

Kamrupi Wisdom in Aadarsha Ratne Script & their Recitation Norms in English

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Abstract – This paper presents some *Kamrupi* wisdoms or *Kamrupi baakya bachan* written using Aadarsha Ratne script or Aadarsha Ratne font and discusses their recitation norms in English. To make it easy to understand, audio clips have been added click **red speaker icons**. In addition, two audio clips as the comparison means have been included – one on *Kamrupi lokageet* and the other on *Vaishnava* divine song *bargeet*.

Background:

The wisdom presented is from a rather old annotated hand written manuscript of my *Late* father Ratneswar Deka. One of the *baakya bachan* among presented is found in the ancient *Kamrupi Vaishnava* scripture. While the rest is traditionally sung or spoken for generations, by people living in the foothills villages of Eastern Himalayas in undivided *Kamrup*. These *baakya bachan* are yet to be recorded in any published form of the modern Assamese literature.

Kamrupi wisdom recitation norm:

Any *Kamrupi baakya bachan* is found to have been composed in **present perfect tense**. In this form, the phoneme of the last alphabet for a verb ends at the phoneme of first vowel, i.e., the word holds the *Sanskrit* pronunciation. In case of present perfect usage, however, the same grammar applies to today's spoken *Kamrupi* as well. Following in the right column are a few **sentences from today's spoken Kamrupi** where any **"blue word"** verbs be pronounced as *Sanskrit*. Same may be listened to by licking the **red speaker icon**.

It is phenomenal, but today's spoken *Kamrupi* is perhaps the only language that uses *Sanskrit* pronunciation as the grammar to compose both **present perfect** and **future perfect** sentences. My father wrote a note on this grammar in his notebook regarding correct pronunciation. Although I grew up speaking *Kamrupi* and use this grammar in conversation, until I have read his notebook I never noticed this phenomenal norm.

In addition to *Kamrupi* wisdom, *Kamrupi lokageet* and *Vaishnava* divine song *bargeet* are also sung in **present perfect** form.


Any *Kamrupi* wisdom is recited in *singing voices*.

It is spectacular - over 90% of the *sloka* found in the yester year *Kamrupi* scriptures were composed using this grammar found in today's spoken *Kamrupi*. The paper includes two audio clips for comparison - one on *Kamrupi lokageet* and the other *Vaishnava bargeet*.

Present Kamrupi sentences with audio clips

Following are some of the usage of *present perfect* and *past perfect* tenses of today's spoken *Kamrupi* – any **"blue word"** word needs *Sanskrit* pronunciations. Any **"blue pink word"** or single alphabet **"blue word"** is unique to *Kamrupi*.

- ১। তাহাৰ দোটা চলিক এটা পৰে অঙ্ক বুজল ন!
- ২। তুমি দেখল জিতে কথাটো সহ।
- ৩। তাহাৰ দোটা চলিক সি এটা পৰে অঙ্ক বুজল।
- ৪। সি তাতে দেখল, মানুষ মাখা জমা হৈছিল।
- ৫। তহাৰ দোটা চলিক এটা পৰে অঙ্ক বুজৈ হ!
- ৬। তুমি দেখইছ জিতে কথাটো সহ।
- ৭। সি তাতে দেখছিল, মানুষ মাখা জমা হৈছিল।

Click [to listen](#) 

1. You have taught math to their both children for about a *par* – about five and a half hours!
2. As you have shown, this is what is true.
3. He had taught math to their both children for about a *par*.
4. He had shown there, the people gathered.
5. You have been teaching math to your both children for about a *par*.
6. As you are showing, this is what is true.
7. He was showing there, the people gathered.

Referring to the above-discussed rulebase or grammar, I believe it should not be difficult for readers to try read/recite the following Kamrupi wisdom correctly.

Some Kamrupi wisdoms:

সঙ্ঘ নহে তাসম্বাৰ মন ক্ৰীড়া কৰ।
মনে জানা সঙ্ঘ কহে সম কুঞ্চি কৰ ॥

sangha nahe (community is not) taasambaara (their) mana krira (playground of mind) kara (perform); mane jaana (keep in mind) sangha kahe (community is said) sama (equate) kumzzi (mind & soul) kara (perform)

A community is not a playground of their messy mind. But a community is, to equate feelings, to equate needs, to equate thoughts, ..., for beings for each other.

নিৰ্বন্ধ থান ততে কহিও সত্ত্বৰ।
মনে নিৰ্বন্ধক যতে বাত নিৰন্তৰ ॥

nirbandha (ill/bad) thaana (place) tate (there) kahio (tell it) sattre (right away); mane nirbandhaka (ill/bad minded) jate (here) baata (explain) nirantara (always to crowd)

Should you know ill/bad "nirbandha" of a place do speak it out right away? Someone's mind turns to be ill/bad "nirbandhak", tell it to a crowd "baata nirantara".

মনে গাধে ব্যৰ্থে মাত্ৰ বসি মৰে ভাৰ।
গাধসে হাৰে তই পতন্ত তহাৰ ॥

mane gaadhe (realizes donkey) byarthe maatra (relentlessly fail) bahi (carry) mare (die) bhaara (burden); se gaadhe (that donkey) hase tohi (laugh at you) patanta (downfall to bottom) tohar (your)

The Donkey (race) relentlessly realizes they would die carrying burden - circumstances caused by Human. While a Donkey sees one of Human repeating same (without any circumstances) they laugh at the Human cause, to the bottom of downfall for the Human is inevitable.

- ১। আদ' বাত বাষ্টা, কেনকে যাবা লাগে!
- ২। বাষ্টা বাতল ন আদ' আহঙ্গ কেনকে আসিব!
- ৩। বাষ্টা বুজল ন আদ' কেনকে আসিব তাহঙ্গ!
- ৪। তাহাক কুরাক যার বাষ্টা দেখন য বাপু।
- ৫। তাহাক কুরাক খেদল ন বাপু!

Click [to listen](#) 🎧

- ১। অ হেম, মই ক বুজি প ন তুমি?
- ২। অ হেম কাকাই কক বুজল ন তুমি?
- ৩। অ হেম মই ক তাহাক বুজল ন তুমি?

Click [to listen](#) 🎧

Clips from Kamrupi lokageet and bargeet

- ১। ধিৰে ধিৰে চলি গৈল অন্ধৰ তপ বনে।
- ২। স্নন্দৰী বাধে বাত বুজল তৰে।

Click [to listen](#) 🎧

1. *Kamrupi lokageet* – Very slowly he has left for tapaban of the blinds.
2. *Vaishnava divine song bargeet* – Sundari Radhe has narrated to have me understood (me here is Lord Krishna).

কতো গীত গাৰে কতো নাছে নিবন্তৰ।
নাহিকে উত্তম চিহ্ন বেষে পাষণ্ডৰ ॥

kato (lot) geet (song) gaawe (sing) kato (lot) naashe (dance) nirantar (always); naahike (not found) uttam (right) sinha (identity) beshe (appearance) paasandara (sinister minded person)

They may sing they may dance, always, to entertain others, but if they hide the IDs, or identities, then they are the ill/sick minded people.

মৰন্তায়ে নানাবিধ কবাক্য বটয়।
তাক কদাচিত লোকে মনে নধৰয় ॥

marantaaye (dyeing person) naanaabidha (various) kubaakya (abusive words) rataya (speaks out); taaka (that) kadaachita (hardly) loke (they) mane nadharaya (mind at all)

A dying person may speak out various abusive words; these abusive words are hardly taken seriously by any alt all.

কৰিবে নোৱাৰে কৰ্ম জানন্তাতো নুপুচয়
মুখ হুয়া বোলাৰে পণ্ডিত।
কামৰূপি মধুৰ বাক্য শুনন্তে উৎসুক মিলে
কেৱলে কৰ্মত মজে চিত্ত ॥

karibe (do) noware (unable) karma (task) janantato (one who knows) nupusay (don't ask) murkhya (idiot) huya (being) bolawe (keep telling) pandit (scholar); kamrupi (kamrupi) madhur (delightful) baaihya (say/words) sunente (being listening) utsuka (thrill) mile (meet) kewale (only) karmata (duty) mage (focuse) chitta (mind)

One unable to do, do not ask other who knows how to do, being the foolish keep showing a scholar; Kamrupi has delightful wording, feel touchy listening to while focusing listeners' mind *doing right*.

Kamrupi wisdom usage observation:

- Do not cross "kolong sutir dallang" at midnight on Saturday, you may be attacked by "bhut". -Speak ill of the place/thing (thing="bhut")
- Women should not walk alone during the evening on 34th Watch Street, to avoid attack. -Speak ill of the place/thing (thing=sex)
- Nathuram "here mane nirbandhak" killed Gandhi the world knew. -Speak ill of the deceased person
- Guy Fawkes in the U.K tried to blow British Parliament, he was burnt alive to death and annual firework in the U.K is a symbolic reminder of the ill "mane nirbandhak" done by Guy Fawkes. -Speak ill of the deceased person (not only speak but also remind the consequences annually)

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