত্যাদি বাগান তৈরীর বিভিন্ন ক্ষেত্রে আর্থিক সাহায্য দেওয়া হয়েছে।
- 3z **স্কল ডেভেলোপমেন্ট** এর জন্য সরকারী খরচে বিভিন্ন ধরনের ট্রেনিং এর ব্যবস্থা করা হয় বেনিফিসারিদের। ইলেকট্রিশিয়ান, মোটর ডাইভিং, অটো সার্ভিসিং, টেইলারিং ইত্যাদি বিষয়ে ট্রেনিং দেওয়া হয়।
- 4z **মোবাইল মেডিকেল ইউনিট**:- সারা রাজ্যে চারটি ইউনিটের মাধ্যমে রিয়াং অধ্যুষিত প্রত্যন্ত এলাকায় হেলথ ক্যাম্প করেন। বিভিন্ন প্রশাসনিক শিবিরেও দপ্তরের মেডিকেল টিম নিয়মিত অংশ গ্রহণ করে থাকেন।
- 5z **hpnq ejle** :- প্রত্যন্ত এলাকায় বসবাসকারী দরিদ্র পিটিজি পরিবারগুলিকে ইন্দিরা আবাস যোজনা(IAY) এর নায্য বাসগৃহ নির্মাণ করে দেওয়া হয়। এটি দপ্তরের অন্যতম উল্লেখযোগ্য কর্মসূচী।
- 6z **জননী বিমা যোজনা**:- ১৮ থেকে ৬০ বছর পর্যন্ত প্রতিটি গরিব পরিবারের গৃহকর্তা পাঁচবছর মেয়াদি এ স্কিমের আওতাধীন। ভারতীয় জীবন বীমা নিগম লি: এর সহিত যৌথ ভাবে দপ্তর এই কর্মসূচী নেয়। উক্ত পাঁচ বছর মেয়াদের মধ্যে বেনিফিসিয়ারীর মৃত্যু হলে এই স্কিমের মাধ্যমে ৩০,০০০/- টাকা পাবেন। এখন পর্যন্ত ৩০,০০০/- (ত্রিশ হাজার) পরিবারকে এই স্কিমের আওতায় আনা হয়েছে। উক্ত পরিবারের পাঠরত ছেলে-মেয়েদের শিক্ষা সহযোগ যোজনায় স্কলারশীপ পাওয়ারও ব্যবস্থা এই বীমা প্রকল্পের আওতাধীন। এ পর্যন্ত ১৩০১ জন ছাত্র ছাত্রী উপকৃত হয়েছে।
- 7z **duw pwúta pwlre**:- লোকনৃত্য এবং অন্যান্য ধারাবাহিক সাংস্কৃতিক উন্নয়নে কমিউনিটি হল নির্মাণ করা সহ বিভিন্ন রকম আর্থিক অনুদান করা হয়। রিয়াংদের 'হজাগিরি নৃত্য, আন্তর্জাতিক খ্যাতি লাভ করেছে। এই হজাগিরি নৃত্য এর জন্য গোমতী জেলার দশমনি পাড়াতে একটি সাংস্কৃতিক কেন্দ্র গড়ে তোলা হয়েছে।
- 8z **পরিকাঠামো উন্নয়ন**:- রিয়াং অধ্যুষিত প্রত্যন্ত এলাকায় পরিকাঠামোর উন্নয়নে লিংস্ক রোড, ফুট ব্রিজ, কমিউনিটি হল ইত্যাদি নির্মাণ করা
- 9z **hñp**:- আর্থিক অবস্থার উন্নয়নে ক্ষুদ্র ব্যবসা পরিচালনার জন্য মার্কেট স্টল নির্মাণ করে দেওয়া হয়।
- 10z **nrjl Eawe**:-পিটিজি-দের শিক্ষার মান উন্নয়নের জন্য সংশ্লিষ্ট এলাকায় প্রাথমিক স্তরের ছাত্র ছাত্রীকে কোচিং এর ব্যবস্থা করে দেওয়া হয় এবং উচ্চ শিক্ষায় পাঠরত কিছু গরিব ছাত্র ছাত্রীকে এককালীন এককালীন অনুদান (ইনসেন্টিভ) দেওয়া হয়।
- 11z **hjn Qjo**:-২০১২-১৩ ইং পর্যন্ত ১১৫০ হেক্টর ভূমিতে বাঁশ চাষ করা হয়েছে পিটিজি-দের আর্থিক অবস্থার উন্নয়নের লক্ষ্যে। মোট উপকৃত পরিবারের সংখ্যা ১১৫০।
- 12z **fö fme**:- শুকর পালন, চাগল, দুগ্ধবতী গাভী ইত্যাদি পালন ও টেকনিকেল গাইড লাইন বিনামূল্যে বিতরণ করা হয়।

piri/- A0f0  
A0La||  
¶, BI, ¶, Hhw ¶, ¶, ¶S, c¶I  
¶ef¶; pILj| z







## সুরেশ বিহারী চাঙমা

সুরেশ বিহারী চাঙমা ১৯৪৩ সনত ১৬ই এপ্রিল কল্যাণসিঙত গরীব জুমবলা ঘরত সুরেশ বিহারী চাঙমার জন্ম, চুলনি ঠাগারাক ঠাগারাক হিনেই তারে বোদেরা ডাগিদাক আ মাস্টরি গছে হিনেই সুরেশ মাস্টরও ডাগিদাক। জুমবলা ঘরত জন্ম অনাই লেগা পড়া শিগিবার ধারাজ থেলেয় লেগা পড়া শিগানা হবালত ন এলঅ তার। হিনুক লেগা শিগিবার ধারাজ হিনেই তে স্কুলত যেই ফুগুদি হানাদি রিনি চেই চেই দাবানাত মাদিলোই লেগি লেগি লেগা শিগিদ। সেনভেই মাল্যে হদে শুন যায় তার নাহি ঝারবোঅ লেগা। জন্ম পড়েদি জুম হাদে হাদে মা বাপ লগে পেচারখলত আন্ধার ছড়া ইদু দাঙর ওই উঠঠে। পড়েদি গোমেদ হলত প্রাইভেট মাস্টর ইজেবে আদামত মাস্টরি গছে, সেনভেই তারে সুরেশ মাস্টর বিলিনেই বেজ চিনোন। সেই মাস্টরি গরানার লগে লগে ডাক্তারিও শিখখে। এর পড়েদি সরকারী চাঙরী পেইয়ে ত্রিপুরা সরকারর খাদ্য বিভাগত। তে যেদকদিন বাজি রইয়ে সেদকদিন ডাক্তার নেই জাগাত মানুজরে ডাক্তারি চিকিৎসে গরিবার সুযোগ গরি দিবার চেষ্টা গছে। এ হখাগান গোমেদ হলত এয সঙ শুন যায়, তে মানুচ্যুরে চিকিৎসে গন্ত্য ঠিক হিনুক ঠেঙা পয়জে ন মাগিদো নিজ ঠেঙা হরজ গরি মানুজর অসুখ বিসুখর চিকিৎসে গন্ত্য। মানুজর সুখ দুক বুঝিদঅ, সেনভেই সে সময়েত তারে ভগবানঅ ধোক্যান ভাবিদাক। সিয়ান বাদেয়ো তার চেন চেষ্টায় গন্ডছড়ার ধলাজরীত পখম থিদেবি *untqiv0* উঠঠে, সেনগে গোদা গন্ডাছড়া এলাকাত চাঙমাগুন ইদু থিদেবী বুদ্ধ মন্দির আ ধর্ম প্রচারর একান গঙ নিগিলি এছে। তার চেন চেষ্টায় গন্ডাছড়াত সংস্কৃতি গঙ ফুদি উঠঠে যে গঙান এয সঙ সমানে আগে। যেদোকদিন বাজি রোইয়ে সেদকদিন মাল্যোর গমন্তে হাম গরি যেইয়ে। ১৯৯৭ ইং ১৭ই ডিসেম্বর বেলে ৪ টায় সুরেশ বিহারী চাঙমা আমারে বেকুনঅরে ছাড়ি সারা জিংহানিভেই স্বর্গ পদত ছচ বাড়েইয়ে। ইক্কে তে আমাইদু নেই হিনুক তার সেই হামঅ গঙানি এযঅ আমালগে আগে। আমি হয়তো তাধোক্যান ওই পাত্তং নয় হিনুক তে যে হামঅ গঙানি দেগেই যেইয়ে সিয়ানি আমার গাবন ওইনেই চাঙমা জাদ ভালদি হামত লাগিবো বিলিনেই আজা রাগেই।

## বিমল মমেন চাঙমা

বিমল মমেন চাঙমা 1953 mbi 17 Gucj t`i MvOi gvPgvi v Av`vgZ wegj g`gb PvOgvi Rbg| wPtMvEb awi tbB navKwej Av weMwa-wKwi igwi tnvPtctq BtRte tZ cqbv0 tctq| wZejvi PvOgv Rv`i byMwi RvMtei mj vZ tZ Bt`v wi te0 AvKgyj Gj 0| tPr-wtZ` nwej, nb0 wtZ`wa Dtbv bq, te0K nigZ cvONv - G namb cvi vcv0 GKgvI mbybyegj

*g`bb PvOgvi cBt``tbB tnvB cvi v Rvqf` | bvrivb, by bvrP evbvb, MxZ Mvbn& MxZ tj Mvbn, bvrZK tj Mvbn& tm bvrZ`b fvOv, wbtR Awfbq Mi vbn& Mf, KweZv, cEÜ Ri vbn, PvOgwa fvPe`j - wn tZ bcvti Av wn tZ b MtI ? fwejtj AvgK InB cvq| PvOgv An&MtI A`0-nij 0 tcvPtctq Avgv Rv`i G %ambt`vB wZejvZ PvOgv, tbtEb evOj v An&K wZejv mi Kvti Pvj yMwi tfti tPtj tZ DPKvi t` - PvOgv tevqly evOj wa mvtetj m, b`vOv Av, tbtZ cvj tRevK| M`v wZejvZ evbv bq cvi vcv0 M`v PvOgv Rv` B Zvi 2001 mbZ dM`v0 I tq 0i vtb`Ni 0 KweZvi tevBfz PvOgv tj Nw` cvj g KweZvi eB| Zvi tRvti tq 0ntqK dz` v tPtNv cmb0, 0AvÜvi cvi I BtbB0, 0hgmvev0 - ntqt`v tetN Avn&P tMvtP, Gf0m0 bvr0wntb` bvrZK| tm evt` 1979-Eb ayj 1982-m0 PvOgv Amxg i vqi j tN mgvi ew` nweft` w0 tMvtP` 0Zj weP0 bvr0i mvinZ` navAvj vgi | myZ bvrivb PvOgv evgEb bvrivb Rtb wPwv wN tR cjtSvi vb MEvK Av wmtqmbi Ryc wdi vt` tRtbB tZ navi ni Ov nwe Av weMwai i 0 wgtSBw` tR dzly Ztj` m, b PvOgv mvinZ` RjM RjM Agi InB t`evK| G tf`wntEb Av tePMwi weSbr`QvbtI D, ti Eb Avi 0 D, ti tbrvt` Zvi bt` tMtg Avi nwb tR weSbr`QvB B` byPvOgv Rv`i G`vb gjyK gvRvi vmb j Sv I tq|*

*tnvtRwj t tj NvMwbZ nb0 Nv yMgv t`tj` tqvPtEwMwi Rvtbevi tnvtRwj t`j 0| Aug GtRE evi Z wmtqvb Zvb cwitew0| tmeft` evtg evtg Avgvi wev tRtq cqbv0x mlybywN wR0nwb GtRtE evi Z mteeftZ`B weStgj v futj w Ravi wite0 Rvti cvt` fvi tnvtRwj Rvtbi |*



**Government of Tripura  
Department of Forests  
Project Management Unit-Tripura JICA Project  
Hatipara, Gandhigram-799012, West Tripura**

Telefax: (0381) 239-7022/7086 :: [www.tripurajica.com](http://www.tripurajica.com) :: Email ID: [tripurajicaproject@rediffmail.com](mailto:tripurajicaproject@rediffmail.com)

## **Tripura JICA Project**

The Tripura JICA Project is being implemented by Department of Forests, Government of Tripura with the financial assistance of the Government of Japan. A Society named "Tripura Forest Environmental Improvement and Poverty Alleviation Society (TFIPAS)" has been specially created under the Society Registration Act-1860 to implement the Project. The Governing Body of the TFIPAS is chaired by the Chief Secretary, Tripura and the Executive Body is chaired by the Principal Chief Conservator of Forests (PCCF), Tripura. The Project Management Unit (PMU) is headed by the Chief Executive Officer & Project Director who is at the rank of Additional Principal Chief Conservator of Forests (APCCF), Tripura.

### **Basic facts and figures on the Project:**

- ❖ 8 Divisional Management Units, 36 Range Management Units and 44 R. D. Blocks were notified to plan and implement the activities of the Project.
- ❖ Project Area is 7023 Sq. Km. in North, Unakoti, Khowai, West, Sepahijala, Gumti and South Tripura Districts.
- ❖ Project period is for 10 years beginning from 2007-08 to 2016-17.
- ❖ Total Budget of the Project is JPY 9216 Million Yen.

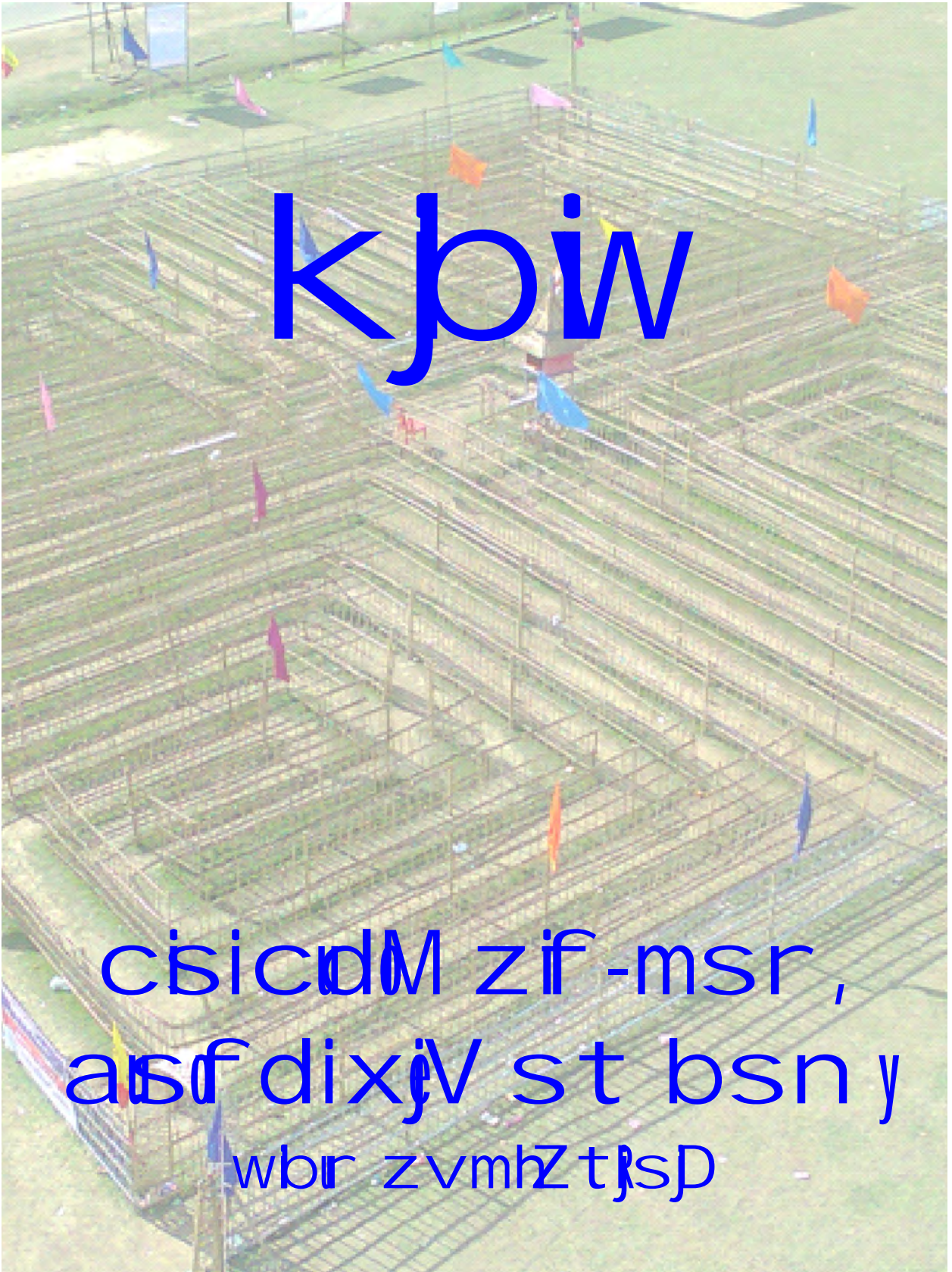
### **Main Objectives:**

- ⌘ To improve forest density and augmenting the forest resources.
- ⌘ To improve the income of target households and their livelihood options.
- ⌘ To conserve soil and improve the water regime and
- ⌘ To conserve Bio-Diversity.

### **Some activities and achievements of the Projects:**

- About 44,888 Ha plantation were created up to 2012-13 and 12,000 Ha will be raised in the year i.e. 2013-14.
- 462 Joint Forest Management Committees (JFMC) /Eco Development Committees (EDC) including 16 JFMCs in re-grouped villages were formed against the target of 456.
- 1417 SHGs formed so far. These SHGs are taking up income generating activities such as Piggery, Fishery, Poultry, Mushroom, Bee-keeping, Duckery, Agarbati stick production, Broom stick harvesting and value addition, extraction of essential oil from Sugandhamantri (Gandhaki) collection and value addition of Jarul leaves and other Non-Timber Forest Produces etc.
- 1416 Check Dams were constructed so far with water area of 800 Ha and annual fishery potential increased to 850 MT.
- 59250 persons were trained till February, 2014. The main focus is on Awareness and Empowerment of JFMC members and SHG members and various skill development training.
- Agro -Forestry has been launched last year i.e. 2012-13 and 4164 ha. was planted with 9 agro-Forestry models by the end of 2013-14 session
- 3 Computer Labs were set up to impart skill development training for the unemployed youth in Kumarghat, Agartala and Kaladhapa
- 104 Lakhs persons days of employment was created till march 2013.
- 66 Buildings were constructed under Infrastructure Development which included office buildings of PMU, DMUs, RMUs and staff quarters.





крjw

сiсiсdM zif-msr,  
aиf dixjV st bsn y  
wbr zvmhZtjсп

*Happy  
Bijhu Utsav*

*This Bijhu  
Take A Pledge To  
Protect  
Our Environment.*



**Tripura State Pollution Control Board**

bSuxbrl

adY cjvkg zvmh

bSuxbr IHdisg xmdjg asni  
ebV-kjV cjr ebAY kDusg kisni?  
phf-Kdiarf-phf krkr lzq,  
ewV cjr Hsil iedenT HJ w aL y  
epTq dxjrf xJ-beS Brizit srY,  
nOr fEL Edf sifDiHdisfj  
xmtkil g sMzbyt bSiaex ew,  
airiedl zGf bNrt mjrtedexet y  
prijmél cf kN rMf, kutrf eaeJ ew,  
edenT wer mjmhlf bntkenet y  
bSuxbr l bSuaqWjt bntmjt KF  
bnipidC, psjf wrf kJubt njsfj  
rSjg ekI ekI faw eaeG bSudif,  
dKqg kD Bl iesfbr Y erTt-dif y

RSmmbi & tanq vZ&

PvOgv Amxg ivq

SK&KK'v Rb0-cn& Lvi v-Lq&bivb&  
atnM uKwi wgi Avj & 'vO ARv'` gbvZ&  
uKq' i & f'zaK& f'zaK&evP&` vev t` vtMfi B  
ay'v Lvbr atgvi & Zg-evP&Bq'vi Z&  
e`vteVZ'v Rvei & LvtEB-w |  
Avi 0 uKq' i & c'vbi tKvRvj uQw` teovq&  
Ni i amurj & tgBq'vi & tM' vj & d'vmo caZ& Av` vgEb&Av` vgZ&  
'iEb&I nRi` i-Z&

anq & cn& & tej vb&tf` v w` tj mvO-mvO`v  
ZvRv tanq & Avtb gb&w b&bvZ'vq |  
Kb0 MvO c'ji vnb anK&tbB Avi &  
K0b Av` vg&c'ji vnb anMZ&tbB |  
AvMi Zj v AvMvi AvMi Zj v Avi aMZ&bq B°z  
KvRi & tbB mn&vq&c`v'zj&wkj &  
cnb&Zj v t'fiv` cvfi cvb t` Nv bhvq&Bi aK&Qov-AvbZ&  
AZtZ AZtZ `ebZ&fwmR GtR  
c'ji vnb Avgj & Kv' Bq'v cvc-tbB ivb&tKvRBq'v  
ab&ny`-`vNi & Qov-DtRmb teovbvi & Avm&ej P&  
eib&RP& mP&P'v vnb tKBq'v |  
PvOgv |

Avng uPb&tbBq'v j tMB thes-nb Kb0 G ucuEngZ&?  
bv | b-thes |  
uq'vnb ucuEngi & teMi & Kvq&mO&mO&gvb&tcBq'v  
\_Mi & d'vkvb&f` tMBq'v t` vj -Avnb AvtN  
uq'vnb-j B Ag-AK& Mvi PvOgv wfwj uPb&i vtNB cvvi Avng |  
tm-evt`-q` j tM mgvi &  
tKBq'vq&tKBq'vq&RSmmb uRslmmbZ&AvtN-

Anthropology, Lingua-Franca<sup>i</sup> Lingual Lingo

Thigb-Avgbi & fivP& Avgbi & An& K |  
u'bv&Lw` | R'f' Mvbrv | gvEi, tZbb'v LvqvKK'vq&bq |  
tej vb&b N'ji | ucuEngq'vnb N'ji f` |  
dj Gt°v cvM Svi tj gw`-tgvK&'v ctof` |  
DRvbb'v tgvK&'v Dwi bhvq&  
c`vvi mi & ucmv-Uvl qvi i P'Eb&mO&tMvo BZ-`j v Gt°v  
Avi & j qvi & ej & Gt°v GMB-j tM Gvi t`bvq  
hv atnM tZ gw` Z&c'P'v` wfwj tgn& & tcBq'v Avng |  
mvtb-ukK&LB cqbrtO mbrtO  
ucvEngZ&uKRvgRyZ° i & w`-cvi vi & j vK&Avng Bi aK&Kvtj |  
0gB PvOgv0-G Kavb&Ktn& A ucuEngZ&teP&fvM&gvbBtq'  
nj M&Mvi uPb&cv` b&wfwj Bq'vb-  
mr-mr-mr AvM&cv`v covb mZ' |  
mvtb-ukK&'vB tf` & t'f' j vc&  
mvOvi i & cBa'v gvtoB gvtoB uRw`-j q&  
uRsmmb-fvtj` & fi b&w'fi vb&Avi 0 |  
gB g'vovZ&cvv Mfxb&wP` i & m` k&Lw'j  
j vo-Pvi & Mvi, PvO&M - bnv vO&gB tgBq'vi & ab&ny`-`vNfi |  
bnv vO&gB Kb uK'Qz  
g tgvK&Kv wfw' ti B ab&ny` Lvi v Lq&  
g0 KvnB Ab&ny&GMvvi & ti Z&w` b&gv`vtb |  
w` b e` tj, t'fij & f'vj e` tj evbvAvq  
uq'vnbZ'v, cuEw` b&\_ PP'vs w'et`Qvb, t`vtMvb& cRv-weov |  
LvqvKK'vq&tgBq'v Kv' B bcvi O&tKBtbB |

c0b GK j vgv

Rtbk Avqb PvKgv  
GtE  
GK eo MvO |  
t`kKz' bvtO Ni cv`v |  
ivR Ni Z ivRv Gj vK |  
ivRvi-wS -  
u\_tqtj nU, emRtj evRvi |



gvfbqi KJ Kwj |

tgvb ggv | QovQmo | Dtfvreb | bvklnZvj | w`nVj xevK |  
AvÜvi gvfbK | nRvi aib | MrtSertS Zvi " g-eb | cSzc`x |  
nñi 0 bvrB | P0iv f0 cib | ej0 | LvMrov | gMbx dż |  
gvZ`vKvfbvR | m`i K dż | gvQ-KvOviv | weSztcBL | cñMv`  
i v0v tej | mMi i Avnfv | mZ`Xij | Avb` Kgi | eb wej vm |  
Pw` MvsQvov cvj v | i vaigb-abcvj | tcZ`v dñMi i Kvj vg |  
wke Pi bi GtMg Zevr | wSugZ wSugZ Rjv Rj b tm t`kZ |  
Zvb`wei wZb-Zvj vK | `gñi Zvj | emSi ivR-gMbx WvK |  
tLsMi Oi b`x-bvZ`v mý | DtfvMxZ | tMsLjx Mx`i mfv | cñfj  
Av emfv cvj | .....wcb`v wctbvb | eñZ Lw` | tVOZ Lvi " |  
i vRRj | nRvj | Ksdz | eñNj j v`PzZ wmi " K | w`ñi  
wvj vDb |

GtE  
GK eo MvO |  
t`kKz bvt0 Ni cv`v |  
GK w`b`eb  
GK w`b`ebZ  
Avgvti `B etSB  
t`vtj `vtj B  
`Mgvi v thevK wfvj  
t`fBqy tMj vK SioZ |

GtE  
GK eo MvO |  
t`kKz bvt0 Ni cv`v |  
KvOvi v nL`vvi v  
GÉgvb |

Qrev MvP`QvZtj  
csKR PvkGv  
`wNb` wmi Ni , gRt0 I Svi Dfavn  
tgvZfalMwi w`tqB AvtN BK`Lv bvklnMvQ |  
Qw` tgv v tWj v f0iv Dfavn tPti vcvj v  
w` b`bv`\_vq Qrev Qrev nfv nfv |  
MvP`QvZtj tevq `wNb tgvK`L tñB  
AvRyK`Rñb wK tP...B AvtN.....

Avng Lvi v tLvq G MvP`QvZtj ,  
wñtj PwS ev`j PwS, Kz`bB bvt`0 ;  
tR`VgvP` cvMbv tiv`Z wvvaZMwi  
ever`wN Gtj tNvB `KkvGÉb wñwi  
BtqvZ GK wRtib w` Ni Z tmvgvbr |

Ltj v`wM`qv Gj vK, AvRj tZ`v wñwÜ ZvK  
Kvti thb`wK Ka0 gvñN |

wSzkvq Gthi , eRi b thevK avb`b ;  
exP avbly t`vq\_vq Avng teK`ly embi |  
ZKZvK Kvg Mwi tqv KvtgB evi vnbv-  
tm Avsvq AvRyMvP`QvZtj ewS teRv Kvj tñ v0 etbi ;  
GK Sj Mv `wNb Avnfv GK aver Gtj  
tZv`v Avj K Mwi`\_vq AvRtj  
Dwi Dwi`\_vq Zvi KvbSrv Pzj vnb |

Kvq thB gB KO-wK nñ 0 AvRy  
Av BwÜ wK tP-B AvMP ?  
GKevi gti Piq GKevi `wñtb,  
K0q - Bw`tqv, Avgv t`SZ-RvMmb, tafvZtj -f`zqvb |  
gi Ni Gj 0, DfavnZ GatK` BK`Lv QrevMvQ |  
tm Ztj tevq tPB t`syavb fB  
`wNb Avnfvq gbZ Dta m`vnb |

### Avng GK An&0

mlywZ i Äb PvkGv (WvOi)  
wvñ wgv`vb wmi vnb tPzj RvZ` Qvov wñ`Oz`bB,  
GS0 GS0 evc-tfBj K m0mgvti DfR thB |  
tej vb I nBtq Wzs Wzs Avi`0 mgq tbB,  
ti B` j wgtj AvÜvi An&0, mgq`v`°` DfR thB |  
evti tMtj cvU`cvq, Av`vgZ t`tj Rvt` cvq,  
BtavZ Zñ fimeP0 RvZ` Qvov wñI tbB |  
Rv`i gravZ wñwi R Zvt½, evg I nB bt`e0,  
t`k evtRtbB RvZ bt`tj nrtj wB emRtev0 |  
fvI v AvtN, tj Nv AvtN, ZwRgc`tj v PvOgvNly,  
ab-t`šj Z bt`tj q, ej AvtN AvgvÉb |

### mZctZ`

gvj weKv PvkGv  
m`i wfvj Avevav gvbv  
mZctZ` I nB Dw`tj v,  
GaK Mwi Ct`vZ Mwi j sy  
gbZ bDw`tj v |  
Avevav t`NvZ t`j syZvti  
GaK wñtZ`B t`vj  
\_vMZ Mwi gly-wg An`š

gbib Anđ I j tSvj |  
AvnRO AvnRO gyMii tZ  
ucf"Qv uclii tPÖB tMj Ö  
tmf° thb gtb Anđ  
Rbgfvi i PtbwPib Gj Ö|

### ci tEB ub tRvi i ROnvib

Avb>` tgvnb PvOgv  
Qov-Mv tO blaÖ Lvq,  
ub tRv tKtq cibx,  
Mv"Qzbtqv blaÖ Liv  
bu tRv t j v- vj |  
emStevB ub tRv i Ötj vB  
Rtj Bt` cii gb,  
fB-gv t q ub tRv tKtq t j vB  
cii ei t b Bt` ab |  
mbv-i t evB ub tRv t vj v t ÖvB  
cii Ryj vq t vj Mvi,  
mgy t b t q t m b t Z` B  
cii tEB MÖvb i ROnvib |

### D tRB GSÖ

mij\_ PvOgv  
GSÖ! tVÖÖ üP ev t i B Avv` thB  
Sv tM Sv tM  
c l vb GSÖ f v j y j  
t j v Z Av t N |  
Anđ vb Anđ O hv t` hv t`  
t f° z b v g v j ,  
Z t D tRB thes t j g c R` v b t \_ es  
GSÖ a i v a t R` n t t` - n t m O M v i |  
f v j y v b i i v i t d t j B  
A v a v c a Z j y G t m` B  
K` K t n e 0 e v t R` e m i  
t j v` j v h v` b A n R v i |  
Z t g n t b A n t q v |  
A v i e i t b B c l v b  
u c f" Q v u c l i i b t P t q v |  
u c f R v a c l v b j i` - n v` v t j v B -  
t e t i t q , d v i b - c v t R` ,  
u h v b e f R` Ö m v Z n v` v e i S b

Gnđ v m v P ü t q B t b h v q t R P t R t P` |  
t m R v t b` ` N v i N v g , A v N v t Z` t c t i m v b  
m n` M v i , S v t M S v t R D t R B G S Ö  
` i Ö g i Ö M v i , A v g v t` P  
A v g v R v M v , A v g v R v` i i P b  
M` v m s m v i Z d z` B Z v j R v` i b v O  
i v O v` K` t K` , R j R t j` M v i |

### t f` v t` v P &

a i b x i Ä b P v O g v  
i` K K v e j y g b Z f v t j` i Z z e j y ;  
t c v t j u c v t j v A v n t i B h v q I B I j |  
b v` v g v t b q i u R s n v b , u e R M i Z v t b !  
t m B A` Z Z B u e R M i Z z e j y v t b  
t f` v t` v l P A v g v g b Z |  
u n s` A v g v n g b m v g c v i t e v Z v i R v e Z !  
e v b v n g t q v Z n a v e b v , b n t` P v n t` ,  
A v Z B e v b v n B t a v` Z , t f` v t` v P f v t j` i c t` |  
g t b g t b R v j A v M b Z R t j t q t e v v i c n t ,  
t m B c n t i n v` t M j h M i u R s n v b A v Ö v i` i |  
t P q t c j y Z i Z z e j y ,  
t n v` P t L t q v b Z v i v b v t O t m B n R g v Z v i c v j |  
g v a e P` a m b v b y b t i t j Z B g v` P ,  
\_ x t` v e i \_ v b Z t n B j t n B j c v` v i M v P Z |  
t h e M Z Z B Z i` e b A v j v g e v b t h t q v P ,  
g b M v O i c v i f v i O` t j i v Z t g v j i` t h t q v P |  
g t P v t M v Z A v n e v` v t f n` v t` v P t |  
Z i b x t R b x t j` K A v i` t h e v i a v j e r i Z t c P & |  
` v O i Z z e j y i t X D Z t j g b Z e` v j t h e v i ,  
u e t j Z i` P b c v` b v O K v t g B R v` A v m b Z e i R t e i |  
t m B A` Z Z B i` K K v e j y g b Z ,  
G B t f n & v t` v P & A v g v n & g b Z |  
e x R b g % t R i M c v b g v  
b` t g v n b P v K g v  
f M e v b D v t R , i` j y g v m i j v g  
` t q i m v i e x m s m v i A v j v g  
R b g A j u c v l v g Z |  
R b g A j u c v l v g Z | |  
j y b x Z , k v j M v R Z t j  
% t R i M c v b g v i` b , u k v R t n b j t t b

teb GM cAi mgq|  
teb GM cAi mgq  
Rbg Aq, gqv tc`Ely  
Aver`v thb Sui cj`MfiR`Ely,  
msmvi` is wPw`|  
msmvi` is wPw`||

m`K&clj, Mav msmvi vb,  
gb umRtq bvtR, j wbx evMvb,  
cEvcwE Dwi Dwi |  
cEvcwE Dwi Dwi ||

Nyidwi, t`vA tguj tb  
gb umR, fMeib Rbg t`wMtb,  
fzi vq dtj dtj |  
fzi vq dtj dtj ||

,b ,tbB tb, dj gaynq,  
Dwi Dwi teiv`b, ex Rq MxZ tMB,  
tctMSi uj uwj |  
tctMSi uj uwj ||

Rq alyb t`b ex ti  
be AeZvi ex, Gj gwtb utj,  
tnwM tj gay mji |  
tnwM tj gay mji ||  
WwM ntZ; Ky i tew`  
`tggq msmvi`, Rbg Atqm,  
j wbx tPi wtZij|  
j wbx tPi wtZij||

evM- fuj tM, bvrB SvtMSiM,  
t`te`vi Awj wRtqb, gwtbq tcj vKj wM,  
j veqv tR De, wi |  
j veqv tR De, wi ||

RvM tew`, evb Av evbwi,  
gb umRtq bvrB, Av`Prei gwii  
Awi s Avi Pzi v|  
Awi s Avi Pzi v||

w`tR Aviv, ex Rbg t`B,

SvtMSiK, bvr`b gAi NvR tctj B,  
evb Av evtN|  
evb Av evtN||

GKj tM, bvrB D`PyDw`,  
gb m tM bvr`b, tj tRSi vSvj,  
bvbvb Rw` tcm cRy  
bvbvb Rw` tcm cRy|

ex-B`yRbg Dtq t`B  
hvi thgb bvrBv, umRi wmgv tbB  
j wbx evMvb`|  
j wbx evMvb`||

ct`-c`, bvbvb Rw` Rxe  
mt0-Zvtj, tMB hv`b exi Rq MxZ  
gZMEly t`euj |  
gZMEly t`euj ||

Di Ey, teM t`et`we,  
MUE-wKbe, bvrB ,wi wciwi  
b`b evMvbEly|  
b`b evMvbEly||

t`te`v, b, dj Zvj tb  
Si Sti B wmw` w j wM ex D, ti  
wbeY c\_ t`tMevi |  
wbeY c\_ t`tMevi ||

AeZvi Atqm wevj  
Dt`QvB bvtR bvi`, webvAv`Mwi  
wke Pj tR t`i v|  
wke Pj tR t`i v||  
tej mvi v, w k j- DM tbB,  
evM kvg Dtj wB hv t j wB, u`Qly wM tbq  
eve j tM M tYR|  
eve j tM M tYR||

ei t c`, bvtR teewi Z  
mi`v teOv-nOv nvbcv`v wMZ  
nwZR-j t x- t`wZ|  
nwZR-j t x- t`wZ||





PvOgv Rv`i ùmRi w`tbwGtS eRti Bt°vevi |  
w`tbwAnđ AvtMvRi weRyM`v RvEvi GMĒi AnĒvi ||  
2014 Bstī Rx mbZ weRtgj v AnĒ GnĒ` ,tgZ új |  
AvmR i t0 i0 ZvgrViq tetM AnĒ0 ZgeivR bvkĒvdž ||  
wZvefi tiR` Av t`k-wef` Ri PvOgv ,b B`y  
úRj x i vMv Anđ |  
GnĒ` ,tgZ útAvi weRtgj vZ AvmRj t\_eri  
dvOvb MmRj ||  
eSi wdiwi eRi GtR, w`bwdiwi w`b GtR, GtR weRywdiwi |  
Avgv teMi AvtMvRi w`tbw tR`v t\_e Rbg Rbg awi ||  
weRytgj vZ bwiRe0, MxZ tMe0, ne0 bivr evetZ` nivi |  
 ,ti v-eyov, MveŷP`-Mvejx m0 AqtbB DfRB cwi cwi v |  
wmt0 `yĵk ZvK emR tn0i0 tetM wgvj evtRe0 |  
bvt`0 wNtj cĒĒ Avmbk Avix nvtĒj ,`yvi v ne0 ||  
weRyntj g` RMiv nMĀ cĒRvb tnevi bq evbr |  
weRYAnđ úmR gtb te°btī BtĒv-ú`g gtb Mwi tbnvbr |  
PvOgv Rv`i w`w` mĵvg tnvPtctbB awi ivtMe0 Avwg |  
GR hwi`erc tFB gv-ŷevb j K tetM m0 AB Avwg |  
tetM Avwg PvOgv Rv`i Rv` fĒtj w`nigZ DfRB the0 |  
M`v wĒĒĒgi PvOgv Rv`i mĵ-`Mi fvMx A-ne0 ||

### weSyetRMx

tgwi b PvKgv

weSytc°z ŷ tgĵj ŷ

eSi Mm0 weSyj t0wM |

ci vb Mti wfi as wfi as

gbvb ABtq Dti vs Dti vs,

G eRi i weSytgj vZ,

clgvb ,tiB ngi Z AvnZ,

bvmRevf°vB bvmT`Q-bv ,wi`vM |

Zžæ i æ i æ Zžæ--i æ

wbZ` i bs emS i A |

Gj Avgvi weSyf`ij ex

úayA-ŷev weSytgj v |

gbvb ABtq mZctĒ

tetM tRevK `j etĒ

cvtj evtj vtĒ weSyetRMx |

fZ! fZ!

abŷP PvKgv

taOv tj vB teOvt-

taOv nqt` fZ tbB Lei cvs mwZ` |

teOv nqt` fZ AvMb wĒĒĒigZ fi wZ |

fZ AvMb ctK`Z, AvZ tfti tĵ nvgvi vb |

gvnb teMZ tmvtgtb tevBt` tevBt` tZ0v ,b nvb |

i vR fM Mi b Zviv tevBtb tPqvi Z,

Si w`tj l b wftRvb wPtMvb-PvtMvb Si Z |

j w0tb Ni Z mgb tš teš t`vt° |

GnĒv gvP bctĵ tnt`P evtRevfĒ evt`P \_vb RŷP |

t\_0 wgvj tb Ngy Rvb evj ŷPv tZvtj |

ctRv w`tj w`eyP Mvejĵ `K gbvb Mtj |

c`Z, evRvi Z, tĪbZ, Mwi Z b j vtM eviv |

nvg ni R tbB wntbB nmj teivb Zviv |

G`K fZ AvMb, teOv tevqtb fwe \_vq,

nt° GBtb aiwbetm Wti ti t`vZ RŷP \_vq |

taOv nqt` gvMvb gvMvb ZB Wi tĒ |

gwi tMĵ fZ AtbB GB wmgB fvetĒ |

t`Bij naK gvbŷ gĒb,

fZ AB tb w`te°b wĒĒĒigZ Nj`b |

b\_vq nb wPtbwgubŷS tMĵ gwi |

fZ ZZ w`PztbB, tRB tRB Avn&v awi |

kvK` bv AkvK`

AvtRK PvKgv

kvK` Rv`i gvbŷ gŷ

evi Mwi tb n0,

wbR agŷnvp bŷctB

ci agŷ 0 |

teiv0 gŷ wZw` w`K wZw` w`K

bMi 0 nb nvg,

c` cvRvi vZ emRtb

wewo wPwMti Z nvs |

mgvR0 nvgZ `wMĵ

ctj ŷctj ŷ\_vs,

g` nrbvZ `wMĵ gvĒi

wZb dvj gwi Rvs |

wPtā bvtā tcbwjmj ŷ gi,

Pzvb Aŕi K i vOv,  
 Ni Z tMŕj w ʔb ʔi ʔ ,  
 eivv AM v nrvv |  
 wMZvi -nvi gvb i -i'wbŕj  
 civb RjvB gĒb |  
 ʔk ʔnOMi Oi i ŕi'wbŕj  
 grav cMvq gĒb |  
 wŕR gRŕO bŕveO,  
 ci cMz cwi ʔbB,  
 Bŕ° ʔb `i vO i gŕ  
 j vi gv wŕRvK cwi ʔbB |

### Ameŕj P&

Kmŕg Kwŕŕŕ PvkGv  
 tRŕ° ʔ NO gŕ Avgŕi ,  
 Aŕ³ Aŕ³ Ameŕj P&nrv GŕS,  
 tRŕ° nei cvO, Avig nĒgvb wŕŕĒvnm& |  
 wŕŕ' Avig Bŕ°O Mŕj oI B cwi ej ej v,  
 A³ \_Mŕ` Avi nrvb Mwi ʔj  
 tRivov j vŕMŕj tmvv ʔ v Mvb |  
 wŕŕ' Avig evŕŕb I b evŕŕ  
 wŕŕĒB wŕŕRvb?

### KRj vn&

Agi Pvkŕv  
 Ni Z Mŕi fŕŕŕŕŕ  
 fŕŕe Mŕi Rvi -  
 Gŕ° br Sŕi c\_ eRO,  
 Gŕ° br narq gb eRO |  
 G wZŕ` ʔLB cvŕi ,  
 I wZŕ` ʔLB cvŕi ,  
 gvŕbB wZŕ` wP wZŕ` ,  
 mevq ʔLB b cvŕi |  
 PŕP°O thgb kbi nv`v  
 ʔVOŕ cr`vZ dŕŕ` cviv,  
 civb Mŕi wPNŕ wPNŕ  
 mŕj vB civq, civq mŕj vB |  
 wŕŕRvi ʔ\_ŕj ʔnŕj -nv,  
 cii ʔ\_ŕj Pwŕ Pwŕ |  
 D, ʔi D, ʔi tmj ʔmŕj °  
 wŕw ʔi wŕw ʔi SvOKivBŕj ° |

dŕ` thgb kbi nv`v,  
 civb Ni vb Mwi nrvv  
 civb Mŕi wP, Z wP, Z  
 mŕj vB civq, civq mŕj vB |

আমা আয়োজোর গরবা বিবু দিনমু  
 প্রসেন চাকমা

ŕTŕgŕe gŕc BNe

বিবু পেকুন দাগদন  
 পত্তে আমোল্লে গাবুছি-গাবুরি মিলি  
 ফুল তুলো জেই, ফুল তুলো জেই ;  
 হামা উগুরে নাকস ফুলোন সিনি আনি য়োই।

এয়ের এয়ের বিবু দিনমু এয়ের  
 আরো আনিদের আমা মনর হজির দিনমু  
 বিবু লগে এত্তন আরো মন হজি তিনমু দিন  
 ফুল বিবু, মুল বিবু, গচ্ছে-পচ্ছে বিবু দিন ।

পত্তে আমোল্লে এয এয গাবুচ্ছে-গাবুরি দাগি  
 বুডো বুডি গাদে য়োই ;  
 হরু আধার দিবৎ বিবু গীত গেবৎ  
 রেঙ্গো হিজেক কোই বিবু বুরে বরেবৎ ।

ও সমাচ্ছে-সমারি গুন গাজত তলে ছাবা পছি  
 লোরা লুরি গুদু হারা, নাদেৎ হারা, গিলে হারা হোই ।

ŕTŕcea Sŕ fla

আদাম পাড়াই বেরেবৎ  
 গীত গেই গেই - নাজি নাজি  
 রেঙ্গো হিজেক কোই বিবু দিনমু পালেবৎ ।

বেগে মিলি তিনমু বিবু  
 hSje Bcl Nclhw  
 গাবুচ্ছে গাবুরি মিলিনে  
 জাদ চেরাগ ধরেবৎ ।

আমা আয়োজোর বিবু দিনত  
 আমা আজি যেয়ে জিনিস সানি  
 মন হজিয়ে দেগেবৎ  
 বাজি, চিঙ্গে, ডুডুক বায়েই  
 বিবু গীত তোই নাজিবৎ ।

ফুল বিবু, মূল বিবু, গছে-পছে বিবু দিন  
আমা আয়োজের গরবা বিবু দিন ।

**Avgr Rv`i fvj`**

my`Zv Pvk`g  
Avng t\_B ucw`ngZ  
gvby bvO w`tbB/  
mly-`y telM eySB  
ucw`ngZ t\_B Lyr w`tbB|/  
PrOgv bvtO Rv`Z&AvnN  
bvOi tRtq PrOgv tj wN/  
Rv`i wPb tcfvt`EB  
PrOgv tj Nv ukwN|/  
RvMvq RvMvq evtg evtg  
PrOgv tj Nv uk`Nv`b/  
PrOgv tj Nv Pj Mwi evt`E`  
ejov ,ti vnr`b|/

**unt`E ZB Gtvt`°**

ucw`ngZ Pvk`g  
wRI Eb Aw`n`evi Avti tqvs c`Evb  
GB tmB gR`Z t\_vB tb gti  
Kj -Ow`wi RvtMvB, dmi tcj v`MvB, Mtg t\_P0/  
nv`°vbt`E Mwi w`j`g tkP tf`°vnb  
avivtR mvtRtq Gj wRqvb,  
w`Pznevi gtb, M`EbvZ tRtgb w`n`emR AvtN |  
gB AvgK Aj sy, Av fmej`g,  
gti tZ G`K tnvP&tctq ?  
j`ti bcv`P tej K w`tRvK embw` tRBtq ,  
w`K nve`j vZ&t`vBtb gti,  
tMj tMvB tZ Zv cta/  
t\_B tMj`g gB wPKwP`° !

**tnvP&tqvO Rv`ti**

Dt`°wM PrOgv  
tnvP&tqvO Rv`ti,  
tnvP&tqvO Rv`i w`w`m`y`gmbti |  
bt`\_es tj t`cv`°Q` Mwi ,

b t`\_es gvtbvSvMi wct`Sv` cvj |  
wbZ` i v`tMes wP`Z-gbZ  
PrOgv Rv`i w`w`m`y`vgi w`tRvimb |  
Avn`wngv w`t`EB bey`S w`tRvnb Avng ?  
avc&Mwi te`ti B teRv`i t`Prv`Mvj v`Dwi -w`cub |  
nt`° t`°Mes mvtj b Avng ?  
Rv`i wPb-gvRiv PrOgv Dt`ivb-w`ct`bmb |  
G wmqvbB úRvj i vMvO, Rv`i t`fB-t`fv`bt`i,  
Dwi -w`cub te`ti es msmgvti |  
Rv`i tnvPcivb, Rv`i evS&Rv`i w`w`m`y`vg,  
GKmgvti dt`° Zvj t`fvs |  
tMvOvti tMvOvti Dt`RB hv`° hv`° ucw`ngZ,  
PrOgv bvO Avng dM`vO Mwi es |

**w`Nvj Rbg**

ivO`°Q`° v Pvk`g  
wRsnvb givi tRti I t`\_e e`jNvZ AvSv  
avivtR ucw`ngZ j`vng GBtb bwt`° vs \_vRv |  
mwm tP`° gB PrOgv t`° Si RvMv |/  
AvRtj w`n`tcg RvNvb, t`° Si tnvI`° -vb ?  
bwn cvRvivZ cwi f`wS tRe Rbgvb!  
gvtbB új i AvSv, wRsnvbqvb mMi Mwi Zvj fvi |  
`Mi mMi mvr`vj tRBtb w`be`bi c`°Z j`ngevi |  
এ ভব চক্র ইরি ধারাবো দুগর মু`³ w`be`bZ thevi ||  
AvRtj w`n`tRevK Zviv, w`tRP&\_vnb b cvt`°Q` Mwi ?  
b cwi`g cig mly w`be`bZ, PrOgv Rv`i t`°Qvb e`jNv Mwi !  
Gng ucw`ngZ j`vng mjs D`\_ti mjs, Pvg D`\_ti Pvg |  
j`vti B Mwi tRg, dRv D`\_ti dRv dt`°B tRg |  
Pvgi gb evtb Mwi tRg AwRti b PrOgv Rv`i nvg ||  
mvtj b w`n`b tcg, Rbg Awitq w`be`b ?  
tcBg gvEi AvtN thb cvO PrOgv t`°Qvb |  
gi G w`Nvj j`vvgv Rbg tRe ucw`ngZ  
tR`K w`b b cvO gB Rv`i ucw`ngZ ucw`ngZ Avn`fv wMZ&  
`°xv t`° Si ZgevP Av w`w`m`y`vgi `i`°w`fZ |/  
G ucw`ngZ tNvR tNvR gB PrOgv Rv`Z  
Rv`i nvt`°j, Rv`i w`tes l Btb t`\_g awi Avn` |  
tRg `i`° e`M dt`°j B, w`tes w`Pwi taK&Zvnb  
j`vti Mwi tRg Rbg Rbg PrOgv Rv`t`° gB gv`Z  
evbv Bqvb Zevv Miv gB tMvtRbi t`\_OZ |/

GB hMi gvbyly

gbŷ PVOgv
GB hMi gvbyly tbB nb ag°
AvtM evbr Kkg°
hvi tZOr AvNb Zvi AvtM ag°
hvi tZOr tbB Zvi ag° tbB Avi Kg° tbB|
B° zgvbyly Mwi eclyti Mi b evbr tdR,
Avi hvi AvtM Zvi clybz thtbB ai b tj R|
abx , tb gvbylyti t` tM t` tM Mi b ag°,
Zviv gb wfv` ti \_vh weivZ weivZ BstM gbi KzKg°
B° zAvNb tZOr, ht° bt\_ evK
tZOr tm° Mwi ecly B` y
ABtcfi° vB teOr|
mš' fMevtbtqv nb0 tnvB bRvq,
tZOr t\_tj tZ Ae ag°
AvRtj Zviv gtb Mi b Ae
ag°er Mwi i, wKš' Avmtj ag°bq
Aqt` cvàmb teR Mwi |

G RMi nvt°P° mb

gung PVOgv
tFB tevfb tbB nb tnvPcivbr ,
gri v gwi Avi w` wicw` Ptj evbr|
mgvRZ tbB nb Gt° v Mg tcv,
AvNb evbr g` Avi tbkv nvl tq tcv|
hwi` Pvb G` t° nvt°P° mb Qmoevi ,
GKw` bl tZ-berib btntq evt` GKevi |
AvnRtj Zvivi tbB nb t` vl,
G-` t° tbB eforeyo fieviz nb eR|
gvfbB , bi gbZ tbqvi nb ag°,
AvtN Zviv gbZ evbr gwi evi Kg°
gbMw0 evgb evMbewo Bay
Avgv ey ag°Fitšlgwi j vK w` y
gyZ naK nj vK evOrtj gwi j vK,
t` Nv tMj evOrtj bq PVOgvB gwi j vK|
e` tj bewie Avi &G-` t° KgMmb,
gbZ ue nvi vc j vM i wbtj G-` t° nvt°P° mb|

Mri

cMwZ Pvkgy
gEb gtb nš` M°Av` Ztfcay
nb nvg bMwi tb GMRv tn tcas|
AvZw` tj tcasgy Pis wqvb
ùtiv útR` th` Avi tn` symqvb|
t` vj A` ygy ej eÜ ARtj - `v0ti
th t` wMteš tnvR tc` dtj -dtj -cvtMrti |
ùwRi wvR Mg th` GMRv ggbvb
tPtšintZ` tevBwb` Zgevr gi etqivb|
Mi ev Mi we BtEvü` g h` et` t` vK
, wš` , wš' SvwMwv wqZcvq I` vK|
Mroxevox t` Avi t` vj t` vj Ni
RvMvRv nj -Kvi Lvbr t` 0\_i\_i |
tZOr t` vK e` v0wMv Ivbl tj bt` y
telM` v gvbsi MgšE GMRv nvg Mwi` sy|
gEb t` BM` tcv Avi t` BM` wS
tgv° v An& 0 i v0vPvOr wvZ` AvnRi wvR|
RvtgBtev An& 0 DRycvE teRMwi tj Mv
cjt vtevtv atM` vM wvZ` tc` syt` Mv|
nvt°y t` vK Siv Siv gj tM
Mxt` ti t0 bvr` syZviv atMatM|
Mri evtbejb mgy` R0 nar nasy
`R0 G` b h` et` `R0 nvgZ&j vM` sy|
DR Avb Pvkgy Rwi`
AvRycSzAvjg Eb PvkgyDb Gj vK ey Rwi` ,
ag°vrt0 Kvg Mob Zvivi evbr cvccmb|
navq navq Bkš' Avi K` vK nwi nwi ,
ey Kav Btqvb bq navK nwi Avj v Rwi` |
M½v cšRv Vvb gvbr Avi cšR` vK t` te` v,
Kšiv i tMvi QvMj `vuj w` vK wvRi mM Kvgbvq,
civb ej v` vuj w` tbB tZvMvB th mM|
Bn Kvjt ci Kvjt AtNvi Kvtgj q` M|
mMx AtbB mM Prq teM civb ej vi ,
Rbg Rbg mMKnw AvnR bhvq Zvi ,
Dtbk k AvnR` RMi AvtM PvkgyEb Gj vK wv` v ag°Cvrix,
ag°ej fvrw` j ebfitšl bvo awi |
evi eRi a` vb fieviv tqj ey Á` vvbv,
Rv` teRv` Z wPtš w` j AvSj ey Kavb|
Pvkgy Rv` i Avs KivRi KvrtRB w` j ebfitšl













xj pj

nwj q

zvmhl X amhpj f y

zvmhl X cixb0,

zvmhst besbjv y

wpr eaJewt zqmhaUkPt

dinf kjniwi



qwpj eu

নয় ভেদাভেদ

ঐক্যের মাধ্যমে

৬ষ্ঠ তপশীল মোতাবেক

Eæue LIjC

V.V.H.H.X.pl mrÉ z

লক্ষ্য পূরণে সহযোগিতার

qja hisje z

ত্রিপুরা উপজাতি এলাকা স্বশাসিত জেলা পরিষদের

abÉ pwúta J fkÑve cçl LaL fQ;Cl a z

# Ø-ndwi

## ibi Äb Pvk&v

cÅeÅ tMj tKtqKw b awi NbA NbA tdiv Mti i AvMi Zj v thetEB| tZ Kqt`-tcbmbZ thBqP Ni Z GaK uK Kvg Mi P? Aj i Mwi tevB t\_tj n&| Avn&tmfi-Kzb Bw` Dw` tetotj gbvBA tcvZtciZv t\_eA| tmev` GaKw b awi bwi b% t` Nvkstb tbB Mwi t\_tj bwi bjbA Zti tRtiw` wPv`vMA bq| Avng`A Gevi i weSZ tqB b-cwies, gi AwdRi Kvgi tFRij | ,ti v Dbi A Gucj i cqv v fvtM cwi ¶v AvtN| wmtqtb ZB nvgv`vq tqP| Zv Kavb wqctj B gB Kav w` j yKtqK w` tb Zvi v maythg|

tdivrb \_ gB fmej s:cÅeÅi KambZ wB Pwb, P kmbi mj AvtN Avn&Dct` S w`tei GI K MO AvtN| AvStj Btqb `A AgMZ` mZ` t` th, cjqmrvv WvOi -`xtNvj nB KrtgB Miv awi tj Avn&Bw` evc` eÅor-wetØv nB Dv` tj tm`tb evc` wbtRB cÅeÅi Mv`¼`b wMwi `Mvi Mwi tbhvq| uKtEB evc` gbi uKtZ`w` G`vb Aj sv` K`v ev Aw`taex wP`q fM| tm A³Z evc` wB Ri cÅeÅi WvOi G` \_evK wFij gtb gtb fvtel| gvEi gi gbi MOb GÈK Rjv n&j A, tZv cÅeÅi gbi wmvRj tZ`B gB Mg cÅ mib Zvi Mv`R`b wMwi PzPvc gwmb% thevi Kav w` j s|

KavgwRg gB Kqea w` b tRti i ebr w` j yAvMEj v tgvK`v| tj v j s cvt` vj -wet` vj wP`MvB G` e`vM| wmtqvZ gi Rjv GKtmU Kvei -Pzevi, wP`MvB-Pr`MvB wB-G`vb` i Kvi x` i ctfb Avn&evv wB evB-G` m`vi tRgn tdrvi i ØtMti b evDØ, Ab`eÅ Kvti b Avg`-Å-Ai Ø` wq`Ø| fvc`s w` eBv` v gvarb GÈK GÈK Mwi cwog|

gB KvbRbcjEz AvMEj v WvBti± evmZ Dwaj s| gB tUvZ Mwi th` sycij Øz| gvEi wmtqb b-Mis| tUvZ Mwi tMj teP Svgtj v| thtgb, teb`v tcvZ`vi wRZ NgEz Dw` tbB, hÿtj B-hvt` tj B AvtÜti -cvtÜti nmba thB KvbRbcj gUi ÷`Ü j wBtb wP`MvB G`vb MwoZ D` br`M, MwoZ tgnRv-tgnR Mwi tcrvEj ms thB j vgvbr`M, wEz tUvZ D`br| tUvZ wvU tctj `A Mg, b-tctj w`q`v w`q`v AvMEj v ms hvbr| j wBtj M AvNvZ` tvj vFvj Mwi j wvKÉtØ j vgvbr| j wggEb tUvKtZ`vK`v tkqv i AÜwv· v ZMvbr, btctj MvB G`vb AÜwv· v AvwS-beYB tZØw` tKti q`v j br| Ga`vnb Svgtj v mn` Mwi tZ RvMvZ j Øbr`M| tm e` tj evmZ Mwi GMMvovtq

GKkZ tZØv% Gt`bv t`wi Mwi j Øbr`M tevM`v Mg|

evm`v j i w`tei GÈK AvtMv` g-evtØv i wvEvbZ G` e`jgvK`v f`tj vK evRj wM| aq` cvAwv-cvBRvqv DP`v-wcb`v, giv ARj, cvl qvi evv tPvKkvqv `v, Pzj wvB Avav-cvMvbr| gB tWtj Mwi Zvti wvB tPj s| wPbs wPbs br br| f`tj vK` Zv e`vMK` wv`E`j m`v`vB` \_ wv`Z Mtg-Wtj evRj Avn&PvNEz tPvKmvqv Lw` tbB wmqvB i aqv vB% cÅSj Avn&bjqv Mwi tPvNZ j vFvj| nvb`b tRti gB clg f`tj vK`ti gvt` j s-ØgkvB, AvcbvK tKv`vq thb t` tLw` etj gtb n`Q ? tKv`vq Avcbvi evmo ?Ø f`tj vK` g g`qvMkZ`v wvB tPn& Avn&Kng -ØAvgi l tZv gtb n`Q AvcbvK thb wPvB| hvK, Avgi bvg bjaj Bmj vq tPÅaj, evox K`gZj v|Ø G brvB i wvB-tbB gB Zvti wPvB j s, wmtqtb Avi evOj w` b`tnvq DRyDRyPvOgv` Kn& Ø-nvgv`vq wPvBte, gB t`eskr| g brvB i wvB-gEz bjaj n`wS n`wS tevBa`vEz Dw` tgvK`v n`Evb evtFB w`tj v| gB A ZivZvOvi tevBa`vEz Dw` n`wS n`wS g n`Evb evtFB w` j s| wB Rtb n`vÜm`vK` w` j s, AvRvAvR ng` s| tRti w` wv`Z evRtbB MvMvj Mgi Kav, hvi th Ni i Kav, tdtj B GP`v RvKvbi Kav Av mgvP`v, bi Kav KzqvM Mv j s| GK mgq bi aj cÅSvi Mv j A-Z cÅqvQvFv KqRb Avn&Ziv vK Mib? gB Kn& s-evvB wE`v, cÅ G` , wS G` |

পুঅবুঅ ডাঙর, নাজান সুব্রত, ত্রিপুরা সরকারর সেক্রেটারীয়েদত  
 cwj uK`v j `Bi i Avdm mzwv bÜU`ÜwU Avn&Zv teS-eÅ mRvZv, AvMi E`j v KÅeb UvDbkxc B`-Å` i cBgvix tmKkbi tnWgt`÷`m| wSvÅ gwmb`xv, tZ PwMv x b-Mti | Zv RvtgBvÅ tmsig` , mi Kvi x tcnZ tWc`v g`v`bRvi | bi aj A Zv Ni i cÅ-Qrvv, bi Kav Kn& | Zvi v Kav teK tKvq d`z B tZ GÈK n`wE`j Ri m`j Kn& -AvStj GB h`MvZ uK Avgv mgvRZ ev tZv gv mgvRZ, teK gv-evc Av cÅ-wS-teS-Dbi fievri gta` G`vb Am`P` ev ms bnbv e`vcvi vB teP WvOi Mwi d`z D`V`, wmtqbt i tKvB cvv v Rvq ØZ`v dvi KØ, Bsti wRv` ØtRv`ti kb M`vcØ| gvEi GB AvtMA GÈK-AvÈK Gj A, gvEi tmaK d`vsZv bq| Bw`tb Kzj v awM i vNB cvv v b-hvi | tZ Avi A Kn& -wE`vM BtqvB teK n`E` Bi d`Mi tMtej vBtRkbi n`vfvq| PwMv`evj v cÅDtb, wS-Dtb, teS-Dtb wvWZ Btqb t`Nb, D`fivb t`Nb, th atM t`Nb tmatM Pvj evi PvnB| Zvivi Pj b



Pin<sup>1/2</sup> KtqKRb t' eeg<sup>o</sup> cA Avgv imAvbi Kti j G'w', Zvi v  
imj gA nZ KRv b Avn&g-Kzi Prsgv MveP'veA imj gA nZ  
KRvi | Ptj i Zg'j ZK<sup>o</sup> ZK<sup>o</sup> gB' uctSw' im' i GK Rbt  
cS' i Mj g' wK nBtq' | tZ Knj -Kvj üs ucwaZ Mvi  
Avavi AggvE' b GK 'wM U' Btej wgv v MmoZ DV' b | wE' b  
G'° wgv vi fir' Pwi Kvj üs Dtqv D' t' B c' P' GB MveP'veA i  
tVOZ | GB MveP'veA tmB ev' Pwi Kvj üs Dtqv awi tbB j wM  
gwi w' t' q' Mmo w' f' w' ti | tmZ' B GB Svtg' v | gB' gtb gtb  
f' w' j s' Btqb 'A R' t' c' t' M' w' v' g' K' v' | I w' g' K' v' | fir' Pwi  
Kvj üs Dtqv GÉK Zv tVO wKZ' v n' t' j B c' t' P' w' M, tmZ' B fir' Pwi  
Kvj üs Dtqv D' t' fir' Mwi w' emb ? GÉMA mn' Mwi b cwit' j  
c' t' Av' t' P' w' j eA w' K' w' i ? t' h' t' n' K, Mmo i eS' vi gvb' P' b i  
t' P' i v' o' v' q' t' k' h' t' g' h' t' K' v' R' v' q' v' b \_ w' g' t' h' B' t' q' |

th t' n' K, Meme t' t' t' t' Avn&tKvR' v- t' K' t' i 1/2 j  
wi b' t' wi b' t' Avgv em' v' b w' eP' v' w' e' v' A<sup>3</sup> Z g' u' i ÷ v' U' Z  
j w' j w' M | gB' em' v' b' E' b j w' g' g' E' b b' w' b' t' j' E' B w' e' t' Avn&  
i m' t' M' j w' w' K' u' b' j w' M | t' m' t' R' t' i A' t' U' w' i . v' Z D' w' j w' j s' w' M w' R' w' e' d' i  
n' v' D' w' R' s' t' e' w' w' K' g' t' c' K' n' z' m' g' Z ' w' M' i t' K' v' q' U' w' Z | m' g' Z N' i Z  
t' b' B | w' e' P' v' w' U' w' d' b' A A<sup>3</sup> Z N' i Z t' q' B f' v' Z t' L' B' t' ' B A' v' i A  
A' w' d' R' Z t' R' B' t' q' w' M | c' y' A t' e' s' m' R' v' Z' v' N' i Z A' v' t' N' | b' w' b' t' j' g  
i A i' w' b w' e' P' v' N' g' t' j R' v' E' b R' w' M d' z' a' d' v' i' v' D' w' G' j v' K' a' r' f' v'  
a' r' f' v' g' B' a' y' g' t' i A' v' R' v' M' w' i a' w' i t' b' B' K' n' j w' ° - v' y' K' t' ° G' t' j ?  
gB' K' n' j s' y' G' E' K' A' v' t' M | Z' v' i' v' t' i gB' G' K' n' N' i M' w' i w' e' t' Avn&  
i m' t' M' j w' d' b w' j s' y' B' t' q' b t' n' B t' e' s' e' A' a' r' f' v' a' r' f' v' t' h' B  
i m' t' M' j w' d' b K' w' i w' b' t' b' q' K' n' j - B\_ b Z' w' g' b t' L' B' q' | t' K' j w' v' w' e' P' v'  
M' i' e' v' G' e' r' K' Z' v' i' v' t' i B\_ b \_ w' e' s' | gB' B' t' q' b t' n' B K' n' j s' y'  
g' i' g' v' n' & Z' v' i' v' t' i B' ° t' i' t' i t' b' v' | t' e' s' e' A' K' n' j - s' t' i' v' t' i w' g' v' ÷  
L' e' v' b' v' M' g' b' q' | t' q' t' b' A A' w' g' w' e' U' w' b' q' v' t' M' w' i w' e' t' w' e' w' E'  
A' b' w' e' t' b' L' i' t' e' B | P' i' n' t' 1/2 gB' A' w' g' A' w' b' t' 1/2 w' e' t' w' e' w' b  
w' e' U' w' b' q' v' t' g' w' i , t' M' w' i b' q' | gB' K' n' j s' y' L' e' i b- c' v' s' ' A | G' e' v' i Z  
G' t' j w' e' U' w' b' q' v' t' M' w' i A' w' b' w' g' | t' e' s' e' A' K' b' A R' s' q' v' e' b- w' j A ,  
b- i' t' b' t' a' K' M' w' i i' n' j | B' w' w' e' v' b' w' b' A' v' g' K' M' w' i Z' v' i' v' g' v'  
e' A' i w' K' Z' v' t' P' n' B i j v' K |

Gevi gB' b' w' b' t' j' i K' n' j s' y' g' t' i 0' v' 0' b- W' w' K' e' S' A |  
g' t' i 0' A' v' R' w' M' w' K' | W' w' O' i b' w' b' m' y' c' h' , w' P' t' M' w' b' t' c' S' l' v' j' x | Z' v' i' v'  
0' R' t' b t' K' v' B D' w' j v' K- w' K' t' E' B 0' A' v' R' w' M' w' M' s' ? gB' K' n' j s' y' 0' A' v' R' w'  
n' j t' Prsgv f' v' S' v' A' v' n' d' 0' v' 0' n' j t' e' v' s' j' v' f' v' S' v' | e' v' O' v' e' t' o' r' t' i  
Z' w' g' 0' v' 0' w' w' K' A' v' n' & g' t' i e' v' A' b' Prsgv e' t' o' r' t' i 0' A' v' R' w' M' w' K' ,  
e' n' R' j' v' t' b' ? Z' v' i' v' 0' R' t' b w' q' u' c' t' j' j' v' K |

B' w' w' e' t' ° w' e' t' ° f' i' j' ° b' m' g' q' w' e' w' t' M' j | t' e' s' e' A' i  
g' s' q' v' E' b f' v' i c' B' w' t' b' K' b' A K' a' v' e' v' t' b' B | w' m' t' q' t' b' t' P' v' K' n' w'  
gB' K' n' j s' y' g' i' g' v' n' & Z' w' g' f' v' Z' t' n' B' q' t' t' b' B ? gB' t' f' v' Z' b-

L' v' t' 1/2 | t' e' s' e' A' A' v' t' K' v' M' w' i t' h' b' A' w' M' R' E' b' c' w' o' j | t' Z' t' K' v' B  
D' w' j - I g' v' ! G' S' f' v' Z' b- L' t' ? t' e' j' v' b' w' Z' b' i' e' K' z' i K' z' i e' v' t' R' i |  
A' w' g' ' A' t' o' e' A' m' g' q' f' v' Z' t' L' B' t' ' B' A' v' t' R' i n' t' q' ' B | G' K' a' v' b  
t' K' v' B' g' E' b' t' e' s' e' A' g' g' B' t' O' w' t' U' w' e' j' v' b' Z' G' K' k' Z' t' U' K' v' j' y'  
G' ° v' b' %\_ w' j' w' M | A' v' n' & K' n' j - Z' t' j' t' h' B' f' v' Z' t' L' B' G' S' w' M | gB'  
' A' A' v' g' M' A' D\_ t' i t' P' r' y' A' v' i K' b' 0' K' a' v' b- t' K' v' B' t' U' w' e' j' t' Z' O' v' e' A'  
b- t' j' v' B\_ g\_ g' t' M' j s' w' M' Z' j' A' w' R' w' e' e' v' R' v' i' Z | w' m' a' y' f' v' Z' t' L' B  
t' ' B' f' i' j' ° b' t' R' t' i w' c' h' i' j' s' w' M | w' b' E' t' M' t' M' t' j' o' t' K' j' v' B' gB' m' g' Z' t' i  
t' d' i' v' M' w' i t' K' v' B' q' s' f' v' Z' %\_ w' e' v' i' K' a' v' |

t' e' j' v' g' r' a' v' b' gB' b' w' b' t' j' i K' t' q' v' b' c' 0' b' t' K' v' B' w' j' s' y'  
Z' v' i' v' A' g' t' i t' K' v' B' w' j' v' K' W' w' j' g' K' g' v' i' c' 0' b' v' b' | c' 0' b' t' K' v' B  
' w' M' t' E' M' t' E' m' v' S' b' v' 0- e' A' A<sup>3</sup> Z' A' w' d' R' E' b' j' w' j' w' M' m' g' Z  
c' A' e' A' | N' i' v' b' Z' m' t' g' B' g' E' b' g' t' i t' w' n' t' b' B' t' Z' t' K' v' B' D' w' j' - e' v'  
A' v' , K' t' ° j' G' w' P' ? gB' K' n' j s' y' G' B' ' A' w' e' P' v' A' w' o' e' A' A<sup>3</sup> Z |  
t' Z' A' w' d' R' A' e' v' w' M' K' ' t' t' K' n' j - m' R' v' Z' v' e' v' t' i' f' v' Z'  
L' v' t' e' q' P' e' m' R' v' Z' v' K' n' j - Z' v' i' v' Z' t' j' w' R' w' e' e' v' R' v' i' Z' n' a' j' E' b' t' L' B  
L' v' B' G' m' b' | m' g' Z' K' n' j - t' m' B' n' a' j' A' f' v' Z' , w' K' w' i' t' L' B' t' q' D' w' j' P' &  
t' b' B | S' w' f' v' Z' i' v' b' , e' v' e' i' E' b' t' c' U' c' y' o' e' A' | t' Z' A' v' i' A' K' n' j -  
G' B' q' v' W' w' O' i' g' v' P' & A' v' b' s' , B' t' q' u' b' G' K' w' M' f' i' S' v' M' w' i' t' e' , G' K' w' M'  
L' i' A' t' e' s' b' %\_ S' z' M' w' i' P' q' m' g' q' A' v' b' s' , w' m\_ b' D' w' R' t' e' A' v' w' c' j' v' Z'  
g' w' i' P' e\_ t' t' e' j' e' v' e' v' g' w' i' P' e\_ w' q' v' M' g' c' v' q' | A' v' n' & W' j' ' A' N' i' Z  
A' v' t' M' - B | m' R' v' Z' v' K' n' j - A' v' e' v' e' v' w' M' G' m' b' , G' t' ° b' v' t' n' b' v'  
A' w' b' t' | m' g' Z' K' n' j - L' e' i' t' c' t' j' b' v' , Z' B' A' w' d' R' Z' g' t' i' t' d' i' v'  
M' w' i' t' | m' R' v' Z' v' A' v' i' b' g' w' i' j' A |

m' g' Z' e' v' w' M' K' A' %\_ t' b' B' , n' e' Z' - g' y' t' a' v' B' t' b' B' , c' i' v' R' i' g' v' G' ° °  
w' c' u' b' , t' M' w' A' G' ° ° D' w' o' G' j' A' g- g' B' t' O' A' v' n' & t' V' O' Z' a' w' i' m' v' j' v' g'  
M' w' i' B' M | t' m' t' R' t' i' t' Z' m' y' c' h' A' v' n' & t' c' S' l' v' j' x' t' i' K' n' j - Z' g' v' A' v' R' t' j'  
m' v' j' v' g' b- M' i' A' ? Z' v' i' v' ' R' t' b' R' s' q' v' e' w' j' v' K- b' v' | m' g' Z' K' n' j -  
t' Z' w' g' v' g' v' e' A' m' i' j' v' g' M' w' i' t' e' i' b' K' q' ? m' y' c' h' w' M' i' G' M' B' R' s' q' v' e'  
b' v' | w' m' t' q' u' b' i' v' b' t' Z' m' g' Z' K' n' j - Z' v' i' A' w' K' t' m' r- t' f' r' | M' g'  
n' v' t' P' ° w' b' w' k' t' N' B' c' w' i' e' A' w' b' ! t' Z' K' w' i' j' K' P' r' q- t' Z' v' c' A-  
w' S\_ t' b' 0' K' v' t' j' v' 0' w' k' t' N' v' t' v' K | R' w' b' t' e' i' n' a' j' G' t' b' R' w' b' t' e' K,  
A' v' g' v' t' i' w' P' t' M' w' B' A' j' t' ° b' K' b' w' e' w' k' t' N' B' t' | B' t' q' b' t' K' v' B' d' z' i' B' t' Z'  
\_ t' i' v\_ b' t' i' W' w' M' j' A' v' n' & K' n' j - G' S' A' , Z' A' v' R' t' j' i' m' v' j' v' g' M' i' A' w' M-  
t' m' c' e' E' v' j' A' w' M | \_ t' i' v\_ b' g' K' z' i' w' e' Q' b' Z' t' e' v' B' a' v' G' j' v' K | Z' v' i' v'  
w' e' b' j' w' g' t' b' B' w' e' j' a' K' w' e' j' a' K' M' w' i' g' t' i' m' v' j' v' g' M' w' i' j' w' ° | gB'  
t' \_ v' t' t' \_ v' t' t' K' v' B' Z' v' i' v' t' i' t' m' c' e' E' v' w' j' s' y' |

t' m' t' R' t' i' m' g' Z' g' w' e' Q' b' i' b' i' K' z' i' t' P' q' v' i' G' ° v' b' A' w' b'  
e' v' R' j' w' M' A' v' n' & \_ t' i' v\_ b' t' i' K' n' j - h' A' c' o' v' i' t' b' v' M' i' w' M' , Z' g' v' R' w' M' Z'  
h' A | \_ t' i' v\_ b' w' e' b' t' M' j' v' %\_ | G' e' v' i' m' g' Z' b' v' b' v' b' K' a' v' c' S' i'  
M' i' v' a' w' i' j' | Z' v' g' v' K' a' v' c' S' i' M' w' i' t' b' B' K' n' j - g' v' g' i' v' n' & t' i' w' k' t' E' B'  
m' g' v' t' i' b' A' v' b' P' ? gB' K' n' j s' y' Z- g' v' P' r' t' E' B' b- c' v' t' i' , K' g' i' c' i' o' v' ,





Avn&G° vb Kav i ubP&-u0tKwR cvar ūgismō AvnbP& GP°v ūcnuU0°  
ir evi cūj v coŋP° gi | i ubtbb mēZ Knj -Zgvi nāj ūg v, bi  
GK ZgvrSv, ūg v i mK cnuU0° teš-eyA Sb&tbB Dir j A-erbr  
gi t° cnuU0° vK, ūg v q b-ir° vK ? mēZ Knj - Avng `A  
eSti GK tLc cnuU0° t° -cŋRv j nā° | Zgvi `A mivBvq  
mivBvq cnuU0° teš-eyA Knj -t&nK br | tmimvBwU i teK ūg v, t  
tZ°s Mwi tbb mqv b nBtq, ūmŋqbtZ° B evbr gi `y nēAwb?  
gB Zvivi DSŋav-DSŋv Z Pz Mwi i nŋ s- mK°Pz Knj s/ K vj K  
gbvZ ūver k&Mwi aMwi wŋv i nŋ -mNly nŋ v° ūgismō Avn&  
ūcnuU0° Bw` Avng ūwdb fvZ tLevi Avt°B, tiv, tB B°Z  
thBq°b |

ūwdb fvZ tLB mēZ evRvi Miv tMj A | GĒK tRti  
teš-eyA Knj -erev& ZB Ni Z `vK gB Bw° tB B°Z tBq |  
AvtMB thevi Kav Gj A, GP°v GĒK t° i x MP°t½ | gB Knj s-  
gBA GĒK tetoevZ° B thBg | BayKvqKzi, gi G°° mgvP°v  
Ni Z | Swi ūwdb t°B | mŋtj b erev& ZB Ni i Pmeqv b i vNv |  
tiv, b% ūdi t° gi t° i x nēA | evŋveŋ Kzi Kzi emReA |  
G Kavb tKvBtb teš-eyA gti Ni i Pmeqv b tMtSBw° tMj A |  
cA-teš tetM Ni Eb ūwvNvj tMj gBA tC-U-ukj g  
Duo-ucub `ŋqvi vb Zvj v gwi g mgvP°veŋ Ni Z tMj s/ gvEi  
Swi gvK°v Mwi ūwdb Gj sMB | g cŋb cŋb mēZA evRvi Eb  
ūwdb Gj A°M | KaA tMj ūRtb GK mgvŋi B Ni Z tmtg j w½ |  
Ni Z tmtgB mēZ Kqŋ° -erev& eP&mtj b, gB Gt° br  
tZvbcvZ t&n&vqmb Kz Kw° tavBavq tdtj B w° hvO | mēZ  
Swi gvK°v Mwi tZvbcvZ Avn&t&n&vqmb Kz w° j Avn&tavB  
ir j A | t m tRti ū-RbtZ° B ū-Kvc Pr evtbB Avnbj | ū-  
erc-cŋj Pr Lvnt° Lvnt° mēZ Knj -Bw° tB Pv, i x MtE° fwi  
AvNvZ°v nBtq° | ūEvŋtM tmB Z° Rwbŋei GBv b ūtbq nBtq°  
AgMZ° tCvRj | dj br nāj Kn&E° gB Zgv AwDRi Agŋ  
Z° qv b tC° sPis, `fbr nāj Kn&E° gB mgŋ Z° qv b Riv° s  
Pis | Z° qv b A° gvK°v b w° t j Zvivi tKbK Mwi `b-tKvUĒb  
tbwUk Gth | gB Knj s-MYZšj hM `A | cūE° b i Mwi Ki  
mi Kvi i Kvg-Ki Ri Z° qv b Rmber i ZmRgcŋi v Avakvi  
AvtN | tmtZ° B Z° qv b tWtj B ti KW°Mwi i vNtj `A nŋ |  
Bw° tB `A Kw°cDUv i hŋ | ti KW°Mwi i vNtj `A KbA  
AbwZZ°v nēvi Kav bq | mēZ Knj - AwDRZ GK nŋta° A  
Kvg bnŋ | te° tB AvtNt° Z° qv b, tP° B i vNB b-Rvbb |  
ūmŋqtb tFRvj t° Nv t° | gB Knj s-mŋtj b `A AbwZZ°v nēB |  
Pr tLB dti B-diti B Avn&Mwa-, wa ūZtqi nB mēZ  
10 ūv A°Z AwDRZ tMj A | gB NivbZ Mvq Mvq | fmej s-  
Avb t½ eBDb GĒK cūPis | e°MĒb ū° tMt i b evDū eBeŋq  
ūbtNtj tbb cov ami j s/ GNvqi Mwi fij yb ms coŋZ coŋZ

`ŋqvi vbZ bwi bŋi ūKwSK-KvSvK i ūbj s/ gB `ŋqvi vb Lw  
ir j sM | Pm&½ teš-eyA j ŋO°M bw bŋi mgvŋi | tmt° tB tCšt  
eri eyA evRi |

B°Z Eb ūwdb tB bwi bŋb fvZ tLj vK | fvZ tLB  
t° B AvtRi nB j ūj w° g-BayAvRycōb tKvB `v cūoe |  
gB Zvivi cŋg Zvivi B°Z i Lei cŋ°i Mwi j s/ Zvivi Kb  
ir w° gmbĒb tgvP° vmo AvtN, Kb gvōP°v fwi i vM, Kb  
QvĒ, b% Pj v-Puj Mt i, Kv tPr° b tUi, Kb tC° vmmi evbr  
RMvi cŋto, QvĒ-QvĒ, tB Kv i% Kb tKvP°v evRq°b, Kv i%  
Kb tgv vgvir b-Mib, ūmŋqub tKvB tKvB nŋSj vK | Bw° teš-  
eyA fvZ-tZv b i vŋbi | gB tRti w° Zvivi Ktq°v b ūP tMv  
nŋS Gth cŋv cōb tKvB w° j s/ evNk°v-erNvb Avn&ktqj° v  
cōb v b i ūbtB Zvivi Mij Mij cŋto ms nŋSj vK |

ūveŋv G°° evRvbi GĒK tRti mēZ AwDRĒb  
j ūj wM | tZ Ghvbi mgvŋi mgvŋi Mvav M | Avn&teš-eyA ti  
Knj fvZ emoteŋZ° B | teš-eyA Zi ZvOwi fvZ emoj |

fvZ Lvbr Av i cŋŋ | Lvbr tUev Z t&n v tZv v b  
t° ūNtbB gi teb°v i ūgismō k&eyA CŋavZ Dir j | gB t° vmi  
t° B b-cwi j s/ Kavb GĒK Nŋi Btq° Mwi Knj s-Av° v gZA  
t° NstM-GK° vM eveŋq t&n v bti Kn&° ūgismō | Kx° y Mwi j A  
GB ūt&n v ū k&eyA, Zvi evj v Dvatei A° n&E° ? gB Av° v gZ  
G°° tŋj° v Kzŋi ūg v t i cŋ°i MP°s-Avn&t&n v bti gism KnR  
ūKtĒB° ? evOvj tŋtj evi gtb Kn& tbbv ? ūg veyA tKvBtq-  
evOvj tŋtj evi Kav bq | ūt&n v ū k&eyA i bt° ūKtavK°v  
j v tMt° -G°° v t° b ūNb ūNb j v tMt° Avq | Zv Rŋqav b i ūbtB  
gB AvgK tŋtj s/ gtb gtb fmej s-ūcŋ ūwdb Avg Eŋ avi  
ūt&n v tKvB GvhtĒ Kvi i ūNb ūNb b-j v tM, GB ūg veyA GĒb  
tj Nicov ūKvNtbB ev t j Nv b ūK°v Mwi eveytgvK nBtbB  
Pisgv Kav KaA j vRtĒ ! gB tmt° tB fvc t½ Kavb fmo b-  
Knj s-GtavK°v Mwi evs j v k& evRb w° w° Kavb Kn&j tRti w°  
`A Avg Psgv fvSv ūeismv t&nB theM | g-Kavb i ūbtB  
mēZ b-gw° j | evbr gvav ūZNy ūZNy Mwi gŋP t gB ūP t gB  
nŋSj | gBA Kavb b-erŋoj s/ Bw° Pm&½ g Kavb i ūbtB  
teš-eyA gŋb, tŋvi nBtq°, KbA Kav b gŋt° |

fvZ tLB t° B AvtRi nBtbB mēZ tMj M AwDRZ |  
gBA ūmsMer ūeQ°v bZ GĒK t j t° tB eBeŋ eM A D, ti  
Zŋ tB cov ami j s/ coŋZ coŋZ fvZ Nŋg Mvq Mvq g tPr° b  
nir v tMj vK |

Avevav Mwi ūcŋRvi Z ūg v j Mi ūKwSK-KvSvK Avn&  
KvK&KvK&nŋSi i n&ktā gB RvMj s/ GĒK Kvb cŋw° i ūb  
t° B gB evSj s-ūcŋRvi Z ūg t j Dbi cnuU0° t j t° | gB avK  
cwi tB g eBeŋ cov ami j s/ Avn&gtb gtb fmej s-bw° bŋ

ntj fA Ngy hr`b, btj b Ztj thB mgvP`v% Lriv L`% |  
ubi Nw` Mwi cvU`Pj v awi j | GK`wM ugj vq GĚK  
GĚK wnw` MxZ Mvnb-GK`wMtg wKtSK mvi b, eo eo iA |  
Zv tmti tmti teš-eyA iA i`tbr hvq | GK mgq G` ugj vq  
KnĚ i`ubj s-Bq`Z G` ešov gvbP`AvtN, i- b GĚK wPtMvb  
MP` | ZivZvOwi teš-eyAq gwi` Dv`j -ešov ntj ešov t\_e,  
Avng cvU`Mwi es, wK nBtq`? Kavb i`ubtBb gP` ZeF` nġ s/ |  
gvĚi mšqvB ubj s-Aj i Mwi t\_j s/ Zviv Kavb b i bs civv  
gP` g eBeA wKZ`v gb w`j s/

ugj v` bi cvU`fej`v cvP`ms Puj j A | Bw` GKRb-  
wOrb Mwi Zviv t`b AwDRĚb Ghv awi j vK | KtqKRtb Bay  
tqBtB Zviv tgv`zbt i WwM ubj w` | mvto cvP` A`Z GK  
mgq Zvivi cvU`fMoj | te`z b hvi th Ni Z tMj v% | Nivb  
\_j Z cwb w`tq` civv CbRxe nġ A | gi Kvbtntj Z`vA\_wg |  
tcštb Q-eyA A`Z mšZ evRvi Mwi Mwi Ni Z  
wclwi j A | Zj Ěb Zv mgvti j wj w` \_tiv` b | gP` tmt`tb  
tPivM Rytj B eB coDi | mšZ mšRvZv teš-eyti WwM WwM  
wctRvi Z tMj | teš-eyti gvĚi i-kā tbB | wctRvi Z thB  
mšZ Knġ - Avn&K AvUvi ? Ga`b tPiv`b wKqv b-Ryj vP` ?  
tZ tZc&tZc&Mwi tPiv`b Rytj j | mšZ AviA Knġ -Avn&  
Amgtq K`v wQ`bZ tcvP`v ? Kx nBtq` ? mšZ Pvqt`-Mar  
NivbZ & tMj`v | tUej Z wQw` fsm Mwi nko, wctqRA Klv  
cwo AvtN | tZv K`iv tUej Z cy`w Dtfvr | Btqub t`B  
mšZi ARsPs i vN Dv`j | tZ teš-eyti nkaZ awi Umb Zj`tbB  
Knġ -KvRvA, Nivb KvRvA | gvĚi teš-eyA temr, Umb Zj`tj A  
Mij cto | mšZi ARsPs i vM Dv`j A | tZ w`j A teš-eyti  
GK Pzqvo | G`B nġ t` Avq Rv`j k | gw` Dv`j teš-eyA |  
Kx gti Pzqtotj t` | hg wPbP-hg ? hg Avnb w`g | Bw`tb  
gP` gwin v KugkbZ thg | thg-Kvgr`vq tRg | Z wei t`x tKBk  
w` t`vB | ZB gti gvP`Pġ Bw`tb l qvj Z Kejv b dvt`tbB  
i tNvbx Mwi c l g`\_vbvZ thg | tRti w` thg gwin v KugkbZ |  
w` b KbA wPtMvb-PvtMvb iA bq | eo eo iA |  
gP` Pvnġ/- N`bvb`A AgM` WvOi nġ | gP` ZivZvOwi Dia  
Gj s/ Avn&mšZti Knġ swM-mšZ, teP&n`P bMwi P&j vR Mti  
civv nĚA | gvBtb` Lei tceiK | gti t`nġbB teš-eyti  
AgMZ` i vM Dv`j A Avn&tKvB Dv`j RMwi cwo cwo-wquZ  
eic`wM gti wbt` Mi t`, gP` wftj ōgysmō Ktġ/- ōgysmō |  
gysm b tKvB gP` Kx tKvg-Kx-B tKvg ! ōtn&vō Knġ s-ōtn&vō |  
Amf` gvbh`i Kav-tn&v | Bw`tb gvbP`ymf` nBq`b-tj Nvcov

wkL`b, AvMō favK`vb Af`a`tbB | gibvP`b Bw`tb teK mf`  
nBq`b | cti w b ešov-eyo Kavb gP` tdtir Mi tġ-b-ešb,  
b-mšb | Av`wR gti whtqb gtb Kq wntqb Knġ` | tPBq`  
gi`j KRA-gRA Mwi tġ evN Avnb w`g |

Btqub i`ubtB mšZi ARsms i vN Dv`j A | tZ arfv  
thB Kbv tmti Ěb G` gP`Mwi Avnbj wM | gP` arfv arfv thB  
mšZti AvRv Mwi awi j s/wM | Knġ s-cZ Aj i Mwi \_vK, Bw`tb  
tKvBtBBA b-nĚA, gwitBBA b-nĚA | evbv ebwgvb wQw`  
thet` | bvbvRtb bvbv`\_vb KnġvK | maA gP`Z tWtj B Mwi  
tKvnr-ešSPġ

mšZ g Kavb gwntBb Aj i Mwi i nġ A | gP`Mwi eyA  
\_j A`M | tm tRti mšZ M`v Nivb KvRj A | fvZ-tZvb  
i wnbj A | Bw` teš-eyA g`A gvĚti tKvOB tKvOB wQ`bZ  
tPv`j Mwi cwo i nġ A | tRti w` Nj Kwii Kwii Ngy tMj A |

GK mgq cšeyAq fvZ mivn&Mij | Ngy Rv` t`  
cš` bti RvM B Zj`j A Avn&fvZ ewoj A | fvZ tLevZ`B  
gti WwMj A | Avng tPi Rtb fvZ`cAZ enġ s | fvZ Lv`  
Lv` gP` mšZti Knġ s-KbA G`vb AvK`vs gtb Knġ eU  
Mwi b-cvġ | j vnti j vnti Mwi maA gP`Z tWtj B Mwi Knġ  
tZA nvgv`vq eyReA-gwbe | A`skij A Mwi tġ b-nĚ | Zv  
ŌBtMvō w hqub wmqub c l tġB ZB gwnt w-tctē, tRti w` ešSB  
mšSB wmqub fwo w`-tctē | Bw`tb tMtej vBtRkbi hM | G  
hMk` cwi Ni Z tġ nġBtq` | KbA Ni Mg tbB | ZB wv w  
Pvnbv, Bw`tb teB b-Knb, Knġ` w` w`, gP` b-Knb Knġ`  
gwM, gvgv-b-Knb Knġ` gvgv | cti w b i w` mšav b-gvbb |  
AvStj cxovqub Mvi wntBtq` | GK cP`vtj G eveZ`v Mvi wcxov  
Mg b-nġ | j vnti j vnti Mwi G cxovb Mg Miv cwi eA |

cšeyA g Kavb i w b i nġ | AvStj j vtR Avn&vtM  
Zvi wK`PzKnġvi fA tbB | tRti w` gP` Knġ s-tKj`v gP` Ni Z  
wclwi tht`vB | Zgv Ni Z Mvq Mvq fwi wPKwPK`v tceA |  
cšeyAq Knġ -Avi A KtqKw` b\_vK bv | gP` Knġ s-bv tht`vB |  
KtqKw` b tRti Z-gv% GK mgvti tges | tmt` vij K w` b  
t\_es | gP` Avi A Knġ s-Gevi Z gw`xcv` wMwi Ni Z b-thg |  
ZB Gt`bv tdiv Mwi tKvB w` Pġ Z gv mgġ Gtj tmt`tb Zviv  
BaA KtqKti Z t\_es wM | tmw`b`v Avi wQ-evccj` fwi teP&  
Kav b-Knġ s | tiz` Ngy thB Zv tKj`v teb`v tcvZ`v i ebv  
w`j s/ mšZ gti evBKZ Mwi tij t`-kb ms evtoB w` tUbi  
wU`MvU Kwe w` Avn&tUbi wUZ teitSB w` wclwi tMj`M | gP`  
w` eP`v evi eyA A`Z Ni Z j wj w`/



# n&Ze`j

## PvOgv AvRZ Kvšl avtgB

emi tSi tZt`i tZt`i Soi w`tbvZ 81bs w`c`y  
c`y k Kbt`ej e`vPi c`vms AvDZ c`v`i W Avt`vq P`tj i |  
w`RNly c`v`i Z` w`g`y evi R`ytcBI b c`v`i W w`i q`v`m`f M`Eb Av  
emM`\_tb t`c`mZ gb`\_y`b | GtRt`E g`v`n`RZ t`c`v`j m`v`BvZ  
c`vms AvDZ | Gi c`v`i w`\_tbv | `eb | teMi gb D`i`Pv c`y`Pv |  
gb j v`M`t`q`b Rvi tRB n`v`g`Z |

GB D`i`Pvi w` bZ GK Rbi tR gb n`v`i v`c` t`\_e`l G`q`v`b  
g`tb b`l`An`q | t`m` g`v`b`y`Pv An`q`\_t`\_g`R`O | w`l`c`y`w` c`y` k t`\_I`b`S  
GKv`t`a`ng`i t`c`y`\_t`j e`\_v`P`m`v`d`&B`Y`c`^3`i | t`Z`t`q`v` t`U`b`S` M`ti`i  
B`^z`GKv`t`a`ng`Z | Z`v`i`v`i c`v`ms AvDZ Av n`q` GK g`v`R` c`v`i |  
Z`v`i` w`P`\_t`\_w`b`S`ti` b` t`\_w`N`t`e`v` t`P`r`N`v` g`R`\_t`\_O | t`R` g`v`b`y`P`v`i` t`Z`  
w`b`Z`\_g`R`\_t`\_O` t`\_w`M`t`a`v` t`i`\_v`\_j` K`j` M`i`D`b`\_Z` K`\_w`U`b`i` K`^c`v`i`D`b`\_Z` |  
GaK w` b` m`O`\_u`w`R` G`j` t`Z` R`\_t`\_E`z` a`w`i` gb` e`\_j` t`M`t`^P` |

P`T`A`-Z` R`\_t`\_q`b` M`i`v`b`v`i` g`v`R` w`e`w` R`v`b`v`i` j`\_t`M`\_j`\_t`M`  
GKv`t`a`ng`i` Ae`\_v` e`v`P`-w`e`f`R`i` M`i`i` c`v`t`^P` t`m`t`^o` m`g`v`t`^P`i` j`\_t`M`  
j`\_t`M` t`Z`-q` G`^z`b`v`O` w`b`v`S`i` w`c`t`R` j`M` a`t`i` G`^z`i`P`b`t`c`v`t`P`P`^  
w`g`t`j` t`R`B` b`w`n` w`b`v`S`i` n`v`B` m`g`v`t`^P` Z`v`i` w`g`w`l`q`v`g` e`v`t`b` |

w`b`v`R`i` w`i`w`b` t`P`t`j` e`i` t`e`P` t`\_v`\_j` b`j` w`M`t`j`\_l` t`d`t`j` e`v`i`  
b`q` | t`m`b`t`E` g`R`\_t`\_O`i` m`g`v`t`^P`\_t`b` R`\_t`^o` Z`v`i`v`i` w`-R`b`i` n`a`v`i`\_t`b`w`  
Z`v`i`v`i` i`\_w`b`t`b`B` t`n`v`t`q`v`-w`K` Av`N` N`v`i`v`c` b`Ae` | t`m`B` n`a`v`i`w`b`  
m`g`v`t`^P`E`z` w`g`t`R`t`j` w`e`w`M`v` w`b`t`j`v`t`^P` f`v`P` n`b` g`R`\_t`\_O` w`n`^P`z`b`  
g`v`t`^` e`i`v`b` g`y`P`t`g`B` Av`N`R` R`y` | GK G`^o`v`i` n`a`v` e`N`Z` t`m`j`  
a`K` d`z` R`i`b` | w`n`^P`B` n`e`v`i` t`b`B`-m`g`v`t`^P` | Av`M`v`\_w` t`Z`-l` n`a`  
G`^o`z`Z` w`b`t`R`B` i`w`b` t`\_B` c`v`B` | i`w`b` t`\_B` c`v`B` t`R`\_t`^o` w`b`v`S`i`  
w`b`t`b`B` D`\_t`i` E`z` a`w`i` Z`t`j` w`a` m`S` n`a`v`\_z` S`t`i`B` R`v`b` |

e`o`t`e`P` Av`M`v`t`E` m`g`v`t`^P` B`a`y`b`i` n`a`v` t`n`v`P`c`i`v`b`v`i` n`a`v`  
Z`v`i`g` a`i`v`b`v` | R`y` i`v`t`N`B` b`\_y`b` | GK G`^o`v`b` n`a`v` a`t`j`\_m`v`b` c`t`a`  
N`v`t`^` D`t`i` t`\_S`b` | w`K` g`R`\_t`\_O` Av`i` w`b`v`S`i` n`a`v` w`R`v`O`w`i` D`i`v`^b` |  
t`b`S` R`v`M`v` t`b`S` w`P`b` t`b`S` t`n`v`P`c`i`v`b`v` | e`i` t`e`P` t`i`Z` G`e`l`m`O` t`M`m`O`  
b` R`v`b` w`O` R`b`i` t`n`v`P`c`i`v`b`v`i` d`v`B`U`i` w`U`\_t`K`^i` K`b`d`v`i`\_t`g`k`b` c`v`l`  
l`B`t`q` g`R`\_t`\_O`i` a`t`M` |

w`\_t`b`e` i`w`e`e`v`i` | c`v`i`\_v`W` w`c`w`Z` e`U` | t`n`v`i`j` t`^` |  
GKv`t`a`ng`i` i`g` g`v`b` t`e`t`b`e`w`Z`U`i`E`z` a`w`i` g`w`^i` c`v`i`\_t`^` | t`m`B`  
g`w`^i` c`v`i`\_t`^` An`e`v`i` Av`t`M` R`v`i` t`h` R`v`M`v` t`M`m`S` j`e`v`i` w`n`S`z`  
Av`t`M` g`R`\_t`\_O` Av` w`b`v`S`i` g`y`q` g`y`q` n`a`v` An`q` | g`R`\_t`\_O` w`c`t`S`v`i`  
M`ti`-O`t`g`v`e`v`B`j` Av`N`?O`

-t`b`B` | t`g`R`i` Av`d`R`Z` R`g`v`\_`^o` |  
-g`R`\_t`\_O` A`t`j` j`\_j`N`B` i`v`t`N`q`y` | Z`t`i` b`v`v`i` t`e`v` w`\_g` t`^`n`q`  
-A`B`t`^` | n`g`t`j` g`t`i` w`n`v`O`w`i` j`\_v`M`Z` t`c`t`e` ?  
-G`t`R`\_t`\_E` w`e`^c`w`Z`e`v`t`i` t`i`v`W` i`w`b`S` A`^3`Z` g`R`\_t`\_O` K`v`M`R`Z` Z`t`i` w`\_g` |  
-Z`B`\_P`\_C`\_O`-E`z` g`t`i` K`j` M`i`i`P` t`^`n`q` g`R`\_t`\_O` Z` K`t`j` w`e`v`t`^P`B`  
t`\_g` | t`m`t`^o` M`t`g` n`a`v` n`e`S` |

-c`v`i` n`a`v` n`e`S` n`i`t`^o` g`v`b`y`P`v`t`b` t`e`R` t`P`B` t`\_e`v`K` |  
t`n`v`P`c`i`v`b`v`i` g`R`\_t`\_O`i` c`E`g` g`y`-w`g` n`a`v` GB` c`E`g` A`t`j`\_l`  
G` Av`M`i` Z`v`i`v`i` Av`i` GK` t`n`c` n`a`v` An`q` R`\_t`^o` g`R`\_t`\_O` Av`i`  
m`g`v`t`^P` j`\_t`M` R`\_t`\_q`U` M`ti` t`m`B` n`q` GK` w`\_b`i` c`v`i` G`^o`z`m`i`R`\_t`\_b`e`  
m`v`b` c`i`Z` R`\_t`^o` w`-q` R`\_t`b` c`a`Z` g`y`-w`g` An`b` | g`R`\_t`\_O` n`q`-Z`B`  
P`v`O`g`v` A`q`i`w`b` ?

-A`q`\_t`^` | Av` w`n`v`O`w`i` n`e`i` c`v`P` ?  
-t`e`R`v`i` b`\_l`P` Av` P`v`O`g`v`q` P`v`O`g`v` a`t`M` t`\_t`j` w`P`b` M`i`t`^` n`^o`b`  
j`\_v`t`N`t`^` ? GB` t`h` Z`B` G`^o`z`i`c`t`b`v`b` w`c`i`w`b` Av`M`t`^P` Z`i` w`c`t`b`v`b`i`  
i`v`O`v` t`c`j` w`\_w`M` Z`t`i` P`v`O`g`v` w`f`w`i`j` t`b`B` w`P`t`b`w`S` |

-A`q`\_t`^` G`t`E` N`i`E`z` Av`t`b`w`O` | G`^o`z`M`m`a` d`z`i`B` w`c`t`b`v`b` w`c`i`w`b`  
G`R`O`t`E` | M`g`\_l`\_t`q` m`v`i` Z`t`j` w`B` w`P`b`v`-w`P`b` An`q`\_s` |

M`m`a` GB` w`d`w`i` e`v`i` c`a`Z` w`b`v`S`t`i` t`c`i`B` G`^o`v`b`i` c`i`  
G`^o`v`b` c`t`S`v`i` M`i`i` n`a`v`\_z` e`v`t`i`e`v`i` g`t`b` n`q` g`R`\_t`\_O`i` | Av` w`b`v`S`  
M`m`w` w`d`w`i` e`v`i` c`a`Z` e`i` t`e`P` n`a`v` n`e`v`i` A`m`g`t`^P` c`v`l`i` | w`n`t`E`  
w`f`t`j` -Z`v`i` P`z` w`f`t`R` w`f`t`R` w`m`t`i` E`z` P`z` t`e`O`B` P`z` Av`M`m`a` c`v`w`b`  
c`v`i`i` | m`v`U`P` e`y`N`v`i` D`\_t`i`v`i` n`E`v` w`f`w`R` t`m`B` w`f`t`R`M`w`b` t`M`v`^v`  
e`k` m`S` R`v`M`v` M`m`S` j`\_i` | w`U`-k`v`U`P`Z`v` e`y`N`v`Z` t`R`a`K` n`q` t`j` t`e`t`^`B`  
a`t`i` Av` t`R`a`K` n`q` e`y`i` g`v`R`v`i`v` e`v`t`i` c`i`v`K` c`i`v`K` M`i`i` d`z`  
D`t`a`i` | t`m`b`t`E` g`R`\_t`\_O`i` t`R`a`M` t`e`P` n`a`v` n`e`v`i` g`t`b` n`i` | w`b`v`S`E`z`  
t`m`a`M` t`e`P` n`g` n`a`v` t`n`v`q`\_j`Z` An`e`v`i` g`t`b` n`i` | Av`n`R`v`i` l`n`K`  
P`v`O`g`v` w`g`t`j` -j`\_v`R` f`v`K` M`t`E` e`i` f`v`t`^o`v` P`v`O`g`v` w`g`t`j`\_t`b` t`c`B`  
D`b` w`f`w`i`j` g`t`b` An`q` |

-R`v`O`i` m`v`i` c`v`i`w`a` n`a`v` n`f`S` |  
-A`n`e` Av`q` t`Z` d`v`i`K` An`e`v`i` Av`t`M` b`v`O`v`b`\_`O`n`t`e`f`^` b`t`b` ?  
-w`b`v`S` |  
-g` b`v`O`v`b` g`R`\_t`\_O` |

GB` w`\_t`b`e`An`q`\_t`\_w`-R`b`i` g`w`^i` c`v`i`\_t`i`w`i` Av`t`M` c`l`g`  
n`a`v` n`b`v` Av` w`P`b` An`b`v`i` w`\_b` | h`w`\_l` t`e`A`^3`Z` n`i`v`^o`b` m`g`q` GB`  
m`g`q` Av`b`B` w`O`-R`b`i` n`v`B` G`e`v`i` W`v`O`i` e`j`v`e`j` t`^` |



mirRtborvb ci nZ, gRtO Rt° ubiStj vB caI avMZ  
nav ni, mt° gRyi mgvt°P, tb Zvi vti wi ub tPB \_vb Av w  
GK Rt b j jM j jMB `ng tgvevBj Z wfWV ti KwS Mvi fvi  
tPti ~v Mi b| mivKtkPb Anb| mivclm tqUj vBUi Afite Av  
teivKi Rvbuj vi nbiEb `jz Anbvq|

nav tnvq mivi e'vi vKZ iclwi tj gRyi mgvt°P, tb  
tefi B ami bvbvb \_vb nav wctSvi Mi b| ctSvi Mi b-nbe?  
uEb ? un bvO ? w\_K Mt°Piv bwn ? un l B nb-t`vj AvtN, w  
Rbt i grtbe| un l B nb-mij Z, cvi t±| Avi D, ti Eb ami  
Ztj ms bvbvb \_vb tenM tenM nav| gRtO AvnR AvnR  
\_vq| un Avi nf-teK mgvt°P| Avn un l B e'vi vK e'vi vK  
tefi B aj icw `yb-tRb gRyi ubiStj vq tgj v WM l tq  
mib|

evt°PB \_vbvi e, zevi w bht° nvg NtbB Gth tmB  
ti tEv cnk bAnevi AvtMB G°vb wPtMvb nvtRv nEvZ gRtO  
Zvi tgvevBj b=ter civK civK Mvi tj w \_q| tetj otivW  
ivbZ tMtj ubiSti tMtSB w evi AvSvq| ubiSq evt°PB \_vq  
GMgtb GMnPtE b=ter nvg tctbB Zvj tN nav n fvi AvSvq|  
BuU gRtOq ubiSi gyi wPb tPvNZ fvtRB tivW ivbi nav  
fwe fwe unR gtb evt°PB \_vq|

e, zevi w tbi cnk m`K ht° cM AvMvSZ gy  
t`Mwq tmB AvtM t°z wct°Qvb Qvi th hvi nvg tMvi i l bv  
t`vl b gvVZ| gvVZ tivj Kj cto iaUb gmb| Pxc wVj  
BYUUKUi mvti dM`vO Mt°i-Gt°P bq wKtj wgvUvi ti w ivb|  
gRtO teP avev w cwi tev w fvi AvSv bMt i| Av Gtbq Zvi  
gvaZ hivr avev w evi Dw tS bq Zvi Anj t` ubiSti tdiv  
b=ter MtSB t`bv |

avev Z ji w tj nvb°b avev w tb gRtO Avi  
bAvt°vq| jvti tMvi AvnR AvnR ubiSti evt°PB evt°PB  
hvq| wi ub Prq wctSiv n° j jgtewM| ubiS`wMt i cvBvugbu  
cti Qv v Aq giEbEb| mbtE ubiSi jgt w t`ix Ai |  
hy l teREb teP tPti ov Mt i Sw gRoi nvg j ggevi, Zvi  
tdiv b=ter tMvi j evi | gtb ni tgNi wSvqj w b aK wSvq`Z  
nvq j ggevi Av gRtO evti evti wctSiv iclwi tPtj q b t`tM,  
gtb ni wctSiv iclwi thB tMtSB w evi w GK navq gb  
ftj evi |

fij °b cti GK SivK wgtj mgvi o j tN ubiS j wgtj wM|  
untRunt°P tMvi tdiv b=ter tMtSB w tj tqv gRtO nav  
nevi Ryb cvq wctSiv tUbs l `v` \_vbvq| gtb gtb i w Dta  
Zvi tE th nav nvr b Aj |

icwEng A<sup>3</sup> gwRg tetj qvavbi cti mir j wng GtS|  
ubiS Zvi mgvt°P P>`ti WwM mgvi w evi nav nq| P>`ti nq -

uayRt` mirRtborvg ?

-nj tMvi `O tMvB |  
-ZB Atj .....| Avi un°Pzb nj |  
-l tq, un°Pzb tnvP|

icwMl -Z mtgB Qz Av`vn&gvb t` wN ubiS tcvtj o  
nj b tMvi eO fmetj l \_vMZ Mvi wP` gy nRti B Dta| wPZ  
cti -gRtO evt°PB t\_e| P>`ti nq-nv°b ev°PvK t` Pb|  
-gR un°PznvB cvEz bq| P>`ti D, t`v Mvi evi Prq |  
ubiS eSvq-nav t` un°Pzb Ae| gR gmb cvi s, gvtbB cvi s|  
wP` b Mvi P|

P>`ti Aj i Mvi \_vq| fvi °b evt°PB \_vbvi tRti  
Zvi vi cvj v GtS| DuU gRtO-q evt°PB AvtN-n° Kj GeO|  
fvi °b evt°PB \_vbvi tRti gvevBj Z G°zKj A-wPb b=ter  
fwr D t`| w wPc Mvi n`vtj v ntj Dujt Eb wi cwi c Mvi G°z  
wgtj i wgti Mvi KvbZ mtgM|  
-mvi, gR ubiS| nj evt°PB AvMt°P mvi |  
-gti mvi b `wMPbv |  
-tZ un `wM`ymvi |  
-bvO ami `wMP|  
-untEB mvi ?

-teK ctRvi Ry c` w` civ v b Rvq|

ubiS evt°PB t` b etS t` aK Mvi \_vq| tmB atMB tnvq  
Rvq gb ftj fvi bibvb nav, tnvq Rvq Zvi mgvt°P P>`ti  
nav| gRtO wctSvi Mt i -P>`ti nvti Mg cvq| avMEb gvb Mt i  
P>`ti| Avn unR-q b nq| Zvi tnvq nav, Zvti wcti B t` |  
nq-teK nav tnvq civ v b Rvq|

KtqKw b icwMl eyEb Ko Mvi nav nbvi tRti  
যুদিভুন মন মজিম কথা হনার ফুগুদি হানা হলি জায় । জকে রিত্রুত  
Kbt ÷ ej i cwms AvDZi w`b gv`vb wK Anq tm j tM Avwi  
GtS, Aq gvevBj tdiv j vi Pri cwi ev| Avwi Mi v Aq Rvi  
th Rgv l tq gvevBj wcti B Avbevi |

GB Avwi i ub tetM unS Anb| unS Anb th Rvi gbi  
gvb v Prq nav teP Mvi tnvq cwi evK| unS ubiS, unS gRtO|  
tm w tbiZz b ami th Rvi wPb gvbS j tN nav nvr i i  
Anq e'vi vKi wct°AvbZ evS, wct°PbZ cvj | gvevBj j vi Pri  
Mi v Rt° Eb ami i i Anq mt° Eb ami GK GK Rbi GK GK  
nv` Avi vAcAq| Avi vAcAnq tdPeKZ mgvt°P ZMbv, tdU  
wi Kzq ÷ cv`vbv| P`wZs Mvi mgvt°P ZvBg cvP Mi vbv| tbUZ  
mgvt°Pi nei tfti B t`bv| teK Anq-Rvi tRBqv gtb Anq|  
gRyi mgvt°P gvq w`tNvj Zvi tdPeKZ wewMia Mvi  
Zvi teK mgvt°P, bU wavygRQ Av ubiSi nav dM`vs Mvi t` |  
j tN w` t` w Rbi G°zRiv dtUv| Avi G°vb ctSvi mgvt°P

„bi Dwi tS-nbæGB A-wPb ugtj tev ?

cwms AvDZ tRaK nVB NtBb GtS tmaK teR t`erter  
Zvi AvgK tPnvi vndz B Ztj | w eYp PwOPtO Atj I tit`vZ  
AnAj Si j vtg| Gtavr`b tit`vZ Rvbjv v emb eK ms cv`j  
AvnZ nvei Dwi gRtO ubwRi tgvevBj b`fZ Kj MtI-  
Dutj Eb G`zeSs bOeSs Mwi ugtj i nivZ evfR| Mtg nvb  
cwi`i ubtj eyR cvti -wRP bvr`i tm Avc m`cK`Ki bvrPvvtZ  
tn I Avnf e`v`tn|

GB wZl tbe`i ubtj tgvevBj i wK-terW&wPwe ZvP w`GZ  
AvOz evfSB mgvt`Pi tdPeKki GKvD:UZ migtj w`tnvj i  
nvg ni P t`wM gRtO uWS Aq bvr j vR cvq eyS Dia b cvti |  
gtb nq cys`tdtj evi | b cwi`tev mgvt`Pi Rjv vq| tm j`fN  
gbZ Dta ubwSi nar-i vM Mwi`tevb w`wMtj | niv`b cti Avi  
Kj Mwi Prq| mt`I wewS cvq| Geri G`v gbZ Mg b j vtM|  
wnt`EB Ga`b ms wewS, nvi j`fN nar ni Ga`b Zvti Kj teK  
b Mwi | tRB ubwS NbZv ms wewM eyZ tj b awi Zvti Kj  
MtI tmB ubwS bwn Gt`P Avn& Z tgvevBj tcbtBBI Kj Mwi  
evi`O`y nav, Kj teKB b MtI i |

AvgnK Mwi Rvbjv uuj SiO dZ`v, b w`iub tPfv  
Prq| w`iubevi Prq SiO dZ`v, tbr tmI ubwSi tPnvi vnd GB  
SiO tit`vZ AvUvi t`evZ nijv iO mmetj Rjv cn& uayR  
j`y w`\_vq, tmB t`Ns b t`Ns SiO dZ`v tmI ubwSi tPnvi vnd  
uayth j`K w` AvtN Zvi nei tcevi bq| mgvt`P, b Rvi th  
atN wnl B nar n`b, wnl B tnj`b, wnl B wntbgr Pr`b| tm  
cti tetM th Rvi w`et`PvZ wO tPrtNv cv`v GK Mi b| Nwi  
nr`v 11 UvewR Rvq, Rvt` AvtN gRtO-igtj B Prq tgvevBj i  
A`3tj vq| tPrtNvZ cti t`gtPP&mw | bvr`i tev AvtN ubwSi |  
tgPP&tcBtB Kj MtI, w`wPc b MtI | tm cti evi  
evi 10 evi, evi evi, Kj MtI Zz w`wPc tB| tRti P`iti  
Kj Mwi tj Ngy cy`ycv`vs i On`vtj vO`i tB|

-Ngy RtE P`i ?

-B-gf

-gB gRtO nOte |

gRtO bVovb i`ub gbZ nigvi vq, G`v`i`I q nq-nbv gRtO w  
ntf ?

-ubwSi wnl I t`q ? gti` Kj bB MtI, D,`t`v g Ktj v w`wPc b  
MtI |

P`iti tcvtj`G`v Bqv tMwi tj -q fwiO nq teK navb |  
nq AvgZi nav| th bwn t`fN w`tnvj i c`Svi -OnbæGB A  
wPb ugtj tev ?O GB c`Svi t`wN Avgt` ubwS E`b w`c`Svi MtI  
nbæ tmB gi`tE`v, nbæ ZB Zvi ? ubwS wPtb t`Omgtv`P0| w

bvO, wnl MtI ? c`Svi i D,`ti c`Svi ?O gRtO, mve BYtc`iO-  
GK navq DEi t` ubwS| Avgt` nq-OZB Kbt`ej tZ mve  
BYtc`i | mgvt`P-Ly w`et`PP Mi Oi |O BwOwi bvrvb tZtj o  
tgtRBtq nav i`ub ubwSi niv Mig AnAj, aviv w`tnvtj tPrtNv  
cwb cti, Zz Zvi w`et`PP gwRg Avg`O G`y gRtO nav tnvq  
Rvq| c`Svi i D,`ti Ryc w` Rvq ubwS, w`et`PP b MtI Avgt` |  
Av w`et`PP Mwi tevq wnl Owi | Gtavr`b NUbv Nw`tj wnl B w`et`PP  
b Mwi evK |

P`iti gY`Eb GB nav i`ub gRtO G`v Mg b j vt`  
AnAj A gb ei Mwi c`Svi MtI -Avgt` nbæ |  
-ubwSi Rvjtj vB tgv v AnAj | wPtmB Ryc P`iti | Avi nq-  
gb nvi cv b Mwi P, teK Zti fwiO nj y, ubwS mgq b cvq tnvq  
b cvti | ubwS j`fN Z dtUtev t`wN j`fM j`M Avgt` Kj Mt`O |  
-AnAj Avq| nevi UvBg b cvq wnl Owi na| gi nb`jN tB |  
g nav tnvq w`P RvtZ gti teRvi b-AnAj |  
-AnAj` tnvq w`g| Av GtBq ubwS nb w`b Zti teRvi b  
AnAj, Av Bqv w`K, tZ teRvi AnAj` ugtj bq| Rjv Avi  
ntqK w`b w`gRt` nei tcb tj vtj b |

- GaK, bMvb Mv b j w`Mtev, eyS cvt`PwO` |

- tZ Mtg Ngy tRP, fiv j`y ti Z AnAjtq, tetbeSw` Dta  
cvt`tev, wnl R ti Z |

-AnAjt`, wnl R ti Z Zti I |

tetbeSw` Dia ubwS gRtO i Kj MtI | g`vBj Z w`i s  
i`ubtB gRtO Ngy fwiO w`iub tPrtj n`t`fN ubwSi Kj |

- mwi gRtO |

- gRtO wewMw` Mwi nq-mwi ugy` wnl nei cvP ?

-wvg I hiv w`tqwj w`t`g`v`i m&BD| UvO ug| ubwR Avn`R |  
gRtO i uWR AnAj | BwOwi gb un`R Mwi fiv`b ms wO Rbi  
Nw` tRBtq bvrvb nav nb| tmB cvtM ubwS cwms AvDZ w`t`vZ  
Avgt` GfO, Zv j`fN wPb Mwi w`evi cO`cvRv j i vNvq| gRtO  
MwS j q |

- teM0 tRti Dta P`iti nav| gRtO P`iti nav c`Svi Mwi tj  
ubwS nq-P`iti Zti tm Mg cvBta, gRtO w`n`st`tnvq b cvti Av  
gti I nevte b t` | Agn` j vRvq| gRtO Aj i Mwi \_vq |

-w`Pzb nte gRtO ? Avi nq-ZB hiv` Zvti MwS j P`gtj teNE`b  
teP un`R I g| gRtO Avi O niv`b Aj i Mwi t`\_B nq-OAnAj  
Avq| O GB OAnAj AvqO navMvb i`ub ubwS Nb Nb dZbw` gRtO i  
w`KP Mwi tetbevgvq P`iti Ngy`Eb Zj` w`w`w`w` i`bq-I  
P`iti, Dwi ta| gRtO Zti Gt` P MtP`t` | nevj c`jnb, ZB  
nEgub j w`K nei cvP ? ..... Zvivi tmB navb gRtO  
dZbw` Aj i Mwi i`ub \_vq, AvgnK gtb |

# ডরেলে কানজাবা চুলেও ডরলাগায়

gcjP#jP QjLj i

(HL)

নুয়ো যদন । বেসুধভাঙা ভালক মাজ আগে বিধি যিয়ে ।  
ধুলি-মন্দ নেই । সুখর গিরিখি । নেক্য মোক্য, দ্বিবে গুড়া ভেই  
আহ মাঞ্চবো নিনেই চিগোন সংসার ।

গুরো বোম্বো দ্বি-বজর আগে (উজান মাছমারা) বোও যিয়ে।  
মর পাচ-ছয় বজর বয়জত ঈধোত আঘে নেই সময়ত বাবা  
উদিন অয়ে । মামাঞ্চর কোচপানার ভাভালিয়ে আহ এগেম রনদুঘে  
লেম পচ্যা নঞ্চঅয় আমাহ চিগোন গিরিখি ।

সময়র হেনে হেনে সমাজর রিদি-সুধম বদলি যায় গণ্ডি যায়  
রিদি-সুদম । খন্ডেই নঞ্চবারে । খন্ডেই নঞ্চপারে ভগবানর বিধি  
লেঘাও ।

চুলে ডগরে বিধি গেল সিজি যদন । সমাজর রিদি-সুধমে ।  
যদনে যদন আহ বংশ উন নঅহনার ধারাজে । সমাজর সমাজ  
ঠিগি থায় সমাজর রিদি-সুধমে ।

চোদ মাজ । দিঞ্চঘরি সাজ । জুন পহর নেই । চানান  
উদদে দেবী আঘে । যদন বাহনার পঞ্চম বিজু বেড়ান । লঘে  
চিগোনর পরানে পরান সমার অমূল্য, শালা বেনা, শালি অপর্না,  
চামলক বড়মুঅ আহ তে (মোক) । সেদিন্যা বিজু বেড়ানা থুম ।  
আর একান ঘর বাগি । স্যা ঘরান পুরেলে তেরঘর । তা কেইল্যা  
ঘরত ফিরেনা । বুড়ো বুড়ির চল্যা । বেড়ানত গেলে, এক দিন  
নঞ্চলে তিন দিনে ঘরত ফিরেনা ।

উজান মাছমারাত লবয় জল্যার ঘর । মুড়োল্যা সান একুও  
লাঙেলত ঘর । ঘরর মুজুঙেদি লেজাত বড় পোর (ফিসারী) । মাছ  
B0e XjPI XjPI z 0II cjNNjS H, je fb Bqll 0II  
চেরপালা আম, কাভোল, সুপরী গাছ ।

দিবোচ্যা ভাত তারা ঘরত খেলঙ । সিভুন পিভেলা শোর  
পিজ্যা আঙারা ঘরত বেড়ানত যানা । ফিরদে রেইদ আহই পারে।  
ঘন্টা দেড়ঘন্টার পথ । নিভাগে সিদু খেলেগোয়ো কহন উজোর  
আবন্তি নেই । মান্ডর তা কেইল্যা সিভুনও ঘরত ফিরি পারিবঙ ।

ভাত খেই কানেঞ্চন জিরেলঙ । স্যা সেরে চামলক্যা এক  
লেজা গুম যিয়ে । জিরে-জারায় বেইল্যা মাখান যেবার যুঙলের ।  
লবয় মোক্ক ডগোরে ডগোরে সিদু নখেই তারা ঘরত তেবাল্লির কথা  
কহল । আহ কহল - তে (নেক) বাজার গরা যিয়ে, ভাত তোন  
কগড়া অহলে এন/এমেন অহদ নয় । সিদু নখাগকোগোই ।  
কামাক্যায় এস্যো স্যা । অপর্নারে কহল - খুই অহলে থাক  
অপর্না । অপর্না মাধা নিগরি কহল - মুই নখেম, বনোইদাগি লগে  
যেম ।

লগর ভেকুনে - ফিরিবং ফিরিবং কহলাক ।  
হেজিচ্যা-গরি লর দিলঙ । য্যোত যেবার স্যা উদিজে ।

(cE)

ঘন্টা দেড়ঘন্টার পথ । গাড়ি নয়ায় । চিবে-চিব্যা আহদিবার  
পথ । পথর ডেনে বাঙে শনখলা, মুঙুজো দুবো আহ সেরে সেরে  
ডাঙর ডাঙর জুবুর গাছ । গাছুনত ক, মনা, বিরেশ, জুরবো  
পেইক ছয়-সাগচ্যা । কয়েক্ক চগদা ডুমুরো-ডুমুরি গরতেও রেনিলঙ ।

কুদুর যানার পর একান এদুন্যা । স্যা মুড়ো সান পখান  
উদি একা গেলে একুও বড় বটগাছ । গাছর উমর কদক কিওজনে  
কোহই নপারন । পাদায় ডেলায় শিঙরে পাগচ্যা গাছ সান একান  
চিগোন-চাগোন বাম জুরি আঘে । স্যানে এক দাগিয়ে সিবারে  
পাগচ্যা গাছও কহন । ডুঙ্গ, যেদগা, অগলক, সিয়ের ভিলে গাছত  
অনজুর থান । সাপ কাঙেল ধক বেঙাকঙা গরি স্যা গাছর তলেদি  
পখান বেই যিয়ে । একান আদামভুন যুদো একান আদামর উদন  
বজনান আড়ি গরি দিএ এ পখানে ।

নানান কহখা, নানান কিরি-মিরির মধ্যন্দি আমি আমাহ  
আড়াঙ জগাত লুস্বেয়ি । ঘন্টা দেড়-ঘন্টার পখান হাকনেই কিঙিরি  
লুমিলঞ্জি ঠাহরও নপেলঙ । নিভাগে সমারর সান সমার অহলে,  
কহখা বাভায় ঠেই খেলে মাদিদি নঞ্চ আহখে ।

পিজ্যা চাগরীবলা মানুষ । সরকারী চাকুরী । মাজুরো,  
hSI mj, \$ (hSI j) Njh#J (Lj jmj) Aep# Qa-aeSe bje  
তারা ঘরত । জাগা-জমি টেঙা-পয়জে উনো নেই, সপ্নানত পরিপূর্ণ  
কহলেয়ো কুও যায় । আদামত চাঙমা বাঙাল বেঘে তারে মানন।  
কুও যায় ঠেলে আহত বলে বাজার ।

পথঞ্চকুরে ঘর । পুগদোরী মাট্যা গুদম ঘরর চানাত একুও  
মরদ বোয় আঘে । তা মাধা উগুরে পিবির পিবির পাঙ্গা (ফেন)  
চলের । কুভুন এস্যাগোই পারাপাং ইকুনু । আমারে রেনিলে  
(দেইনে) ঘর ভিদিরেদি মুউ বাভে কহল - চাহগিদে কহ্না  
এস্যোন ।

পানি বদল আহদত গরি একুও মিলা ঘর ভিদিরেভুন  
নিঙলি এলঞ্চ । আমারে দেহইনে কহল - আহ রন্তন কহক্কে এলা  
তুমি ? ও অপর্না তুইও তারা লঘে ?

তে জোওব ফিরেল - ইক্কে এইস্যাদেই পিজেই । অপর্না  
জোওব নপিরেই মাধা নিঙরি রল । আন্দাজে বুজিলুঙ সিব্যাই  
পিজেঙা শোরী আহ চানাত বোয় আঘেদে মরন্তো দ আগেও নাঙে  
মানজে চিনঙ । সিব্যা এবার সালেন মর পিভলা শোর ।

পিজ্যালোই নানান কহখা কুহই অহল । ঘর কহখা, নানান Bcjl Lqll, pM-nlL Lqll, Qj...l hmjl Qj...l Lqll; নানান্তান । তে নুও নুও সংসারর কহখা, বিধি যিয়ে সংসারর বেধিদো ঘটনার কহখা কহল । সুখ শান্তি কোল কোজ্যায় সুখর সংসার কিঙিরি ভাঙি যায় মরে বুজেবার চেহল । মুই নিজে কুদুর বুজিলুঙ নিজেও কোহই নপালুঙ । নিভাগে নিজে নিজে নবুজিলে কাররে কিয়েই বুজে নপারে । স্যা কহখাগান মুই নিজে ভারি jjePz

দ্বিজনে পিধ্যা মজা, মদ খাঞ্জি গজেলঙ । বুডো-বুড়িত্তন সেপবত্তা ললঙ । একনু কহখা মজিম ফিরিবার পালা । য্যা-অহলেয়ো ফিরিবঙ কোহই এসেই । এন্দি রেভ্যয়ো ঘনে এজের ।

তে কহলগোই - পিজেই আমি আহদিবঙ্গেয়ে, এনেয়ো দেবী অহলঙ । রেইদ অহবঙ্গেই পারাপাং । পিজেই তরাতাঙরি কহল - কুদু যেদা আ ? কনত্যাৎ নযিও, এদু থাগ এজ্যা ।

পিজ্যা কহল - এইজ্যা থাগ কেইল্যা তে যেও ।

- দিদিলাই বনোই ফিরি ফিরি কামাক্যায় যেবান্তে কহয়োন। তারা বারসে থেবাক । নগেলে খারাপ পেবাক । যেবঙ্গে পিজ্যা । যেবঙ্গে পিজেই তারা দ্বি-বোনে কহলাক ।

পিজেই-পিজ্যা দুও জনে আহ তারা ঘরর গরবা, কামালাগুনে মানা গভন - তুমি নঞ্চয়েয়ো, এজ্যা থাগ । কেইল্যা বেন্যা পোত্যা যেবা আই ।

একুও পঞ্চশ হেত বয়সে কামালায় ডরমর গরি কোহই উদিল - রেইদ অহয়ে স্যানত্তে যেবান্তে নদেদন আই । এত্তে একুও পাগচ্যা গাছ লাগত নপ ? স্যোত স্যা ডরলাগায় দ্যা । যেবা যক্কেন জাদি জাদি যঅ ।

বেনা অমকত্য ডরপুক । সালেন এজ্যা নযেবঙ্গে কোহই Ecm z

স্যানি শুনি অমূল্য একা মুউ চিমে চিমে আহজিলো । তা খবরান দ চিগনত্তন ধরি (খবর) পাঙ । ডর কারে কহয় নচিনে। রেইদ ওহোক দিন ওহোক ভুদ দেবেদা কিচু নডরায়। চিগনত্তন ধরি সেয়ান্যা । কিচু নডরায় তে । যারে কহয় ঘিলা hllz

এব মনত আষে একদিন আদামত একুও বুড় মানুজ উদিন অহয়নে (মরিনে) মরে কহয়দ্যা ভেই মরে একা বল দিবে নেনা ?

- কি কহনা । মুই দ এহনে আজের আগঙ । বল লাষে পারা কাহম অহলে কামাক্যায় বল দিম । - মানুজ মরিলে ভিলে ডর লাগান । স্যান একা জগা চেহবান্তে । যেস্যোত গরি অহয় না e' u z

রেইদ আশ্তোবো-নোবো বাজের । একা একা জুন পহর । দিনত নডরেলৈয়ো রেইদোত একা অহলে সিয়ো কমে । তক্কানত কি জোওব দিম কহখা তোগেই নঞ্চপে শিরে কাহস্যোই কাহস্যোই ঐঃ-ঐঃ - - গরঙর । - উঃ বুজ্যঙ তুই নপারিবে, ত ধকো

ডরিয়ে মানুজ মর জীবনত নদেগঙ । মুই আঘঙ, তুই বানা লখে খেবে স্যান কি ডর ! স্যা বাদে চাহদে দিন ধক কি দোঙল জুন পহর । বানা মলঘে খেলে অহব । নডরেস, যেই । আয় মলঘে।

মনে মনে ডরেলৈয়ো বুক ফুলেয় কহলুঙ - যেই, মরে কি এত্তমান পাদারা পিয়োচ নাহি !

কহখা কুহকি নেই, তা পিজে পিজে যাঙর । আদাম পথ । আগত্তন বেজ পোতপোত্তে অহয়ে জুন পহরান । যাদে যাদে পদকুরে একপুজো ধকধোকে আগুন । কিয়োজন নেই । মরে কয়দ্যা আই একুও সিগারেত আঘেদে সিব্যা একা ধরাঙ । চাহঙ্গে ইয়ান দ গম আগুন নয়, যুদ বাবত্যা । ধকধোকে গরি আগুনান জ্বলের । কয়েক খালি মদ বদল পরি আঘন পাদারত । কায়কুরে দাবা একুও গোচেই গোচেই আঘে । নিভাগে সেদিন্যা কিনাচান নাঙে একুও বুড়ঞ্চ মানুজ জ্বালেয়ন্দে চগান (জাগান) । এদক্ষন মর ঈদোতয়ো নেই । আগুনান নমরে ধকধোকে গরি জ্বলের । জ্বলেজ্বলায় বেক জিওন্দেই । কাইকুরে কিওজন নেই ।

সিগারেত্তো ধরেদারায় মরে কহয়দ্যা এন্দি আয় । একুও মাধা পুড়িয়ে কাজা বাশ দেঘেই কহল - চাহ ইবেরে কহন্দে চরোই বাশ । ইবেলোই ভিন্দ ভিন্দে মগদাবোরে পুচন্দে । মানুজ পুরিলে এ বাশ্য লাগে । নভিন্দেলে, উল্লে নদিলে মরা বা মগদাবুও পুরি নযায়, নিভাগে গারলে দ এ বাশ্য নলাগে । মাইন্যা কহন এ বাশ্যই ভিলে ডরলাগায় দ্যা । ইব্যা নিলে কহবর পেবঙ ডর-লাগায় নেনা । যা ঘরত থোই দ্যা অহয় স্যোত ভিলে ডর-লাগায়। এইজ্যা তার প্রমান পেবং ।

প্রমান কহখান শুনি মুই মনে মনে খুজি । কারন কনদিন কনজনে এধুক্কেন গরি প্রমান গচান গরি নশুনং । ওয়ান টু থি কোহনে দ্বিজনে একলঘে স্যা বাশ্য কানাত ললঙ । কানাত গরি বোয় নেদে নেদে একান অজার ভুইয়োর সংমধ্যে দ্বিজনে সংমুওমি গরি বাশ্য পুনত দিনে বজিলোঙ । বাশ্যনি কন ডর লাগায় নাহি লরে । মান্তর কন লরচর নেই । য্যা বাশ স্যা বাশ ।

যেরেন্দি যুদো যুদো ঘরত বোয় নি-নি থোই দি জঘা চেহলঙ্গেই । রেইদ কমেদি দ্বিবে সঙ । কোহই কিছু যুদ বাবত্যা সারা-শব্দ নপেলঙ, নদেহলঙ । কহন ইজিরেও নেই ।

দ্বি-দিন পরে স্যা কহখানি ভাঙি কহলঙ । শুনিনেই একদাগিয়ে কহলাক - তুমি দ ঘিলা বুগি কম নয় । তার কেলে শুনিলঙ্গে য্যোত বাশ্য ফেলেই দেয়োই স্যা ঘর কুরে গিরি কান্দা মাদাগি ভিলে রেত্তো গুম নপান । তারা কুণ্ডরনে ভিলে গদা রেত্তো ভুক্কোন আহ ঘাণ্ণাযেয়ন ।

(ae)

পিজ্যা কহল - যেবার অহলে য । দেবী নগোজ্যা । আমি লর দিলঙ । লবয়বোর ঘর মুগি । বেনা যাদে যাদে কহয় তুমি বিশ্বেস গর না নগর খবর নপাঙ । মান্তর মুই বিশ্বেস



গরং, ভুদ দেবেদা নেইদ্যা নয় আঘন । এ আগেদি ভিলে কহ্না ডর-লাগা খেই তিন দিনে কঙগং । একদিন লাম্বাছল মা গায়গায় বাজারত্বন ফিরদে বিলে ডরলাগা খেই কাবড় চুবর উভ নেই গরি দেয় এইচ্যা । য়েৰে তা কাদিয়েন বিলে পিয়েগোই একুও বাশ আগাত তাঙাতাঙা । মুই আহলে হামাক্কায় ডড । তা কহ্না থুম গরিবার আগেদি অমূল্য গঙদি আক্কোল অহদে অহদে কহ্ল - না না মরে পথ দুও, মুই আক্কোল অহঙ । মরে ডর-লাগোক ।

দেবাবুও একা একা মেঘলুও । উত্তরেদি বিমিলাদে দেঘা যায়। রেদোর আন্দারান আরও আন্দার লাগের । আমি য়ের । আগে আগে য়ার অমূল্য । তা পিজ়েদি বেনা, তে আহ অপৰ্না আহ একুও কেরাঞ্জি তেল ভরিয়ে বাশর আঙনো বোমা আহদত গরি বড়মুও । বেঘর পিজ়েদি মুই । বড়মুও স্যা বোমার আঙনো পহরে পথ দেঘেই দেঘেই নেজার । বেঘ অলর চুপচাপ ।

চিনে-চিন্যা ঘর । কাহয়-পিজ়ে ঘর নেই । পদর দ্বি-দাগেদি ejeje Sici S#NjR z B%|a Ljm; Ljm; fS fS Nci দেঘা যায় । পখান গভাত্বন আর গভা লাগের । গাছর মরা পাদা, চিগোন ডেলা ঝড়ি পলে রবুও (শব্দবুও) ডাঙর গরি শুনো যায় । স্যানি শুনি বেনা উত্তরি উদে । উহই উহই সিবো হি ? কোহই উদ্যা । কিজ়েক সারে । স্যা লঘে অপৰ্না দাগিও ।

ভুদ দেবেদা নেই আহ ভুদ দেবেদা আঘন গরি মানি নেজানাও ঠিক নয় কহ্নান বুজেবান্তে কবি গুরু রবীন্দ্রনাথ ঠাকুরর, কথা শিল্পী শরৎচন্দ্র চট্টোপাধ্যায়র চিগোন চিগোন গল্প বাশি আহ লালু এগে এগে কোহই দুওঙর । জু-ত্বন জু, ডর লাগায়দ্যা বট গাছ কুরে লুমিনে আবাদা গরি একুও পেজা ছলছলে উদিল । পেজ়ের ছলছলনি শুনি ডরে একু হিজ়েগে ভেক্কুন একদলা । বেনা, অপৰ্না আহ তার মোক - ওমা ! ওমা ! মরা হিজ়েক । কাহ কহ্না কহ্না শ্বনের ! ডরে বড়মুও আহদত্বন আঙন ধরিয়ে বাশর বোমাবুও পল জরি । জরি পরি বোমাবুও গেল মরি । চেৰপালা আন্দার ঘোর-আন্দার । কিছু দেঘা নয়ায় । কাহরে কিয়েই দেঘাদেঘি নেই । বড়মুও কহয় বোমাবুও কোহই, বেনা কহয় শলাঘর দুও । হিজ়েগর লগে বিমিদং কহ্না মরে কমর চিবি ধৰ্চ্যাগি কোহই নপারঙ । রেদোমায়, নডরেলৈয়ো আবাদা গরি মর ঝারকাদা উদিলাক । মুইও ধৰ্চ্যাঙ ডরমর গরি খেই যেই নপারে পাৰা । য়েৰে অমূল্য শলাঘরত্বন একুও শলা জ্বালেই কহ্ল -

বোমাবুও দুও ধরাং ।

বোমাবুও ধরলে চাহ্জে, অপৰ্না চোখ কাত্যা গরি ম কমরবোত দ্বি-আহদে চিবি চিবি ধরি আঘে । তারে ধরি আঘে তে । বেনা ধরি আঘে বড়মুও করজাল্যত (শঙ্খইত বা ব্যাগত) । তারারে দেহই আহবি রাঘে নপাল্যুঙ । অমূল্য দিল বাক্ বাক্ আহবি ফেলেই ।

বোমাবুও ধরেধারায় আর লর দিলঙ । বেঘ পিজ়েদি মুই। ম মুজ়ুঙেদি বেনা । ডরে নলে লাজে কাহর মুওত কহ্নন জোওব নেই । যে য়ার চুজুর চুজুর আহদদন । নিরৈলে বট গাছা ফেলেই গেলঙ । য়োই মুড়বোও লামির । সকে ৯ পিজ়েদি কি পাক্ পাক্ ভুক্ ভুক্ র শ্বনঙ । পিজ়ে ফিরি রিনি চেহলে নেই । তারা লঘে ঘন ঘন হ্জ বাড়াঙ আহ পিজ়ে ফিরি রিনি চাহঙ । চেহলে কিছু নেই । য়েদক ঘন ঘন হ্জ বাড়াঙ স়েদক ঘন ঘন পাক্ পাক্ ভুক্ ভুক্ র । য়ান কহ্না আহদচাবর মারের পাৰা, কিছু চাবারায় পাৰা । ম পিজ়ে পিজ়ে এজ়ের পাৰাপাঙ । মুই একা টিয়েই থেলে কহ্নন র শব্দ নেই, অলর । তেও অলর গরি টিয়েই থায় পাৰাপাঙ। ঝাং ঝাং ঝারকাদা উদোদন । পৰান অহুয়ে ইত্বুক । তুলমুল গরি গামি উঠতুয়ঙ । লাজে কাহররে কিছু কোহইও ef|PI z

য়েৰে লবয়দাগি ঘরকুরে লুমিলঞ্জি । তারা ঘরত চেৰাগ পহর দেঘা য়ার । কিঙরি লুমিলঞ্জি নিজেও খবর নপাঙ । লাম্বা গরি গারেগায় একুও বনিজ়েস হরি দ্যা গেল ।

আহত ঠেঙ ধোয় উদোনত্বন তারা ঘরত সমাদে চানাত উজ়োত খেই স্যোতই মুই চিংপাদাঙ । আবাদা গরি আর স্যা রবো শ্বনিলুঙ । ভুক্ গরি উট্ট্যা । এন্দি আজার খেই চাহ্জে পিজ়েদি বুক্যা মর করজাল্য (ফেয়ো/শঙ্খই) ম উত্তরে । সকে তে সুরন এলদে মর দ পিজ়েদি একুও করজাল বুক্যা এল । মুড় লামদে স্যা করজাল্যই ম পিভেনদ বাস্যাবারি খেদ । স্যানে স্যা পাক্ পাক্ ভুক্ ভুক্ র । নডরেলৈয়ো নিভাগে ডরে পাৰাপাঙ উভ আহরা ওই বেঘ পুরিফেলেয় কিভুন কি শ্বনঙ । মুই নিজেও নবুজঙ । ডরৈলে উভ আহরা ওই পায় । স্যানভেই পাৰাপাঙ কহ্নন্দে ডরৈলে কানজাবা চুলেও ডরলাগায় ।

সময়মাক্যা একদিন পিদিত করজাল বুগি (মুডো লামি) জগা চেহয়ঙ । য়ান অহুয়ে স্যানই ঠিক । স্যানি ভাবিলে মনে মনে এব আহবি এজে ।

# cvP tcvPtcq tcvZtcvZ" PvOgv

|| 1 ||

evOvtj "t g BqvbB wVK | ubtR emRtj teNti evfRB cvti |  
ubtR bewRtj teOK tkP | Kvi b, Ktb KazwKwOwi AvNb GK  
Rtb wi ubtPfv b q | tmbZ"vq, ubtR emRvi tPti ov Mi vbr |  
gB tmbtZ" B ObRti tcvPtcq | G "ubtqZ ubtRB teOK  
wKSz G "ubtqZ hwi Rb Mt " Mt " gOtafK" I n wK mtj b  
msmvi Z mly I nly "y", mly | wK Mwi tev, gvbBtb etRtj qv b  
etSvb |

utK"t bv bv evOvtj " tFB | Z Kamb nb0 , tbvi Kav bq |  
ubtR wRuOwi wmuOwi emR cvti | gvEi, Nivb Anj t " AvSj |  
Ni -wMwi w hwb wVK b \_vq, tNvi tev, tb mN b \_vb, ZB wKwOwi  
mN t \_te | gB tmbtZ" B g wPt " b Mi O | Mi t 1/2 Ni i wPt " |  
tNvi tev, b wVK t \_tj, evc-gv, tFB-tev, tgvK-cy Mtg t \_tj  
teOK Mg | teK Ni wvZ mly Gtj M " v wv wv Z Mvq Mvq mly  
Gf0 | tmbtZ" B ubtRv wPt " b0 Mwi tbB Ni i Kav wPt " Mi vbr  
Mg |

Awi abt Zgv KavMwb gub " i i Kav bq etSv | Zgv exte  
t " L " ubtRvi wPt ", Ni i wPt " Mwi tbB t " P evfRt " | g tavrK "  
Mwi t " S0 wPt " Mi 0 | t " P fvtj " i nvg Mi 0 | GtP " Avgt " " Qvb  
hwi gv0Rb An&0 mtj b Zti wvRti Av Z tNvi tev ti mly  
t " nb0 AbwZtZ " bt \_j | tevBt " tevBt " tnq tcj vb  
etSj v | gB t " Si wPt " Mi t 1/2 | t " P fvtj " i Kav fvt 1/2 |  
gnvZ " MvUx, Rni jvj tbni a tkL gvrRe Zviv t " Si Kav  
fmetbB GtP " Zvg " xab t " SZ t \_B c0i | gtvq Zviv tavrK "  
Mwi fvt 1/2 evRj v | tZvgv tavrK " v teue0 wPt " b0 Mi O |

wZejP "t wZtbw Mvav BtqvZ \_tefqv " Avq A0 | tZvgvi K0b  
tPrt x v c y wR t " L " tmqvbt " wPt Mvb wPt Mvb wPt " vtj vB gvtbB  
Ktj vZ fvtj Z An " | wv wv wv q i mly Mwi fvi tPjt n&M " v  
wv wv wv BtRc Mi v cwi tev | tR0b, evbr evbvn&fvi l vb hwi  
mly Anb Av c wK " vb-ersj vt " P Btqv b hwi mly b Anb mt " o  
wK Anb0? Zviv mgvti Abmjt KvtR " -tni i 1/2 vj Anb0 | wv wv  
Zvg wPt " Mi 0? evbr ubtRv t " Qvb mly evbvb nb0 e " vcri bq |  
g tavrK " b gvtb " tZvgv tavrK " b wPt wPt " wPt " Mwi t j n v " bi  
gt " fvi l vb gv0Rb t " P Mwi cviv hvq | wKS " fvi l vb mly  
Mwi fvi tPjt n&wv wv wv wv q i mly Mi v cwi tev | M " v wv wv wv q i  
mly Anb j t f " o zb mN t \_evK | etSj v | g tavrK " v0i wPt "

nbretMvtP " nei c0? fMevb etxv, hxi, Avj w, Kvj gy. Avi 0  
AvNb w -GKRb | Zviv g tavrK " Mwi wPt " tMvt " Qvb Av M " v  
wv wv wv i Kav fvt avb |

tgvK&L "t Av Bt " v teuc | ul t f v w " i E b te0 m v b g t b Mt i t E  
AvNv " Qvb evbvn&Gn&Evgb | tZvgv wPt " Mmb evbvn&wv wv q i a t M  
\_g | tm wv wv wv q b Anj t " evbr wPt Mvb Bt " v Mh | mly qvZ  
Bt " v a t g v Zviv a t g v t j w N Zvg t f " o b AvtRi | fvi vj mly E v  
dv, Anb v | wPt " tMvt " Qv nb0 " b? Gt " o b wv wv mly g x I n t q t "  
wv wv -cv " vt i j v L j v L gvbB t g v t " Qv t " Kvt i Kb w v t R B c v t " Q  
? M " v AvNv " Pvb wv wv t P t j t Zvgv wv wv wv q b GK t v t j v B  
t v t i w j cviv etSj v? th nb0 mgq wv wv q b asm I n B t h B  
cvti | Avi thqv t b " Mwi B " o x i g v b y e g d v " v b B t q v Z f w i  
w b t \_B c w i e v M w i A v S v n g | t m t " o t b w v M w i f v ? G t m b t Z " B  
M " v A v N v " P v b i n a v w P t " M w i f v i " i K v i A v t N | g B w P t "  
M i O t E - A v M v S Z G t a v t K " w v w v w v j v L j v L A v t N | w v w v w v Z  
h w " n b 0 w " Q y A n b m v t j t m b Z w v w v w v q i g v b y Q z b v t i k i b w i  
B t R t e c v t a g | e t S j v ? B " o z y 7 0 0 u n a g v b y E b 1 0 0 / 2 0 0  
u n a g v b y k i b w i B t R t e c v t " B c v t j o A S Z g v b " i w e t R v i v b  
A n t j t q v e m R t \_e 0 | b e t S j v ? t " N O t E w v w v w v q b a s m  
A n b g B j t M j t M A b " M h Z k i b w i c v t a g | m t " o Z v g l  
t f " o z b t h e v i t P f v t m A 0 ? t M v t j o G t a v t K " A S v i w P t " M i 0 |  
t m u l t e 0 0 w P t " b M t " P v |

|| 2 ||

evOvtj, utK, Awi ab Av wZejP "t bv, bv, bv, navMvb wv wv q b  
bq | ZB navMvb Rjt wv wv Z " wa t b t R t q v t " Qv B |

tgvK&L "t navMvb wRtq wv wv q v b v B | cv i " o v b A n j t " t Z v g v  
w P t " M m b A g n Z " w P t e i P t c ", g w P t " N v b A S v i |

evOvtj "t BtqvZ Awg Awg MewMie Mwi tbB Bt " v tca0 bq |  
Awg t f " o z b h v w P t " b t Z M g g t b M w i i |

utK "t mtj b nvi evfP " BayRB | tZ wK Kq tPtvB | Kv Btqb  
wVK |

Awi abt tRB mtj b | wv wv R i A n b c v i v I n K |

wZejP "t I n K | wv wv R i I n K |

tgvK&L "t gtvq i wR | tRB |

**tf° tbt** SzSzvivi evfP° v |  
**nvi evfP° t** SzSzSzSz  
**tf° tbt** Mg AvNP tb tbB | Z BayGj t½ |  
**nvi evfP° t** tZigvi in Avi ō cji vb ō cti RfK° tbbv | in t° B Gj v ?  
**ev ō t j** ° t b v nvi evfP° v | cji vb ō cti bq | B t° B tqb by |  
**nvi evfP° t** Av mvtj b eS | tnvB P in tecvi I n t q |  
**tf° tbt** gB Av tM n0 | ev° OvK, g vntqb Av t° n0 |  
**nvi evfP° t** Av° Ov vK Av tN | gB GK Rb GK Rb Mvi ō c t Svi  
 Mi 0 | ev ō t j ° , ZB Av t° n0 |  
**ev ō t j** ° t nvi evfP° v, gB ō b t Rv t i tnvP t c t q | gB g t b Mi 0  
 ō b t R emR t j t e ō K ev t R | ō b t R g t j t e ō K t k P |  
**nvi evfP° t** tZ ZB gvb° nav mevq ō P t ° b Mi P ?  
**ev ō t j** ° t Av in b MĒ ō | gi a ō Av tM evRv cwi t ev Av ° i gi  
 Mvi evRv cwi t ev | giv giv Mvi emR t j An & ō bq | tmb t Z ° B  
 gB v t b t Pi evi, b t c t j n t q u a v t b v Z bevi n v 0 | j v v c v v  
 ng n v 0 | Gn & v-gv P t e P n v 0 | t Nvi e y , t b v t i n t ½ g t i D t S v  
 n v e ō | gB emR t j m s m v i emR t e v | g t a v t K ° M v i ō c v i l i g i t e K  
 g v b y z b v t b v Z bevi t Pi evi Gn & v-gv t S t n a v K t f ° b g ō  
 t a v t K ° m N x I n j v ° b | giv giv g v b y Av i a t K ° - ō c i a t j ° g v b y  
 b t \_ j v ° b | Mvq Mvq M° v ō c v i l i g q v b Z m y G j b |  
**nvi evfP° t** e y ° 0 | Gevi ZB n ō t K ° |  
**ō t K ° t** gB Ni tnvP t c t q nvi evfP° v | gB g t b Mi 0-Ni v b v K  
 t \_ t j R M ° Z t e ō K v K | t e ō K m ō m v i v b Z m y G t j Mvq Mvq  
 M° v m s m v i v b m N x An & | tmb t Z ° B gB t e t b ° , v e t j P ° Av t e t j °  
 f v Z n v b v i c i f v e 0 v n v i t N v i e y , b m t N i v t N B c v i v h v q |  
 t n g - ō P t ° M v i g , t n g - ō P t ° M v i g | e v b v n & ō P t ° M t Ē M t Ē g i  
 B i ō t j ° n v g - n i P M v i Z v i ō i ō i | t e t b ° t n g , ō P t ° M t Ē M t Ē N g  
 t h g | t e t b ° 8 / 9 Z v q N g Ē b R v M t ° R v M t ° A v i ō ō P t ° M i v  
 a v i g | MĒ v j v t b v e ō P t ° q ō P t ° q n v v h v q | n v i e v f P ° v , t Z  
 A v i in M v i f v i A v t N |  
**nvi evfP° t** e y ° Q v 0 e y ° Q v 0 | Gevi ZB n A v v a b , ZB in g t b Mi P |  
**A v v a b t** n v i e v f P ° v , gB t ° P t n v P t c t q | t ° S t Z ° B gB g  
 c i v b v b A v g t g v t ° v e t ° t e ō K v c v i 0 | A v in v ° Q | A q t b  
 b q n v i e v f P ° v | g t g v t ° v t i n t ° N g t i G ° v t ° S ō ō P t ° M i v e j  
 t ° | n v g - n i P e v t ° , g t i A v n Z - t V O ō P v e t ° , g P t j v b j v t i  
 j v t i Z v b t ° , gB M f v b ō P t ° Z ° v e t h t e y B | ZB m g q G t j in  
 t Z i b i v b a b t P t f |  
**nvi evfP° t** I t q I t q | b t n v P A v i | A v i ZB n t a P v 0 v Z e t j P °  
 Z i in g Z ?  
**v Z e t j P ° t** n v i e v f P ° v gB ō c v i l i g t n v P t c t q | gB ō c v i l i g i ō P t °  
 M i t ½ | G ° v D t ° P v b ō q | f M e v b e t j v , n v i , h x i , A v j v B , t b

f j t M v t ° Q v t ° n v i e v f P ° v | gB ō P t ° M t Ē M t Ē G e v i t Z ō n e i  
 c v ō t Ē | Z v i v 20 / 30 - t P v ° t i t g v K j a v K , Z v i v i 3 / 4 k Z  
 M v i t c - Q v e v I n & v K A v i m , t b v t i t ° P f v t j ° i n a v n k t M ° v K ,  
 b v b v t ° S Z Z v i t i c i t ° t b B t i R ° M S K M Ē v K - A v n R v i I n K  
 m ° i t f t q t f t q K b v b t K v t R ° - t n t i ½ v j b I n j b | B t q Z v i v  
 h v t i b q Z i t i n k t M B t h t q v b - Z v i v j v L j v L R t j v R t j v e v c -  
 g v i R t j v R t j v c y - ō Ē b Z v t j v B Z v i n a v i g v j t e v | t m b t Z ° B  
 M ° v ō c v i l i g Z A k v ō ō | gB ō P t ° M i ō t Ē A v i ō ō B t ° v - v t f t g v K  
 j f v i | n a v A n j t ° m i K v t i b t ° | v n t q b G ° v b t f R v j | b t j  
 gB g ō P t ° N v b c v i Ē R b i g M S Z f t i B v c v t j gB n v ° b i  
 v f v t i M ° v ō c v i l i g Z m y A v n b v c v i g v f v j t b B A v S v M i 0 |  
 gB A v B t ° v t g v K j t j ZB g i v e t R i M v i b v t e e y t j  
 n v i e v f P ° v |  
**nvi evfP° t** vK Av tN | t e M ō t R t i t g v K t L ° ZB t n v q P v ZB in  
 n t a P v P |  
 t g v K t L ° t n v i e v f P ° v gB m s m v i t n v P t c t q | gB e v b v n v c v i l i g i  
 ō P t ° M v i t b B ō j b c v 0 | ō j c v t ° N M ° v m s m v i v b i ō P t ° M v i t b B |  
 G ° v b e v b v ō P t M v b ō c v i l i g t j v B ō P t ° M v i t b B in A n & A v q |  
 t m b t Z ° B gB t n v a y P t ° N Z v i v M Ē t b a t m ō P t M v b ō P t M v b ō P t M v b  
 e v Z v t b B g t a v t K ° A S v i ō P t ° M t j o g v t b q v i f v t j Z A n & |  
 gB ō P t ° M i t ½ - i g t j , t b t c t ° h v a t i c y d z v t ° v K | B t ° v  
 b q B t ° v v m Ē b g r a v e j v g v b y R t b e | i e v ° b v \_ Z v e v e i 14  
 b a t c y | Z v e v c - g v q v t e Ē b c v i v c y R b g v t e i n a v ō P t °  
 b M Ē v K A v g i e v ° b v t i t c j ō b v b ? g t ½ v i j q v i g n v b v q K  
 t P v m L v b Z v e v e i t R i i m s m v i c y | Z v e v t i B t ° v Ē b c v i v  
 t g v K b j a t Z b A n j b | B i ō v i m q m v M t P ° g r a v e j v g v b y  
 e v t b B , Z v i t j v B A v M v S i R t j v M b i g v b y ō b v i j t N n a v  
 A v n t b B gB i m a y n S B Ē b k i b v i l c i t ° f v i n a v ō P t ° M i ō t Ē  
 n v i e v f P ° v | B ° b y R , t b b m v - c i m v M Ē b v m , t b v B n v g b A n & |  
 A v i ō g r a v e j v ° i K v i , A v i ō t e P e j v g r a v | gB G c B t ° t b  
 ō e ō P t ° M i ō i | n a v A n j t ° t g v t g v t ° v A t ° A t ° g t i e v b v  
 f v Z n v e v q , t Z t m b t Z ° B g ō P t ° N v b f v R v f v R v A n & | A v in  
 M Ē ō n v i e v f P ° v | ō P t ° g i f i j y t i v Z - v R a y G ō ō v e A v t b v b  
 j v t ō t M v B |  
**nvi evfP° t** Av° Ov Z v n t q t b v e y t j y | t Z i g v ō P t ° M v b n b ° v b B  
 e R 0 b q | n a v A n j t ° - A v g v g v R t b ° B ° ō i a t j v B A v n j b t P v B |  
 t P v B t ° c v l q v i v j v i t j v B | M i a t j v B t P v B e y i B b G t S a ō |  
 M i a t j v B e y i B G a ō t Z v g v c v P R b t i M v a v Ē b M i a e v t b B A v n j  
 t P v B c v j b | B t ° t Z i g v i A v i e t ° S Z h v b v Q v i v D t e v B  
 b t ° N o i | ( e v ō t j ° , ō t K ° , A v v a b , v Z e t j P ° A v t g v K t L ° Z v t i -  
 t Z P v ō - v P M v i n v ° b t \_ B t M j v t ° v B ) |





# KPWP

st Bel dig Haal I ent,  
Dj jebeX Hed-H t,  
benbjv ebeX sD Hent,  
wjsM pr oz vmhs t y  
mdi



# MÛvQovi Kwl. .gnKøvi cwi Kí bv...

1) kÛ c×wZ†Z avb Pv†l i gva†tg AvMvqx `B eQ†i i  
g†a" gnKøv†K Lv`" Drcv`†b `qs mgec†Kiv|

2) cvÆv cÛcK†` i Rv†Z dmj I mâx Drcv`†bi  
gva†tg Rv†qv†` i `vej †† K†i †Zvj v|

3) wfwfbæRj wfwRKv cÛ†í i (IWMP) cÛB A\_©  
e"envi K†i f†g I Rj msi yb I Drcv`bg†x Kg©  
cwi Kí bv ev`évqb Kiv|

ab`ev`v†š†  
Kwl. .ZËyeavqK,  
MÛvQov Kwl. .gnKøv  
aj vB w† c†v|

# ti R'wfEK weSztgj v Rvti tev bq Avtj vK Zvj K`vi

1974 muj | fvi`i i P#Mvb G°vb tiR`weZejv| G weZejv tiR`i DEi weZejv tRj vZ G°vb i P#Mvb Av`vg gvOgvi v| gvOgvi vi n#qKRb P#Ogv Mve#P` QvI`i gbZ Avevar G°vb fve R#szj 0 - OmSzr`b immR`i`b| nmj K weSzi b#bvZ Nti Nti fOivb, cvRb nvnbv, g` nvnbv, c#j`vb utEwi tnbv Cf`vZ Zj Av btj gvEtj aii tnj -tn#P` evRivn# gviv-gmi Mivbn# ctq`i`b#v`tr`0 AgtMv Av`vgZ fwi Mvi gviv-gmi tM#`Ovb, AgtM-mgtM RvMvZ g#0` ev AgtMti-mgtMti RvMvZ gvti B tdtj`vb | weSzcj v bvi G a°vb e`j v cwi tev|0 mtj b in Mivb? OmSZZtmve0 b#0 weSzi b#j` cvtj et#| j #M j #M t#Z#0``m miv R#b` B#°v weSZZme Kugv embtj K t

mfvicuz	t we`vmmi P#Kgv
mn mfvicuz	t c#ai P#Kgv
m#uv`K	t`qj weKiv P#Kgv
mn m#uv`K	t Z#Ubx P#Kgv
#Kviva`y	t tM#Zg j vj P#Kgv
m`m`	t j yvB P`°P#Kgv
	t b#0 c#0 b Rvq

d#weSzcj weSav tM#P`#cv#P`weS#-G uZb`b m0`ntj niv, b#`0 niv, `y niv, tcnE niv Av b#v# Abv#i gta`w`#b weSZZme cij b Miv An#0| G weSy DZme -1973 ev# weSzcj v b#q weZejv tiR`Z P#Ogv b#P-Mvb, mmnZ`-ms`wZ. Av Rv`i f#tj`w`nvgi cB#`#b B#°v R#`c#` gvBj dj K B#R#e aiv Rvq| G weSZZmeZ cij g evi t#-RZ P#Ogv MxZ tM#qv P#Kgv Amxg ivq Av b#rvi ejv v t`I qv| Zvi P#Ogv M#E#v`i`b#b B D#`Qv InB m#v# AvfK Kgv P#Kgv B#°v t`vj`w#` M#`vi mj P#Ogv n#w`w`#b`w`#b tRvti B tM#`Q#cv#P` weSZ tetj` Abv#v#Z tM#q#M#B| G mEb aii`i`i`n#q weZejv tiR`Z Av#v#K P#Ogv M#`vi Rqh#v|

G weSZBZmeZ b#j nvev Mv`0mi vEb`wPvi`0` b#0 GKRb tMO#vj cij g evi t#-RZ Zv tMO#vj M#`v f#v#j tgv# #b m#m#M#P` gv#Svi ev#Mbx uti`#q| G weSZZme#cvZ cij g evi P#Ogv Rv`i nvi vMvb

D`ti wR#`wR#Z` I #q| B#qvZ B#vZ Zvj evi j vK KvAbc#i`vEb`m#v#y#v#v`i`Ab P#Ogvi #bZ#Zj`GK SvK Mve#P`` nvi v`wR#`wR#Z`Z R#`vbMvi ej vej`y`|

1973-i tR#i`eSi ev#M#b b#v#v`i`0a#0 weSZ DZme gvOgvi vZ cij b Miv I #q| Gi gta` 1981 muj i weSZ DZmei nav B#vZ Miv c#i | niv G weSZDZmeZ cij g evi#Eb`G M#v#k#b`-j h# Miv I #q| m#v#y#c#vZ Kz#y P#Kgv #bZ#Zj`GK SvK Mve#P`-Mve#v#i`ej`v#j` G weSZ DZm#v`fwi`v`j`I #q| m#v#y#i`Ab P#Ogv G weSZDZm#v`Z R#`w`#b`ej`vej`#`#M#B| tm weSZ Zvi B#°v Wvqj M -0Avb` Kv#v#K`etj`!0 - Avig GS0 f0`ctj, R#ctj navM#b ev#SB`w`B|

tm tR#i Gj0 1982-i weSZDZme| tm eSi palimbar bhachakra bio utasav banani oye। ইভেরে চাঙমাঙনে হধাক ‘বইচক্র’ আরেকদাঘি হধাক মহাভারদের ‘ব্যুহচক্র’। সেসময়ত এ নাঙনিলোই বেগিধো মুলুক মুলুক মানুচ্ছেই t#Z#0 Miv I #q| tKPtgP nj n#v`i`i vR, i`e AM#sk gnv#`#i`vEb`gv`f`Zvb`#`v#j`B c#0`An#0`Av b#v#v`ev R#j`v` ‘ভবচক্র’। সেববারই বিষ্ণু উতসব চলদে চলদে হবর পা’ গেল’ তিবুরার সেকেনর মুখ্যমন্ত্রী সুনানু নপেন চক্রবর্তী কাঞ্চনপুরোত G°vb tcnM#gZ G#Si | KvAbc#i`h#` weSZDZmei tnj`v#ev av#M#v` Mvi hv`c#i | j #M j #M weSZDZme KugvU`\_vqv`\_K Mvi`#j`v`Zv#i`weSZDZm#v`#`Nv`cwi`tev| Rv, j`#`#`Nv`#`#j`v` tmE#zgv`g#`Mvx`\_v#ge0`n#v#?`j`#M`j`#M`tn#v#R#j`x`Mvi`Av#R#j` Miv`An#0`m#v#y#i`Rbx`P#Ogv#i`| G`i`Rbx`P#Ogv`g#`g#`#i`fwi`N#v#Z`g#v#`Gj`0| Zviv`GK`m#v#i`te#N#`v`Av#`v#j`-ms#M#g`M#`Ovb| Zv`j`#N`Avi`0`kZ`-g#j`v`gv#y`\_#ev`I`q#v`| mg#q`g#`g#`gR#0`-w#t`S`cij`#Sv`Mvx,`c#j`c#j`m#M#P``Av#f#v#i`0`Mvx#m#Z`j`#0`j`#M|`g0`#P#v#Z`GS0`f#v#R`m#v#y`i`Rbx`P#Ogv`w`#q#Av#Z`Z#j`w#v#i`g#`g#`#i`Mvx`q#b`\_v#t#q|`B°`y#t#b`g#b`f#v#`w#t`S#v`kZ`-g#j`v`gv#y`b`#`\_#j`q#v`m#v#y#i`Rbx`P#Ogv`Mvq`Mvq`g#`g#`#v#i`i`v#NB`cij`#b#cv#v#v#0|

সুনানু নপেন চক্রবর্তী গাড়ীভ্রম লামি গদা বিষ্ণু উতসবর nj`v#ev`N#j`#Pj`0| P#Ogv`#v#i`teBb`w#i,`ev#`#ai`w#i,`

শিগের গরিভের যন্ত্র, ভবচক্র দেইনেই ভারি ছবি অহল' । নিভাগে  
 GmRuekb nj Z PrOgv mvinZ" Av cKvkbvi ÷tj u f BtbB  
 tPrK e`v civiv civiv tMtP" | Zv ci0eSi 1983 mvj Z mi Kvix  
 K`vtj Üvi Z gjmeSzi' tbe mi Mvix QmDi ir b BtRte tNvlbv  
 Anj 0| mgvti mgvti ti R" mi Kvii cyEb th nb0 G°vb  
 RvMvZ ti R"wfueK weStzj v Mvi t fi c0'ic j 0j m| nvi K  
 bivbv nvi tb PrOgv gjmeY, tb imtqb b gvbb| nvi b Zvivi  
 gtZ weSPrOgv, tbi mvgmRK DZme| PrOgv, tb weSzcjv tbe  
 Nti Nti | tmbtZ`B M`v weZeyv ti R" PrOgv, tb G°vb RvMvZ  
 \_jev I nB weSzcvtj evK Btqb Zvivi weDOP b MEvK| eis  
 Zvivi c0'ic c0tatqvb weStzj v Nvb eK wfueK I nK | tm Abjvqx  
 1983 Av 1984 mvj Z ntq°vb RvMvZ eK wfueK weStzj v  
 cvj b Mi v I tq|

1985 mvj Z GK`vN PrOgv gjakwe tq iPt` Mvi tj K  
 weStzj v Nvb ti R"wfueK Mvi tj fwi -teP eRO b An00|  
 nb0 Rtb Avi ti R"wfueK weStzj vi wecty nav b tnij vK|  
 G cBt` tb tcRvEj utj , tb evMbx tcfv j vK| nvi b Zvivi B  
 tm eSi cvj g evi tEB ti R"wfueK weStzj v Mvi t fi `mQZj

MvS tj vqb| gvEi bivbv AmwP`i tmti` imtqb imi thtq|  
 tmbtEB 1985 mvj i G tcRvEj i weStzj v MvbtB aiv hvq  
 weZeyv ti R"i cvj g ti R"wfueK weStzj v|

fwi `tj vi nav bq| gvI 29 eSi AvMi nav| GB  
 cvj g ti R"wfueK weStzj v fZ i wZt`-vgta, blyPr-Avbyb,  
 myZ-myZbB GS0 tewMtar gvbtSv gyZ emS AvtN| Gi  
 gta` 1993 mvj Z weZeyvi weTabmfv bKfvPi nvi tb  
 nb0ntZ`Z ti R"wfueK weStzj v b An0| G atM Anj G  
 eSi i ti R"wfueK weStzj v fZ 28 cvj vi aiv cti | tmbtZ`B  
 Gevi i KvAbctj vi weStzj v fZ 33 cvj vi m0vi Anj 0tgnZ  
 cv0b tMj 0| G cBt` tb nb0Rbi hw mti`n \_vq mti` \_vq\_K  
 `Bi Z RTI-i gva'tg Zvj vP Mvi tPB cwi teK| gi gtb  
 An0 imtqbi `i Kvi b cwi tev nvi b kZkZ eSi ctj vnb  
 weRmi nav iPt` Mvi tj n028 eSi i nav m`Qzbq| GS0 mgq  
 AvtN| cE tPZbvej v gvby0b Avt°vB GRvbr `i Kvi AvtN|  
 tPrvNv gRt0vZ weRmi DRtj ej vRy I nK Btqb gvmb civiv b  
 hvq| tmbtZ`B wntRKmvi nfvi civtb nq - ti R"wfueK  
 weStzj v Rvi tev bq|

রাজ্য ভিত্তিক বিবুমেলা উপলক্ষে সকলকে জানাই-  
 সমবায়ী অভিনন্দন এবং ফুল বিবু, মুল বিবু, ও গর্চো  
 পর্চো বিবুর ৩ দিন সকলের ঘরে ঘরে নিয়ে আসুক সুখ

pjU z

öi Lijeju

পেচারথল ল্যান্সস লিমিটেড

রেজি: নং-৫৯৪

পেচারথল, উনকোটি ত্রিপুরা

œef\* j plLj| üflæ HLv Bch pj hju p0j 0a







eZgub Kvij tmB 40 UvKvi dVbtbi mmtUgl Dtv tMtQ/ mgvR cjad i PvbtZ bviat i AmacZ tekx| tqtqiv Pvbtj B mltfvm q tZ cvti | Pvbtj Zvi tctUi mšbtK rxi KvQ ti tLl thtZ cvti Avevi mdtq| thtZ cvti | bvi xi AnaKvi cāv| ZvB cjad t i B tekx rxi cwi Z<sup>3</sup> ntZ t Lv hvq| tKvb cKvi mgvRK cāZKviti e e<sup>-</sup> v tbB| AvciE Rvrbtvi tKvb mgvRK cāZōvb tbB| tqtq<sup>2</sup> i ej ceR ati tbqvi cēbZv tbB GB mgvR| eis Zvt i B<sup>2</sup> QvB cāv ntq t Lv t q msmvi Mori t q t i | e<sup>-</sup> emv embtR<sup>2</sup> bvi xi v LgB c f vekj x| AvBRtj i tQvU t tK etov etov me t v kvb tekxi fivM vgtRv bvi xi vB etm| Av R raxbZvi Kvi tb GLvtb bvi x raxbZv mntR Abtgg|

vgtRvi v LgB RvZxqZvev x| vgtRv I Ab<sup>2</sup> RmZi Kviv mnt<sub>-</sub> h<sup>2</sup> KLtbv SMov nq ZLb vgtRvi v cKZ. mePvi Kiv AvtMB vgtRvi c qvej =b Kti | vbtRt<sup>2</sup> i K<sub>-</sub> v LgB k<sup>2</sup> v Kti | Zviv Ab<sup>2</sup> fvlv cvitj I mPmivPi etj bv| vgtRvi vtg I iv bevmZt<sup>2</sup> i mnt<sub>-</sub> bveštj I tKej vgtRv fvlvq K<sub>-</sub> v etj | evBti i ivR<sup>2</sup> t tK AvgtRv mnt<sub>-</sub> mte vgtRvi vtg āgB Kiti metPtq Lvivc j vM hLb bv eštj I vgtRvi v tKej vgtRv fvlvq K<sub>-</sub> v etj | Avgiv vgtRv fvlv eštj bv eštj Zv Zviv tKvb cvEiv t q bv| vbeR<sub>-</sub> vKtj I Zviv evti evi Zvt i fvlvq bvbv mKQymRtAm Kiti Z<sub>-</sub> vK| Guv LgB A<sup>2</sup> v Ki j vM| Zte i tbiQ vbtRi ivtR<sup>2</sup> e k dgt q r fti Pjtj I Zviv mnt<sub>-</sub> ev evsjv etj Z bv cvivi Kvitb ivtR<sup>2</sup> i evBti tMtj tevKv ntq hvq |

i weeri v b GLvtb AtbKuv etUi gtZv| mavi Y Miox t vKvb cvU me mKQy eU i vL Zviv| mi Kvix KvR tZv eÜB<sub>-</sub> vK eÜ<sub>-</sub> vK e<sup>-</sup> vemv embR<sup>2</sup> GgbvK mavi Y Rb cwi tmerl t<sup>2</sup> ntq vK i we evi v b vLZ| fvetZ AevK j vM c v extZ Lōvb agv c f vtei GtZv t k<sub>-</sub> vKtZ vgtRvi vB tKb i weeri v b vLZ me mKQyeÜ ti tL tKej agv KvR e<sup>-</sup> vcz<sub>-</sub> vK| vgtRvi v Gir b Aek<sup>2</sup> B mRvq hvq| mrov v b ev mnt<sub>-</sub> v t tK ivZ Aema mRvq agv Mvb vbtq KvU t q| i weeri Zviv Aek<sup>2</sup> B gvsm Lvte|

PvKgt<sup>2</sup> i Dci vgtRvi v me<sup>2</sup> vB LoM n<sup>-</sup> l| HmZnmKfiteI PvKgt<sup>2</sup> i mnt<sub>-</sub> vgtRv<sup>2</sup> i k<sup>2</sup> t<sup>2</sup> v mevi Rvbt| Kvkiv th cvōZP me RbtMōxi AvZ<sup>2</sup> vQj GK Kvij Zv BvZvntm cōmYZ| eeP RmZ, tnW n vUvi, rxi RmZ BZ<sup>2</sup> v Avfavg Gt<sup>2</sup> i ej v thZ AvtMKvi v<sup>2</sup> t| meP Zviv AvvRKZv ও ত্রাসের সৃষ্টি করেছে। অন্যজাতিদের গ্রামে আক্রমণ, সম্পত্তি tKto tbqv, bvi x m b h<sup>2</sup> Z BZ<sup>2</sup> v<sup>2</sup> v<sup>2</sup> tbi KvU vQj Zvt i | PvKgt<sup>2</sup> ivR<sup>2</sup> (PvKgt<sup>2</sup> mnt<sub>-</sub> K<sup>2</sup>), v<sup>2</sup> c vj ivR<sup>2</sup> me LvtbB Kvkiv

cōqB DrcvZ Pmij tqtQ| Kvj rxi v bxi Avgtj 120 cwi evi PvKgt<sup>2</sup> hLb v<sup>2</sup> c vj i vR<sup>2</sup> Ptj AvtM ZLtbv v<sup>2</sup> c vj ce<sup>2</sup> vgt<sup>2</sup> š Kvk<sup>2</sup> i v<sup>2</sup> v AZ<sup>2</sup> vPvi PjtZv| v<sup>2</sup> c vj gnvivRv PvKgt<sup>2</sup> i ZLbKvi g<sup>2</sup> v<sup>2</sup> K<sup>2</sup>. P<sup>2</sup> t<sup>2</sup> v<sup>2</sup> b i m v q Z v q v<sup>2</sup> c vj v<sup>2</sup> m b<sup>2</sup> v<sup>2</sup> t q Kvk<sup>2</sup> i Z v o t q v<sup>2</sup> t q t Q| t m t<sup>2</sup> t K B Kvk<sup>2</sup> i DrcvZ Ktg hvq ZrKvj x b v<sup>2</sup> c vj q| Gi Rb<sup>2</sup> K<sup>2</sup>. P<sup>2</sup> t<sup>2</sup> v<sup>2</sup> b i K v<sup>2</sup> gnvivRv GK Dcvaxl t<sup>2</sup> b| k t<sup>2</sup> o k eQi AvtMI Kvkiv গোষ্ঠী ভিত্তিক জীবন যাপন করত এবং আক্রমণ করে অন্যদের bvi x cjad vbtRt<sup>2</sup> i KivqtEj Gtb v<sup>2</sup> m v<sup>2</sup> mxi gtZv e<sup>-</sup> venvi Kiti Zv| vgtRv<sup>2</sup> i G eeP Zvi Kvm bxi cwi mgv<sup>2</sup> v<sup>2</sup> ntq t Q tekx v<sup>2</sup> tbi K<sub>-</sub> v bq|

AvtRv vgtRvi vtg ZvB Acivci RmZiv mnt<sub>-</sub> vKtZ cvitQbv| vi qvivi tZv c vj t q b hv<sup>2</sup> t Q v<sup>2</sup> c vj I Avm vtg| 30/ 40 n vRvi D<sup>2</sup> v<sup>2</sup> ntq v<sup>2</sup> c vj q c vj t q t Q Zviv| AtbK vi qis agv<sup>2</sup> v<sup>2</sup> Z ntq I ti n v q cv<sup>2</sup> t Q bv| v<sup>2</sup> c vj m v g v š t n L v A<sup>2</sup> t j v<sup>2</sup> q v t<sup>2</sup> i Dci n v t g kv B AZ<sup>2</sup> vPvi v b h<sup>2</sup> Z b Kti Ptj t Q eZgub mgq ch<sup>2</sup> v<sup>2</sup> | t e t b v k b v j v j evti kb d b U i R b v G B v g t R v<sup>2</sup> i AZ<sup>2</sup> vPvi Aetj v i c ā Z ev t<sup>2</sup> | PvKgt<sup>2</sup> i Dci AZ<sup>2</sup> vPvi Aetj v i Kvm b x v j t L t k l Kiv h v t e b v | t m B t M v o v t<sup>2</sup> t K B v g t R v i v R<sup>2</sup> v Z K t b Z v i v g t b K t i b Z v t<sup>2</sup> i cō v g v K PvKgt<sup>2</sup> v | PvKgt<sup>2</sup> v evsjv<sup>2</sup> k t<sup>2</sup> t K Avm vgtRv v e t<sup>2</sup> x R m v Z | Giv v k v<sup>2</sup> v x v<sup>2</sup> v q A t b K A M v v g x | P v j v K P Z z<sup>2</sup> | e v f v l v q c v i<sup>2</sup> k e j<sup>2</sup> v<sup>2</sup> z c k v z i l e t U | Giv h t Z v B R b m s L<sup>2</sup> v q evote vgtRvi v t g i R b<sup>2</sup> i f b q | Giv ev O v j x<sup>2</sup> i g t Z v B v<sup>2</sup> y a g v q c f v t e c f v e m s Z | A<sub>-</sub> P GhveZ Kvj ev<sup>2</sup> k vgtRvi vtg PvKgt<sup>2</sup> v v<sup>2</sup> v<sup>2</sup> i t K v b K v i b n q v b | e i s e v g P t<sup>2</sup> t K Avm vgtRv e s t<sup>2</sup> k v<sup>2</sup> v<sup>2</sup> A t b K R b t M v o x AvBRj I vgtRvi v t g i b v b v<sup>2</sup> v t b g v<sup>2</sup> K I A<sup>2</sup> i e<sup>-</sup> emvq P i g v<sup>2</sup> v K i t Q | G Q v o v l vgtRvi v B e t j e i s j v<sup>2</sup> k t<sup>2</sup> t K m K Q y v t<sup>2</sup> v e v e b t R v m R b t M v o x i g v b y e v O v j x<sup>2</sup> i g t Z v B m v z z<sup>2</sup> | Giv l vgtRv vgtRv e t j G i v t R<sup>2</sup> G t m e m v Z M v o t Q I vgtRv mgvR bvbv cKvi Amv<sup>2</sup> v i m v o K i t Q |

vgtRv v e t<sup>2</sup> v<sup>2</sup> g t b i m g q f v i t z i t m b v e m v b x m e m g q B PvKgt<sup>2</sup> i Avj v v f i t e v e t e P b v K t i t Q | vgtRv<sup>2</sup> i t h g b v<sup>2</sup> Q M t g v b t q t M t Q t Z g v b c e<sup>2</sup> v m K<sup>2</sup> v b m v g v š l e i v e i PvKgt<sup>2</sup> e m v z v<sup>2</sup> t j v t Z I M v d o K t i t Q | Z t e PvKgt<sup>2</sup> i f v i Z m i K v i cō t<sup>2</sup> t K t h m n g v g z v i v<sup>2</sup> v o t z t<sup>2</sup> t L Z v l vgtRv<sup>2</sup> i v n s m v i K v i Y | vgtRv v e t<sup>2</sup> v<sup>2</sup> t n i m g q v j U i t<sup>2</sup> - G i vgtRv v e t<sup>2</sup> v<sup>2</sup> v<sup>2</sup> h L b v K t Z v Z L b PvKgt<sup>2</sup> v b v b v f i t e m v v<sup>2</sup> m n t h m v z v<sup>2</sup> t q t Q | A<sub>-</sub> P Z L t b v vgtRvi v PvKgt<sup>2</sup> i M t g v m t q K k z<sup>2</sup> a t i L v l q v i e v N u b v i t q t Q | I i v P v K g t<sup>2</sup> i e v o x i A v t k c v t k i t q z t<sup>2</sup> t K v e b v c q m v q k v K m e R x, m x g j Z v i c v Z v M v t q i t R v i t t h t L t Z v t m t Z v A v g i v t Q v U t e j v q l t<sup>2</sup> t L v Q |

ugtrvivi tgl met`nxi v AtbK Pvkgrv Mötg bvbv fite  
 AZ`vPvi Pwjj tqtQ tm K\_v GLvfb etovemp`i gtl AtbK  
 i br hvq| t`gnvMö`xtMjx evM mn bvbv Pvkgrvi emuztZ  
 ugtrvivi Rvj vl tcvovl Awfhrv Pwjj tqtQ| 1992 mvtj  
 ejsj vt`tk Af`st`i GKRb ugtrv gvi v hvl qvi Kvi tb Gg  
 tR mc iv tKej gvi cvovtZ 200 Pvkgrv evotZ Av`bj vMtg  
 w`tqtQ| Pvkgrv`i RvqMv Rvq ev wftj R KvDwYti i Gvi qv  
 tKto tbqvi Rb` me mgq ugtrv c`kvb bvbv tMtrU  
 tbnvMctKkb w`tq eva`Ki tQ| Pvkgrv`i Mötg Gtm g` tLtg  
 Bt`OgtZv Giv bvi vt`i cÖZ Rei`w`Am`vPrib Kti Pjt tQ  
 wew`Bfite| mvtRK f`wjj tZ Pvkgrv`i Dt`Qj` Ki tZ`v`uv  
 l qvBi j vBd m`v`Pm embtqtQ| m`cÖZ nvi Yv f`wjj tZ cvLxi  
 m`v`Pm tNvl Yv Kti Pvkgrv`i Ab`T mvi tqtq bvbv Kt  
 tKski me mi Kvti i Avgj B Rvix i tqtQ| Avtrv Pvkgrv  
 emuzi meP RvqMv`wjj tKto tbqvi Rb` hšbv j vMtg hv`Q  
 mi Kvi xfvte| bZb M`vtrU tei Kti Pvkgrv`i wftj R  
 KvDwYti i Sg Gj vKv`wjj tK msKwPZ Kti, wbePb Gj vKv  
 w`Gti Ä (wMj ugtrUkb) Kti Pvkgrv`i ivR%wZK Awakvi  
 Le`Kti tZ ugtrvivi mi Kvi DtVcto tj tM i tqtQ| G ivtr`  
 tKvb fmg Rwi c Kti tmUj g`vb t`qvi c`wZ tbB| KvtrB  
 Pvkgrv`i Awakviti i Rvq`wjj l mi Kvi Pvbti thKvb mgq  
 `Lj Kti wbtZ cvi i RvMZM wbcxotb Giv mevB GK KvEv  
 nq GK\_v ugtrvivi kZKiv 100 fiv Pvkgrvi gtl i tbnQ|  
 Pvkgrv w`t`i Bmj tZ ugtrvivi i gta` Gg Gb Gd ev KstMh  
 wKQb cv`R`\_vtKbv| ZLb Zviv Pig m`v`cÖ wqK |

Pvkgrv`i gta` AtbK Löv b atg`agfsh Z nqtQ|  
 wtklZ Mixe, l wciQtq cov tkYx| Zte ugtrvivi mvt`  
 GZKvj emevmi dtj agfsh i msL`vLr Lg tekx DtOM RbK  
 bq| Mixe Pvkgrv`i tLr Lei wbtZ G ivtr`i Pvkgrv tbZv`i  
 tPrL cto bv| w G wv w- tFZi wKsev evBti | w G wv w-  
 i tFZti i Mixe Pvkgrv tZv tKej B tFvU ev` | UvKv w`tq  
 GLvfb tFvU tKbv nq| mg`b tKvtePv Pjt GLvfb w`fivm ev  
 Gg wv w ev Gg Gj G wbeP`tbi mgq|

j Qjt B t`K Kgj vbMi hvl qvi ct` dvBti vO bvgK  
 GK`v`b tek KtqKuU c`j vtrv Pvkgrv Mötg i tqtQ| mevB  
 Mixe| tj Lvovl tZgb tbB| fir`Pzx, ev R`gi kvK mevR  
 বিক্রি করতে দেখা যায় অনেক চাকমা রাস্তার ধারে এই ফাইরোঙ  
 evRviti | Giv GtKevti B ugtrvivi i tctUi tFZti ej v hvq|  
 Awakvib agfsh Z Löv b| KtqK R`bi mvt` K\_v etj  
 RvbtZ cvi j vq POtU ev t`gnvMö` Pvkgrv eo tj vKiv Zv`i  
 t`K me mgq Zi Kvi x`Ktb tbq wKs`tKvb Kvtj Zv`i Mötg  
 hvq w`b Lei wbtZ| i`tb AevK j vMjt v Avgv`i Pvkgrv w`t`mte

RvZxq Urb KZUK`t`L | Gme Löv b Pvkgrv w`btRt`i Pvkgrv  
 gtb Kivi PvbZ Löv b Pvkgrv gtb Ki tZB Ljx| Gt`i tKvb  
 gjæYx tbB| Zv`i i tqtQ Avj`v`v Pvkgrv e`vciU`- PivP  
 ugtrvivi Gt`i bvbv fite mrvh` Kti Pvkgrv RvZ fivBt`i tPtq  
 tekx| wtklZ wPvkrmvi e`vciU`i ugtrvivi B l t`i cÖ mviq|  
 mZivs Pvkgrv RvZ t`K wew`Obzvi gvbimKZv Rb`wbtqtQ  
 Zv`i | ejsj vt`k t`Kl wKQy`P wkw`jZ Pvkgrv hqK GLvfb  
 Gtm Löv b wkbvivi`i GKvštmeK nqt AvZ`wbt`b Ki tQ  
 tKvb tMj | Pvkgrv fivv evBtej i Pbv t`K i i`æKti hvi i  
 `bvZK Rxb Kwnb`wbtq bvbv Mf, wfwl ev Mv i Pvi gva`tg  
 agfsh tK DrmwvZ Kti Pjt tQ Avšhi Kfvte| Zte GK K\_v  
 wK th Löv b nqt l wiv Oiv thgb ugtrvivi`i Avcb nZ cvi i w  
 tZgvb Pvkgrvivi cvi te bv |

ct` tnvU`tj Lvev l tLz wMtg AevK bv nqt  
 cvi te b bv| tUwtej gvsm, tctj tctj Sž mn mevR w`x`Avi  
 gvi P`\_tov`Zix`vtK| tKvb Awf` t`qvi wmmUg tbB|  
 ivb`v`i hv ivb`nq meB tUwtej ti wv`vtK| i aye`m Bt`Q  
 gtZv tLjt B ntv| `vg wv`b`| KtqK eQi AvM wjj cÖZ  
 wQj 50 UvKv| GLb 100 UvKv| htZv Ljx tLtg t`tq 100  
 UvKv w`tj B tKj w`dtZ| evn!

GLvfb Giv t`Kvb`v`b MvotZ hv`vi mgq cÖ`Pv  
 Kti | w`c`Avc` t`K i`jv cvl qvi cÖ`Pv| cÖ`Pv wUj bvg  
 \_O\_vB|

ugtrvivi w`k`jvivi nvti i w`K t`K GLb mvo v fiv tZ  
 ZZxq| GK mgq wQj cÖ`g| Pvkgrv`i Rb` b`wK Zviv w`k`jvivi  
 nvti wciQtq AvtQ etj`jL Kti |

ugtrvivi i Mvj Mj v`Ri fiv v LgB Kg| tbB ej tj B  
 Pjt | Zv`i i me`Kt`vivi fiv vq Mvj Mj v`R Ki t`j ev`i (R10)  
 ch`st`etj | Giv SMov Ki t`j l D`P`ti Mj wMj t`q bv|  
 ugtrvivi fiv wU w`gö fiv v ej v hvq |

Kgj vbMi ev Pvkgrv w`w`v`v` KivDwYj m`ut`K`wKQy`v  
 wj Ljt tj LvU Am`ut`Y`t`K hvte| ugtrvivi tgi Pvkgrv  
 AtUv`bvgv m`w`v`v` KivDwYj MvB nqtQ AvR t`K Kg Kti  
 ntv l 42 eQi nqt tMj | Zte mmeR fite DbwZ tZgb tPrL  
 cto bv| Pvkgrv`i gta` KivDwYj i tFZti ev evBti w G wv  
 w m`ut`K`gvtUB fiv v wKQy`v hvq bv| Atb`KB etj b w  
 G wv w KgRE`v ntv teZbf`K KgPvixi gtZv| Avcb  
 m`cÖv ev Gj vKvi DbwZi K\_v Zviv fivteb bv| tbZviv  
 Gj vKvi DbwZ ev RvZi DbwZi Rb``t`Z`w`n`Z cvi i w  
 tLr` KivDwYj i tNw tKvq`vivi Kgj vMbt`i e`w` w`tklZi wKQy  
 cvKv wew` s tPrL cotj l iv`wvU ev nU evRviti i Ae`v  
 GtKevti B tKvPbxq| Avi j Qjt B t`K Kgj vbMi hvl hvi







1959-60 মৃত্যু i ১৯৫৯ i mgtq fvi Z mi Kvti i Aetnj vi dj kãZtZ 1961 মৃত্যু th ৱg†Rv b'vkb'vj dãU MmZ nq Zvi v 1966 মৃত্যু i tdeyvi x gvtmi 28 Zwi tL mi Kvi ৱeti vax ৱet` in Avi cKti | ZLb Zvi v`faxb ৱg†Rvi v†gi` tãcœ ৱet`fvi |

1967 মৃত্যু Gg Gb Gd†K ৱbwl × tNvl br Kiv nq Ges ৱg†Rv ৱet` in` gtb ৱj ৱ mi Kvi AvBRj I cvœZP Gj vKvq ৱegvb t\_†K tevgv tãj tZ` i iæ Kti | cti 1971 মৃত্যু i ৱ†K ৱg†Rv BDubqb mn Av†iv Ab'vb` ৱg†Rv mSMVb ৱg†Rv ৱnj m†K BDubqb tUvi Uvi ৱntmte` vex Kti etm hv 1972 মৃত্যু tãb tãq mi Kvi | 1986 মৃত্যু Gg Gb Gd I fvi Z mi Kvti i gta` ৱg†Rvi vq kwiš Pã³ i dtj ৱg†Rvi vq BDubqb tUvi Uvi†K 1987 মৃত্যু cY ৱg†Rvi vq iv†R` DbãZ Kiv nq | 1969 মৃত্যু ৱg†Rv ৱet` in` gtb 245 Mõg†K Mãcs Kti 57 ৱU` "OMõtg AšfP` Kti MYmsthM ৱbqšb Kivi Rb` | Pvkgv Mõg` ৱj I Gi Avl Zvq cto |

evsj vt` tãk i` faxbZv hãxi mgtaq jvj tW½v cõtg evg†† Avi Kvb P†j hvb | tmlvb t\_†K cvmK` tãbi Kiv P Ges cti evsj vt` tãk i` cveZ` PãEMõtg AvZ†Mvcb Kti ৱet` inx Av†` vj b cwi P†j br Kiti Z` v†K | Zte evsj vt` k` faxbZvi ci fvi tãZi mg` ৱb evsj vt` k mi Kvi ৱg†Rv ৱet` inx†` i` gtb tmlvb i Mfvi R½tj i ৱg†Rv K'vãu` ৱj†K` ৱõtg ৱ tãZ m†Põ nq | G†Z ৱg†Rvi v Pãbi mirvñ` cõ` ৱv Kti | Pxb cõg ৱ†K mvgwi K tUub0-G mirvñ` Kiti I 1976 মৃত্যু gvl tR` 0 gvi v hvevi ci U†B†ej ৱdD` vj tãg lqv†K P` mk` i` Av†` vj b†K mirvñ` br Kti tKej ti fvi Dk bivi x†` i` mirvñ` i` ৱm×vš†tãq | dtj ৱg†Rvi v Pãbi mirvñ` cvl qv t\_†K ৱObãtãq hvq |

1973 মৃত্যু t\_†K ৱg†Rv ৱet` inx i v Av†j v Pbv i gva`tg mgm` v mgvãtãbi AvMh t` Lvq | BwZgta` 1975 মৃত্যু bvM†` i` m†\_ fvi Z mi Kvti i ৱkjs Pã³` tãq ৱi Z ntj ৱg†Rvi v l m†vZ ৱd†i cvq | Gmgq ৱet` MmWqvi m†Btj v mccj m Kbdv†i Y b†tg GKU i v R%ãuZK` tãj i Rb†† b | BwZgta` Bw` iv MvUx Riãx Ae` v tNvl Yv Kti | jvj tW½v l tR†b fv kn†i fvi tãZi tM†q` v ms` v õiõ Gi GK D'P c` t` Awdm†i i m†\_ K` v etj Av†j v Pbv i gva`tg mgm` v mgvãtãb m†vZ` v b Kti b |

1976 মৃত্যু BD†i vc t\_†K jvj tW½v ৱj ৱ†Z Av†mb | tmb eQti i tdeyvi x gvtmi i iæ nq Av†j v Pbv I Aetk†l GKU tMvcb mg†SvZv Pã³ m†vãbãnq | 1977 মৃত্যু Bw` iv MvUx ৱgZv PãZ ntj ৱg†Rv†` i m†\_ mi Kvti i mg†SvZv Av†j v Pbv i পত্রিয়া মুখ খুবড়ে পরে যায় । ১৯৭৮ সালের মে মাসে মোরারজী

t` kvB-Gi Avg†j ৱg†Rvi v†g ৱbePb nq Ges m†Btj v-i mccj m Kbdv†i Y Rqj v†f Kti | cti i eQti i RjvB†q jvj tW½v†K ৱj ৱ†Z tMõZvi Kiv nq | Gw†K ৱg†Rv ৱet` inx i v Avevi আক্রমণ শুরু করে । তাদের আক্রমণের লক্ষ্যবস্তু ছিল বাঙ্গালী A ৱefv m†K I mi Kvix cõZ õvbmgn- | tm mgtaq i evsj vt` k t\_†K A ৱevg evOvj xi Abg††ek†K tMvUv ৱg†Rvi vq, bvM†j` vU, tãNvj q, gubcãj I ৱcãjvi Rb` fqv en nec` ৱntmte` ৱPvãZ Kiv nq |

1980 মৃত্যু i Gw†† gvtm jvj tW½vi m†\_ be ৱbePZ Bw` iv MvUxi mi Kvti i m†\_ cãjvq Av†j v Pbv i iæ Ktib Ges hã ৱei ৱZ tNvl Yv Ktib | fvi Z evsj vt` tãk ৱg†Rv†` i cãk ৱY ৱk ৱei i tãq 0 etj A ৱf†hM Kiti Z` \_†K | 1982 মৃত্যু Avevi jvj tW½vi m†\_ Atj v Pbv i c\_ Lãj hvq | Gw†K mi Kvi Gg Gb Gd tã ৱbwl × tNvl Yv Kti | jvj tW½v†K fvi Z QvotZ ৱb†† R t` q mi Kvi | ৱZub j U†b Avk† tbb | ৱet` MmWqvi m†Btj v-i tãZ†Z; ৱg†Rvi vq mi Kvi bvbv f†te mgm` vMõ` ntãq cti | ৱg†Rv ৱet` inx†` i ai cvKo Pãvš†chãq চলে । সেনাবাহিনীর আক্রমণে বহু হতাহত হয় ও হাজার খানেক Gg Gb Gd tMvi j v AZ†ngc† Kti | 1984 মৃত্যু jvj tW½vi mn†hMx eZ†v b jvj \_vb l qvj v Avevi Av†j v Pbv i` iæz; t` b Ges Pvkgv mn evsj vt` kx Abg††etãk i ৱeiã× K†vi g†bvf†ve MhY Kti b | jvj tW½v Bsj` vU t\_†K ৱd†i Av†mb Ges cãjvq Av†j v Pbv i cõ` te Kti b |

1984 মৃত্যু i 31 tã A†±vei Bw` iv MvUx ৱbnZ nb | iv Rxe MvUx cãvb gšã nb Ges ৱg†Rv†` i m†\_ Av†j v Pbv Ae` vnZ` \_†K | ৱW†m†† gvtm GKU Pã³ n l qvi m†vœbv cwi` vi nq | 1985 মৃত্যু i tdeyvi x gvtm iv Rxe MvUxi m†\_ jvj tW½vi mi v m†i Av†j v Pbv nq mg†SvZvi ৱefbãetãq | 1986 মৃত্যু i RjvB gvtmi 2 Zwi L Gg Gb Gd tãZv jvj tW½vi m†\_ ৱj ৱi Pã³` tãq ৱi Z nq | AvM†` ÷ i 7 Zwi L ৱg†Rvi v†K fvi tãZi 23 Zg i v R` ৱntmte` tNvl Yv Kiv nq | 20 tã AvM†` ÷ Avevi Gg Gb Gd-i Dci t\_†K ৱbwl × tNvl Yv Zãj tãqv nq | 1986 মৃত্যু i 21 tã AvM†` ÷ jvj tW½v†K bZb ৱg†Rvi vq i v†R` i Pãd ৱgub ÷ vi ৱntmte` kc\_ evK` cov†bv nq | 1990 মৃত্যু i RjvB†q i 7 Zwi L jvj tW½v K'vbmvi আক্রান্ত হয়ে লন্ডনে পরলোক গমন করেন । ২৫ বছর দীর্ঘ সশস্ত্র msMõ†gi tãZ†Z; ৱ tãq Aetk†l ৱg†Rvi vq iv R` M†b Zvi fvgv i Rb` ৱg†Rv†` i A†b†KB Zv†K ৱg†Rv RmZi RbK f†teb |

# ChT¥ejS njCz' ChLin Q:Pj;

চাংমা জাদৰ বেগভুন দাঙৰ মিলোনি হল অল বিবু । পন্তিবজৰ শেজ দ্বিদিন আ নোঅ বজৰৰ পইল্যেদিমোঅ আজিহুজিয়ে গীদে রেঙে নানান রঙে নানান ধঙে আদামে আদামে পন্তি ঘৰে ঘৰে বিবু পালা অহই । চিগোন গুরোই ঘৰে ঘৰে ছরো আদাৰ দোঅন, মোছ গরু আলগা চরন বেগ পরাণ বলাগুনভোই ভগবানভুন বর মাগি দিএ অহই এই বিবু দিনোত । তিনদিন সঙ এ বিবুত ফুল বিবুত ফুলে পাগরে বিবুবোঅরে ফাং গরা অহই, মুল বিবুবোত বুড়অ বুড়ি গাধেইনেই ঘৰে ঘৰে বেড়েই পাজন তোন ঘাভো ভাত হেইনেই, বুড়অ বুড়িভুন বর মাগিনেই, ঘিলে হারা নাদেং হারা গুডু হারা সমত নানাঙ্কান হারা হোইনেই গীদে রেঙে নাজি নাজি পালা অহই । গছেপাছে বিবুত পূরন বজৰৰ বেগ শোক দুওগ পুড়ি ফেলেইনেই নোঅ বজৰৰ বেগ পরানবলাগুনভোই pshNA hl j;N OI fSA NI; AqC, NhjNdhilmhuv NI; অহই । জানিও বিবুবঅ বানা তিনদিন হিনুক যাইফোকল বালোকদিন আগেভুন ধরি, একান হখা আগে বিবু নাহি এত্তে সাতদিন যাদে pjaCe z

গোদা বজৰবোঅ আমি নানাঙ্কান হামে হামে আমা জাদঅ চীদে সিডিসুদোমোর চীদে গরিবার সময় নপেই । আমার একমাত্র বিবুবঅ যিয়ং মনছলি জাদঅ চীদে গরিপারি মলছলি আজিরঙ্গ গরিপারি । এ বিবু উগুরে চীদে সজ্জা গত্তে গত্তে এচে আমা আদত পেয়েই বিবুনাচ, যে নাচ্চেনে আমা গাবুচেগুনরে এক জখা গরি থুবাই দিএ, যে নাচ্চেনে আমারে বেকুনরে ইকোঅ ছাবাত খুবথুল্পে গচে, যে নাচ্চেনে আমারে জাদঅ হাম গরিবার চেতনা আনি দিএ, যে নাচ্চেনে আমারে বুক ফুলেই বেড়েবার একান জাগা গরি দিএ, যে নাচ্চেনে আমারে পিখিম্মিত একান পরিচিতি আনি দিএ, যে নাচ্চেনেই আমি পিখিম্মিত প্রতিনিধিত্ব গরি পারির সিয়ান অল আমার বেগভুন দাঙৰ বেকুনর আওজোর বিবুনাচ । মুই মনে গরং এ পিখিম্মিত যিদুকঅ চাঙমা আগন বেকুনরে এক হিভেদি পাল্লাত তুলিলে আ বিবুনাচ্চেনরে এক হিভেদি তুলিনেই মাবিলে হামাঙ্কই বিবুনাচ্চেন গোঅর অব । সেনভোই মুই যিগুনে বিবুনাজর আরহানি গচ্চন তারা উদিচে জানাং আজার সালাম । এচে তারার চেদন চেষ্ঠাই আমি আমা আদত পেয়েই বিবুনাজঅ ধোক্যান দাঙৰ জিনিস ।

যুগ যুগ ধরি চাঙমাগুনে মনে গরন পিখিম্মিত যিদুকঅ জাদ আগন বেগভুন গম চাঙমাগুন । চাঙমাগুনে হনদিন চিগোন অধাক ন চান, হনদিন ভান্নোয়্য অধাক ন চান । সেনভোই গম

ভান্নো চীদে গরিবার সুযোগকানঅ ন পান বিলিনেই ধরি পাৰা যাই । বিজগ গাদিলে পাঅ যায় নাজ গান চাঙমাগুনে ভারি হম গত্তাক বিলি মনে অহই, চাঙমাগুনে নিজরে ক্ষত্রিয় জাদ ভাবিনেই রঙতামাজা গত্তাক হিনুক নাজ গান হম গত্তাক সেনভেই একান হখা হখাক পাগলে নাজে বেছবে চায় - মানে পাগল্লোঅ তে পাগল হিনেই নাজের আর তারে চেইনেই যিবে সময় নষ্ট গরের সিব বেছব । যাই ওক হখা সিয়ান নয় - যে হখাগান ইয়াত ন হলে ন অহর সিয়ান অল আমি যদি জাত্তোঅরে হোচ পেইদে অহই সালেন আমার আগেদি হি অহইয়ে, হমা হি হঅল হি ন হঅল সিয়ান ভাবিনেই লাভ নেই ।

একান হখা আমার বেকুনর ইদোত রাগানা দরকার - যে জাদৰ সমাজ, সংস্কৃতি, ঐতিহ্য পিজে পছে সে জাত্তোঅ হনদিন জাদৰ উন্নতি চীদে গরি নপারে । যে মানুজর সমাজ, সংস্কৃতি, ঐতিহ্য পিজে পছে সে মানুচ্য আজার শিক্ষিত ওক হনদিন বুক ফুলেই বেড়েই নপারে । যে জাত্তোঅ নিজঅ সংস্কৃতি অন্যজাত্তোই বদলাবদলি গরিবো সেই জাত্তোঅ যদি যদি উন্নত অব ইয়েন চির সত্য । সেনভোই নিজঅ জাদৰ সংস্কৃতি পানিত ভাজেই দেনা নয়, নিজ সংস্কৃতিয়েনরে সবসময় দাঙৰ গরি রেনি চানা । বিজগ গাদিলে পাঅ যায়, ইংরেজুনে বেগভুন আগে তারার সংস্কৃতি অন্য জাত্তোই বদলাবদলি গচ্চন, গোদা পিখিম্মির অর্ধেক তারার শাসনত এল হিনুক হনদিন নিজর সংস্কৃতি বলি ন দোঅন বরং তারার সংস্কৃতি মান্যরে গজেই দোঅন সেনভেই ইকিনে বেকানি ইংরেজী ওই য়েয়েগোই । ইকিনে ইংরেজী হখালোই হখা হোই পাল্লো বেকুনে বড় লেগা পড়া পাছে মনে গরন । আমি হয়তো তারাধোক্যান ওই পাত্তং নয়, হিনুক ভাবি দ পারি ? আমা জাত্তোঅরে আমি মুজুঙেদি ন টানিলে হনজনে টানি দিদাক নয়, সেনভোই আমার দরকার নিজঅ চীদে গরানার সমারে সমারে জাদঅ চীদে গরানা ।

গোদা পিখিম্মিত যিদোকঅ চাঙমা আগন তারার অস্থিত্ব নিনেই যদি ভাবিদে অহই সালেন হামাঙ্কই বড় নিজেস ইদেনা ছাড়া হন পথ নেই । পিতখিম্মিত গুলঅহদক গরি চাঙমা আগি সিগুনরঅ অস্থিত্ব প্রশ্ন ওই দাড়েইয়ে । ভারতর অরনাচলর যে চাঙমাগুন আগন এদোক বছর থানার পরেদিও এযসং নাগরিকত্ব নেই সিয়ান আমার বেগভুন দাঙৰ অস্থিত্বহীনতা । পার্কত্য চট্টগ্রাম চাঙমাগুনর আদিবাসস্থান ওই থেলোয়্য ভবিষ্যৎ ছল্লি য়েব হন উদিছ নেই । মায়ানমারত যে চাঙমাগুন আগন সিগুন হয়েকদিন

পরেদি তোগেই নিগিলেদে হন্ত্য যেব । সেনন্তোই মর ডর গরে চম্পকনগর আজি যেইয়ে পাৰা আমি না আজি যেই । ইতিহাস সাক্ষী পিথিম্বিন্ত্যন চিগোন চিগোন বালুকুন জাদ লুগেই য়েয়োম্নোই হুদু য়েয়োন হন উদিছ নেই, আমি যদি ধরমর গরি ন থেই সালেন আমার বিপদ মুজুঙেদি হামাঙ্কাই ।

এ পিথিম্বিন্ত্যন নিত্য নোঅ রঙে দিনদিন গাবুর অহর আর আমি ওইয়ের বুড় । হিনুক আমার শিক্ষা চেতনা ঐতিহ্য এযঅ পিজে পছে, এই নিত্য নোঅ পিথিম্বিন্ত্যন আমি এযঅ হজমা । এই পিথিম্বিন্ত্যন ধাৰা লগে আমি ধাৰা দি বোরেই ন এযির, এযঅ বালংদূরত পিজে পড়ি আগি । আমা সিরিসুদোম হুংদূরং পিজে পড়ি রইয়ে আমি হবর ন পের । আমার বিজগর দামী দামী জিনিসসানি হুদু লোগেই যেইয়ে ইক্কো তোগেই নিগিলেদে সাংখাদিক হখ্য অর । এধোক্যান গরি থেলে - আমি হুদু লুগেই যেবং ভাবিলে পরানান সিঙ-ট গরি উদে । আমার সিরিসুদোমর ঘিলে হারা, নাদেং হারা পত্তি, হারা আরও নানাকান হারা হুদু লুগি য়েয়েগোই ইক্কিনে তোগেই পাদে ভারী হন্ত্য অহর । সেলগে আরেই ফেলেয়েই আমার শিঙে বানা, ডুচক বানা, বাশী বানা, হেংঙরঙ বানা । পুড়ি ফেলেয়েই রেঙসাক দিএ গেঙহুলি গীদর সুরঅ লগে নিগুজ নিগুজ বেলা রঅ । আজি যেইয়ে আমার হানশুনযুক্কে নাগর নাগর ঘুমোনির চিগোন গুরর ওলি ডাক । লারে লারে আড়েই য়েয়েগোই নিগুজ নিগুজ সুর টান্যে উবঅ গীদ আ মোনো ঘরঅ পেজাঙং বোসচে ফিবির ফিবির বোয়েরঅ সমারে চীদজুরনী জ়োরেইয়ে গীদঅ সুর । এমন হদক্কানি জিনিজ আমা অযন্তনে আরেইয়েই সিয়ানি তোগেই পেবং না নপেবং হোই নপারির । সময় থাগদে আদ নবারেলে বিপদ এব হামাঙ্কাই ।

যে জিনিসচান্নোই আমি মুজুঙে যেই পারিবোং বুক ফুলেই আদি পারিবোং সিয়ান আমার বিবুনাচ, যিয়ান আমি অনেক চেদন চেষ্ঠায় আমা আদোত পেয়েই । বিবু নাজঅ ধোক্যান জিনিস জানিও আমা আদত পেয়েই হিনুক সে বিবুনাচেন অযন্তনে সলঙ বদলি য়াল্লোই । নানান জাগাত নানান শোক্যান ওই উঠঠে, হন হিন্ত্যেত মিল নেই । আমি যদি বেক্কুন এক জখা অদং চেই সালেন বেগন্তুন আগে আমার বিবুনাচেন এক অনা দরকার । যে নাচেন দেলে গোদা পিথিম্বিন্ত্যন চিনি পারিদাক ইয়েন চাঙমাগুনর বিবুনাচ । যে থমক্কোঅ দেলে গোদা পিথিম্বিন্ত্যন চিনি পারিদাক ইবে চাঙমাগুনর বিবু নাজঅ থমক । যে গীদতোঅ শুনিলে গোদা পিথিম্বিন্ত্যন বুঝি পারিদাক ইবে চাঙমাগুনর বিবুগীদ । যে গীদর সুর টানিলে গোদা পিথিম্বিন্ত্যন বুঝি পারিদাক ইবে চাঙমাগুনর বিবু গীদর সুর । এ জিনিসচানি চীদে গরিনেই আ বিবুনাচেনোরে হোচ পেইনেই চাঙমাগুনর ভালদিভ্যে বিবুনাচোঅর চেদন চেষ্ঠা গরিবান্তো গেঞ্জ ৮ই আ ৯ই ডিসেম্বর ২০১২ ইং তারিগোত আগরতলাত বি. এড. কলেজর কনফারেন্স হলত বিদি গেলো বিবু নাজঅ উগুরে দ্বিদিনে রেজ্যভিত্তিক সেমিনার কাম ওয়ার্কশপ । যিয়ানর আরহানির

পয়দানে এলো ধুদুক (কালচারাল অর্গানাইজেশান) আ সমারে বলাবলত এলো সি. ওয়াই. সি. এফ (চাকমা ইয়ুথ কালচারাল ফোরাম) আ টি. সি. এস. এ. (ত্রিপুরা চাকমা স্টুডেন্ট এসোসিয়েশান) । এ সেমিনারবোঅরে রঙচোঙে গরি ফুদেই তুলিবান্তো ধুদুক (কালচারাল অর্গানাইজেশান) আ সি. ওয়াই. সি. এফ (চাকমা ইয়ুথ কালচারাল ফোরাম) রেদে দিনে হাম গছে । যার পরিশ্রমর ফল ইজেবে সেমিনারবো রঙচোঙে গরি ফুদি উঠঠে । তিবিরে রেজ্যর রাজা মহারাজ প্রদুং কিশোর মানিক্য সেমিনারবোরে ফগদাঙ গরানাই সেমিনারবো আরও বেজ রঙচোঙে আ চকচোক্যে ওই উঠঠে, যিয়োং তিবিরে রেজ্যর নানান বামন্তুন এচ্যে হাবিল বিবু নাচ নাজিয়ে সমেত চাঙমার জ্য্যানি গুণি মাই মুরকবী সাক্ষী রইয়োন । বেক্কুনর তেম্মাঙত যে জিনিসচান ঠিক অইয়ে সিয়ান অল ইক্কেন্তুন ধরি গোদা রেজ্যত বিবু নাচেন এক অদঅ । নাচেন দেলে চিনিদাক ইয়েন চাঙমাগুনর বিবু নাচ । লারে লারে গোদা পিথিম্বিন্ত্যন চাঙমাগুনরে বিবুনাচেন এক গরিবার ছজলি জানানা আ তারান্তুন মতামত লনা । দ্বিদিন্যে এ সেমিনারত যে বিষয়ানি উগুরে হখাভাভাল মেলি ধরিনেই ঠিক গরা অইয়ে সিয়ানি অল (১) বিবু নাজঅ সাজ পোজাক (২) বিবু রুবো-রাদি (৩) বিবু তাল/যন্ত (৪) বিবু গীদ (৫) e|SA bj L z

একান একান গরি বেক্কানি থলেদি তুলি ধরা অল -

(১) বিবু নাজঅ সাজ পোজাক - বিবু নাচেনত মরভুনে হি পিনিবাক আ মিলেগুনে হি পিনিবাক সিয়ানি সেমিনারত তেম্মাং গরিনেই ঠিক গরা অইয়ে । ইক্কেন্তুন ধরি মরভুনে পিনিবাক - ধুদি মান্ডর ধুদিয়েন আদু উগুরে ন উদিদঅ জুম্মঅ সিলুম (ধুব) হাদিলোই বানেইয়ে ওয়াচকুট আ হমরত হানি বান্যে । মিলেগুনর - রাঙা হোগোই উচ্যে হালা পিনোন রাঙা হাদি বুগোত বান্যে মান্ডর হন বাবদে হেয়েত পেট পিঠ দেখা ন য়েদঅ ।

(২) বিবু রুবো-রাদি - মিলেগুনর চুলসুদোবুঅত ফুল গুজেইয়ে খেব, ফুলর রঙান ধুব অলে গম অব আ নাক্সফুল/ভুগুজঅ ফুল/ সদরক ফুল অলেয়া ওই পারে । ফুলন চুলসুদোবোঅর সংমখ্যে গুজেইয়ে অব । আ সে লগে চুলসুদোবুঅত হুদুক হাদাক গুজেইয়ে bj f|shA z q|ea q|eh|S| B e|Na e|Ng| q|j|r|C b| পড়িবঅ । গন্তনবোঅত ঘিলেভাক, চিকসরা আ টেঙাসরা হামাঙ্কাই খা পড়িবঅ । সে সমারে আলসরা পিনিলে পিনি পারিবাক । আদত বরা হার, বাঙ আ ঠেঙত ঠেঙত হার হামাঙ্কাই খা f|shA z

(৩) বিবু তাল/যন্ত - বিবু গীততো সমারে যে তাল/যন্তগানি খেব সিয়ানি অল - ধুদুক, হেংঙরঙ, জিএত বাজি, আ ঢোল সে সমারে শুরঅ সঅ, মনজালা(বেলা), শিঙে, ঠাক থেলেয়া হন আপত্তি নেই।

(৪) বিবু গীদ - বিবু গীততোঅরে উবো গীদো সুরে আড়ম্ব গরা পড়িব, সে সমারে রেঙোচাক দেএ পড়িব । বিবু গীততোত হামাঙ্কই ফুল বিবু, মুল বিবু আ গচ্ছে পচ্ছে বিবু হখাগান থা পড়িবো । সেমিনারত যে গীততোঅ ঠিক গরা অইয়ো সিবো এধোঙ্ক্যান -

Nfç

পেক্কোঅ ডগরের চিং চিং চিং  
বজরঅ মাদাত ইক্কোঅ দিন  
বজর ঘুরি ফিরি এলো ইক্কোঅ দিন  
এচ্ছে আমা বিবুদিন ----

Abhç

এলোরে ----- এলোরে -----

Abhç

ফাণ্ডনোঅ আবানে ফিরিলো -----  
যেই বেদেবী নাজিয়েই বিবু মেলাত যেই  
যেই যেই বোনলক নাজিয়েই বিবু মেলাত যেই  
টেট্টেরে নাদুক টেট্টেরেদুক, বাদোই বোদা সিদিরে খুব  
তোর হানর ফুল মোর হানত, মোর হানর ফুল তোর হানত  
যেই বেদেবী -----বিবু মেলাত যেই  
হো -- দাঙর দাঙর এদো সান উ মুড়অণ্ডন  
মিদে মিদে পেগঅ রঅ উই শুন শুন  
এই জাগা এই দেজ আমনর দেজ

পোন্না পোন্নি মুড়অ মুড়ি, চিগোন চাগোন ছড়া ছড়ি

TI TI TI TITç eçS eçS kçu

দাঙর দাঙর-----আমনর দেজ

এই জাগা এই দেজ আমনর দেজ

বেল্যোপত্তো বেলানে ঈজিরেদি দেগাইদে

দোঅলে দালে সাজি উদোক আমা এ দেশচান

স্বর্গ এযোক লামিনেই, হোচপানানি নিনেই

হোচপানার চানানে আজি আজি থায়

জুরঅ জুরঅ বোয়েরত মোনোখর ঈজোরোদ

হোচপানার উই জুম চাবঅ থুওংবী মনানদ

চুবে চুবে জোনি হং ত মনানদ মনান থং

লাজাং লাজাং চোখুননোই আজি আজি চাই

দাঙর দাঙর-----আমনর দেজ

যেই বেদেবী -----বিবু মেলাত যেই

আমা হাদি বানিবোং আমা পিনোন পিনিবোং

দোঅল আলাম বেই পিনোন হাদিত

দোঅল দোঅল ফুলন তুলিবোং

বিগুন বিজি ফুল তুলিবোং

সামলেজ ফুল তুলিবোং

পুড়োনি দিনোর সিড়িসুদোম

দোঅল সাজনি সাজিবোং

ফাণ্ডনঅ আবানে ফিরিলো -----

ও ভেইলক এযনা ও বোনলক এযনা

এযনা বেগে দাবা দাবা যেই দাবা দাবা যেই

ফুল বিবুত ফুল পারা সংসমারে যেই

ফুল বিবুত ফুল পারা মিলে মত্তো যেই

ছড়া উজোনি যেবংগোই মাছ হাঙারা পেবংগোই

হামা উগুরে নান্ন গাজত নান্ন ফুলন পেবংগোই

দাবা দাবা যেই -----

বিবু দিনোঅ লুংগেগি উড়ি উড়ি বেডেবং

যেই যেই যেই ভেইবোনলক নান্নফুলন পারিওই

হো ---- এচ্ছে আমা বিবু, এচ্ছে আমা বিবু

মিলে মরদ বেগে মিলি বিবু দিনোত নাজিবোং

আজি আজি নাজি নাজি বিবু দিনোত নাজিবোং

বেন্যোপত্তো গাদিনেই নোঅ নোঅ সাজ পিনিনেই

আদামে আদামে মিলিনেই সংসমাচ্ছে মিলিনেই

বিবু এলোরে বিবু এলোরে বিবু

মিলে মরদ-----দিনোত নাজিবোং

বিনিপিদে মদ জগরা বেগে মিলি হেবংগোই

গাজত তলে ছাবা বোদি ঘিলে হারা হবংগোই

বিবু এলোরে বিবু এলোরে বিবু

ও ভেইলক এযনা ও বোনলক এযনা

এযনা বেগে দাবা দাবা যেই দাবা দাবা যেই

নাগচ্ছে ছদু নাগরি ছদু বেলান গেলদে বেলান গেলদে

নাগর নাগর হখানিলোই রেত্তোয়া গেলোদে রেত্তোয়া গেলোদে

ও ভেইলক এযনা ও বোনলক এযনা

এযনা বেগে দাবা দাবা যেই দাবা দাবা যেই

বেলান পঅল মোনো তলাত আর দো সময় নেই আর দো

সময় নেই

টাগল হুরুম তোগেই তোগেই এয এয যেই এয এয যেই

দাবা দাবা যেই দাবা দাবা যেই

ও ভেইলক এযনা ও বোনলক এযনা

এযনা বেগে দাবা দাবা যেই দাবা দাবা যেই

(৫) বিবু নাজঅ থমক - বিবু নাঞ্চনঅরে পরিচিতি দিবাত্তো যে

মেইন দিবে থমক নিগিলা অইয়ো সিগুন অলাক - (ক) আদনি

থমক আ (খ) ঘুরোনি থমক/বিবু থমক । এ দিবে থমক বিবু

নাঞ্চনঅর আজল থমক বিলিনেই মানি লোঅ অইয়ো ।

ইয়েন আমার শেজ নয় বানা আড়ন্ত সেনত্তাই মঅর

আজা বিবু নাঞ্চনঅ উগুরে আমার যে চেদন চেষ্ঠা হামাঙ্কই বিফলে

নযেব । ভবিৎষতে আমি ইত্তুন বেজ দোঅলে দালে হাম গরি

পারিবোঅং পিখিম্মিত যিদুক্কঅ চাঙমা আগি বেক্কুন একজধা ওইনেই

মুজুঙেদি উজেই যেই পারিবোং জাত্তোঅরে টানি নি পারিবোং ।







tkL nwmbr BDtbt vi trntc-tdij. %anub (Houpet-Felix Boigny) kwsč`tk cy@Z nb|

GB Pr³tZ creZ`vAj tK cinvox Aajvl Z AÂj intmte`xKvi Kti ubtq GB`enkó`msi qjtYi weavb Kiv nq| GB AÂtj i Rb`AvÂij K cwi l` I uzB creZ`tRjv cwi l` mstj Z wetkl kumbe`e`v cêZB Kiv nq| mrvavi Y cêkmb, AvBb-k;Ljv, cyj k (`vbxq), fig I fig e`e`vcbv, cêugK I gva`ugK ukqjv, Kul, `f`, ci cyj b, ms`wZ, hq Dbqb, mi Kvi KZR. i qjZ bq Ggb eb mstú` Dbqb I msi qjY, DcRvZxq i mZbmxZ I AvBb, RbtgZzI Ab`v` পরিসংখ্যান সংরক্ষণ, দুর্যোগ ব্যবস্থাপনা ও ত্রাণ কার্যক্রম cwi Prj bmn GbriI Kvhøj x BZ`w` AvÂij K cwi l` I uzB creZ`tRjv cwi l` i Dci b`IKiv nq|

GQrov RysRbMtYi cê\_MZ fig Awakvi tK`xKvi Kti fig we`tva ub`uE`Kiv, A`vbxqt`i ubKU cêE`BRviv emZj Kiv, MYZšyqtbi j`qj` (weM/Avi K`v`u I 6uU`vqx tmbmbevm e`ZxZ) mk`gmbxi mKj A`vqx K`v`u cê`vni Kiv, cê`vMZ Ryski Yv`x` Avf`šixY RysDôv`f` i cpe`mb Kiv, GB AÂtj i Dbqbtbi j`qj` Awakzi A`eivi` cêvb Kivi weavb Kiv nq| mte`cwi RvZxq mi Kvti creZ`PÆMôg সংক্রান্ত একটি মন্ত্রণালয় গঠন করার বিধান করা হয়।

creZ`PÆMôg Pr³ i gj-j`qj` i tki msweavb AbyitY creZ`PÆMôg mgm`v i vR%owZK mgvaib Kiv A`f` creZ`PÆMôg we`tkl kumbe`e`v Kvtqg Kiv, MYZšyK mkgmb cêZôv, ewni vMZ tmtUj vi evOvj x` i creZ`PÆMôg eiBti cpe`mb cêvb I fig mgm`v ub`uE`, fvi Z cê`vMZ Ryski Yv`x` Avf`šixY RysDôv`f` i cpe`mb Z`v creZ`PÆMôg Aw`eimx Rys` i RvZxq Aw`Z-;msi qjY I`vqx evOvj xmn mKj Awaevmx` i Dboeqb Zj`všZ Kiv|

e`Zt tkL nwmbr mi Kvi creZ`PÆMôg Pr³`qj`i Kiti Pr³ ev`e`vqbtbi t`qj` i Qj` Zvi Avšhi KZvi Afie| Gt`qj` msKxY`I Acwi Yvg`kx`i vR%owZK`wofw/ Ges DE`i vnaKvi m`f` engvb DMô miv`cê`vqKZv I DMô ev`vix RvZxq Zvteva cêvb evav intmte`KvR Kti | cieZ`x`Z i vôtq qjgZvq Avtm Pr³ we`tvaZvKvix i vR%owZK`j` weGbu`c tbZZjxv Pvi`j`xq tRvU mi Kvi | Pr³ we`tvaZvKvix GKvU i vR%owZK`j` qjgZvix nI qvi ci dtj`f`veZB G mi Kvi Pr³ tK bvbv fite`c``uj` Z Kivi cê`AMôhi nq| tmbv-mgu`Z W. dLi`v`i b Avntgt`i tbZZjxv ZÊjeavqK mi Kvti i mgq creZ`PÆMôg Pr³ ev`êvqbtbi tKiv Df``v`m`tbqv nqub| ei`Â G mi Kvti i Avgtj` RvixKZ. Ri`v`x Ae`t`K e`envi Kti creZ`PÆMôg Pr³`qj`i Kvix Ab`Zg c`qj` creZ`PÆMôg

Rbmsniz miguZi tbZZtK i PiZti aystmi craqZv i Kiv nq|

N. creZ`PÆMôg Pr³ ev`êvqbtbi Ae`v creZ`PÆMôg mgm`v i vR%owZK I kwsč`YDcvtq mgvaib j`qj``qj`i Z creZ`PÆMôg Pr³ i`xN`16 eQi অতিক্রান্ত হলেও চু`tgšij K we`q we`q`tjv Ae`v`emqZ Ae`vq t`tK hvq| creZ`PÆMôg Pr³ ev`êvqZ bvi nI qvi Kvi tY creZ`PÆMôg i`vqx Awaevmx` i i vR%owZK, mvgvRK, miv`wZK, ukqjv I A`owZK Awakvi GLt`v cêZwôZ nZ cvti ub| creZ`PÆMôg cinvox Aajvl Z AÂtj i`enkó` I gh`v Ae`v`vZvite fj`vUZ Ae`vq i tqtQ| creZ`PÆMôg AvÂij K cwi l` I uzB creZ`tRjv cwi l` mstj Z we`tkl kumbe`e`v i cêZôvbK w`f`E`Mto DVtZ cvti ub|

creZ`PÆMôg cinvox RvZtMôxi cê`vMZ fig Awakvi j`Nb Kti fig Rei`Lj, ubR ev`w`f`Uv Df`Q`, সাম্প্রদায়িক হামলাসহ জাতিগত নির্মূলীকরণের প্রক্রিয়া Ae`v`vZvite Pj`tQ| GZ`v`Âtj i`vqx Awaevmx` i A`owZK I miv`wZK Awakvi cêZôvi cwi etZ`c`te`p`gtZv Dci t`tK Pmctq`t`qv MYwe`tva I cwi tek`we`tva Dbqb aviv we``gub i tqtQ| mKj t`qj` creZ`PÆMôg i`vqx Awaevmx` i Awakvi, Avkv-Avkv`qjv, gj`teva, ms`wZ. I Pvl qv-cvl qvi`j`b-cxob Ae`v`vZ i tqtQ|

2008 mvtj Avl qvgx j`xtMi ube`p`bx BmtZvnti ÔcreZ`PÆMôg kwsPr³ mstú`Y`vite ev`êvqbtbi Kiv nte0 gtg` Av`xKvi cêvb Kiv ntj I weMZ cêb eQti Pr³ ev`êvqbtbi we`l`q`U tKej GtKi ci GK cêZkêZ cêv`tbi gta`m`xgve`x i Qj`| wecy`t`v`U Rqj`v`fi ga`w`tq 2009 mvtj i 6 Rvbsvni`Z mi Kvi MVtbi Ae`v`vZ cti gnv`RvU mi Kvi Pr³ ev`êvqbtbi Ask intmte`KwZc`q KugvU cym`v`bmn wKQz Df``v`m`ubtj I Pr³ i tgšij K we`q`tjv ev`êvqbtbi mi Kvi tKiv KvhRi c`t`yc`MôY Kti ub| gnv`RvU mi Kvi KZR. weMZ cêb eQti ev`êvqZ we`l`q`m`g`v`ub`v`D`t`j` Kiv tMj -

- (1) creZ`PÆMôg Pr³ ev`êvqbtbi KugvU Avv`v`qK c`f` msm` Dct`bZv`mq`v`m`v`R`v`t`P`Saj`x`K`ub`t`q`v`M;
- (2) Uv`f`d`v`m`v`P`q`v`i`g`v`b`c`f` (cêZgšxi gh`v`v`w`tq) LvMvOvô t`tK ube`p`Z msm`m`m`hZx``j`v`j`w`l`c`y`j`K`ub`t`q`v`M;
- (3) creZ`PÆMôg Dbqb te`v`w`P`v`P`q`v`i`g`v`b`c`f` (cêZgšxi gh`v`v`w`tq) ev`i`ev`b`t`tK ube`p`Z msm`m`m`exi evnv`j`f`K`ub`t`q`v`M;
- (4) creZ`PÆMôg we`l`q`K gš`v`j`tq cêZgšxi intmte`i`v`v`g`v`U t`tK ube`p`Z msm`m`m``x`c`/i`Z`v`j`x`v`i`f`K`ub`t`q`v`M;



- (5) cveZ" PÆMÛg fÛg ñeþiva ñb®úñÉ KÛgkþbi tPqvi g'vb cþ` Aemi cÛB ñePvi cWZ Lvþ` gÿj Bmj vq tPŠajxþK ñbþqM;
- (6) KvBvB ñeþMW tñWþKvqvUþ mn 35uU A`vqx K`vúú cZ`vñvi ;
- (7) cþeñ`lšhi Z ñefvþMi 7uU cÛZôvb/Kg®Zb cveZ" tRjv cwi lþ` n`lšhi |

gnvþRvU mi Kvþi i Avgþj PÆ³ ev`ëvqþbi Dþj ñLZ Dþ` ñM gj-Z: KÛguU cþM®b l ñbþqM `vþbi gþa" mÿgre× uQj | Gme KÛguU cþM®VZ ntj l KÛguU, þjv PÆ³ ev`ëvqþbi tÿþþ tKvb KvþRi fÛgKv cvj b KiþZ cvþi ñb | thgb- cveZ" PÆMÛg PÆ³ ev`ëvqþb KÛguU i 5uU mfv AbyþZ n l qv e`ZxZ PÆ³ ev`ëvqþb tKvb KvþRi fÛgKv cvj b KiþZ cvþi ñb | fvi Z þtÿÿagat šरणार्थी ও আভ্যন্তরীণ উদ্বাস্ত পুনর্বাসন সংক্রান্ত টাফফোর্স cþM®VZ ntj l Avf`šli xY D0v` cþeñb l cZ`ñMZ ki Yv`xþ` i `^`ev`ñfUvq cþeñþbi KvR tgvþU l AM®ñZ jvf Kþi ñb | cveZ" PÆMÛg Dboeqb teþW®GKRb cñvmo mism`þK tPqvi g'vb cþ` ñbþqM t`qvi ci l ñeavb Abyñþi cveZ" PÆMÛg AvÁñj K cwi lþ` i mñeR ZËÿearþb Dboqþ teW® cwi Pñj Z nqub | Aemi cÛB ñePvi cWZ Lvþ` gÿj Bmj vq tPŠajxþK fÛg KÛgkþbi tPqvi g'vb ññþmþe ñbþqM t`qv ntj l KÛgkb fÛg ñeþiva ñb®úñÉi tÿþþ Pige`\_Zvi cwi Pq w`þqþ Ges fÛg ñeþiva ñb®úñÉ KÛgkb AvBb 2001 Gi ñeþivavZK avimgrñeMZ cþe eQþi l mstþkñaz nqub | ñZb cveZ" tRjv cwi lþ` cþeñ`lšhi Z ñefvþMi 7uU cÛZôvb/Kg®ñ`lšhi Z ntj l , iazþcY®ñelq n`lšhi Kiv nqub | 35uU A`vqx K`vúú cZ`vñþi i ci Aenó ñZb kZñak A`vqx K`vúú cZ`vñþi tKvb AM®ñZ mñaz nqub Ges GgbwK 2001 mþj RvixKZ. ðAcvþi kb DËi Y0 cZ`vñþi i tKvb Dþ` ñM tþqv nqub | dþj cþeP gþZv G mi Kvþi i Avgþj l cveZ" PÆMÛg tmbv KZÿ; Ae`ñZ `vþK |

PÆ³ i þ mKj ñel qmgn ev`ëvqþb gnvþRvU mi Kvþi tKvb KvþRi c`þÿc MþY Kþi ñb ev Dþ` ñM tþqv ntj l tKej mgqþÿcY Kþi uQj, tmme Aer`ëvqþZ tgvþj K ñel qmgn i miv mstÿc ñbþeDþj ñ Kiv tMj -

- (1) cveZ" PÆMÛtgi DcRvZxq (cñvmo) Aaÿñl Z AÁþj i `enó" msi ÿY;
- (2) ñZb cveZ" tRjv cwi l` l cveZ" PÆMÛg AvÁñj K cwi lþ` i ñbeþb Ges Gj þÿ" cwi lþ` i tPqvi g'vb l m`m`þ` i ñbeþb ñeavgyj v l þfivlvi Zñj Kv ñeavgyj v cþqþ;
- (3) cveZ" PÆMÛg AvÁñj K cwi lþ` i Kvþñeavgyj v PorišKi Y Ges cveZ" PÆMÛg AvÁñj K cwi l` AvBb KvþRi Ki Y;
- (4) ñZb cveZ" tRjv cwi lþ` , iazþcY®ñelq, þjv thgb-

AvBb-k;Ljv, cvj k (`vbxq), fÛg l fÛg e`e`vcbv, gva`ñgK ñkÿv, eb l cwi þek, `vbxq chþb, Rgvþl l cwi msL`vb n`lšhi Ki Y;

- (5) cveZ" PÆMÛg fÛg ñeþiva ñb®úñÉ KÛgkb AvBb 2001 Gi mstþkvab ceR cveZ" PÆMÛtgi fÛg ñeþiva ñb®úñÉ Ki Y;
- (6) fÛgnxb ev`þ GKþi i Kg RÛgi gñj K cñvmo cwi evimgrñK fÛg eþ`ve`k c0vb;
- (7) Avf`šli xY RÿšD0v` cþeñb l cZ`ñMZ Rÿški Yv`xþ` i RvqMv-RÛg cZ`cþ`;
- (8) ñZb kZñak A`vqx K`vúú l tmbv KZÿ; ðAcvþi kb DËi Y0 cZ`vñvi ;
- (9) A`vbxqþ` i ñbKU c0É fÛg BRvivi emZj Ki Y;
- (10) cveZ" PÆMÛtgi mKj PvKxþZ cñvmoþ` i AM®ñKvþi i ñfivÉþZ ñZb cveZ" tRjv i `vqx Avñeavmþ` i ñbþqM;
- (11) PÆ³ i mþ` mÿgÄm" ñeavþbi Rb" Ab`vb" mñwó AvBbmgrñ mstþkvab;
- (12) þmþUj vi ev0ñj þ` i þK cveZ" PÆMÛtgi evþi mþþbRbK fite cþeñb |

gnvþRvU mi Kvþi i Avgþj MZ 30 Rþj 2011 msñeavþbi cÄ`k mstþkvabx Kvþj cveZ" PÆMÛg PÆ³ i Avþj vþK cþxZ cveZ" PÆMÛg AvÁñj K cwi l` AvBb l ñZb cveZ" tRjv cwi l` AvBb, þj vi msñeavþbK M`vi vñU c0vþbi mþñM GþñuQj | cveZ" PÆMÛg RbmsñvZ mÿguZmn Avcigi cveZ" emx Ges þ`þki MYZñšK l Amiv`c0vñqK bññi K mgvþRi cÿ`þK `vex Kiv nþqñQj þ, cveZ" PÆMÛg PÆ³ i Avþj vþK cþxZ cveZ" PÆMÛg AvÁñj K cwi l` AvBb l ñZb cveZ" tRjv cwi l` AvBb, þj vi AvBb tñdvRZ c0vþbi j þÿ" msñeavþbi cþj Zdmþj ðKvþRi AvBb0 ññþmþe Ašifþ Kiv tñvK | Dþj ñ` th, 1997 mþj cveZ" PÆMÛg PÆ³ `þÿþi i mgq cveZ" PÆMÛg RbmsñvZ mÿguZi cÿ`þK PÆ³ i msñeavþbK M`vi vñU c0vþbi `vex Kiv nþqñQj | ZLb mi Kvþi i Zi d`þK ejv nþqñQj th, Avl qvqx j ñM mi Kvþi i RvZxq msmþ` msñeavþb mstþkvatþi gþZv msL`ññi ôZv tþb | ZvB Zvþ` i cþÿ tm mgþq msñeavþbK M`vi vñU ev`ñKñZ c0vb Kiv mþe nqub | Zte fivél`þZ msñeavþb mstþkvatþi gþZv msL`ññi ôZv cvl qv tMþj Avl qvqx j ñM mi Kvþi msñeavþbK M`vi vñU c0vb Kite eþj c0ZKñZ c0vb Kþi uQj | ñKš" msñeavþbi cÄ`k mstþkvabx Kvþj þmB c0ZKñZ tgvZvþeK Gme Avþþi msñeavþbK M`vi vñU c0vþbi tKvb Dþ` ñMB tþqv Avl qvqx j ñM tþZZþaxb gnvþRvU mi Kvþi |

Avþiv Dþj ñ` th, msñeavþbi cÄ`k mstþkvabxi ga" w`þq evsj vþ` þki RbMYþK RñvZ ññþmþe ev0ñj cwi ñPñZ c0vb







3. PÆMŋgi cveZ` AĀj I Zvi Aŋæimæ; , K'it'p̄b ul GBP j ̄b/
  4. HuznimK t̄c̄ŋjvc̄tU cveZ` ̄'ibiq mi Kvi c̄ii I` , Áv̄tb` yeKiv PivKgi, ̄'ibiq mi Kvi c̄ii I` , iv̄z̄vḡuU, 1993/
  5. ḡȳp̄h̄j̄x cveZ` PÆMŋg, kiir` ȳkLi PivKgi/
  6. cveZ` PÆMŋg Piv̄ē ev̄-e- iq̄b c̄h̄t̄½ 2010, Z` I c̄P̄vi ŋef̄M, cveZ` PÆMŋg Rbms̄n̄iz m̄iḡuZ, 2 ŋW̄t̄m̄=̄t̄ 2010/
  7. PivKgi I PivK Buz̄nim Av̄t̄j̄ v̄P̄v̄ - m̄j̄Z PivKgi/
  8. East Pakistan District Gazetteers: Chittagong, S. N. H. Rizvi (ed), Government of East Pakistan, Services and General Administration Department, East Pakistan Government Press, Dacca, 1970
  9. An Account of the Chittagong Hill Tracts, R. H. S. Hutchinson, Bengal Secretariat Book Depot, Calcutta, 1978, p. 8. Also reproduced in Md Ishaq (ed), Bangladesh District Gazetteers: Chittagong Hill Tracts, Ministry of Cabinet Affairs, Establishment Division, Dhaka, 1975
  10. Chakma Resistance to British Domination (1772-1798), Suniti Bhushan Qanungo, Qanungopara, Chittagong, 1998
  11. The Chittagong Hill Tracts: Living in a Borderland, Willem van Schendel, Wolfgang Mey & Aditya Kumar Dewan, White Lotus Press, Bangkok, 2000
  12. Bangladesh Group Nederland, "The Road to Repression: Aspects of Bengali Encroachment on the Chittagong Hill Tracts: 1860-1983" in Wolfgang Mey (ed), Genocide in the Chittagong Hill Tracts, Bangladesh, IWGIA Document 51, Copenhagen, 1984
  13. Land and Forest Right in the Chittagong Hill Tracts, Raja Devasish Roy, Talking Points 4/02, ICIMOD (International Centre for Integrated Mountain Development), Kathmandu, 2002.
  14. Sanghati 2007, Sanjeeb Drong (Edited), Bangladesh Indigenous Peoples Forum, 9 August 2007
  15. The Economy of the Indigenous Peoples of the Chittagong Hill Tracts: Some Myths and Realities, by P. B. Chakma, Workshop on Development in the CHT organised by Forum for Environment and Sustainable development in the CHT, 1998.
  16. Mapping Chittagong Hill Tracts Census Indicators, 2001 & Trends (Bangladesh), Geographical Information System (GIS) Unit, Local Government Engineering Department (LGED), Bangladesh, International Centre for integrated Mountain Development (ICIMOD), Nepal and Mountain Environment and Natural Resources Information Systems (MENRIS), April 2006.
  17. BANGLADESH: Indigenous people and religious minorities still affected by displacement, International Displacement Monitoring Centre (IDMC) and Norwegian Refugee Council (NRC), Geneva, Switzerland, 16 July 2009; Web: [www.internal-displacement.org](http://www.internal-displacement.org)
  18. Indigenous Peoples' Human Rights Report in Asia 2008, Bangladesh-Burma-Lao, Towards Social Justice and Sustainable Peace, Asia Indigenous Peoples Pact (AIPP) Foundation, Chiang Mai, Thailand.
  19. Counting the Hills, Assessing Development in Chittagong Hill Tracts, Mohammad Rafi and A Mushtaq R. Chowdhury (ed), UPL, 2001.
  20. Indigenous Peoples' Human Rights Report in Bangladesh, 2007-2008, Kapaeng Foundation, Dhaka, July 2009
  21. Human Rights Report 2009-10 on Indigenous Peoples in Bangladesh, Kapaeng Foundation, Dhaka, 10 December 2010
- .....
- Z̄wi L: 24 ḡv̄P̄2014/





reached CHADIGANG through Meghna River after six days and six nights. They made CHADIGANG as their base camp. During the expedition Radha Mohn and Kunjha Dhan were the commanders of Bijoygiri and they conquered many countries which includes Maghs, Kukis, Axa, Khyengs, Kanchana Desha and other kingdoms. The expedition said to have lasted for twelve years. On receipt of news of conquering new land by Radha Mohn and Kunjha Dhan, Bijoygiri is said to have went forward from Chadigang upto Safrai valley to receive his commanders. Here he learnt about his fathers death and ascending of his younger brother to the throne. After mourning seven days for his father, he decided to settle at Safrai valley. He also said to have given option to his men to return to old kingdom or remain with him. Radha Mohn is said to have returned to Champaknagar. Bijoygiri is also said to have permitted his men to marry girls from the defeated kingdom, Bijoygiri also married an ARI girl and established RAMPUDI (Ramavati) kingdom at the Safrai valley. Afterward, the Kalabagha kingdom was reportedly annexed by the Tripuri king and communication with old kingdom was cut off. The capital of Ramapudi kingdom was later named as MANIJGIR.

As per Biraj Mohan Dewan, in the CHAKMA JATIR ITIBRITTA, in 1333, Burmese king Mengdi (Minthi) with the help of the Portuguese brought downfall of Chakma kingdom through deceitful means. He made king Arunjuk captive with his three princes, two princesses subjects and settled them in different places. Ten thousand soldiers were made slaves and renamed as THOINHA (pronounced Doinak) meaning badly defeated (Whose descendents are living in Burma (Myanmar) till date). After a hard attempt, a group of Chakmas could make a habitation at Mongzambroo. After sometimes they had to flee to Chokkaidao on the bank of Kaladan when atrocities of the Magh remain no bound. From Chokkaidao they have sought permission from Jallal Uddin the son of Raja Ganesh for settlement and Jallaluddin permit-

ted them to settle in 12 (twelve) villages at Chadigang. It was in 1418 they could flee to Bengal leaving behind the followers of second prince and the Doinaks in Burma.

From these twelve villages, after many ups and downs the Chakma kingdom was established at Chadigang which lasted there until the British transformed into a mere circle. The said Chakma circle was annexed to Pakistan in 1947 during India's independence. The said circle is now Rangamati and Khagarachhari tribal districts of Bangladesh.

GROUP OF CHAKMAS: As per Bijak and the Geingkhulees the ancestral of the Chakmas is believed to have remained at Kolapnagar at the foot of Himalaya. The second group is believed to have remained at Champaknagar, on the bank of Irrawadi. The third group remained at Champaknagar of Kalabagha which is believed to have situated at Srihata.

The present Chakmas are said to be the followers of the eldest prince Surjyojit or Sojui who was made Governor of Kyudeza. The followers of the middle prince Chandrajit or Champro of Mian or Mizza or Mingdoza are said to have assimilated with the Burmese.

The Tongchangyas are said to be a portion of followers of the youngest prince Satrujit or Chouta who was made tax collector of Kongza by the Burmese king. They are said to have legged behind while fleeing to Chadigang. Some opine them to be a portion of Doinaks who fled away from Burma to unite with the mainstream Chakmas of Chadigang. It is also said that since they are a portion of Doinaks, the number of their gozas or sects have remained the same.

The Doinaks are said to be the descendents of the Chakma soldiers who were made captive by the Burmese and made slave.

The Chakmas of Bangladesh are the mainstream Chakmas. The Chakmas of Mizoram are the aboriginal inhabitants of the border of the Chakma kingdom. It was only in 1891, this area was transferred to Lushai Hills

District of Assam. They are also descendents of those people who have shifted to this area in search of fertile jungle for JUM cultivation before independence. The Chakmas of Tripura are the descendents of those people who had settled in Tripura in 1770 during the reign of King Haramani. They are also those people who had taken shelter in Tripura in and after 1947 due to fear of atrocities from the Pakistani Government since they have opposed inclusion of Chittagong Hill Tracts in Pakistan at the time of independence. The Chakmas of Arunachal Pradesh are those who have been uprooted from their ancestral homeland by the Pakistani Government by constructing Hydrel Project Dam at Kaptai, Chittagong Hill Tract in 1964 with the finance of America and who took refuge in India. The Indian Government granted them settlement in the erstwhile NEFA (now Arunachal Pradesh) but have not yet granted citizenship. The Chakmas of Assam are believed to have migrated from Tripura in search of fertile jungle for JUM cultivation. And the Chakmas of Myanmar are the descendents of those who could not escape to ANOK (Chittagong) after the Chakma kingdom has fallen in 1333.

**CHARACTERISTIC:** The Chakmas are very simple and peace loving. They believe in Buddhism. But sometimes appease other deities and spirits as they believe the hold SPIRITS in every illness, suffering and misfortune which practices hint them at Animism. For example, if it is water born disease, they will appease Gongma Maa (the water goddess), for rheumatism and other circulatory disease, they will appease the Dein (witch), if it is muscle related, they will appease the Bhoot (the ghost), if it is mental, they will appease the Pari (fairies) and if it is on air circulation, they will appease the Dyo (male fairy) etc.

**PHYSICAL FEATURES:** H.H. Risely classified the Chakmas as Lohitic tribe. Major Tom Herbert Lewin grouped them with the KHYONGTHAS meaning son of the river or the tribe who live

along the river courses. Antropologically the Chakmas belong to the people of South East Asia. They belong to the Tibeto-Burman group of people. Dr. Hutton and H.H. Risely classified them as Mongoloid. Mr. Hutchinson in his book 'CHITTAGONG HILLS TRACTS' observed that 'the Chakmas are of medium stature and thick set built with fair complexion and a cheerful honest looking face. Physically they are finer specimen of manhood than the Magh (now Marmas/ Arakanese). They possess none of the hereditary laziness of the latter and although their independence will prevent them from working as a manial of others. Yet they work exceedingly hard to further their own interest. They possess a relative memory, grasp detail quickly and appreciate the advantages that can be secured by industry. As a tribe, they are stolid, argumentative and stubborn, but on the whole truthful'. There are many divisions among the Chakma tribe.

These divisions are called GOZA or GOSA (sept) and GUTTHI (sub-sept or clan). Among the main stream of Chakmas the number of GOZAs is forty two and the number of Tongcangyas and Doinakyas twelve each.

The names of Gozas and Gutthis are derived from curious adventures, or personal peculiarities, sometimes place of habitations like rivers, hills of the founder. For example, the founder of Khyangjoy Goza is said to have defeated a magician of Khyang tribe in magical game called TUMBRU KHARA, so his name became Khyangjoy, THE DEFEATER OF KHYANG. The founder of Bungo Goza said to have had a big lump on his back muscle. In Chakma a back muscle is called Bung and hence Bungo Goza. The Kurho khuttya people are said to have lived on the bank of KURHO ANGUTTYA SORA (jungle fowl scratched river). Some say they were the chicken slaughter or cutter in the royal palace and so they were named KURHO KUTTYA (chicken cutter). The founder of BOGA GOZA is said to be a tall fair complexioned fellow with a long stretched neck, like a heron. In Chakma a heron is called Boga. So, Boga Goza.

The title CHEGE is said to be of a minister and his descendents became Chege goza. Likewise Bor Chege, the big minister or Prime minister. The title BORBO is said to be of a general. So the follower of a Borbo were known as Borbo Goza. The Lakchars were the soldiers and they were named as Lakchara goza. The leader of the LEBHA Goza is said to be a stammerer. In Chakma a stammerer is called LEBHA, hence the Lebha Goza. The leader of Kudugo Goza said to had strong hair like the quill of a porcupine. In Chakma a porcupine is called KUDUK. So he was named Kuduk Sen and his followers were known as KUDUGO GOZA. There was one Chakma king named TOIN SURESWARI who lived on the bank of TOINGANG. His followers were known as tonya goza. It is like the Rais and Liboos of Nepal.

Prior to the British Rule in India the Chakmas had an independent state which consisted of the present Chittagong Hill Tracts, a portion of Plain Chittagong district of Bangladesh up to Dhaka Trunk Road (Nizampur Road) and some areas bordering the southern part of Lushai Hills (present Mizoram). As per Harry Barrylast, the Chief of Chittagong district, the Chakma kingdom was extended as follows

in 1768 :	North	: Feni river
	South	: Sangu river.
	East	: Kuki kingdom
	West	: Nizampur road.

The Chakmas had to pay only business tax in the form eleven mound of cotton, annually to the Moghul as per business treaty signed in 1715. Though the East India Company took over the administrative powers of the Moghul in 1757 and business treaty also transferred to them, they remained peaceful and did not interfere with the Chakmas until 1777.

The Chakma kingdom was then known as COTTON MAHAL. In 1777, they demanded more cotton. On the denial to pay more cotton by the Chakma king, the British lead two expeditions under Mr. Lene in 1777 and under Mr. Turman in 1780. But the expeditions were not successful. The Chakma Commander Ronu

Khan attacked them at every opportunity with the assistance of the Kukis and forced them to back. The British blocked all supplies to the hills and blocked the markets to force surrender. As a result, the common subject suffered miserably. When the suffering went beyond tolerance, the Chakma king Raja Jan Bask Khan surrendered before Governor General Corn Willis at Calcutta in 1815 and signed an agreement to pay more tax in the form of 501 mound of cotton. In 1819, they made to pay Rs.1815 in lieu of cotton. It was again re fixed at Rs. 2822 in 1832 and Rs.2584 in 1837.

The British did not interfere with the internal affairs of the Chakma kingdom until 1861, the year they built an administrative office at Chandraghona. In 1866, Capt. T.H. Lewin was transferred to Chittagong Hill Tracts. From the year of his transfer, the powers and boundary of the Chakma kingdom started shrinking day by day. Twenty six places were exceeded to Chittagong plain district and later the kingdom was transformed into a mere circle, dividing it into three circles, Chakma, Maung and Bomang circles. Many of the power and functions of the king were striped and the king was reduced to a mere 'CHIEF'. And in 1891, the present Demagiri area of Indian state of Mizoram was also transferred to Assam. As a result, the Chakma kingdom had to forgo its land and subjects beyond the river of Thega and Sazek. Such a treatment on the part of Capt. Lewin is said to be due to personal misunderstanding between Capt. Lewin and Chakma Rani Kalindi.

In 1947, during India's independence, the Chakmas wanted to remain with India as they did not feel safe under Islamic sovereign since the division was based on religious differences. But the Chairman of Bengal Boundary Commission, on 16th August 1947, declared the annexation of CHT in the Islamic Sovereign of Pakistan. 98% of the ethnic people were thunder struck and there was wide spread resentment. Some people under the leadership of Sneha Kumar Chakma even unfurled the India tri-color at the Deputy Com-

missioners office of Rangamati which remained there for three days. As a result, they had to flee to India.

**EXOGENOUS DIVISION:** At present the Chakmas are divided into three sub-tribes the Chakmas, the Tongchangyas and the Doinakyas. The main Chakmas are sometimes called Anokya Chakma as Chittagong was sometimes known as ANOK, meaning west. The Tongchangyas are those people who came toward CHADIGANG to remain with the main stream Chakmas and whose settlement was on the bank of TOINGANG (the river with abundance of courses i.e. meat, fish, vegetable etc.). The DOINAKYAS are those people who were strewn and settled in different places by the Magh king after the downfall of the Chakma kingdom in Arakan in 1333. The meaning of Doinak is said to be (1) the warrior who fought with shield, (2) the badly defeated people and (3) the southerner. This sub-division is of near past and the earlier groups as stated in the BIJAK (traditional history), who were cut off from Kalapnagar, Sudhanyavati, Champaknagar of Irrawadi bank, Champaknagar of Kalabagha are unknown till date.

The present Chakmas were called ANOKYA CHAKMA (as the present Chittagong area was known as ANOK, the north) the followers of the eldest prince Surjyojit who were settled at Kyudeja province by the Arakanese king, who later fled away and established a new kingdom at Mongjambroo. It is also believed that the follower of middle prince Chandrajit have assimilated with the Burmese. The Doinaks are the southerner as in Chakma DAGHIN means south and DAGHINAKYA to DAINAKYA. It is also said that in Arakanese, DHIONA (pronounced as THOINA) means badly defeated and Dhoina to DOINAKs. The Tongchangyas are said to be the Second group who were left behind by the main stream while fleeing to Chittagong. It is said that while fleeing to Chittagong, the first group cut plantain trees in the way and on reaching at Toingang the sec-

ond group found the grown up shoots from the plantain stems and thinking that the first group had left them far behind decided to settle at TOINGANG and from TOINGANG to TOINGANGYA, TONGTONGYA to present TONGJANGYA or TONGCHANGYA meaning the settler of TOINGANG (the river where vegetables for curry is easily available).

**SOCIETY:** In the Chakma society, the king was the supreme head. Under him there were group leaders called SARDARs, AMUs, Roajas, DEWANs during the Moghul and British periods. They were the heads of a group called GOZA (sept). Under the Sardar or Dewan there were KARBARIs who headed the GUTTHI or sub-septs (clans) and under the Karbaris, the heads of a family. A family is headed by the eldest male members of the family. Under the head of the family, the eldest sons and then the other sons according to generation and age. It is therefore rightly said that an elder has got the right to inflict three slaps on the youngsters without any question or trial. The foundation of the Chakma society was based on the obedience of the elders. Here the son had to obey the father, the father had to obey the Karbari, the Karbari the Dewan or Sardar and the Sardar, the king which was binding and concrete. Being closely related, they would join and help each other in every happiness and sorrow. The social structure of the Chakmas was based on family and village administration. Earlier a village was consisted of only one group of people who were inter related by blood and the most influential person of that group was chosen as their leader. The group leader was sometimes hereditary and he was called Sardar or Amu or Roaza. A group of such people were collectively called a Goza.

The word Goza might have come from the pali word 'gocca' meaning a bunch. Shri Ashok Dewan has opined that the word GOZA might have come from the Arakanese word GONGSA (Gong=leader plus SA=son/men/people) people of the leader. And this Gong Sa came to Chakma as GOZA. Since the Chakmas



pronounce the last SA of a word of other language as JA, JHA, ZA.

The introduction of a Goza or Gutti (clan or sub-sept) is based on some reknown personalities, titles, or feat or of any place of habitations or any incident of the group. It is said that the Goza system was first introduced by king Manikgiri or Marekya, the eldest son of king Moinsyang who was forced to flee from Moisagiri (Aracan) to Chadigang in the fourteenth century after the downfall of Chakma kingdom in 1333 AD. It is said that the Subedar of Bengal, Jallal Uddin (Raja Ganesh) permitted him to settle only in twelve villages when they fled to Bengal after the atrocities of the Magh (Aracanes) had gone beyond bearance. And those twelve villages were known as twelve Gozas. On the increase of population, other Gozas sprung up in the later period.

At present there are forty two Gozas among the Anokyas Chakmas, twelve Gozas among the Tongchangya Chakmas and twelve Gozas among the Doinakya Chakmas. The Goza system of the Chakmas come from the father line and a woman losses her Goza and Gutti after marriage and her children will belong to the Goza and Gutti of the father or husband.

In the beginning, the sept was the unit of an organization for certain purposes. During the reign of the Chakma kings and even during the British rule, each septs was presided over by a Sardar, Amhu, Mhulheema, Chege, Dhaveng etc. and in the later period by a Dewan or Talukdar. These Sardars, Amu, Mhulhema, Chege, Dhaveng, Dewan or Talukdars were sometimes a minister, ambassador, a commander, revenue collector or an official of the Raja. They represented the family and the leaders of the septs. They collected taxes and revenues and keeping some portion for themselves paid the remainder with a yearly offering of AAGCHOLI to the king on the PUNNYAH day which was held around BIZU festival. They also supplied labourer and soldiers from their septs when the king orders them. They were also en-

titled to enjoy the share of a hunted animal on behalf of the Raja. In the later period, they were also empowered to try cases of petty nature and order punishment except capital punishment. They generally tried the cases of disputes of matrimonial and sexual one. If no solution is reched in their courts, it was referred to the king, where the king try it in presene of other Sardars.

#### GUTTHIS IN CHAKMA GOZAS

1. Anghu or Amhu Goza: Kileia, Kullhya mwah, Goda, Makh, Naduktuk and two others.
2. Bongsha or Wangjha Goza: Kala Kangarha, Ranga Kangarha, Mokchora and Chagada.
3. Borbo, Barbhua or Borua Goza: Bengho, Badali, Boba, Bogotab, Dallua, Dawjha, Bhongya, Biatra, Hongia, Hadara, Jallya, Kuju Chhah, Jallya, Kangsurhi, Kalapha, Gawjalaw, Mollya, Pagala, Phejara, Poiang or Pobhang, Sadhangsa, Selochya, Sallya, Tola Padol, Naduktuk, Kaloh, Kujuma, kongha, Magha, Bhooda, Tibira, etc
4. Baburo Goza: Gojallya, Maneia, Bhogotap, Pira Bhanga.
5. Borschege Goza: Khattyalo or Khachyalo, Lwah kottha, Chelipuno, Darhi Ranga and Kumajha.
6. Bor Kambhe/Kammhei Goza
7. Guro Kambhe/Chigon Goza
8. Chigon/Guro Bungo Goza: Bor Bungo, Chigon Bungo, Badali and Penhaw.
9. Bar Bungo Goza
10. Chadogo or Chadanga Goza: Sardar, Sechya, Basiri and Kurho Pagala.
11. Chekkova/Chekkaba Goza: Bhiduli, Oangjha, Gojao, Pirha Bhanga.
12. Chege (Rwo/Bhwo/Bannya) Goza: Khyang Chege, Roa Chege, Bhwa Chege, Bany Baap, Goda, Bangallya,
13. Dhaveng or Dhamei Goza: Pirha Bhanga, Hagarha, Chattonya, Surhosuri, Kangarha, Shakkya, Haadhee, Bak Ojha, Kochchyang Guri, Agunhi Puno, Rakwa Baap, Kango, Udho Chedo, Sangasha.
14. Dharjya/Dhachchya/Dhajyo Goza: Komreng, Naduktuk, Kattwa, Bar Phagira,

- Chigon or Guro Phugira.
15. Haia or Hoia Goza
  16. Hedoga/Hedaga Goza
  17. Bor Kambhe or Kammhei Goza: Mendar, Kala Panjanghee, Moich Chora, Chagada, Lwah Pattwa, Koba Kheye.
  18. Guro Kammhe Goza
  19. Kinga Goza
  20. Khengya or Khyangjoy Goza: Choidinhi, Semo, Dawjha, Chagoi, Koballya, Bangallya, Nabita and Tibira or Byongkaba.
  21. Kudugo Goza: Pirha Bhanga, Kala Kangarha, Ranga Kangarha, Kulo, Khojalo.
  22. Kurho Khuttya Goza: Nendap, Poja, Narhan, Surhochurhi, Amari, Kattwa, Bhoodo, Kyikdhora, Amaw, Parbwa, Jadhee, Chorhoi, Badali, Lwah, Pirha Bhanga, Todega, Koba, Agunho Puno, Bhola.
  23. Larmha Goza: Pirha Bhanga, Bor Chharjya, Machyang Chharjya, Chigon or Guro Chharjya, Rajakaba, Sat Bheye, Boba, Sonya, Jallya, Talukdar.
  24. Lakchoro Goza: Gojala, Bhidulee.
  25. Lebha Goza: Nandep, Surhosuri, Todega, Hoia, PunoKoba.
  26. Mhuleema Goza: Dhavana, Midhya, Korbwa, Singhsapo, Anondya, Ranga, Badali, Chebarjya, Chakko, Maneia, Chadango, Karmya, Sallya, Poja, Ijapoja, Khantang, Bamhanchege, Shelpada, Selochya, Sukkhya.
  27. Mhuleemha chege Goza
  28. Noa Teyeh Goza:
  29. Pedangsuri or Pedangsiri Goza: Pennyang.
  30. Bor Phaksa Goza: Koballya, Belaka, Borhoibechea, Kawla Sem, Kangho, Tinbheda, Bor Kurjya, Magha, Chigon Kurjya, Lulang, Magha, Sigira Puno, Bhurung Bhurung, Banya Chha, Kallyah Kallya, Rangya, Thudho.
  31. Guro Phaksa Goza
  32. Pheedungsa Tonnya Goza: Mhuleema, Koballya, Kala Manik, Undurtola, Kalapilabaap
  33. Padugo Goza
  34. Pua Goza: Kakkinha, Kattwa, Khojal.
  35. Rangi Goza: Bhengya, Bhudo, Talukdar.
  36. Tonnya Goza: Kurjya, Mullya, Poijagha,

- Kangarha, Shettya, Pungjha, Uchchya, Dammwa, Kuchshya, Kuia Baap, Kumajha.
37. Teyah (Puran) Goza: Poijagho.
  38. Uchchari Goza
  39. Boga Goza: Dhurjya, Mulikaja, Kattwa, Randalika, Ninandya, Bhele, Pukmachya, Naduktuk.
  40. Pumha or Pungo Goza: Jhendar, Guia, Thuda.
  41. Phema: Kalapilabaap, Toloichhina, Mokchora.
  42. Mhulheema Chege Goza
  43. Pittingyah Goza
- NOTE : It was earlier stated that there are only forty two gozas in the Chakmas. But after listing out them it came to forty three. The name PHEMA Goza has appeared very recently in Mizoram. Earlier they used to identify themselves with Bongsha Goza. In Bangladesh, Tripura and Arunachal these people still identify as Bongsha Goza. It is said that the leader of this goza had once misappropriated the tax collected from his men on wine and gambling and he could not deposit the tax on the annual tax payment day, PUNNHYA. He even reportedly tried to cheat the king by depositing CHAR BHANGA (pieces of pottery) in a sack as coin. On detection, the king got angry and auctioned his land and the Dewan of Bongsha Goza got it in auction. From that day the goza name Phema was abolished and they became the subject of the Bongsha goza. But it cropped up in Mizoram twenty to thirty years back.
- Among the TONGCHANGYA Chakmas and Doinakkya Chakma there are only twelve GOZAS which are said to be same and they are: (1) Moh or Gannyam Goza: Kurugha, (2) Karbho, (3) Mongla, (4) Melhang, (5) Lhambasa, (6) Dhannya Goza: Phasui, Boga, Piji, Kala Hangsya, Tandap, Rangya, Ranga Hangsa, Ranga Hangsa, Bin (7) Hongya, (8) Wa, (9) Anghu, (10) Watong, (11) Elhang and (12) Lhabhoisa.
- It was observed that the names of many of the septs and sub-septs are of same type as found among the Rais, Limboos and Tibetans







mother or their aunty's addressed as Nanu or bebhei.

3. Bap-Father. Addressed as Ba, Babha.
4. Ma-Mother. Addressed as Maa or Mamha.
5. Jeththa-Father's elder or older brother, mother's elder or older sister's husband addressed as Jidhu.
6. Jedengha-Wives of elder or older brothers of father and elder or older sisters of mother. Addressed as JEDHEI.
7. Pijengha-Sisters and cousin sisters of father. Addressed as PIJHEY.
8. Pittelha-Husbands of father's sisters and cousin sisters.
9. Khutto-Father's younger brother or younger cousin brother. Addressed as Kakka or Khuro.
10. Khuronga-Wife of father's younger brother or cousin brothers. Addressed as Kakki or Khuri.
11. Moilya-Brothers and cousin brothers of mother. Addressed as Mamu.
12. Molen-Wife of mother's brothers and mother's cousin brothers. Addressed as Mami.
13. Moittelha-Husbands of mother's younger sisters. Addressed as Moijhya.
14. Moijyengha-Younger sisters and younger cousin sisters of mother. Addressed as Mujhee.
15. Jedengha-Elder and older sisters of mother, wife of elder and older brothers of father. Addressed as Jedhei.
16. Bhoch-Wife of elder and older brothers. Addressed as Bhujhee.
17. Bhono Jamei-Husband's of sisters and cousin sisters. Addressed as Bonhoi. (The younger sister's husbands are Guro Bhono Jamei and the elder or older sisters husbands are Bor Bhono Jamei).
18. Bhei put-Brother's and cousin brother's sons. Addressed by name or as Bhei put.
19. Bhei Jhee-Brother's and cousin brother's daughters. Addressed by name or as Jhee.
20. Bhaghina-Sister's son and cousin sister's son. Addressed as Bhagina or by name.
21. Bhaghini-Sister's daughter and cousin sister's daughters. Addressed as Bhagen or by name.
22. Jaal-Wives of husband's brothers and

husband's cousin brothers. Elders or olders are addressed as Bei or Bebhei and youngers by name or by the name of elder child like 'RENU BALA MAA (mother of Renu Bala).

23. Labai-Sajan-Husbands of sisters and cousin sisters. Addressed in plural, the respected form. Sometimes by the name of elder child. Now a days the younger address as Da.
24. Sudin-Wives of same husband. The youngers addresses the older as Bei or Bebhei and the older by name or by the name of the elder child.
25. Talhoi-Puduro-Father in law of brother and brothers of son in law. Son in law brothers address as Taloi and the father in law brothers address as Putra or Put or by name or in the name of elder child. Now a days as Kakka or Jidhu by the son in law brothers depending on the age. If his age is more than own father, he will be addressed as Jidhu and if less then as Kakka.
26. Sala-Younger brothers and younger cousin brothers of wife. Addressed by name or nickname.
27. Salee-Younger sisters and younger cousin sisters of wife. Addressed by name or nickname.
28. Samandhee-Wife's elder or older brothers. Addressed as Banoi or now a days as Da.
29. Jeghat-Wife's elder or older sisters. Addressed in plural, the respected form.
30. Bhon Jamei-Husband of younger sisters and young cousin sisters. Addressed in plural, the respected form.
31. Nanan-Younger sisters, younger cousin sisters of husband. Addressed by name or by the name of elder child.
32. Nansoch-Elder and older sisters of husband. Addressed as elder sister, Bei, Bebhei.
33. Dyor-Younger brothers and younger cousin brothers of husband. Addressed by name.
34. Bhijhur-Elder and older brothers of husband. Addressed in respected plural form.
35. Sohr-Husband/wife's father. Addressed in respected plural form like `Babhadaghi' or Udurho or Udurhodaghi. The uncles of husband or wife are also called Sohr like -KHUTTHO SOHR,

JETTHA SOHR, MOILYA SOHR, PITTELHA SORH, MOTTELHA SOHR and the grand inlaws as ATTYA SOHR etc. Except the Attya Sohr, others are addressed in plural, the respected form. Attya Sohr is usually addressed as AJOO which is very cordial. Now a days the Sohrs are addressed as own relative like Babha (father), Kakka (younger uncle), Jidhu (elder or older uncle), Pijhya (uncle of father's sister side), Moijhya (uncle of mother's sister side) etc.

36. Surhee-Mother in law (wife's/husband's mother), addressed as Mamadaghi or Ma. The aunts of wife or husband are also called Surhee like Khuronga Surhee (Younger uncle in laws wife), Jedengha Surhee (Elder or older uncle in laws wife), Molen Surhee (husband's or wife's maternal uncle's wife), Pijengha Surhee (father in laws sisters) etc.

37. Bhei Bo-Younger brothers wives. Addressed in plural respected form like BORUNO BOGHUN (Borun's wives). Now a days by name as own sister in the urban areas.

38. Pudo Bo-Sons wife. Addressed in plural respected form. Now by name as own daughter in town areas.

39. Bhei pudo Boh-Brother's sons wives. Addressed in plural respected form.

40. Bhagina Bo-Sister's son's wives. Addressed in respected form. Now a days by name in the town area.

41. Nadin-Children of all sons, daughters, nieces, nephews and related nephews and nieces are called Nadin (grand children). A cordial relation.

42. Pudiu-Children of a Nadin are called Pudiu.

43. Sudiu-Children of Pudiu.

44. Udin-Children of Sudiu.

45. Piju-Father of grand father. Addressed as Jidhu.

46. Heejhu-Father of Piju. Addressed as Dwi Ajoo (double Ajoo).

According to Chakma custom, the BOH's (daughter in laws and sister in laws of sons and nephews, wives of younger brothers and younger cousin brothers), also elder and older sisters of wife should not be touched by

the male. They should not even pass a bamboo pole while drowning. Earlier there said to be one custom that a maternal uncle in law (mother in law's brothers) could not take food until he had seen stars in the sky after seeing the wife of his nephew. But this customs have fading away now a days and not observed.

The addressing of the female line is simple and they can address the in laws as own mother, sister, aunt, cousin etc. The Chakmas take the brother's, sister's, cousin's line as same generation and stage and marriage should be held from the same generation. But not from the same GUTTHI or clan. Change of generation or stage is not recommended in marriage. However marriage from the alternate generation i.e. of grand generation is not opposed.

**SOCIAL CHARACTERISTIC:** Before 1737, MHULHEEMA, DHAMEI, CHEGE, KHIJHA and Sardars were the leaders of the Chakma Society. The MHULEEMAs were leaders of a sept, the DHAMEI, the ambassador, CHEGE the minister and KHEEJA, leader of a village. In 1738, the title MHULHEEMA, CHEGE, DHAMEI, KHEEJHA was abolished and the post of DEWAN was introduced. The structure of administration was king>Dewan> Kheejha. The house tax was collected by the Kheejha and deposited to the Dewan and the Dewan, keeping his share deposits it to the king. But during the reign of Queen Kalindi (1832-73) the post of TALUKDAR was also introduced abolishing the post of Dewan. She divided the Chakma kingdom into Human Taluk and run the administration as Queen > Talukdar > Kheejha. Afterward the British changed the administrative structure and divided the Chakma kingdom into nine circles and appointed a headman in each circle and a KARBARI in each village. And the administration was run as King > headman > Karbari. This system is still prevalent in Bangladesh.

The social system of the Chakmas come from the father's line. Their habits and customs are to some extent conservative. That's why, it

is believed, they are saved from assimilation with other tribes though they lived in Burma and Aracan for seven centuries as per the Bijak (history) and with the Bengalees of Chittagong for about six centuries. For their conservative believes they did not come under the influence of Christian Missionaries though other tribes like the Mizos, Nagas etc had embraced Christianity. They still profess in Buddhism but never gave up the traditional belief and till today practice the cultural rites which are not Buddhistic.

During the British period the leader of a Goza was known as Dewan, who took the lease of his group and the revenue collector was known as Talukdar under the Zamindary system. The Dewan was the administrative and judicial authority of his subjects and above him the Raja was the supreme authority. The Dewan was assisted by the Karbari and the Kheejhas. When the Dewni system was abolished, the headman replaced the Dewan. The headman system is still practiced in Bangladesh. In India, the present system of village administration is through village councils in Mizoram, Gaon Pradhan in Tripura and Gaon Burha in Arunachal Pradesh.

**REVENUE SYSTEM:** Earlier the Dewan, the Talukdar, Kheejha, Karbari, monk, infirm, widow, widower and sick were exempted from paying tax in the Chakma kingdom. The Kheejhas had to pay AKCHOLI to the king once in every year at the annual festival called PUNNYAH and the Dewan had to pay the AKCHOLI during royal wedding and other festival. The AKCHOLI consisted of one bamboo tube of wine, a fat cock, 14/16 seer of rice. All others had to pay Rs.4/- and four day free labour at the royal palace. In lieu of labour one Rupee was levied. The headman enjoyed the free labour or the amount and he had also the share of Re.1/- out of the Rs. Four tax. During British period, every family had to pay certain amount as poll Tax called GHARA KHAJANA (house/family tax) to the king through the Dewan or Talukdar. However, the Dewan, Talukdar, widow, sick and infirms were ex-

empted from paying poll tax. But they had to pay AKCHOLI (the first harvest offering) consisting of eight to twenty kg of rice, one cock, one bamboo tube or bottle of strong wine called Mat and one bottle of JAGARHA (rice beer made of birnee or sticky rice) to the king. The Kheejha and the NWA BELOKKYA (newly separated) had to pay half of the poll tax. If a family makes Jhum in other Dewans area, he had to pay full tax to the Dewan of Jhum area and half tax to his original Dewan. In the later period, poll tax was levied only to the Jhum cultivators.

**FOOD DISTRIBUTION SYSTEM:** The food distribution system of the Chakmas was unique. On killing any big jungle animal like shambar, deer, phython, jungle boar etc in the kingdom all the villagers had a share. The hunter could not claim it of his alone. There was a belief that if a big animal hunted and taken alone by a family was very bad. Such a man will be haunted by the DEINS (witches) and it should be distributed at least among three guttis (clan). To get protection from DEIN it is customary that one should touch the hunted meat share with burning charcoal and turmeric powder before entry into a house. The POLLAN (hunter) gets the head and one RAN (hunch or hind leg), the GULLET (the helper of hunter) one HADA (front leg) and the other hind leg for the RAJA or king. In the later period the hind leg share of the Raja were enjoyed by some Dewans on Rajas behalf if the palace is far away from the place of hunting. Otherwise, the hunter was fined Rs.5/- against hog leg, Rs.15/- against a deer leg, Rs.25/- against a shambar leg and Rs. 50/- against a goyal leg. The rest of meat was cut into pieces and divided into two equal portions. One portion was divided among every household of the village (including the hunter and the helper), called GHAR BHAK, the other portion was equally divided among the participants who have cut the animal (including the hunter and the helper) called MILONI BHAK. The Milonee Bhaak or participant's share is never denied even to small children, especially a male though







will examine the mother and calculate the exact time of delivery. She may ask the family to sacrifice a chicken at the river ghat or stream to appease the water deity, Ganga. As it is believed that if the water deity Ganga is unhappy with the woman she will cause delivery problems. In the meantime a fire on a plate or earthen pot will be made and placed at the entrance of the house to keep away the bad spirits. The Ojha will then ask for TELA NADA (cotton soaked in mustard oil) and massage the belly with it. Before massaging she will chant some MANTRA on the Tela Nada for the easy delivery. In complicated cases the ojha had to apply many procedures like applying mantra chanted water for strong pushing, to send the baby to the lower abdomen etc. She had to some times prescribe medicines for all complications. She had to some times ask the family to search for a Vaidya (physician) if it is beyond her capacity. It is also seen that some Ojhas had caused child birth amputating the limbs of the dead child. It is said that some Ojhas could dissect a dead baby by magical chanting and drawing lines with sharp knife on the plantain leaf figure of a baby placed on the mothers womb. After delivery of the child some complications were seen with the GHARPADA (placenta). It sometimes do not come out easily). For that also the ojha had to chant mantas or prescribe medicines. After the child birth, the umbilical cord is dissected with the help of sharp blade made with the outer skin portion of a bamboo called DULHUK applying mustard oil. The end of the dissected cord is bounded tightly with the believe that if the bind is loose, the naval will bulge out. This process called NARA KABANA. Afterward, the ambillical cord is buried with the placenta called GHAR PADA (literally meaning house site). This process is called GHARPADA GARANA. Afterwards the baby and the mother is washed with worm water and the Padhu ojha also goes to the river to wash herself. The mother is also offered bitter things like bitter gourd soup, curry etc. The baby, the mother and the Padhu Ojha are afterward sanc-

tified by sprinkling Gheela Kojoi Panhee. The mother of the baby is also advised to go to the river as soon as she is able to do so. She is also advised to flow the first breast milk (colostrums) in the river with the believe that she should get flow of breast milk like the flow of river. Afterwards only she breast feeds her child.

From the next day the mother is provided with good food to regain her strength and fill up the blood called LO BHARANA. The neighbours and relatives also offer her with good food with scented rice, items like meat, fish, dry fish, fresh vegetable, fruits, sweetmeat etc. This system is called BHAT MOJA DENA (literary to offer rice packet). The new born mother is forbidden to take chillies with the belief that it will cause colic pain to the new born child. She is also refrained from doing heavy works up to about one month. During this period she is also asked to take bath with worm water boiled with medicinal herbs.

The Chakmas believe a new born houses and a dead houses, impure unless the purification ceremony called KOJOI PANHEE is performed. In such a house no person with a talisman with the knowledge of medical chanting, will enter. Less the power of magic is decreased. After about one week when the NARA (umbilical cord) is separated from the baby the family may perform the purification ceremony called KOJOI PANHEE (literary water of Gheela, a horse chestnut like jungle fruit and Kojoi, a tamarind like jungle fruit grown on thorny creeper in the jungle). The Chakmas regard these two items as purifying agent. The Chakmas regards a new born house as impure unless the Kojoi Panhee rite is performed. Hence no Vaidyo will visit such houses. Any person with a Talishman will also refrain to visit such houses knowingly. He will either visit such houses leaving his TABIT/KABACH (talishman) in safe place or he will have to JAGEI (invoke energy) on it. It is believed that once any one has entered a impure place, the power of a talishman is lost. So a new born house, a death house and a woman with period is always



breast. He is now eighty five years of age.

Every Chakma children are made to sleep on cradles called DHULON. A mother or grand mother makes a child to go to sleep singing lullabies called OLI.

**GROWING UP OF A CHILD:** The Chakma children in the olden days did not get any formal education. They had to learn the knowledge of life gradually from the day to day works and happenings around them. Up to the age of about six they used to remain naked. Afterward their dress code was very simple only one loin cloth called TENNYA which was wrapped from front to back tucking at the front and back on a string bound around the waist called PHARAT DURU (literary waist cord) and the body remained bare except in winter. Some parents used to bind JHANJHANI (ghunguroo) around the waist as ornament and sometimes bangles were also worn. The children are not provided special food. Except the mother's milk, they are provided usual rice and curry. But some times eggs, liver of animals, gizzard of chicken, chicken soup are provided which are specially prepared for children with less hot spices like chillies.

During work in the jhum the adult used to catch insects for the children like some edible beetles like BHAGADANG, KECH KUMORI, KOMRENG PUK (elephant beetle), SING PUK (rhino beetles), PHIRING (grasshoppers), PUBHWONG, spider eggs etc. On reaching the jhum hut these are roasted and given to the children. Sometimes jungle fruits, edible roots like yam etc. are also procured which are given to the children. The Chakma mothers also cool her children with threat like black cat will come, Dhudukhang (a crab eating kite who hunts crabs at night making peculiar sound) will come etc. She also puts her child on cradle called DHULON and make them sleep singing OLEE. Every household with children have cradles.

The Chakma mother is also a physician. She used to treat the simple ailments by herself with the knowledge she earned from her

mother and grand mother. She also learns some mantras and talliks along side cooking and household chores like drawing water, carrying firewood, weaving and jhum works. So when her child is crying she will first observe the symptoms of such crying. Whether it is colic pain or uneasiness caused by the spirits called Sijhi. If colic pain she will offer her child bile of snake in worm water. If it is the cause of spirit she will first put mantra chanted black spot on the forehead from the bottom of cooking pot. She may also bind mantra chanted mustard seeds on the hand or neck of the child to drive away the spirit. If not cured she may approach a Vaidya to prepare a talisman for her child or put a Mantra chanted ball of black flee wax on the tiff of hair of the child called ROKKHYA BANANA (to bind protection).

The Chakma children suffer from many ailments like Pet Phuleya (diarrhoea), Agalana (vomitting), Disti (indigestion), Jar (fever), Tinno Pira (Pneumonia), Kach (cough), Seba (cold), Mrala Krenga (cerebral malaria), Ludi (hum), Aranga (chicken fox), Sugor pira (mumps), Kumkumo, Dola (lump), Phora (boils and absceses), Ranga pira (jaundice), Doth (ring worm), pakkwa, etc. For all these ailments they have some ready made treatment. If not cured, they will approach the Vaidyas.

On attaining the age of eight to ten the child will accompany his or her father or mother and learn minor works. If accompanying the father, a boy will learn how to catch fishes, hooking, netting, setting a coop trap etc. He will also learn how to hunt animals with traps, noose etc and bamboo craft like weaving of baskets, mats and other containers. A female child will learn from her mother the art of cooking, distillation of wine, cotton threading, ginning, weaving etc and some female games like Gheela Khara, keim Khara, Samuk Khara, Peikh khara etc. She will also learn playing of Khengrang and singing. Up to the age of puberty the boys will go on learning above art and also different games and sports like Gheela khara, Nadeng khara, Bach thela-theli, Pun tulho-tulhee, Bach kharam







reputation of the brides clan. Whether they are lazy or whether any one is suffering from incurable and transferable disease like leprosy, tuberculosis ? Whether the girl is clean and expert in household works and weaving etc.

**ARRANGED MARRIAGE:** In an arranged marriage the parents of a prospective groom will collect information for a suitable bride through friends or relatives. They had to consider the relation first with their son and the prospective bride.

**QUALITIES OF A BRIDE :** A bride should know the art of weaving. She should be beautiful with long hair and even teeth. She should talk cheerfully and sweetly. She should know to respect elders and be obedient to them. She should also know to love and pamper young ones. She should know cleanliness and do all household chores like cooking, drawing water, collecting fire woods, cleaning the house, collect vegetables and do cleaning and shieving of rice. She also should be expert in weaving and active in jhum work and paddy husking.

On finding such a suitable girl the boys father will send a messenger to the girls father for permission to visit. If the reply is affirmative, the boys father will visit the girls house with one bottle of wine accompanied by at least one elder who is expert in marriage negotiation. They may also take with them snails to be cooked and taken in the dinner and strewn the shells and the lids. This was reportedly done to examine the girls expertise in sweeping the house. While going and coming omens are observed and many promising matches are said to be put off to an stop for the unfavourable omens. A man or woman found to carry fowl, water, fruit, milk etc is believed to be good omen. In a short it should not be empty. On the other kites, vultures, crows, empty pitchers, dead bodies of a man or animal is believed to be unfavourable bad omen. Finding a dead inguana, monitor lizard, turtle is believed to be bad omen even in normal travel. For which the rite **BURPARA NEEDED TO BE PERFORMED.** On reaching the girls house they will be given water to wash

the feet and seated on a mat called **PADEE**. They will be then offered cool water from a **KUTTI** and afterwards **DABA** (bamboo hubble-bubble) and **Paan**. After taking these things and exchange of pleasantries and on health. Getting a few moment rest the boys father will offer the bottle of wine to girls father with folded hand and start dialogue. In the meantime the girl's father will call some of his relatives to assemble in the discussion. The wine bottle will then be distributed and taken. The girls father may also take out some wine bottles from his side and the discussion will go on. At first the offer will be symbolic like-"I have a mango seed would you allow me to plant it on your land ?" "I am a thirsty traveler, will you allow me to rest under your shade ?" that he want to make golden relation with them or that he want to construct a goldent bridge with them, etc. etc. They will then exchange views and also discuss about the relation. If everything matches, the bride father may then reply the boys father to come a second time and they may fix a date. If their likings and quiries does not match, he may tell him that he had not yet decided to marry off his daughter or that he had not yet consulted his relatives and he will intimate the decision in time. The first visit is also called **SANGUDWAR BAN** (closing the entry gate) and visit of other parent or guardian for selection of bride will be treated as illegal. They may be fined for such violation until the first party has been terminated. The girl may also be regarded as **DHORA JHUM** (selected jungle for jhumming). In the meantime he will consult his relatives and collect information on the prospective bride on the character, his activity, about their clan and disease and illness. If the groom is of their liking, he will send message to the groom's father for the second visit. Or he may inform them not to visit again in polite manner.

The second time visit of the boy's father is called **DWI PUR** (second date). During the visit for second time the boy's father has to carry presents in pairs i.e. two bottles of wine, two bottles rice beer, sweetmeats, coconut etc.





wine, ornaments and other provisions to the parent of the bride. Taking out all the dress and ornaments and arrange it on a shieve. All will permit it in unision. It will then be presented to all the assembled elders and relatives for their inspection and blessing. They will bless it blowing air from the mouth with the prayer for the couples peace and happiness, health and permanent bonding. That they should never be seperated and their pair should remain in tact during their whole life time. Afterward the Sawala will again seek permission to dress up the bride. The assembled people wil permit in unision. He will then enter the OJOLEN room and start dressing up the bride with the help of Sawali (bride maid), who is a friend of the bride. Sometimes it so happens that the girl opposes to dress up. In such a case she is forcefully dressed up. The bride and grooms are kept in separate room in the night with other friends of bride and groom. There may be whole night enjoyment to celebrate the occasion with dancing, singing and drinking.

On the next day the JADAN ceremony is performed. At a Jadan, the sawala (best man) or an ojha (exorcist) will mix up some cooked rice with boiled eggs and also keep ready two betel rolls. He will ask the couple to sit side by side (male at the right and female at left) and bind a white scarf or cloth around them and seek permission from the assembled members of the society for binding JADAN of the couple saying "JADAN BANHI DIBAR HUGHUMAGHE NI NEI (Is there permission to bind Jadan) ?. The assembled people will say in unision "aghe ! aghe!" (yes! yes!). Then he will ask the couple to exchange egged rice and the betel rolls. After the exchange is over, he will again seek permission from the society to untie the bind. On getting affirmative reply he will untie it and the Jadan rite is over. Afterward the couple will vow befor all the elders touching their feet and the elders will bless them taking out rice and cotton from the plate provided and putting on their heads for peace, harmony, prosperity, health etc. They will also present able amount of

money to the couple with blessings. Rice symbolizes food and cotton for dress i.e. the blessing is for that the couple should never face deart of food and dress. As an age old rule, a Jadan should be between two persons and it is the meeting of two souls. So Jadan with a pregnant woman is not permitted. It sometimes so happens that while seeking permission to bind a Jadan, somebody may object if he has got affairs with the girl. In such a case, the objector has to prove his relation. If he fails to prove the relation he is fined for causing shame. If he proves, the parent of the girl is fined for causing shame to the grooms. He is also to compensate the expenditure of the groom party. However Jadan ceremony may be performed in the grooms house also.

In the afternoon the bride is sent off. Before leaving out the house the bride will salute all her elders and meet with her friends and youngers. She will also be advised by the parent not to neglect her duty that she should respect her in laws. The bride father may say to his son in law "Take her, I have given her to you; but she is young and not acquainted with household duties. Therefore, it at any time you come back from work and found the rice burnt, curries salty or salt less or anything else wrong, teach her; but do not beat her. But at the end of three years, if she is still found neglecting her duties, you may beat her but do not take her life or make her blind or break any bone." The bride is also advised not to take anything before looking into others share. That she should not get irritated on minor matters, she should take her in laws as her own brothers, sister, mother, father, grand father etc. That she should take rest after completion of her duties. She is also handed over to the groom and in laws with the request that their daughter being naive and young may commit mistkes and she should be handled carefully. Afterward she comes out from the house tearing seven strings of thread, which symbolizes separation from her clan and entry into her husband's clan. At present, the rite of SAT NAL SUDHO KABANA is very rarely

observed. The bride may also be accompanied by her relatives and friends, to see off her. Some of the friends may stay with the bride for days till the first visit called BYAHSUTH BHANGA.

On arriving the grooms house, the bride is given a warm welcome. Somebody from the procession will seek permission to admit the bride into the house and the father of the groom will permit. The mother of the groom will hug the bride and lead her to the seat kept for the bride binding seven string of thread meaning admission in the gutthi (clan). Before making entry, feet of the bride is washed by the younger sister of the groom. Here the relatives and friends of the bride are royally treated. That's why the people of bride side is called ARHI DHINNYA RAJA (two and half days king). Every comfort of them are looked into. They are provided with good food, good bed and good drinks etc during their stay. Whole the night drinking, eating and singing goes on. Dancing troupe perform their dances and singing goes whole the day. A wealthy family may solemnize a wedding with fire works. If a marriage is performed with pomp and show and with dance, drama and music whole the night, there is a custom to collect donation called SIGULI on the next morning listing the names of the donors. The rule is the youngers should not pay more than the elders. If the youngers pay more than the older relatives, the older feel that the younger did not give respect to him. And a quarrel may start in the next drinking session for showing such disrespect.

CHUMULANG: On the next day, the main rite of a marriage, CHUMULANG is performed. It is the worship of family daities called KALEIA, PARAMESWARI and OCHSYA. Some times MICHCHINGYA (saudagachya). These Deities are identified with hindu gods, SIVA, PARVATI, BIATRA or GANESHA and Michchingya, the mythological human husband of Laxmi, the goddess of wealth. (As per Chakma mythology, LAXMI PALA, when the Gozen created human being, he first asked him to talk and the answer was "rice-`OH MANEI MAT", -`OH GOZEN

BHAT" (meaning "Oh human talk ! – Oh God rice ! "). It is performed for the welfare of conjugal life and the family. It is performed for two purposes one for marriage and the other for the family called GRISTI CHUMULANG, which is performed every year at the beginning of new year. The GRISTI CHUMULANG may be performed any time for damage of crops, loss of property, and frequent illness in the family or after the death of a family member. The method of performance is same and few words are different at the time of chanting prayers. The Chumulang is believed to be the first worship of the mankind after the creation of the universe. Chumulang is solemonised by an OJHA, who may also be a Vaidya (physician).

METHOD: For performing a Chumulang Puja, the intended votery or any of the family member will first arrange one bottle of special wine and one bottle of special KANJEE (beer of common rice) or JAGARHA (beer of Binny or sticky rice) which should never be tasted by any one. If a Chumulang is not performed for unavaoidable reason, such a wine should be flown in the river. Three chickens are also required for sacrifice. Of which one should be cock, one hen and the other may be cock or hen. Some even sacrifice pig.

Before the day of Chumulang, the intended votery or any member of his family will approach the OJHA with a cup of Mat (wine) and state vowing-"I am inviting you to be the OJHA of my/our JORA/GRISTI Chumulang tomorrow. You are requested to perform the rite and disclose all the good and bad of us." The Ojha will drink the wine and agree to perform it. At bed time he will light lamps and make prayer to God to appear before him in dream so that he can fore tell the future of the couple and the family. He will also sleep putting the wine cup under his pillow.

The next day he will go to the family and make preparation. At first the place where Chumulang is to be performed (usually the middle room of the house called MATDHYA GUDHI is sanctified by sprinkling KOJOI PANHI.

He will then ask to bring AK PANHI ( the first water i.e. the water to be carried by the bride and groom from the river for the purpose and none should use even a single drop for other purpose. For carrying AK PANHI, the bride has to be escorted by six young girls and one married woman. Two girls carry two lighted oil lamps One of them may take with her flowers in two plantain leaves, which are to be flown away in the river/stream. Two others also carry two pitchers. The married woman may take with her betel nuts and Pan leaves. After taking bath, the flowers may be flown in the river in two plantain leaves. The betel nut and leaves may also be flown away. If both the leaves flow together, it is good omen for the couple. The bride will fill the KUTTY, an earthen jug and the groom a KUM, an earthen pitcher and come home. The other pitchers are also be filled. It should be remembered that no drop of water should spill from the Kum and the Kutty. On reaching home two water filled pitchers may be placed at the both side of entry and above them two lighted lamps. Some even post plantain plant at both side of the entry. Now the water carried by the bride and groom are placed in the room of CHUMULANG.

An alter is to be made. For the alter first a bamboo mat called TOLOI is spread. Above that, plantain leaves are spread. One small basket of paddy (measuring five pots i.e. about two and half kilo) and one basket of rice (of the same measure) are to be placed at the right and left. He will then place the pitcher on the right side and the Kutty on the left. Above the baskets he will place bamboo mats made of bamboo tapes (seven pair by seven pair on the rice basket and five pair by five pair on the paddy basket). He will then coil seven string of cotton around the rice basket and the Kutty and five strings around the paddy basket and the Kutty. He will also coil five string of thread around the neck and pipe of the Kutty. He will again make one more mat for the other deity Michchingya with a roof and place at the left. Three bamboo chips with downward bristles called MALEI KEIM are

posted perforating one pair each of tips of jack fruit leaves or similar thick leaves (paired one face up and another face down) on the rice busked which tips are bound together and in between the chips an egg is placed with a lump of earth in each mat of baskets. A roof called PONG is made on the paddy basket with plantain leaves. Two more plantain leaves are spread (one face up and one face down) at the left of paddy basket and one more MAREI KEIM is posted for MICHCHINGYA. One pair each of MALEI/MAREI KEIM are also posted in front of the rice and paddy basket. Flowers are also offered in pairs on the alter and the platform is now ready for worship. First the Ojha will light the CHERAKS (lamps) and offer wine in front of the paddy busket, Kanjee in front of rice basket and sprinkle both on the platform meant for Michchingya. The Ojha will then bow with the prayer that-"A hem! God Kalia! I am performing this pairing Chumulang Puja for such and such (the couple), you kindly accept it and all their misfortune, ill luck, ill fate, diseases, unhappiness, sorrows and all other bad things to come should be destroyed. All sharp and pointed weapons against them should get blunt. On their reaching to a thorny bush it should turn into a perfumed flower garden. The barren land should turn into a fertile golden mine at their touch. The earth should yield gold at their touch. Let the fire of their house never extinguish. They should lead a happy and prosperous married life, with all the riches. Their house should be filled with food grain, clothes, precious gems and metals. Their fame should reach country to country. They should have many children and their house should be struck between cradles of children and their first child should have fair skin at the testicles. Their house should be visited by relatives and guests and the handle of their house step should get polished with the ups and down of relatives and guests. Let there be no day without a guest and their fame should reach beyond the country. They should be worshipped even by the enemies. Let the stone break away or get breakage mark but their pair

should never break. Or take the mark of breakage.” I am offering this cock for the couple, you please accept it. I am offering it raising it on my head, you please accept it on your hand. I am offering this for the couple keeping the sun, the moon, the planets, stars and the four saints of the four corners as witnesses. If you have any grudge or anger on them and decided to take their lives, you please spare them and in their place take this cock ! You will get blood for blood, meat for meat, head for head, hands for wings, leg for leg, liver for liver, lungs for lungs, intestine for intestine, gizzard for stomach, eye for eye, and you can satisfy all the taste of their body parts. But you please spare their lives. You being a divine deity, you live in the Heaven and we live on the earth. I cannot have direct conversation with you. The communication between Heavenly body and human being is done with a medium and I will use rice and tips of leaves called AK PADA as a medium for communication. So I will throw tips of leaves to communicate with you. If both the leaves fall face upward, I will presume that you are happy and loughing. We are also loughing today to our heart content as we are happy with joy. If both fall face downward, I will take it as you are angry. In that case I will seek your forgiveness for the couple through the leaves tips. If after seeking forgiveness the leaves again fall face down I will change the leaves as it is said that the leaves also have relation and they cannot form pair, with brotherly sisterly relation. And if the leaves fall one face up and one face down, I will presume that you have accepted the offering and you will spare their lives.”

He will then throw the tips of leaves and if it fall one face up and one face down, he will slit the throat of the cock and sprinkle the blood on the paddy basket. Likewise, he will put the same prayer before the rice basket and the platform of Michchingya with the other chicken and sprinkle the blood. At the last the pig (if a pig is to be sacrificed). He will then ask the couple to bow. This sacrifice is called KAJA PAGE GOJANHA (raw offering). Afterward he will ask

the chicken to be dressed and cooked without making into pieces. When the chicken are cooked, he will change the leaves with new one and again offer them before the deities, the cock in front of paddy basket, the hen and the egg before the rice basket and the other chicken in front of Michchingya. He will also offer the wine and Kanjee. He will also offer rice and other curries for seven times. He will also exchange the courses between Kalia and Parameswari. The exchange of offering is believed to be to clear up the ill feeling of the deities so that they cannot say that the things offered to me were less tasty than the other. If they feel so the offering will not be perfect and it has to be performed again. He will also offer the dressed head of the pig in front of the three platforms. This offering is called SICHYA PAGE GOJANHA (cooked offering). He will again put prayer for the couple as earlier and ask the couple to bow again. He will now put prayer before the deities to show the future of the couple in the form of sign in the parts of the chicken, the egg and rice called AK PACH and the rite of is called CHAMBA CHAHNA. After some times he will take out the offerings and examine the chicken, egg and rice for omen.

CHAMBA CHAHNA : The omens or foretell signs which are looked into and examined on the offerings are as under : (1) If the fingers of the chicken are found uneven or if there is any hollow between the fingers it is understood as simple one and he or she will not be able to accumulate any wealth. Also it means that no secrecy will remain a secret with him or her. (2) If there is no hollow it means a miser and accumulation of wealth. (3) On taking out the tongue of the chicken a triden appears, if the middle portion is longer than the other it means a funeral pole which means early death. If it is coiled it means wealth for the male and good luck for the female. (4) On shelling the egg if a cross appears, the male must become a novice in the temple for at least seven days. (5) If the flat portion of the egg is displaced, it means displacement and change of residence or a bro-



ken family. (6) If a crack at the middle, a misfortune. (7) Bad smell denotes bad relation.

The Ojha also performs the rite called 'SADHUR MARI DEHNA' (killing or destroying the enemies). In this rite he will assemble all the left outs of CHAMBA i.e. the tongues, beaks, egg shells, bones etc. on a plantain leaves. There he will put burning charcoal and put some wine and mustard seeds in his mouth and utter 'Ahem...taking Preta and AJURHO (deity of wine) as witness, to day I am extinguishing all ill fate and ill luck of the couple as at the curse of the Kushyas maternal uncle of a gem headed serpent died getting into pieces at every curse. He cursed seven times invoking truth and the serpent become seven pieces. So also I am throwing Ajurho king (wine) on all ills and ill future of the couple. With the dropping of Ajurho, all ills and ill futures of such and such should get into pieces. If I drop one drop it should become two pieces, if five drops, five pieces, if seven drops, seven pieces. As if water dropped on fire extinguishes it, so also all ills, all ill future of such and such should extinguish. I am destroying the enemies of such and such, keeping the moon, the sun, the earth, fire, water planets and stars also AJURHO (wine) as witnesses. That all the ill fate, ill luck, loss, illness, diseases, misfortune and accident etc of such and such should destroy like the water extinguishing a burning fire. Their ill luck, ill future, misfortune, should reach beyond seven seas and seven Lankas or islands at the throwing of this wine and water. They should have a long, healthy and prosperous life. That their house should fill with gold, silver and other precious metals and stones. They should never face a poverty and dearness of dress and ornaments. They should have lots of children so that there is collision between cradles. They should always have guest in their house and their door handle should get polished with the entry and exit of guests. They should have and rear sheds full of four footed animals and birds. Their fame should reach country to country and they should live to able to see great great great grand chil-

dren. They should be worshipped even by the enemies.

With this he will throw wine and water till the charcoal are extinguished and throw it below. He will also thank the chicken and the animal for their use in the Chumulang rite and will make prayer for their better life in the next birth that the chicken should be born as golden eared myna and the pig as a monkey so that he can take the first fruits of trees. Then the couple will take his blessings.

In the mean time feast will be ready and the couple will offer the lunch plates (usually prepared on a MEJANG, a bamboo plaited platform used for taking food, above the platform plantain leaves are spread and on which rice, curry etc are put to prepare the dish to some of the elders like grand parents of both side, parents, elders of parents with salute and they will bless them for healthy, prosperous, long merrily life. Mat (wine), Kanjee, Jagarha and other drinks will also be offered to all if available before the start of feast.

After the feast is over and all the guests are entertained with DABA (bamboo hubble-bubble) and betel rolls. The Sawala will lead the newly wed couple to every elders of the couple, who will bow them touching the feet and the elders will bless them blowing air on rice and cotton and putting them on their forehead (which the Sawala carries with him) and paying some money, wishing the couple a long, healthy and prosperous life. The rice, cotton, money symbolizes prosperity of food, clothes and power. This blessing is called SEP DEHNA. KHANA SIRANA: After taking the feast, the people will rest for some times. Some may even take siesta.

At around three to four, the village elders and members of the society will assemble and the couple will again offer a big dish with every possible courses of curry, meat, sweetmeats, wine, beer, cakes, fruits etc. He will declare that he want to throw a KHANA (feast) to enable him to become a member of the society. He or on his behalf the Sawala will first seek

permission from the assembled DUS MURUBBI to throw the Khana. "That the couple has arranged a Khana and the DUS MURUBBI should accept it and accept the couple as a member of the society. They should taste all the courses like rice, birnee rice, meat, fish, sweet, bitter, sour and other courses and accept the couple. That no one should blame the couple for not providing a Khana to the Society. On this, the assembled people will permit him and they will remove the cover of the Dish and they will try to appease all by providing every items like sweet, sour, bitter etc. at their demand. If they cannot fulfill the demanded items, they had to seek for pardon for the inability. It is believed that there should be a quarrel and fighting even a mocked one at the time of Khana to complete it. Some body who bears grudge with the groom used to demand impossible things and the considerate people would plead in favour of the groom and quarrel starts. However, if the majority people are found satisfied, the Sawala will seek permission to close the Khana Dish. And if permitted, the KHANA SIRANA rite is complete. From that day, the newly wed couple will be treated as a member of the society.

A Khana Sirana rite may be performed even after years of marriage if the economic condition is not good. There was a rule that if a married man dies without offering a Khana, his body should be disrespected and carried below the knee. However, his children and relatives may seek forgiveness from the society by offering a bottle of wine and if accepted, his body may be carried on shoulders.

In the evening, the newly wed couple will first go to the river ghat and take bath. They will also worship the Gongi Maa (river goddess) with lamps and flowers. Afterwards they will go to the temple and offer flowers and light candles and seek blessing for better future life.

As per custom, a newly wed couple is treated impure. So, they need to perform the rite BUR PARA at the river ghat by appeasing the river goddess GANGA. It may be with lamps and flowers or with animal sacrifice like a pair

of chicken or a goat. It vary from Ojha to Ojha and as per the method they have learnt from their guru. It is said that there were nine lakh of sages who learnt the mantras and pujas in different ways. Unless this Bur Para rite is performed, the newly wed should not enter others houses. Otherwise, they may be fined for causing impurity. For that they will have to bear all the expenditure for performing a Bur Para like chicken etc as that family have performed it to gain back purity.

In a Bur Para the ojha leads the couple to the riverghat. There he makes a canopy on four bamboo posts. He puts some bamboo chips at a floor of the canopy. On which he puts a lump of earth. Above that he put one bamboo chip with downward bristle called malei keim perforating two leaves as in other sacrificial platform. He then pours one bamboo tube of water and chants mantras, blowing air on the water. He puts it on the platform. After lighting lamps, he will lift the chicken and chants prayer that he is offering the chicken in lieu of the couple and that the couple should be spared if they have offended her. He is offering blood for blood, meat for meat, liver for liver etc etc. He will also test whether the offering is accepted with the help of AK PADA as in other pujas and later sacrifice the chicken. At last he will wet the side hair of the couple with mantra chanted water and ask them to go home without looking back and the Bur Para is over.

However, all marriages do not go in happy way. It often happens that a boy and girl makes up their mind to couple, but the parents would not hear of it. In such a case the lovers elope together. If the parents of the girl is very much against the match, they have the right to take back their daughter and marry off with other boy. If notwithstanding the opposition of the parent, the lover still elope for the third time, no one has the right to interfere with them and they can marry.

BYAH SUTH BHANGA: The first visit to the parents and in laws by the newly wed couple is called Byah suth bhanga. There they need to



do so he is fined. Some even perform other rites to know whether the jungle which he selected for jhum is right for him or not. He may enter some rice grain in a bamboo pole with the prayer to BASAM PUDI (the earth) that the grain should remain intact if it is good for him and if any grain is missing, it is bad for him and he will look at the rice the next day. Some, after selection of a jhum site go to the river and after taking bath offer lamps and flowers to the river goddess to give him hints in dream. He will also go to temple and offer lamps and if any temple is not nearby he will offer it at his SHONG GHAR (a small temple constructed at the front side of a house) or at his home (if a Shong ghar is not available) with the prayer to communicate his good and bad in dream. If everything goes well then only he will go to JUM KABA (clear jungle for a jhum).

Before starting clearance, he will also observe the days as there are some good days and bad days and also to which side he should start clearance as it is believed that starting a work or travel facing JUGINI is very bad. After the jungle is cut with a TAGOL (dao) trees felled with a KHUROL (axe), the JUM KABA is over and it is left to dry. The Chakmas usually burn their jhum in March every year. Unburnt logs etc are called ARA. The clearance of this unburnt logs etc is called ARA KARHA which is usually done within April.

After Ara Karha, it is DHAN KOJA (sowing of rice). They sow cotton seeds, sesame and other vegetable seeds like cucumber, gourd, pumpkin etc along with rice. They also plant chillies, brinjal, turmeric, various vegetables and fruits in their jhum. They also observe a rite called BHACHSURI BHAJANA (blowing of bamboo shoots) where the first bamboo shoots which erupts from the stems in a jhum is collected and blown down in the river with prayer that—"they are going to consume the produce of the jhum and if any harm is going to befall on them should be vanished and blown away with the bamboo shoots". Before this rite, they take nothing from the jhum. Some times before

they could sow paddy in the whole jhum weeds grow longer and they had to clear it. Which is called ANUNI (literary without salt). Weeding is called JUM SULHO. (Sulho literary means skinning). The second weeding is called MEIT SULHO.

In the third week of June i.e. on the seventh of ASHAR the rite called HAAL PALONEE (literary celebration of cultivation) falls. On this day no work on the jhum is done. It is also said to be the period day of BASAM PUDI, the earth. On this day all available vegetables and fruits are collected and prepared as curry and offering is made to the GONGEI (the God), MAA LOKKHI MAA (Laxmi the goddess of wealth), BASAM PUDI, the earth, DEBA (the sky) DHINGI (paddy pounding machine) and all the instruments connected with jhum cultivation like, TAGOL (dao), CHARHI (sickle), KHUROL (axe), CHUCHYANG TAGOL (the dao used for sowing paddy) etc.

By August the ALOTYA DHAN (first paddy) like GELHANG, RANGEI etc starts ripening and harvest starts. Before the starting of harvesting, the Chakmas observe a rite called DHAN PHANG or DHAN HAAT (literary meaning 'touch of paddy') i.e. inauguration of harvest. In this ceremony animal sacrifice of at least one hen is necessary. For doing so, the host or an Ojha first makes an altar under the ripe paddy tree by clearing around the stem. There he will spread two tips of plantain leaves and above that post one bristled bamboo chips called MALEI KEIM perforating two tips of a bit thick leaves. First he will put prayer displaying the hen or the hairs of a pig for more yield etc and then sacrifice the animal. Afterwards, the whole paddy tree is carried to the Jhum hut and before entering the hut it is customary to cry out whether the hut is made firm by posting additional THAK (wedged post) since MAALAXMI was coming. And the people inside the house will reply in affirmative and entry is made. The paddy tree is kept carefully inside the house i.e. In the chamber of the head of the house. After cooking the animal offering is made to



GONGEI, MAA LOKKHI MAA, and sometime to Gonga. Neighbours are also called to feast on this day.

The Chakmas harvest their paddy with a basket at their back called KALLHONG. They cut the corn portion only with a CHARHI (sickle) and throw at the back on the Kallhong. After a Kallhong is full it is transferred to a BARENG (a basket bigger than a Kallhong) or a DINGIRA (basket bigger than a Bareng) which is later carried to the jhum hut where the straws are separated by foot on a TOLOI or on a MARONI GHAR. The process of separating paddy from straw is called DHAN MARA. The separated paddy is dried in the sun and packed in SARANG, BUNG, DUL, BARENG, DIGNIRA and PHALEE etc and later pounded in a DHINGI (wooden paddy husking machine) to separate the rice from the husk when necessary. The process is called BARHA BANANA. The rice may also be pounded to extract the outer layer called CHOL KARANA. From rice the Chakmas make BHAT (cooked rice), Mat (wine), Kanjee (beer), Jagarha (sweet beer of sticky or Birnee rice) PIDHYA (cakes) etc. They stock their paddy in Phalee, Dull, Bung and Sarang etc.

After the harvest is over the collection of cotton called SUDHO TULHO and sesame called GHOCHYA TULHO is done. They also collect KECH PIJI, KOUN, JEDENHA and ripe chillies.

**FOOD HABIT:** The staple food of the Chakmas is rice which is grown in their jhum and now a days in the plain fields called wet rice cultivation. In addition to paddy, they also grow other grains like Keich Piji (wheat like), Koun (Suji like), Jedenha (barley) and Mokkya (maize). They also take jungle yams called ALU at scarcity as a substitute of rice. They take meat, fish, vegetables, fruits and some worms and insects. They do not eat cow, monkey, dog, crow, vulture etc. The followings are the local names of the grains, foods and fruits, animals, fishes, so far collected:

1. DHAN(paddy): A. JEIT(common): Badheyeh,

Mheley, Lengta (ranga-dhup, red and white), Gehlhang (red & white), Amei, Chhurhi, Bichnali, Bigun biji, Rengui (red and white), Patti, Sereh, Kabarhak, Rangei, Torgi, Memesha, Sheleng, Chigon, Mempui, Targho, Chinal, Ehjhal, Nabado, Pattigi, Merry, Nhannyabiji, Kushyalhee etc. B. BINNI DHAN (Birnee paddy): Dhup, Komreng, Ranga, Chidira, Lokkhi, Kala, Lochtya, Koba, Longkapora Bandaranak, Sugora lo, Huring, Kamrang etc.

2. MOKKYA (maize): Jeit, Sudhonnuli, Binny, Khummoi, Kolatthur, Satthuchya etc.

3. JEDHENA (barley): Mogolee, Kuchyal, Mokkya, Bormha.

4. REHNG (a potato like fruit grown on creepers): Boda, Proo.

5. ALU (yam): Pila (red and white), Muh, Ranga, Heidho theng, Binny, Paan, Mon, Tat, Dhup, Rhammadu, Juro, Koyang, Simei, Sughuri, Bhudhee, Bachtara, Biladi.

6. GHOCHCHYA (sesame): Jeit (common) and Naga.

7. KUJU (escullants and taro): Chha, Gorhei, Herha, Sammwa, Kali, Narekul, Kaat, Maan, Ull, Bunduk, Sil, Billo, Ek Dachya, Sona, Longte, Phagha, Binny, Muh Ranga, Shangalhee, Korbha.

8. GULO-GULI (fruits taken as vegetable): Sughurhi, Kudhu, Tida, Kumurho, Bigun, Baach, Koidhya, Jheega, Porol, Tettol, Begol, Mharmha or Mhammra, Cindirha, Tormoch, Bagi, Kheera, heroo, Kangarha, Pila, Michri Phal, Chengei.

9. SUMI (beans): Dhaga, Arhi mhachya, Heido Kan, Kharu, Narakaba, Phellom, Lang, Phijurhi, Korenga, Jarkallya, Keim, Biladi.

10. SHAAK (vegetable leaves): Sugurhi, Kudhu, Tida, Kumurho, Baach, Koidhya, Porol, Sumi, Murich, Meyhe, Mulo, Rei, Sorso, Jangalhya, Lelham, Amilya (jeit, sorbho, sugor, mormochya, ranga, heil, Kala, dhup), Keliya, Tong, Gangkuli, Todega jwil, Dheema tida, Ambhoch, Narech, Marech (kada, bhul, ranga, heil), Pujhok (khotteya, ranga, dhup, biladi), Korenga, Yoreng, Barana, Pul, Twa, Erei, Chhighon, Batbattya, Ojhon, Dhingi, Ranonhee kilonee, Choi,

Sechna, Bhachsuri, Kolatthur, Tara, Bogolhik, Goda kola gach, Aga (Bedagi, Korodee, Keredo, Bheredo, Changphulo, Chah, Phagarha, Taal), Kuju ponga, Jharbo bei, Kettrang, Mudurho, Jharbo Kogeye, Krekrak, Karmoch, Mengani, Simei Phool, Huringo Kaan, Pranga, Ija dar, Khawna, Bagalak, Kettrang.

11. KARHAT (tender shoot taken raw): Am, Hach-kurho bokchora, Ojhon, Chhinikheye, Badam, Lemu, Gutguttya, Jarol, Chibit, Pallyang, Jamer, Kurho chit, Pilhoi, Tong, Twa, Amra, Sil Tedhoi, Ochyang, Bhuro.

12. GULO (fruits): Am, Ghere Am, Nal Am, Kola (Kattolhee, champa, ram, jharbo, kuchyali, jahji, dutsagar), Jam, Narekul, Gorheng Narekul, Chamani Gulo, Katthol, Lichu, Bharattho gulo, Pak gulo, Kharu gulo, Kamala, Lemu, Jamer, Sishu, Sakkorha, Kondal, Kent gulo, Mhamra, Chindirha, Putti gulo, Magha Putti, Goyam, Borhoi, Dembhal gulo, Buri gulo, Ko Gulo, Ragach Ko, Sorbech gulo, Erei gulo, Dumuchya gulo, Jaganha gulo, Kusum gulo, Mon kada gulo, Kali Kujhum, Kogeye, Kheera, Bagi, Tormoch, Aphal, Koranga, Anach, Bel, Amaludi/Kada mhola, Hottyay, Bohrha, Amra, Ulu, Tedhoi, Mhallyeng, Puang biji, Udol biji, Jharbwa Mokkyay biji.

13. ULL (mushroom): Sammwa, Bach, Undurkan, Gabar, Moji, Kokkheng haat pah, Gurgutto, Huring bach, Gach ull, Undur kan ul, Thentheni Ul.

14. PHOOL (flowers): Sugurhi, Shawn, Sume, Holodo.

17. PUK (worms and insects): Midung, Gach, Muh, Komreng, Korhoi, Chorghhee, Nah, Pannhyah, Tekkhyay, Nyang, Agarbo, Anasoga, Nirbano, Bhogodang, Kech kumori, Pubhong, Magaraga boda, Randal, Ghumuro, Singpuk, Cherei, Bial, Amilya phiring, Dhan phiring, Kadhee phiring, Telkojha phiring, Dha kaba phiring, Pettwa phiring, Sudho phiring, Kechchha maa phiring, Haach phiring, Khoi puk, Kadhee chera.

18. HERA (meat): Kurho(chicken), Sugor (pork), Hach (duck), Chhagol (mutton), Moch (buffalo), Kodor (pigeon), Huring (deer), Changara (sam-

bar), Gui (iguana and monitor) (Phora and Mattya), Dur (tortoise) (Mon dur, Letti Dur, Pannhya Dur, Chulhee Dur, Chokh Ranga Dur, Parbwa Dur), Shap (snake) (Ajaba, Kala Jamuro, Phool Jamuro, Phechchwa Jamuro, Betgulo, Kulobaan, Tobha, Matya, Arhal), Chhalak (flying fox), Bilei (jungle cat) (Mon Bilei, Kurho Chora Bilei, Tumbach Bilei (civet)), Ut (mongoose), Ya huring (Himalayan goat), Mahl Murho (armadillo), Kuduk (porcupine), Borha Sugor (boar), Beng (frog and toad) (Bhoba, Korkori, Khachyo), Begenha (tadepole), Khokkeng (gecko), Gaba (goyal), Heit (elephant), Jharbo Sugor (wild boar), Bak (tiger), Bhaluk (bear), Jharbo Bilei (jungle cat), Jharbo Kurho (jungle fowl), Mur Kurho (khalij pheasant), Chang Kurho, Heitdaga(pi tailed green pigeon), Dhung Ka (imperial pigeon), Chil (kite), Sigira (hawk), Peja, Alsia Peja (owl), Balu, Ketketya (horn bill), Rhangrang (spoon bill), Mahranga (king fisher), Todek (parrot), Daritya Ka (dove), Heil Ka (green dove), Dhung Ka, Satta Peik, Jurgho Peikh (bul bul), Chheitdova (magpie), Choroi (sparrow), Ugurhik (finch), Badhoi, Baloo (weaver bird), Dok (snipe), Khanjan, Dhudhukhang (hawk), Boga (heron), Kani Boga, Padi Hach (teal), Hari-kurhi, Gulchidurhi, Tidhi peikh, Mona, Boda (Kurho, Hach, Sap, Gui, Dur, Peikh, Magarak, Phiring), Khurolyya (wood pecker), Tidhi peik (partridge)

19. MACH (fishes): Pudhee, Nabalang, Ugol, Samuk, Silon, Narhei, Podha, Mahl, Randalia, Tenga, Kangela or Thuttleng, Bamoch, Sheloch, Kuchya, Chhee, Tugur, Koi, Ija, Kangarha (jeit, Mon, Mhoi, Dutthya, Ranga), Huring koballya, Tubi Kada, Lungur, Sil Lungur, Boal, Baja, Suguchya Baja, Dhal Baja, Katal, Sidol, Ruhch, Kaliguni, Ghonnya, Magur, Nakkrang, Bonnya, Ponga, Baghei, Sil Baghei, Gottallya, Tunhing, Taghei, Shalang, Pinhon phada, Bach pada, Shaal, Hangor, Sugunhee (Lottyay, Phachya, Chhurhee, Lakkho, Sangonch, Nuneya, Ulugo, Ijaguri, Ghannya) Ghagat, Ponga, Gulchha, Pabala, Bogori, Moilya, Pholoi, Moga.

RUCHCHYAL/MAJALHA: Shabarang (basil), Phoojee (celery), Baghor (coriander leaves)

(Gach, Biladi), Ada (ginger), Holot (turmeric), Murich (chillies) (Chigon, Bor, Sudhogulo, Kurho Angul, Bangal, Biladi, Bomboi), Phala chengei, Lhumphool, Nun (salt), Sidol (fish or shrim paste), Tel (oil), Pianch (onion), Rohn (garlic), Tech pada (bay leaf), Elaji (elaichi), Dal chinhi (cardamom), Gul murich (black peeper).

**BAMBOO CRAFTS:** Bajhee (flute), Bareng (third largest basket) (large Khachchyang), Bhadang (a big bamboo tube where salt etc. are kept), Bhera (a basket), Bhurung (a container), Bijon (fan), Bung (a square shaped construction in a room where paddy is kept), Chabarha (mate), Chalhon (strainer shieve), Chei (a fish coop), Chorgha (spinning wheel), Chorghi (cotton ginning machine), Daba (tobacco pipe), Dhah (a rice measuring pot), Dhinghi (paddy husking machine), Dhinghi Aga (head portion of a Dhingji), Dhinghi, Bharbari, Dhinghi Gach, Dhinghi Ghaji, Dhinghi Kila, Dhinghi Kiloni, Dhinghi Leja, Dhuduk (a musical instrument), Dhulon (cradle), Dingira (second largest basket), Dul (largest basket), Dup (coop), Gochya Dup (a river coop), Hada (handle), Jhagaa a flat basket), Kadhee, Kadirhay (chair), Kallhwong (common basket), Khachchyang (roughly plaited basket), Khaja (small basket), Khengrang (musical instrument), Kulo (shieve), Kurho Adhak (egg laying basket), Kurho Baah (chicken basket), Kurho Khaja (chicken cage), Kurhum Chha (basket smaller than Kurhum), Kurhum (basket smaller than Pullhyang), Kutti Dhibya (lid of Kutti, earthen water jug), Kutti Jugwo, Labhak (a basket carrying belt), Lei (a basket),

**WOOD CRAFTS:** Mejang (rice table), Moghoi (ladle), Oghoi (mortar of Dhingji), Oja (pestle), Pakkhwon (ash water strainer), Peikh Ghar, Phalhee (roughly plaited large basket), Phooni (comb), Phur Bareng (crafted basket with lid), Phur Kallhwong (decorated basket), Pidhya kallhong (decorated basket), Pidhya pullhyang (decorated basket), Pirhya (stool), Pullhyang (basket smaller than Kallhwong), Radang (mea-

surer where the apparatus of Bein are placed) Sach Padar (apparatus of a Bein, the hand loom) Sammwa (basket with lid), Sarang, Sinhya (tweezer), Sugoro Khaja (piglet cage), Tagol Dat (handle of dao), Tak, Tera (a coop), Thur Chumo (a thread roll guider), Tibhit (long tape), Tong (basket), Tubi (smoke pipe),

**PARTS OF A HOUSE:** Aar, Bawos Khana, Ber Bharbwo, Chabala, Chahnha, Chaja, Dhan ghar, Dobhakadhee, Gudhee, Haarmaja, Ijwor, Kalam, Kani shal, Kap, Kedaktuk, Kham, Kodoro Tong, Lur, Maja, Mugor, Muluga Ber, Naal, Oghir, Ojoleng, Pejang, Phibyak, Pidhan, Pijor, Pijum Bach, Poidhyan, Rhakcha, Rijhum, Rwa, Sang Ghar, Sangu, Sangu, Sangu dwar, Sidhan, Sidhan, Singkaba, Thak, Thobak, Uttwa.

**GAMES:** Andhik Khara (game with ring), Bach Kharam dumur, Bach Thelatheli (pole pushing), Badol Maramari (catapult shooting), Bak Khara (Tiger game), Bhangara Urona (black bee humming), Bhulong Khara, Bodabodi (wrestling), Charchari Khara (slipping), Dhinghi Khara (a game with the paddy husker), Gheela Khara (game with gheela), Gudu Khara (ha doo doo), Keim Khara (game with bamboo chips), Kurho Jutdhwo (cock fight), Mach Khara (fish game), Nadeng Khara (game with tops), Patti Khara, Peikh Khara (birds game, like the Chinese checker), Pohr Khara, Pun tulhotulhee (lifting game), Samuk Khara (game with snail shells), Sel Maramari (arrow game).

**METHOD OF COOKING:** Battya (pounding), Bhaja (fry in oil), Chuana (distillation), Gabhi dya (with flour gravy), Goran (in bamboo tube), Gudeya (pounding in bamboo tube), Kebang (roasting in plantain leaves), Khola (dry cooking without oil), Pogonat (steaming), Puchchya (roasting), Pugulaghat (steaming on the top of rice pot), Rannhya (cooked), Shekkya (grilling), Tel dya (with oil), Uchchhya (boiled), Sitdha (simple boiling).

**CAKES:** Bini Pidhya, Beng Pidhya, Bora





Kiliya shaak, Kolatthur, Krodi Aga, Kujhi Kola, Kujhum Gulo, Kujhum gulo, Kuju Ba, Kwa gulo, Lang Sumi, Lemu karat, Longte Kuju, Modhurho Shak, Mormochya amilya, Murho dhangi shak, Nalam, Nol Am, Pranga shak, Pul shaak, Putting gulo, Ragach kwo, Rannya Murich, RannyaBigun, Ranonhi kiloni shaak, Shamuk, Shejhak shak, Sil kuju, Silon, Sini khea katat, Sona kuju, Sorbhech gulo, Sugor amilya, Sumi Shak, Tara, Marmachya, Thaguchyama shaak, Tida Bedagi, Tida Begol, Tida bigun, Phuji, Todega Jil Shak, Tong shaak, Twa Shak, Ul (Gach, Bach, Gorgottwa, Undur Kan, Moji), Ulu, Yoreng shak.

TREES: Aghar, Am, Bach Pada, Batdhaman, Bhadi, Bhangar Piji, Bharala, Bharattwo, Bhola Champa, Bhuro, Bhwa, Bonghol, Borbekh, Borhoi, Borona, Bot, Botta, Buri, Cha, Chakkwa, Chamanhi, Champa, Chebarashi, Chibit, Chongori, Dembhal, Dhela Gamarhi, Dhola Gamarhi, Gamarhi, Gamarhi, Garsang, Tali, Gorheng Narekul, Gui Aruk Chamanhi, Hottyal, Jam, Jarol, Jagonha, Kadam, Kan Ubho, Kandep, Katthol, Kent, Kettrang, Khamrang, Khojha, Khona, Kugi Tedhoi, Kuguro Bija Kwo, Kujhum Gulo, Kummhoi, Kwo gulo, Madal, Majho Chok piji, Mon Khona, Naaksha, Narekul, Ochchyang, Okkhyang, Pannayah Jarol, Pidhya Gulo, Pul, Robhar, Rogoni Pada, Rong, Sakkhwon, Sarbwa, Sidol Chumo, Sini kheye, Tal, Tedhoi, Telchha, Tidya Borona, Udol, Ulu.

ANIMALS: Bach Undur, Bak, Bandor (Chagulukkya, Dhulo Khul, Gangkullya, Hunuman, Lagha, Mu Lugo), Beng (Bhoba, Gheela, Khochoyo, Korkori, Kudhu Biji, Pada, Tanjangya), Biji, Bilei (Kurho Chora, Mon, Tumbach), Borha Sugor, Chagada, Changara, Chhalak, Chhamolok, Dur (Chok Ranga, Chulhee, Letti, Mon, Pannhya, Parbwa), Gaba, Gonda, Gui (Mattya, Phora), Heit, Huring, Jharbwa Kugur, Kokkhang, Kuduk, Kumhor (Jeit, Thuttya), Mahl Murho, Moch, Nur, Phebho, Samolok, Sap (Sak Jur, Ajobo, Arhal, Bagajila, Dummho, Heil Jamuro, Huring Jamuro, Kala

Jamuro, Kuloban, Mattya, Sap, Pannhya, Phechswa Jamuro, Phul Jamuro, Sudhonnuli, Tobha), Sial, Sugor, Tekkya Bak, Tibirang gui, Undur, Urgwa Samolok, Urgwo Chhamolok, Ya Huring.

BIRDS: Alsia Peja, Bach Khurollya, Balu, Boga, Bor Shottha, Boronhi, Buchsya-burhi, Chang Kurho, Chigon Shottha, Chil, China Hach, Chorhoi, Darittyia Koba, Dhoba chil, Dhudhu Khang, Dhung Ka, Dobhakadhee Bhirech, Dok, Gach Khurollya, Gul chidurhi, Hach, Hagalak, Hari-kurhi, Hattya Rada, Heil Ka, Heitdaga, Hoo puk, Jharbwa Kurho, Jurghwo Peikh, Kani Boga, Ket-kettya, Khanjan, Koba, Kodor, Kogil, Kola Chujinhi, Kola Chujonhi, Kurpal, Mah Ranga, Meh Chhagoli, Mholla, Mon Boga, Mona, Mur Kurho, Naadeng Potti, Nakkon, Padi Haach, Peja, Rach Hach, Rangi Ka, Rhangrang, Seitdova, Sheir, Sigari Kurho, Sigira, Sobhon, Sonar Talia, Sudottubi, Tidhi Peik, Todek, Tudhing, Tuli Bhirech, Ugurhik.

FISHES: Bogori, Baghei, Baja, Bamhoch, Bonnya, Bwal, Chabila, Chhalang, Chhidol, Chhidol, Chhuri, Chih, Dhal Baja, Ek Chokkhya, Ghagana, Ghagot, Ghonnya, Gudhung.

FOOD PREPARATION: Preparation of food by the Chakmas is very simple and as under:

1. PUCHCHYA: Literally means to burn. It is the simple roasting in the burning charcoal. Usually yam, esculents, insects, prawn etc. A Puchchya may also be sometime a vegetable or by covering with a Kala Pada (plantain leaf).
2. SHEKKYA: It is grilling with a stick. It is prepared by putting the preparation on heat ie. above burning charcoal or beside a fire. Meat, fish, water snail etc. are first marinated with turmeric powder, salt and chilly powder and grilled with a stick called SIK KADHEE.
3. RANNHYA: Rannhya is simple cooking. It may be with or without oil. Actually, the Chakmas very seldom use oil for cooking vegetables and curries. They use it sometimes for cooking meat and fish. They either use fish

paste called SIDOL or some dry fish or meat. Sometimes they use crabs, fish, frawn, meat, edible insects for cooking a vegetable. If a vegetable is cooked with oil, first the curry is to be cut into pieces and cleaned. Then salt, turmeric, chillies etc are added. The oil is heated on a pot or pan and when it is hot, a piece of onion is poured. When the onion is fried, the curry is poured and stirred and kept with a lid. It is stirred time to time until the curry is burning. When it is dry and burning, water is added above the level of the curry. When it is ripe, salt is tested and spice leaf like BAGHOR (coriander), SABARANG (basil leave), ROHN (garlic), PHUJHEE (etc are added and taken out from the oven and it is ready to serve.

In case of cooking without oil and if it is vegetable; first a lump of the shrimp paste/fish paste called SIDOL is to be taken and crushed in water and filtered. The water is put in a cooking pot. Salt, chilly paste or powder and turmeric is to be added in it and made to boil. When it is boiling, the vegetable is to be added and cooked till it is ripe. When it is ripe, salt is to be tasted and spice leaves like BAGHOR, PHUJHEE, SABARANG, garlic is to be added. Now it is ready to serve.

If it is without oil and with dry fish or dry prawn (IJYA GURI), first the fish or prawn should be cleaned and made to boil. Turmeric, salt, chilly, onion, sometimes ginger be added and boiled. When the water is hot, the vegetable should be added and cooked till it is ripe. When it is ripe, salt be tasted and taken out from the oven after adding spice leaves.

For cooking any vegetable with mixture of dry fish or dry meat, it is like cooking with oil or without oil. But the dry meat or fish is to be made pieces, cleaned and cooked along with the vegetable.

If fresh meat or fish is to be cooked without oil, first the meat or fish is to be made pieces and cleaned. Turmeric, chilly, salt, onion etc. spices are added and put on the oven. When the water is dry, water is poured to requirements and cooked. When it is ripe, salt tested and

added to taste and spice leaves like celery, coriander, basil etc are added and the pot is taken out from the oven.

4. KHALA: It is dry fry, may be with or without oil. If without oil, the vegetable, meat or fish is first cleaned and put on the pan. Salt, chilly, turmeric, onion, spice powder are added and heated. When its water is dry, a little water is added to cook till it is ripe. But no soup should remain. If it is with oil, the oil is first heated and the materials to be cooked is mixed with salt, chilly, turmeric, onion, garlic, spice powder etc and put on the oil. When it is dry after cooking in the oil, a little water up to the level of the material is added and cooked till it is dry. At last spice leaves like coriander, celery, parsley, basil etc is added.

5. BHAJA: it is simple frying in oil. Turmeric, spice powder and salt is added before frying,

6. KEBANG: In this process, the things to be cooked is mixed with salt, chilly, onion slice, turmeric, garlic, spice leaves etc. It is then packed in plantain leaves and put on burning charcoal and hot ash. Usually small fish, prawn, egg, oister, water snail, mushroom, dry fish, some vegetables, spice leaves etc. are cooked in this process. Sometimes rice flour is also added with the mixture.

7. GORAN: It is the process of cooking in bamboo tubes. In this process, the things to be cooked is pieced and cleaned. Spices like salt, chilly, turmeric, ginger, onion, garlic, spice, spice leaves are added and mixed. It is then put in a bamboo tube and covered loosely with leaves and put on the fire. No water is added in this process. In this process one should be very careful so that the tube does not burn. Cooking in this process is speedy and it is over after few minutes of starting boiling. Meat, fish, tadpoles, vegetables like bamboo shoots, mushroom etc are cooked in this process.

8. GUDEYA: Literally mean pounding by hitting with a stick. The process same as Goran. But the material is pounded with a stick, usually a small bamboo. Meat, fish, insects like grasshoppers, beetles, crickets, snails etc. with more







seeds and the fibres are then separated with the help of a wooden grinning machine called CHORGHİ which is made of two wooden rollers fixed horizontally one upon another in a wooden frame on a wooden housing called CHORGHİ GHAR. The frame in which it is fixed is called CHORGHİ DABANA (meaning thigh) and the plate on which it is mounted is called CHORGHİ PAT. The rollers-CHORGHİ SOLA, the teeth of the rollers-CHORGHİ KARENGA or CHORGHİ MELANI, the handle with which it is operated is called CHORGHİ HADA.

The grinned (seed extracted) cotton is then again dried in the sun and bowed with a DHANU (bow) which is made of a small bamboo usually of three to four feet in length and a string of LUDI BACH (creeper Bamboo) is bounded tightly between two ends. The cotton is then bowed in a place where there is no flow of wind and usually inside the house on a TOLOI. In bowing cotton to bloom, the bow string is repeatedly pulled and released with the thumb keeping one end on the cotton. A ring of bamboo tube or of deer wind pipe is worn on the thumb to protect from blistering. When the cotton is sufficiently bowed and blown, it is rolled into PEICH on a hard surface usually on the back of a plate or a wooden plank or low stool, with the help of a roller called PEICH KADHEE. When the pech are ready, it is spindled into thread with the help of a CHORGHİA (spinning wheel). The Chorgha is also made of wood, cane tapes and iron spindle and it is fitted on a wooden plate called CHORGHİA PAT. The other parts of a Chorgha are: Mala duri (the wheel belt usually of thread), Sugarhi Sir (wooden, spindle housing plate), Sughurhi Kan (pumpkin slice shaped spindle housing), Dabana (fans), Chorgha Kan (thread guider), Chorgha hada (handle), Chorgha Lagori (handle stick), Chorgha Sira, Chorgha Malei (wheel tapes), Chorgha Mhadala (wheel rod), Chorgha Pat (plate), Takkwa (spindle), Chorhoi baach (oil guord) etc.

In spinning thread, one end of the cotton peich is applied to the conical point of the

Takkwa (Spindle) and a thread is wounded by turning the wheel in a motion which causes wounding of the spindle and thread is spun. The spinned thread is then rolled in the spindle until it is full and removed. A full roll of spun tread is called EK TAKKWA SUDHO. The tread is also varies in size for purpose to purpose. For a Jummwa Silum (working shirt) the tread will be larger in size and for a Ganjha (napkin) it will be smaller in size. ABEDHI SUDHO is the thread which is spun by a child who has got no mensuration and a monopose woman which is regarded sacred for the purpose of puja and other rites and also for binding a talisman.

From a Sudho Takkwa it is transferred into KHANG (coil) with a LANGHA, which is made of wood or cane and wooden stick or bamboo chip. The Khang is sometimes divided into SULHEE and LADEE. A Sudho Khang is dyed into different color of choice. The following were the process of dying and making of color:

**BLUE:** To get blue color, KARMA or KALMA (indigo) leaves are soaked in a earthen pot and left for rotting for two-three days. Afterward, the leaves are squeezed out and the settled remnant of the bottom is strained out and lime powder added. (Lime is prepared by burning the empty shells of snails in burning bamboo). It is then stirred with a stick called BHARO KADHEE till it becomes frothy and when the froth does not stick to anything dropped. It is then allowed to settle down for few hours. When it is settled, the water is carefully drained out and the color sediments is found at the bottom. The color sediment is now strained with a clothe and dried in the sun making small cakes. For making blue solution, alkali water of bamoo ash or plantain ash, or of sesame tree ash are made and the color cakes are dropped to melt. The solution is heated and the thread coils are dipped and boiled. It is then taken out and dried. The process may be repeated if the desired shade is not obtained.

**BLACK:** To get the black color, the blue thread is boiled with the barks of KALA GAB and dried.



passed through the space, below the Ba Kadhee to pull home the already passed thread towards the weaver, forcefully and another string will be woven. This process is repeated over and over again till the required length is obtained.

**DESIGN AND FLOWER PATTERN:** The Chakmas weave flowers and other designs in their Bein from the flower pattern ALAM. It contains flower designs which have names like Bigun biji (brinjal seed), Samuga leich (snail tail), Majara (wrangede bamboo stool), Sakkora Chaga (lemon slice), Junhee chokh (glow fly eye), Saba Kangel (snakes backbone), Bedagi Boillhya (cane leaves), Tuttubi Hat-pa (lizards feet), Sangha-Chakra (conch and wheel), Ulu (a sour fruit), Chari tola (bottom of a earthen container), Sannhya Pidha (diamond shaped cake), Padi Chibang (a tree), Ghandi Phool (gong flower), Daba boidhak (bottom of hubble bubble), Sidha phool (Flower of Sita), Bagha chokh (Tigers eye), Bilei khuch (Cats paw), Karenga leich (tail of Karenga), Kudhu Kereng (Gourd seed décor), Kurho chokh (chicken eye), Betgulo (a snake), Pajha Khara chokh (dice décor), Dur (tortoise), Chera hat-theng (centepe legs), Tedhoi Biji (tamarind seed) etc.

**MYTH ON CREATION OF THE UNIVERSE:** The myth on creation of the universe of the Chakmas is based seems to be as per PURANAs of the hindus. According to the mythology, the Almighty was formed from the air. There was no sun, no moon, planets or other stars, no earth or heaven. There was no human beings, animals, insects or other living beings. There was also no birth or death, illness or cure. The universe evolved into four stages - ANDHAKARA (dark), DHANDAKARA, KHAWAKARA (foggy) and NIRAKARA (no shape).

At the beginning, the earth was not in the present form. There was no earth or water. Niranjana, the Almighty was formed itself with the sound of UNG. At first Niranjana took out a drop of sweat from his body. It floated in the

vacuum and Niranjana made it water drop with the sound of UNG. Afterward Niranjana thought over it and it was transformed into ocean. Niranjan then sat on the ocean and thought over how to make Vasampudi, the Earth. While thinking he scratched his navel and some dirt came out to his fingers. And with that dirt, the Almighty Niranjana created the Earth. Niranjan threw a string of hair from his head in the ocean and it became the tube of the lotus and at the end of the tube tender lotus leaves was formed and later lotus bloomed.

Niranjan also threw some more dirt of his body on the ocean which produced foam and the earth increased day by day. Niranjan also found that on putting one feet on the earth, it lost balance and moves. So he placed some more dirt and created the hills and mountains to keep the balance of the earth.

Niranjan then sat above and created Brahma from the dirt of his right hand. Brahma then brought light from his body. Niranjan was staring at the light emitted from Brahma. He suddenly saw the reflection of his body and enquired who that was ? And as per his shadow Keduga was created. But Keduga was sexless. So Niranjana made the female organ by piercing his two thumbs in between the legs. While making the female organ on KEDUGA blood dropped out. The first drop of blood became the moon, the second drop the sun and the other drops the stars.

Niranjan also created Vishnu from the dirt of his left hand and Siva from his mouth. To preserve the creation Niranjan then asked Keduga to marry Brahma. But Brahma denied to marry her as he already called her Mother. She was then sent to Vishnu. But Vishnu also denied to marry her as he had also addressed her as mother. At last she was sent to Siva who had also addressed her as mother. But Siva agreed to marry her on the condition that she dies and reborn for hundred times, he will preserve 108 bones from his every birth and keep two names secret. He will also make a garland of the bones and wear it. That he named the

last name as DURGA. Now Niranjana realized that the creation will be intact. Afterward Niranjana is said to have measured the earth in the form of a dung beetle.

Afterward there was no activity for some times. He then asked Brahma, Vishnu and Siva to strain the ocean where they found the main seeds and sprouts. The almighty then created the gods to hand over the seeds. Niranjana called Brahma from the heaven and asked him to handover the seeds to Pavana who threw it on the hills, mountains and plains. Niranjana now urinated on the ocean and the owl formed from it. He also gave life to it. He then again asked Brahma, Vishnu and Siva to strain the ocean for the second time. Now they found some more seeds, foetus and eggs. From these seeds the plants, from the foetus and eggs and other living beings were formed.

On the earth Sayambu Monu, Sataroopa and others were formed automatically with the five elements (air, water, fire, earth and ether). With the union of Sataroopa and Sayambu Monu, a son Nilambha Monu and a daughter Subesha were born. Nilambha Monu had four sons-MANAVA, DANAVA, RAKSHASA and GANDHARVA. Human beings are the descendents of Manava.

As there was no illness on the earth people lived thousands of years and population on the earth increased day by day and the earth could not bear it any more. So Brahma and Vishnu went to Siva to ask to destroy some of the population of the earth. But Siva denied to destroy any. So they went to Subesha, who did not marry any one but meditating. But she also denied to do so. Rather she went on meditation to gain more power.

Judging the situation, Brahma and Vishnu hatched a conspiracy and drew a leg from the midst of Subesha which remained as if she is kicking those who come to her. As a result no god or goddess came to bless her and Subesha could not gain any power.

After meditating for many years when she could not gain any boon, she was in ex-

treme sorrow and shed tears and later took her own life. It is said that she shed sixtyfour crore drops of tears which became sixty four crores of illness to human beings and the parts of her body became witches, ghosts, fairies other spirits who causes harm to human beings. It is said that from the nerves witches were formed, from the veins the fairies and other spirits and from the flesh the ghosts were formed. And these spirits, ghosts, witches etc. started harming human beings by causing illness, accident, misfortune and human being started to die day by day and the weight of the earth was lightened. It is also said that when Bangali and Changali, the two sons of Mokkha Raja, the king of the witches were fighting for the throne and shooting arrows at each other, one of their sisters Siki Pudi, entered in between and she died from their arrows. Her limbs were divided into thirty six pieces and strewn in different places of the earth and became one of the ill fated and offending. And if any human try to make habitation on such place or try to cultivate such places the spirits used to hold such persons. So, to compensate the death of Siki Pudi, they promised their nephew Kala Khedar, (an illegitimate son of Sage Kashyapa and Sikipudi) to be the master of all offending places and he will get the share of all offerings of the human being to spirits for release of their holds. Therefore, while offering anything on a offending place, Kala Khedar is offered a cock.

The places where her limbs fell are known as follows as they are known as CHHATTICH MOKHAM: Haja Kuluk (salt forming place, the female organ), Mageim, Naga Khat (nose), Nah Tana, Rijhyang, Badol Khat (bats hole, the ear hole), Kamar Dogan, Murho Selhoch Khat, Dyo Dhulon (the ears), Jama Bach, Samugho Leijha Bach, Kuhng Gach (the knees), Bilei Jhammachya, Neil Chumo Gat (mouth to ass), Tang Mhang Ghat, Kara Madi, Tara Pochya Gat (the eyes), Byatra Bhidhya (the head), Bamhoch Khat, Radha Ghara Chuk (breast), Gonga Damdama, Pirh Khana, Manap Aruk (the body), Gera Aruk (the skeleton), Sina



Kijing (the neck), Ubu Dogan (navel), Kajhee (four limbs), Nimuchchya Aruk (body without head), Paa murho, Betbhedhi, Cherak Ghar, Gongga Maja, Jama Bach, Kodora Tong, Puri Khat and Radha Ghara Chuk.

Mokkhya Raja is said to had two sons, Bangali and Changali and 100 daughters. They were married to: Ketuga w/o Kaleia (siva), Mother of Ravana, w/o Guru Sukra Charya, some married to gods, Some married to human beings, Seven went with the witches. They are: Sajoni, Najoni, Phejori, Surjyo Kela, Chandra Kela, Siki Pudi and Kanchanpudi. Five went to HAJA and PIHR KHANA. They were: Inali, Chandi, Sep Pudi, Khagini and Mogini. Seven went with the fairies. They are: Phul Kumori, Jal Kumari, Mal Kumari, Bat Kumori, Mel Kumori, Kal Kumari and Sapuri.

The Chakmas therefore believe about the hold of spirits in every illness and misfortune and that they might have come across any offending places for any illness, misfortune or accident. Therefore they try to cure it with medicine, Mantra, ANG (yantra in the form of talishmen), Pujo (appeasement of spirit with worship), Dali (animal sacrifice). The vaidyas (physician) identify the causes by utilizing various method like Nari Chana (examination of nerves), Gonana (fore telling), by applying Mantra Chanted oil, water, salt, Dabon Chana (looking at mantra chanted Gheela, nail, mirror), Khuri Gadei dena (deputing hypnotise man), Ban Tulona (hypnotising), Morola Chana, Tabit Banhi dena (binding talisman etc).

According to the belief, there are numerous spirits. Who are named differently. They are: Bhoot, the Ghosts. They are said to be 1200 in number and sons of Gongga, the water goddess. So before appeasing the Bhoot, Ganga must be appeased first. The Bhoot is said to be the hunters of Gongga. Bhoot can cause fever, lumps, tumour etc. Some names of the Bhoos are: Chekkhang, Phuskang, Khukkhang, Rengya, Anokya, Padhar, Jamgali, Megulhee, Khyang, Lagochsya, Chwai, Pagol, Nasi, Rang, Bandor, Mogoni, Kannya, Hachsya, Nachchya,

Chandra, Siji, Mwon, Kon, Apta, Bayu, Pancha, Motya, Chhagoli, Nimochchya, Ajrel, Niguchchya, Mora, Mak, Nijo, Raja, Dein, Roangya etc.

Pret are said to be 1300 in number and are Chilang, Cherheng, Chirhing etc. They are said to make horrid sound, fearful appearance and cause boils, carbuncles etc.

Dein, the witches. They are said to be 13000 in number and are Kajol Pudi, Sibongpudi, Phejori, Gandhakela, Surjyokela, Chandrakela, Khukkyong, Sajoni, Najoni, Mohini, Khagini, Dagini, Jugini, Hajongma, Lulangu, Kalika, Dipuri, Sikidhwaj, Kala Khedar, Indragupta, Ulidenya, Seji, Mongsa, Khega, Boga, Ulanga, Naridyong, Along, Chembak, Dipuri, Sapuri, Sahapuri etc. They are said to cause blood circulatory diseases like rheumatism, gout, paralysis, blood flow, blood clotting etc. The seven sisters causes skin diseases like leprosy, white patches, boils, abseses, tumour, lumps etc.

Sons of Gongga, the water goddess: Bhoot, Borshellya, Chela, Biatra, Dibuchsya Bhoot, Tinbuchsya Bhoot, Ajrel, Nimuchchya.

Khaginis are said to be 2000 in number and are Khega, Boga, Ulombottoy etc. They are said to cause accident, quarrel, miscarriage, infertility etc.

Matris are said to be 1200 in number and are Hatrya, Motya, Ijingya, Ijingi etc.

Jokgyos are said to nine crores and nine lakhs and are the soldiers of Devi. They are the guards of treasure and lure the human with it. Causes madness.

Fairies are Sapuri, Alim, Bhoot, Dyo, Kal, Sunjukya, Kenei etc. They causes mental disease. The male fairy causes cyclone.

Planetary deities are Mrawla, Mroli, Krenga, Krengi, Pormamoch etc.

**MEDICAL SYSTEM / VAITDYALI AND SYSTEM OF TREATMENT:** The Chakmas traditionally belief that human body is formed with five elements: water, earth, air, fire and ether. And these elements are influenced by external forces like

spirits, deities, gods, goddesses etc. from time to time. If our CHERAK, the lamp of knowledge is inactive, we get sick. If our lamp of knowledge is bright, we can avoid illness and save ourselves from the influence of spirits and deities. The Chakmas traditionally believe the hold of spirits in every illness, accident, misfortune etc. Hence to free the body from the hold and influence of spirits they appease, worship the spirits and also apply MANTRA, medicines and various form of magic in the form of Talishmen, ANG (yantras), Tona, Challan etc. They also use Jadu, Tona, Challan, Mantra and medicines to destroy and control an enemy. A person who perform Pujo and appeasement of spirits is called an OJHA and a person who prescribe medicine in the form of TALLIK (medicinal formula) and apply Mandar (magical chanting) is called VAITDYO. A Vaitdyo is both an OJHA and VAITDYO.

It is said that when people were dying of different diseases, Parbati was very upset and enquired from Hara (Siva) as to how to cure them and Siva told her about the medicines and the divine chantings called Mantra. Which was heard by Gurghonhat and Minnonhat. And they spread it among the nine lakh Munis (sagea) who spread it to their disciples.

The Chakmas have their own system of medicine and treatment of illness called VAIDYALI. It is based on the mythical believe of the creation of universe and the cause of all illness. The medicines they use are called BANAJA (herbal), PAJARHI (preserved) and PAGO DARU (chemicals). The Vaidyas (physicians) treat their patients by blowing air after chanting MANDAR (magical chants) called JHARANA. They also prescribe medicines called TALLIK (medicinal formulae). They sometimes sacrifice animals and perform PUJO to appease the spirits and deities to release hold on the patient. This system of treatment is still practiced in the rural areas. The rural masses still believe the hold of spirits and deities in every illness and suffering. Hence they engage an OJHA (exorcist) to perform spirit worshipto

appease it with flowers, lamps, sweetmeat and other edibles. Sometimes with the sacrifice of animals. A Vaidya may be both an OJHA and Vaidya.

The Chakmas believe that the cause of all illness and harm is either the act of human, devas or spirits as per the myth of creation of the universe. So, to get relief from such harm one should try to cure it with medicines, or drive away the spirits applying mantras, wearing ANG (Yantras) in the form of TABIT (talisman), get protection by binding or burying ANG and medicine around the house or place or kill the disease causing spirits by calling and bind them in the process called KHANG (if it is with an egg) TONA (if in other process), or appease them with Pujo and sacrifices to release their hold.

A human may cause harm with Mantra (magical chanting), JADU (administration of corrosive substances) or TONA (applying black magic on the body of a person in which portion of wearing clothes, hair, nail, soil from foot print or soil from place of urination is necessary), CHALLAN (deputation of spirits), BAAN (releasing of Baan, literally arrow in the form of black mantra) etc.

A deva or spirit may cause harm if their habitation or place of dwelling is invaded by making jhum, garden, construction of house etc. Or if it is made impure by easing urine, latrine etc. In such a case they hold such a person and try to eat him up or cause harm. It is also believed that the spirits go for human hunting and if any one falls their prey he gets diseases. It is also said that if any one falls in their way, he or she acquire illness.

The Chakmas worship many deities for protection and cure from illness. Among them Kalia, Parameswari, Oshya, Ganga, Bhhot, Dein, fairies, Planetary deities, Khagini, Moghini, Jugini, Preta Matris, etc. are main. Kalia is identified with Vishnu, Parameswari with Lakshmi and Oshya with Ganesha. They are worshipped at marriage and yearly family worship for peaceful and prosperous family life. Ganga for protection from illness and to release hold in a ill-

ness. Bhoot in illness, Dein and fairies are also in illness. They are also seen to worship Barmha, Vishnu, Siva, Kali, Lakshmi and other deities mostly in illness. Among the other deities they worship are: Kala Khedar, Jugini, Siji, Mongsha, Hatya, Motya, Khagini, Mogini, Khega, Ajurho, Dyo, Chela, Ajrel, Nimochya, Ijingya, Ijingi, Ulomboty, Chekkhang, Kalubhang, Lagochya, Lagorhi, Sip Kumori, Phool Kumori, Bor Kumori, Jal Kumori, Undur Kumori, Bhoot Kumori, Mhekkhang, Sajhani, Najoni, Phejari, Surjyokela, Chandrakela, Dagini, Kalika, Diburhi, Sapuri, Sikidhwach, Indradumba, Lulansu, Ulanga, Naridyang, Than, Bor Shelya, Narengya, Byatra, Phool Ganga (Dhal Ganga/Dhaleswari), Rakkhwol, Bor Kumori, Sil Kumori, Mech Kumori, Bat Kumori, Bini Kumori, Swadip, Pwa Deveda, Kali jantur, Gattolya, Chembak, Mrala, Mrali, Krengha, Krenghi, Parmamhoch, Rwah proo Hajhangma, Khukhyong, Sibangsa, etc.

Pujo or worship: A Pujo or worship is performed for the appeasement of the spirits. All pujos are not the same. Some are performed by making idols and some without and are performed as per Pujo Bijak where the likes and dislikes of the deities are written. The Pujo Bijaks are preserved by the Vidyas. Some of the deities are given below with their powers. (1) Kalia: He is the son of Chandi. He is believed to be the master of family life and worshipped during Chumulang. He likes pig, cock. (2) Parameswari: She is the wife of Kalia and worshipped during chumulang. She likes hen and goat at Hoia. (3) Maa Lokkhi Maa: She is the goddess of wealth and worshipped at harvest and HOIA. She is also offered regularly on Wednesday with rice, curry and one egg. She likes pig at harvest. (4) Gongi Maa: She is the water goddess. She likes chicken, rice, lamp, flowers, goat etc. If she is displeased she can cause water born diseases, fever, cold, cough, lump, tumour etc. (5) Bhoot: He is said to be the son of Gongi Maa and her hunter. Before offering anything, Gongi should be worshipped first. Bhooda can cause fever, lump, tumour etc.

(6) Biatra & Rwahproo: Identified with Rahu and Ketu and son of Gongi. They are also said to be the planetary deities. Biatra likes intestines of small chicken which has just come out from egg and which has not touched the earth. Which should be offered opening from the back. They can cause still born babies, deformities etc. (7) Dhal Ganga or Dhaleswari: She likes white hen. If not available, other chicken should be made white by painting with white flour. She can cause typhoid fever. (8) Dein: They are the witches. They can cause circulatory diseases like rheumatism, paralysis, gout, lums, tumours, skin diseases etc. They like chicken, pigs. (9) Puri: The fairies. They like flowers, sweet meat, cakes, pigeon, goat etc. They can cause mental diseases. (10) Pret: They like egg and intestines of animals. They can cause boils and also appear in frightful manner. (11) Siji Mongsha: They cause uneasiness in children and child colic pain sleeplessness etc. (12) Eda: Sprit of bravery. If Eda is not present in a body, such a person will tremble in fear. It can be called with a Pujo with cakes, sweetmeat, cooked chicken, money etc. (13) Ajurho: He is the spirit of distillation of wine. If he is displeased, one will not enough wine in distillation. He is offered chicken. (14) Than: The guardian of a place and offered pig. (15) Hajangmha: Deity of wild life. If he is displeased, hunters cannot hit any wild animal. He can also let loose ferocious animal like tiger to kill human being and also send wild animals like boars to destroy crops. (16) Jokkhyo: They are the treasure guards. It can hold a greedy luring with treasure. Offered duck, black goat etc. (17) Basampudi: It is Vasumati, the earth. She is worshipped for good harvest. (18) Chandi: She is the master of weapons and accident. She is sometimes called Kali or Ketuga. She is offered goat. (19) Ochsya: He is identified with Ganesha and offered egg. (20) Michchingya: He is the human husband of Maa Lakshmi. Offered a cock. (21) Biatra: Hen, (22) Chela: pig, (23) Ajrel/ Nimochya: Pig, (24) Narengya/Bor Shellya: Cock, (25) Motdya: Cock, (26) Kala Khedar: He goat, cock, (27) Seven sisters (fairies): Flower,

Popped rice, sweetmeats etc. (28) Mochdya: Cock (in the jungle), (29) Kalubang: Cock and hen, (30) Magonhi: white hen, (31) Sip Kumori: White cock, (32) Phool Kumori: Hen, (33) Bor Kumori: Hen, (34) Jal Kumori: Hen, (35) Undur Kumori: Hen, (36) Bhoot Kumori: Hen, (37) Hattya-Mottya: One cock and one pig, (38) Lookkhi: Five fist pig, (39) Ajurho: Cock, (40) Chekkhang: Hen, (41) Mhekkhang: egg, (42) Kala Khedar: Black cock.

Among above, Byatra, Rwaproo, Mrola, Mroli, Krenga, Krengi, Pormamoch are Planetary deities related with child birth and child diseases. Khagini, Mogini, Jugini are the daughters of Mokkhya Raja (Daksha?). Khega, Boga, Ulomboty are Khaginis. Khuskhang, Along, Chempak, Sibangsa are the Deins. Chela and Chekkhang are bhoots. Hachdya, mochdya, ljingya, ljingi are the Matris. Bhoot, Chela, Byatra, Ajrel, Nimochya, Dhal Ganga are the children of Ganga.

The numbers of the spirits are said to be 1200 Matris, 1300 Deins, 2000 Khaginis, 12000 Bhoots, 13000 Prets etc. It is said that Mokkhya Raja had one hundred daughters and two sons. Out of them, Ketuga, mother of Ravana, wife of Sukra Charjyo, Kajol Pudi and Sibong Pudi are main. Some were married by the devas, seven sisters namely Sajoni, Najoni, Phejori, Surjyo Kela, Chandra Kela, Siki Pudi and Kanchan Pudi went with the witches, five sisters namely Iyandi, Chandi, Sep Pudi etc settled in HAJA, PIR KHANA, KULUK, DELDELI etc. Khagini and Moginhi became eater of puja offered by human. Seven sisters Phool Kumori, Bar Kumori, Sil Kumori, Mech Kumori, Bat Kumori, Bini Kumori and Jal Kumori went with the fairies.

These deities and spirits are said to possess different powers. They cause different illness to human beings on being offended by encroaching their place of habitations or falling in the way of their hunting. Therefore, the names of illness are named as Ajhar, Gulhee etc. The place of habitation of sprits are said to be (1) Heil Gach (big evergreen trees, (2) Pagochya

Gach (parasital trees) and the thirty six ill fated places called CHHATRICH MOKHAM (thirty six Mokhams) and other offending places. They are: (1) Badol Khat - ear hole. Den of bats. (2) Bamhoch Khat, (3) Bandor Mora-Place of a dead monkey, (4) Bhet bhedi, (5) Bilei Jham Machchya, (6) Byatra Bhida - Breast, A small iland on a stream where water flows around. (7) Changara Mora-place of a dead shambar, (8) Cheraak Ghar, (9) Dyo Dhulon - ears. A tree whose both ends are rooted and a stream flown between or whose middle is up. (10) Gat - anus, a hole/cave, (11) Gera Aruk - symbole of millipede, the skeleton. (12) Gonga Domdoma/Maja - A triangular stream source. (13) Gonga Maja, (14) Gui Mora - Place of dead monitor lizard. (15) Haja Kuluk-(salt forming place, the female organ). (16) Huring Mora - dead deer, (17) Jama Bach - pair bamboo, (18) Kajhee-four limbs, (19) Kamar Dogan - A stream, whichng source is down at the beginni. (20) Kara Madi, (21) Kodoro Tang - Pigeons den, (22) Kuduk Khat - Den of porcupine, (23) Kuhng Gach - Legs. Where two line of trees, three each are found. (24) Kuhng Gach (the knees). (25) Mageim, (26) Manap Aruk - Shape of skeleton (the body), (27) Nimuchchya Aruk - skeleton figure made by six tillas. (28) Murho Selhoch Khat. (29) Na Tana - A small lengthy plain, (30) Nago Khat - Nose. With two source of stream from a cave. (31) Neil chumo gat - Mouth and anus. A tunnel. (32) Pah Murho - a stream bounded by three hills. (33) Peikh Mora, (34) Pihr Khana, (35) Puri Khat, (36) Radha Ghara Chuk, (37) Radha Ghara Chuk - a hill top the breast. (38) Rijhyang - water fall, (39) Samugho Leijha Bach - a twisted bamboo with the shape of a snail end. (40) Seloch Khat, (41) Sil Kugur Khat, (42) Sina Kijing (the neck), (43) Tang Mhang Ghat, (44) Tara pochchya gat - eyes, (45) Ubu Dogan (navel).

Out of the above, thirty six are offending places and are formed on those sites where limbs of Siki Pudi has fallen and are believed to be the den of spirits. The rest are only ominous and one acquires misfortune on finding/seeing



such ominous things. For the places of Sigi Pudi's body limbs, one must offer pujo or sacrifice of animals to release the holds of the spirits. For finding other things like dead animal one should perform MADHA DHWA CHUMULANG/ GRISTHI CHUMULANG/ BURPARA/MADHA DHWA/BOLA KADA etc rites to disactivate the misfortune/ill luck acquired.

Apart from above, the Chakmas take finding of dead animals on any place as ill fated like Shambar, Deer, Monkey, Inguana, Tortoise, Snakes, Birds etc. For which they drive away the ill luck called PHEE with Bola Kada rite. There are also some other PHEE like :- Bola phee, (on seeing dead animal), Chil phee, Manei phee, Chang phee, Mang phee (on entry of a king in common man's house), Naga phee (on entry of snake in a house), Lo phee (on finding blood in a house), Ui phee (on entry of black motes in a house), Gui phee (on seeing a dead inguana lizard), Dur phee (on seeing a dead tortoise) totaling thirty phees.

The Chakmas also believe in acquiring impurity called ASUJHI AFTER birth of a child, marriage and death in a family. They also believe to inactivate magical powers in such a impure house. Therefore they invoke powers to a talisman called TABIT JAGANA after entry in a new born house and dead house. They also perform the rite called MADHA DHWO to get back the purity.

VAITDYALI: The Vaitdyos are traditionally taught and trained by a GURU THAGUR (Master Teacher) who is a veteran and experienced Vaitdyo. Vaitdyali is both BHALEDI (welfare) and KUBIDI (destructive). The initial stage of teaching starts with Tallik (medical formula) and Mandar (magical chants). A SHICHSYO or student or apprentice is first taught Talliks and the less important mantras. The teacher teaches the main course only when he have full confidence on the Sichsya that he is faithful and he will not cause any harm to others without a legitimate cause. Since as per traditional belief, if a Shichsya causes any harm to others with-

out a legitimate cause, the teacher also gets the share of the sin and one should cause harm on others with full ability if (1) Own livelihood is taken away, (2) Own land is grasped, (3) own wife is taken away and (4) Harm is caused to self and family members. Showing anus with humiliation is regarded as the most grave offence. A Sichsyo should apply all his knowledge to harm such humiliator otherwise all his teachers will also go to hell !

According to Vaitdyali, the human body is consist of : (1) Forty nine varieties of BAYU or air, (2) Fifty two BAZAR of market, (3) Fifty three GALLIs or streets, (4) Nine DARAJA or doors, (5) Eight Gudhi or rooms, (6) Seven TALA or locks, (7) Five CHABI or keys, (8) Thirteen KHILs or nails, (9) Eighty KHAMBA or posts, (10) Seventy two thousand NARI (nerves, veins, arteries). Out of which ten are main. (11) Three BICHCHHON or beds, (12) Five MUNI or sages, (13) Five PRANA BAYU or life air, (14) Seven SAGAR or seas, (15) Thirty six MOKHAM or abodes, out of which eighteen are main. (16) Nine CHANDRA or moons (liquid), (17) Three TARI or boats, (18) KAMANI, (19) BALHUCH or pillow, (20) MALUM, (21) NANGOL, (22) DOGAN or shop, (23) MONURA etc.

These are nothing but parts of the body according to their functions. The GURU (teacher) teaches his Sichsya (student) about the functions and locations of these parts with the help of a anatomy chart called MANAP. A Manap is said to be of two kind i.e. JEDA MANAP (live) and MORA MANAP (dead).

Out of the above, the following thirty six points of our body is found to be vital and the Vaitdyos apply their mantras on these points to cure or harm a person. They are collectively known as CHHOTTICH MOKHA and out of the thirty six vital points, the ADARHO MOKHAM (eighteen points) are said to be main.

If any one touches it with the right thumb after chanting MANDAR (mantra) he can cause benefit if makes round leftward called BANG PAK and harm with a rightward round called DEIN PAK. Bang pak is for closing and dein

pak is for opening the thirty six mokhams and other vital points as used by the are as under:

- (1) ADHU, BANG (left knee), (2) ADHU, DEIN (right knee), (3) BANG DUDHO TOLE (three fingers below left nipple), (4) BARHA THUM, DEIN (right shoulder end), (5) BARHA THUM, BANG (left shoulder end), (6) BIJONYA, DEIN (right shoulder blade), (7) BIJONYA, BANG (left shoulder blade), (8) BOGOL, DEIN (arm pit, right), (9) BOGOL, BANG (arm pit, left), (10) BORMHATALLWA (Crown of head), (11) BUK (chest), (12) BUKRORHA (Chest), (13) CHOK, BANG (Left eye), (14) CHOK, DEIN (right eye), (15) DEMI (Lower neck), (16) DHAGHO HARO THUM, BANG (end of left ribs), (17) DHAGHO HARO THUM, DEIN (end of right ribs), (18) DUDHO MADHA, DEIN (nipple, right), (19) DUDHO MADHA, BANG (nipple, left), (20) DUT, DEIN (right nipple), (21) DUT, BANG (left nipple), (22) GOTTONA (neck), (23) GUPTO DWOR (back of the chest, between two shoulder blades), (24) HADHO GABHI, BANG (end of wrist, left), (25) HADHO GABHI, DEIN (end of wrist, right), (26) HADHO JORA, DEIN (right wrist joint), (27) HADHO JORA, BANG, left wrist joint), (28) JWIL (Tongue), (29) KAN, BANG (Left ear), (30) KAN, DEIN (right ear), (31) KELONGI, BANG (left elbow), (32) KELONGI, DEIN (right elbow), (33) KHOGHORA, BANG (back of knee, left), (34) KHOGHORA, DEIN (back of knee, right), (35) KOBAL (fore head), (36) KONGDHA HAR, BANG (collar bone (left), (37) KONGDHA HAR, DEIN (collar bone, right), (38) LHEPLHEBHI (Solar flexus), (39) MU (mouth), (40) NABH THIN ANGULO TOLE (three fingers below the navel), (41) NABHI (Navel), (42) NABHI TINANGUL UGURE (three fingers above navel), (43) NAGO DWAR (front of nose), (44) NAGO MADHA (tip of nose), (45) NAGO PHOLA, BANG (left nostril), (46) NAGO PHOLA, DEIN (right nostril), (47) NEII GHORA (back of head), (48) PUNO TIJURHEE HAR (Cocynx), (49) TELODI, BANG (end of thigh, left), (50) TELODI, DEIN (end of thigh, right), (51) THENGHO PIT, BANG (back of feet, left), (52) THENGHO PIT, DEIN (back of feet, right),

- (53) THENGO JAM DWAR, BANG (between toe and index of left feet), (54) THENGO JAM DWAR, DEIN (between toe and index of right feet), (55) THENGOJORA, DEIN (feet joint, right), (56) THENGOJORA, BANG (feet joint, left), (57) THENGOPADA, BANG (feet joint, right), (58) THUGHURI (chin), (59) TODA (Throat),

Among the above, the following thirty six points are said to be main. They are "CHHATRICH MOKHAM. They are :

- (1) BORMHATALLWA Crown of head, (2) KOBAL fore head, (3) BANG KAN Left ear, (4) DEIN KAN right ear, (5) BANG CHOK Left eye, (6) DEIN CHOK right eye, (7) BANG NAGO PHOLA left nostril, (8) DEIN NAGO PHOLA right nostril, (9) NAGO DWAR front of nose, (10) MU Mouth, (11) TODA Throat, (12) BANG BARHA THUM left shoulder end, (13) DEIN BARHA THUM right shoulder end, (14) BUKRORHA Chest, (15) BANG DUT left nipple, (16) DEIN DUT right nipple, (17) BANG DHAGOHARO THUM left rib end, (18) DEIN DHAGOHARO THUM right rib end, (19) NABHI Navel, (20) NABHI TINANGUL UGURE three fingers above navel, (21) BANG TELODI left thigh end, (22) DEIN TELODI right thigh end, (23) BANG KHOGORA left knee back, (24) DEIN KHOGORA right knee back, (25) BANG THENGOJORA left feet joint, (26) DEIN THENGOJORA right feet joint, (27) BANG THENGOPADA left feet, (28) DEIN THENGOPADA right feet , (29) BANG BUCHJHYAANGULO PHAGAT between toe and index of left feet, (30) THENGO JAM DWAR between toe and index of right feet, (31) BANG HADHO GABHI left wrist joint, (32) DEIN HADHO GABHI right wrist joint, (33) DEMI Lower neck, (34) NEII GHORA Back of the neck, (35) GUPTO DWOR Between shoulder blades and (36) PUNO TINJURHI HAR Cocynx.

Most of the above bodily parts are located on the crown ear, nose, eyes, throat, back of throat, shoulder, between shoulder blades, elbow, chest, nipples, solar flexus, below the left nipple, navel, cocynx, thigh end, back of

knee, joint of feet, feet wrist joint, skin etc. The Vaidyas generally blow air on these parts with magical chanting called JHARANA to cure and protect a patient.

The Guru also teaches his students as to how to identify the cause of illness whether it is MANEI KARAM (caused by humanbeing) or DEVA KARAM (caused by spirits). If it is caused by Manei, it can be cured with MANDAR (magical chanting) and DARU (medicine). If it is DEVA KARAM (caused by spirits), identifying its power, the hold is released with MANDAR (magical chanting) and appeasement with PUJO (worship), DALI (sacrifice of animal) and DARU (medicine). An experienced Vaidya is supposed to diagnose an ailment by touching the nerves of a patient. He also applies the following methods to ascertain the cause of illness :

**TABIT BANHI DENA:** In this method, a talisman is bound on the patient and who is supposed to disclose the cause of illness.

**DABON CHANHA:** In this process, mantra chanted oil is applied on a gheela, nail or a mirror. A person born in the zodiac of TULA is only supposed to see the cause on the mirror, nail or GHEELA.

**DARU BANHI DENA:** In this process, certain medicine (mantra chanted) is bound on the patient and who is supposed to disclose the cause in sleep.

**KHURI HADANA:** A tula rashi man is possessed with spirit and he is supposed to go to the offending place where the spirit held the patient.

**BAN TULHI DENA:** In this process a TULA RASHI man is possessed with spirit and he is supposed to disclose the cause of illness.

**MRALA CHANHA:** In this process, a bamboo stick is chanted with mantra and the stick is measured every time asking question. If any difference is found in the measurement, the cause is ascertained.

**GONANA:** It is the process of calculation observing certain sign and symbols.

**TEL PORHA, NUN PORHA, PANHI PORHA:** In this process, oil, salt, water etc are chanted with MANDAR (magical chanting) and the patient is

asked to taste it. The cause is ascertained on the feel of taste by the patient.

**BODA TONA :** In this process, an egg is chanted with MANDAR and the egg is broken. The cause is ascertained on seeing certain spot, colour etc on the yolk.

The vaidyas also believe in the hold of spirits if a patient does not get cured within stipulated time and also after application of time tested medicines as per TALLIK. A tallik is prescribed after the symptoms and signs of the patient are found to be identical as is written in a Tallik.

The followings are the terms used in Vaidyali :

**TALLIK :** It is the traditional medical formula preserved in Chakma script. It consists the name of the ailment with symptoms and complications. It also consists of names of medicines and how to apply it and what other simultaneous food, drink, medicines should be taken with the main medicine. And what should not be taken with the medicine. The simultaneous food, drink and medicines are called UNUMAN and the prohibition is called BAJHA. In the Chakma system of treatment a patient is generally prohibited taking of turmeric, chillies, sour material, greasy and oily materials and sometime meat and fish. It is only in case of jaundice sour vegetable and crabs are encouraged to take.

Some example of typical Talliks :

1. Tallik Ranga Pirar: Lakkhyon: Jar hai, Halattya gurhi Mudey, Bal porey, Chok holottya hoi, Ghum ejhe. Tar Daru: Rohn sat kojha, Gul murich-sattwa, Sobona sindur, Magardhwaj, Bobo Turing sat aga. Iyanhi badi sattwa buri banei ekkwa ekkwa gorhi diney tin bar modhu di khai. (Formula for jaundice. Symptoms: Fever, urine becomes yellow, weakness, eyes become yellow, Feels sleepy. Medicines : Seven cloves of garlic, seven nos. of black pepper, swarna sindur, (a chemical), Makardhwaj (a chemical), seven shoots of Bobo Turing (a shrub). Grind it into a paste and make seven balls and dry in the sun. Take one ball at a time thrice in a day with honey.)

2. Tallik-Disti= Behajami. Lakkhyan: Hajam na hai, Nabhi cheirho kittya suloi, pira garhey, Pet dum dhochsya hai, Ghana Ghana hagey, Hagana heel na hai, bech haley khengeda hai, Nitto pet purey, Kaekkhan tyon kheley bech hai. Daru: Rohn sat kojha, Gul murich sattwa, Mengani pada satthan, Nago ruboradi gulo sattwa, Kumochsya ludi sat chaga, Ada sat chaga aa Kettranga sat chaga. Ei darunhi nighuch gorhi badi sattwa buri banei ekkwa ekkwa gorhi dine tin bar tyona jhulloi khali pede khai. Tyona jhul na pelhey garam panhi di khai. Je tyonhan kheley bech hai se tyona jhulloi kheley gam. (Formula for indigestion. Symptom: Cannot digest food properly, feels ache and pain around the naval, forms gas, passes stool frequently without satisfaction. In chronic cases losses body weight. Craves for eating frequently. Stomach gets irritated on taking certain food. Medicines: Garlic seven cloves, Black pepper seven nos., Mengani (centelia asiatica) seven leaves, Nago rubo-radi gulo (grass balls, literally nose ornament ball) seven nos, Kumochsya ludi (a thorny shrub, literally crocodile tailed creeper) seven slices, Ada (ginger) seven slices, and Kettranga (a ginger like hurb) seven slices. Pound all these medicines into a paste, make seven balls and dry in the sun. Dose: Take one ball at a time in empty stomach thrice in a day with curry soup. It soup is not available take with warm water. It is advisable to take it with such curry soup on which intake the stomach irritates or upsets. In case of minor, the dose should be decreased.)

According to traditional belief one gets indigestion with the evil vision of craving by a human or spirit. Such evil vision is called DISTI. And if there is an evil vision, such food if taken remains undigested in the stomach causing tumour and other ailments. It is therefore advised by the Chakma elders that before taking any food one should keep aside or throw away some portion of the food to be taken with the wish to ward off the evil vision or DISTI and with the prayer to immunity to such evil look and the human or spirit should satisfy with the thrown

away/kept aside portion.

This Tallik is time tested and it is found to have expelled undigested food which was taken three to six months earlier and to cure the patient completely.

3. Tallik Jadu bich tulonghee/Bhach goronhi. Daru: Dein Kurhee, Jhori Pochchya Chaongora sing, Mukta sing, Tuttya, Bangorhi Bhanga Kher. Iyanhi badi sudhobiji proman buri banei diney 2/3 bar panhi di khai. (Formula for poison adjuvalent/digestion of corrosive. Medicines: Dein Kurhi (a sea snail), fallen horn of sambar, copper sulphat, Bangorhi bhanga kher ( a herbal grass literally broken bangle grass). These medicines be pounded into a paste and made cotton seed sized balls and taken one ball at a time. 2/3 times daily with water.)

4. Tallik Purush Tulonee/Mardani jur goronhi: Daru: Rwohn, Para, Pranga, Kaja Gulmurich, Long, Piboi, Tuttya, Udho Naksa, Sigirasik, Chhatti Maresh, Karenga, Tech Madan, Dana Kabhur. Ei daru udho naksa bharey jogha di chinhi di badey, karpach dana proman buri banei ekkhwo ekkhwo garhi diney 2/3 bar chinhi di khai. (Formula for vitality: Medicines: Garlic, mercury, pranga (a herb), green pepper, clove, nutmeg, pipul, copper oxide, mongoose pizzle, sigirasik (a herb), Chhatti marech (a herb), star fruit, Tech madan (a preserved herb), camphor. These medicines should be taken in mongoose fizzle weight and pounded with sugar and made cotton seed size balls and taken one ball each 2/3 times daily with sugar.)

5. Tallik Pagol Kugure kamarlye: Daru: Bhadho machsya agarbo puk sattwo, Banach kabora chhei Rwohn, Gulmurich, Jallya mora, Khaidye midhya, Sudo biji dana, Annwah, Muli. Iyanhi badi karpach dana proman buri banei garam panhi di khai. Kamrenei sat din haley teh khabai. Patthame tinwa ek laghe khabai, jere ekkwah ekkwah khabai. Daruye dhariley, tughut tughut hagey, mudey. (Formula for rabbit dog bite: seven nos of AGARBO PUK (a Spanish fly like insect which causes blister), ash of Banach Kabor (a synthetic cloth), garlic, black pepper, spider shel, brown sugar, cotton seed, chim-



ney carbon, yeast. Pound it and make cotton seed like balls and take with worm water. Medicine should be started after seven days from dog bite. First three balls should be given at a time. Later one ball each time.)

6. Tallik Har bhanga: Daru: Kujhi kurho har, pubho samugo chha, boda ranga kujhum, Ulu sigon, kijing sina pada, dhingi shago murho. Iyani nighuch gurhi badi, garam gurhi, um um banhi thoi. (Formula for bone fracture: Medicines: Bones of small chicken, snailing of round snails, yellow yolk of egg, jelly of ULU (a fruit), KIJING SINAPADA (a shrub) and roots of Dhingi shak (a fern). Pound these minutely and heat and bind with luke worm on the affected part.

7. Talik Salabandha: Daru: Samuk, Batbattya shak, Jharbwa bei shak, Lajari pada, Bangorhi bhanga kher. Iyanhi badi banhi thai. (Formula for phymosis: Medicine: Snail, Batbattya shak (a herb), Jhabwo bei shak (a herb), Lajari pada (a shrub), Bangorhi Bhanga kher (a herb). Pound these and bandage.

8. Tallik Bich Bat: Lachkhyan: Pet pira garhey, Suloi, Porai. Daru: Beich tenga, Todego jwil shak, Chidira bei shak, Chhagola kan shak, Kada marech, Chigon Tenga, Kangarh gheeluk shak. Iyanhi ujhi khai, guli dey. (Formula for Bich Bat (Gastritis?). Symptoms: Stomach pains, aches, burns. Medicines: Beich tenga (literally 22 coins), Todego jwil shak (literally parrot tongue leaves), Chidira Bei shak (a herb, literary mixed colored leaves), Chhagolo kan shak (literally goat's ear leaves), Kada marech (a thorny herb, a vegetable), Chigon Tenga (literally small coin), Kangarh gheeluk shak (literally crab's fat leaves). Take these after boiling and massage the water.

9. Tallik: Jar haley, dhora theley. Daru: Phejera khoja, Dubo meloni, Kada marech, bhul kojoi, todega jwil shak, borsi al ludi. Iyanhi chumot ujhi gudei khai. (Formula for fever with bodily ache: Medicines: Phejera Kojoi (a shrub), Dubo meloni (a herb), Kada Marech (a thorny vegetable), Bhul Kojoi (a shrub), Todego jwil shak (parrot tongue leaves), Borsi al ludi (fishing hook creeper). Cook it in bamboo tube and have it.

10. Tallik: Dado sehrey udho serhey jwil udilhey: Daru: Jwol, Gul Murich, Tuttya. Iyanhi Badi bajhei de. (Formula for tumour between the teeth/between lip and gum. Medicines: Jwal, clove and copper oxide. Pound it and apply on the tumour.)

11. Tallik sot bojanhi. Daru: Ek chilley mora gach, Bormha jal, Rengkhang ghadu, Cheir chotta, Tangmhang ghadu, Sirchindhya. Iyanhi ghoji khai, Ujhi gadhey, Ghoji guli de. (Formula for sensibility. Medicines: Half dead tree, Bormha jal, Rengkhang ghadu, four kind of Chotta, Tangmhang ghadu and Sirchindhya. Boil the leaves and branches and take bath, struck the roots on stone and make syrup and take, struck the roots and make a paste and apply on the affected part.

12. Tallik Mumbal: Laskhyan (Symptoms): Outside of throat swells, root of ears swells, cannot swallow, throat pains, root of tongue swells, eruption at the root of tongue. Tar Daru (medicines): Alla pada, Pagra kot, Jei Phal (nutmeg), Piboi (peepul). Pound these tilth the juice of Kangarha ghiluk shak or Deino Hat Pa and do mum (keep in the mouth).

JADU : It is drugging of an enemy with corrosive poison or other substance to cause harm. Typical Jadu: Administering ANG written on a PAAN leaf and the enemy will go mad.

TONA: It is spelling magic on certain object, taking it to be a supposed spirit or enemy to cause inactive or cause harm. By doing so it is believed that the cause of illness will be destroyed or driven away and the enemy will be harmed, destroyed. BENG TONA (applied on frog), MUKTI TONA (applied on idol), SAMUK TONA (applied on snail) etc. are typical Tonas. KHANG with an egg is also a Tona.

Typical Tona: (1) Take urinated soil of an enemy. Bundle it with the leave of black Dhatura and put it inside an egg of a black hen and chant the MANTRA on it. Bury it and take it out after a week. If you dry it in an oven, the enemy will dry up. If you dip it in water, the enemy will swell

into a giant. (The mantra is not given here as it is not permissible to teach a harmful thing except to a disciple; from the Vaidyali point of view.) (2) Take one GARBO SAMUK ( a big snail), take seven nos of MON KADA (thorn of a thorny tree), chant the MANTRA on it for five times. Pierce the thorn around the mouth of the snail to cause bleeding to the enemy.

CHALLAN: It is the process by which spirits are deputed to a certain enemy or place to cause harm to enemies.

Typical Challan: (1) JAM CHALLAN: (Deputing Yama, the god of death to cause death of the enemy). Procedure: Collect the CHHARA ( broken earthen pitcher shell) from a dead body burning place. Write the ANG (magical writings) on it. Sacrifice a SOINYO KURHO CHHA (just shell out chick who has not yet touched the eart) on the writings chanting 'UNG HUNG KAR, PHALANA HAI JAMA SAMHAR (Ung hungkar, let such and such is killed by Jama.) If you want to do it against one family it should be buried at the root of the middle king post of the enemy's house. If you want to do it against the whole village, bury it at the middle of the village along with the sacrificed chicken, chanting the mantra. While doing it the doer must know his protection in the form of binding a talisman, on his body or bind protective medicine or set off from his house chanting protective mantras. Otherwise the spirit may cause harm to him instead of the enemy. (2) JONNYO CHALAN: Take seven finger length of MIDINGA bamboo tube. Write the mantra on it. Take the skin of a KHOHSYO frog and fill it with (a) Urinated soil of the enemy, (b) Ludi mon chotta and (b) Gach mon chotta. Put it inside the tube, chant the mantra. Also write the mantra on tender plantain leave and put it as a lid on the bamboo tube. Dip it in CHEKCHEGELI (dirty soil). Mantra: Ung jhing jhing, Ee jhing jhing Alim Khor Bibi podei, Ung jhing jhing Ee jhing jhing khor babi podei. The enemy will get herpes on his organ. First give relief, break open the tube and flow it in the river. (3) PHRANGI CHALLAN: Take

soil from a HAJA (salt forming stream) and chant the mantra and throw it on the place where the enemy washes his face in the morning. The enemy will get PHARANGI (leprosy). Mantra: Ung Simei Pudi, Kanjan Pudi, Tumhi Sat Pudura ma, Ut pudura Ut, Dhar Pudura Dhar, Phalanare (name of enemy) mari mui jam ghar. Dwai Simei Pudi Kanjan Pudi ! Ma Basampudi Sakhi. (4) PET PIRA CHALLAN: Challan for causing colic. Take a Kurhi Kurho all (a hen) and chant 'UNG NANG PATTWA TALI, PHALANA GRANG GRI. UNG SWA HA' on it and wrang it. The enemy will get colic. (5) PURUCH MAREI DYONI (to cause irectile dysfunction): Search for a shoot of KUMOCHSYA LUDI and chant 'UNG NAMO BORMHA, MARONG BICH, PHALANAR ANG PURUCH MARONG KHIL. CHAL MA, BORMHA CHAL. A EE HUNG KAR' on it and wrang left side, chanting for five to seven times. (6) GONGA CHALLAN: Write the ANG on the KUM BHANGA, a broken pottery of a dead burning ghat. Take a PALLYANG (a bamboo plaited tray meant for PUJO). Above the PALLYANG spread a TALO CHANNWA (a canopy made on the burning place of a dead). Above it put the ANG written on the KUM BHANGA. Now sacrifice a chicken to Gongga, the water goddess with the prayer to cause harm to the enemy. Now take out the Talo Channwa and place it on the roof of the enemy

BAHN ; Bahn is literary an arrow. It is spelling of mantra on an enemy to cause harm.

Typica BAHN. (1) Hagarha Bahn (to cause diarrhea). Take the first was of fly bee and chant 'KREKRA KREKRI KHRITOL SORA SI SRI. HOR BICH HOR. EI MUM PORHAI PHALONAR BICH ANGGE DHAR' on it. Administer it in a hooka. The enemy will get diarrhea. (2) KACH BAHN (causing cough). Take stool of cat and chant: 'KACH CHHILO KASEWA, PHALONARHE MARILUNG SUGEYA JUGINI CHALLAN. PHALONARHE MARILUNG KACH BAHN. KAR GYAN ? SITDHI SRIRAMOR GYAN. OONG SWAGA PHWO' on it and administer. The enemy will get chronic cough. (3)

GOLA KADA BAHN (THROAT CUTTING): Done to a singer. Chant: 'SURJYO MUKKHE JABANG KODHA, RAJA MUKKHE HET MADHA. MALLYUNG THADHAL BHANGILO JWIL, PHALONAR MUKKHE MARONG BACHJRA KHIL. OONG SWAGA PHWO' and cry a RENG. The singer will not be able to sing anymore. Chant –'OONG HOONG ANJI GURU, OONG KHUNG RING HORI HORI. OONG KHA LING LING SWA' on a glass of water and drink it. It will cure Gola Kada. Clove may also be taken chanting this mantra. (4) Chandra Haran (to change mind). Chant: 'OONG OONG NIRBAN NIRBANU. PHALONIR APTO CHANDRA AI MA SIDHU, AI' take long breath and swallow. The girl/woman will only like you. (5) Mojora Bahn: Chant: 'OONG SAMAKHANG KRIMANG, KAI LING SRA LING PHOLONA' on the left little finger or Ludi Bandor Tala and wrang to left side. The enemy will get wranged. (6) PEDOLI BON: (to stop delivery of a pregnant): Chant: 'Dome bune kedha, Chanale Bune chei, Pholonir pwo ujoni Jai' on the belly of the pregnant woman upward and she will not be able to deliver her baby. Chant: 'DOME BUNE KEDHA, CHANALE BUNE CHEI, PHOLONIR PWO LAMONI JAI' on the belly of the pregnant woman downward and she will be able to deliver the child. (7) SOPDO BAN (stoppage of sound): Take cooked rice, first from the pot and chant: 'OONG ANA SIYA NASI GU KHANG, HILLA HIL. PHOLONAR RA BAND HILLAHIL. DWAI DHARMA' and administer to the enemy. He will not be able to make sound and go mad.

ANG: It is the magical writings called YANTRA in Hindi and Bengali. It is used in talisman and for protection from Tona of a person, family or a place.

Typical ANG: (1) Jum Mara Ang: This ang is meant to drive away spirits from a offending JUM. Write it on slate stone and Put with it skin of Muluga Bandor, Mwon chotta, horse's stool, iron oxide and Luri madha kher (a herb) and bury it at the suspected spot. (2) Haja Mara:

Write it on ULU PAGHOR or on an egg of black hen. Add Tangmang ghadu and Tei Udol with the Ang and bury it on GABA HAJA and HEIDO HAJA. (2) JUM MARA: write this Ang on slate stone and bury it on a Tuesday or Sun day on the middle of the plot. This is meant for making a land unfertile, when own selected plot is snatched by others. (3) DUCH MARA ANG: To drive away bad element of a place or land. Write it on a CHHARA (earthen lid of a pot). Sacrifice a black chicken to KALA KHEDAR, the owner of all offending places and bury it at the offending place.

KHANG: It is a kind of Tona where the disease causing element is called and destroyed. It is done for skin disease like ring worm, eczema, abses and other skin eruption.

Typical Khang: (1) Take seven strand of ABEDHI SUDHO (cotton spun by a girl who has not attained puberty) to the measure of the patience (head to toe). Divide it into three equal portion. Now take one duck egg or black hen egg and hover over the patient with the prayer to enter all the disease causing elements in the egg. Now take down the egg touching the patient's head to toe. Coil the thread strand one by one around the egg chanting: 'UNG SHRING SHRING MARONG, HORINGO PUK MARONG, NA MURHO NA KURI PUK MARONG, SAT SORA PUK MARONG. UNG KAR ! KAR GYAN ? –SITDHI SHRI RAMOR GYAN. UNG SWAGA PHWO. With other portion, of seven strand cover the pot with the seven leaves of OCHCHYANG and bind the pot chanting the mantra. With the rest seven strand, bind seven bundles of bamboo chips. Now cook the egg burning the bamboo chips. When it is cooked, open and examine the egg. If you find black spot, it is the hold of spirit of a muddy place, if white spot, it is the hold by Gongga, if it is red spot it is the hold of DEIN, the witch. Now hung the pot with the egg above the oven for seven days and flow away it in the river after seven days.

**KAJHON:** It is the method of making a mantra chanted thread for a child with pneumonia type chronic cough.

Typical Kajhon: Take nine strings of ABEDHI SUDO to the length of the patient. Chant this mantra on the thread for nine times and make one knot at the end of every chanting. Mantra: KACH KAJHAM KAJONHI, KAJHOM JAM DHUT, ANDHAR GHAREY KACH KAJHOM, KALIA CHAONDI PUT. BONEY KAJHOM BAN VILASI, HATTEY DIYA TALI, PANHIT KAJHOM PANHI KUMORI-THADHAL BIJOLI. PHOLONAR JAR-JARI, PIRA-DHIRA, BHACHTA HOIYA JOK. After chanting is over, cross bind it (banghamochsya) on the patient. It should be done on Tuesday or Saturday.

**MANDAR:** The mantra or magical chantings are spelling of orders of the mythological deities like Rama, Brahma, Vishnu, Siva, Durga, Kali, etc. Some mantras also have Mohamedan terms like Alla, Mohammad, Lai La Illalla etc. Some contains Burmese language and some with Buddhist terms.

Typical example of Mandar (mantra): (1) PET PHULEYA NUN PORHA(chanting on salt for diarrhoea): UNG TUTTHA TUTTHA SHRABANG TUTTHA, UNG SWAGA PHWA. Chant this mantra on salt and take a pinch once a day. (2) AT KOBALI TEL PORHA (chanting on oil for migraine). Take some mustard oil, dip cotton on it and chant this mantra on it: UNG EI KUL OI KUL GANGER KU, HATTE LOILUNG TEL, PHALANAR AT KOBALI MADHA PIRA PADAL PURIT GEL. UNG SWAGA PHWO. Massage it on the forehead. (3) GOLAT KADA BAJILHEY (if thorn struck at the throat). UNG HUNG ANJI GURU, UNG KHUNG RING HORI HORI. UNG KHA LING LONG SWA. Chant and blow air on the spot. You may also chant it on water and give it to drink by the patient. You may also chant it on cloves and give it to eat. (4) SABE KHUDILEY (on snake bite). UNG GALANG, UNG DALANG, SHRABA DALANG DALANG, DALANG MI SWAGA. With this bitnd with hair or ABEDHI SUDHO. (5) SABEY KHUDHILEY:

ung naakrosu, naa kropik, pik shre pik, tik shre tik. Blow air on the bitten spot with this. (6) JAMAL GATRIK (on any problem): OONG HOOONG YENG SHRING, SHRING JHANG SHRI. OONG HONG RA. KRING MONG HOOON RA. On falling in any problem, go to the river and go navel dip and chant this mantra folding the hands and you will be relieved. If there is rainy cloud, chant this mantra making fist and there will be no rain. (7) JAL TULONHI (to cause hunger). Take fistful of rice or boiled rice water and chant: 'OONG JWALANTA BORMHA AKGNIJWOL, UT MONURHA HARONG HAR. OONG UT, PHALONAR BAYU AI. OONG SWAGA PWO' and administer it to a patient who does not like to eat. (8) DHOKDHOGI TULONHI (to place the crown) Chant: 'OONG ANG PUJHONG BORMHA GHARA PANHI, UJONI UDHOK TANI' on a glass of water and apply it on a down crown of a baby. You may also suck it chanting the mantra five to seven times. You may also pound the leaves of BANGALI KUDHU and LAJARI apply it on the crown.

**PORHA:** Reading out and blowing air on the material or spot on food, drink, medicines etc. Typical Porha: Byatra Chol Porha. Jum Mara. (Chanting on rice to ward off offending spirits from a Jum). Take rice, chant this mantra on it, Pour it in five Attuga Midinga Bach (topless Mitinga bamboo) and bury it in the four corners of the JUM and one at the middle. Mantraa: 'UNG THIK, BORMHA VISHNU SIBO BORE, KOLI JUGE SATYO CHALE. Phalanar Jumo duch gun rokkhya goreh. Ung swaga phwo'.

**TABIT/KABACH/LAPPOI:** It is talisman or amulet worn to ward off evils and harm. Here ANG or magical writing with chanting of magical sound is applied.

Typical Tabit: (1) Ga Bon. Write the above ANG and por it in a TABIDO KHUL with Jarbo pwo neii (navel of illegitimate child of Bhado month), Sonnyo Kola Gach, Sonnyo Arjun, Sonnyo Keret. Give life to the tabit with TELHA or



TEMBRENG and bind it on a Tuesday or Saturday. It is for protection. (2) Tabit against BAHN/TONA: Write these two Ang and pour it in a TABIDO KHUL with Jabwo pwo neii, Chanalp Har, Jarma Bhumi Madi, Sajongya Rubo. The ang should be placed one up another down and the medicines in between. Lappoi may also be made with it. It should be given JIP (life) with TEHLAK or TEMBRENG on a Tuesday or Saturday. (3) Tabit, AT KOBALI for migraine: Write these two ANGs on palm leaf or PI leaf and make talisman on a Tuesday or Saturday. Give life to it with Telhak or Tembreng. (4) Tabit EDA (for driving out fear in a child). Write 'Ung kese, Ung Sangka, Ung Swati Li, Ung Swakha Phra' on palm leaf and make talisme and bind it to a fearful child on a Tuesday or Saturday giving life to it with Telhak or Tembreng. (5) Tabit Pwo Kanile (if a child cry incessantly): Write 'OONG MENG THWA MENG THWA, OONG SWAGA PHWO'. On any paper or palm leaf and make a talisman. Give life to it with Telhak or Tembreng on a Tuesday or Saturday and bind it on the cradle of the child for five days. If you keep it for more than five days, the child may become dumb.

JHARA: The art of blowing air after chanting mantra on a person or on the affected part of the body.

Typical Jhara: GHA RAKTA BAN GORONHI: (Blowing of mantra chanted air to stop bleeding) (a) Rakta ma rei rakta ma, Tumhar pudev gollyo gha, Jyot rakta syot ja. Blow air on the affected part. (b) Rogoni ma rei Rogoni ma, tor putrai gollyo gha, haro rakta chamho gha, neelo gha, kuro gha, jeikhaner rakta seikhane ja. Blow this mantra on the soil taken from the middle of oven and apply the powdered soil on the injury.

SINAN: It is chanting of mantra on water of a container, generally a pitcherful to give bath to a patient for cure or for early recovery. In a sinan, rice, flowers and lams are also used. After chanting mantra on the water, the Vaitdya blows air on the vital parts of the patient. The patient is

also asked to drink it and later bathed.

BURI: The medicinal balls (tablets). It is generally in the shape of cotton seed, plum seed, jute seed etc.

GHAJI KHANA: To take after striking the medicine on a stone, applying water making syrup.

GARAM DENA: To apply heat. Here a portion of the leaves of the medicine is bundled in clothes, other portion with the root is boiled. On the mouth of the pot, a bamboo plaited mat with hole is put. Above it the bundle are put to get heat. Which is then applied on the affected part.

BON GORANHA: To draw boundary with mantra so that the disease does not spread, especially on a boil, carbuncle and swelling glands. Typical Bon: (1) First take cotton dipped in mustard oil on a piece of plantain leaf, chant it with this mantra: 'Ung sungchungya nalhey dola-doli, Bhajhi udhich Khodhar hugumey. Ung swaga pwo'. This is for flow out a lump. (2) Now collect yeast, piece of skull of a dead, coal of dead burning post. Grind it and make boundary around the lump chanting: 'Ung hung mon Kuborai, Ung kare Bormha Borey tibi karhang thir, Ung karey tibi karhang ban. Ung swaga pwo'. (3) Collect rice, mustard seeds and fresh turmeric. Pound it and make a pulp. Bind it on the lump to cure it. (4) JAR BON (stoppage of fever). Chant: 'OONG HOONG KAR, PHOLONAR JAR SARKHAR. OONG HOONG KAR, PHOLONAR JAR BHOCHTA GAR' and blow it on crown of the head, eyes, ears, nose, throat and chest. You may blow it when the fever just started.

DUCH MARA: It is driving away of the offending cause or spirit from a place. Neutralisation. Typical example of Duch Mara: (1) Haja kuluk maroni: Haja kuluk is a place where salty water is formed. The Chakmas believe such a place to be the source of skin diseases like leprosy, eczema, white patches etc and it is the den of

the witches like Kajol Pudi and Simei Pudi. Mantra: UNG JALERA KIJIMIJI KHUDERA KIJIMIJI, EI KHUT PARHANGAR KAR LAGI ?-HAJA KULUGO LAGI. HAJA KULUL MORI JOK, KAJOL PUDI SIMEI PUDI UDHI JOK. With this mantra, strong wine, broken rice and ash water should be chanted and strewn on a HAJA KULUK. It should also be thrown on self.

PUJO or worship: A Pujo is performed to appease the deities and also to appease the disease causing spirits. Method of all PUJOs are not same. Some are performed with idols and some without. The performance depends on the BIJAK or history of the deities. As to what they like and what they dislike. The life history of the deities and the method of PUJO are traditionally preserved by the Vaidyos.

While performing a Pujo, the Oujha put prayer before the deity for the release of hold stating that the offering is on behalf of the patient and if the patient has offended knowingly or unknowingly, he/she should be pardoned. That the deity should be pleased with the offering. If the Pujo is with the sacrifice of animal, the Ojha will say that he is offering life for life, blood for blood, eye for eye, flesh for flesh, liver for liver etc the patient should be released the hold.

The followings are the materials generally used in a Pujo: (1) DALI: Sacrificial animal like chicken, pig, goat, duck, pigeon etc. (2) PHOOL PAGHOR: Flowers of different colour, except of thorny and bitter plants. (3) MEMA MICHSHI: Sweetmeat and materials made of sweet. (4) GHEELA-KOJOI PANHI: The water prepared by dipping carnal of GHEELA, a round shaped fruit (horse chest nut like), KOJOI, a tamerind like jungle fruit found on thorny creeper, raw turmeric, metal like gold and silver which is regarded as sacred and suitable purifying a place. (5) MAREI: Piece of bamboo chips decorated with downward bristle and which is posted on the sacrificial platform. (6) AK PADA: Tips of leaves like jack fruit or similar thick one used to test whether the sacrifice is accepted.

(7) PALLYANG: A bamboo plaited platform used to put Pujo materials. (8) DAPOLLA PALLYANG: Two storied bamboo plaited platform. (9) UBHO CHERAK: Oil lamps whose wick is of spinned cotton thread and which stands upright. (10) MUKTI: Idol made of clay or rice flour. (11) ABEDHI SUDHO: A thread which is spunned by a girl who has not attained puberty and it is regarded as sacred thread. (12) AGA PADA: The tip portion of plantain leaves which is spread on the platform of a Pujo. (13) GONGA GHAR: A bamboo platform canopy erected with bamboo on the bank of a river or stream for the purpose of sacrifice of animal. It may be triangular or square in shape. (14) CHOL (rice): usually five measures. It is remeasured after the Pujo is over to test whether the Pujo was fruitful. If it is fruitful, the quantity of rice is believed to increase. (15) TENGA: Money, (16) KHOI: Popped rice, (17) KABOR: Clothes of different measures depending on the Pujo. (18) ADARHA: Provisions of Pujo material like rice, curries, sweetmeat etc. put as offerings. (19) GHOT : Water pot, (20) TOBA: Water pot, earthen or metal. (21) CHHORO: Earthen lid of a pot. (22) CHARHA: Broken piece of earthen pot. (23) AK PANHI: Unused water freshly brought from river or stream. (24) MUTRO CHUMO: Small bamboo tubes made to put medicines. (25) PUJO BIJOK: The written methods as to how to perform the rite. The life story of the deities and spirits. The procedure of performing Pujo.

SOME OTHER TERMS USED IN VAITDYALI:

(1) BHAP LONHA: To take the steam of the medicine. (2) BANHEE THONA: To bandage. (3) PHAGU: Powder. (4) SU GORANHA: Touncture with a red hot pointed stick especially a boil, carbuncle etc. (5) ROKKHYA BANANHA: The process where the vaitdya paste underground honey fly wax on the TIGINI (tip of hair) with medicine like mustard seeds etc of a child for protection. (6) LWAH DAK GORANA: It is the process by which a red hot iron is dipped in a medicinal syrup. (7) LEP DENA: To apply

medicine water on affected part. (8) GULI DENA: To apply a medicine and massage. (9) KABANA: To puncture with a tip of hot red metal especially on a swollen part in sprain etc. (10) PATTI DENA: To cover an wound with a medicinal leaf to suck the pus etc.

The knowledge of Vaidyali is being lost day by day at the death of the Vaidyos. Since there is a tradition among the Chakmas to flow away the books on Vaidyali in the river or to burn it after the death of the Vaidyo by his children. It is done with the traditional belief that if the knowledge falls in wrong hands and if any harm is caused to any body (since the knowledge is both BHALEDI (welfare) and KUBIDI (harming), without any legitimate cause, the Guru also shared the consequence of such act. Therefore the Vaidyos never teach a student the harmful knowledge without being sure that such a student will never use them without a legitimate cause. It is said that one Vaidyo had tested his student by sitting on the chest of the student and urinating. It was to test his temper. It is also said that, if any one knowing the knowledge of KUBIDI does not apply on any body, he is said to have gained the virtues of looking after an ARHANT MONK. So, while teaching the knowledge of Vaidyali, the gurus teaches the students both Bhaledi and Kubidi knowledge

**FESTIVALS:** The main festival of the Chakmas is Bizu, the festival of spring and merry making. They also observe and celebrate Buddha Purnima, Kathin Chibar Dana, Asta Parikkara Dana, Sangha Dana, Byuha Chakra, Dhamma Kamo Pujo, Anna Meru Dana, Jadi Pujo, which are connected with Buddhist belief. Hoia, Haal Palonee, Sinni, Than Mana etc. are connected with Jum cultivation and Nature worship. They also appease various deities in various form and ways depending on the life history of the deity. Sometimes with only lamp, sometime with flowers, sweetmeat, popped rice, stale rice, and sometimes with sacrifice of animals like pig, goat, chicken, duck etc at the time of marriage, family peace, and at illness.

The Chakmas perform, celebrate and do the following Pujas and rites:

A. Buddhistic: Syong, Batti/Cherak, Hajar Batti, Chamonhee, Phanach, Phhol Dan, Dharma Kam, Bhat Dya, Boih Chakra, Garhee Tana, Achta Parikkar Dan, Sanga Dan, Buddha Pujo, Karma, Thamangtong.

B. Cultural: Lokkhire Bhat, Dhan Haat, Chumulang, Hoia, Sindi, Than Mana, Haal Palonee, Madha Dhwa, Bur Para/Bola Kada, Bizu, Mela Chumulang, Ghar Ban, Magiri, Mey Chhagoli, Kojoi Panhee, Gutthi Bur, Para Bur, Gritthi Bur, Jur Chumulang, Ak Barha.

C. Treatment: Gongga Pujo, Kuluk Mara, Jum Mara, Bhoot Pujo, Sijhi Pujo, Eda Dagana, Puri Pujo, Chela Pujo, Dibuchsya Sugor, Sibangsha Sugor, Tridep Pujo, Prettya deveda Pujo, Kali Chhagol, Trinhath Pujo, Sajha Kurho, Mogonhee Pujo, Gaat Mara, Haja Mara, Neil Chumo Gaat Mara, Tabit Bhangha, Rokkhya Banha, Lhappoi, Kajhan, Dola Ban, Tona, Challan, Jokkyho Pujo.

**CUSTOMARY LAWS :** The Customary Laws of the Chakmas is based on natural justice and related with marriage, Jhum cultivation, criminal justice and authoritative administration. The first rule is that the elders are the judges and they have the authority to administer justice. Before venturing upon in detail on the Chakma Customary Laws, it is better to know about the Chakma society and its division. Then only I think we will better know the exact basis of the system of justice.

In the Chakma Society, the king or the Raja was the supreme authority. Under him there were the group leaders who were the heads of the Gozas (septs). They were known as the Sardars and in the later period, Dewans. Under the Goza heads there were the Karbaris who were the heads of the Gutti or sub-septs (clans) who were the heads of a village or Para and under him were the heads of the families and under the head of a family, the eldest son and other sons and children according to seniority of generation and age. It is said that as

per custom the elders had the right to give three blows on the youngs without any question if according to the elder the younger has committed any mistake. Which was the foundation of the society and bounded them in concrete bond. Here the youngs had to obey the elders, the son the father, the father the grand father, the grand father the Kar bari, the Karbari, the Dewan and the Dewan the Raja or king. Being closely related, the system of food distribution was also unique. On killing any big jungle animal all villagers had a share. First the Pallhan (hunter) will get his share of the head and one Ran (hunch), the Gullet (helper) an Hada (front leg) Another hunch for the king or on his behalf the Dewan, the rest is divided into two portion and one portion is equally divided between the participant (Milani Bhak), the other is divided equally to every household of the village or Para. Likewise, after the Jhum harvest is over and all settled in the village, the head of the village used to survey every houses of the village and survey the yields. If any one got excess yield, he would direct him to pay the excess to the less yielded family who would gladly share it as he knows it he will also get like it at need.

The Karbari was always assisted by the Bujhas (village elders) and Kheejas (learned villagers recognized by the King). On getting any complaint he would call the village elders and summon the accused and the complainant. Their statements are first heard and two of the Bujho-Kheejas would talk in favour of the Complainant and the accused. If the statements does not tally then the witnesses are called and examined from both sides which are recorded. After getting the truth, judgements was pronounced in the form of fine, Majalica (bond), Khatipuron (compensation), Lajobhar (price for causing shame) etc. However, awarding capital punishment was reserved to the king only.

A complaint to a Karbari had to be accompanied by Re. 1/- as NAJAR, a complaint to a Dewan by Rs.5/-. When two or more villagers are involved in a case it can be tried in either

village. However, the trying village Karbari must invite the Karbari of other village with his Bujho-Kheejhas. If they cannot come to any conclusion on such a trial, it is referred to the Dewan who tries it inviting all the Karbaris under him. Or if it was between the villagers of two Dewani, both the Dewan tries it inviting their Karbaris. If such a case is not settled in a Dewan Court, it was referred to the Raja Court.

The terms used in a Chakma Customary Court are as under: (1) Mujulika (Bond): To sign a Bond of Good behaviour. (2) Juribana (fine): Cash or material fine like a pig or chicken. (3) Khadipuron (compensation): It may be with cash, material or labour. (4) Laja Bhar (fine for causing shame): for baseless allegation. (5) JHENDRA (corporal punishment): for incest sexual offenders. (6) Asami: accused, (7) Baadi: Complainant, (8) Nalich: complaint, (9) Bibadi: accused, (10) Muchulika: Bond, (11) Rajamanda: Compromise, (12) Danda: Punishment, (13) Najar: Fees, (14) Ugil: abettor, (15) Utdho Adalat: higher court, (16) Sugor: pig, (17) Shanti Bhanga: breach of peace, (18) Pagol Hohna: (literary to go mad) sexual intercourse, (19) Khun: murder, (20) Poshu Khuni: killing of animal, (21) Garbha Khuni: killing of foetus, (22) Salich: appeal, (23) Vichar: trial, (24) Dhachchya Lagara: Ownership sign, (25) Sagha: Ownership mark, (26) Nabalak: minor, (27) Sabalok: Major, (28) Bandhak/Girbhi/Joma: Deposit as security, (29) Aain: law, (30) Raaj Sakkhi: approver, (31) Aptakubuli: self admission.

Cases in the Customary courts were of three kinds called SINALI (sex related), DHARA JHUM (jhum and ownership related) and Phauchdari (criminal).

SINALI: Sex without marriage is prohibited in the Chakma society. Illegal sexual relation was always punished with fine of cash, pig and cock which was extended to up to Rs.500/- to Male and Rs.400/- to female as cash and pig up to five fist measure to male and four fist measure to female.

If such a relation was proved between GORBA KUDUM (incest relatives) they were



subjected to undergo corporal punishment called JHENDRA where the males head was shaven roughly, chicken cages hung around the neck, subjected to sweep street and paraded in the street beating a drum declaring the offence. They were also offered jackfruit leave to chew as a goat, bleating. They were also subjected to undergo purification ceremony where religious discourses are chanted, subjected to carry thousand pitchers of water at the root of a banyan or peepul tree also to take food at latrine etc. If these ordeals were undergone, they were outcasted and no one will enter their house or allow them to enter any house.

Other punishments for a sexual offence is fine of pig and cash for male, with pig and fine in case of married woman, with cock and fine in case of unmarried and widow. However if an unmarried or widow repeatedly commits such an offence she is also fined pig and cash. The fine of a female is always less than a male. APTAKUBULI SUGOR : If a man declares that he had had sexual relation with any female without marriage, if he cannot prove it, he is fined with pig and cash which is called Apta Kubuli Sugor (self admission pig).

UGILO SUGOR: A person who abets sexual offence and helps in illegal sex is also fined pig and cash called Ugilo Sugor (advocating pig). Whose punishment is more than the offenders.

BALATKAR or BOLAJURI: Sexual act without the consent of a female is called Balatkar or BOLAJURI which is punished with cash, pig and other corporeal punishment. The offender is also subjected to pay all the fine for the female in addition to KHATI PURON and LAJABHAR to the female which may be fixed by the court in consultation with the victim. Sometimes it so happened that the offender had to become a bonded labourer to pay such compensation and fine.

BEADABI: Lascivious behaviour in public, talking about sex in front of GORBA KUDUM (odd relative) or public, singing UBHO GEET (love and lascivious songs) in public is treated as BEADABI (contemtion) in the Chakma soci-

ety. Such an act is fine with cash. As per custom such an act may be performed with a friend and with a grand relative only at a solitary place. CHUR (theft): A thief was asked to pay fine, Khatipuron and refund the stolen properties or value of the property stolen.

In all the customary cases the complainant gets back the court fees called Najar if the allegation is proved and which is realized from the guilty. And if the allegation is not proved, the court fees are confiscated. In addition, the complainant is fined to pay Lajo Bhar to the accused.

DHARA JHUM: As per custom, a person selects a portion of jungle for making a jhum by clearing a portion and putting a sign called DHACHCHYA LAGARA by making a cross on a pole, putting some earth on it which declares his ownership. If any other person ignoring such sign try to make a jhum on it, he is also punished with fine. Likewise a person who first sends a marriage proposal is also said to have put his DHACHCHYA LAGARA, the ownership sign. Unless he has disowned such ownership, or unless he was denied to give in marriage, no other party got the right to send additional marriage proposal. Otherwise the second party may be fined.

The Dhachchya Lagara is frequently used by the Chakmas to declare ownership like on a log, finding a bee hive, on a floating log etc.

GA BHAK: As per custom a male even a child (let it not be to the tune of a grown up) who participate in hunting or catching of fish should get a share called GA BHAK (body share) and those who does not pay such share is said to have committed the offence GA BHAK LUGEI DENA (deny the body share) and the responsible may be fined. The community finds or activities are share works like fishing, animal hunting etc.

GHAR BHAK: As a custom every family of a village should get a share of hunted animal. That share is called GHAR BHAK (literally house share).



marriage, if the bride party fail to give in marriage, the bride party commits the breach of contract and liable to pay LAJA BHAR to the groom party.

(20) After a marriage the newly wed couple must visit the bride father and the relatives. This custom is called BYAH SUTH BHANGA. If for unavoidable circumstances the couple cannot visit the bride parent, they must visit a near kin of the bride father. But the kin must have a blood relation with the brides father ie of the same Goza and gutti. If a kin is not available, they must spent a night and have a picnic under a evergreen tree. Otherwise, if they enter others house of different clan, before the BYAH SUTH, that householder is believed to acquire PHEE and BOLA (ill luck). And such a family had to undergo a rite called BOLA KADA (to cut or to inactivate the ill) by calling an Ojha (exorcist) with sacrifice of animals etc. According to custom the couple must bear the expenditure of such BOLA KADA.

(21) The Chakma king cannot enter the house of a common subject. If a king enters into the house of a common subject, according to belief the subject acquires MANG PHEE (Mang=king, Phee=ill), (a king being a divine incarnation, a common man cannot bear his weight). Unless the subject is promoted to at least KEEJA, he cannot endure. Or the king must bear the expenditure of BOLA KADA.

(22) According to custom one cannot touch own nephews (sisters son or cousin sisters son, brothers son or cousin brothers sons) wives, younger brothers wife, mother in laws, aunty in laws, wifes elder or older sister as they are GORBA KUDUM (odd relation) If such a offence is proved, he can be punished with fine. Sometimes such an offender was punished like a molester. It is said that, earlier this custom was so strictly followed that one could not even pass a bamboo to a drowning nephews wife and on seeing the wife of a nephew (sisters son) the motheral uncle had to faste till the visibility of stars in the sky.

(23) After marriage if a relation was proved in-

cest, such a couple were immediately separated and they were punished as having committed adultery.

(24) The patrons of incest marriage were also punished.

(25) An Ojha (exorcist) who is proved to have performed an incest marriage was also punished as a helper of incest marriage. If he was proved to have performed such incest marriage for more than once, the customary court may promulgate an order banning him from performing any marriage.

(26) If a physical union between a married and unmarried is proved, both are punished for adultery. But the unmarried is awarded lighter punishment.

(27) If an unmarried or widow becomes pregnant, the court directs her to disclose the name of the father of such a child. The burden of prove lies with her. She is to prove the relation. If it is proved, they are punished for adultery. If it is not proved, the person against whom allegation is brought is entitled to get LAJO BHAR.

(28) If any body spreads a romour of illegal relation with any one, such a person must prove it If it is not proved, the aggrieved are entitled for Laja Bhar and the Romour Monger may be fined APTAKUBULI SUGOR (self admission pig) if the romour is of himself.

(29) If two lovers commits elopement, they are first fined for their illegal relation during the elopement period. Afterwards the guardians of both side decides whether to give in marriage or not.

(30) After elopement a marriage cannot be effected without the consent of the parent of the girl or guardian. The guardian has the right to take back the girl twice. But at the third elopement, they cannot claim the girl back and the eloper may marry without consent of guardian.

(31) The sons of different mothers get equal share of fathers property.

(32) If a son dies before his father, his children may enjoy the share of his property from the grand father.

(33) If a son lives separately during the lifetime

of his father, after the death of the father he may get equal share of property unless denounced by the father.

(34) The children of a lunatic gets equal share of grand fathers property.

(35) An widow does not inherit the property of husband. She only enjoys it nuntill remarriage or death. But if a person dies without any son, the widow inherits the property.

(36) A postumous child also enjoys the property of father.

(37) If a person dies a bachelor, his brothers equally shares his property.

(38) An illegitimate son is not granted heirship.

(39) A denounced son is not granted heirship.

(40) The property of a woman is inherited by her son.

(41) The elder prince of Chakma king inherits the kingship. In absence of prince the son of elder princes inherits the kingdom.

(42) A person may gift his properties to anybody.

(43) A person may will his properties to any body.

(44) An adopted son inherits the properties of adopted father.

(45) On the death of the father, the mother becomes the guardian of the minor children.

(46) On the death of father, any major heir may become guardian of minors.

(47) After the death of father, the mother is made guardian of the minor children though she may remarry.

(48) If a minor is found without a legal guardian or if there is any likelihood of such property destruction of minors ancestral property, the court may take the guardianship

(49) The society also looks down upon an illegimate child. An illegimate son cannot inherit the property of the father ar cannot hold the hereditary post of the father. A best example is Mr. Chand Roy, the unwed son of Raja Tridip Roy, the then Chakma Chief, could not inherit the Chieftainship of the Chakma tribe, though he is older than Mr. Debasish Roy, the present Chakma Chief .

DEATH RITE: The Chakmas burn their dead except in case of death due to cholera, small pox, leprosy etc and the little children who has got no teeth. In such a case, a dead body is buried. It is customary that one should die in own house or the house of own GUTTHI (clan). If one die in other gutthi house, the family should bear the expenditure of BUR PARA /BOLA KADA rite to ward off the misfortune acquired.. As the Chakmas believe that one acquires PHEE (misfortune) if one dies in other clan man house. A dead body is also never allowed to be brought inside others house except in the house of the dead person and sometimes in the house of own clansmen due to fear of PHEE. Otherwise, the body is kept at the ouskirt, at an open field or bank of a river/stream. They also avoid a dead on wednes day and sun day. Wednesday is said to be LOKKHI BAR, THE DAY ON WHICH Ma Lokkhi the goddess of wealth has arrived to earth and sun day is said to be the day on which Lord Buddha was cremated. They don't want that a common man should be burnt on the burning day of Lord Buddha's body burning day.

On the death of a person, every household of a village light an ALSIA (a paddy husk burning platform made with clay) and kept at the door. Drums were earlier beaten in MARA TAAL. On hearing the sound of drums atleast one able person come to the dead house, and offer coin and money on the chest of the dead body. The dead body is first kept on a platform called SOMRENG GHAR or Bor Ghar. In making the Pallyeng ghare three each bamboos are bound together and cut to the measure of the dead body. First three bundles are spread and five or seven bundles are cross bound (five for male and seven for female).Above it a bamboo mat is placed which should also be plaited with five to seven pairs of tapes. Above the mat fiven to five layer of clothes are spread. The body is the laid on it after giving a bath with five to seven bamboo tubes of water. Here rice and curry is also offered. Afterwards the relatives and visitors offer coin and money called GHAT PARO



POIJHYA (river crossing mone) or BUGO KURHEE (coins of the chest) as the Chakmas believe that the soul of a dead person need to cross a river to enter the next abode where he had to pay fare. And if the soul cannot cross the ghat, it has to live the life of a spirit, ghost, preta etc suffering years after years. The dead body is also offered flowers, scented material etc. It is also customary to place a silver coin in the mouth believing he/she will have silver white teeth in the next life. In the evening, the priest Luree used to chant religious discourses like Anija Tara, Arintama Tara etc, in the earlier days, during their existence. Here rice betel nut etc are also offered. But now a days, the monks are invited instead of Luree and they also chant religious discourses.

The relatives and villagers wakes up whole night beside the dead with various activities like reading from epics, holy books, Gozena Lama, etc also beating drums in a different rhythm called MORA DHULO TAAL (dead drum beat ) which sounds as CHOTDHENG CHOTDHENG DENDRENG.

The Chakmas usually dispose the bodies in the afternoon and carry off the body at about 1.00 PM from the house on the next day. But there is a custom that a dead body should not be burnt on wednes day and sun day. Wednesday being the day on which Lokkhi, the goddess of wealth arrived to the earth. It is believed that if a dead is burnt on Wednesday, it is not good for the village and there is likelihood of facing famine in the village. Sun day is said to be the day on which Lord Buddha was burnt and a lay man should not be compared with the lord. However, burning on sun day is now a days practiced in some places. Sometimes if a near relative is not present, the bodies are kept for two to three days. Or if a rich or powerful person has died and the relatives want to cremate with a chariot called RADHA (Ratha ?)GHAR or GARHI GHAR. The body is kept for two three days for the making and preparation. There is also a custom to preserve a body hanging on a tree in a box or or bamboo mat if the

relatives are poor and cannot afford the immediate expenditure of after death rite performed on the seventh day called SAAT DINNHYA or if a relative like son is not present at home though they might havr the capacity to bear the expenditure. Sometimes a body is also kept hung if the season is found unfavourable say a rainy season for doing the same in a good season like winter or spring.

The common practice at the burning place is to make a RADHA GHAR and a funeral pyre for burning the body. But sometimes a Garhi Ghar or Gheela Ghar (chariot) nis also built for a rich or royal family member in addition to a Radha Ghar. Before taking out the dead body from the house to cremation place, the body is bathed with water carried from the river with a bundle of bamboo tubes consisting of five bamboo tubes for male dead body and seven tubes for female body. New dress is also changed and rice, paan etc are also offered to the dead body and the Rari reads out the Agartara at the time of doing these. The younger relative also pay homage vowing and the older relatives of the dead person also bless the dead with rice and cotton to get long and prosperous life in the next birth. After everything id ready, the body is transferred to a stretcher called ALONG or Pallyang Ghar or Choddheng Ghar. The Pallyeng Ghar is made with four wooden posts and a lid which is decorated with colored papers, flowers etc and four KAs (doves) and one KOLATTHUR (banana flower) and a monkey which are made by plaiting bamboo tapes and wood. A Khadi is also placed as banner and the monkey is placed at the banner post. A chicken is also tied with the Along and all the family members had to hold the thread of the chicken. The exorcist or the Luree then asks from all present whether there is permission to separate the dead and alive and all will answer in affirmation and the thread is cut off and chicken freed. This rite is called MORAI-JEDAI PHAROK HOHNA (separation of dead and alive). The chicken so freed is required at the time of Saatdinhya, the funeral rite after



the disciple of the Yogi and learnt religion and Brahma yoga and other knowledge. After six months of learning he returned to his kingdom and introduced pujas and yajnas like Purush Uddhar Yajna (salvation of forefathers), worship of Siva etc. When he became old, he renounced family, leaving the kingdom to his son DHARMA SUKH with the instruction to visit him after twelve years on a certain mountain. He went to the jungle and did meditation and yoga. After twelve years, his son Dharma Sukh went to meet him with his men on the mountain. On reaching the mountain they reportedly found him meditating, but after sometimes he was suddenly gutted by a huge fire from no where and Sadhengiri was burnt into ashes. But within no time they also observed a carriage with elephant, monkey, birds and on top a flag under a spider net on the same spot, which flew up in a charming fashion, drawn by four doves and gone up. Sadhengiri was seen seated on the chariot. So it is believed that Sadhengiri has attained highest abode and went to heaven alive. Therefore, in symbolizing the Sadhengiris attainment of Heaven the Chakmas make a chariot for a dead. The story of Sadhengiri was also read out in the form of SADHENGIRI TARA by the Lurees in the olden days.

On the next morning after burning a dead body, the family members perform the rite of HAAR BHAJA (bone flowing) as the Chakmas flow the bone remnants of a dead body in the river or stream. The Haar Bhaja rite is usually performed by the relatives. In case of parents death, all the sons and in case of a son or daughter by the father or by a blood relative. On reaching the CHOBA SAAL (burning place) first a finger bone is searched which is put in a earthen or any pot and sealed with plantain leaves. The remaining bones are carried to the river and flowed. The burning spot is then cleaned neatly and swept with clay. A fencing is also erected with four bamboo poles where plantain and escallants are planted. A pitcherful of water is also placed with a dao, a basket, some even put comb and other provisions. A

shade is also made with a piece of white cloth called Channwa which is bound on the poles of the four corner of the fence. On parents death, the sons tensure their head near the burning place. The earthen pot where the finger bone is kept is then taken to the river and either by the eldest son or by the youngest son (in case of parents death, in case of son or daughters death by the father, in case of brothers death by a brother, in case of no close relative by a clansman) and he has to go to waist deep water with the pot and pour water by fiercing fingers facing up stream and throw the pot at the back with the prayer not to face any death in future. The throwing should be above the head if of a older perso and between the legs for a younger person. The thrower also should come out bare from the river flowing his wearing clothes in the river and wear new clothes from the bank. The other accomplice also take dips in the river and come home without looking back.

On reaching home, another right called Mora Bur is also performed to evade further death in the family. Which is usually performed by an Ojha (exorcist) In the traditional way. When lunch is ready, lunch is offered at the burning place and the soul is asked to wait at the spot for seven more days for Saatdhinnya. Lamps are also lighted every evening for the dead at the spot for six nights and on the seventh day the SATDHINNYA rite is performed. Untill the seventh day no fresh meat or fish or wine will be taken by any members of the family, which is called Sadhang Dharana (observing purity for the departed).

SATDHINNYA : After the death of a family member it is the duty of the living members to perform a rite called KARMA or Saatdhinnya on the seventh day of burning of the dead for the Utdhar (salvation) of the departed soul. Generally the day is counted from the day of flowing away of the bones and ash in the rive/stream ie. From the next day of burning. However the PHEMA gozas (sept) counts it from the day of burning as of the Tripuris. (They are therefore sometimes teased as TIBIRA (Tripuris) and it is

reported that their forefathers were actually Tripuris and came to the Chakma kingdom as a dowry gift after a Chakma prince had married Tripuri Princess and they were meant to look after that princess. Later when they grew in number and became powerful, they were granted a separate goze in the name of their leader PHEMA CHANDRA and they did not abandon the culture of burning their dead after six days). So preparation begins from the day of Haar Bhaja to collect for offering of feast to general public on the day also collection of every possible food, drinks and other items for dedication. Religious dedication like HAJAR BATTI (thousand lamps), PHANACH (hot balloons), TANGON (banners) etc are also arranged for the purpose. Some unmarried girls also weave the banner called PHORHA with flower design. It is customary that once a girl had woven a flower for a PHORA, she will never weave it in her lifetime since she had dedicated it. Other provisions for dedication like useful materials for the monks are also arranged. All available food, drinks, sweetmeat, milk, curd, ghee, sweets, rock sugar, sugar, brown sugar, banana, sugarcane, meat, fish, and any other available items are also collected. On the evening of the seventh day all relatives and at least one able member from a family gather in the death house and help in the preparation for the Saatdhinnya like preparation of food, making of balloons, banners etc are done. On the seventh day everything is arranged like food are kept ready, materials for dedication are kept ready. The departed is also invited to come to the feast and offering. First three plates of food are ready on three plates one for the Gongei, one for the monks and the third for the departed. Every available item like rice, birnee rice, sweets, cakes, etc are prepared. On the arrival of the monks, Five precepts are administered and religious discourses are chanted. Afterwards all the provisions are dedicated to the monks with the prayer to bestow all the virtues to the departed soul. The Gongei and the monks are offered food. In the meantime, the

plate meant for the departed is opened by vowing and sprinkling sandalwood water or wine by any member of the family. Fly and insects are observed. If any fly or insect is found to have sat on the food plate it is understood that the soul has arrived in the form of fly or insect. And all are given a feast.

**BIJAK OR CHRONOLOGY OF THE CHAKMA KINGS:** This chronology has been compiled with reference to the books named (a) Sri Sri Rajnama by Madhab Chandra Chakma, (b) Chakma Rajvamshavalir Itihas by Raja Bhuban Mohan Roy, (c) Raj Vamshavali by Karna Talukdar and Krishna Dev, (d) Chakma Jati O Chakma Rajvamsher Itihas by Pranahari Talukdar, (e) Chakma Jatir Itibritta by Biraj Mohan Dewan, (f) Chakma Itihas by Punya Dhan Chakma (Karbari) and (g) Accounts from Geingkhulee singers.

Long long ago, there lived at Kolapnagar a king named Sudhanya; who was a descendent of Abhiratha, a descendent of Puranjit, the founder of Sakya kingdom. Kolap nagar was situated at the foot of Himalaya. (Punya Dhan Chakma stated that Sudhanya was the son of Sakya Singha, a Sakyan king; Raja Bhuban Mohan Roy also stated that Sudhanya was the son of Sakya, the king of Kolap Nagar). It is said that Sudhanya established the kingdom in the east which was named after him as SUDHANYAVARI or SUDHAMMAVATI.

(2) Moru Dev: He was the son of Sudhanya. He ruled peacefully.

(3) Champa Kali: He was the son of Moru Dev. He was the son of Moru Dev. He was a powerful king and conquered new lands. His minister was Sangkushya. He had two wives and three sons. From his first queen he had one son named Guno Dhan who became a sage at his youth. From his second wife he had two sons he had two sons named Ananda Mohan and Langan Dhan. The elder Ananda Mohan became a monk (Raja Bhuban Mohan Roy stated Ananda, the personal server of Buddha) and hence the younger Langan Dhan ascended the



throne. Champak Kali was a pious king.

(4) Langan Dhan: He had two sons named Kshudrajit or Shudrajit and Samudrajit. Joy Dhan, son of Sangkushya was their minister.

(5) Kshudrajit: After Langan Dhan his elder son Kshudra jit became the king. But after ruling for sometimes he got mental shock on the sudden death of his only son and handed over the kingship to his younger brother Samudrajit and he became a monk. Subal, the son of Joy Dhan was their minister.

(6) Samudrajit: He ruled the kingdom with the help of his minister, Subal. He had no children. Hence after his death, Shyamal the son of Subal ascended the throne. He is said to have married a tribal queen named KaPudi or Kalpavati a small kingdom of the Himalayas.

(7) Shyamal: He was a powerful king and conquere new lands. He shifted his capital to the newly conquered land in the south east of the kingdom of Kolapnagar. He named the new capital Champak Nagar, after his son Champak Kali.

(8) Champak Kali: After Shyamal, his son Champak Kali ruled the kingdom. He had two sons, Sandhya Sur and Chandra Sukh.

(9) Sandhya Sur: He succeeded his father Sandhya Sur. After ruling for some years, he became a monk handing over the kingdom to the younger brother Chandra Sukh. He was a pious king and always had discussion on religious matters. After becoming a monk he is said to have disappeared while meditating in front of the Buddha idol. From that very day it is said that the name 'SANDHYA MUNI' as the other name of the Buddha came to known to the Chakmas. He had only one daughter named Hiran Kumari.

(10) Chandra Sukh: After getting the charge of Champa kingdom he ruled it peacefully. He built many temples in his kingdom. Many learned and pious men decorated his court. He had only one son named Sadhenggiri or Sadhangiri, who was born after much penance or Sadhana.

(11) Sadhenggiri: He was a pious and powerful king. He is still revered and remembered by the

Chakmas for his knowledge in Brahma Yoga. It is said that he attained heavenly abode with his worldly body in front of his relatives and subjects on an chariot. An Agar Tara named Sadhenggiri Tara is said to be based on him and was recited while burning a dead. The Chakmas still use a chariot called RADHA GHAR (from Ratha, a chariot to Radha ?) and some times a four wheeled chariot called GHEELA GHAR (Gheela, a wheel) in a funeral of nobles and wealthy person to resemble the ascending of heaven by Sadenggiri. The chariot is adorned with elephant, four doves at the four corners and one monkey on the flag post. These animals are said have drawn the chariot of Sadhenggiri to his journey to heaven. He had one son named Dharma sukh.

(12) Dharma Sukh: He succeeded his father Sadhenggiri and no event is recorded during his reign. He had one son named Sudhanya-II.

(13) Sudhanya II: He succeeded his father Dharma Sukh. No event recorded during his reign. He had one son named Champasur.

(14) Champa Sur: He succeeded his father Sudhanya-II. He had three sons named Samesur, Devasur and Bimbasur. He sent his younger son Bimbasur to Magadha for learning.

(15) He succeeded his father Champasur. He had a son named Bhimanjoy. After ruling for sometimes he died and the kingdom went o his youngest brother Bhimasur. Nothing is recorded on his other brother Devasur.

(16) Bimbasur: He succeeded his uncle Bimbasur. He had a powerful physique. It is said that he used to hunt rhinoceros, buffallows alone. For having a strong and powerful physique, he was said to have been named so. He had an able general named Kalabagha. Bhimanjoy with the assistance of his able general said to marched southward crossing river Kapila and Lohita and established a new kingdom named Kalabagha, after the name of his general. Its capital was named Champak Nagar, after the old capital. Kalabagha was was made governor of the new land. It is said that once

When Bhimanjoy went to hunt in the jungle on a hill, he found a ruin of a temple and found a bright Buddha idol. He also found the precept of not to kill any living beings. He then gave up hunting and started a pious life. Later he became a monk giving the kingdom to his son Sangbuddha

(17) Sangbuddha: He ruled both Champa and Kalabagha. He was succeeded by his son Udaygiri.

(18) Udaygiri: He had two sons Vijoygiri and Samargiri or Chamakgiri. On the death of Kalabagha, the governor; the elder son Vijoygiri was sent to take his place at Champaknagar of Kalabagha.

(19) Vijoygiri: On becoming the governor of Kalabagha, he found the atrocious activities of the Magh (Arakanese and Burmese) unbearable at the southern region. So he made preparation for expedition against the Magh. The Tripura king also had a thought for expedition against the Magh. On knowing the plan of Vijoygiri, the Tripura king sent an ambassador to Vijoygiri for a meeting. They both met at Gogodi hills (Devota Murha) and became friends. (It is said that both Vijoygiri and Tripura kings images were carved there as a sign of their meeting).

The Tripura king said to have offered Vijoygiri his Husei or Usei troops. This troop is said to have been placed under the command of Kunjha Dhan, the second commander of Vijoygiri. Vijoy then set off for expedition against the Magh with seven Chimu of soldiers (about 26000 souls) with four learned men toward the south in about 595 AD through water route. After six days and six night they made their first camp on the bank of Thewa, the frontier of Kalabagha kingdom. It is said that they came by Meghna Darjya (sea?). At the Thewa camp Vijoygiri remained with Kunjha Dhan and sent forth Radha Mohn, the general. The Geingkhulee song runs as under :

Najer Ullase Radha Mohn,  
Khoi Gangot Polakkhi Soinnyogan.  
(Radha Mohn danced with joy, the

troops reached Khoi Gang (Khewa ?)

From Thewa camp Radha Mohn reached Khoi Gang and made camp at Chadigang. From Chadigang, Radha Mohn sent message to Magh king for surrender, But the Magh king did not surrender and Radha Mohn marched forward. The Geingkhulee palha runs as under :

Jadi Pujat Dilhung Ghee;  
Magh Desh Kuley Soinyogan Polakkhi.

(Ghee poured in Jadi Pujo; The troops reached in Maagh country.)

Radhas troops and the Magh troops met in a battle at the mouth of Karnafuli on the Edong or Idhong or Kriddong hill and the Maghs were defeated. Radha then went forward to Roang country (Arakan). The Pala runs as under :

Loinhei Somarey Soinyoghan,  
Roangkuley Lumyegi Radha Mohn.

(Taking the troops with, Radha Mohn reached Arakan.)

He conquered the Matamurhee and Toin Murhee in the Roang valley. At last they fought a fierce battle at Nagathega (Teknaf) and the Magh king of Roang was totally defeated. The Palha runs :

Kahe Magh Raja Radharey;  
Reijyo Gojhei Dyong Tomarhe.  
Goira-Ganga Gorlyung Dan,  
Tatthun Changghe Poran Dan.

(Magh king said to Radha, Offering you the kingdom. In the name of Gaya and Ganga, Pray to spare the life.)

Ranat Jidi Barlhyo Tej,  
Sitthun Gelhak Pugor Desh.

(Winning battle increased power, Went toward east from there.)

In the east there was Axa or Waxa country. In the way to Axa, they conquered Mongdhu, Bhusitong, Residong, Kaladang valley and Mayang valley. They also defeated the Khyengs and made camp at Jalipagosya. Here they collected soldiers from the defeated kingdoms. They then attacked the Axas and in the battle Radha Mohn was injured and made captive by

the Axas.

In the meantime the other commander of Vijoygiri defeated the Reangs and Mrungs. When the news of Radha Mohns captivity reached Vijoygiri, he sent the second commander Kunjha Dhan with more soldiers. It is said that Kunjha Dhan reached Radha Mohn after twelve years from the date of Radhas leaving them. The son of Radha Mohn, Sara Dhan had also accompanied Kunjha Dhan for the rescue of Radha Mohn from the Axas. Kunjha Dhan could defeat the Axa king and rescue Radha Mohn. They are said to have collected loots from the defeated kingdoms.

After defeating the Axa kingdom they defeated other kingdoms on their way back to Kalabagha. They also conquered the Kanchan puri kingdom. The Palha runs :

Ebhe Jidilung Kanchan Desh,  
Phiri Ulla Jebong Pugor Desh.  
Puge Aghe Raja Kalanjar,  
Se Mukkhya Radha Mohn Dilho Lar.  
Kalanjar Raja Ki Gorlyo,  
Pattorhi Killa Jugallyo

(We have won the Kanchan Desha, Will go back to eastern countries. There is king Kalanjar in the east, Radh Mohn went to that direction. What king Kalanjar did, Made a stone port.)

King Kalanjar is said to be the king of the Kukis. Radha and Kunjha Dhan attacked the Kuki king Kalanjar and had a fierce battle. After fighting for fifteen days they could break the stone port and defeat the Kukis attacking from both side. Radha then sent messenger with message of victory to Vijoygiri. On getting the message, Vijoygiri went forward upto Chokkaideo of Safrai Valley to meet them. Here Radha Mohn sought permission for return to Champaknagar which was granted. Vijoygiri also said to have told him about his return after eighteen days after administrators have been appointed on the conquered lands. After few days, Vijoygiri returned to Champaknagar of Kalabagha. There he received the news of his fathers death and the ascending of the throne

by his younger brother, Samargiri.

After observing the death rite and mourning for seven days, Vijoygiri decided not to return to Champa and settle in the defeated kingdoms. He also said to have given option to his soldiers either to follow him or return to Champa. Some of his soldiers followed him and he established a new kingdom at Safrai Valley. He was coronated here on a white elephant named 'DHAVALGIRI'. Dhunghi and Sindu were his commanders and Srittoma Sak was his Prime Minister. Radha Mohn and Kunjha Dhan remained at Champaknagar. He also asked his men to marry girls from the defeated tribes and he himself married an Ari girl from a noble family. It is said that Samargiri ascended the throne on the advise of nobles who feared internal disturbance in the kingdom without a king after the death of Udoygiri. Samargiri is also said to have sent a minister to pursue Vijoygiri to return to Champa kingdom with the message of his readiness to handover the kingship. Vijoygiri had no children.

(21) Srittoma Sak: As Vijoygiri had no heir, his Prime Minister Srittoma Sak ascended throne after the death of Vijoygiri. He was a clever king. He made it compulsory for all the young subjects to take military training. He conquered Ratanpur, Choidhong, Killadi and Moinang kingdoms. He is said to have stored the urn of Vijoygiri a stupa on a hill top and shifted the capital to its foot. During his reign the Tripura king acquired the province of Kalabagha and as such communication with the people of Kalabagha and old Champaknagar was cut off. The people of Kalabagha also assimilated with them.

(22) Saralnama or Sarannama: After the demise of Srittoma Sak, his son Saralnama ascended the throne. He reigned peacefully and no event occurred.

(23) Ulatnama or Ulatnama: He succeeded his father Saralnama and reigned peacefully. No important event occurred during his reign.

(24) Jamu or Janu: He succeeded his father Ulatnama and reigned peacefully.

(25) Kamal Janu: He succeeded his father Janu and no important event occurred during his reign.

(26) Ucchagiri or Unachgiri: He also succeeded his father Kamal Janu and no important event occurred during his reign.

(27) Monichgiri/Manikgiri/Moichsyagiri: He succeeded his father Uchchhagiri. His predecessors were very weak to resist any foreign attack. So to save his subjects from any attack he shifted his capital to a safer place in the north. He named his new capital as Manichgir, after himself where he could establish a strong kingdom later on.

(28) Kamal Jug: He succeeded his father Manikgiri. No event recorded on his reign.

(29) Madan Jug: He succeeded his elder brother Kamaljug and nothing important happened during his reign.

(30) Jeevanjug: He succeeded his father Madanjug. No event recorded of his reign.

(31) Ratnagiri: He succeeded his father. No important event recorded of his reign.

(32) Dhanagiri: He was the son of Ratnagiri. No event recorded on his reign.

(33) Swarnagiri: He succeeded his father Dhanagiri. He is said to be a religious minded and practiced meditation.

(34) Buddhangiri: He succeeded his father Swarnagiri. He appointed a Bengalee as his minister who was later known as Bangali Sardar. With the assistance of his Bengalee minister he conquered the nearby small tribes.

(35) Dharmagiri: He was the son of Buddhangiri. He inherited a well administered kingdom. He conquered the Kukis and Khyengs with the help of Bengalee Sardar. The battle is known as Shyakala Juddha occurred in 1075 AD.

(36) Manorath: He was the son of Dharmagiri and reigned peacefully for a considerable period.

(37) Arijit: He succeeded his father Manorath. No even recorded of his reign.

(38) Moimangsha: He succeeded his father Arijit. No event recorded of his reign.

(39) Kevala: He succeeded his father Moimangsha. No event recorded on his reign.

(40) Boirindam: He succeeded his father Kevala. No event recorded of his reign.

(41) Gyananu: He succeeded his father. No event recorded.

(43) Swetabrata or Chotungsa: He was the only son of Gyananu and succeed his father Gyananu. He died without any heir.

(44) Shakalia: When the king died without a heir, the ministers after consulting the Commanders released a white elephant with a view to choose a new king. The elephant carried a man named Shakalia and he was made the king. Shakalia also could not leave any heir except a daughter named Manikbi. Manikbi married the commander named Bangali Sardar. He was named so as he got training in Bengal before becoming a Commander.

(45) After the death of Shakalia, his son in law Bangali Sardar ascended the throne. He was a powerful ruler. He fought many battles with the Maghs. When the Magh King Alongsisu could not defeat the Chakma king he extended friendship with Bangali Sardar. As a token of Friendship, he married off two of his daughters to two sons of Bangali Sardar. The Magh king also said to have presented some subjects with two of his daughters. Those subjects are believed to be the ancestors of the Bengali Boruas and the Borua sept of the Chakmas. They are named so as the Chakmas call the outsider as 'BARBHWA' The Mimagree gotta of the Bengali Boruas are believed to be the descendents of the subjects of the elder princess of the Magh king. It is said that after friendship with the Maghs, the Chakmas led expeditions against the Kukis, Khyengs, Pangkhos and the Banjogis. During the expeditions, a Barbhwa, who was a cook in the camp showed valour with a shieve and rice stirring stick called KADHEE when the kukis came to attack the camp and the kukis run away. He was therefore named RAN PAGALA meaning a battle mad as his act was nothing but madness. He was later promoted to the post of commander.



(46) Manikgiri: After the death of Bangali Sardar, his son Manikgiti ascended the throne. No important event recorded during his reign.

(47) Madalia: After Manikgir, his son Madalia ascended the throne. He could not reign long due to sudden death.

(48) Ramthongjha: On the death of Madalia, his younger brother Ram Tngjha ascended the throne. He also could not reign long.

(49) Kamalchege: He succeeded his father Ramtongjha. Before becoming a king, he served as a minister. In Chakma, the ministers were called CHEGE. So he was known as Kamal Chege. He fought with the Maghs.

(50) Ratangiri: He succeeded his father Kamal Chege. No event recorded.

(51) Kala Tongjha: He succeeded his father Ratangiri. No event occurred during his reign.

(52) Chakra Dhan: He was the son of Kala Tongjha and succeeded him. No event occurred during his reign.

(53) Phela Dhaveng: He was the son of Chakra Dhan. Before ascending the throne, he served as an ambassador to the Magh kingdom. In Chakma, Dhaveng means an ambassador. So he was known as Phela Dhaveng. No event recorded on his reign.

(54) Sermattya: He succeeded his father Phela Dhaveng in 1300 AD. The Maghs were very powerful during his time. They attacked the Chakma kingdom many times, He some how resist the attack.

(55) Arunjug or Yongja: Arunjug succeeded is father Sermottya. He was a powerful ruler. The Chakmas were sometimes powerful in Burma. They ruled there for about 34 generations after the establishment of kingdom by Vijoygiti. Arunjug fought two battles with the Burmese king Minthi or Mengdi. So to get rid off Arunjug ,Mengdi hatched a plan with the help of the Portuguese as he did not dare to face him face to face. That trick ultimately caused the downfall of Chakma kingdom from Burma. It is said that in 1333 to defeat the Chakma king, the king of Burma, Mengdi (Minthi) in collaboration with his minister Korenggree and Rozangya Chagrai

or Chagrai, the commander sent a letter to Arunjug with a proposal of friendship. On receipt of the friendship letter Arunjug was very pleased and rewarded the messenger. He also sent his minister Braja Muni (Brachai) with one big elephant, one golden necklace, two horses and other precious materials to meet the Burmese commander. The Burmese treated Brajamuni very well and sent him back with one girl, stating her to be a princess and sister of Mengdi and with the proposal of marriage with the Chakma king.

On return of Braja muni with the girl, the Chakma king was very pleased and sent his nobles to welcome her. As per the conspiracy Sangrai sent Reyong, the governor of Dacca with hundred elephants with the plea of present as dowry with the troops. At the back of the palace he sent Walter (Portuguese) the governor of Kaiza to remain hidden with his troops.

When Arunjug was merry making with the girl in the palace, Reyong suddenly attacked the palace with his troop at midnight. Walter also sealed the back of the palace. After three days of battle, Arunjug surrendered with three queens, elder prince Surjyojit (Chojui), two daughters, nobles and servants of the palace. At last the middle prince Chandrajit (Chauptoo), and the youngest prince Satrujit (Choutu) were made captive from a hilly town. This incident occurred on 2nd Magh 695 Burmese Era (17th January, 1333). The Chakma capital Moisagiri was devastated into a funeral pyre. It is stated that, the Burmese Commander Rozangya Chagrai had collected 350 elephants, many horses, 50 goyals, gold, silver, other precious materials and 10,000 captives from the Chakma kingdom. On 27th January 1333 AD he sent all the captives and loots to the king. The king Mengdi is said to have conferred MAHA UCHCHHANA (most learned) title to Rozangya Chagrai. He was also said to have offered other priviledges like golden palanquin and riding on elephant etc. After this deceitful act, king Minthi married the elder princess Chandra Mukhi (Chamikha) and the younger princess

was married to Mongzau the son of Rozangya Changrai.

The Burmese king was also lenient on others, He made Arunjug the governor of Kafa on the Khyakhya tribes of Kamuchha. The elder prince Surjyojit was made governor of Kyudeza or Kyudoza. The middle prince Chandrajit was made governor of Mian or Mingdoza and the youngest prince was made revenue officer to collect river polls at Kongza. The 10,000 captives were settled at Engkhong and Yangkhang and their title was changed into Doi na or Doinak (meaning badly defeated) and all of them had to live a dependent life.

In 1343 when the king Mingthi went to crush a rebellion in the southern part of Arakan at Limbroo, the elder prince Surjyojit or Chajui fled to upper Burma crossing the hills of Pochchou or Pochhondo with his followers and established a kingdom at Mongzambroo. But this kingdom could not be made as earlier one. The middle prince Chandajit served the Amamroo or Asakroo under Chakkyang king with the title Tardya.

(56) Surjyojit: At Mongzambroo, Surjyojit died without any heir. Therefore the nobles invited the youngest prince Satrujit from Arakan to ascend the throne.

(57) Satrujit: He inherited a very weak kingdom from his brother. He also could not strengthen the kingdom. In the meantime the old king died at Kamuchha. The middle prince assimilated with his followers with the Burmese. Satrujit died leaving his only son Ramthongza.

(58) Ramthongza: He inherited the weak kingdom from his father Satrujit. He was later known as Moinsang or Monsyang meaning Buddhist novice. As he became a Buddhist novice after he failed to protect his subjects from the atrocities of the Maghs (Burmese).

After Mengdis death, his son Karui ascended the Burmese throne. On becoming king, he started attacking the Chakmas at Mongzambroo. When his atrocities remained no bound, the Chakmas fled to Chokkaidu (Chakradaha) on the bank of Kaladan or

Kalodin or Kamodini. There also the Maghs pursued them and continued atrocities. During that period the following couplets were composed:

Gharat Gelhey Maghey paih,  
Jharot gelhey Baghey Paih;  
Maghe Na Pelhey Baghey Paih,  
Baghey Na Pelhey Maghey Paih;  
Chala Chala Baap Bhei,  
Champaknagar Phirhi Jei.

(The Maghs awaits at home, Tigers awaits at jungle. If the Maghs does not find us the tigers will find us and if not the tigers, the Maghs find us. Fathers and brothers ! Let us return to Champaknagar.)

During such piteous condition the noble advised the king for shifting to other safer place. But king Moinsang disagreed. So the subjects were displeased with him. The following couplets will clear the situation :

Elhe Moinsang Lalhach nei,  
Na Elhe Moinsang Kelhech Nei;  
Chala Chala Baap-Bhei,  
Champak Nagar Phiri Jei.

(We have no longing for his coming with us, We have regret if he does not come. Father and brothers, Let us return to Champaknagar.)

The subjects also started fleeing from Chokkaidao to Matamurhee, Toinsuri and Bakkhali etc. places. At last, the nobles consulted the three princes. They then sent minister Toin Sureswari with prince Kamekgiri to Bengal. The then subedar of Bengal, Raja Ganesh (Jallal Uddin) permitted them to settle in twelve villages in Chittagong. He also assisted with his troops in the shifting from Chokkaidao to Chittagong. During the shifting from Chokkaidao it is said that a group was left behind at Arakan. The first group reportedly cut plantain trees in the way and the left behind group saw shoots on it (as plantains grow shoot quickly). The left behind group thinking that the first group has left them far behind decided to settle at Toimurhee. The people who settled at Toimurhee were known as Roangya Chakma

(as Arakan is known to the Chakmas as Roang). They were later known as Tongangya or Tongtongya and present Tangchangya. The people who came to Ali Kadam, Kadamtuli were known as Anokya Chakma as Chittagong was earlier known as Anok. And they are now the main stream Chakmas.

(59) Manikgiri: After ascending the throne of Manikpur, Manikgiri could gain some power. During his reign, King Daring of Pegu attacked Arakan and the Arakanese king Kamrui fled away to Tripura. Getting the opportunity, Manikgiri attacked Arakan. But he was not successful. The youngest brother Radangsha also died in the debacle. Manikgiri is said to have introduced the title 'Roaza' and "SARDAR" among the heads of Gozas or septs in the twelve villages. He died without any heir and the throne became vacant.

(60) Toin Sureswari: As there was no heir on the throne of Manikpur, the Nawab of Bengal conferred the title of Raja to Toin Sureswari, the minister. He shifted the capital to Ali Kadam. During his reign the Maghs and the Kukis attacked the Chakmas. The Nawab of Bengal helped Toin Sureswari and the attack could be foiled.

(61) Jonu: After the death of Toin Sureswari, his son ascended the throne in 1516. During his reign the Arakanese again attacked Bengal and extended their kingdom up to Dacca and Jonu also had to surrender before Chanduiza, the commander of Arakanese troop. In 1517 the king of Arakan Mondaijgir visited Dacca. So on 2nd February, 1518 Jonu sent two elephants painting white to the Arakanese governor of Chittagong, Dhemanggiri for the king through four nobles. But in the meantime Dhemanggiri was replaced by Chanduiza. On detecting the real colour of the elephants got very angry and arrested the four nobles of Jonu. His anger did not subdue though it was explained that it was not meant for deceit but to honour the king since the Arakanese king does not ride on ordinary elephant. On reaching the news to the Arakanese king, he ordered

Chanduiza to handover the charge of Chittagong to Dhamanggiri and also report at Dhaka with the Chakma nobles. Chanduiza took the nobles to Dhaka and reported before the king. On hearing both he rebuked Chanduiza and released the nobles. He also conferred the title KONGHLAPROO (kind hearted) to the Chakma king and sent present of valuable dresses. The Chakma king Jonu was also pleased with the treatment of Arakanese king and on 29th January 1520 AD gave in marriage of his daughter Sajembi (Sajaiu) with the Arakanese king on his return from Dhaka. As a result of this friendly relation, the Magh king (Arakanese) demarcated the Chakma kingdom as under: East: River Ngamre (Naf river), West: Sita kund, South: Sea and North: Saichal hills.

The second daughter of Jonu was married to Buttusya, the son of Ranpagala II. Who was the commander of the Chakmas. Buttusya was also known as Burha Borua. And with the assistance of both his son in laws (Arakanese king and Chakma Commander), king Jonu became powerful in the later period.

Jonu is said have commanded a troop of 30,000 souls against the Pegu king on the request of Arakanese king. He led the expedition through the Mugdama city on the bank of Chanyamrango river and Kamel hills. When there was no ration for his troops, he attacked Siamese kingdom and reached Bangkok in 1598. He defeated the Siamese king and captivated his younger brother and handed over to the Arakanese king. He also defeated the Pegu king and brought 33,000 Talaing subjects under Arakanese kingdom with princes and princesses of Pegu. During his reign, Misia a traveler from Venice, Italy visited Chittagong. King Jonu is said to have lived about 122 years.

(62) Sattwa: He is better known as Pagala Raja. After the death of Jonu, there was no heir as Jonu had no son except two daughters. Therefore, the son of Rajembi and Burha Borua, Sattwa was made king. He was a learned man and had the knowledge of yoga and magic. It is said that he could take out the inner parts of

the body like liver, intestine etc and place it after wash. It is also said that he used to meditate frequently under a mosquito net. It is also said that, when he was meditating, out of curiosity his queen opened the net and saw Sattwa washing his inner organs. On seeing such act she cried out loudly in fear and Sattwas meditation was disturbed. As a result, Sattwa went mad and started torturing and killing innocent subjects. He is said to have killed all the male members of his ministers and did not allow anybody to go near except his queen. The couplet runs as under:

Muni Rishi Dhyan Garhey,  
Pagla Raja Chit-Koljya Khulee

Sinan Gorhey.

(Meditates like a sage, Pagla Raja washes taking out liver and heart.)

It is said that Sattwa had slain one Dachbingya Dhaveng, a noble with nine of his sons. Only one of his son could flee to Kanchanpur, Tripura where he dug one pond which is still known as Chakma Dighi. He is also said to carry children on boat and sink it in the mid Karnafuli and lough with joy seeing the children sinking.

At last, when his atrocities became unbearable, the nobles and the sardars hatched a plan to kill the king. As per plan, some one cried out elephant ! elephant ! and when Sattwa stretched his head to see the elephant, a man from the Larmha Goza beheaded him from the back. His descendents are still known as 'RAJAKABA GUTTHI' (slaier of king clan). His two princes Chandan Khan and Ratan Khan were also slain with Sattwa. The queen fled to Tripura with the help of reliable nobles. There she married of her daughter to a Tripuri noble. But the Tripuri noble also died soon. The daughter of Pagla Raja was known as Amangali.

In the meantime, there was no one to ascend the throne. The subjects suffered miserably without a ruler. In such miserable condition the nobles and sardars realized their fault of treating the queen badly without any fault on her part. So they invited her to rule the king-

dom. She came back with her daughter and the followers and took the rein of the kingdom. She was better known as KATTWA RANI. She gave in marriage Amagali to Mhuleema Tongjha, the sardar of Mhuleema Goza.

Before going mad, Sattwa had freed the kingdom from the vassalship of Arakan. During his period the Potuguese came to Chittagong and Sattwa with the help of Sebastian Manrick, the missionary of Dianga attacked the Arakanese governor and looted them. It was during the period of Sattwa that the Chakmas started wet rice cultivation.

(63) Kattwa Rani: She reigned without any event. After her death, her grand son Dhavana, son of Amangali and Mhuleema Thongjha ascended the throne and the kingship went to Mhulheema Goza.

(64) Dhavana: There is a story on Dhavanas ascending the throne. It is said that after the death of Kattwa Rani there was dispute on the claim of the throne. Since the four sons of Amangali –Dhurjya, Kurjya (both son of Tripuri noble), Dhavana, Pirha Bhangra (both son of Mhulheema Tongjha and one Nendab, a noble were the contenders of the throne. So, the sardars and the nobles thought of a plan. According to the plan, the nobles placed five seats in the court. Out of which only one was meant for the king and the contenders were asked to sit on it early in the morning and the sardars and nobles watched them. Dhavana could sit on the seat meant for the king and he was coronated.

(65) Dharammya: After Dhavana, his son Dharammya became the king in 1661 AD. The Portuguese were strong during his reign and conducted atrocious activities on the Chakmas. So, Dharammya approached Nawab Shaista Khan for help. But instead , he assisted the Portuguese and the Portuguese attacked the Chakmas. They occupied Ramdurga oe Ramu port of the Chakmas in the south and the Chakmas had to flee to safer place. But during rainy season Dharammya blocked their supply of ration and attacked at every opportunity. The



Moghuls had to come in term and made friendship. As a token of friendship, the Nawab married one of his relative to Dharammya. The Chakmas are therefore found with Moghul names in the later period for this alliance.

It is also said that the Moghur girl whom Dharammya married was the daughter of Suja Ud-dulla, a brother of Aurangjeb. Who took shelter in the Chakma kingdom when there was dispute on the throne of Delhi among the brothers.

It is also said that the Mogul woman was very influential. At her death bed she took a promise from Dharammya that she should be buried head westward instead of burning head eastward, so that her head remains toward Mecca and Medina. Before that, the Chakma women were burnt head eastward. From that very day, the practice of burning the women head eastward began, in the Chakma custom. Whereas the male dead are still burnt head eastward with the belief that the Chakmas are Surya Vanshi.

(66) Mogollya: After Dharammya, his son Mogollya ascended the throne. He was named so as his mother was a Moghul. During his reign there was dispute on the claim of throne in Arakan. He could reign peacefully with the help of the Moghuls. Mogollya had two sons Subhal Khan and Jallal Khan.

(67) Subhal Khan or Jubal Khan: During his reign, Chanduiza became the king of Arakan. On becoming the king, Chanduiza led expedition to conquer new land and loot them and the Chakma kingdom also fell a prey to him and made it a vassal state. Subal Khan could not reign long and died without any son.

(68) Jallal Khan: After the death of Subal Khan, his younger brother Jallal Khan became the king. During his reign, Chanduiza attacked Chittagong and sought help from Jallal Khan in 1710. Chanduiza also looted Sandwip and Hatia with Chittagong. During this attack Haria, the son of Angullya helped Chanduiza. Chanduiza was very pleased and conferred him the title BHOMANG.

It was during the period of Jallal Khan that the lease of business with the Moghul was signed on payment of eleven mound of cotton. Jallal Khan died in 1715.

(69) Fathe Khan: After Jallal Khan, his son Fathe Khan became the king. As the Chakma king helped Chanduiza, the Moghuls sent an expedition against the Chakmas. Fathe Khan was then a regent. He attacked the Moghuls from the jungle. He also faced them at Hoagga on the bank of Karnafuli and captured two canons. Those canons were named as Fathe Kahan and Kalu Khan after himself and the commander. The place where he face the Moghuls is still known as Fathe Khan Char. Fathe Khan had four sons – Serjjan Khan, Sermust Khan, Ormust Khan and Rahamat Khan.

(70) Serjjan Khan: After Fathe Khan, his eldest son Serjjan Khan became the king. But he could not reign long due to death at young age.

(71) SHERMUST Khan: After the death of Serjjan Khan, his younger brother, Shermust Khan became the king. He had friendly relation with the Moghuls. He got the administrative power of the whole of undivided Chittagong in 1737. The following was the boundary of the kingdom of Shermust Khan as stated by Mr. Harry Barrylast, the Chief of Chittagong District in 1763: North: Feni river, South: Sangu river, East: Kuki kingdom and West: Nizampur road.

Shermust Khan had no children. So he adopted his nephew Sukh Dev, the son of Ormust Khan. He had also introduced cotton tax in 1737.

(72) Sukhdev Roy: On ascending the throne, he renewed the land lease from the Nawab. The Nawab conferred him the title 'Roy'. He also prepared a new land for habitation at the mouth of Silok river which was known as 'Sukhdev Taraf'. He shifted the capital of Chakma kingdom to the new land and named it "Sukh Vilash".

Sukhdev Roy was a religious minded king. Though he believed in Hinduism, he had no discrimination for other religions. He built a temple called 'Tripura Sundari' where he placed an idol of goddess Kali from Tripura. He had

friendship with the Tripura king Haramani. Their friendship grew when the Tripura king took shelter in the Chakma kingdom under threat from one Samsher Gazi a landlord from Sylhet. The Tripura king, as a token of friendship gave some subject to the Chakma king to work in the palace. Who are known as 'Rajarha Tibira'. He also allowed the Chakmas to live in Tripura.

Sukhdev Roy was a favorite of of the Nawab of Bengal. He had many Bengalee subjects in the plain areas of Chittagong. His kingdom also went to the British East India Company along with Bengal. But the British did not interfere with him. He had introduced the Dewani and Talukdari system in the Chakma kingdom. He died in 1776.

(73) Sher Daulat Khan: After the death of Sukhdev Roy his younger brother, the second son of Ormust Khan ascended the throne. He was the first Chakma king to fall under British administration. He had disagreement with the British on the payment of Cotton Tax. So on the advice of his Senapati, Ronu Khan, he stopped payment of cotton tax to the British. The British sent expedition against Ronu Khan twice (in 1777 under Mr. Lane and in 1780 under Mr Turner) but they were unsuccessful. Ronu Khan had friendship with the Kukis and attacked the British at every opportunity. Ronu Khan was the son in law of Sher Daulat Khan. Sher Daulat Khan died in 1782.

(74) Janbask Khan: After Sher Daulat Khan his son Jan Busk Khan ewan and he himself remained at Mafroong port. The British sealed the market and all supplies to compel surrender. The subjects could not purchase any necessities from the market and had to flee from one place to other in search of safety. In such pitiful condition, a pregnant woman was reported to have been lamenting and cursing the king and Janbux Khan heard it. So he changed his mind of resistance and surrendered before Warren Hasting in 1787 at Calcutta. The Ghose family of Calcutta have reportedly helped him in the surrender.

In 1791, Jan Bux Khan was asked to

pay Rs. 1915 in lieu of Cotton Tax by the British. He also shifted his capital from Sukh Vilash to Rangunia in 1798. He had four sons, Jabbar Khan, Tabbar Khan, Dhol Peda and and Chela Jabbar. Janbux died in 1798.

(75) Tabbar Khan: After Janbux Khan, his eldest son became the king. He dug a pond called Raja Dighi at Rajnagar. He died premature after only three year without any children.

(76) Jabbar Khan: After the death of Tabbar Khan, his younger brother Jabbar Khan became the king in 1801. But after ruling for ten years he died suddenly. It is believed that he was poisoned in family dispute.

(77) Dharam Bux Khan: After the death of Jabbar Khan his wife and son Dharambux Khan were said to be in pitiful condition. The younger brother of Jabbar Khan, Dhol Peda is said to be a wicked person. He even reportedly tried to sacrifice Dharambux Khan before goddess Kali. So the queen and Dharambux Khan had to flee and remain with one Kheju or Nhasru, a Magh with the help of a reliable noble and remain undercover. The queen is reported have worked manially in the house of the Kheju. It is said that when the queen was working in the Jum of Kheju, she kept her son Dharambux lying on a piece of cloth and the Kheju saw a black cobra wa giving shade to the child with the hood. Kheju then realized that the child was going to be a great man in future and so he freed the queen from mannial work from that day. He also asked the identity of the boy and the queen disclosed it. Kheju kept them with much care till the boy attains manhood. Later when Dharambux became Raja, Kheju was given Roazaship.

After attaining manhood, Dharambux became Raja after much hardship in 1812. During his reign, a group of the left out Chakmas, the Tongangyas and some Boruas (about 4000) came to live with the Chakmas from Arakan. They demanded a Dewanship for their group under one Phaproo. They also built a building on public donation and presented to Dharambux. But Dharambux did not grant them

Dewani and they had to return to Arakan. Some of them remained at Theknaf, Hangar, Bakkhali, Toinsuri and Matamurhee. The building he presented still exist as the Divisional Commissioner Office of Chittagong. It was first hired by the British at Rs.150/- per month. Dharambux is said to be the first king who allowed to settled the plain muslims at Rangunia. It is said that once he was roaming in his estate without an umbrella and it was raining heavily. On seeing the condition of Dharambux, one Ratneswar Bhattacharjee of Chittagong hold an umbrella on him and he was very pleased. After the rain had ceased they climbed a hillock and presented the whole visible land to Ratneswar Bhattacharjee. Afterwards, Dharambux was very much influenced by Ratneswar Bhattacharjee and he was inclined to Hinduism and got Diksha from Bhattacharjee. He also conferred Ratneswar the title 'Moharaj Bhattacharjee'. The Bhattacharjee family of Chittagong are said related to Chakma royal family till date.

Dharambux had three wives- Kalindi, Atakbi and Haribi. He had no sons except one daughter named Chigonbi by Haribi.

(78) Kalindi Rani: In 1832, after the death of Dharambux, there was dispute on the heirship of the kingdom. The relatives of Dharambux also tried to grasp the kingdom. When there was no feasible solution, they insisted Haribi, the third wife of Dharambux to apply for Sabarkarship from the British so that the British makes Chikanbi alias Menaka the daughter of Dharambux the heir of Chakma estate and Haribi, the guardian. Kalindi was also a contender and she also applied for heirship. The British were in a fix and made Sukhlal Dewan the manager of Chakma estate, under a court of order on payment of Rs.2822/- until the matter was finalized. In the meantime, Kalindi gave in marriage Chikanbi to Gopinath Dewan, a cousin of Ishan Chandra Dewan and grand son of Ronu Khan, the renowned Commander of Wangjha or Bongsha Goza and Haribi also started to live with son in law Gopinath Dewan

at Kaptai. So the British had to give in lease the Chakma estate to Kalindi Rani under a court of order on payment of Rs. 2584 annually. In the meantime Chikanbi gave in birth a son named Harish Chandra. In 1844 Kalindi was given full power of the estate on the condition that she will only be the guardian of the estate and she will hand over the estate on Harish Chandras attaining manhood.

Kalindi was a shrewd ruler. Ishan Chandra Dewan was always at her side. She ruled the estate as she liked with the help of Ishan Chandra Dewan. It is said that she avenged her opponents by instigating the Kukis with the help of Ishan Chandra Dewan. Two main opponents of her rule were Golak Chandra Dewan and Nilo Chandra Dewan. Gola Chandra (some say Girish Chandra) went to live with his 120 families of subjects at Feni and Nilo Chandra Dewan at Chengi. With the help of Ishan Chandra Dewan (since he was friendly with the Kukis since the time of his grand father Ronu Khan), she caused Kukis attack on their subjects in 1860 and destroyed the Feni valley. The Kukis were happy enough to attack as they could loot them and take away the women and children.

Kalindi was a independent minded women. She belonged to the Kurhokuttya Goza. She did not like any pressure of power upon her. So we find her to fight for right with the British. It is said that though the estate went to the British in 1767 alongwith Bengal, they did not interfere with the internal affairs of administration until 1860. The British first established their administrative office at Chandraghona in 1861. In 1866 when Captain T.H.Lewin was transferred to Chittagong, with the experience of administration of tribal areas in Burma, the power of tribal rulers in Chittagong decreased day by day. It is said that it was due to fault on the part of Rani Kalindi and misunderstanding that Capt. Lewin treated badly. When Capt. Lewin first came to meet Kalindi, she reportedly denied to meet him as she was influenced by the hindus and observed Purda.

Instead of meeting him personally she deputed one of her Dewan Capt. Lewin felt insulted and insisted to meet her. But she refused to see him and in anger said –‘I don’t want to see a monkey’s face!’ Lewin even tried to meet the Rani forcibly, but the palace guards resisted him. Further the Rani was always advised by her Bengalee advisors and always quarreled with the British administrators. Which Capt. Lewin did not like. During her period the Chengi valley of Nilo Chandra Dewan was attacked by the Kukis in 1870. In which Kandar Khan, the father of Nilo Chandra Dewan was slain and one of his sisters was also taken away. The Kukis also said to have taken away other women and children and assimilated with them from Chengi Bor Adam, No.22 Mauza, Lo Gang and Pus Gang. But the Kukis exceeded in their attack and the Rani got angry. She then persuaded the British to lead expedition against the Kukis. At first the British were reluctant. They only helped the Rani with arms. The Rani then united all the Sardars and Dewans to fight the Kukis and made two ports at Killa Marang and Barkal. When the ports were ready, Capt. Lewin made a trolley line up to Barkal.

The followings were the effect of misunderstanding between Kalindi Rani and Capt. T.H.Lewin: (1) In 1870 the Tribal area of Chittagong was made a separate district with the name Chittagong Hill Tracts. The following villages like Rangunia, Sarvotuli, Mariamnagar, Nua Para, Kuki Para, Rani Dighi, Rajapur, Namdam Kanon, Rajapur, Ranir Haat, Rajar Haat, Roaza Haat, Chowdhury Haat, Dhamei Rasta, Dhamei Bill, Chakma Kul, Dhamei Pahar, Raja Kul, Wangjha Murho, Naga Thega, Gabhur

Murhi, Kadam Tuli, Ali Kadam, Toin Chhari, Dhamei Para, Pagala Murha, Pagla Bil, Jumia Para etc were included in the Chittagong Plain District. (2) The title ‘Raja’ was abolished and the title ‘Chief’ was introduced. (3) The title Dewan was abolished and ‘Headman’ was introduced. (4) Lewin shifted his office to Rangamati so the Palace of Chakma Chief had to be shifted to Rangamati during the tenure of Harish Chandra. (5) Kalindi was denied to tax on land, stating she was only the Chief of the tribe and she got no right to levy taxes on land. (6) The Chief was stripped from the right to appoint ‘headmen’, Dewan or Roaza and they were made to obey the Deputy Commissioner. (7) The right to award capital punishment and any nature. (8) The right to lease Taluks to desired persons. (9) The right to collect river polls which was transferred to British Forest Department. A new circle named ‘Mong Circle’ was created out of Chakma estate. (10) Capt. Lewin also tried to arrest Rani on the false charges of keeping slaves. (11) Capt. Lewin also persuaded Ishan Chandra Dewan and Nilo Chandra Dewan to get permanent settlement at Kachalong, Karnafuli and Chengi area to cause more division of Rani’s estate. But they denied to do so. (12) He had also persuaded Harish Chandra to take over charges of Chakma estate immediately after he had attained major age. But Harish Chandra waited till her death.

Only at the last stage of her rule the British were cordial with the Rani when she handed over all the mutineers to the British who had escaped to Chittagong Hill Tracts and when she caused Harish Chandra to help the British during the British expedition.





the game by throwing the Charha in the first room from outside the Salyang line. If the Charha falls inside the targeted room, he/she jumps over the first room in the second with one leg and then goes on jumping in the third, but both legs in the fourth and sixth as they are having two sub-rooms each and then return from the last room repeating the same act and finally pick up the Charha from the room and back to the Salyang. He/she tries to finish all the rooms including the sub-rooms in throwing the Charha, doing the same act and if successful up to the last room, he/she stands outside the Madha line facing opposite the court. He throws the Charha behind without looking back targeting the first room and if the Charha fall in the same room, he comes back and wins it for his team. He/she continues to win more rooms including the sub-rooms one after another repeating the same act. However, they jump with both legs in the rooms won by them and the rival player jump over that room. If anyone fails to throw the Charha within the targeted room or touches the lines with legs or Charha, he/she gets disqualified and a player from the rival team tries to win rooms including the rooms already won by the rival team doing the same act. In this way, all the players of each team try to win as much rooms as possible one after another. At last, the team who won maximum rooms is declared as winner of the match.

4. Andik Khara: It is like a rugby game in modern days. The players form two-opponent teams of equal numbers. Then two holes are made on the ground at a certain distance. Thereafter, in one hole an Andhik (finger ring) is buried by the umpire without the knowledge of the players. Two players from both the teams search the Andhik by

placing their hands in the hole at the signal of the umpire and the other teammates spread around them. If any one finds the Andhik, he utters Peyong! Peyong! (I got it) and tries to run away to the other hole. The opponents try to catch him and snatch away the ring and in the mean time, he tries to pass it to his teammates. In this way, if anyone can reach the other hole and put the Andhik in it, his team wins a point. The game is played in the same process within the stipulated time and the team who scores more is declared as winner of the match. It is played on sandy ground.

5. Mach Khara: It is played in deep water where the players swim like fish and hence, it is called Mach Khara (fish game). It is played between two rival teams. The team who barricade the river by spreading their teammates in a straight line between the marks drawn on both bank of the river, called Ghiriya Dal and the team who try to cross the barricade of opponents by dipping in the water is called Lamiya Dal. The players of the Lamiya Dal try to cross the barricade of the opponent once down the river and once up the river and if any one of them succeeds in this act, their team get a point and go on playing within the fixed time. But if any one of them got caught on the line while crossing, they become looser and thereafter interchange their position like the Ghiriya Dal becomes Lamiya Dal and the Lamiya Dal becomes Ghiriya Dal. They go on playing doing the same act and at last, the team who scores more points is the winner of the match.

6. Dola Khara: It is an outdoor game where some soft clothes are rolled together to make a round ball called Dola and some

plat objects called Charha are arranged. The team who throws the Dola called Dola Mariya Dal and the team who arrange the Charas one upon the other is called Charha Kureya Dal. The game is played for a fixed period for each team. Players of both the teams' are spread around the field. The Dola Mariya Dal starts the game by trying to hit the arranged Charhas to scatter by hitting with the Dola and the Kureiya Dal tries to re-arrange the Charhas. Then the Dola Mariya Dal tries to hit the Charha Kureiya Dal by throwing the Dola to the opponent players who protect themselves from hitting with the Dola. If the Dola hits any one of the opponent players, he has to be out of the game and the Dola Mariya Dal gets a point and goes on playing until the fixed time. The Dola Mariya Dal tries to hit as much opponents as possible by throwing the Dola and if they succeed in hitting all the opponents before they could set all the Charhas one above the other, a new game starts as usual. On the other hand, if the Charha kureya Dal can arrange all the Charhas, they get a point and a new game starts as usual and played until the allotted time. Thereafter, both the teams interchange their role where the Dola Mariya Dal takes the place of Charha Kureya Dal and the Charha Kureya Dal takes the place of Dola Mariya Dal. They go on playing until the second half and at last, the team who scores more points becomes the winner of the match.

7. Boda Budi: It is a typical wrestling. The game is played between two persons each trying to lay the opponent's back on the ground. Strength and good tactics is required in this game.

8. Dang Khara: This game can be played

individually or in-group. A cylindrical hard wood is made pointed at both ends. It is called Dang Gulo of about 2 to 3 inches long and the diameter of its middle is about 2 inches. Then a stick of about 10 inches long and 3 inches breadth is prepared. The court of the game is made by means of drawing two parallel lines horizontally at a distance of about 10 feet. The first line is called Salyanga Dag and the second line is called Seh Dag where a small hole is made to mark the centre. Then any one from a team starts the game by throwing the Dang Gulo from the Salyang to the Seh Dag. If the Dang Gulo does not cross the Seh Dag, he loses his attempt and any one of the rival team does the same act. However, if the Dang Gulo crosses the Seh Dag, he throws the stick targeting the Dang Gulo and if the Dang Gulo is touched, he beat the Dang Gulo at its tip with the stick trice. The Dang Gulo may or may not jump up and if jumps up, he hits it with the stick and the Dang Gulo moves to a certain distance. He looks the distance between the Dang Gulo and the centre of the Seh line and says any number starting from five. Suppose if he says 50 meaning 50 sticks, then the opponent party measures the distance with the stick. If the distance is 50 or more, his team gets 50 points and repeats the same act. However, if it is not 50 sticks, he loses his chance. Thereafter, one player from the rival team does the same act and goes on playing. In this way, all the players try their chances one after the other and at last, the team who score more points declared as winner of the match.

9. Samuk Khara: It is played with the shells of snails called Samuk Sagola. All the players sit in a circular fashion with their respec-

tive shells and then contribute equal number of shells. One player first gather the shells on a palm, releases them in the air, and pushes them again in the air with the backside of the hand and try to grip as much shells as possible. All the players try their chances and the positions of them are decided according to the number of shells they gripped. The one who grips maximum shells is the first one who will throw the shells on the floor and draw a line between two closed shells and then try to strike them by means of a finger. If both shells strike each other, he/she wins one out of the two and go on striking applying the same tactics. But if he/she fails to strike, the attempt goes to the second one who also does the same act, then the third one and so on. They go on playing until they either win many or lose all the shells.

10. Gudu Khara: It is like the modern Kabadhi game.

There are also various games played by children like Raja Khara, Buddhiman Khara, Kobajang Khara, Keim Khara, Bhulong Khara, Dhingi Khara, Meh Chhagoli Khara, Mala Khara, Kokkeng Khara, Bhok Khara, Kattol Khara, etc.

Games Played by Adults:

1. Potti Khara: This game is played between two female rival teams. The team who stands inside the courts is called Raja or Poley Dal and the team who tried to prevent the Raja to join with his/her team is called Ghiriya Dal. There are two circular courts at a distance of about 100 yards. One player called Raja from the Poley Dal stands inside a court and the other teammates stand inside the other court. The opponent players spread around the both

circles. To start with, one player from the court moves out saying Potti....Potti... and during this process if she/he can touch any one of the opponent party and return to the court without taking any breath, the touched person is out of the game. But if she/he takes breathe outside the court and the opponent party touches him/her and made out of the game. All the players move out of the court one after the other doing the same act and in the meantime, the Raja guarded by some opponent players try to run away to join with her/his team in the other circle. If the Raja is touched by any one of the rival team outside the court, the Ghiriya Dal wins the game, but if the Raja is able to reach his/her teammates' circle, they win the game. Both the team interchange their positions and go on playing till the fixed period and at last, the team who scores maximum point is declared as winner of the match.

2. Pohr Khara: In this game, a rectangular court is prepared by drawing lines of about 20X40 feet. The line of one end is called Lamoni Dag and the line of other end is called Ujoni Dag. Then a line is drawn vertically in the middle of the court touching each end line and forming two rooms in the court at a distance of about 10 feet. Thereafter, three lines are drawn horizontally in the court cutting the middle vertical line and thereby formed eight sub-rooms of about 10 square feet each in all inside the court. The team who guards the opponents on each vertical line is called Ghiriya Dal and the team who tries to cross the barricade of guard is called Lamiya Dal having nine players each. Then the Lamiya Dal stands on a point outside the Lamoni Dag whereas the Ghiriya Dal guards each line with two players each except the Lamoni Dag. The









Woi fievbr/ wRti teM D, ti gtb Mtj ogbZ Ans Gth/ Avbi emE gwi hvq/ gb-gwRg cvc MtE tKBq vZ b evfR/ wOqvb Kvi b nq wRti teMEz wPtMvb fimej gvbvA wPtMvb nq, AvbvA wPtgB hvq/ Swi -gwi WvOi nEvtZ B cvc Mwi tdj vb/ tmfb `MZ cE mgq bj vtM/ GKgvI th wRti teM j tM ms gtb Mwi cfti Zvi WvOi Eb ev wPtMvtbvEb WvOi nEvtZ vq eRs Kvg Miv bcti/ RxbZ tZ mly miv `M bcrq/ Kvi b AvRj mZ nq OAvbZ `tL AbvZ wO/ RM Z th t° wK PB Agi bq, wKZ vq j f Mwi cvc Mivbv/ Pvb cvbvtj vb j ygyy nB `MZ civbv/ RM i `M Gti B mly tcevi tPtj gvtbBAi wvZ ev kxj citj evfEb ex KB thBtq/ msmwi , bi wvZ nq cAkj/ 1/ Kb Rxe ti bgvi vbr, gwi evi nvi b b-nbv |

2/ Pz bMivbv |  
 3/ ci A wj vj B wmbvj x bMivbv/ |  
 4/ wR v Kav, ci Kav, eRs Kav bKbv/ |  
 5/ g` firs bLvbv, nb tbkv bMivbv/ |  
 th wvZ gwbtj wRi thb Mg nq msmvi i teMtZ tqv Mg nq/ |  
 kxj Z `igi nqj `vb wPE D`q nqj/ `vb wPE D`q nqj Pvb-cvbi MO Kuge/ tmj tM Kuge wsmw wRg/ t`bv Mvb th cvbvEb teP mly, tm mMi ci dze` gbZ/ |  
 `vtb mij nqj a`vb fievvZ gb ewRe/ a`vb Mfxb nqj cAv ev AvRj Avbi ci dze/ th AvbvZ evbv mly Avi mly/ `Mi nb Qver tbB/ fwi the gb Acvi `gTx, Ki abv, gyv Zv, Dtc wlvq/ Lwj the gyv i c\_, wPi mMi, wbelbi mivZ `svi |

*Best Compliments in Happy Bizu from-*

# Government Degree College

Gandacherra, Dhalai Tripura.

**1. Courses offers:**

- I) Honours: Pol.Science, Education, Bengali & History.
- II) Pass: Pol.Science, Education, Bengali, History & English.
- III) Distance Education: Pol.Science, Education, Bengali, History & English.

**2. NSS-Unit.**

**3. National Seminar and others important activities:**

- a) National Seminar on 'Local Self Government' - Organized by Department of Political Science and sponsored by ISSSR-MERC on 27th & 28th July 2013.
- b) National Seminar on 'Understanding culture and SocietiesJ- organized by Department of History in collaboration DDE, Tripura University, on 8th & 9th March, 2014.

**4. Organization on Blood Donation Camps,** Organised by NSS Unit, Govt. Degree College, GNC.

**5. Publication:** College Magazine (Bonozoyatsna).

**Edited Books on the proceeding of National Seminars will be published soon with ISBN.**



## অগ্রগতির সোপানে

# XØI eNI pj Òi Eæue

## মহাত্মা গান্ধী গ্রামীণ রোজগার নিশ্চয়তা প্রকল্পে

### œLR¥ ' jahÉ œhou:-

- ➔ বছরে সর্বোচ্চ একশতটি অদক্ষ শ্রমদিবসের কাজ পাবার আইনী গ্যারান্টি রয়েছে NREGA'তে ।
- ➔ কোন পরিবার ইচ্ছা করলেই, নিজের পছন্দমত সময়ে, নিজের পছন্দ মত দিনের জন্য কাজ করতে পারেন। এক্ষেত্রে NREGA সম্পূর্ণ ভাবেই আবেদন নির্ভর (Demand Oriented), কোন ভাবেই যোগান ঔei ¶ (Supply Oriented) euz
- ➔ NREGA'তে সরকার বাধ্য থাকে, কাজের জন্য আবেদনকারীকে আবেদনের ১৫ দিনের মধ্যে কাজ প্রদান করতে, শুধু তাই নয় কাজ করিয়ে ১৫ দিনের মধ্যে মজুরী প্রদান করতেও সরকার বাধ্য।
- ➔ কোন কন্ট্রাক্টরের মাধ্যমে কাজ করানো যাবেনা। অদক্ষ শ্রমিকদের জন্য নির্দেশিত কাজে কখনোই কোন যন্ত্রের ব্যবহার করা যাবে না। সামগ্রিক ভাবে কাজের জন্য ব্যয়িত অর্থের মধ্যে, অদক্ষ শ্রমিকের মজুরী এবং উপকরন (দক্ষ, অতি দক্ষ এবং অর্ধদক্ষ) বাবদ খরচের অনুপাত হবে ৬০:৪০।
- ➔ সামাজিক অডিটের বিশেষ ব্যবস্থা থাকায় এই আইন রূপায়নের প্রতিটি পর্য্যায়ই জনগন দ্বারা বিশেষ ভাবে পরীক্ষিত হয়, ফলে কাজের স্বচ্ছতা হয় সুনিশ্চিত।

## রেগার কাজ আমাদের আধিকার

### গড়ব দেশ - অঙ্গীকার ।

গ্রামীণ মানুষের আর্থ সামাজিক মানোন্নয়নের সাথে স্থায়ী সম্পদ সৃষ্টি করার লক্ষ্যে আমরা, আপনাদের সার্বিক সহায়তা কামনা করছি ।

বিস্তারিত জানার জন্য আপনার নিকটবর্তী ভিলেজ কমিটি অফিসে যোগাযোগ করুন ।

সৌজন্যে:- ডুমুরনগর আর ডি ব্লক।

Nä;Rs; , dm;C œef#;z



bSemi

bSemi ajng y  
wg mjr jf enT y  
pWikicM z qmh 1992 y





## ১০০ ফুট উচ্চ বুদ্ধমূর্তি নির্মাণের জন্য আঁকা ছবি

স্থান : তুষ্টিতপুরী বনবিহার ও ভাবনা কেন্দ্র, নবীনছড়া, পেচারতল, ত্রিপুরা, ভারত

বৃহৎ এই বুদ্ধ মূর্তি নির্মাণের জন্য যারা আর্থিক সাহায্য সহযোগিতা করে জন্ম-জন্মান্তরে মহাপুণ্যের অংশীদার হতে চান জয়েন্ট একাউন্ট প্রতাপ চাকমা ও মেঘনাদ চাকমা দ্বারা পরিচালিত এস.বি.আই ৩২৭৮১২৫০৩২৯ নাম্বারে সরাসরি মুক্ত হস্তে দান করুন নতুবা অতিসত্বর যোগাযোগ করুন বুদ্ধমূর্তি নির্মাণ কমিটির-

সভাপতি : প্রতাপ চাকমা, ৮৫৭৫০৩৭৪৪০

সহ সভাপতি : ডঃ নবজ্যোতি চাকমা, ৯৪৩৬৩৫৮৮১২

সহ সভাপতি : মেঘনাদ চাকমা, ৯৮৬২৪৪৯৮৮৬

কার্যকরী সম্পাদক : দীপল চাকমা, ৭৩০৮৬৮১৮৪৭

সম্পাদক : বীরব্রত চাকমা, ৯৪০২৩০৭১৯২

কোষাধ্যক্ষ : নন্দদুলাল চাকমা, ৯৪৩৬৫৩৫৮৭৬

সহ কোষাধ্যক্ষ : বিভাংশু দেওয়ান, ৯৪৩৬৯৩৭২৩৪

**5th-1978-Machmara**

Inaugurator:  
Chief guest:  
Special guest:

**6th-1979-Machmara**

Inaugurator:  
Chief guest:  
Special guest:

**7th-1980-Machmara**

Inaugurator:  
Chief guest:  
Special guest:

**8th-1981-Machmara**

President: Janesh Ayon Chakma  
Secretary: Priti Kusum Chakma  
Inaugurator: Mohan Lal Chakma,  
Chief guest:  
Special guest:  
Related documents found-Souvenir 1982  
Comments: First Bizu Utasab in large-scale.  
The inaugurator termed as 'Shilpa & Pudhi-  
Pustak Pradarshani Mela'. Souvenir-1982  
termed it as 'Bizua Shilpa-Maleye Mela'.

**9th-1982-Machmara**

President: Bimal Mamen Chakma  
Joint Secretary: Goutam Chakma &  
Satyapriya Chakma  
Inaugurator: Anil Chakma, EM, TTAADC,  
Chief guest:  
Special guest:  
Comments: Art exhibition by Triptendu  
Bikash Chakma (Kolkata), Jamachaba &  
Hoyekfudo Choghopani drama by Bimal  
Momen Chakma.  
Related documents found: Souvenir 1982  
For the first time Bizumela name appeared.  
Bhavachakra introduced & First Bizumela  
souvenir published. Buno-Hada competition.

**10th-1983-Machmara**

President:  
Secretary: Tatini Chakma  
Inaugurator:  
Chief guest:  
Special guest:  
Comments: TTAADC started giving financial  
assistances to different Bizu committees.

**11th-1984-Madhab Mastor Aadam**

President:  
Secretary: Paritosh Chakma  
Inaugurator:  
Chief guest-  
Special guest-

**12th-1985-Pecharthal**

President-Ananda Mohan Chakma  
Secretary-Janadip Chakma  
Inaugurator-  
Chief guest-  
Special guest-  
Related documents found: Souvenir 1985  
Comments: First State Level Bizu Festival.

**13th-1986-Silachari**

President:  
Secretary: Moloy Dewan  
Inaugurator:  
Chief guest:  
Special guest:

**14th-1987-Kanchanpur**

President:  
Secretary: Amita Chakma  
Inaugurator:  
Chief guest:  
Special guest:

**15th-1988-Machmara**

President:  
Secretary: Soumitra Chakma



Inaugurator:  
Chief guest:  
Special guest:

### **16th-1989-Madhab Mastor Aadam/ Nakkonchara**

President (M. M. Aadam):  
Secretary (M. M. Aadam): Paritosh Chakma  
President (Nakkonchara):  
Secretary (Nakkonchara): Bimal Chakma  
Inaugurator (M. M. Aadam):  
Chief guest (M. M. Aadam):  
Special guest (M. M. Aadam):  
Inaugurator (Nakkonchara):  
Chief guest (Nakkonchara):  
Special guest (Nakkonchara):

### **17th-1990-Machmara**

President:  
Secretary: Bimal Mamen Chakma  
Inaugurator-  
Chief guest-  
Special guest-

### **18th-1991-Gandachara**

President:  
Secretary: Pragati Chakma  
Inaugurator:  
Chief guest:  
Special guest:

### **19th-1992-Machmara**

President: Sushil Kumar Chakma  
Secretary: Bimal Momen Chakma  
Inaugurator-Amiya Debbarma, EM, TTAADC,  
Chief guest-  
Special guest-  
Cultural Team participated: Machmara, Shantipur, Nabincharra with yattras `Ahojor Bizu Firi Ai by Anil Chakma & `Kormofal' by Fuleshwar Chakma, Silachari, Mizoram,

Arunachal Pradesh, Lebangbumani (Sadar), Bihu (Assam), Andharcharra, Rabindra Nritya (Agartala), Manipur, Sukhnachari, Hojagiri, Bamboo dance, Sikkim, Sylhety drama.

Related documents found: Programme leaflet. Attempt to form Sate Level Standing Committee.

### **20th-1993-Machmara**

President:  
Secretary:  
Inaugurator-  
Chief guest-  
Special guest-

### **21st-1994-Machmara/Gandacharra (Lakkhipur-Gachbagan)**

Secretary (Machmara): Nilamani Chakma  
Secretary (Gandacharra): Hriday Ranjan Chakma  
Inaugurator: Anil Sarkar, Minister, ICAT,  
Special guest: Aghor Debbarma, Minister, TW, Subodh Das, Minister, Faizur Rahman, Forest Minister, Jagadish Debbarma, Chairman, TTAADC, Amiya Debbarma, EM, TTAADC,  
President: Anil Chakma.  
Gandacharra: Inaugurator-Amiya Kumar Debbarma, EM, TTAADC,  
Special guest-Rabindra Debbarma, ex-Education Minister, Ananda Roaza, MLA, Dharendra Tripura, MDC.  
Cultural Team (Machmara): Nabincharra (with 2 yattras namely Karmaphal by Fuleshwar Chakma & Danaveer Bishwantar by Anil Chakma), Shantipur, Mainama, Machmara, Arunachal, Mizoram, Sanghati Nritya Dal (Agartala), Sikkim, Sylheti play, Gariya & Lebangbumani (Sadar), Bihu (Assam), Manipur, Hajagiri (Gachiram), Tripuri Dance (Boiragibari), Mahishasur

Mardini Nritya natya & Dhamail by Kamalpur Cultural Team.

Related documents found: Invitation card, Bizumela leaflet.

### **22nd-1995-Chawmanu**

President: Anil Chakma

Secretary: Shyamal Chakma

Related documents found: Souvenir-1995

Comments: Competition on traditional dance, music & sports. Bargee was displayed as Bizu symbol in the committee leaflet.

### **23rd-1996-Andharcharra**

President: Anil Chakma

Joint Secretary: Pratul Chakma & Nihar Bindu Chakma

Inaugurator- Aghor Debbarma,

Special guest-Ranjit Debbarma, CEM, TTAADC, Radhacharan Debbarma, EM, TTAADC, Rajendra Reang, EM, TTAADC, Biman Dewan, Member, TTAADC, President-Anil Chakma.

Cultural Team: Chawmanu, Mainama, Manu, Gandacharra, Nabincharra, Dasda (orchestra) & Yatra party, Agartala, Machmara, Shantipur (with yatra), Kanchanpur (with one act play), Manipuri (Dharmanagar), Rabindra-Nazrul Shilpi Goshthee (Panisagar) & Mizoram.

Related documents found: Programme leaflet.

Comments: Bizumela Flag hoisted.

### **24th-1997-Nabincharra**

President: Anil Chakma

Secretary: Fuleswar Chakma

Inaugurator: Bimal Sinha, Health Minister,

Special guest: Subodh Das, Panchayet Minister,

Presided over by-Anil Chakma, MLA.

Related documents found: Bizumela leaflet.

Comments: Leaflet mentioned it as 24th Bizumela.

### **25th-1998-Lalcharra**

President: Biman Dewan

Secretary: Kalo Bikash Dewan

Inaugurator:

Chief guest:

Special guest:

Related documents found: Bizumela leaflet.

### **26th-1999-Machmara**

President: Anil Chakma

Secretary: Bimal Mamen Chakma & Alok Talukdar

Inaugurator: Narayan Rupini, Minister, Forest & ARD,

Chief guest: Subodh Das, Minister, Panchayet,

Special guest: Pabitra Kar, Minister, Industries, Ramendra Debnath, Minister, Sericulture & Nripendra Chowdhury, Member, TTAADC,

Bizu Gorba: Jitendra Chowdhury, ICAT Minister.

Presided over by: Anil Chakma.

Related documents found: Invitation letter.

Comments: `Bargee' was displayed as Bizumela logo.

### **27th-2000-Shantipur**

President:

Secretary: Biplab Dewan

Inaugurator-

Chief guest-

Special guest-

Related documents found: Programme leaflet.



Bizu Gorba: Rasik Mohan Chakma, CEM, CADC,

Presided over by: Arun Kumar Chakma, MLA

Related documents found: Souvenir-2007  
Comments: Bizumela logo with `Bargee` used in invitation card.

### **35th-2008-Agartala**

President: Shrota Ranjan Chakma

Secretary: Niranan Chakma

Inaugurator:

Chief guest:

Special guest:

Bizu Gorba: Shakya Prasad Talukdar

Related documents found: Souvenir-2008.  
Comments: Goutam Lal Chakma wrote in the Souvenir: First Bizu Utsab in 1973, Chief Minister Nripen Chakraborty visited Bizumela in 1981 and Govt. declared Bizuday as holiday in 1983.

### **36th-2009-Machmara**

President: Arun Kumar Chakma

Secretary: Sukhamoy Chakma

Inaugurator: Chakma Raja Debasish Roy,

Chief guest:

Special guest:

Bizu Gorba: Chakma Raja Debasish Roy,

Related documents found: Committee Booklet.

Comments: Bizumela logo used only in invitation card.

### **37th-2010-Dasda**

President: Arun Kumar Chakma

Secretary: Arun Chakma

Inaugurator: Sanatan Talukdar,

Chief guest: Kali Kumar Tanchangya, CEM, CADC,

Special guest: Dr. Buddha Dhan Chakma, EM, CADC, Nirupam Chakma, MLA,

Mizoram, Minakkhi Sen Bandyopadhyay, Director, NE Oral Literature Centre, Sahitya Academy, Agartala.

Bizu Gorba: Nihar Kanti Chakma, Minister, Mizoram,

Presided over by: Suresh Kumar Chakma.  
Related documents found: Souvenir-2010  
Comments: Bizumela logo used only in invitation card. Attempt to form State Level Standing Committee.

### **38th-2011-Pechartal**

President: Arun Kumar Chakma

Secretary: Sujoy Chakma

Inaugurator: Ranjit Debbarma, CEM, TTAADC,

Chief guest: Aghor Debbarma, TW Minister, Paresh Ch. Sarkar, EM, TTAADC, Rajendra Reang, MLA, Minkkhi Sen Bandyopadhyay, Director, NECOL.

Special guest: Sandhya Rani Chakma, EM, TTAADC, Hasi Rani Bhattacharya, Chairperson, North Tripura Zila Parishad, Anil Chakma, ex-MLA, Sushil Chakma, ex-MLA, D. K. Chakma, SDM, Kanchanpur, Shankar Narayan Das, BDO, Pechartal, Jene Luis Risto, Consulate General, France Mission, New Delhi, Laxman Kar, Vice Chairman, North Tripura Zila Parishad.

Bizu Gorba: Laxmi Prasad Chakma, retired EE,

Presided over by: Arun Kumar Chakma, MLA

Related documents found: Souvenir-2011  
Comments: Present Bizumela logo appeared. State Level Standing Committee formed.

### **39th-2012- Ehde Manugabg (Madhab Mastor Aadam)**

President: Arun Kumar Chakma

Secretary: Paritosh Chakma





# ବିଶ୍ୱାସୀ -2011-ର କ୍ରୀଡ଼ା କ୍ରମ





# bSamI -2012-g k̄Nq k̄tW





# bSaml -2013-g kjNq kjt W





## NEWLY FORMED SILACHARI R. D. BLOCK IS DETERMINED TO WALK TOWARDS DEVELOPMENT...



### IMPLEMENTATION OF MGNREGA UNDER SILACHARI RD BLOCK MGNREGA 2013-14 (upto 04.12.2013)

During the current FY 2013-14, the Block has received MGNREGA fund of amount Rs. 578 crore as on 04.12.2013. As per MIS, average mandays generated as on date is 56.42 days, leading almost all other Blocks from the forefront; and expenditure incurred in respect to fund received is 60.64%, well keeping up with timeline set by MoRD/RD Dept. for quantum of expenditure to be incurred for eligibility for placement of next instalment of MGNREGA fund.

During the current FY 2013-14, the Block well set to generate 100 MD. This block is now fully e-MR compliant and e-FMS will soon be introduced in Barbil ADC Village and thereafter it will be replicated in the remaining 7 ADC villages cross the Block. Currently, payment is made cent percent through BC Model smart card. Below are some of the photo clips of ongoing/completed MGNREGA works undertaken during the current FY 2013-14:



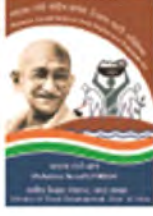
Name of work:- Formation of road from Chandafnu mog house to Jogendra Chakma hose Barbil ADC ADC Village during the year 2013-14.  
Estimate Cost: Rs.1,78,065/-  
Name of I/O:-Gobinda Ch.Barman, VCS  
Benefit:-By this road people can move in a short period of time to reach nearby area for their basic needs and communication. Now vehicles also could ply and reach the doorsteps of villagers. This road has improved & added to the existing communication in the area, and laid the foundation for all- weather road.



Name of work:- Formation of road from Najendra Tripura house to Alojyo Tripura house under Bagchatal ADC Village during the year 2013-14.  
Estimate Cost: 302385/-  
Name of I/O:-Nayan Tripura ,VCS  
Benefit:- By this road people can move in a short period of time to reach nearby area for their basic needs and communication. Now vehicles also could ply and reach the doorsteps of villagers. This road has improved & added to the existing communication in the area, and laid the foundation for all- weather road.



Name of work:-Const. Of Fishery pond on the land of Mongchanu Mog under Suknachari ADC Village during the year 2013-14.  
Estimate Cost:- Rs.76,800/-  
Name of I/O:- Ashish Debbarma, VCS  
Benefit:-The beneficiary will get benefit after the excavation of the pond so that he may use this pond for fishery purpose and will be self reliant. Water could also be used for domestic and agricultural purposes.



## **KUMARGHAT R.D.BLOCK KUMARGHAT UNAKOTI TRIPURA**

সারা ভারতবর্ষের উত্তর-পূর্বাঞ্চলের রাজ্যগুলির মধ্যে ত্রিপুরা রাজ্যের একমাত্র উনকোটি জেলার মধ্যে কুমারঘাট আর ডি ব্লক গত আর্থিক বছরে অর্থাৎ ২০১২-২০১৩ ইং সনে সকল জবকার্ড হোল্ডারদের সর্বোচ্চ ৯৮.৪০ শ্রমদিবস কাজ প্রদান এবং বেশী অর্থ খরচের দিক দিয়ে প্রথম স্থান অধিকার করায় ভারত সরকারের গ্রামোন্নয়ন দপ্তর কর্তৃক গত ০২-০২-২০১৪ ইং সনে দিল্লীতে পুরস্কৃত করেন ভারত সরকারের গ্রামোন্নয়ন দপ্তরের মাননীয় মন্ত্রী শ্রী জয়রাম রমেশ।

আমরা এই আর্থিক বছরেও এই সাফল্যের ধারাবাহিকতা বজায় রাখতে অঙ্গীকার বদ্ধ।

সকলের সার্বিক সহযোগিতা একান্তভাবে কাম্য।



ধন্যবাদান্তে  
সমষ্টি উন্নয়ন অধিকারিক  
কুমারঘাট আর ডি ব্লক  
উনকোটি ত্রিপুরা



# KARBOOK R. D. BLOCK

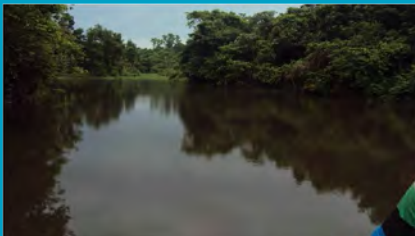
## *On The Road To Development*

Umbrella Project of the Karbook R. D. Block



**This Project is located at Purba Manikya Dewan ADC Village. In one place the following establishments have been established in accordance to the concept to provide service to the public in one place. (1) Health Sub Centre provides health related service. (2) Rajiv Gandhi Seva Kendra use as vocational training centre. (3) Anganwadi Centre provides primary education & nutrition for the child and pregnant mother and (4) Panchayet Office provides all types of services to the public relation. This Umbrella Project was inaugurated by the Honorable Chief Secretary, Govt. of Tripura.**

### SOME OTHER DEVELOPMENTAL ACTIVITIES BY KARBOOK R. D. BLOCK



Big water body on the land of Banglatai Tripura W/O Dharma Prasad Tripura under Purba Manikya Dewan ADC Village.



Construction of pucca chanel from Bani Kishore Tripura Paddy land to Baradhan Tripura Paddy land at Purba Manikya Dewan ADC Village.



Construction of Steel Foot Bridge at Uttar Ek chari ADC Village.

গ্রামীণ মহিলাদের দ্বারা  
বাঁশ ও বেতের তৈরি রকমারী  
ডিজাইন ও আধুনিকতার  
ছোঁয়ার এক আভিনব প্রয়াস

প্রস্তুতকারক ও প্রাপ্তিস্থান

টাকারজলা মহিলা হস্তকারু শিল্প সমবায় সমিতি

টাকারজলা, জম্পুইজলা, ত্রিপুরা



ব্যবস্থাপনায় : হস্ততাঁত, হস্তকারু ও বেশম শিল্প দপ্তর, ত্রিপুরা সরকার





# আপনার শিশুর ভবিষ্যৎ আপনার নিজের হাতে

আপনার শিশুকে সাতটি মারণ ব্যাধির কবলে থেকে রক্ষা করুন

- \* ধনুক্ষর
- \* সোলিও
- \* হেপাটাইটিস বি
- \* হাম
- \* ডিপথেরিয়া
- \* যক্ষ্মা
- \* হুপিং কাশি

আপনার শিশুকে সঠিক সময়ে টিকা অবশ্যই দিন  
আপনার শিশুকে জিটামিন-এ অবশ্যই খাওয়ান



ঠিক ঠিক ভাবে টিকাকরণ না করলে বিভিন্ন রোগের প্রবণতা দেখা দেয় এবং পক্ষাঘাতের কবলে পড়ে শিশুর মৃত্যুও হতে পারে।

টিকার নাম	কোন ঠিকা কখন দেবেন?	যে রোগ প্রতিরোধের জন্য টিকা
বি.সি.টি - ১ মাত্রা / হেপা ১ মাত্রা	জন্মের পর	টিবি (যক্ষ্মা) / হেপাটাইটিস
ডি.পি.টি - ১ম ডোজ সোলিও - ১ম ডোজ, হেপা ১ম	৬ (ছয়) সপ্তাহে	হুপিং কাশি / টিটেনাস
ডি.পি.টি - ২য় ডোজ	১ম ডোজের ৪ সপ্তাহ পর	ডিপথেরিয়া, পোলিও মাইগ্রাইটিস / হেপাটাইটিস
সোলিও - ২য় ডোজ, হেপা ২য়		হুপিং কাশি / টিটেনাস
ডি.পি.টি - ৩য় ডোজ	২য় ডোজের ৪ সপ্তাহ পর	ডিপথেরিয়া, পোলিও মাইগ্রাইটিস / হেপাটাইটিস
সোলিও - ৩য় ডোজ, হেপা ৩য়		হুপিং কাশি / টিটেনাস
মিলডাস (হামের টিকা) - ১ মাত্রা	৯ মাস থেকে ১২ মাস	হাম
ডি.পি.টি - বুটীর ডোজ - ১ মাত্রা	১৬ মাস থেকে ২৪ মাস	হুপিং কাশি / টিটেনাস
সোলিও - বুটীর ডোজ - ১ মাত্রা		ডিপথেরিয়া, পোলিও মাইগ্রাইটিস
ডি.পি.টি - ৪ম ডোজ - ১ মাত্রা	৪ বছর	হুপিং কাশি, টিটেনাস / ডিপথেরিয়া
টি টি বুটীর ডোজ - ১ মাত্রা	১০ বছর	টিটেনাস
টি.টি বুটীর ডোজ - ১ মাত্রা	১৬ বছর	টিটেনাস

১। টিকা কয়েকটি মারাত্মক রোগ থেকে রক্ষা করে। টিকা না দেওয়া হলে শিশুর অসুস্থ হওয়ার, অপুষ্টিতে জোগার, পলু হওয়ার এমনকি মারা যাওয়ার সম্ভাবনা থাকে।

২। এক বছর বয়সের মধ্যেই নির্ধারিত টিকা দেওয়া শেষ করতে হবে।

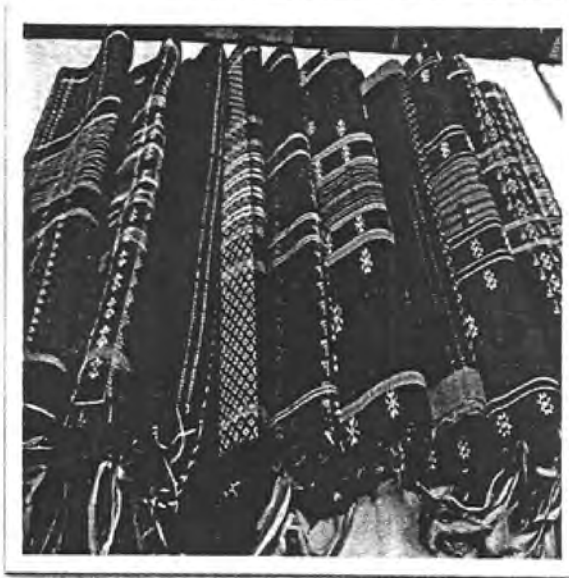
৩। শিশুদের টিকা দেবার পর জ্বর আসতে পারে। এটি স্বাভাবিক, জ্বরের কোনো কারণ নেই।

স্বাস্থ্য ও পরিবার কল্যাণ সমিতি, ব্রিপুরা।

স্বাস্থ্য ও পরিবার কল্যাণ দপ্তর, ব্রিপুরা সরকার।

*With best complements from*

**GARIYA HATHAI WOMWN WEAVERS CO. OP SOCIETY LTD.**  
**R.C. NAGAR, BODGHJONGNAGAR, TRIPURA WEST.**  
**REGD. NO:- 2120, DT.24<sup>TH</sup> APRIL. 2010.**



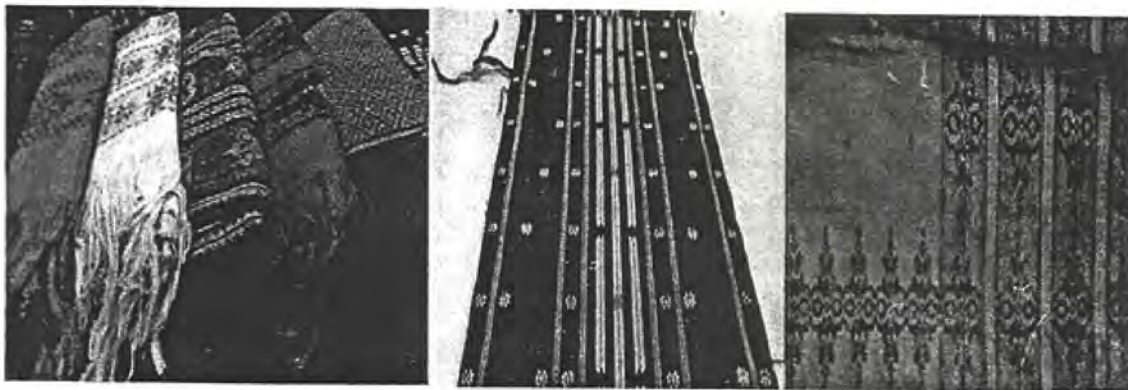
***Nodal Society of Durga Chowdhury Para  
Handloom Cluster under Integrated Handloom Development Scheme.***

***SPONSORED BY:-***

***The Development Commissioner for Handlooms, Ministry of Textiles, Govt. of India.***

***Implemented by:-***

***Directorate of handloom , Handicrafts & Sericulture. Govt. of Tripura***

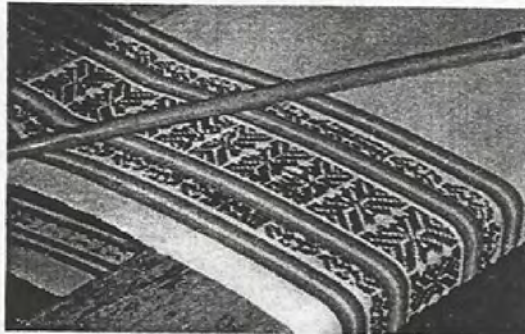


***The Cluster produces fabrics like Rignai, Risha, Dupatta, Scarf etc. Buy products of Shankhala Handloom Cluster & get genuine & quality fabrics produced by the women weavers of the Cluster.***



*With best complements from*

**SONARAM MAHILA TANT SHILPA SAMABAYĀ SAMITY LTD.  
SONARAMPARA, SHANKHALA, SIMNA TRIPURA WEST.  
REGD. NO:- 2102, DT. 15<sup>TH</sup> DEC. 2008.**



***Nodal Society of Shankhala Handloom Cluster under  
Integrated Handloom Development Scheme.***

***SPONSORED BY:-***

*The Development Commissioner for Handlooms, Ministry of Textiles, Govt. of  
India.*

***Implemented by:-***

*Directorate of handloom , Handicrafts & Sericulture. Govt. of Tripura.*

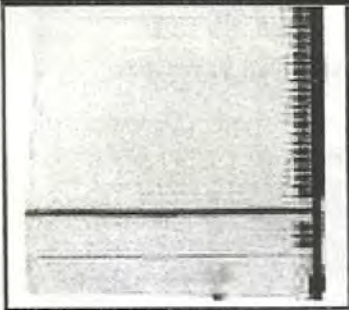


*The Cluster produces fabrics like Rignai, Risha, Dupatta, Scarf etc. Buy  
products of Shankhala Handloom Cluster & get genuine & quality fabrics  
produced by the women weavers of the Cluster.*



*With best complements from*

**BAMUTIA TANT SHILPA SAMABAYĀ SAMITY LTD.**  
**BERIMURA, BAMUTIA, TRIPURA WEST.**  
**REGD. NO:- 929, DT.07.08.1978.**



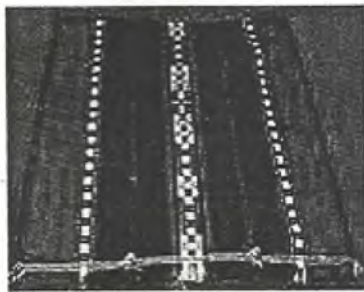
***Nodal Society of Bamutia Handloom  
Cluster under Integrated Handloom  
Development Scheme.***

***SPONSORED BY:-***

*The Development Commissioner for  
Handlooms, Ministry of Textiles, Govt. of  
India.*

***Implemented by:-***

*Directorate of handloom , Handicrafts &  
Sericulture. Govt. of Tripura.*



*The Cluster produces fabrics like Lysemphee,  
Manipuri Pachra, Dupatta, Scarf, Naga shwals  
etc. Buy products of Bamutia Handloom Cluster  
& get genuine & quality fabrics produced by the  
women weavers of the Cluster.*

**ALSO AVAILABLE AT HANDLOOM MARKETING COMPLEX, SAKUNTALA RD.  
AGARTALA, COUNTER NO-07**



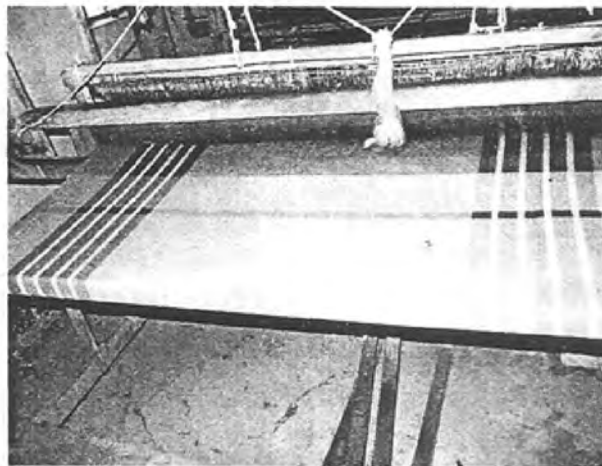
With best Compliments from.....

**MOHARPARA MAHILA TANT SHILPA SAMABAY SAMITY LTD.**

**Regd. No – 2155 Dated – 14/02/2012**

**NODAL SOCIETY OF MOHARPARA HANDLOOM CLUSTER**

**P.O – Uttar Dolinpur , Teliamura, Khowai District, Tripura**



The Society produces exquisite designed fabrics like Rignai,  
Risha, Towel, Gamcha, Bedcover (Cotton & Acrylic)



Buy Handloom products of Moharpara Mahila TSSS Ltd. & Get genuine  
Quality fabrics produced by the women weavers.

## মহিলাদের আর্থিক ও সামাজিক মানোন্নয়নে রেশমচাষে এগিয়ে আসুন

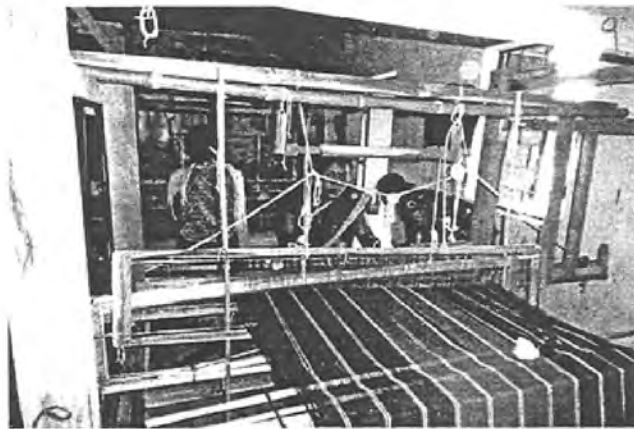
- ১। ১ একর জমিতে একবার তুঁত চাষ করলে ১৮-২০ বৎসর 'পর্যন্ত একনাগাড়ে আয়ের সুযোগ।
- ২। বৎসরে ৪-৫ বার ফসল(গুটি) তোলা যায়।
- ৩। উত্তর জেলায় প্রায় ১৪৫০ পরিবার এই চাষে যুক্ত।
- ৪। উৎপাদিত গুটি সঠিক মূল্যে সমবায় সমিতি নগদ মূল্যে ক্রয় করে।
- ৫। পানিসাগর রেশম ক্লাস্তারে আধুনিক রেলিং মেশিনে রেশম সূতো তৈরী হচ্ছে।
- ৬। ত্রিপুরার তৈরী সিল্ক শাড়ীর জনপ্রিয়তা উর্দ্ধমুখী।
- ৭। নানা ধরনের সাহায্য প্রদান, এম জি এন রেগা-এর সাহায্য কৃষকরা লাভবান হচ্ছেন।

বিশদ বিবরণের জন্য হস্ততীত, হস্তকার ও রেশমশিল্প উত্তর জেলা দপ্তর,  
রাজবাড়ী ধর্মনগরে যোগাযোগ করুন।



With best Compliments from.....

**NAITHOK OMPI HANDLOOM WEAVERS CO-OPERATIVE SOCIETY LTD.**  
**Regd. No – 2152 Dated – 08/12/2011**  
**NODAL SOCIETY OF OMPI HANDLOOM CLUSTER**  
**P.O – OMPI, AMARPUR, GOMATI DISTRICT, TRIPURA**



The Society produces exquisite designed fabrics like Rignai, Risha, Towel, Gamcha, Bedcover, Naga swal, Shirting (Cotton & Acrylic)



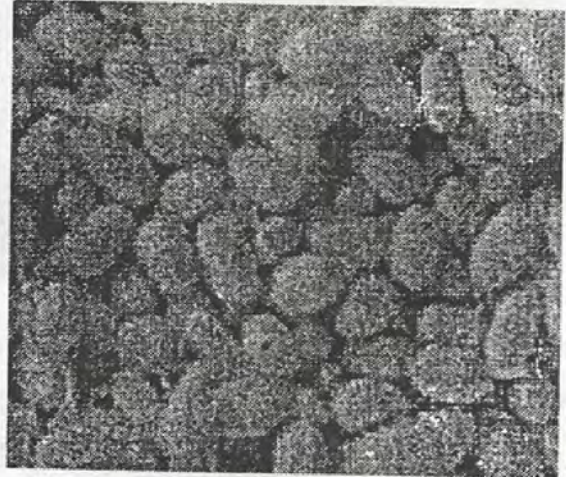
*Buy products of Naithok Ompi Handloom Weavers Co. Operative Society  
Ltd. & Get genuine  
Quality fabrics produced by the women weavers.*

“স্বল্প জমিতে,পুঁজিতে এবং শ্রমে  
সহজ চাষ  
অধিক আয়রেশম চাষ,,

“তুঁত চাষ করুন  
নিজে বাঁচুন এবং প্রকৃতিকে বাচান,,

\*\*চম্পকনগর রেশম চাষী ও রেশম সুতা  
উৎপাদক সমবায় সমিতি এবং চম্পকনগর  
সেরিকালচার ক্লাস্টার -এর পক্ষ থেকে “৩২ তম  
ত্রিপুরা রাজ্য ভিত্তিক বিজু উৎসব-২০১৩-এর সাফল্য  
কামনা করি এবং এই উপলক্ষে ত্রিপুরা রাজ্যের জাতি  
উপজাতি সবাইকে আন্তরিক অভিনন্দন ও শুভেচ্ছা জানাচ্ছি।

-----চম্পকনগর রেশম চাষী ও রেশম সুতা  
উৎপাদক সমবায় সমিতি এবং চম্পকনগর  
সেরিকালচার ক্লাস্টার ।





## ধলাই মহিলা রেশম চাষী সমবায় সমিতির উদ্দেশ্য

১। দারিদ্র সীমার নীচে বসবাসকারী পঞ্চায়েত ভিত্তিক মহিলা রেশম চাষীদের রেশম চাষের মাধ্যমে আয় বাড়িয়ে স্বনির্ভর করা এবং সামাজিক মর্যাদা বৃদ্ধি করা ।

### কোন রেশমচাষ করবেন

- ১। স্বল্প পুঁজি নিয়োগ করে অল্প সময়ে অধিক আয় করায় ।
- ২। পরিবারের সকল সদস্যের বিশেষ করে মহিলা এবং বয়স্কদের কর্মসংস্থান ।
- ৩। কর্মসংস্থানের জন্য গ্রাম থেকে শহরে আসার প্রবনতা রোধ করে ।
- ৪। যে কোন ফসল তোলতে ২ বা ৩ মাস সময় লাগে, রেশম পলু পালন করে মাত্র ২০ থেকে ২৫ দিন ফসল পাওয়া যায় ।
- ৫। তুঁত রেশম চাষের দ্বারা একটি পরিবারের অন্তত ৫ জনের সারা বছরের কর্মসংস্থান করা সম্ভব ।
- ৬। এই শিল্প ক্ষুদ্র ও বহুশিল্পে কাঁচামাল সরবরাহ করতে পারে ।

### সমিতির মাধ্যমে সাহায্য প্রদান

- ১। উন্নত প্রজাতির তুঁত গাছের চারা/তুঁত গাছের ডাল সরবরাহ করা হয় ।
- ২। তুঁত বাগান তৈরী পরিচর্যা ও রেশম পলু প্রতিপালন বিষয়ে দুই মাসের প্রশিক্ষণ ও ষ্টাইপেন্ড প্রদান করা হয় ।
- ৩। বিনামূল্যে রেশম পলু প্রতিপালনের জন্য যন্ত্রপাতি সরবরাহ করা হয় ।
- ৪। উৎপাদিত রেশম স্টুটি সমিতির মাধ্যমে ক্রয় করা হয় ।
- ৫। উন্নত মানের জীবানু মুক্ত ডিম সরবরাহ করা হয় ।
- ৬। সচেতনতা শিবির করা হয় ও পুরস্কার প্রদান করা হয় ।

### অর্থের সংস্থান

- ১। হস্ত তাঁত , হস্ত-কারু ও রেশমশিল্প দপ্তর কর্তৃক অর্থ প্রদান
- ২। সেন্ট্রাল শিল্প বোর্ড কর্তৃক অর্থ প্রদান ।
- ৩। এম জি এন রেগা মাধ্যমে অর্থ প্রদান ।

### সম্ভাবনা

১। ধলাই জেলার উৎপাদিত রেশম গুটিকে কাজে লাগিয়ে ধলাই জেলায় একটি রেলিং মেশিন স্থাপন ।

সৌজন্যে : ধলাই মহিলা রেশম শিল্প সমবায় সমিতি লি:

হালহালী , কমলপুর ধলাই ত্রিপুরা ।

এম.জি.এন.আর.ই.জি-এ কাজ রূপায়নে  
fj0epjNI BI.0X.h0



With Regards from :-

Tapas Kumar Sinha  
Programme Officer(BDO)  
Panisagar RD Block, North Tripura



# Avi Ō n̄q̄t̄° v t̄`vj K̄m̄eZv

Avig Djs PvOgv

Aḡti k PvOgv (ZĀ½°v)

ucZw\_ugZ eM̄Z b̄v̄v̄b Rv`i gB̄t̄a` Av̄tn G°q̄v Rv` |

mev Aj t̄` PvOgv Rv` |

K̄t̄q̄K-K̄q̄v M̄Qv- B̄w̄E j B̄t̄b

Avig Djs Av̄bK̄`v Av̄n&ZĀ½°v G°q̄v PvOgv Rv` |

\_ves Avig ev° t̄b uḡuj -uḡuk |

b- wi es t̄K̄vb wi Pr-wi w̄P |

Av̄gn&c̄j̄m̄b w̄ bi ce°c̄j̄ad̄w̄b

t̄`nv̄B w̄M̄q̄b Av̄ḡt̄i w̄R̄ȳr b̄ cv̄j̄vēi mḡv̄t̄i |

m̄iv eR̄i Z̄`v̄ k̄-K̄vḡ\_ w̄ t̄b

eR̄iA ḡv̄az̄ cv̄j̄ ves w̄Z̄bb̄gv̄ w̄ b

Av̄gn&PvOgv Rv`i w̄R̄ȳr b |

Av̄bK̄`v Av̄ ZĀ½°v uḡuj -uḡuk

Av̄gn&w̄R̄ȳr b̄ cv̄j̄ ves mḡv̄t̄i

b- wi es ev̄Pr-ev̄w̄P K̄t̄q̄K-KĀv M̄Qv̄t̄i

Av̄`vi Q̄m̄o c̄ni Z̄&c̄\_Z̄ib j B

ev° t̄b t̄ḡm̄t̄j̄w̄ h̄ves mḡv̄t̄i |

uc̄t̄Q̄ c̄j̄ b- \_gs Av̄gn&PvOgv Rv` Z̄q̄v-t̄i |

w̄ -w̄ t̄b̄vi w̄R̄Ōn̄w̄b

mḡt̄i k PvOgv

GaK w̄f̄t̄j̄ v̄t̄v̄ Av̄nR̄v-Av̄nR̄, ḡv̄`v-ḡw̄`, t̄nv̄P̄c̄v̄b̄v-

t̄m̄ t̄nv̄P̄c̄v̄b̄vi w̄M̄t̄i n̄&ū̄j̄ t̄bB

t̄Z̄ w̄n Ḡt̄`P̄ n̄vḡv°vq̄ ḡt̄i t̄d̄t̄j̄ B t̄R̄ēt̄M̄v̄B.....

uc̄t̄S̄ w̄c̄w̄i w̄n Av̄i w̄īb b̄ t̄P̄f̄ ?

h̄v̄t̄i ḡB̄ w̄`ēḡM̄v̄t̄b̄ t̄b̄t̄b̄ w̄`M̄āḡ,

t̄h̄ ū̄m̄S̄ ḡlȳb̄ t̄P̄t̄b̄ ḡB̄ ḡl̄ ēf̄`v̄ R̄t̄j̄`ḡ

t̄Z̄ w̄n Ḡt̄`P̄ n̄vḡv°vq̄ ḡt̄i t̄d̄t̄j̄ B t̄R̄ēt̄M̄v̄B.....

uc̄t̄S̄ w̄c̄w̄i w̄n Av̄i w̄īb b̄ t̄P̄f̄ ?

h̄v̄t̄i ḡB̄ w̄`ēḡM̄v̄t̄b̄ t̄b̄t̄b̄ w̄`M̄āḡ,

t̄h̄ b̄v̄M̄i n̄aw̄b̄ īw̄b̄t̄b̄B̄ ḡB̄ ḡ w̄P̄l̄ v̄b̄ R̄t̄j̄`ḡ,

t̄Z̄ w̄n Ḡt̄`P̄ n̄vḡv°vq̄ ḡt̄i t̄d̄t̄j̄ B t̄R̄ēt̄M̄v̄B.....

uc̄t̄S̄ w̄c̄w̄i w̄n Av̄i w̄īb b̄ t̄P̄f̄ ?

h̄v̄t̄i ḡB̄ ḡ c̄iv̄b̄Ēb̄ t̄eP̄ M̄ḡ t̄cāḡ,

t̄c̄v̄Z̄t̄c̄v̄t̄Z̄` R̄b̄l̄ c̄i Z̄ h̄v̄t̄j̄ w̄B̄ Av̄iḡ M̄c̄ ḡw̄i`0,

t̄Z̄ w̄n Ḡt̄`P̄ n̄vḡv°vq̄ ḡt̄i t̄d̄t̄j̄ B t̄R̄ēt̄M̄v̄B.....

uc̄t̄S̄ w̄c̄w̄i w̄n Av̄i w̄īb b̄ t̄P̄f̄ ?

w̄ -w̄ b̄i w̄R̄Ōn̄w̄b̄ w̄P°ex |

nR̄ḡvi b̄v̄O

Av̄n̄k̄l̄ PvOgv

nR̄ḡv̄ eq̄m̄i t̄j̄v̄ M̄i ḡ Z̄vi-

M̄v̄t̄Ōm̄ā f̄m̄R̄ h̄v̄q̄t̄` c̄iv̄b̄ Z̄v̄i v |

c̄iv̄b̄`ȳb̄, c̄iv̄b̄ t̄R̄v̄b̄

Z̄v̄i v̄ b̄t̄`ev̄K̄ n̄av̄ īw̄b̄

m̄vc̄ m̄v̄B̄v̄b̄Ōt̄`v̄ t̄c̄v̄t̄j̄ ev̄K̄ t̄f°t̄b̄ |

nR̄ḡv̄ eq̄R̄ f̄w̄i t̄`v̄t̄i ev̄i-

d̄j̄`m̄v̄B̄v̄b̄Ō Z̄v̄i v̄ c̄iv̄b̄w̄b̄,

M̄v̄f̄z̄`c̄iv̄b̄v̄b̄ f̄w̄i Z̄v̄i t̄`vj̄ &

nR̄ḡv̄ eq̄R̄Z̄ w̄R̄t̄q̄b̄ M̄w̄i f̄v̄K̄

Av̄`iḡZ̄ ēt̄ov̄-ew̄ō Z̄v̄i v̄t̄i b̄v̄Ō w̄ ev̄K̄

t̄m̄B̄ b̄v̄Ōm̄b̄ An̄t̄j̄ Z̄v̄i v̄ n̄vḡ

n̄av̄ īw̄b̄ īw̄b̄ An̄t̄j̄ f̄v̄j̄`v̄m̄b̄ b̄v̄Ō |

M̄v̄f̄z̄`v̄t° Ḡt̄S̄ Z̄v̄i ḡiv̄b̄v̄ n̄vḡ-

ḡi t̄j̄ An̄t̄j̄ Z̄v̄i f̄w̄i b̄v̄Ō

M̄v̄f̄z̄`b̄v̄Ōm̄b̄t̄j̄ v̄B̄ M̄i b̄ n̄vḡ

n̄vḡ M̄i t̄` M̄i t̄` An̄t̄j̄ nR̄ḡvi b̄v̄Ō |

M̄v̄f̄z̄`v̄t° Ḡt̄S̄ Z̄v̄i t̄`vj̄ b̄v̄Ō

eR̄Ō-M̄ḡ t̄R̄ n̄b̄l̄ n̄vḡZ̄ Z̄v̄i v̄ R̄v̄b̄ |

nR̄ḡv̄ eq̄R̄Z̄ eR̄Ō-M̄ḡ n̄vḡ Z̄v̄i v̄ n̄ei` b̄c̄v̄b̄

nR̄ḡv̄ eS̄i Z̄`t̄n̄j̄ v̄b̄ ēj̄ ev̄b̄ |

nR̄ḡv̄ eS̄i Z̄`v̄t° Av̄`w̄R̄ t̄eov̄b̄-

mḡv̄t̄P̄`B̄ w̄R̄v̄l̄ ū̄n̄ w̄m̄l̄Ū̄ R̄v̄b̄ |

t̄Z̄Ō An̄t̄j̄ M̄v̄f̄z̄i b̄v̄Ō-

nR̄ḡv̄ eS̄i Z̄`An̄t̄j̄ Z̄v̄i v̄ t̄`vj̄ b̄v̄Ō |

j̄ ¾v̄

Z̄vc̄m̄ K̄ḡvi w̄ms̄n

R̄t̄b̄f̄i`i f̄j̄ t̄M̄āḠj̄

ā̄ab̄n̄Z̄`v̄ Ab̄v̄\_ Av̄k̄t̄j̄

f̄ij̄ ev̄m̄i c̄l̄ḡ cv̄Z̄v̄q̄

t̄c̄j̄ c̄l̄Z̄v̄i b̄v̄ M̄f̄ēv̄Z̄

j̄ ¾v̄ ! w̄K̄ j̄ ¾v̄ !! t̄Z̄v̄ḡvi b̄v̄ Av̄ḡvi ?

d̄j̄m̄¾v̄i ḡāȳ ēm̄i

b̄i K̄ h̄š̄p̄v̄ c̄Y-eaȳv̄R̄v̄Z̄t̄b̄

c̄j̄ K̄iv̄w̄q̄ m̄Z̄t̄b̄i Ni

D̄b̄w̄Z̄i t̄m̄vc̄t̄b̄ L̄t̄j̄ t̄L̄j̄ b̄ic̄īiv̄

j̄ ¾v̄ ! w̄K̄ j̄ ¾v̄ !! t̄Z̄v̄ḡvi b̄v̄ Av̄ḡvi ?

b̄v̄ix̄ Āw̄āK̄vi m̄n̄aw̄ḡt̄x̄ ḡv̄Z̄Z̄j̄.

m̄eK̄Ūv̄ t̄av̄q̄v̄k̄v̄ t̄M̄j̄ K̄av̄av̄u

w̄P̄i ev̄ĀZ̄v̄i w̄P̄i v̄t̄q̄ t̄n̄t̄m̄t̄j̄ w̄eQ̄v̄b̄v̄q̄

Z̄ēlȳ b̄q̄ c̄l̄Z̄ev̄`x̄ t̄`t̄K̄ ēx̄v̄k̄t̄j̄ N̄t̄i i t̄K̄iv̄b̄v̄q̄ |

j̄ ¾v̄ ! w̄K̄ j̄ ¾v̄ !! t̄Z̄v̄ḡvi b̄v̄ Av̄ḡvi ?

# 41st Tripura State Bizu Festival-2014

Venue-Jharjharia, Amarpur, Dist-Goumati.

Date-13th to 15th April, 2014.

## Organizing Committee

### EXECUTIVE COMMITTEE

President – Sunanu Arun Kumar Chakma, MLA  
Vice President – Sunanu Rajeswar Chakma  
Vice President – Sunanu Dayal Chakma  
Vice President – Sunanu Nishidhan Chakma  
Vice President – Sunanu Manoranjan Chakma  
General Secretary – Sunanu Debabrata Chakma  
Joint Secretary – Sunanu Lalilaxsha Chakma  
Asstt. Secretary – Sunanu Nikulin Chakma  
Asstt. Secretary – Sunanu Kushalab Chakma  
Asstt. Secretary – Sunanu Laxmi Kr. Chakma  
Treasurer – Sunanu Pragati Chakma  
Organizing Secretary-Sunanu Sharath Kr. Chakma  
Asstt. Org. Secretary-Sunanu Nayan Chakma  
Cultural Secretary – Sunanu Dharshan Chakma  
Asstt. Secretary – Sunanu Dhanputi Chakma  
Asstt. Secretary – Sunanu Birchandra Chakma  
Asstt. Secretary – Sunanu Dipankar Chakma

### MEMBER

Sunanu Bhabatosh Chakma  
Sunanu Suman Chakma  
Sunanu Binoy Chakma  
Sunanu Kali Prasad Chakma  
Sunanu Kamal Kumar Chakma  
Sunanu Sukkha Dhan Chakma  
Sunanu Aridhan Chakma  
Sunanu Chayanath Chakma  
Sunanu Darshan Chakma  
Sunanu Birasen Chakma  
Sunanu Bandhulal Chakma  
Sunanu Mitali Chakma

### RECEPTION SUB-COMMITTEE

Sn. Kali Prasad Chakma (Convener)  
Sn. Nishidhan Chakma  
Sn. Laxmi Kr. Chakma  
Sn. Bijoy Sen Chakma (Lebachara)

Sn. Mukul Chakma  
Sn. Mitali Chakma  
Sn. Bishakha Chakma  
Sn. Lalilaksha Chakma  
Sn. Debabrata Chakma  
Sn. Sambhulal Chakma

### CULTURAL SUB-COMMITTEE

Sn. Dharshan Chakma (Convener)  
Sn. Prabanjan Chakma  
Sn. Birchandra Chakma  
Sn. Dipankar Chakma (Lebachara)  
Sn. Sharath Kr. Chakma  
Sn. Dhanputi Chakma  
Sn. Pranab Dewan  
Sn. Binode Baran Chakma  
Sn. Suradev Chakma  
Sn. Supal Chakma

### CONSTRUCTION SUB-COMMITTEE

Sn. Aridhan Chakma (Convener)  
Sn. Nikulin Chakma  
Sn. Binanda Chakma  
Sn. Gopal Chakma  
Sn. Hiran Chakma  
Sn. Madan Chakma  
Sn. Chandan Chakma  
Sn. Pranab Dewan  
Sn. Lalilaxsha Chakma  
Sn. Debabrata Chakma

### INFORMATION & PUBLICITY SUB-COMMITTEE

Sn. Lalilaxsha Chakma (Convener)  
Sn. Debabrata Chakma  
Sn. Pragati Chakma  
Sn. Rajeswar Chakma  
Sn. Sishir Kumar Chakma  
Sn. Khusalab Chakma



Sn. Kamal Kumar Chakma  
Sn. Devjan Chakma  
Sn. Kusum Chakma  
Sn. Aniruddha Chakma

#### FINANCE SUB-COMMITTEE

Sn. Pragati Chakma (Convener)  
Sn. Binoy Chakma  
Sn. Sharat Kr. Chakma  
Sn. Lalilaxsha Chakma  
Sn. Debabrata Chakma  
Sn. Chayanath Chakma  
Sn. Madan Chakma  
Sn. Nikulin Chakma

#### ACOMMODATION SUBCOMMITTEE

Sn. Debabrata Chakma (Convener)  
Sn. Lalilaxsha Chakma  
Sn. Pranab Dewan  
Sn. Nikulin Chakma  
Sn. Rabi Chakma  
Sn. Hiran Kumar Chakma  
Sn. Lalilaxsha Chakma  
Sn. Shanti Ranjan Chakma  
Sn. Bijoy Sen Chakma (Lebachara)  
Sn. Gopal Chakma

#### GAMES & SPORTS SUB-COMMITTEE

Sn. Laxmi Kr. Chakma (Convener)  
Sn. Goutam Chakma  
Sn. Laxmi Moni Chakma  
Sn. Suresh Chandra Chakma  
Sn. Chaya Nath Chakma  
Sn. Lalilaxsha Chakma  
Sn. Debabrata Chakma  
Sn. Sharat Kumar Chakma

#### REFRESHMENT & FOOD SUB-COMMITTEE

Sn. Surjya Chakma  
Sn. Kushalab Chakma  
Sn. Suman Chakma  
Sn. Dipankar Chakma  
Sn. Gunaban Chakma  
Sn. Indrasen Chakma  
Sn. Kartik Chakma  
Sn. Adam Kr. Chakma  
Sn. Lalilaxsha Chakma  
Sn. Debabrata Chakma

#### SOUVENIR SUBCOMMITTEE

Sn. Kusum Kanti Chakma (Convener)  
Sn. Debabrata Chakma  
Sn. Binoy Chakma  
Sn. Goutam Chakma  
Sn. Lalilaxsha Chakma

#### BHAVA CHAKRA SUB-COMMITTEE

Sn. Nishidhan Chakma (Convener)  
Sn. Premdas Chakma  
Sn. Suresh Chandra Chakma  
Sn. Prabin Chakma  
Sn. Gunasen Chakma  
Sn. Padma Mohan Chakma  
Sn. Karuna Chakma  
Sn. Kirtibrata Chakma  
Sn. Lalilaxsha Chakma  
Sn. Jayanta Chakma

#### VOLUNTEER SUB-COMMITTEE

Sn. Dharshan Chakma (Convener)  
Sn. Sajal Chakma  
Sn. Tuhin Chakma  
Sn. Suman Chakma  
Sn. Debabrata Chakma  
Sn. Lalilaxsha Chakma  
Sn. Ashis Chakma  
Sn. Susmita Chakma  
Sn. Subarna Chakma  
Sn. Surjya Mangal Chakma

#### TRANSPORT SUB-COMMITTEE

Sn. Kushalab Chakma (Convener)  
Sn. Raj Kumar Chakma  
Sn. Pragati Chakma  
Sn. Supal Chakma  
Sn. Nirmal Chakma  
Sn. Bisantar Chakma  
Sn. Samaresh Chakma  
Sn. Shanti Bikash Chakma  
Sn. Surjyamangal Chakma  
Sn. Gautam Chakma (Teacher)

#### SOUND & DECORATION SUB-COMMITTEE

Sn. Shanti Bikash Chakma (Convener)  
Sn. Debabrata Chakma (Joint Convener)  
Sn. Lalilaxsha Chakma  
Sn. Bijoy Sen Chakma (Jharjhar)

Sn. William Chakma  
Sn. Rahul Chakma  
Sn. Surjya Mangal Chakma  
Sn. Tapu Chakma  
Sn. Tuhin Chakma  
Sn. Dipal Chakma

COMMUNICATION SUB-COMMITTEE

Sn. Lalilaxsha Chakma (Convener)  
Sn. Sumantasen Chakma  
Sn. Nikulin Chakma  
Sn. Sharat Kumar Chakma  
Sn. Madhan Chakma  
Sn. Bhasvatosh Chakma  
Sn. Adam Kumar Chakma  
Sn. Sujit Chakma  
Sn. Aridhan Chakma  
Sn. Suman Chakma

EXHIBITION SUB-COMMITTEE

Sn. Debabrata Chakma (Convener)  
Sn. Gautam Chakma (Joint Convener)  
Sn. Lalilaxsha Chakma  
Sn. Dharsan Chakma  
Sn. Birasen Chakma  
Db. Mitali Chakma  
Sn. Buddha Dev Chakma  
Sn. Sharath Kr. Chakma  
Sn. Dipankar Chakma (Lebachara)  
Sn. Dipankar Chakma (Nija Ch.)

ELECTRICITY SUB-COMMITTEE

Sn. Pragati Chakma (Convener)  
Sn. Prabanjan Chakma (Joint Convener)  
Sn. Bandulal Chakma  
Sn. Bijoyesen Chakma (Lebachara)  
Sn. Hridoy Chakma  
SSn. hanti Chakma (Teacher)  
Sn. Nirmal Chakma  
Sn. Laxmi Kumar Chakma  
Sn. Gopal Chakma  
Sn. Praloy Chakma

INAUGURATION SUB-COMMITTEE

Sn. Aridhan Chakma (Convener)  
Sn. Shanti Ranjan Chakma (Joint Convener)  
Sn. Lalilaxsha Chakma  
Sn. Pranab Dewan

Sn. Gautam Chakma (P/S)  
Sn. Kushalab Chakma  
Sn. Laxmi Kumar Chakma  
Sn. Pragati Chakma  
Sn. Birata Chakma  
Sn. Debabrata Chakma

ADVISORY COMMITTEE

1. Sn. Arun Kumar Chakma, President, Bizumela Development Society.
2. Sn. Manuranjan Acharjee, MLA, Amarpur.
3. Sn. Priyamoni Debbarma, MLA, Karbook.
4. Sn. Santanu Jamatia, EM, TTAADC.
5. Db. Sandhya Rani Chakma, EM, TTAADC.
6. DM & Collector Gomati District Tripura.
7. SDPO, Amarpur.
8. SDPO, Karbook.
9. SDM, Amarpur.
10. SDM, Karbook.
11. BAC Chairman, Amarpur R.D. Block.
12. BAC Chairman, Karbook R.D. Block .
13. BAC Chairman, Silachari R.D. Block.
14. Sn. Tushar Kanti Chakma, Director Handloom
15. Sn. Pratap Chakma, IAS
16. Sn. Dilip Kr. Chakma, ADM Sipahijala.
17. Db. Jogamaya Chakma, Dy. Director, Education.
18. Sn. Devjan Chakma, SDPO Gandachara.
19. Sn. Maloy Dewan Social Worker.
20. Sn. Mihir Kr. Shome, Social Worker.
21. Sn. Commandant 5th Bn. TSR.
22. Sn. Officer in charge Nutan Bazar P/S.
23. SDMO, Amarpur.
24. O/C Jatanbari Fire Station.
25. Executive Engineer, Amarpur.
26. CDPO, Amarpur.
27. SZDO, Dalak TTAADC.
28. SDO, PWD (R&B).
29. SDO, DWS Amarpur.
30. Superintendent of Fishery Amarpur.
31. Superintendent of Agriculture, Amarpur.
32. Senior Manager (Electrical) .Jatanbari.
33. DFO, Gomati Jatanbari
34. ICO, Amarpur.
35. MOIC, NTB Rural Hospital.
36. Sn. Pragati Chakma.
37. Sn. Santosh Chakma.
38. Sn. Nirmal Chakma.
39. Sn. Shanti Ranjan Chakma

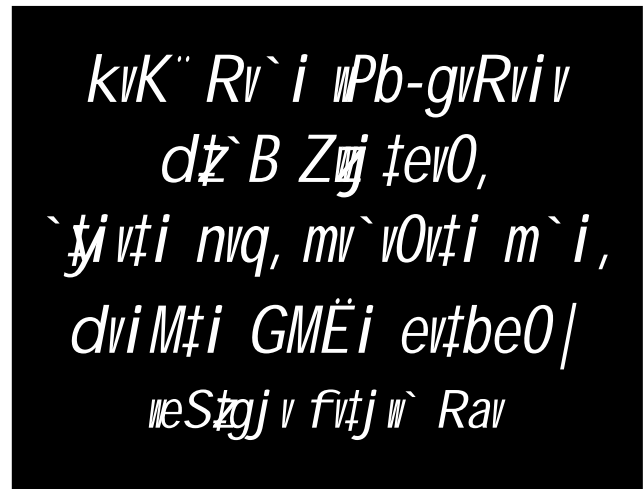
40. Sn. Pradip Dewan
41. Sn. Paritosh Chakma
42. Sn. Birasen Chakma
43. Sn. Chandrasur Chakma
44. Sn. Gunasen Chakma
45. Sn. Premdas Chakma
46. Sn. Kubaleswar Chakma
47. Sn. Ranjit Chakma
48. Sn. Arunsen Chakma
49. Sn. Kina Mohan Chakma
50. Sn. Prabin Chakma
51. Sn. Jalwadhar Chakma
52. Db. Namita Chakma
53. Sn. Balai Datta
54. Sn. Chairman, Uttar Chellagang, V/C
55. Sn. Chairman Khedarnal V/C
56. Sn. Chairman North Ekchari V/C
57. Sn. Bijoy Chakma
58. Sn. Amulya Chakma
59. Sn. Sumati Ranjan Chakma
60. All Adam Harbaris & Ehde Gumed Chakma Samajik Sholoani Panchayet Members.

**BIZMELA DEVELOPMENT SOCIETY**  
Central Executive Committee

1. Jadhananu : Dangu Arun Kr. Chakma, MLA
2. Ajal Jadhananu : Dangu Alok Talukdar.
3. ,, ,, : Dangubi Chitra Mallika Chakma.
4. ,, ,, : Dangu Sukhomoy Chakma.
5. Ohhma Habideng : Dangu Sujoy kr. Chakma.
6. Ajal ,, ,, : Dangu Aniruddha Chakma.
7. ,, ,, ,, : Dangu Lalilaksha Chakma.
8. ,, ,, ,, : Dangu Sumanta sen Chakma.
9. ,, ,, ,, : Dangu Newton Chakma.
10. ,, ,, ,, : Dangu Pinaki Chakma.
11. Vandali : Dangu Tanmoy Chakma.
12. Chabangi : Dangu Motilal Chakma
13. ,, : Dangu Arun Kanti Chakma.
14. ,, : Dangu Sukbilash Talukdar
15. ,, : Dangu Kusum Kanti Chakma.
16. ,, : Dangu R. S. Debabrata Chakma.
17. ,, : Dangu Shantip Bikash Chakma.
18. ,, : Dangu Kusum Chakma.
19. ,, : Dangu Jagatjoyti Chakma.
20. ,, : Dangu Debabrata Chakma.
21. ,, : Dangu Chandan Kusum Chakma.

**TRIPURA STATE LEVEL BIJHUMELA**  
STANDING COMMITTEE (2011-2013)

1. Sn. Arun Kumar Chakma, MLA- President
2. Db. Sushmita Chakma, Vice President
3. Sn. Sujoy Chakma - General Secretary
4. Sn. Aniruddha Chakma -Asth. General Secretary
5. Sn. Tanmoy Chakma - Cashier
6. Sn. Kusum Kanti Chakma
7. Sn. Matilal Chakma
8. Sn. Ajit Kanti Chakma
9. Sn. Arun Kanti Chakma
10. Sn. Sukhbilas Chakma
11. Sn. Chitra Mallika Chakma
12. Sn. Kusum Chakma
13. Sn. Paritosh Chakma
14. Sn. Shanti Bikash Chakma
15. Sn. Kamal Chakma
16. Sn. Debananda Chakma
17. Sn. Dipal Chakma
18. Sn. Kakali Chakma
19. Sn. Lalilaksha Chakma
20. Sn. Debabrata Chakma
21. Sn. Sumantasen Chakma
22. Sn. Darbasa Chakma
23. Sn. Newton Chakma



## TIBURA STATE BIJHUMELA-2013

### Prize Winners List

1. Hengorong	1st	Agare Gumet	16. Jhora Geet	1st	Agare Manugang
	2nd	Agare Manugang	17. Gop dena	1st	Agare Dergang
	3rd	Agare Dergang	18. Bijhu Nach	1st	Agare Gumet
2. Singe	1st	Agare Manugang	19. Potti Hhara	1st	Agare Manugang
	2nd	Ehde Dergang		2nd	Agare Dergang
3. Bajhi	1st	Agare Gumet	20. Ghile Hhara	1st	Agare Dergang
	2nd	Agare Manugang		2nd	Agare Manugang
	3rd	Ehde Dergang	21. Badol Takchana	1st	Agare Dergang
4. Dhuduk	1st	Agare Gumet		2nd	Town
	2nd	Feni			
	3rd	Ehde Dergang			
5. Oli	1st	Agare Manugang			
	2nd	Agare Dergang			
	3rd	Ehde Dergang			
6. Tanyabi Geet	1st	Agare Manugang			
	2nd	Agare Dergang			
7. Ubho Geet	1st	Agare Gumet			
	2nd	Agare Manugang			
	3rd	Muhuri			
8. Nuo Joreye Geet (Gy)					
	1st	Ehde Dergang			
	2nd	Muhuri			
	3rd	Agare Manugang			
9. Nuo Joreye Geet (Dwa-gola)					
	1st	Agare Dergang			
10. Nuo Joreye Geet (Jhakko)					
	1st	Agare Manugang			
	2nd	Ehde Dergang			
	3rd	Agare Dergang			
11. Record oye Geet (Gy)					
	1st	Agare Manugang			
12. Record oye Geet (Dwa-gola)					
	1st	Ehde Dergang			
	2nd	Agare Dergang			
	3rd	Agare Manugang			
13. Record oye Geet (Jhakko)					
	1st	Agare Manugang			
14. Sudhom Beye Nach	1st	Muhuri			
15. Ihruk Nach	1st	Agare Manugang			

### Baamwise scored points

1. Agare Manugang – 1077 points
2. Agare Dergang – 829 points
3. Ehde Dergang – 575 points
4. Agare Gumet – 571 points
5. Muhuri – 246 points
6. Town – 171 points
7. Feni – 154 points
8. Ehde Gumet – 126 points
9. Ehde Manugang - Absent

### Bijhu Champion-2013

- 1st Agare Manugang
- 2nd Agare Dergang
- 3rd Ehde Dergang

### Bijhu Champion-2012

- 1st Agare Manugang
- 2nd Ehde Dergang
- 3rd Agare Dergang

**Mohini Mohan Trophy for best Sudhombeye Nach: Muhuri Baam.**  
**Madhab Chandra Trophy for best Ihruk jhakko Geet Agare Manugang.**  
**Suresh Harbari Trophy for best Ihruk Nach: Agare Manugang**  
**Bimal Momen Trophy for best Bijhu Nach: Agare Gumet**



## *Special Thanks to:*

***Sunanu Aghor Debbarma,***

*Honourable TW Minister, Govt. of Tripura*

***Sunanu Bhanulal Saha***

*Honourable IC&A Minister, Govt. of Tripura*

***Sunanu Ranjit Debbarma,***

*Honourable CEM, TTAADC*

***Dangubi Sandya Rani Chakma***

*Honourable EM, TTAADC*

***Sunanu Arun Kumar Chakma***

*Honourable MLA, Pechartal*

***Sunanu Priya Mani Debbarma***

*Honourable MLA, Karbook*

***Sunanu T. K. Chakma, IAS***

***Sunanu Shanti Ranjan Chakma, TCS***

***Sunanu D. K. Chakma, ADM, Sepahijala***

***Sunanu Kumar Singh, Deputy Director, IC&A***

***Sunanu Sajal Bishwas, SDM, Amarpur***

***Sunanu Dasharath Debbarma, SDM, Karbook***

*Ministry of IC&A, Tripura*

*Ministry of TW, Tripura*

*NEZCC, Dimapur*

*TTAADC, K humlwng*

*Department of TRP & PTG, Govt. of Tripura*

*Tripura State Pollution Control Board*

*Tripura JICA Project  
DFO, Gomati, Jatanbari  
EE, PWD, Amarpur  
BDO, Silachari  
BDO, Karbook  
BDO, Ompi  
BDO, Rashyabari  
BDO, Damburnagar  
BDO, Kumarghat  
BDO, Pechartal  
ZDO, Dalak*

*Superintendent of Agriculture, Gandacharra  
Superintendent of Agriculture, Amarpur  
SDMO, Gandacharra  
DGM, TSECL, Amarpur  
ICO, ICA, Amarpur  
SDO, DWS, Amarpur  
MOIC, Natunbazar Hospital  
SDPO, Amarpur  
Commandant, TSR 5th Bn, Duluma  
Headmaster, Natunbazar H. S. School  
Headmaster, Jharjari High School  
OC, Jatanbari Fire Station*

# 'Dono Haath mein Laddu'

**Interest Rate reduced on  
HOME and CAR Loans.**



## Home Loan

- Maximum tenure 30 years
- Sanction in 5 days
- No Prepayment Penalty
- Top up loan facility

## Car Loan

- Maximum tenure 7 years
- Sanction in 2 days
- No Prepayment Penalty

**Online Loan Application & Tracking Facility**

**यूनियन बैंक**  
ऑफ इंडिया  
अच्छे लोग, अच्छा बैंक

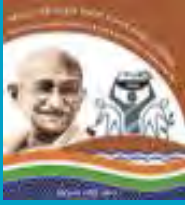


**Union Bank**  
of India  
Good people to bank with

Helpline Nos.: 1800 22 2244 (Toll free no.) | 080 2530 0175 (Chargeable)  
080 2530 2510 (For NRIs) | [www.unionbankofindia.co.in](http://www.unionbankofindia.co.in)

\*For loans up to ₹ 75 lakh

\*Conditions apply



OFFICE OF THE BLOCK DEVELOPMENT OFFICER  
GOVERNMENT OF TRIPURA  
PECHARTHAL R.D.BLOCK, UNAKOTI TRIPURA

Pecharthal R.D.Block consists of 12 (Twelve) nos. ADC villages under Kumarghat Sub-Division, Unakoti Tripura with 182.006 Sq. Km having with population of 46,464.

The Block has achieved 97.94% of mandays with creation of 39.80% women participation in MGNREGA during the Financial Year 2012-13. We works for the people of Pecharthal.

**Community Hall near Machmara Bazar**

**Total Estimate Cost : 30,87,708/-, Project completed during 2012-13.**



The 300 seated Community Hall constructed at Machamara under PMLAD scheme. Almost 20,000 people from 6 ADC villages will get benefit.

**Pucca Irrigation Channel at Bagaicherra**

**Total Estimate Cost : `33,00,504/-, Project completed during 2012-13.**



The Pucca Irrigation channel has been executed at Bagaicherra ADC village to protect the paddy land from the disaster of the overflow of water. Atleast 700 villagers are being benefited by this project.