


# ANNALS



VOLUME III 2017-18

DEPARTMENT OF HISTORY  
B. BOROOAH COLLEGE, GUWAHATI - 781 007

# ANNALS

VOLUME III 2017-18



DEPARTMENT OF HISTORY  
B. BOROOAH COLLEGE, GUWAHATI - 781 007



## **EDITORIAL BOARD**

### **Teacher Members**

Dr. Manjula Phukan  
Mr. Ishan Krishna Saikia  
Dr. Shabnam Bormon  
Dr. Shirumoni Baruah

### **Student Members**

Priyasa Kundu (5th Semester)  
Upasana Sarma (1st Semester)

### **Magazine-in-charge**

Dr. Shabnam Bormon

### **Cover Design**

Kashyapee Barman (1st Semester)

### **Printed at :**

GRAFIX

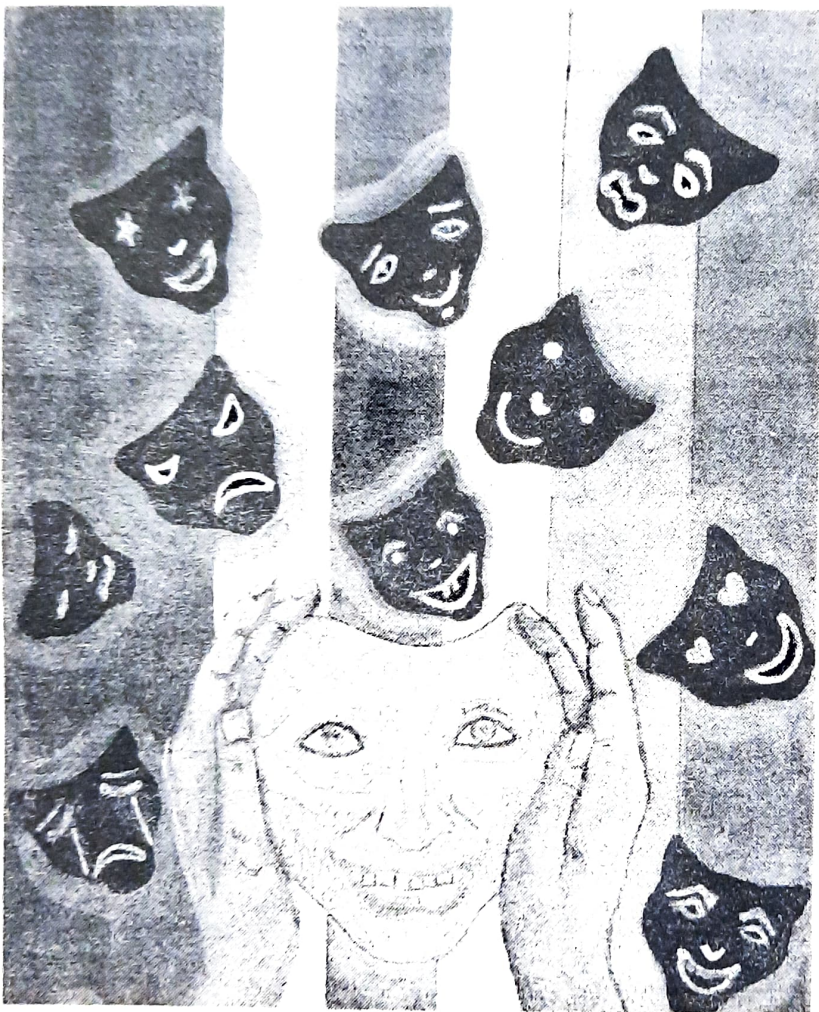
Hedayetpur, Guwahati - 781 003

Phone : 94350-17839

Email : rbhagabati2015@gmail.com

# ANNALS

VOLUME III : 2017-18



**Department of History**  
**B. Borooah College**  
Ulubari, Guwahati-781007

## Editorial



"We are what our  
thoughts have made us;  
So take care about what you think.  
Words are secondary.  
Thoughts live;  
they travel far."

– Swami Vivekananda

People express their views and feelings in many ways. One of the ways of self-expression is through creative pursuit which reflects our beliefs and ideas, and gives expressions to our inner-selves. 'Annals' is an annual magazine which manifests thoughts, ideas and artistic talents of students of the Department of History and serves as an avenue for them to communicate with others. Two volumes of 'Annals' have already been published, the first in 2011-2012 and the second in 2012-2013. Unfortunately, the publication of its third issue got delayed, primarily because out of the total faculty strength of four, three of our teachers had retired almost one after the other. But now, with all the faculty positions being filled up, and 2017-2018 being the Platinum Jubilee Year of the Department and also of the College, there cannot be a more opportune time than this to issue the third volume of 'Annals'. However, the zest with which the magazine made its first appearance "to make it a reflection of the divergent interests of the students" persists.

The objective of our magazine 'Annals' is to inspire the students towards constructive thinking and creative expressions. Hence, the magazine endeavours to provide a platform to the students of our Department to showcase their innovative thoughts and artistic aptitudes.

The scope of the magazine is not confined to topics concerning history alone but has kept its spectrum wide open to incorporate the creative and innovative thoughts of students. This issue includes articles, poems, art-works, images etc. Achievements of students in varied fields have also been acknowledged, along with a segment on our Alumni.

The Editorial Board expresses its gratitude to the Principal, B. Borooah College, for the financial assistance without which publication of the magazine would not have been possible. The Board also extends its thanks to all the students who worked as a close-knit family in the publication of the third volume of 'Annals'. We also thank our Head of the Department for her guidance and oversight. As the contributors to the magazine are mostly students, hence the views, thoughts, and opinions expressed are solely their own and do not reflect the beliefs and viewpoints of the Editorial Board.

We hope you enjoy reading the magazine as much as we have enjoyed preparing it. We welcome your suggestions and feedback. See you again in the next year.

Dr. Shabnam Bormon

## From the Student Editor's Desk

They say that a successful model of anything is a myth. But, striving towards and putting all endeavors to produce something innovative, unorthodox and at the same time, highly relatable to an esteemed institution, is not one. The expert in anything was a beginner, someday. As I sit in front of the PC to pen down my thoughts, countless images cross my mind, and all so close to my heart. 'Annals' is an initiative for us students to express our thoughts and showcase our creative talents.

'Annals'- the word itself means a record of events and stories preserved year-wise. Indeed, ever since I got the opportunity to enroll in the Department of History, B. Borooah College, I wanted to be associated with the magazine that captures the imagination of my fellow Major-mates. My role as a student editor taught me how a cooperative effort of minds, irrespective of our diverse interests can sum up to.

Working for 'Annals' made us realise the immense unity, goodwill, love and sense of belongingness to the Department. It helped us to unearth and appreciate the hidden talents of our fellow mates.

It was a privilege and wonderful experience to work for 'Annals'. I am thankful to my teachers and fellow students for all the help and cooperation extended to me, without which, this magazine would have existed only in an imaginary premise. I hope this magazine lines up to the expectation of the readers. Suggestions and feedback will be appreciated.

With warm regards.

**Priyasa Kundu**  
Student Editor

## Contents

Importance of History in School Curriculum	Manoj Upreti	05
Kalaripayattu: A Brief History on India's Oldest Martial Art	Nabajyoti Kashyap	07
The Role of Indian Classical Dance in Education	Shaika Parveen	09
Hudhumdeo: A Koch-Rajbonsi Tribal Festival	Barasa Barman	11
Aztec Warriors	Nabajyoti Kashyap	12
Making a Home away from Home	Priyasa Kundu	14
"She is a Bad Woman"	Ankita Choudhury	16
SELF-HELP	Rishita Dastidar	17
The 72 Hours	Vikash D. Kaman	18
Critics of Life	Ashmita Shome	20
Twenty greatest Football players of all time	Rajmeet Dey	21
INDIAN MISSILES	Biki Das	25
The tales of flight	Pranami Borgohain	26
My sister is my best friend	Prerona Borah	26
Life is calling.....	Priyanaka Kumari	27
I AM A GIRL	Disha Malakar	27
প্রাচীন অসমৰ ধৰ্মীয় জীৱনত এভূমুকি	শিবোমণি বৰুৱা	28
এজন শিশু শ্ৰমিকৰ সপোন	জ্যোতিস্মিতা বৈশ্য	31
মেটেকা মালিতা	তনুশ্ৰী বায় চৌধুৰী	32
তোমালৈ	ৰূপজ্যোতি ওজা	32
মোক অলপ নীৰৱতা দিয়া	উপাসনা শৰ্মা	33
আজৰি পালে	দেৱীকা কাশ্যপ	34
নিঃসহায়	জ্যোতিস্মিতা বৈশ্য	34
Our Faculty.....		35
Present Faculty		35
Our Alumni.....		35
Office Bearers of the Alumni Association		35
Few notable alumni of the Department		36
Students' Attainments, 2017-18		36

# Importance of History in School Curriculum

Manoj Upreti

First Semester (Major)

## Introduction

At the secondary education level, students are taught a variety of subjects that are supposed to help and guide them in their future career and personal choices. It is during these teenage years of moving into adulthood that young people often take on their most capable views and perspectives about the world in which we live in. Because of this awesome transformation, the teaching of history as part of the high school curriculum is of overwhelming importance.

The field of history is important for many educational, as well as practical, reasons. Although the practical side of it may not be noticeable to the average high school student, it should be pointed out to him or her that every subject deals with history, and every inanimate object and every enjoyable pastime has a history behind it.

History, whether it is used for career purposes or for curiosity's sake, it is important for people to have a basic understanding of what has driven, and what drives, the world in which we live in. To put it bluntly, as historians would proclaim, as well as many people in general, "If you don't know history, then you don't know anything".

## Teaching of History in India

In present time history is one of the main subjects in Indian school curriculum and it has its own importance. It has been an important aim to teach history in Indian schools to make

students aware of nationalistic values of getting independence from the British rule.

In Indian schools history is included in curriculum from class VI to class X (age group 11-16) as social science or social studies. The idea of social studies as a subject was proposed by the Mudaliar commission of 1952-5. In primary schools from class 1st to V (age group 5-10) a very little introductory history is taught. In class XI and XII (age group 16-18) history is taught as a main subject, who opts to choose humanities branch. Other branches are Commerce and Science: students of these branches don't study history.

## History offers knowledge that coincides with other subjects

While subjects such as Mathematics and Science may seem more important in a world that relies upon workers in the financial industry and doctors, History as a subject appears as less of a priority in this perspective. However, History offers more than an update of past events. Students learn how to formulate arguments, compare and analyze sources, and learn about cultural differences and changes. Additionally, knowledge acquired from History lessons may help with other topics. For instance, learning about a war or dictatorship might provide background knowledge which assists the pupil in understanding novel in English Literature. Young people need an all round education in order to progress through the various



challenges life brings. History offers knowledge about some of the greatest and most influential people from various time periods and knowledge is always necessary for progression.

### History and its importance

History is a very important subject. There has been a debate over the years about whether or not to remove History as a core subject in high schools. Personally I feel History is inspirational. It has improved not just my knowledge of the past, but my analysis in general, and has honed my opinions about a wide range of subjects, including my knowledge of current affairs. However, according to a poll conducted on the debate.org, only 53% of people believe that history should continue to be taught in schools.

History is a subject that focuses on the past, but can also give us an insight into the present, and how to deal with circumstances that bear a significant resemblance to those of decades or centuries ago. Some of the Scholars say that teaching history to kids has many important benefits. History provides identity. Studying history improves our decision-making and judgment.

History shows us models of good and responsible citizenship. History also teaches us how to learn from the mistakes of others. History helps us to understand change and developments in society. History provides us a context from which we understand ourselves and others. This is important because people are changing incredibly quickly particularly because of external factors like schools and parenting.

If teaching of History is not given from an early age to the children to be able to engage themselves with the subject and the past, then they might find little interest in perusing the subject History in future. Teachers are particularly important during the first years of a child's school life and hence the teachers should make efforts to inculcate in children the knowledge of History.

History deals with the past, present and future. The teaching of History is very essential in schools. Some of the noted historians of all times are David Starkey, Richard Evans or E.P. Thompson. We owe much to the subject History for our knowledge of ancestors, and the lessons that we get to deal with the current problems.

*"Every time you smile at someone, it is an action of love, a gift to that person, a beautiful thing"*

*- Mother Teresa*



*"We can complain because rose bushes have thorns, or rejoice because thorn bushes have rose"*

*- Abraham Lincoln*

# Kalaripayattu: A Brief History on India's Oldest Martial Art

Nabajyoti Kashyap

Third Semester



Existence of Martial arts in India for over 3000 years can be proved by the mention of martial arts in the Vedas. According to ancient folklore, Lord Vishnu's disciple Parashurama who

was an avatar of Lord Vishnu is believed to be the founder of martial arts in India. Kalaripayattu, which is the most popular amongst many martial arts practiced in India, is believed to have been founded by Parashurama. Kalaripayattu is probably the oldest form of martial arts in India. The word kalaripayattu is a combination of two words, namely, 'kalari' and 'payattu' which mean 'training ground' and 'fight'. Kalaripayattu is an ancient art form and is considered to be one of the oldest forms of martial art in Indian and across the world. During the peak of its popularity, kalaripayattu was used as a code of combat by the South Indian dynasties. Kalaripayattu reach its zenith during the hundred years of war between the Cholas, Pandyas and Cheras. The constant fighting between the princely states helped the fighters in refining the art into a martial art form.

Many martial arts in India have been forgotten due to neglect and lack of proper documentation of their existence but kalaripayattu has stood the test of time. During the 13th and 16th centuries, the art gained dominance and was incorporated into many religions as well. It was customary in Kerala to have all children above the age of seven to obtain training in kalaripayattu. Martial arts in India were considered as a code of life for many. However, during the British occupation, martial arts in India suffered major set-back. The ruling British objected to the tradition of training with and carrying arms. Laws were passed and were implemented with zest to prevent the people from practicing and training in kalaripayattu. These laws were put in place by the British to quell the chances of any form of mutiny or rebellion among the natives. But the British had underestimated the love of martial arts in India and kalaripayattu was secretly practiced and kept alive during the colonial occupation of India by the British. The art was practiced by people in rural areas to avoid a confrontation with the authorities. Thus, one of the main martial arts of India survived the dark times where curbs were imposed on its practices. On being declared independent, martial arts in India were in vogue again as they could now be practiced without hesitation. Lost glory of kalaripayattu was regained slowly and steadily. Many

movements and postures in the art of kalaripayattu are believed to be inspired by the raw strength of animals and are also named after them. There is a strong belief that this art was developed in the forests when hunters had observed the fighting techniques of different animals.

Kalaripayattu means 'practicing the arts of the battlefield'. Kalari means battlefield. Kalaripayattu is sometimes in short called as Kalari. It is today more prevalent in the south Indian state of Kerala. This art is said to have had its origin with Rishi Agastya and Parashurama. Agastya is a great name in Ayurveda - the main Indian medical system. Parashurama is also said to have reclaimed the submerged Kerala from the Arabian Sea (Will write on this aspect of Kerala someday)

The oldest reference to this martial art is found in the Rigveda and Atharvaveda. In Rigveda it is mentioned that Lord Indra defeated the demon Vritasura using one of the marmam techniques of Kalari. Marmam are pressure points in the human body and experienced practitioners can disable or kill their opponents by a mere touch of the opponent's Marmam. This technique is taught only to the promising and level headed persons, to prevent its misuse.

Today martial arts in India are back in



focus. Kalaripayattu is now practiced widely across Kerala, fringes of Karnataka and Tamil Nadu and also in Sri Lanka. Kalaripayattu is also a source of living for many people in Kerala as performances are now conducted for tourists. Kalaripayattu has been stood the test of time unlike many other martial arts in India. Historically, kalaripayattu has proven to be one of the most ancient martial arts in India and is still being practiced by many in Southern India.

Shiva was said to have taught Parasurama, the art of Kalaripayattu, which arose itself out of Shiva's war with his Father-In-Law Daksha, one of the Prajapatis or 'Lords of Creation'. Later, Parasurama taught his 21 disciples the art of Kalaripayattu, and then opened 108 Kalari (school's/gymnasium around the Kerala region, Southern Indian state.

There are no records that chronicle the historical origins of Kalaripayattu, only narrative accounts formatted as myth and legend. Most of these credit Kalari's origins to Lord Shiva, one of the three principle Gods of the Hindu pantheon. Shiva has many aspects, he is depicted as moral and paternal, also called, the Lord of Time (mahakala), the 'Destroyer' of all things. He is the Yogeshwara who dwells in Kailas, deep in the meditation that maintains this very existence.

How other Martial Arts derived from Kalaripayattu ?

The ethnic Indian martial art of Kalari Payat (Kalaripayattu) - meaning 'Battleground' or 'Gymnasium' - (Kalari), 'Method' or 'Art' - (Payatt), has a special significance for practitioners of the Tibetan and Chinese martial arts. In tradition, the Shaolin Temple martial art of China was introduced by the Indian Buddhist Patriarch and founder of Ch'an' (Zen) Buddhism; Bodhidharma (450-523 AD).

# The Role of Indian Classical Dance in Education

Shaika Parveen

Alumna

*"Everything in the universe has rhythm,  
everything dances"*

Dance is the form of vibration of our body and mind. It is a form of worship through which a dancer can reach the Almighty. It is a form of Yoga. A dancer can only reach this stage through continuous training i.e. 'Sadhana'. So, in my view, for the child, who wants to learn dance, the first thing is to undergo hard training from which she will learn discipline and patience which are the most important factors in a child's life.

The second thing is the total body movement of a dancer so that a child has her complete physical fitness and gets control over the body. The third thing, dance is a mode of expression of our inner feelings. So, she can express herself through dance. In that way she will develop self-belief and self-confidence. The fourth thing, Indian Classical Dance is based on mythology & Puranas. So when a child learns dance, she is bound to know the stories of Mahabharata, Ramayana, Bhagavat Geeta, Shiv Purana, immortal books of Mahakavi Kalidas etc. In this way she can also learn the great Indian Literature. Thus her knowledge will be enhanced. Fifth thing, when a child learns Indian classical dance she will automatically come to know about the rich cultural heritage of India.

In earlier days, dance as a profession or

as a hobby was discouraged among the upper classes and high castes in India. It was looked down upon as an inferior activity and women from reputed households were prohibited from practicing any dance form. Especially, the girls belonging to the Muslim Community practicing "Pardah System" was restricted from dancing.

We speak of culture as simplifying an all round development of human faculties. It has been said, "science is curiosity about life, art is wonder at life, philosophy is an attitude towards life and religion is reverence for life". True culture includes all these four aspects and a cultured man ought to show development along all these four lines. It is therefore obvious that education in aesthetics is as essential if not more than mere intellectual or physical education. Man can never be completed or balanced or harmonical unless his emotions are trained, developed and sublimated, and herein comes the need for introducing art in our educational curriculum as a compulsory subject. Classical dance is the highest form of art.

The true objective of education is to develop human personality in all its aspects. An over emphasis on a particular aspect to the neglect of another may lead to a kind of lop-sided development which in the long run may do more harm than good. There was a time in our educational history when emphasis was

laid only upon the intellectual development of the student. In those days there was very little attention paid to physical development. Later, they began to consider the importance of physical instruction so much so that one's proficiency in sports was given great weight in selecting candidates for certain appointments. But man is neither merely intellect nor physical body alone. He is a combination of much more. He has his emotions which play a more vital part in his individual development and the development of his nation as a whole.

Unfortunately the development of human emotions has not received much attention due to lack of its recognition in our educational institutions. In one sense it may be said that the present dead-lock in world affairs to a large extent is due to the lop-sided development of human personality. All emphasis was laid on head development while the heart of humanity was allowed to starve. It is this over-development of the head at the expense of the heart that has gone a long way to supply the psychological basis for our modern troubles. If there had been a balanced progress of the head and heart, human nature would have developed certain fundamental moral values, which would have made it impossible for the present world to come out of muddle. It is therefore, necessary that the heart development of the pupils should receive

great attention at the hands of the educationalists. A great Chinese proverb says, "If you have two loaves, sell one and buy a lily". The implication is obvious. Do not concentrate your attention on only food and drink, but pay equal attention to the development of your aesthetic nature.

The greatness or littleness of a nation's future to a very large extent is dependent on how the youth of today are trained. In the first place, they have to become cultured citizens; they must help our nation to express the best in her/his. The second idea at the back of a properly organized educational system must be to help the citizens to express themselves properly and organize as a unit of the nation to which they belong. Each nation has a soul of its own which tries to express itself in several modes of thought and activity, and we are all, in one sense, only cells in that bigger organism. The standard culture of an eastern nation differs in several essential points from that of a western nation. And so in art there is a great national art peculiar to India. There are some special features about the Indian Classical dance which distinguish it from other dances of the world and if our youths are to be trained to be channels for the expression of our national consciousness, the training of dance we impart to them must be truly national, truly Indian in spirit.

"Happiness is when what you think, what you say, and what you do are in harmony"

- Mahatma Gandhi

## Hudhumdeo: A Koch-Rajbonsi Tribal Festival

Barasa Barman  
Third Semester

Assam is a homeland of many tribes, like -, Boro, Deori, Rabha, Karbi, Mising, Koch-Rajbonsi etc. All tribes have their own traditional food, living styles, dresses, myths etc. They celebrate their own festival and maintain their own rituals. The performing arts of singing and dancing are important aspects of the lives of tribes.

Koch-Rajbonsi is one of the most prominent tribes in Assam. They mainly live in lower, middle and northern parts of Assam. Like other tribes of Assam, they also have their own festivals which are known as "Hudumdeo puja", "Kati Puja" etc.



"Hudumdeo puja" is celebrated at a time when there is no rain. Hence, the main reason to celebrate this puja is to bring rain. Only married women and widows are allowed to participate in this puja. They organise the puja during the time of dark night. First, they brought a living horned-owl(bird) and dance and sing the whole night. But in present time instead of this bird they use a banana tree and it is known as "Hudium khuti". Before seven days of burring this "Hudium khuti" seven girls bring water from seven people's home. During the day of the puja women clear the plough with

water and give it vermilion mark and sprinkle water on it which is brought by the girls. But the main part of the puja is to organise in untrodden field or bank of the river. After the establishment of the main alter which is known as "Ghat" they burn incense sticks and offer prayers followed by oblation. They also dance and sing whole night in order to appease the God. It is believed that the God sends rains towards earth. After the raining, the puja is ended. This is one of the festivals organised by Koch-Rajbonsi women. It enriches their culture.

# Aztec Warriors

Nabajyoti Kashyap  
Third Semester

The Aztec empire was an empire that expanded rapidly and it's not a surprise that the Aztec warriors held a very important place in the culture of Central Mexico. But where did the Aztec warriors come from and how their life was makes an interesting study.

## Training

The position of warrior was a glorified position in the society. It wouldn't be surprising to find out that the son of Aztec parents wanted to go into the army when he grew up. There were also significant rewards in store for the successful soldier. Boys in the empire would receive good education, no matter what their prospects for a career were. Astronomy, rhetoric, poetry, history, and of course religion would be the important subjects at school. After that there would be actual training on the battlefield. A boy became a man in society at the age of 17. For a commoner wanting to go to war, this meant starting out in



Macuahitl- Aztech Sword

the lower ranks in the army. There were servants, who basically just carried weapons and supplies. Then there was the youth in training, who had not yet captured his first prisoner. That first capture was an initiation into the world of the real Aztec warrior.

## Rising in the Ranks

Capturing prisoners was key for a warrior to rise in the ranks of the army. Capturing a few prisoners was a status and symbol for sacrificial purpose for a young man, and rewards would follow. There is some disagreement about exactly how high a warrior could rise in society. Would a successful Aztec warrior become a part of the "warrior nobility"? or was that class only accessible by being born in the right family? We do know that there were "societies" in the army - groups of knights that held a high rank and a high place in society. The largest (and today most well known) of these were the Jaguars (ocelomeh) and Eagles (quauhtin). Men in these societies would wear uniforms representative of these animals. Sometimes they would wear wood helmets with the insignia of their order. Higher classes wore bright feather-work, quilted cotton armour, mantles of blue (tlahuiztli suits). The higher the rank, the more elaborate the costumes were. Aztec warriors could also carry flowers, a privilege normally reserved for the nobles. Sometimes a warrior would be given lip plug made of polished stone. The appearance of

the stone would change as the soldier rose in the ranks, showing the world that he was "mighty in battle".

### Rewards in Society

Someone high in the ranks had more rewards in the society at large. He could be involved in politics, for example. He had access to food normally reserved for the higher classes. The land was tax-free, and could keep the profit out of it. The land was awarded for life. The warrior was encouraged to have a family, and the estate could be passed down as an inheritance. Once a son had inherited the land, he could keep it or sell it. Obviously these estates had an impact on Aztec society. Warriors and their families soon rose to a very important place in society, and became kind of an elite.

### The Life of Aztech Warriors

The life of a warrior was often short. We don't know how short, though we know that life expectancy in the empire was around 37 years. Different periods in the life of the Aztec civilization saw different course of war. When word went out that a war was coming, the man had to prepare to leave his family and join the ranks. He may join a small group, or an army of several thousands. Provisions and weapons had to be carried. Common Aztec weapons included the maquahuitl, clubs, the atlatl, and bows and arrows (tlahuitolli and mitl). They would march between 19-32km/day (12-20mi). Of course, the Aztecs didn't ride, and sometimes the area of conflict would be quite some distance. Then the battle would begin.

*"Have the courage to follow your heat and intuition. They somehow know what you truly want to become"*

- Steve Jobs



*"The greatest glory in living lies not in never falling, but in rising every time we fall"*

- Nelson Mandela



# Making a Home away from Home

Priyasa Kundu  
Fifth Semester

"The mind is its own place and in itself, can make a Heaven of Hell, a Hell of Heaven." - thus goes the quote by the legendary John Milton. Indeed it is: our mind is the only supreme abstract, which presents the one we are. It is in us, and our mindset, how we make ourselves live in regular atmosphere, even when we are out of it.

As students, most of us, at some point of time or other, come out of the place that has seen our good times and bad, from our very childhood to the very recent yesterdays. We come out to different cities, far from our homes. We start a new phase of life, as we come off the physical proximity from the family umbrella. Mental bosoms are not yet fully matured, when we have already started living without the physical nearness of the ones, who understand us better than anyone else: our parents. But then, to achieve something new and big in life, we're ought to do something new. Accepting new challenges, pursuing them and moving ahead with the regular pace, shapes the person in us.

'Homesick' is the term generally used to express how we feel when the faces we adore the most, are nowhere to be seen within the place you live. As teenagers, (or, final teens) we go through a ton of unexplainable problems, when out of home; sentimental issues, being the most tragic one. But, to prosper ahead, we need to learn to handle ourselves with ease. We cannot expect the

other guy to understand us unless we understand ourselves. We will have to tackle and overcome our own problems and learn to live happily.

Initially, we might feel the new place uncomfortable to dwell in. We might start comparing the lifestyle we are leading, to the one we used to lead, when at home. This is where we make the mistake. What if we take the 'new lifestyle' as really 'something new' and stop thinking of it as a second or faulty version of the previous lifestyle! There would be no more of that disgusting feel. Accepting things and happenings with positive enthusiasm, is where we start being the one who is responsible for ourselves and our fellow beings. These words might seem out of practical sense, but, as we compel our mind to think of things this way, the world around us turns out to be the place we love. We should develop caliber in ourselves; in our minds, to that extent, that we become prone to maturity and able to tackle situations. This development comes in a better way when we're out of our homes and have promised ourselves not to get distracted from spirituality and morality. We see ourselves growing. We see ourselves developing.

Optimism should be the optimal approach to any kind of situation we face. We have the capability to think. Why not look to the brighter side of everything and think of them in a way that would rush in positive

attitude in us?!

Think of the new life outside home, as one that is completely new and has concealed lots of thrill and adventure, in the context of leading a life towards a perfect achievement, and not as one with horrors and bad abstracts, sealed in. Learn to welcome anything new with

a graceful and open heart; be it, a new pair of socks, a t-shirt, a scooter, a new cellular phone; else, be it a gloomy situation; or be it, your new lifestyle. With this attitude towards everything, you, me and each one around will be able to pacify themselves with reality and find a home away from home!

ANNALS

*"The more room you give yourself to express your true thoughts and feelings, the more room there is for your wisdom to emerge"*

*- Marianne Williamson*

## "She is a Bad Woman"

Ankita Choudhury  
First Semester

GIRL 'A' is a woman who is good at housekeeping, talks softly, dresses up in traditionally, never talks back to the male members of the family. Whereas on the other hand, GIRL 'B' is a woman who wakes up late, dresses up whatever she finds comfy, not good with housekeeping, an atheist by choice, has male friends more than female friends, talks back a lot and is planning to live and be independent of any male

The critiques of our society will categorize the above mentioned women as good or bad, the one who fits into the orthodox definition of the ideal woman will be of course termed as a "good woman" and any other characteristics apart from these would be totally unacceptable.

But give it a thought, what exactly is the definition of a "bad woman"? Where do we find the distinct characteristics of a "bad woman" or a "good woman"? Who gave us the authority to define the ideal woman without any proper textual, visual or any other form of evidence?

Maybe, the characteristics of the ideal

woman that we have 'heard' off is nothing but the way we have been socialized for thousands of years which has made us to create these distincts, or maybe we got so used to the patriarchal society's definitions of women and men that anything extraordinary seems to terrify us.

Let me analyze this situation by analyzing a day to day incident of our life. Recall the last film or daily TV soap that you have watched. Probably the female actress in lead role is shown with characteristics similar to the Girl A in my post, whereas women with the characteristics of the GIRL B are given the role of a vamp. Isn't it hysterical how the society through different means has quiet easily managed to embed into our minds and thoughts the definitions of the distinct kinds of women along with a tag of goodness or evilness?

I would just like to wind up by saying that from now onwards before looking at a girl and stating "she is a bad woman!", just pause for a second and think "oh, really? Is she???".

*"Courage isn't having the strength to go on- it is going on when you don't have strength."*

*- Napoleon Boanaparte*

## SELF-HELP

**Rishita Dastidar**

First Semester

There is a saying "God helps those who help themselves". The saying is indeed true. People with the quality of self-help or self-reliance never fail. Such men succeed in life. They do not wait for others to bring success to them. Self-help means doing our work ourselves wherever possible and avoiding all sorts of unnecessary dependence. No doubt it is not possible for any man to do all his work by himself. So, everyone has to depend to some extent on others. Still, the most successful man is one who depends least on others. There are hundreds of things in our lives, which can be easily done by us. This is known as self-reliance or self-help.

All of us have been born with great potentials. They have to be utilised and put into use. Self-reliance is just that. It is basically

utilising our own potential in the best possible way. Therefore, self-help offers us the possibilities of becoming what we truly are. Tasks completed by ourselves not only give us great satisfaction and a sense of achievement, but also teaches us the value of tolerance. It makes the individual strong in mind and character. This habit of self-help like all other habits should be acquired early in life. Children, when they are very young should be taught to manage their own things such as clothes, books, school work etc. Providing too much of support and being always at their back will spoil them. Therefore the habit of self-reliance should begin early in life. The power of independent thinking, quick and strong decisions make us responsible citizens.

*"Live life when you have it. Life is a splendid gift-there is nothing small about it."*

*– Florence Nightingale*

## The 72 Hours

Vikash D. Kaman  
Third Semester

Before I narrate how the 72 hours emerge as a title I would like all of you to know that my life was as simple as a piece of blank paper, in simple words no connection with girls other than my blood relations. My friends call these potential of me as a superpower to live with it. For them life is much complicated to live while having a girlfriend. But it is a disease which they cannot deny to live without it.

Listening to their statements, for moment happiness inside me took off like superman takes off from the land to the sky in nanoseconds. But after a moment the deep person that resided inside me would like to shout loud and clear in their ears, how it felt like to sit as a watchman when all of them are exchanging texts with their respective girlfriends. I was the only one who looked around the restaurant again and again, and then that embarrassing feeling used to come which made me to think that "am I the only human who is so unattractive that not even a single girl is attracted towards me in this whole planet."

"DECIDED", I made my decision to have a girl by the end of my class 12th life. 'Preparation', 'Dedication', and 'Devotion' were the three strong words that I got from YOUTUBE while watching inspirational videos to gather enough courage to achieve my target in time. Body workout, reading 'pick up' lines, taking tips from love 'gurus' all started in full force in the starting days to achieve my

goal. Last but not the least the vital step to achieve my target was to choose the girl which was of course not an easy process. At last, at a particular girl my heart slipped. Still remember, she had that perfect smile, glittering eyes, perfect glow on her face.

OMG, "LA CHICA BELLA". Was it a blessing of God or coincidence. I did not know. She became my partner in my geographical practical work plus her sit plan was right next to me during the sessional examinations. There is one more plus point, she asked me answers during the exams which I could answer promptly. But I was not bothered whether the answers were correct or wrong. Looking at the on-going situation half of my mind decided that she was impressed by me but the other half insisted not to believe in these assumptions. As the legends say, girls are complicated to understand and life is much easier to live without women.

Time never waits for anyone; the crucial 72 hours of my life were about to start. Those 72 hours were not easy for I sank deep inside her thought. I had watched dozens of videos how to impress a girl. However, by looking at the post-paid mobile bill my mother lost about 250 calories in shock. And it was enough reason for her to turn my ass RED. But I consolidated myself that "sacrifices are keys to success". It built up so much of pressure inside me that in anxiety I began to do unusual stuffs like smiling without any reason and so

on.

Finally the last 2 hours of my 72 hours came. I made my move to let her know how I felt for her but every time I approached I could not speak a word as if some spiritual thing was protecting her from me. Ughh! It was so tough for me. I kept aside all my shyness. So, I shared my feeling for her with one of my male friend. After a few days with an evil smile he said that she had a boyfriend. I doubted him but

was not brave enough to tell her by myself. I told him thank you for his concern and we partied which was paid by me, though I did not know why we partied.

Though life is going on in a clear track still I get depressed whenever I thought about her and about my efforts which I could not give a final shape. Life is so hard to live with so much of obstacles created by the person himself.

*"Art is always and everywhere the secret confession, and at the same time the immortal movement of its time".*

– Karl Marx

*"Be who you are and say what you feel, because those who mind don't matter, and those who matter don't mind."*

– Bernard M. Baruch

## Critics of Life

Ashmita Shome  
Third Semester

Our life is a journey of many subways. Happiness and sorrow are the two sides of the path. Success and failure are the two junctions which we face in the journey of our hard work. Everyone goes forward with struggle to achieve the goal of success. They search for the means and help to reach their destination. Some get hurt when they fail but they know that "Hard work is the key to success." Some feel proud to be a successful person and great reputation from others. But the main thing is to know who guide us, when and how.

But all the things are in vain if the basic foundation is not strong. A child learns his first lesson from parents. The child absorbs the way of living habits of his parents and try to expose it in the society. In short, we can say that child is the image of his parents. Parents should take care and put up their best of behaviour in front of their child. They should teach the children about the good moral values.

The second phase is the age of schooling. Here a child develops the quality of good habit and positive thinking mainly. It is the stage of life where a child learns many things from his friends and school environment. Many good and bad habits are usually developed but it is very difficult for a child to choose the right one. During this critical stage teachers play a crucial role.

Friendship and society influences a child in many ways. Many suicidal cases of teenagers are due to negative peer pressure. Hence, we can say that "A child is known by the company he keeps".

The influence on a child is society. The mental status and way of living of a child reflects the environment of the society. So, at last I would like to conclude that a peaceful and disciplined society is very important for the proper development of a child.

You may not control all the events that happen to you, but you can decide not to be reduced by them.

- Maya Angelou

"Learn from yesterday, live for today, hope for tomorrow. The important thing is not to stop questioning."

-- Albert Einstein

## Twenty greatest Football players of all time

**Rajmeet Dey**

Alumnus

The players listed here are world class players and the greatest players in their position of all time. But only a few can be counted amongst the much smaller category of 'Legends'. These are the iconic players that the game of football has ever seen. They have represented the game, their names have become the household names even to those who do not follow it, and they have transformed and expanded the game and have seized the imagination of the world often during a world cup. Most of them have acted as an inspiration to both fans, amateurs and professional players and have inspired millions to follow, play and learn the game. These are the twenty greatest footballers the world has ever seen.

### 20. ZICO

Att midfielder, Brazil & Flamengo/ Udinese, 1970s/80s

A Flamengo legend Zico was also the star player of the great Brazil team of the 1982 world cup and of the stars of that tournament. A creative midfielder with flair and an eye for goal, he was one of the best free-kick takers of all time.

### 19. Marco Van Basten

Striker, Netherlands & Ajax/ AC Milan, 1980s/90s

The greatest player of the late 80s and early 90s, Marco Van Basten managed to be named 'European Footballer Of The Year' three times before he retired at the age of 28 due to injury. He scored 128 goals in 133 games for

Ajax and then moved to AC Milan where he helped them to win three European Cups (1988, 1989). In Milan he played alongside his two Dutch mates Ruud Gullit and Frank Rijkaard, with whom he had won Euro 88, scoring one of the best goals ever scored in the final against USSR.

### 18. ROMARIO

Striker, Brazil & PSV/Barcelona/ Flamengo

An instinctive and natural goal scorer, Romario was the best player of the 1994 World Cup, inspiring Brazil to win the trophy. After five seasons at PSV Eindhoven he moved to Johan Cruyff's dream team at Barcelona and became the European Footballer of the year in 1994. While he was at Vasco de Gama he scored the 1000th goal of his career in 2007, where there is now a statue of him..

### 17. Lev Yashin

Goalkeeper, Russia & Dynamo Moscow, 1950s/60s

Lev Yashin reinvented the art of goalkeeping while playing for the Soviet Union and presented this to the world at the 1958 World Cup. Dressed all in black and known as the Black Panther, he was a master of saving penalties saving 150 in his career. Lev Yashin is the only goalkeeper to win the European Footballer of the Year (1963).

### 16. Roberto Carlos

Left Back, Brazil & Internazionale/Real Madrid, 1990s/2000s

The most attacking defender ever in the



history of football is Carlos. He is nicknamed 'el hombre bala' (the bullet man) due to his powerful bending free kicks, which have been measured at over 105 miles per hour. He won the FIFA World Cup with Brazil in 2002 and finished runners up in the 1998 World cup.

#### 15. Sir Bobby Charlton

Att Midfielder, England. Manchester United, 1950s-70s

England's greatest ever player and still the record goal scorer for both his country and club Manchester United. After impressing in 1962 World Cup he led England to 1966 World Cup triumph which remains England's only World Cup win till date. The same year he was also named the European Footballer of the Year.

#### 14. Michel Platini

Att Midfielder, France & St. Etienne/Juventus, 1970s-80s

Platini was an attacking midfielder with a goal scoring ratio that any striker would be proud of. Between 1983 and 1985 he led his country to victory in the 1984 European Championships, won the European Cup with Juventus and was named European Footballer of the Year three times in succession.

#### 13. George Best

Winger, Northern Ireland & Manchester United, 1960s-70s

A great dribbler and goal scorer George Best was the greatest star in a famous United team that also included Charlton. His talent was confirmed to the world by his exploits in the European cup in which he showcased his ability in 1966 and then inspired his club to win in 1968, earning him a European Footballer of the Year award.

#### 12. Cristiano Ronaldo

Winger/Striker, Portugal & Manchester United/Real Madrid, 2000s/10s

Cristiano was signed at 18 by Manchester United after impressing in a pre-season friendly and would go on to inspire the club to three league titles and a Champions League win in 2008. He continues to score goal at an astonishing rate for Real Madrid and is now the all time record goal scorer for Real Madrid. He has won the Ballon d'Or three times.

#### 11. RONALDINHO

Att Midfielder, Brazil & Barcelona/AC Milan, 1990s/2000s

The most entertaining footballer ever, Ronaldinho showcased tricks and skills that anyone would just imagine. He played 97 matches for Brazil and scored 33 goals. He won the FIFA World Player of the Year two times in a row (2004 and 2005). He won the LA LIGA two times with Barcelona and the Champions League in 2006 defeating Arsenal in the final. Ronaldinho won the World Cup with Brazil in 2002 where he formed the famous three "Rs" alongside Ronaldo and Rivaldo.

#### 10. GARRINCHA

Right Winger, Brazil & Botafogo, 1950s/60s

Garrincha was born with deformed knees and it was a miracle that he could play at all, but instead he was a genius with the ball, probably the best dribbler of all time. He was known as the "joy of people". He went to the 1958 World Cup with equal billing as Pele as proved just as important in leading Brazil to victory. In 1962 with Pele was injured, he picked up the mantle and became the player of the tournament.

#### 9. Alfredo di Stefano

Att Midfielder, Argentina/Spain & Real Madrid, 1950s

The great Alfredo di Stefano was the

undisputed leader, star player and eternal symbol of the greatest club side ever seen, leading Real Madrid to win five back to back European Cups, a feat that has not ever looked like being repeated since.

### 8. Lionel Messi

Right Winger/Second Striker, Argentina & Barcelona, 2000s/10s

One of the best players today and the star of a remarkable Barcelona team for almost ten years, Messi is a creative forward that can play from wide and central positions, drifting from deep, beating players, and setting up and scoring goals seemingly out of nowhere. He won the FIFA Ballon d'Or five times more than any other player and in 2016 he was selected as the footballer of the year for 2015. He has won the Champions League four times for Barcelona and is the second highest goal scorer in the Champions League behind Cristiano Ronaldo and is also in the second place for Argentina behind Gabriel Batistuta.

### 7. Ferenc Puskas

Inside Forward, Hungary & Real Madrid, 1950s

Puskas was one of the greatest players of all time and an innovator player. He scored an incredible 83 goals in 85 games for Hungary and 514 goals in 523 games at club level. Puskas effectively had two careers, each of which would place him in the list of legends. First he was the star player and the captain of the great "Magical Magyars" Hungary team of the 1950s that revolutionized tactical play, by introducing withdrawn forwards, fluid positional play and strong team ethic, and changing how football is played to this day. The second phase of his career started with Real Madrid alongside Alfredo di Stefano which is still regarded as the greatest club side ever. He won two European Cups with scoring

four goals in the 1960 final.

### 6. Franz Beckenbauer

Sweeper/ Defensive Midfielder, West Germany & Bayern Munich, 1960s/70s

No one has achieved more success for both club and country than 'Der Kaiser'. For Bayern Munich he won three back to back European Cups from 1974-76. After impressing in the 1966 and 1970 World Cups, and winning the 1972 European Championships, he captained his side to win the trophy in 1974. He would go on to win the 1990 World Cup as the coach of West Germany. He made the all star team of all the three World Cups he played and was named the best young player in the 1966 World Cup. He also won the European Footballer of the Year twice.

### 5. Johann Cruyff

Inside Forward, Netherlands & Ajax/Barcelona, 1970s

Johann Cruyff was an incredibly skillful and creative player. He worked with coach Rinus Michels to develop the famous Total Football System which the great Dutch team of the 1970s played. A great dribbler, passer and goal scorer, Cruyff was so skilful that he developed his own move - the 'Cruyff Turn'. He was named European Footballer of the Year three times.

### 4. Zinedine Zidane

Att Midfielder, France & Juventus/Real Madrid, 1990s/2000s

Zidane played with such elegance, vision and sublime technique that when a film was made consisting solely of slow motion footage of him playing in one game, it was taken entirely seriously as a piece of art. Zidane's greatest moment for France came in the Euro 2000 when he was the undisputed star of the competition and the inspirational

player leading France to victory. In 2001 Zidane joined Real Madrid's Galacticos line up in a 75 million euro deal. His greatest goal was the volley he scored in the 2002 Champions League final of a Roberto Carlos cross that finally won him the trophy. He was named the FIFA World Player of the Year three times.

### 3. RONALDO

Striker, Brazil & Barcelona/Internazionale/Real Madrid, 1990s/2000s

The most chanted name in world football and the most popular footballer ever, Ronaldo is the greatest and the most complete striker ever. He exploded in the world scene with his one season at Barcelona in 1996/1997, scoring 47 goals in 49 games becoming the youngest FIFA World Player of the Year at just 20. He won the Copa America two times in 1997 and 1999. He was selected as the best player in the 1998 world cup and won the 2002 World Cup where he scored 8 goals and won the Golden Boot also winning his third FIFA World Player of the Year. He was just 17 years old when he won the 1994 FIFA World Cup. He joined the great Galacticos line up of Real Madrid in 2002 and continued his impressive run. In 2006 he became the highest goal scorer in World Cup history with 15 goals (now Miroslav Klose with 16).

### 2. Diego Armando Maradona

Att Midfielder, Argentina & Barcelona/Napoli, 1980s/90s

There may be several legends on this list that have led their teams to win the World Cup but no other can claim to have done this single handedly to the extent that Diego Maradona did in 1986, scoring five goals and making five assists in seven games. The Argentina team of that year included very few great players and would certainly not have won the trophy without Diego Maradona. The match is more famous due to his famous "Hand of God".

### 1. PELE

Inside Forward, Brazil & Santos, 1950s/70s

Pele is and always will be the greatest footballer ever. He remains the only player ever to inspire his country to win the World Cup thrice in 1958, 1962 and 1970. He was only 17 when Brazil won the World Cup in 1958 for the first time. He scored a hat-trick to help his team reach the final and then scored twice in the final itself. He was Brazil's record goal scorer. When the world thinks of football the name of Pele comes first. Pele also called the game as "el joga bonito" (the beautiful game).

*"Our human compassion binds us the one to the other - not in pity or patronizingly, but as human beings who have learnt how to turn our common suffering into hope for the future"*

*— Nelson Mandela*

# INDIAN MISSILES

**Biki Das**

Third Semester

- Agni 1 - It is a medium range ballistic missile with a range of 700-1200 km.
- Agni 2 - It is an intermediate range ballistic missile with a range of 2000 - 2500 km.
- Agni 3 - It is an intermediate range ballistic missile with a range of 3000-5000km.
- Agni 4 - It is an intermediate range ballistic missile with a range of 3200-3700km.
- Agni 5 - It is an intercontinental ballistic missile with a range of 5000-6000km.
- Prithvi 1 - Army version (150 km range with payload of 1000 kg).
- Prithvi 2 - Air force version (250 km range with a payload of 500 kg).
- Prithvi 3 - Naval version (350 km range with a payload of 500 kg).
- Dhanush - Dhanush is reportedly a naval version of prithvi-3, which can be launched from ships. It can carry 500kg of conventional or nuclear warhead.
- NAG - It is India's third generation "fire and forget" anti-tank missiles. It is an all weather, top attack missile with a range of 3 to 7 km.
- Trishul - It is a short range surface to air missile. The range of the missile is 12 km and is fitted with a 15 kg warhead. The weight of the missile is 130 kg.
- Brahmos - It is a stealth supersonic cruise missile that can be launched from submarine, ship, aircraft or land. It is world's fastest cruise missile in operation. It has range of 290 km.

*"One child, one teacher, one book, one pen can change the world."*

*– Malala Yousafzai*

## My sister is my best friend

### The tales of flight

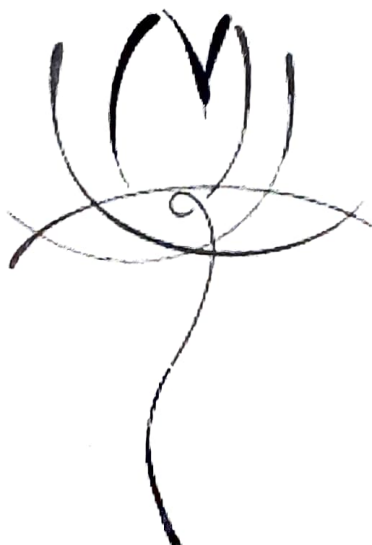
**Pranami Borgohain**  
Third Semester

**Prerona Borah**  
Alumna

Amidst the deep blue skies  
Swaying through the clouds  
It flew  
Higher and higher  
Colourful was its life  
Happiness glittered its face

But....  
Darkness grew  
Grew its fear  
Little did it know  
The bitterness to bear

Crawling through;  
Tangling with;  
It struggled with strength  
For the little hope  
That it owned.



I just want you to know  
You mean the world to me  
You are becoming  
Taller than me  
But for me you are just that  
Little girl who holds my hand  
And want me to take  
You to school for the first time.  
You do have two sides  
One is the sweet and the other is sour.  
Sometimes you are just like  
A piece of chocolate  
Who melts very easily  
And sometimes you are just like  
A piece of wood  
Which is very hard.  
But whatever you are,  
You are a guarantee of lifetime  
Happiness for me.  
There may be times when we  
Pull each other's hair  
And tell how much we hate.  
But the truth is that  
I can't dream about living without you,  
My dear sister  
I always need you  
When I need a partner for crime  
I still remember, when you were born  
And I called you BABA.  
That day was the best day  
Because I got a sister and a  
Best friend for lifetime.

## Life is calling.....

Priyanaka Kumari

Alumna

When a fight with my brother puts me down in  
The dumps,  
Or I moan about my nose resembling a potato Lump.  
I check myself sternly and tell myself -"PRIYANKA , life is very short and you have  
more important things to do".  
You have to heal the world that surrounds you, for the furred beasts all Around you.  
You have to go there and give them decent lives.  
It will not be easy, you'll have to strive.  
But go ahead anyway, and do all you can.  
To induce some love and respect in man .  
For the innocent and helpless animals on the earth,  
Who for no fault of theirs, have been persecuted since birth.  
You have to heal the world that surrounds you,  
For the furred and feathered beasts  
All around you.

## I AM A GIRL

Disha Malakar

First Semester

I am a Girl of modern generation  
Who can become a doctor or pilot as I want  
But still the character of mine,  
Is judged by the length of skirt I wear.  
I was prohibited because the periods are on;  
But let me clear we don't let anyone else to bleed on.  
Having male friends is a crime, the society said;  
But I could trust them more than mine.  
My short hair was taken for granted;  
As they could claim that I was party beast.  
A bit darker complexion worked like hell;  
As everybody started saying you look like a rain cloud.  
My revealing clothes do not mean,  
I give chances to tease me.  
Let's not be judgmental, because he British left long back,  
And now we are free to live the way we love.



# প্ৰাচীন অসমৰ ধৰ্মীয় জীৱনত এভূমুকি

শিবোমণি বৰুৱা  
সহকাৰী অধ্যাপিকা  
বুৰঞ্জী বিভাগ

অসম নানা জাতি-জনগোষ্ঠীৰ মিলনভূমি। মানৱ সভ্যতাৰ বুৰঞ্জীত অসম ৰাজ্যখন নৃতন্তৰ যাদুঘৰ। এই ভূখণ্ডৰ ধৰ্ম আৰু সমাজ জীৱনৰ ইতিহাস সমন্বয়ৰ ইতিহাস। আৰ্য, কিৰাত, নিষাদ, দ্ৰাবিড়, মংগোলীয় সকলো সংস্কৃতিৰ উপাদানৰ সংমিশ্ৰণৰ বহু যুগৰ ক্ৰমবিকাশৰ ফলত বাবেৰহনীয়া অসমীয়া সংস্কৃতি গঢ় লৈ উঠিছে। আজিৰ অসমীয়াৰ দেহত পৃথিৱীৰ মূল জনগোষ্ঠীসমূহৰ মংগোলীয়, দ্ৰাবিড়, অষ্ট্ৰিক, আৰ্য, আল্লাইন ইত্যাদিৰ বস্তুকনিকা বিৰাজমান। এই ভূ-খণ্ডত ভৰি দিয়া জনগোষ্ঠীসমূহৰ ভিতৰত আৰ্যসকলৰেই আটাইতকৈ শেষত প্ৰবেশ ঘটিছিল। কালিকাপুৰাণ আৰু যোগিনীতন্ত্ৰই প্ৰাচীন অসমৰ আৰ্থ-সামাজিক আৰু ধৰ্মীয় জীৱনৰ কিছু দিশ প্ৰতিফলিত কৰে।

অসমৰ ধৰ্মীয় ইতিহাস অতি প্ৰাচীন। যোগিনীতন্ত্ৰই প্ৰাচীন কামৰূপৰ ধৰ্ম কৈৰাত ধৰ্ম বুলি নামকৰণ কৰিছে। ই কিৰাত জাতিৰ পৰা সন্তৃত। এই ধৰ্ম মূলতঃ অষ্ট্ৰ-মংগলইড জাতি গোষ্ঠীৰ ঘাই ভেটি হ'লেও ভাৰতীয় ধৰ্মীয় সংস্কৃতিৰ বতাহে এই অঞ্চলটিক স্পৰ্শ নকৰাকৈ থকা নাছিল। মৃতক, মৃতকৰ আত্মা, দেও-ভূত আদি নানা আদি ভৌতিক শক্তিৰ উপাসনাই আছিল প্ৰাচীন অসমৰ ধৰ্মীয় ধাৰণাৰ মূল ভেটি। অধিকাংশ মানুহৰ মাজত বাস্তৱবাদী লোকবিশ্বাসেই আছিল প্ৰধান ধৰ্ম। ই হিন্দু বা বৌদ্ধ নহয়। ইয়াৰ ভিত্তি আছিল অধিবাসীসকলৰ চিন্তা-চৰ্চা আৰু আচাৰ ব্যৱহাৰ। প্ৰাচীন অসমত ঈশ্বৰ বা জাতি-ধৰ্ম প্ৰথাৰ তথা আধ্যাত্মবাদৰ

ওপৰত কোনো বিশ্বাস নাছিল। ইয়াত সন্যাস ধৰ্ম, দীঘলীয়া ব্ৰত নাইবা ব্ৰহ্মচৰ্য্যৰ ব্যৱস্থা নাই। আধুনিক ধৰ্মৰ অৰ্থত ইয়াক ধৰ্ম বুলি কোৱাতকৈ লোকাচাৰ বোলাটোহে সমিচীন হ'ব। বুৰঞ্জীয়ে ঢুকি নোপোৱা কালৰে পৰাই বাস কৰি অহা নিষাদ, কিৰাতসকলৰ জীৱনৰ অভিজ্ঞতা আৰু প্ৰয়োজনীয়তাৰ পৰাই ইয়াৰ সৃষ্টি হৈছে।

কৃষিজীৱী সমাজত সৃষ্টিৰ অধিকাৰী নাৰীক বা মাতৃক উচ্চ স্থান দিয়া হৈছিল আৰু ইয়াৰ আঁৰতেই লুকাই আছিল শক্তি পূজা বা মাতৃ পূজাৰ আৰম্ভণি। এই মাতৃপূজা বা মাতৃতন্ত্ৰ সৃষ্টিৰ আদিম সংস্কৃতিৰ প্ৰতীক। এই শক্তিক সদায়েই জীৱৰ তেজেৰে পূজা কৰা হৈছিল কাৰণ ৰক্ত নিসৃতকৰণৰ অবিহনে মাতৃত্ব সম্ভৱ হ'ব নোৱাৰে বুলি ধৰি লোৱা হৈছিল। জনজাতীয় বা থলুৱা পৰম্পৰাগত হিচাপে সম্পাদিত হোৱা শক্তি পূজাৰ ঠাইত তেনে স্থায়ী মন্দিৰ অথবা মূৰ্তি নাছিল। এনে ঠাইত বছৰেকীয়া পূজাৰ সময়ত কাঠ-বাঁহৰ খুটিৰে শাল পাতি বলি দিয়া হৈছিল। এনে ঠাইক দেওশাল বোলা হৈছিল। পৃথিৱীৰ বুকুত গছ-লতা, খেতি-বাতি হয় বাবেই পৃথিৱীখনক মাতৃৰ লগত তুলনা কৰা হৈছিল। পৃথিৱীক শস্য-শ্যামলা কৰি তুলিবলৈ আৱশ্যক হোৱা বৰষুণ, শিলৰ টুকুৰা (নাঙল) ইত্যাদিক পূৰ্ণৰূপত পূজা কৰা হৈছিল। শেষত এই দুয়োবিধৰে ৰূপান্তৰত জন্ম হোৱা যোনি আৰু লিংগক সৃষ্টিৰ মূল বস্তু হিচাপে গণ্য কৰি পূজা-অৰ্চনা কৰা হৈছিল। এনেদৰে প্ৰকৃতি আৰু পূৰ্ণৰূপৰ আদিম ধাৰণাৰ জন্ম হৈছিল। কালক্ৰমত

ইয়ে লিংগ আৰু যোনি পূজা হিচাপে খ্যাতি লাভ কৰিছিল। কামাখ্যা মূলতঃ জনজাতীয় দেৱী। আৰ্য সংস্কৃতিৰ প্ৰভাৱত প্ৰকৃতিক কামাখ্যা বা দুৰ্গাদেৱী, গৌৰী আৰু পুৰুষক শিৱৰ ঠাইত একাকাৰ কৰা হৈছিল। পুৰুষ প্ৰকৃতিৰ পূজা এইদৰে শিৱ-পাৰ্বতীৰ পূজাত বিলীন হৈ পৰিছিল। আৰ্যসকলৰ আগমনৰ পাছত তেওঁলোকৰ দ্বাৰা সম্পাদিত হোম-যজ্ঞত পুৰুষ আৰু প্ৰকৃতিদেৱীৰ অৰ্চনাৰ কোনো স্থান নোহোৱাত নিজস্ব পীঠস্থান স্থাপন কৰি লৈছিল। কাম কৰা, খোৱা-বোৱা আৰু বংশ বৃদ্ধি কৰি জীয়াই থকা এনেধৰণৰ পাৰ্থিৱ বিষয়ক কেন্দ্ৰ কৰিয়েই জনবিশ্বাসৰ সৃষ্টি হৈছিল। সেয়ে দেহবাদ এই লোকবিশ্বাসৰ এক প্ৰধান দিশ। শৰীৰত্ব চৰ্চাৰ দ্বাৰা মানৱ দেহক অমৰত্ব দিয়া এয়াই হ'ল দেহবাদৰ প্ৰধান লক্ষ্য। যৌগিক সাধনা, যাদু বা মেজিকৰ দ্বাৰা মানুহ দীৰ্ঘায়ু হ'বলৈ বিচাৰিছিল। পিছৰ যুগত তান্ত্ৰিকতাবাদ এনে ধ্যান-ধাৰণাৰ পৰাই উৎপত্তি হৈছিল। আৰ্যসকল অহাৰ পাছত তান্ত্ৰিক ধৰ্মশাস্ত্ৰসমূহত প্ৰয়োজন অনুসাৰে আৰ্যীকৰণ কৰি সমগ্ৰ সত্ত্ৰাটোকেই হিন্দু ধৰ্মৰ ভিতৰুৱা কৰি লোৱা হৈছিল। ইয়াৰ পাছৰে পৰাই অনাৰ্য্য তান্ত্ৰিকতাবাদৰ ভিতৰত আৰ্য ব্ৰাহ্মণসকলৰ প্ৰৱেশ ঘটে আৰু তেওঁলোকেই এই ধৰ্ম বিশ্বাসক আৰ্য-অনাৰ্য সকলোৰে গ্ৰহণযোগ্য কৰি অনাৰ্য জাতিসকলক হিন্দু সমাজৰ ভিতৰুৱা কৰি লোৱাৰ পথ মোকলাই লয়।

ঠিক সেই দৰে সময়ৰ বোঁৱতী সোঁতত পৰম্পৰাগত ধৰ্ম বিশ্বাস আন আন ধৰ্মসমূহৰ মাজত অন্তৰ্ভুক্ত হৈ পৰে। এখন ঠাইৰ সামাজিক ৰীতিসমূহো বহু পৰিমাণে ধৰ্মীয় বিশ্বাস বা পৰম্পৰাৰ দ্বাৰা পৰিচালিত হয়। যিহেতু কোনো নিৰ্দিষ্ট ধৰ্মীয় ৰীতি-নীতিৰ দ্বাৰা জনসমাজ পৰিচালিত হোৱা নাছিল গতিকে খাদ্য প্ৰণালীটো কোনোধৰণৰ বাধা নাছিল। প্ৰাচীন সংস্কৃত গ্ৰন্থসমূহত পোৱা তথ্যমতে ইয়াৰ মানুহে সকলো বস্তু ভক্ষণ কৰে। যিহেতু এই অঞ্চলৰ জনগোষ্ঠীসমূহৰ সৈতে একে মূলৰ গতিকে তেওঁলোকৰ খাদ্যাভ্যাসৰ লগত অসমৰ জনসাধাৰণৰ খাদ্যৰ লগত মিল আছিল।

আৰ্য সাহিত্যত ব্ৰাত্য নামৰ একশ্ৰেণীৰ লোকৰ উল্লেখ পোৱা যায়। জাতিভ্ৰষ্ট ক্ষত্ৰিয়সকলক এই শ্ৰেণীত ধৰা হয়। তেওঁলোকো নিজস্ব এক জাতীয় আচাৰ-ধৰ্ম বিশ্বাসেৰে পৰিপুষ্ট। কিছুমান যজ্ঞীয় সংস্কাৰ আৰু উৎসৱৰ মাজেদি তেওঁলোকক ব্ৰাহ্মণ সমাজৰ ভিতৰুৱা কৰি লোৱা হয়। মহাবীৰ আৰু গৌতম বুদ্ধৰ জন্মও এই ব্ৰাত্য কুলতেই। শ্ৰীকৃষ্ণৰ পাছতেই জনপ্ৰিয়তাৰ দ্বিতীয় স্থান অধিকাৰ কৰা দেৱতাজন হ'ল শিৱ। বেউলা-লক্ষ্মীন্দৰৰ কাহিনীয়ে সাপ পূজা কৰা অনাৰ্য জাতিক কেনেকৈ হিন্দু ধৰ্মৰ ভিতৰুৱা কৰা হ'ল তাৰ বৰ্ণনা আগবঢ়াইছে। প্ৰাচীন অসমতো আটাইতকৈ বেছি প্ৰাধান্য থকা দেৱতাজন আছিল শিৱ। সেই সময়ছোৱাত অসমৰ আটাইকেইজন ৰজাই আছিল শিৱভক্ত। অসমৰ জনসমাজত এসময়ত বৈষ্ণৱ ধৰ্মৰো প্ৰৱেশ ঘটিছিল। কিন্তু ই কেৱল ৰজাঘৰ আৰু আৰ্যীকৃত সমাজখনৰ ভিতৰতেই আবদ্ধ আছিল। তান্ত্ৰিক প্ৰথাৰ প্ৰভাৱত পৰা বৌদ্ধ ধৰ্মৰ ব্ৰজায়ন শাখাৰো পৰৱৰ্তী কালত কামৰূপত প্ৰভাৱ পৰিছিল। ভাৰতৰ অন্যান্য কিছুমান ঠাইৰ দৰে অসমতো ইয়াৰ স্থানীয় তান্ত্ৰিক লোকায়েত ধৰ্মৰ প্ৰভাৱত পৰি এই ধৰ্মত বহুতো তান্ত্ৰিক প্ৰথা সোমাই পৰিছিল। তান্ত্ৰিক বৌদ্ধ ধৰ্ম হ'ল প্ৰকৃততে মহাযান বৌদ্ধ পন্থা আৰু শক্তি পূজাৰ সংমিশ্ৰণৰ ফল। আৰ্যীকৰণৰ ফলস্বৰূপে প্ৰাচীন অধিবাসীসকলৰ মাজত নানা দেৱ-দেৱীৰ পূজা চলিছিল। গণেশ, কাৰ্তিক, অগ্নি, মনসা আদি দেৱ-দেৱীকো পূজা কৰা হৈছিল। সংখ্যাত তাকৰীয়া হ'লেও সু-সংস্কৃতিবাহী হিচাপে অভিহিত আৰ্যসকলৰ সভ্যতা-সংস্কৃতিয়ে জনজাতীয় সমাজত প্ৰভাৱ বিস্তাৰ কৰিবলৈ সক্ষম হৈছিল। ৰজা-প্ৰজা সকলো আৰ্য ৰীতি-নীতিৰ প্ৰতি আকৃষ্ট হোৱাত অঞ্চলটোত ঐতিহাসিক হিন্দুকৰণ প্ৰক্ৰিয়া আৰম্ভ হ'ল ফলত জনজাতীয় নিয়ম-নীতিৰ ঠাইত সংস্কৃত নীতি-নিয়মৰ প্ৰচলন হ'বলৈ ধৰিলে। তেওঁলোকৰ এই ভূ-খণ্ডলৈ আগমনে জাতি-বৰ্ণহীন সমাজখনলৈ বহুতো পৰিৱৰ্তন



আনিলে। আৰ্যসকলৰ মাজত প্ৰচলিত বৰ্ণাশ্ৰম ব্যৱস্থাই (ব্ৰাহ্ম, ক্ষত্ৰিয়, শূদ্ৰ, বৈশ্য) মানুহৰ মাজত শিপাবলৈ আৰম্ভ কৰিলে। শাসকসকলে দৈৱিক সূত্ৰৰ লগত সম্পৰ্ক ঘটাই আৰ্যত্ব আৰোপ কৰি ক্ষত্ৰিয় হিচাপে পৰিচয় দিবলৈ আৰম্ভ কৰিলে। আৰ্য সংস্কৃতিৰ বিভিন্ন পৰ্যায়লৈ অস্তৰ্ভুক্ত হোৱা গোটসমূহক জাত আৰু স্থান দিয়া হৈছিল।

অসম বুৰঞ্জীৰ মহাকাব্যৰ যুগৰ (ইতিহাসে ছয়াময়াকৈ ঢুকি পোৱাৰ পাছৰ পৰা বৰ্মন বংশৰ তাম্ৰলিপি পোৱালৈকে এই কালছোৱাক মহাকাব্যৰ যুগ আখ্যা দিব পাৰি) কালছোৱাত অষ্ট্ৰিক, মংগোলীয়, আলপাইন, নৰ্ডিক, আৰ্য আৰু দ্ৰাবিড় জনগোষ্ঠীৰ সংমিশ্ৰণৰ প্ৰক্ৰিয়া আৰম্ভ হৈছিল। শিৱই দক্ষ কন্যা সতী, নৰকাসুৰে মাতৃতন্ত্ৰৰ প্ৰতীক কামাখ্যাক, অনিৰুদ্ধই বান ৰজাৰ কন্যা উষা দেৱীক, শ্ৰীকৃষ্ণই ৰুক্মিণীক, ভীমে হিড়িম্বাক, অৰ্জুনে চিত্ৰাংকদাক, উলুপীক বিয়া কৰোৱা কাহিনীবোৰে আৰ্য-অনাৰ্য সংমিশ্ৰণৰ বিষয়টোৱেই প্ৰতিপন্ন কৰে। পৰশুৰামৰ মাতৃ হত্যা কাহিনীয়ে ব্ৰহ্মপুত্ৰৰ পাৰলৈ আহি মাতৃতন্ত্ৰৰ লগত হোৱা সংঘৰ্ষৰ প্ৰমাণ দাঙি ধৰে। হৰি-হৰিৰ যুদ্ধ, কামদেৱ ভণ্ড, হিৰণ্যকশিপু বিষ্ণুৰ সংঘৰ্ষ আদি কাহিনীবোৰ শৈৱ-বৈষ্ণৱ ধৰ্মীয় সংঘাতৰ সাক্ষী।

উল্লেখনীয় বিষয় যে ভাৰতৰ আন আন ঠাইৰ দৰে অসমত জাতি, বৰ্ণ ব্যৱস্থা, দৃঢ়ভাৱে পালন কৰা হোৱা নাছিল। গতিকে ব্ৰহ্মপুত্ৰ উপত্যকাত আজিও আৰ্য-অনাৰ্যৰ সংমিশ্ৰণত সৃষ্টি হোৱা সংস্কৃতিহে পৰিলক্ষিত হয়। কিন্তু প্ৰণিধানযোগ্য যে ৰজাঘৰীয়া পৃষ্ঠপোষকতা আৰু সামাজিক সাহায্যৰ ফলত ব্ৰাহ্মণ্য ৰীতি-নীতিৰ প্ৰচলন সমাজত বৃদ্ধি পাবলৈ ধৰিলে আৰু এসময়ত বৰ্ণ, জাতিভেদ অস্পৃশ্যতা অসমীয়া সমাজখনত প্ৰকট হৈ পৰিল। মহাপুৰুষ শংকৰদেৱৰ আৰিভাৱৰ সময়ছোৱাত আমি এনে এখন সমাজৰ প্ৰতিচ্ছবি দেখিবলৈ পাওঁ য'ত নানা উপভাষা, ধৰ্ম, নানা অপ্ৰাসংগিক আচাৰ পদ্ধতিৰ সংমিশ্ৰণত মানুহৰ মন প্ৰকৃত

ভক্তি মাৰ্গৰ পৰা আঁতৰি আহিছিল। জনসাধাৰণৰ সন্মুখত সহজে পালন কৰিব পৰা এক সুস্থ ধৰ্মীয় আদৰ্শ নথকাত ইচ্ছা অনুযায়ী যিয়ে যি ভাল দেখে তাকেই অনুসৰণ কৰিছিল। ইয়াৰ উপৰিও বামাচাৰী (স্ত্ৰী-পুৰুষৰ অনিয়মিত মিলন) প্ৰথাৰ ভয়াবহ আচাৰে স্থানভেদে খোপনি পুতিছিল। শদিয়াৰ তাম্ৰেশ্বৰী মন্দিৰ, কামৰূপৰ কামাখ্যা আৰু জয়পুৰৰ জয়ন্তা দেৱীৰ উপাসনাত বলিবিধানে প্ৰাধান্য লাভ কৰিছিল।

শেষত ক'ব পাৰি যে বিভিন্ন সময়ত বিভিন্ন ঠাইৰ পৰা প্ৰব্ৰজিত হোৱা জাতি-জনজাতিৰ মিলনভূমি এই ভূ-খণ্ডত ধৰ্মৰ উৎপত্তি হৈছিল মানুহৰ দৈনন্দিন জীৱনত লাভ কৰা অভিজ্ঞতা আৰু প্ৰয়োজনীয়তাক কেন্দ্ৰ কৰি। উল্লেখযোগ্য যে প্ৰাচীন অসমত যদিও বিভিন্ন লোকে বিভিন্ন ধৰ্মপন্থা অৱলম্বন কৰিছিল কিন্তু সেই সময়ত ধৰ্মক লৈ কোনো সংঘাত হোৱাৰ প্ৰমাণ পোৱা নাযায়। সকলো লোকে সহনশীলতাৰে নিজৰ নিজৰ ধৰ্মীয় ৰীতি-নীতি পালন কৰিছিল। কাৰণ সেই সময়ৰ সমাজ পৰিচালিত হৈছিল প্ৰয়োজনীয়তাক লৈ প্ৰতিযোগিতাক লৈ নহয়। এই ধৰ্মীয় সহাবস্থানৰ জ্বলন্ত উদাহৰণ হ'ল গোৱালপাৰাৰ শ্ৰীসূৰ্য পাহাৰ। য'ত বৌদ্ধস্তুপ, জৈন আৰু ব্ৰাহ্মণ্য হিন্দু দেৱ-দেৱীৰ প্ৰতিকৃতি আজিও বিৰাজমান। ঠিক সেইদৰে হাজোৰ হয়থীৰ মাধৱ মন্দিৰো এই প্ৰসংগত উনুকিয়াব পাৰি। আনহাতে আৰ্য-অনাৰ্যৰ বিচিত্ৰময় সংমিশ্ৰণে ইয়াৰ সংস্কৃতিলৈ আনিছে এক সুকীয়া বৈশিষ্ট্য।

গতিকে ক'ব পাৰি যে অসমীয়া সংস্কৃতি কোনো এটা নিৰ্দিষ্ট জাতি-জনগোষ্ঠীৰ সৃষ্টি নহয়। ই আহোম, কোচ, বড়ো-কছাৰী, ব্ৰাহ্মণ, কায়স্থ, কলিতা, নগা, মিকিৰ, গাৰো আদি পৰ্বতীয়া জনগোষ্ঠীৰ উমৈহতীয়া সামাজিক ৰীতি-নীতি, ধৰ্মীয় বিশ্বাস, পৰম্পৰা ইত্যাদিৰ সংমিশ্ৰণৰ এক জীৱন্ত প্ৰতিচ্ছবি।

## এজন শিশু শ্ৰমিকৰ সপোন

জ্যোতিস্মিতা বৈশ্য

সৌ-সিদিনাৰ কথা, ভীষণ বৰষুণতো স্তব্ধ হোৱা নাই সেই ল'ৰাজন। কোনোবাই ছাতিৰ তলত। কোনোবাই দোকানখনৰ আগত আৰু আন কোনোবাই নিজৰ হাতত থকা বেগৰ তলত আশ্ৰয় লৈ বৰষুণৰ চোঁচা পানীৰ পৰা নিজকে ৰক্ষা কৰিবলৈ চেষ্টা কৰিছে। কিন্তু নিবীৰৰ হাতত ক্ষুণ্ণক সময়ো নাই সূৰ্যৰ পোহৰৰ বাবে অপেক্ষা কৰাৰ। কাৰণ প্লাষ্টিকৰ বটলকেইটা বৰষুণৰ পানীয়ে উটুৱাই নিয়াৰ আগত বুটলি মোনাত নভৰালে ৰাতিলৈ তাৰ পক্ষে খুদকণো নোলাব। গভীৰ বৰষুণকো নেওচি সি বটলবাৰ বুটলিছে। লাহে লাহে বৰষুণৰ প্ৰকোপ কমি আহিবলৈ ধৰিলে আৰু সূৰ্যটিও আকাশত জিলিকি উঠিল।

সময় অতিবাহিত হ'বলৈ ধৰিলে, দিনৰ পাছত ৰাতি আৰু ৰাতিৰ পাছত দিন গৈ থাকিল। কিন্তু নিবীৰ সলনি হোৱা নাই। আজি যদি সি প্লাষ্টিকৰ বটল বুটলিছে, কাইলৈ কোনো এখন চাহৰ দোকানত কাপ ধুইছে, অন্য এদিন আকৌ ট্ৰেকাৰবোৰত হেণ্ডিমেচ হৈছে। কাৰণ সি তাৰ পেটটোক পোহপাল দিবই লাগিব, অন্যথা সি এই পৃথিৱীৰ পৰা নাইকিয়া হৈ যাব। কিন্তু সেয়াই নহয় নিবীৰৰ সপোন কেৱল পেটটোকে পোহপাল দিয়াটোৱে নহয়। অন্যথা আন ল'ৰাহঁতৰ দৰে পিঠিত কিতাপৰ গধুৰ বোজা লৈ স্কুললৈ যোৱাৰ মন, সৈন্যবোৰৰ দৰে নিজৰ দেশমাতৃক বিদেশীৰ পৰা ৰক্ষা কৰাৰ মন। সিও দেশখনৰ বাবে কিবা কৰিব বিচাৰে। দেশৰ ইতিহাসত নিজৰ নামটো চিৰদিনৰ বাবে জিলিকাৰ বিচাৰে। এই সপোনবোৰ বুকুত বান্ধিয়ে নিবীৰে আজি অ'ত কাইলৈ ত'ত অনাই-বনাই কাম কৰিছে। কিন্তু মানুহতকৈ নিকৃষ্টটো আৰু একো নাই।

এদিন কণমানি নিবীৰ এখন ট্ৰেকাৰত হেণ্ডিমেচ হৈ আছিল— 'আহক, আহক...' বিভিন্নখন ঠাইৰ নাম তাৰ

মুখ। কিন্তু ভগৱান যেন এই কামটোত তাৰ ওপৰত কৃতার্থ নহ'ল। চালকৰ অকণমান দোষত মানুহবোৰে তাক বামটাঙোন সোধালে। কোনোমতে প্ৰাণটো বচাই সি তাৰ পৰা আঁতৰি আহিল। হেণ্ডিমেচৰ কামৰ পৰিৱৰ্তে সি বেলেগ কিবা এটালৈ বুলি টাপলি মেলিলে আৰু চাহ দোকান এখনত কাপ ধোৱা কামত নিয়োজিত হ'ল। কিন্তু হাতত পইচা নাথাকিলে আৰু বংশগতভাৱে দুখীয়া হ'লে যেন এই মায়াৰ ধৰাত জীয়াই থকাই টান হৈ পৰে। নিবীৰৰ লগতো তেনে হ'ল, হোটেলত কিবা টকা-পইচা চুৰি হোৱা মালিকে একো সোধ-পোছ নকৰাকৈয়ে নিবীৰৰ ওপৰত সকলো দোষ জাপি দিলে। কিন্তু তাৰ কথা বিশ্বাস কৰে কোনে? অন্ততঃ সি নিজৰ সপোনৰ বাবে জমাই থোৱা পইচাকেইটাই মালিকৰ আগত অৰ্পণ কৰি তাৰ পৰা আঁতৰি গ'ল।

পৃথিৱীখনত যেন দৰিদ্ৰ সকলৰ জীয়াই থকাৰ কোনো অধিকাৰ নাই। নিবীৰটো এজন শিশু হয়। সি তাৰ অধিকাৰখিনিও পাবলৈ অসমৰ্থ। চৰকাৰে হেনো শিশুসকলৰ পঢ়া-শুনা বিনামূলীয়া কৰি সকলো শিশুৰে বাল্যকালৰ শিক্ষা বাধ্যতামূলক কৰিছে। কিন্তু নিবীৰে দেখোন তাৰ পৰা বঞ্চিত।

মানুহে অলাগতীয়া বুলি পেলাই দিয়া কিতাপবোৰ বুটলি আনি পঢ়িব নাজানিলেও এবাৰ সি এনেয়ে লুটিয়াই চাই বৰ ভাল পায়। কিন্তু পৰিস্থিতিৰ আগত যেন সকলো অসহায় আৰু সেই পৰিস্থিতিত তাৰ সকলো সপোন, সকলো আশা এৰি পেলাবলৈ বাধ্য হ'ল আৰু এজন শ্ৰমিকৰ ৰূপত নিজকে পৰিচিত কৰিলে।

# মেটেকা মালিতা

তনুশ্ৰী ৰায় চৌধুৰী

মেটেকা খালৰ পাৰে পাৰে  
 জোপা জোপা বাঁহ  
 হালি আহি আগলি বাঁহে  
 পানী শুকাই অহা খালৰ  
 মেটেকানি চুমে  
 আগলি বাঁহ যেন  
 লতা চেনেহৰ  
 হালে আৰু হালে  
 হালি হালি চুমি  
 মৰহা মেটেকাৰ  
 সপোন সোঁৱৰে  
 ঝতু ঘূৰে  
 দুপৰ ৰাতি  
 মেঘে গাজি  
 মেটেকা ফুলে।



## তোমালৈ

ৰূপজ্যোতি ওজা

নিজান ৰাতি  
 নীল আকাশৰ তলত  
 কথা দিছিলো তোমাক  
 জীৱনে-মৰণে  
 ছাঁ হৈ ৰ'ম বুলি।  
 আশাৰে মাথোঁ  
 বাট চাই তোমালৈ  
 আশাভৰা প্ৰতিশ্ৰুতি দিলো  
 মই হ'ম তোমাৰেই।  
 আকৌ যদি তুমি  
 প্ৰশ্ন কৰা মই কাৰ  
 সমিধানত পাবা মৌনতা  
 তুমি বুজিব লাগিব তাৰ  
 ভাষা।...

## মোক অলপ নীৰৱতা দিয়া

উপাসনা শৰ্মা

হে মহানগৰী,  
মোক অলপ নীৰৱতা দিয়া,  
মোক অলপ আন্ধাৰ দিয়া,  
মোক অলপ জোনাক দিয়া।

বিশ্বৰ লগত খোজত খোজ দিয়াৰ চেষ্টাত  
তুমি কাঢ়ি নিছা  
জোনাকৰ মধুৰতা।

কিছু সময় নীৰৱে থাকিবলৈ  
অৱকাশ নাই তোমাৰ,  
থমকি বৈ নিজক চাবলৈ  
সময় নাই তোমাৰ,  
কিয়?

আন্ধাৰত কিছু সময়ৰ বাবে  
নিজক বিচাৰিবলৈ  
আন্ধাৰ নাই তোমাৰ ওচৰত  
শেষত এয়াই ক'লো যে  
নিসংগ তুমি,  
দিনে-ৰাতিয়ে শব্দৰ মাজত থাকিও  
বাক্ ৰুদ্ধ তুমি,  
প্ৰতি ছেকেণ্ড পোহৰৰ মাজত থাকিও  
অনুজ্জ্বল তুমি।

হে মহানগৰী,  
মোক অলপ শান্তি দিয়া।  
মোক অলপ নীৰৱতা দিয়া।।

## আজৰি পালে

দেৱীকা কাশ্যপ

জ্যোতিস্মিতা বৈশ্য

মই কেতিয়াবা হেৰাই যাওঁ...  
 মোৰ নিজৰ পৰা, নিজৰ ঠিকনাৰ পৰা  
 খুব বিচলিত হওঁ, হতাশ হওঁ,  
 হাবাখুৰি খাওঁ,  
 মোৰ হাঁহিৰ সৌ সৰু পঁজাটিৰ  
 সোণাৰুৰ হালধীয়া সনা,  
 মাইমালতীৰ গুলপীয়া বুলোৱা,  
 ভলুকা বাঁহৰ জপনাৰ লুঙলুঙীয়া  
 বাটটো বিচাৰি।

সেউজ গাঁওখনিৰ সেই কেঁচা মাটিৰ গোক  
 চোতালত সমনীয়াৰ সৈতে খেলা,  
 দৰা-কইনাৰ খেল নাইবা বালিঘৰ সজা।  
 বৃহস্পতিবাৰে আইৰ সৈতে নামঘৰৰ প্ৰসাদ খোৱাৰ  
 হেঁপাহৰ পৰা বহু দূৰণিলৈ  
 গুচি আহিলো।

এতিয়া যেন কংক্ৰিটৰ মহানগৰীত  
 গুকান হৃদয় লৈ দৌৰি ফুৰিছো  
 এঠাইৰ পৰা আনঠাইলৈ।  
 তথাপি আকৌ আজৰি পৰ পালে,  
 মন যায়,  
 সৌ শাওণৰ পথাৰত বোকা মাটিৰ সৈতে  
 বিলীন হ'বলৈ,  
 জাকৈয়া ছোৱালীৰ লগত মাছ ধৰিবলৈ  
 আৰু সিহঁতৰ হাতত প্ৰাণ পোৱা  
 সোণগুটি আনিবলৈ।  
 সেয়ে, আজৰি পালে মনত ভাঁহি উঠে  
 মোৰ দূৰণিৰ সেই গাঁওখনলৈ...  
 আজৰি পালে।...

কলীয়া মেঘে চালি ধৰি  
 জোনাকৰ শীতলতা নাইকিয়া কৰা  
 বাস্তাৰ কাষৰ ষ্ট্ৰীট লাইটকেইটাই,  
 ক্ষুদ্ৰাতি পোহৰৰ যোগান ধৰিছে।  
 কিন্তু নিঃসহায় জনীৰ চিঞৰত  
 সকলো আজি নিমাত কিয়?

প্ৰকৃতিৰ গতানুগতিকতা বাধা দিছে  
 এই মানৱকপী যন্ত্ৰবোৰে,  
 তৎস্বত্বেও এওঁলোক অসমৰ্থ  
 নিঃসহায় জনীৰ অশ্ৰুধাৰা মোহাৰি পেলাবলৈ।

মানুহৰ মুখা পিন্ধা দানৱৰ পৰা  
 পৰিত্ৰাণ পাবলৈ,  
 বিশাল অস্তিত্বৰ গৰাকীৰো  
 যেন কোনো শক্তি নাই।

কিয়? প্ৰত্যেক ক্ষণতে  
 সৌন্দৰ্য্যৰ অধিকাৰিণীৰ মাধুৰ্য্য,  
 সূৰ্য্যৰ অস্তিত্ব একাৰৰ আগমনত  
 নাইকিয়া হোৱাৰ দৰেই  
 মৰিমূৰ হৈ যায়!



**Our Faculty.....**

**Former Faculty since 1943**

1. Gyanada Prasad Sharma
2. Dr. Surya K. Borpujari
3. Kulada Charan Bhagawati
4. Prasanna Kr. Sharma
5. Abdul Ohid
6. Dr. Arun Kr. Bhattacharya
7. Hena Rajkumari
8. Dr. Sunil Pawan Barua
9. Gayatree Borthakur
10. Dr. Meena Barkataki
11. Dr. Dinesh Ch. Deka

**Present Faculty**

1. Dr Manjula Phukan
2. Mr. Ishan Krishna Saikia
3. Dr. Shabnam Bormon
4. Dr. Shirumoni Baruah

**Our Alumni.....**

The Alumni of the Department of are our asset. They remain associated with us in various capacities, sometimes as Resource Persons and sometimes as Guest Faculty. Besides, the Department acknowledges the donation of books and constructive suggestions from their end. There is an Alumni Association of the Department of History. The association promotes general welfare of the Department and serves as a catalyst to strengthen the ties between the past and the present students.

**Office Bearers of the Alumni Association**

President	: Dr. Arup Goswami
Secretary	: Mr. Ishan Krishna Saikia
Joint Secretary	: Dr. Shabnam Bormon
Executive Members	: Dr. Indrani Medhi, Amarjit Gogoi & Rajesh Kalita
Advisers	: Dr. Nityananda Kalita, Md. Maqbul Hussain & Dr. Manjula Phukan

### Few notable alumni of the Department

- Late Madhab Rajbongshi, Former MP, Assam.  
 Sri Gunin Hazarika, Minister for Industry, Assam  
 Late Dr. Bhagawan Goswami, HoD, History, Cotton College.  
 Dr. Arup Goswami, Associate Prof. Gauhati College.  
 Dr. Kishore Bhattacharjee, Faculty, Gauhati University.  
 Dr. Nityananda Kalita, Principal, Puthimari College.  
 Dr. Narakanta Adhikari, Associate Prof. DKD Mirza College.  
 Dr. Subhash Barman, Principal, Ratnapith College.  
 Dr. Arindam Talukdar, Associate Professor, Bajali College, Pathsala.  
 Shri Monoj Barua, Assam Civil Service.  
 Md. Maqbul Hussain, Associate Professor, S.B. Deorah College

### Students' Attainments, 2017-18

- " The Department of History bagged the consolation prize in the Cultural Rally, the inaugural competition of the B. Borooah College Week, 2018.
- " Meghali Bayan, a student of 2nd Semester Major, as a member of Assam BN NCC Group won the best marching contingent amongst the non-service two times in regular on Republic Day parade, 2018 held at Khanapara. She also won the first prize in group dance competition in NCC camp held in July 2017.
- " Muktamoni Boro, a student of 2nd Semester Major, got the Certificate of appreciation and Award of one Non Geared Two Wheeler Under the Budget Declaration of Hon'ble Finance Minister, Assam (2017-2018).
- " Karen B. Buragohain, a student of 6th Semester Major, reached the final round in the Miss B. Borooah Beauty Pageant, organised during the College Week, 2018.
- " Nabajyoti Kashyap and Nityajyoti Das, students of 4th Semester Major won the First Prize in Qrious, an intra Department Quiz competition. Kashyapee Barman and Kayna Kumari Borah, students of 2nd Semester Major bagged the Second Prize while Rahul Singha and Himangshu Thakuria, students of 4th Semester Major got the Third Prize. (13<sup>th</sup> March, 2018)  
 Quiz Master: Dr. Abhugyan Prasad.

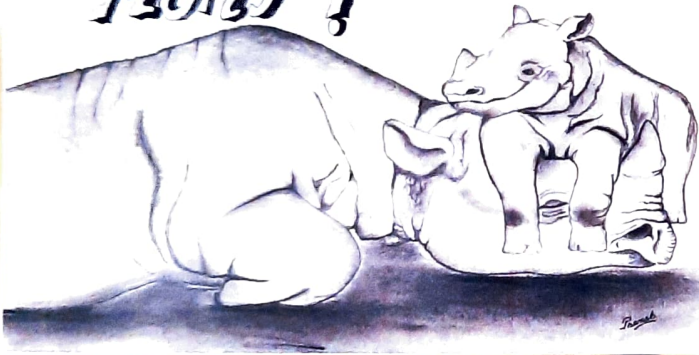


Some relationships are like Tom and Jerry  
 They tease each other, knock down each other,  
 irritate each other, but can't live without  
 each other!



BHANUMATI  
 BASUMATARY  
 3<sup>rd</sup> Sem (HIST DEPT)

Please Don't Kill My  
 MOMMY!



DRAWING  
 ALBUM





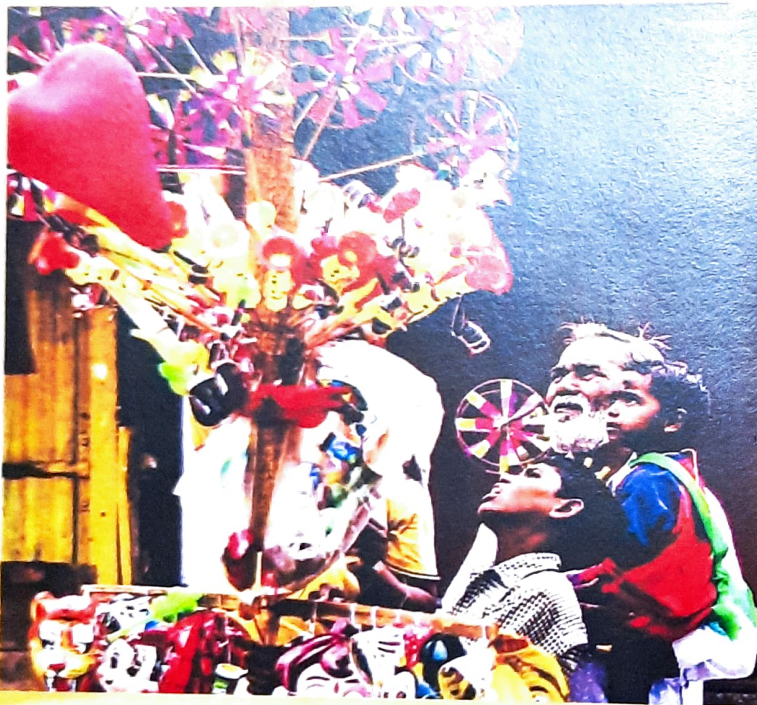
## Students' Clicks



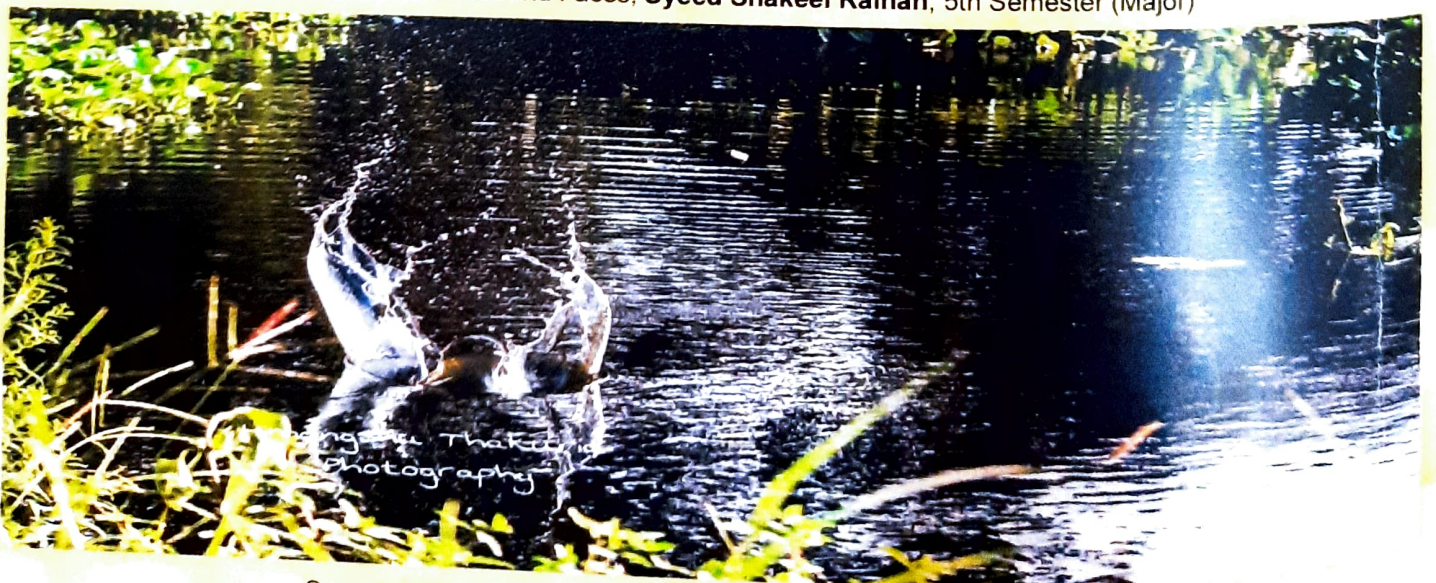
Phoenix Rebirth  
Himangshu Thakuria, 3rd Semester (Major)



Education is the kindling of a flame, not the filling of a vessel.  
Rahul Singha, 3rd Semester (Major)



Street and Faces, Syeed Shakeel Raihan, 5th Semester (Major)



Sometimes that which we fear strengthens our spirit and gives us a splash of hope  
Himangshu Thakuria, 3rd Semester (Major)

## PICTURE GALLERY



