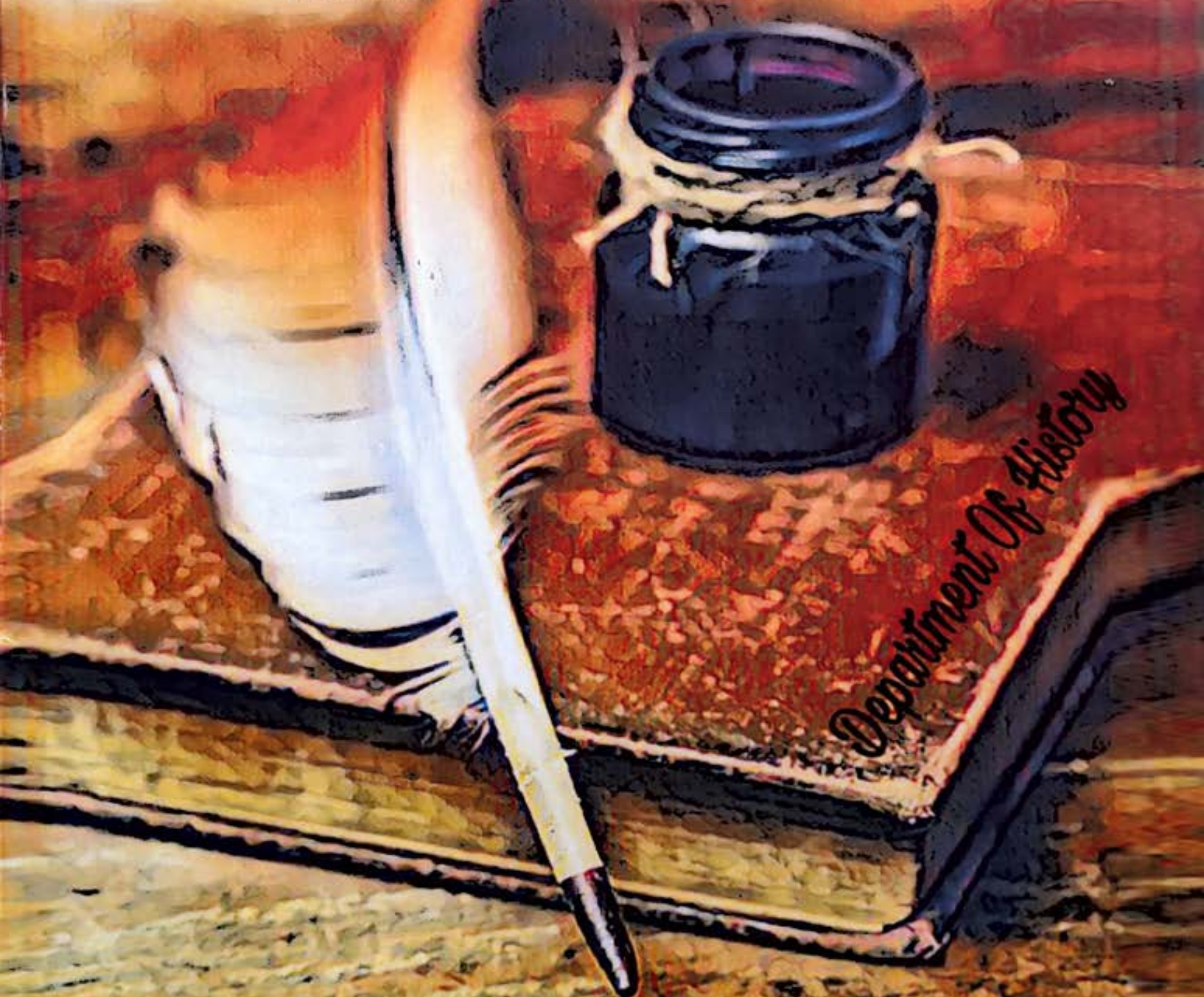


ANNALS

volume IV 2018-19



Department Of History

**DEPARTMENT OF HISTORY
B. BOROAH COLLEGE, GUWAHATI - 781 007**

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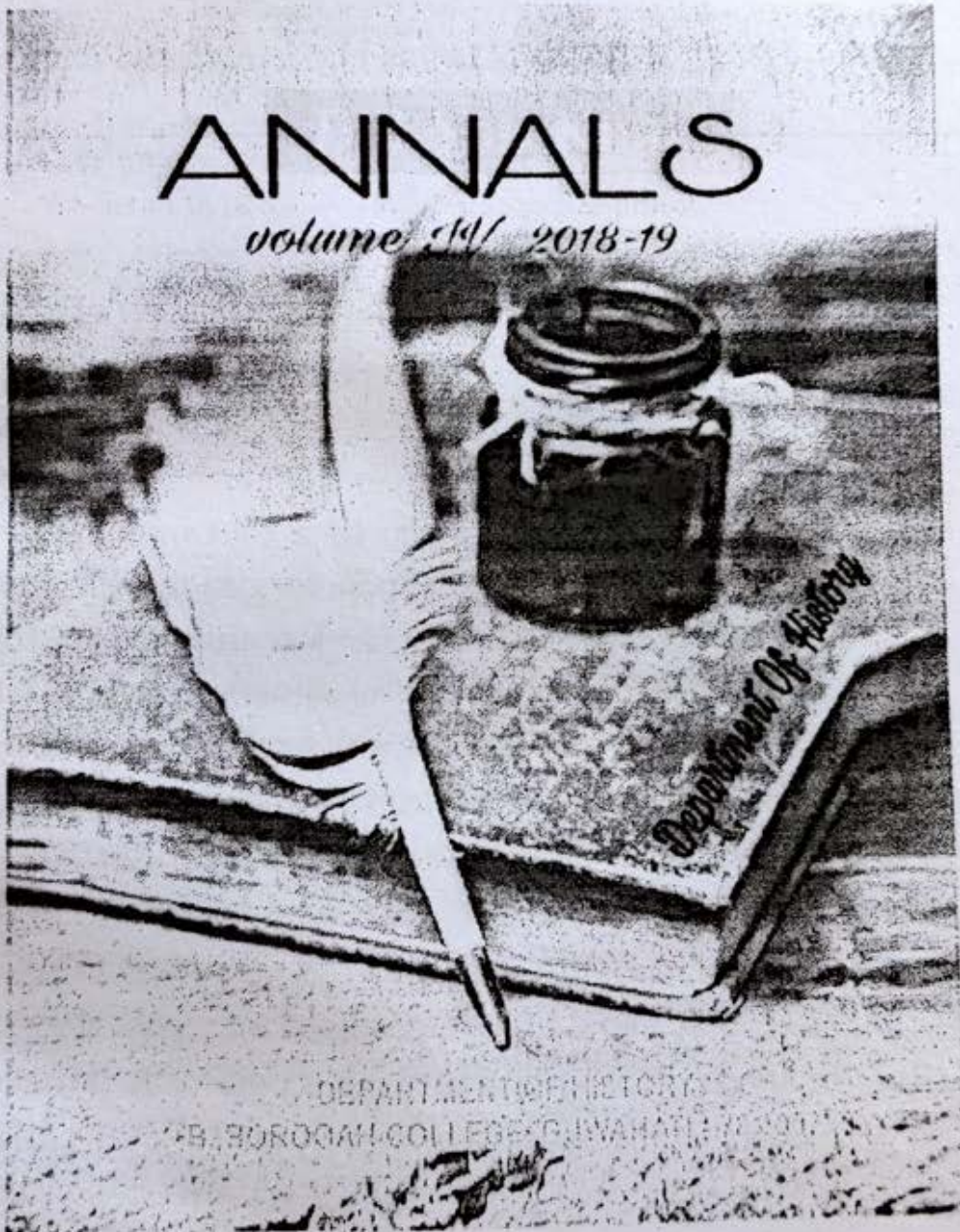
Hedayetpur, Guwahati - 781 003

Phone : 94350-17839

Email : rbhagabati2015@gmail.com

ANNALS

VOLUME IV : 2018-19



Department of History
B. Boroogh College
Ulubari, Guwahati-781007

Editorial



"A picture can speak a thousand words but a thousand words can point you a thousand pictures"

– Evy Michales

People can think whatever they want to think. This is a unique and powerful gift from God to man. But we cannot express all our thinking, beliefs and ideas through writings. There is no need of word to think but it is through words our minds have been reflected. So, it is said that words are the expressions of our passion and have more power than any other art. Often it is through the use of correct words at a given time that many have become immortal. Written pieces have expressed and popularised revolutionary ideas thoughts and have documented the progress of mankind etc. for future generation. Words express one's strength and weaknesses. It is important to develop the habit of writing so as to improve one's command over the use of correct words so that the readers could interpret our thoughts precisely. The present era of too much emphasis on the use of technology has made a section of our youths loose their ability to imagine and dream. But it is not a good trend for our future generation. Youth is a golden phase of life. In youth as the mind is pliable and soft, they should be channelised in such a way that they engage themselves in constructive and creative pursuits. The purpose behind the publication of 'Annals' is for encouraging such pursuits of our students. Our life is nothing but the sum total of hours, days, months and years. So, the students should realize the value of time and engage themselves in creative activity.

It is expected that the magazine 'Annals' will be helpful for the students to express their thinking and showcase their creative talent. It will help a lot

in developing their art of writing also. This magazine is not confined to the topics of history only. This 4th volume of the magazine deals with articles, poems, drawings etc. In this issue some articles concerning the life, culture and traditions of different tribes of Assam has been included. Some articles deal with ancient war formations of the world, value based education in India, some important places of Assam, expectations of new voters and some practical experience of their past days. Though some articles are qualitatively not standard, yet we publish these articles by considering their efforts.

I convey my sincere gratitude to our respected principal Dr. Satyendra Nath Barman sir, for the financial help to publish the magazine. I am highly grateful to the present faculty members of our department for their help and advice in publishing this magazine. I take the privilege to offer my heartiest thanks to the students of our department, without whose active involvement, it would not have been possible to bring out this issue. The editorial board acknowledge and appreciates the help and enthusiasm of our student members namely Angushman, Sonali, Joyprakash, Dishia, Upasona and Kashyopee in preparing the present issue. I extend my thanks to those who have enriched this issue by their writings. Special thanks also goes to 'Grafix' for printing the magazine.

Most importantly we look forward to suggestions from our well-wishers for improving our forthcoming issue.

Dr. Shirumoni Baruah

From the Student Editor's Desk

As the saying goes, mind like parachute works best when opened, this humble initiative is to set the budding minds, allowing them to roam free in the realm of imagination and experience to create a world of beauty in words. The enthusiastic write ups of the contributors are indubitably sufficient to hold the interest and admiration of the readers. This magazine is indeed a pious attempt to make our budding talents give shape to their creativity and learn the art of being aware because I believe the power to observe and the power to explore. Annals is an initiative for us to express our thoughts and showcase our creativity and I believe the positive attitude, hard work and innovative ideas of my friends will surely stir the mind of the readers.

It gives me immense pleasure to acknowledge that this magazine has successfully accomplished its objective. The reflection of the students creativity and achievements is the epitome of the magazine. This magazine before you by the combined efforts of the editorial board and I on behalf of the students editorial desk take the opportunity to thank all the contributors as their contribution is the reason that makes this magazine endearing with our readers.

Hellen Keller rightly says that the world is moved along not only by the mighty shows of the Heroes, but also by the aggregate of the tiny pushes of each honest workers. I am really thankful to our respected teachers of the department of history for allowing me to be a part in editing the magazine.

I heartly wish the readers my best wishes and hope that this magazine lines up to your expectations. Suggestions and feedbacks will be appreciated.

With warm regards.

Nabajyoti Kashyap
Student Editor

Contents

Value-Based Education in India: Past and Present	Ashmita Shome	06
A Brief study of Ancient War Formations	Nabajyoti Kashyap	08
Meeting the unexpected!	Meghali Bayan	11
History of NCC 'National Cadet Corps'	Manorama Das	13
Educational Tour: Guwahati to Udaipur	Vikash D. Kaman	14
The Last Indian	Joyprakash Deka	16
Did You Know	Kashyapee Barman	17
Musings of a New Voter	Angshuman Borah	18
Cryptocurrencies in a Nutshell	Ishaana Yasmin Roshid	19
1947 Sylhet Referndum	Subhrajit Deb	20
The value of Time	Tengsrang A. Marak	21
Natural Calamities in India	Anjali Chetry	22
Life of a Soldier	Chhayanka Talukdar	23
Satras of Barpeta	Rupjyoti Ojah	24
How the Name Kamarupa Changed into		
Kamata kingdom - A brief discussion	Barsha Barman	26
The culture and festival of Assamese-Nepali	Sonali Gautam	27
A Brief Sketch on the Traditions and Culture of Mising Tribe	Suraj Dole	28
Riddles	Dhritiman Sarma	31
Majuli : World's Largest River Island	Kangkana Baishya	32
Bothouism	Bhanumati Basumatary	33
Tradition and Culture of Bodos:	Rupnath Basumatary	34
Koch Rajbongshis : Lifestyle & Culture	Kayna Kumari Borah	36
A Gift for Ever	Rahul Singha	37
The TRUTH UNTOLD	Ankita Chetia	37
Snow	Thangrang Brahma	38
Truth, Lies and many shades of Grey	Tapan Mandab	39
A Lady	Disha Malakar	39
Mom Taught Me	Arun Ghimire	40
Everything Mom	Ankit Roy	41
Ever Last Feeling	Bhanumati Basumatary	41
The Chair	Suraj Dole	42
শৈশৱ	উপাসনা শৰ্মা	43
বৰপেটাৰ দৌল উৎসৱ	তনুশ্ৰী ৰায়চৌধুৰী	44
বড়োসকলৰ জনজাতীয় নৃত্য 'বাগৰুম্বাৰ' এক আলোকপাত	মুকুতামণি বড়ো	47
শৰণীয়া কছাৰী জনগোষ্ঠীৰ 'বাহ গোসাঁই' উৎসৱ	কংকনা শৰণীয়া	49
কইনাকন্দা	কৃষ্ণমণি দাস	51
শীতৰ শেষত	ৰূপজ্যোতি ওজা	51
উশাহৰ পৰিচয়	হীৰামণি দাস	51
সংস্কৃত ভাষায়া: আবহয়কতা	আকাশ দাস	52
Our Faculty		53
Present Faculty		53
Our Alumni		53
Office Bearers of the Alumni Association		53
Few notable alumni of the Department		53
Achievements, 2018-19		54

Value-Based Education in India: Past and Present

Ashmita Shome
5th Semester

Indian culture is based on love. It has the basic concept of exhorting to obey and respect their parents. This is the first lesson that children must learn. Indian culture whether ancient, medieval or modern has never divested itself from teaching of fundamental human values. According to Indian culture, three fourth of life is based on the character having its foundation in human values.

In the ancient Indian system of education, pupils lead a life of strict discipline and austerity and observed strict code of moral conduct. The elements of character training were reflected in the daily activities of the pupils and were part of the overall programme of studies under the Guru. The gurukul and viharas provided opportunities for realization of simple living and high thinking and were ideal locations of spiritual development.

During the Buddhist period, education was again liberal, democratic and free from communal narrowness. People lived a simple and austere life and observed a strict moral code. After their entry in the sangha, pupils had to follow the Ten Rules which included among others, purity of character, not to take intoxicating things, not to speak ill of others, not to use luxurious things etc. During the Muslim period, the Brahmanic and Buddhist

addition in the system of education in India declined. Centres of learning like Nalanda, Taxila, Kashi etc. were either destroyed by the invaders or declined in importance. Although the basic character of the Muslim period was to propagate Islamic thoughts and ideas, character building of the student found an important place in the system of education.

The modern period replaced values by knowledge or content orientation. The lifestyle of the Indians also had undergone rapid changes. It is most unfortunate that there has been rapid erosion of the essential values and the sound socio-cultural ethos founded on the time honoured value in Indian heritage took a frightening trend downwards.

During the post independence period, the nation had emergent problems like self sufficiency in food, economic growth and unemployment, and national integration as well as political stabilization. The situation was further aggravated by acute internal problems like population explosion, social unrest, communal tension, bandhs, increase in callousness, corruption in public life, increase in social crime, social exploitation, religious intolerance and indiscipline at all levels.

Under such circumstances, the importance of value based education has

always been stressed by the thinkers and leaders of our country. Rishi Aurobindo, the spiritual leader, said that the object education was not scholarship but information as much as sympathy, with and moral insight. He also said that education is realised not through what a person learns but by what he becomes. Pt. Jawaharlal Nehru while referring to the objectives of higher education, said that a university should stand for humanism, for adventure of ideas and search for truth. The importance in inculcating values among young generation has been realised by the youth themselves. The report of the working group

of the National Conference of Youth Leaders (May 1990) opined that our youth policy should be such that may be helpful in resolving the existing national, social and cultural crisis.

Lifestyle has undergone a complete change due to unprecedented advances of science and technology. There is rapid industrialization, and on the other hand, science and technology used for creating destructive weapons, has threatened the very existence of human life on the earth. Value education is necessary to save the human civilisation from total annihilation.

Theodore Roosevelt

- *Do what you can, with what you have, where you are.*
- *It is hard to fail, but it is worse never to have tried to succeed.*

A Brief Study of Ancient War Formations

Nabajyoti Kashyap
6th Semester

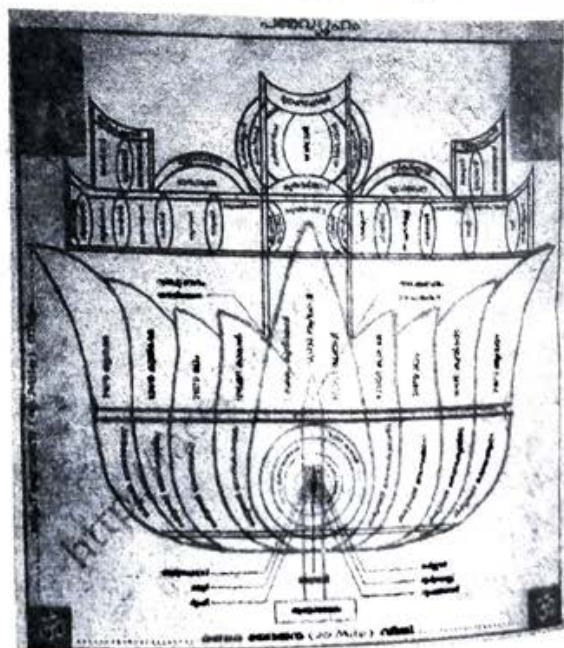
Ancient warfare is war as conducted from the beginnings of recorded history to the end of ancient period. The word 'war' comes to English by the Old High German language word 'werran' which means to confuse or to cause confusion. Though the old 'English' 'werre' (means the same) is a state of open and usually declared armed conflict between political entities such as sovereign states or between rival political or social fractions within the same state. The Ancient armies fought battles depending on troops like cavalry, infantry, siege weapons etc. and those troops were organised into various formations. In the work an attempt has been made to discuss about some war formations of ancient and pre-medieval world.

The Mauryans :

The Mauryans was the first empire that managed to unite all of India. This was partly because of their complex army structure. The Mauryan army consisted of troops like Gaja (elephant), Ratha (Chariot), Turanga (Cavalry) and Pada (infantry). These troops were basically organised into a unit called 'Patti' which comprised of one elephant carrying three archers or spearman and a mahout, three horseman armed with Javelins, five infantry soldiers armed with Shield and broads words or bows. This unit further when assembled in 3 units formed a senamukha or (company).

Three Senamukhas formed a Gulma or 'battalion' units added in multiples of three formed an 'Aksauhini' or army which comprised of 21,870 patti.

Some formations that were used in the Mauryan army were known as Vyuha. Each one had 'centre, two flanks and two wings. There were thirty main Vyuhas used, which were divided into four main categories. One example of a Vyuha would be Padma Vyuha or Lotus formation. The formation is called so as it looked like a lotus trap when enemy's army attacks, the lotus buds open to take them in and once they reach the base, the lotus buds close and enemy's army gets trapped between





5 layers of infantry, elephants, charioteers and cavalry who are in constant motion.

The Garuda Vyuha or eagle formation was another commonly used formation. The Garuda Vyuha had a 'break' where the best elite soldiers would be placed in a tight wedge formation. The 'head' behind the back had a small contingent of reserves, also of good quality. Often, war elephants would be placed in the beak and head. Two broad 'wings' would sweep out behind the head, with the swiftest troops the chariots and cavalry at the outside. Behind the wings, the body would consist of reserves. The war of the army composed of Uttarapathian warriors from central and western India. It had many militaristic peoples like the Kambojas, Gavanas, Sakas and Vardas. Others were Magadhas, Assamese and Cheras.

Romans :

Roman military tactics are still studied at military schools and staff colleges like



Sandhurst to this day. The key to Roman success was the standardisation of equipment and training which included a short list of terse commands that every soldier understood completely. The Marian reforms of 107 B.C. changed the army from an armed upper class into a professional body through which every Roman could aspire to social advancement and even riches. The military of the Romans was a highly organised institution. The basic unit of Romans was the legion. There were about 30 legions.

Each legion had about 5,500 men. The legion was subdivided into ten units called 'cohorts'. Nine cohorts had 480 soldiers. The cohorts were subdivided into six centuries of about 80 men each. Each century was commanded by a centurion. Each century had a textarius, a signifier, a connicen and an optio. The signifier was the standard bearer, the cornice was a hornblower and the optio was a hornblower. The legion also had about 120 cavalrymen who were used as scouts. Each legion had an 'Aquilifer' and several ranking officers as well as a legatus. The aquilifer

carried a bronze eagle spear which was the standard of the entire legion. Some battle formations that were used by the Romans were as follows-

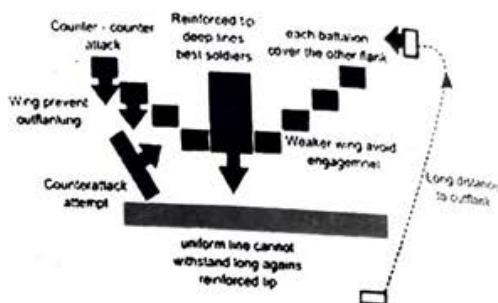
The Testudo: It is easy to see where the 'tortoise' formation got its name. Their uniquely large Scuta (The roman shields) allowed them to present a 360 degree of wood to opponents. The front rank of the formation would kneel behind their interlocked shields over a metre in height. The second rank would hold their shields above heads of the men in front and so on.

If all round protection was needed, men on the flanks and at the rear could also present and lock their nearly metre wide shields together, their sharply curved stonts forming an excellent missile barrier. While it was possible to march a testudo about, it would travel at an approximately tortoise like speed. The formation was usually used in response to distant missile fire. It was deployed in sieges to allow troops and engineers protected a access to the walls they sought to destroy before more permanent defensive structures could be built. It was used by Marc Antony against the Parthians.

The Wedge: The Roman army was the ancient world's master of formation movement. With a mence of pre-drilled movements at the generals fingertips. On the cry, 'Cunewn formate', the legionaries would



Advantages and features of Wedge formation



form a wedge and charge at the opposition. It's a matter of simple physics. A sharp point drives deep into the body of enemy soldiers, while a thickening mass behind expands to further divide their forces. Just as a wooden wedge can split a leg, a human one can smash an opposition force. The 'point' of the wedge would be made of deep lines of the best troops, allowing for concentration of killing power against a weaker enemy. This mismatch of blades or missiles allows the wedge in to force a gap that can be widened by the rest of the formation against an enemy that is being compressed into a smaller space. The wedge was often used at battles like Pydna in 168 A.D., wedge attacks helped to end the empire of Alexander the Great of Macedon. In the battle of wattleing street, after halting a British charge with spear volleys, a vastly outnumbered Roman force advanced in wedge formations to stop Boudicca's great revolt in 60 or 61 A.D.

Summing up, all these formations were used by some of the greatest fighting force of ancient world. But the most fascinating of strategies were written by a strategist of China during the warring period. He was Sun Tzu. Some of his principles are timeless and applicable still today. He wrote, 'Know yourself know your enemy and in hundred battles, you will never be in peril.'

Meeting the Unexpected!

Meghali Bayan

4th semester

National Cadet Corps is the best thing that happened to me. I was among other aspirants of B. Borooah College of 2016. who wanted to join Army wing of NCC. The selection procedure lasted hour a month and we the aspirants were made to undergo various tests of both physical and psychological strength. I was the one among the selected applicant of the 1 Assam BN, National Cadet Corps in the year 2016. This was an achievement, which I cherished and intended to make they best of out of it.

The beginning days of being a cadet was tough to tackle and manage. Maintaining the orders and discipline was not easy, as it seems! Nevertheless, every cadet is made use to live with 'discipline and unity'. The various activities are planned in such a way that we are supposed to manage our academics as well as handing out that ample time for ourselves. I personally feel that graduation is lot more than just scoring in examinations; this is the period when we build our personality and learn to be a gentleman or an elegant and gentle lady. The three years of NCC gives the cadets a number of opportunities at participate in different activities so as to explore one's self so that the cadet can turn into a better person when viewed from a wider vision, and able to tackle the forthcoming challenges.

Of course being a cadet also includes

getting up at 5am sharp on Sunday morning (the only weekly holiday I get, when most of my friends are comfortably wrapped in their beds). Putting on an uniforms perfectly and spotlessly and reaching the college for parade practice precisely at 6.15, because a delay of even a minute is considered to be highly erroneous. Along with all odds and punishment, fun is irresistible.

The three years of NCC taught me from obedient orders to giving orders and getting the task completed in hand, from participating in various events to organise them. Being in NCC. I did activities like singing, dancing, playing instruments and actives in the stage which I never would have had an opportunity otherwise. Physical exertion is just a small part of NCC. There is lot more than just marching past dignitaries. It puts us in situation where we are made to think laterally and act spontaneously to accomplish the task. NCC boosted my confidence to such a level that I am now ready to face any challenges.

Another part of NCC is the camp life. where we live in harsh conditions and undergo rigorous training to experience the bliss later, as we came back home. From waking up at 5 am to getting ready by 6 am for PT and yoga. Serving food to juniors putting on the uniform for drill and sweating (as if I was wearing untried clothes picked up from the washing

machine) to attending lectures, I had almost forgotten the essence of the word 'easy'.

NCC gave me a friend circle who are more than just friends calling them my batch mate gives a proud and blessed feeling because we support and stand for each other at any circumstance. From sharing food to sharing memories. I created bonds that will stay with me for the rest of my life. The care taken by our seniors and the love and respect received

from juniors is unmatched. NCC has taught me being responsible and enhanced the qualities that a responsible individual should have. with responsibility comes honesty, punctuality, leadership, care, sincerity and a understanding nature and all these qualities combined makes the one to lead a life with 'pride and honor'. It taught me to expect the unexpected.

Dr. A.P.J Abdul Kalam

- Dreams is not what you see in sleep
- Is the thing which doesn't let you sleep
- Suffering is the essence of success.



Benjamin Franklin

- An investment in knowledge pays the best interest.
- The doors of wisdom are never shut.

History of 'National Cadet Corps'

Manorama Das

2nd Semester

The NCC in India was formed with the National Cadet Corps act of 1948. It was raised on 15th July 1948. The origin of NCC can be traced under the Indian Defences Act 1717, with the objective to make up the shortage of the army. In 1920, when the Indian Territorial Act was passed, the 'University Corps' was replaced by the university Training Corps (UTC). The aim was to raise the status of the UTC and make it more attractive to the youth. The UTC officers and cadets dressed like the army.

It was a significant step towards the Indianisation of armed force. It was rechristened in the forum of UOTC so the National Cadet Corps can be considered as a successor of the University Officers Training Corps (UOTC) which was established by the British Government in 1942. During World War II, the UOTC never came up to the expectations set by the British. This led to the idea that some better schemes should be formed, which could train more young men in a better ways, even during peace. A committee headed by Pandit Hradaya Nath Kunjru recommended a cadet organization to be established in schools and colleges at a national level. The National Cadet Corps was accepted by the Governor General on 15th July 1948, the National Cadet Corps came into existence.

In 1948, the girls division was raised in to give equal opportunities to school and college going girls. The NCC was given an inter-service image in 1950 when the Air Wing was added followed by the Naval Wing in 1952. Same year the NCC curriculum extended to include community development/social service activities as a part of the NCC syllabus at the behest of late Pandit Jawaharlal Nehru who took keen interest in the growth of the NCC. Following the 1962 Sino-Indian war, to meet the requirement of the Nation, the NCC training was made compulsory in 1963. In 1968, the Corps were again made voluntary.

During Indo-Pakistan war of 1965 and Bangladesh-Pakistan war of 1975, NCC cadets were the second of defence. They organized camp to assist or dance factories. Supplying arms and ammunition to the front and also were used as patrol patteis to capture hand in hand with the civil defence authorities and activity took part in rescue work and traffic control.

After 1965 and 1971 was NCC syllabus was revised. Rather than just being second lines of defence, NCC syllabus laid greater stress on developing quality of leadership and officer like qualities. The military training which the NCC cadets received was reduced and greater importance was given to other areas like social service and youth management.

Educational Tour: Guwahati to Udaipur

Vikash D. Karmali
6th Semester

Formally, I was not a part of the education tour. Students who are toppers from their respective departments were provided with this golden opportunity. However, at the last moment three students did not want to be a part of this tour which obviously benefited me. I was given the chance. The proposal of the tour brought to me by my friend Karan, who was managing the main initiatives for the tour. In the beginning I gave him a tepid response to the proposal I did not realize I was allowed in the tour by our sir Dr. Jugesh Pegu who was in charge of the tour as all these happened in a nick of time. My friend thought it was great feeling of happiness for me rather I was bewildered. To get out of this perplexing situation I thought to myself that if one gets a good opportunity, one must avail it otherwise you're left with regret. With all the positive vibes I have reassured my decision for the tour. The night before the start of the journey I was bombarding with questions such as whether I am able to fit with them, what if they are talking only intellectual topics throughout the journey, what if I would be giving company to myself alone while viewing outside the train and so on.

The day came for the start of journey when I reached the railway station with Karan. We observe from a distance that everyone has guardians with them and have proper luggage

according to schedule of the tour. We both exchanged a look and chuckled as our backpack were small and leaving couple of faces, most of them we have seen for the first time. All of them were in a sedate state.

The time came. Our train arrived on the platform, before the wheels of the train rolled we all took group photograph with the Banner of our Educational Tour. Then we took our seats in our compartments. In the beginning there was an awkward silence between of all of us. But after our train crossed the Saraighat Bridge. The awkward silence slowly started converting to joyness of noise. One after another we introduced ourselves and slowly our interaction from introduction got to a level which can only be seen between close friends. We're chatting, blushing, teasing and laughing at each other.

Pegu sir was one of a kind throughout the journey and his sense of humour and participation made us more happy. It looks like beneath the rough exterior lay a sensitive man with full of humour and happiness. I remembered Pegu sir had offered us oranges throughout the journey whether it was 6:00 clock in the morning or 11:00 clock at night.

As 70% of this tour we have to spend on the train, taking a dump in the train was an issue that almost everybody had. But Dheeraj (of Maths Dept.) was at another level. He used

to ask and search for water bottles in both the compartment that we had. Dheeraj was like "Keep the shyness and hygiene aside I need to take out waste from my body. Whenever it is necessary" he had a great personality. He had made us laugh throughout the journey.

After 2 days of journey in morning at 8:00 clock we reached Delhi and our next train to Udaipur was at 5:00 O'clock in evening. In the meantime we had explored the streets of Karol Bagh and tasted its street foods. In evening we step up at Chetak Express (train to Udaipur) which was far better in quality and cleanliness in comparison to the Brahmaputra Mail (our 1st train). In the morning we reached Udaipur. All of us were welcomed by Jugesh Sir's brother who resided in Udaipur from last 9 years.

Pegu sir had kept the place of our stay in suspense to us. Our exhausting journey made us pensive that our place of stay would be basic with some basic facilities. But when we reached our hotel (Mewari Villa) we were blown away. The hotel was far better than all of us had ever expected. From the rooftop there was an mesmerising landscape view of Udaipur. We freshened up and went out to explore the vibrant market of Udaipur, their distinctive culture, its heritage sites and we, witnessed how the people still dwell upon its ethnicity. The city of Udaipur was alluring.

Later, we were invited to Sir's brother house to have dinner. We had great time there.

Since we had to roll out of Udaipur next day we boys decided to have nocturnal moment. We went to rooftop of the hotel. From that height we could see the city was still bustling with activity. The bright lights reflection on the lake made the view from the top even more enchanting. Leaving Udaipur next day was a hard feeling for all of us as we wanted to spend more quality time but we have to move on with the schedule of the journey.

We reached Delhi next day in the morning and explored the bustling streets of Chandni Chowk and few monumental sites of the city. Leaving from Delhi to Guwahati we had a situation i.e. (1) we have to again travel in Brahmaputra Mail, (2) only 6 tickets were confirmed and rest of were in waiting. We were in total 15 persons. At this point of time all of us were anxious. Moreover our coach of the train was cramped with passengers. Sir managed the situation and all acted according to Sir's command. I think sir was astonished and relieved to see how efficiently everyone cooperated, as challenging situation do bring out best in people. Though the returning journey from Delhi to Guwahati was a headache yet the delightful feeling, and bond between us overtook our sense of tiredness.

Every bit of this educational tour from Guwahati to Udaipur was enjoyable. The experience was simply unmatched. I will remember this journey all my life and memories to cherish forever.

Jane Austen

- *It isn't what we say or think that defines us, but what we do.*

The Last Indian

Joyprakash Das
2nd Series

Time: 2051 A.D. 16th August

Place: A cell in Tihar Jail

As I count my final days I try to comprehend what I could have done years ago to escape this fate... I am an Indian 31 years back in 2020 A.D., I was a student of B. Borooah College, Guwahati, whose name was now been changed to Laden Youth Academy, BOA (Bangladesh Occupied Assam). Like anyone else, I had great dreams of a spectacular future in my (inspected) eyes. I had thought of passing my exams with flying colours and then acquiring a good job. But destiny had other plans in store for me.

On 15th August 2020, India was attacked by the combined forces of Pakistan, China, Afghanistan, Iraq and Israel. Soldiers were rushed to the LOC and LAC from all over the country. The Indian army fought ferociously as it always does, but it was helpless against nuclear powers like Pakistan, China, Iraq. To make matters worse, Bangladesh attacked India along the border it shares with Assam, Meghalaya and Tripura. The Prime minister paid no heed to a small country like Bangladesh. It came upon us, the people of Assam, to protect ourselves from the rampaging Bangladeshi Army. But the army found support in the form of one crore Bangladeshi migrants who had changed the Assam's demography. All the Bangladeshi army had supplied arms to the D-list voters of

Assam. So a civil war raged between one crore migrants and about 50 lakh Assamese. We did not flee to other places. Not that we fear death, but most of us lacked the economic means. So we Assamese fought till we were defeated. The rest of the country suffered a similar fate. Soon many more nuclear powers joined the fray and the army was ultimately destroyed. Most of the Indians were killed. The Red Fort was made a hotel and the Taj Mahal a disco. Other important places were made garbage dump. Finally, the name of the country was changed to Chipakdesh (China + Pakistan + Bangladesh). The people who were captured alive had different fates awaiting them. Some were made slaves. Some were taken to hospitals where our organs were sold to the Arabs. Ministers, who were proclaiming that there were no illegal migrants in the country, were made to work as domestic helpers in the houses of the new rulers. Most unfortunately one like me were transported to Jails, zoos and museums all over the world to demonstrate how a person of nearly extinct Indian culture and civilization looked like.

On this date 16th August, 2051 A.D. I remain the last Indian in this world. All my comrades had died. Taenia solem infestation, typhoid, anaemia have made me weak and I am somehow surviving H1N1 influenza. As I go to sleep, I try to comprehend what I could have done, or my parents or friends, some 31

35 years back so that our fate could have been different. I dream of the beautiful days when I was in college, with my friends, doing mindless things, playing soccer... "If a man wants his dreams to come true, he must wake up".

So I woke up, surprisingly, instead of

being in the cell, I found myself in my classroom, oh God! It was just a dream. I screamed out in delight. The result? A knock on my head by my kind and observant teacher. So finally, the moral of the story, "Don't ever dare to take a nap during class".

Did You Know

1. Ancient Egyptian used slabs of stones as pillow.
2. 80% of males born in Soviet Union in 1923 were killed in World War II.
3. It snowed in the Sahara Desert for 30 minutes on the 18th of February in 1979.
4. Handshakes were originally meant to make sure the person you were meeting wasn't carrying a concealed weapon.
5. For centuries Buddhist monks practised the art of mummifying themselves alive.
6. In the Victorian era, they had special tea cups that protected your moustache from getting dunk in your tea.
7. In 1958, a nuclear bomb was lost somewhere along the swampy coast of Georgia. Its where about remains a mystery to this day.
8. High heels were originally made for men in the 16th century.
9. In 1573, England's King Henry VII officially declared February 14th the holiday of St. Valentine's Day.
10. The titanic is about as long as the Empire State building is tall.
11. In Ancient Egypt, some people paid their taxes in honey.
12. The life expectancy in 1900 was just 47 years.
13. Cleopatra married 2 of her brothers.
14. Jericho is the oldest walled city in the world at 9000 years old.

Collected by: **Kashyapee Barman**
4th Semester

Musings of a New Voter

Angshuman Borah
2nd Semester

Every year when a person reaches the age of eighteen, he suddenly reaches a phase of life where he has to make a major decision. He has to decide whom to elect to represent himself or herself at the Parliament. He has to choose a representative who will put forward his views, opinions and interests in the national forum and bring it to the attention of the government. Yes, here I am referring to the elections which in our country are held every five years. As the General Elections are just around the corner, we as true citizens and good voters have to give our votes to the one who is efficient enough to be able to voice our opinions.

So, what do we have to do? Well I believe as a voter, especially as a first-time voter, we have to be alert about the developments of our country and how our chosen representative is reacting to the said event. We have to choose a representative who understands our feelings and emotions and properly voice our opinions to the government. He must be a person who can establish a connection with the people whom he represents in the Parliament.

Finally, we come to the question, whom should we vote? Well I believe we should vote seeing the person who is standing, not the party.

After all we live in a parliamentary democracy where we elect our representatives. At first we have to see whether the candidate understands the problems of the area he is representing and how he plans to solve these problems. It should also be seen what his ideas and opinions regarding the various issues of the country are. The representative whom we shall elect must be an able and efficient leader who is capable of voicing our opinions in the national forums.

But our work doesn't end there. Rather the real work of a citizen of a democratic country starts after the elections end. This is because now it is our duty to monitor our elected representative and see whether he is performing his duties. We have to point out to him his failures and mistakes so that he or she can rectify them. We also have to constantly make him aware about our various issues and views so that she can work for the development of the constituency he is representing in particular, and the nation in general. Thus, it is the duty of a voter and mostly of first-time voter to cast our votes in favour of a person who can work together with the government and lead the nation on the path of development and reach new heights.

Mahatma Gandhi

- You must be the change you wish to see in the world.
- Live as if you were to die tomorrow
Learn as if you were to live tomorrow

Cryptocurrencies in a Nutshell

Ishaana Yasmin Roshio

2nd Semester

Bit coin is the new buzz in the technological field nowadays and it is for true, launched by a group of programmers under the pseudonym Satoshi Nakamoto ... It is the latest and the most recent rendering of capital around the world. Bit coins, Ethereum and the like are pieces of a bigger picture known as Block Chain development.

In earlier times the idea of a means of exchange was fuelled by primitive systems like barter system, which further evolved into the creation of currency. Currency runs on the validation of users and is the heterogeneous collection of tribute, acknowledged by social institutions and named as cash or money. Digital currency runs on the same architecture as of cash but instead of adapting a physical form, it thrives as an abstract entity in the virtual platform known as the Internet. Bit coin is one avatar of such a development and is called as Digital gold. Though this abstract entity shows slow development, it is inevitably the future. Each and every unit of this digital currency (Bit coin) translates into real world cash, currently cited as (1 bit coin) is equal to 3729 USD. Digital currency runs on a surprisingly simple framework and can also be branched into Centralized systems (Online Banking), Decentralized (Peer-To-Peer) and virtual currency.

Some simple explanation of this system can be given as follows-

Public Ledger- The public ledger is used as records keeping system of wallet user's identity, their balance, record books, forms etc. in an opaque environment. The packages of transfer of information is run as Crypto-tokens, they consist of tradable assets and utility or

simply Data. A crypto token keeps the numerical balances of an account, addition and subtraction of which translates balances. Crypto tokens are a few subsets of a superset 'Crypto Currency'. **Wallets-** These are the accounts to hold the assets. The transfer of funds from one wallet to another is known as Transaction. These wallets use encrypted electronic signatures (unique print) to forward the process of transaction.

Mining-It's the systematic process of adding transaction to a public ledger; these are increasingly difficult computational problems that are solved by 'miners'. Mining is open sourced and each problem after being solved gets added as a block (hence, 'block-chain'). **Algorithms Of Transaction-** under Adaptive Scaling Example (measures created to expand functionality) the algorithms are periodically changed to increase the difficulty of mining. It takes 15 days for the network to mine 2016 blocks.

Cryptography, it's the sciences of encryptions that adds a layer of security to every purchase or verify transactions. These blocks are the packages of exchange and the rest of the exchange of currency works in the traditional method of savings and withdrawal.

Crypto currency is a very alive environment and governments are starting to accept them, it have its own coins to as digital theft is very much possible yet its transparency negates this. It is predicted that in the future worldwide bulk transactions would be done via crypto currencies, we can just hope that this system transmutes to the Indian economy in the future.

1947 Sylhet Referendum

Subhrajit Deb
2nd Semester

The Sylhet referendum was a referendum held in Sylhet to decide whether Sylhet would remain in Assam and Join the new country of India or would join the province of East Bengal and the new country of Pakistan.

Sylhet was a very prosperous and productive district of Assam since 1873. But Jinnah demanded it and agreed for a referendum on the ground that it a Muslim Majority district of Assam. Whereas for all India's scenario Jinnah never accepted the idea of referendum. The Government of British Raj declared on 3 July 1947 that a referendum would be held to decide the future of Sylhet on 7 July 1947. H.C. Stock was appointed the Commissioner of the Referendum. Now in that election that and Axe were two boxes there for people were to vote; that where ballot papers to go for india, Axe box where ballot will count for Pakistan or East Bengal. Now interesting fact is additionally 123155 votes were declared invalid and another 197272 tea estate labourers from 221 tea estate of Sylhet was not allowed to vote.

These were 423660 votes which were

found valid. The result of the Referendum that was 239619 votes in favour of Pakistan and 184041 votes for Sylhet to remain in Assam or subsequently India. The majority of the population voted in favour of joining Pakistan. The result of the referendum was implemented in the Article 3 of the India Independence Act of July 18, 1947. The Government of Assam believed removing Sylhet would make the state more homogeneous and stronger. As a result, Assam's Prime Minister Gopinath Bordoloi said in 1946 that his wish was to hand over Sylhet to east Bengal. The Radcliffe line published on 12th August 1947 gave some areas of Sylhet mainly the Barak Valley which includes Karimganj to India, while the rest joined East Bengal. It had a Majority Muslim population which had opted Pakistan unlike some other areas in Sylhet like Moulvibazar which had not. India received three and a half thanas from Sylhet. However the result was welcomed in Assam. Thus most of the Sylhet district of British India Province of Assam joined East Pakistan, which subsequently became independent Bangladesh in 1971.

Edgar Allan Poe

- I do not suffer from insanity, I enjoy every minute of it.
- And so being young and dipped in ----- I fell in love with --.

The value of Time

Tengsrang A. Marak
2nd Semester

"The time is now" Turn it around if you want; 'Now is the time' Now is the time to act, to do what you should; to wake up, to love, to care, to forgive, to be reconciled, to enjoy, to laugh and to give... etc.

Very often we forget the 'Now' and keep wandering for days, months the and years, because we don't think about 'Now' and act 'Now'. So, we can only realize the value or the usefulness of time, only when we face those real situations in one's own life. There is a common saying...

To realize the value of one year, ask a student who that failed his final examination. To realize the value of one month, ask the parents of a premature baby. To realize the value of one week, ask the editor of a weekly newspaper. To realize the value of one day ask the daily wage labourer who has a large family to feed. To realize the value of one hour, ask lovers who are waiting to meet. To realize the value of one minute, ask a person, who has just missed the train. To realise the value of one second, ask a person who has survive

on accident. To realize the value of one milisecond ask a person who has won silver medal in the Olympics.

So, we can and do need to stop to rest, relax and play once in a while. May be, instead of saying. 'I don't have time to', we should say, 'Life is too short NOT TO' It goes back to the perspective in the poem. Our reward depends on how we utilize our energy and talents, and make lasting contributions to our families, work place and communities in which we live in, In the words of Denis Waitely 'Time is an equal opportunity employer. Each human being has exactly the same number of hours and minutes everyday. Rich people can't buy more hours and even scientists can't invent new minutes or second, and we can't even save time to spend it on another day. Even so time is amazingly fair and forgiving. No matter how much time you've invasted in the past, you still have an entire tomorrow.

"Yesterday is history, tomorrow is mystery but today is real. That's why it is called present"

Winston Churchill

- *Success consists of going from failure to failure without---- of enthusiasm.*
- *A pessimist sees the opportunity in every difficulty.*

Natural Calamities in India

Anjali Chetry
2nd Semester

In India, natural calamities such as floods, droughts, cyclones and earthquakes have caused widespread damage and disruption. Disaster management emphasize the need for incorporating multi functional, multi disciplinary and sectoral approach involving engineering, social and financial processes. Unfortunately India dose not have a good record on the front of disaster management.

Natural disasters cannot be prevented from occurring, because they are part of the natural environment in which we live. But what we can do, as far as possible, is to type precautionary measures at different levels of society to minimize the impact of these natural disasters on the people and their properties.

There is an urgent need to focus our attention on natural disasters that are take place the world over due to damage to the environment. India and other countries are paying the price for environmental imbalance leading to natural disasters, which can be defined as natural phenomena, leading to extensive loss of live and properties.

Growing awareness

There is increasing consciousness across the world about the environment in the wake of natural calamities, but it is not making any difference on the actual ground. Only lip survice is being paid to environmental protection. There is a mounting concern on environmental imbalance in India too and its impact on the individual, society and the life of

the nation. But the efforts to reduce the environmental imbalance are proving to be inadequate.

Human factors aiding Natural Disasters

There are some human factors that also contribute in environmental imbalances. Prominent among them are a growing population giving rise to more human needs and consumerist tendencies. Both of these have an impact on natural resources and the sustainable capacity of the country is shrinking. Cutting of trees, land mines, misuse of water and atmosphere pollution are serious threats to the environment.

The growing need for water is constantly decreasing the ground water level, the toxic industrial solvents and dirty gutters flowing into the rivers polluting our water resources. Dirty smoke and greenhouse gases emanating from factories and vehicles lead to the pollution of the atmosphere. This situation might deteriorate in future and the life of creatures on earth will become very painful.

To avert calamities, sustainable development should be given top priority. Environment consideration should be at the centre of all development projects. We also need to strengthen the mechanism to gain information about international network of satellite date for disaster information (disaster forecast). There should be permanent mechanism to deal with natural disasters in sensitive areas.

Life of a Soldier

Chhayanka Talukdar

2nd Semester

A soldier is the pride of a particular nation. He defends the honour of his motherland with his life and blood. He has to rise above his own self to defend his nation. His profession brings out the best qualities in him like chivalry, discipline, team spirit, loyalty and steadfastness. His example serves as a beacon light to others who are tame and cowardly. His life is a source of inspiration to the youths of the nation. He serves the nation to the best of his ability. Being a soldier gives you the opportunity to complete the mission and make a difference in the world. You will also gain leadership experience, as well as work-life balance that enable you to pursue your personal and professional goals. Soldiers are the real heroes of the nation. They don't care about their personal life or desires rather they care about the pride of their motherland. The hardship works brings out the best in soldiers.

Life in the armed forces is not like any other. They are protecting our country's border

16,000 feet above sea level at a temperature of -50 degrees at the Siachen Glacier. It's not easy to be so selfless and that's exactly what makes these ordinary men extraordinary. While the rest of us are busy in calling out for war or a Surgical Strike, it's the army who are busy in fighting with bullets at the border. The hardships for army men begin at the training level itself. During the training period, the cadets operate on a strict routine, which includes speed marches and runs with full battle load on their backs. In the border areas of Jammu & Kashmir, they work under extreme cold climatic conditions with no proper roads and tracks.

Our Soldiers are not just fighting the enemies but also with the natural disasters. Life in the army is not easy. It's a new challenge everyday. They are far away from their loved ones, fighting for life every single day. It's the spirit of these army men and their undying love for India that keeps them going.

Ernest Hemingway

- *The best way to find out if you can trust somebody is to trust them.*
- *The world breaks everyone, and afterwards many are strong at the broken places.*

Satras of Barpeta

Rupjyoti Ojha
6th Semester

Barpeta is renowned in the Historical map of Assam as the "Land of Satras". These satras bear the testimony of the great Assamese reformer, saint, scholar and cultural exponent Srimanta Sankardeva and his disciple Shri Shri Madhabdeva who arrived from Upper Assam back in the 16th century to lay down strong foundation of Assamese culture in the region through social and religious reform, the Vaishnava movement. This reform movement left a historic legacy. The Barpeta Satra and various other Satras scattered around the district attract devotees from every nook and corner of Assam.

Heritage and Culture : The heritage and culture of Barpeta District is predominated by the remarkable works of the great Assamese figure and reformer Mahapurush Srimanta Sankardeva who laid down the foundation of Assamese culture and heritage in and around the district. His great saint disciples namely Madhabdev, Haridev, Damodardev and their devotees followed by the great figure.

Satras : A good number of Satras were started by these great saints that are considered as regio-cultural institutions or monasteries which have great contribution to the society. Although the Satra institutions were established for the propagation of Vaishnavite faith but with the passage of time these institutions gradually transformed into open universities to become

all embracing socio-cultural centres covering numerous subjects including education, dance, music, drama etc.

Barpeta Satra : Sri Sri Madhabdeva founded the Barpeta Satra and stayed here for eight long years. It was established in 1583 A.D. Here Madhabdev appointed Sri Mathura Das Burha Ata as the first Satradhikar. It was Burha Ata who systematised the administration of the satra leading to the development of the institution and region of Barpeta. A democratic system was introduced which is still effective today. Large numbers of followers came to Barpeta and accepted the Vaishnava faith irrespective of their caste and class. The Satra has several buildings. The front gate is called "Dalan" or "Batsora". The main Kirtanghar is where prayers or "Nam Kritana" are performed is an architectural glory. It is consisted of $13 + 13 = 26$ pillars. Two pillars that are larger in size than the others are called "Tulsi Pillars" because it is believed to be the Tulsi trees. The age of these 2 pillars is 532 years. All the idols are made of wood. There are three "Guru Asanas" here which symbolise three satras. The North 'Guru Asana' is of Kamalabari Satra, The South 'Guru Asana' is Madhupur Satra and the middle one is of Barpeta Satra. These 'Guru Asanas' were made in the names of Mahapurush Srimanta Sankardev, Madhavdev and Padma Ata.

In the 'Bhajyhar' a lamp is continuously

burning for more than 400 years that is called 'Akshay Banti'. Sri Krishna Doul festival is organised at the premises of Doul Ghar. There is a small zoo and small 'rangial garden". A constitution was formed by Sri Mathuradas Burha Ata which still is in vogue.

Patbausi Satra : The satra at Pat-bausi was established by Srimanta Sankardeva. His Vaishnava faith was spread by his able disciples Sri Sri Madhavdeva, Sri Damodardeva and Sri Harideva. It was from this satra that Srimanta Sankardeva spread his faith, literature, music art forms etc. Here he spent 18 years of his life with remarkable achievement including completion of the "*Kirtan Ghosa*" composing 20 Borgeets. Some of the items that were used by the Guru are well preserved here. It is located about 2 kms. north of the Barpeta Town.

Ganakhuchi Satra : The satra was founded by Sri Madhavdeva for which the land was purchased by Srimanta Sankardeva for one *tola* gold (10 grms) and nominated Madhavdeva as its Satradhikar. Some of the

items used by Guru Madhavdeva and "*Sachipat Puthis*" are well preserved here. The satra is located within the Barpeta Town.

Sundaridia Satra : The satra was established by Madhavdeva after leaving Ganakkuchi Satra. The first satradhikar of Barpeta Satra 'Sri Mothura Das Burha Ata' came to this satra to become the disciple of Mahapurush Madhavdeva. It was here that '*Paal Naam*' and '*Beer Naam*' was started by him. The items used by the Guru are preserved till today.

Bardi Satra : This satra is also established by Sri Madhavdev and he stayed here for a very short period. The Sankari culture spread far and wide from Baradi making it a centre for learning. The place is located about 2 kms. east of Barpeta Town.

Thus it is seen that Barpeta district is famous for Vaishnava cult. The satra in the region has become centres for uniting the people in a common harmonious whole. The satras also have a great contribution towards the cultural development of the region.

Walt Disney

- If you can visualize it, if you can dream it, there's some way to do it.
- First, think. Second, dream. Third believe and finally, done.

How the Name Kamarupa Changed into Kamarupa-Kamata kingdom - A brief discussion

Barsha Barman
5th Semester

During the ancient times, Assam was known as Pragjyotisha and later as Kamarupa. It was a very famous territory during the time of the two great epics Mahabharata and Ramayana. Both the epics and the other Hindu literary sources like Puranas, Tantras etc. mentioned Assam as Kamarupa or Pragjyotisha. According to Mahabharata, the kingdom of Pragjyotisha was extended upto the river Karatoya in the west. According to Kalika Purana, Kamakhya temple was situated in the middle of the Kamarupa. Yogini Tantra mentioned that the kingdom of Kamarupa was divided into four parts - Ratnapitha, Kamapitha, Soumarpitha and Swarnapitha. Since the pre-historic times to the reign of king Sandhya, Assam was known as Kamata kingdom or Kamarupa-Kamata. There is a history behind how the Kamarupa's name changed into Kamata kingdom.

During the times from Kamarupa's king Sandhya, Kamarupa came to be known as 'Kamata kingdom' or 'Kamarupa Kamata'. There is a story behind how did Kamarupa's name changed into 'Kamata kingdom'.

In 1257 Bengal Sultan Ikhtiyar Ud-din Yuzbak Tughril Khan marched against Kamarupa's king Sandhya. The two main reasons of this expectation was, firstly after the death of Nasiruddian, Sandhya stopped

the payment of tribute and became independent and secondly, Sandhya gave his daughter in marriage with the powerful Chutiya king Ratnadhvajpal's son Vijaydhvajpal and formed a matrimonial alliance with Chutiya kingdom. So, Bengal's Sultan Tughril Khan attacked Kamarupa during the period of Sandhya.

When Tughril Khan attacked Kamarupa Sandhya could not defend the attack and fled away to the jungle on the route montance tract. Tughril Khan captured Sandhya's capital 'Kamrupanagar' and became the master of the land. He also introduced the reading of khuttas and observe of Friday Tulijious services. At that time sandhya proposed a peace treaty but Tughril Khan refused the proposal offered by the Kamarupa king. In meantime, the king of Kamarupa, created an artificial flood, which finally forced Tughril Khan's army to leave from the place. Taking advantage of this situation Sandhya came out of his place to restore and attacked the army of Tughril Khan. Tughril was badly defeated at the hands of Sandhya and died, only a few of his defeated army could escape to Bengal.

After this event, Sandhya shifted his capital from Kamarupanagar to 'Kamatapur' near the present town of 'Cooch Behar'. So from that time Kamarupa came to be known as 'Kamarupa-Kamata' kingdom.

The Culture and Festival of Assamese-Nepali

Sonali Gautam

2nd semester

The Assamese-Nepali are one of the flowers of a garland of composite Assamese culture. Though Assamese-Nepali bear a distinct identification continuing their traditional. Socio-culture their contributions towards forming greater Assamese society is not ignorable at all.

The process of migration is/was a common phenomena throughout the world. Likewise, the Nepalis migrated to Assam since Ahom-period to the pre and post independence, and reside in different parts of Assam as well as in the North East. Having racial and cultural similarities with the indigenous people, the process of assimilation is also found with the Assamese society.

Being a member of the same village, there are some similarities between the Assamese and Nepali festivals. All the three Bihu of Assam, i.e Kati Bihu, Magh Bihu and Bohag Bihu are also celebrated by the Nepalis in the months of Ahin, Puha and Chait respectively. Of the three, Magh Bihu is celebrated with great enthusiasm. Commonly known as "Maghe Sankranti", it is a festival of Bhogali for Nepali Community. Where 'sweet potato', 'Kathalu', 'Till and Narikal (coconut) ladu' and 'Sel Roti' are the main food items on that day. In the month of 'chait' the 'Chaitre Dasami' is observed with pomp and show. There is a festive spirit like Bohag Bihu.

Besides, 'Teez' is one of the most

important festivals of Nepali community which is celebrated in the month of Bhada. It is also solemnized at Haryana and others parts of India. In the month of Ahin, 'Bada Dasain' is commemorated. The main food items of their festival are 'Doi-chira' and 'Mutton'. All the people from Hindu community celebrate this festival upto 'Bijaya-Dasami'. On that very day, the Nepalis take blessings from their parents and elders by taking 'Tika' on forehead as 'Prashad' and it continues for another 5 days upto 'Purnima'. Finally the festival of Bhai-Tika is celebrated on the month of Kartic (the third day of Diwali).

When it comes to folk dance, 'Sangini Nitrya' and 'Maruni Nitrya' are performed by the women of the community, in their traditional attire. Being a martial race, another beautiful and patriotic form of dance is 'Khukuri Nitrya', devoted to the Motherland India and its Tricoloured National Flag. Besides, 'Deusi-Bhailo' (like the 'Hussori' that is sung during Bohag Bihu) sung during 'Bhai-Tika' has great importance.

Presently, Assamese-Nepali are contributing a lot to the composite Assamese culture. Songs like 'Nepali Jadio Axomia Mai'; the Nepali version of 'O Mur Aponar Desh', 'A Mero Afanta Desh' by late Hari Bhakta Katowal, are excellent example of contribution towards the composite Assamese culture.

A Brief Sketch on the Traditions and Culture of Mising Tribe

Suraj Dole
6th Semester

Mising are one of the indigenous tribal communities inhabiting in district of Assam and Arunachal Pradesh. They were called Miris in historical days and in the constitution of India they are still referred to as Miris. Abotani Misings are recognized as a Scheduled Tribe by the Indian government under the name "Miri". The word "Mising" is derived from two words 'Mi' and 'yasing', 'Mi' meaning "men" and 'yasing' meaning "a worthy man".

Language :

Mising, also known as Plains Miri, is a Tani language spoken by the Mising people. There are 5,17,170 speakers who inhabited mostly in Lakhimpur, Sonitpur, Dhemaji, Dibrugarh, Sivasagar, Jorhat, Golaghat and Tinsukia districts of Assam. The primary literary body of Mising is known as 'Mising Agom Kebang'.

Geographical Distribution :

The Hill Miris live in Arunachal Pradesh, while the Plain Miris live in Assam. They are living in Arunachal Pradesh in the districts of East Siang and Lower Dibang, in the Lohit Valley; also on both the sides of Kaula River in Ziro Subdivision, Lower Subansiri district and Daporijo Subdivision, Upper Subansiri district.

History :

The Misings belong to the greater group

of Tani people, who speak languages of the Sana Tibetan family, which comprises many tribes of Arunachal Pradesh in India and Tibet. All Tani tribes share linguistic, cultural and ritual similarities. There is no written history of Misings about their migration from Northern China to the plains of Assam, but history was passed in the form of folk songs and stories by the ancestors over generations and is still prevalent among their society. Though they belong to the Tani group of tribes, they used to be hill dwellers. They started living on the banks of rivers in the plains of Assam. The reason for this change of habitat is not known, but there are many theories. One theory says that the Misings who are presently living in the plains of Assam are not one single tribe, but involved many tribes who migrated from Arunachal Pradesh to the plains of Assam.

Culture:

Music and Dance:

A: Bang: It is a verse of hymn of marriage and worship of Gods and Goddesses. *A: Bang* were sung by the *riku* (priest) at rituals. There is also community who sang *A: Bang* generally in *Pabua*, a ritual festival praying for better crop, health and happiness.

Raban: It is one of the oldest forms of missing folk song. It is a commemorative music

which recalls sad events.

Tebo Tekang: It is a romantic lyric, narrating some love encounters.

Si:Tung Ni: It is melancholic song, sung in lonely places like jungle.

Bini: They are lullabies, sung either at home or in the field, taking babies to places of work.

Midang Ni:Tom: This is usually sung at the time of ushering in a bride to her new home.

Oi Ni:Tom: It is the most popular form of mising folk song, sung by mising youth, when they are working on the fields, wood etc. It is an integral part of the *So:man* (dance) of Mising which has a rich folk music. Apart from *Dumdum*, *Lu:pi*, *te:nang*, *Marbang*, *bali* etc. and in *Gumrag* dance and which are common to other locals.

Instruments of Folk Mising Music:

E'jak tapang, *dirki* : *tapung*, *tunbo tapung*, *tu:fok tapung*, *gektu tupung*, *dendum dunpak ko* : *meg*, *gung gang*, *tulung* etc. are mostly wind instruments made of bamboo. *Yoksa* (Sword) is a musical instrument played by the priest during the religious dance. Drums and symbols are musical instruments used for dance.

Types of Mising Dance :

Mibu Dagram: It is a priestly dance performed mostly during *Po:rag*, the barbing festival, observed in the *Morung*, the community hall of the Misings.

Sello: This is a kind of merry making song and dance often performed for fun, by the young boys and girls accompanied by drums or cymbals.

Lereli: Occasionally, all section of Mising people indulge in singing and dancing *Lereli* in sheer fun and merriment especially

at meeting old friends.

Topung So:NAM: This is very ancient form of dance performed the accompaniment of *ejug*. *Tapiong*, a wind instrument resembling the charmer's been.

Gamrag So:NAM: This is performed on the occasion of *Ali:ye-Ligang* and *Mising Bihu*.

Latta So:NAM: This dance is performed on any occasion, as an expression of joy or community celebration, old and young all join in the dance.

Marriage: The Mising society is based on patriarchal society. Only male children are entitled to inherit the property of a family. However daughter can inherit the clothes and jewellery of their mother. Marriage amongst the Mising take place in four way: - (1) Form marriage through legation. (2) Marriage by Elopement (3) Marriage through a very simple ceremony and (4) The last one is in which a man makes a woman his wife against her will by whisking her away from save place and starting to live together is no longer in practice.

Social Structure

The Mising believe *Abotani* as their ancestor is supposed to be a son of mother Sun and father Moon of the heavenly abode. The Mising people inhabiting by the plains believe *Gu:min* as are of the earliest Ancestor. The sons of *Gu:min* are grouped in clans (*opin*).

The traditional chief of a Mising village was called a *Gd:mhe* presided at the sittings of the village *Kebang*, which deliberated upon different matters concerning the well being of the village community as well as complaints of individual members or groups in the community.

Housing :

A traditional Mising house is stilted. It

has a thatched top and is patterned simply like the 'I'. It is built usually with wooden posts, trees and supporting fork, but bamboo is used extensively for flooring and roofing.

Clothing :

The traditional crafts of weaving are a very bright aspect of Mising culture. It is an exclusive preserve of the Mising woman, who starts her training in the craft even before she reaches her teens. For male she wears cotton jackets, light cotton towels, endi shawls, thick lion clothes and occasionally, even shirtings.

Types of Mising Clothes are such as:

-*ege*- Towa garment of Mising women.

Rihbi - a shut with narrow striper, wrapped to cover the lower garacut and the blouse.

Gesdmg - used for the some purpose as that of a *rihbi*, but having antible a *rihbi*, broud striper of constrarive colours.

Gero - a shirt, usually off whie, wrapped arrow the waist to cover the lower part of the body.

Seleng qasor - a light, cotton shut warn. Occasionally inihad of a *rihbi* or *gasing*.

Riya - a tong, comparatively narrow shut, wrapped round the chest.

Poh Tub - a scarf used to protect the head from the sun, divt and nisek. They also used endi yarn, obtained from works fed an leaves of Castor oil plants. However they learnt the use of muga and of paat from their neighbours.

Economy :

Agriculture is the life blood of the economy of the Mising. They grow different varieties of rice paddy, some of which they sow in spring for harvesting in summer, same other being transplanted during the rainy season and harvested in Autumn. They grow mustard,

pulse, maize, vegetable, tobacco, bamboo, areca etc. The women contribute to the income of the family by rearing pigs, fowls and occasionally goats. They make almost all tools required for their day to day life such as baskets, carry bags, trays boxes, fish traps of various kinds, hencoops etc.

Religion :

Mising are one of the most colourful of the various indigenous tribal communities of Assam. Mising has its own religion named *Danyipaila*, *Danyi* (Sun) is the God of the Misings. They mostly assimilated with Animism and Hinduism, believes in super natural powers and Gods. There are also followers of Christianity where the Roman Catholic are highest in number in all major urban Mising areas and Protestants are mostly found in remote tribal hamlets.

They believe in different supernatural beings. The supernatural beings fall into four categories viz. *Uyu* or *Ui* (usually relevant spirit inhabiting the water, the woods the spirits etc)

Festivals :

Ali-A:ye - Ligang

Ali means roots and shoots

A: ye means fruit and *ligang* means beginning of sowing of seeds *Ali - A:ye Ligang* is celebrated in the second Wednesday of February. The festival is celebrated for five days. The heads of families sow ceremonially rice paddy seeds in a corner of their respective paddy field. Young men and women celebrate the occasion by singing and dancing at night in the courtyard of every house.

Po:rag is the part of harvest festival of Mising Harvesting of paddy rice in Autumn is very common now amongst the Mising and *po:rag* is usually observed sometimes in early

winter or early spring.

Another occasion called *Dobur* is an animistic rite performed occasionally by the village community by sacrificing a sow and some hens for different purposes. Such as to avert a likely crop community or to avert the evil effects of a wrong doing in the part of a member of the community.

In the most common form the younger male members of a village beat the walls of every house in the village from one end to the other with big sticks to drive out the evils from the village and dig the stick as a boundary to

the evils and hold a leaf there. The crops that Mising people sow are Brown sticky Rice (*Baw Dhan*), Black sticky Rice (*Aahu Dhan*), Yam Stun (*Kosu*), Mustard (*Horio*), Potato, Bean, Tomato and Vegetables etc.

From the above discussion it is seen that the Mising tribe have a very rich cultural heritage. It is also worth mentioning that the '*Mekhela*' - '*Chadar*' produced by the women of mising with their traditional design has become very popular. It is also important that even in the globalization era they are able to keep their distinct culture and identity.

Riddles

Dhritiman Sarma
4th Semester

- Q. What is the easiest way to double your money?
Ans : Put it in front of the mirror of course.
- Q. What has to be broken so that you can use it?
Ans : An egg.
- Q. What has a neck but no head?
Ans : A bottle.
- Q. What goes up but does not come back?
Ans : Your age.
- Q. What belongs to you but used more by others?
Ans : Your name
- Q. Its been around for million of years, but its no more than a month old, what is it?
Ans : The moon.
- Q. Why can't a man living in USA be buried in Canada? Is it legal for man in California to marry his widow's sister? Why?
Ans : Why should a living man be buried? No, it is not legal to get married if you are dead.
- Q. When you don't know what I am, then I am something. When you know what I am, then I am nothing. What I am?
Ans : A riddle.

Majuli : World's Largest River Island

Kangkana Baishya
5th Semester

Majuli or Majoli is a river island in the Brahmaputra river of Assam and in 8th September, 2016 it became the first island to be made a district of India. Majuli is the largest pollution free fresh water river island in the world. It had an area of 880 square km at the beginning of the 20th century, but it has lost a significant portion due to erosion and it covers only 352 sq. Km. as in 2014.

The island is formed by the Brahmaputra River in the South and the Kherkutia Xuti, an anabranch of the Brahmaputra, joined by the Subansiri River in the north. Majuli Island is accessible by ferries from the city of Jorhat. The island is about 300-400 km east from Guwahati. Majuli is the abode of the Assamese neo-Vaishnavite culture. Originally the island was long narrow piece of land called Majoli (land in the middle of two parallel rivers) that had the Brahmaputra flowing in the north and the Burhidihing flowing in the south until they met at Lakhu. It was known as Ratanpur and was the capital of the powerful Chutia kingdom.

The majority of the inhabitants of Majuli speak Assamese and Mising languages, but a few of them also speak the Deori language. Majuli has been the cultural capital of Assamese civilisation since 16th century, based on written records describing the visit of Srimanta Shankardeva, a 16th century social reformer. Shankardeva, a pioneer of medieval age neo-vaishnavite movement, preached a monotheist form of Hinduism called Vaishnavism and established monasteries and hermitages known as satra on the islet. The island soon became the leading centre of Vaishnavism with the establishment of these satras.

Majuli preserves a lot of its heritage through satras which are the centres of traditional religious practices, art, literature, dancing and theatre. The ancient art of ha- looming of Assamese tribal patterns is practised here. There were clay pottery and masks made by world famous craftsmen. The Festival of *Ali Aye Ligang* is celebrated with great pomp and show in the island. Local dishes like *para apin* (rice warped in special leaves), *apong* (rice beer), dishes of pork, fish and chicken are served. *Raas* festival is celebrated there in a grand way. Every person of the island is involved in 3 day long *Raas* festival, depicting lord Krishna's life.

Talking about their economy, they are dependent on agriculture. Majuli has 10 varieties of rice grown without using pesticides or artificial fertilizers. Fishing is also one of the main industries. The fascinating array of rice include - *Komal Saul* (usually eaten as breakfast cereal), *Bao dhan* (grown under water and is harvested after 10 months) and *Bora Saul* (a sticky brown rice used to make traditional pitha).

The future of the beautiful riverine island of Majuli is uncertain. This is because the Island Protection and Development Council estimate that the island is at the risk of completely submerging in 15-20 years. A massive chunk of the island has already been washed away. The council is trying to make amends by raising embankments. Some people support this, while some believe that this is making the issue worse. So the government must take some decisions to save the island so that it doesn't disappear.

Bothouism

Bhanumati Basumatary

6th Semester

Bathou is one of the oldest religion which is believed to be existing on land Hassam (Modern Assam) since pre-historic age followed mainly by Bodo people (Erstwhile kirata, Kachari people).

Essentially it is the worshipping of 5 elements, air, barth, fire, water and space. 'Ba' means 5 and 'thou' means principle.

In the womb of Bathousim many ways of life, ways of well being, hundreds of dance farms, thousands of humus, folk songs, ournames, agriculture festivals including *Bwisage (Bihu)*, rules and regulations pertaining to marriages, rituals associated with birth and death etc. evolved while helped to Hourish and proliferate the great Kachari kingdoms, many social norms evolved which helped to bind a society maintaining its sanctity.

It is worth mention that although overall economic conditions of the Bodo community is not up to the mark in today date, do not find a beggar, a rape case, dowry, malnutrition, foeticide and many things which constitutes today major socio economic problems and even to this date if is rare.

Over the years although it has undergone numerous changes in the ways of worshipping and suffered external influence and political conspiracies, it surprises me that it is not only surviving but also thriving.

One of the main things taught by Bathousim is cleanliness. Since in ancient times there was no concept of doctors and modern

medicine as such, one of the best way they thought was to prevention is better than cure. So there was strict rules and regulations while entering the *ishing/ishung* (a traditional Bodo kitchen). A cook must take bath before entering the kitchens, no members other than that family was allowed to enter the kitchen because today we know that bacteria spreads in many ways. Before you have a taste of the cooked food you must a offering to the fire in "*ordaalo*": Sign of gratitude towards the fire which helped to cook our food : source of our survival and finally in the presence of all the family members meal was consumed after a silent prayer and bits of food offered to the unknown was done.

In the womb of Bathousim a traditional way of healing various elements involved too. Many herbs and plants were considered sacred and identified having medicinal values. The main drawback was none of it is in a written form, the knowledge is transferred to next generation orally and some of them are kept secret which they believe the effectiveness of the medicine decreases if it is make available to the disloyal being.

It is not possible to write everything here and as we all know change is the only constant. The era of technology and modern ways of living may have compelled many of us to forget the ancient hardcore religious practices and even abandon it but then somewhere we are always connected to it.

Tradition and Culture of Bodos

Rupnath Basumatary
4th Semester

The Bodo culture is a rich blend of colours, tradition, music and dance. Bodos are also known as agriculturist community with a strong tradition of fishery, poultry, piggery, rice and jute cultivation and betel nut plantation. They make their own traditional attires. Bodos are fun loving people with warm hearts. They have their own cultural identity with various dance forms and musical instruments.

Music and Dance:

There are mainly 5 ethnic dance forms among the Bodos. Such as- (a) *kherai* (religious dance), (b) *Haba Janai* Dance (marriage dance), (c) *Bagurumba* (traditional dance), (d) *Bwisagu Mwsanai* (festival dance), (e) *Raijw Jonai Mwchanai* (Social lifestyle) and many others etc.

The Bagurumba:

The Bagurumba is the most beautiful and attractive traditional dance of the Bodos specially performed by the women to the tune of the song and musical instruments being played by the men. Moreover there are about 15/18 kinds of *Kherai* Dance like *Dao thwi Lwngnai* and others etc.

Musical Instrument:

The Bodos use *Kham*, *Siphung*, *Serja*, *Jotha*, *Jab Sring*, *Tharkha* as their main musical instruments.

Kham - It is a long drum made of wood and skin of goat.

Serja - This is a violen like instrument.

It has a round body and it is played by a small bow made of bamboo strip tied with a small bunch horse's tail hair, which nerves as strings.

Food:

Rice is the main staple food of the Bodos. Bodo people prepare different snacks, starters, curries and tandoories in their own style. They also prepare non vegetarian dishes like fish and pork etc.

Cuisines:

Oma Bodor (Pork) - It is the favourite delicacy of the Bodos. Bodos prepare pork meat with different flavors and style. Such as pan fried or the second one is made by moasting or the third one is cooked by mixing blood and meat.

Naphan - *Naphan* is a unique dish in Bodo cuisine. It is made by grinding smooked fish, specific leafy vegetables, masala powder and others etc.

Festivals:

Bwisagu: The *Bwisagu* festival is one of the most cherished festivals of the Bodos and is celebrated in the month of (middle April) for 7 days to signify the welcoming new year. The other festivals celebrated by the people are *Wngkham Gwriwi Janai*, *Domashi* and others etc.

Dress:

Bodo Attire

Aronai: *Aronai* is a small scarf, used by both men and women. Whereas *Aronai*

a sign of Bodo tradition and is also used to felicitate guests with honour as a gift.

Dokhona: *Dokhona* is the traditional dress of Bodo women. There are mainly two types of *Dokhona* plain *Dokhona* and Designed *Dokhona*. Varieties of *Agor* (design) and different types of colours are weaved for *Dokhona*.

Jumgra: Bodo women use *Jumgra* (scarf) to cover upper portion of the body. They wear various colours of *Jumgra* with varieties of *Agor* (design) to beautify themselves.

Gamsha: Bodo men use *Gamsha* to cover the portion from waist to knee by tying

it in the waist. *Gamsha* can be of different colours but green with white is the most common colour in Bodo *Gamsha*.

Religion:

Bathou is the main form of worship of the Bodos. The term *Bathou* has a dual connotation wherein 'Ba' stands for five elements of nature that is Earth, Water, Air, Sun and the Sky 'Thou' means principles. The *sijou Bifang* which signifies the living symbol of the 5 elements of nature. In term 'Sijou' 'si' means 'swrjigiri' (Lord of the creator) and 'Jou' means life which ultimately means Lord or the creator of life.

Confucius

- The man who ask a question is a fool for a minute, the man who doesn't ask is a fool for life.
- Our greatest glory is not in ever falling, but in rising every time we fall.

Koch Rajbongshis : Lifestyle & Culture

Kayna Kumari Borah
4th Semester

The origin of Koch Rajbongshis (Konch) dates back to the Vedas as stated by the Koch scholar and Koch Ratna Sibendra Narayan Koch. The Koches were the ruler of the Kamarupa kingdom and followed by the Koch Dynasty, Kamatapur kingdom. In the year 1903 clearly states that the Koch and the Rajbongshis are of Koch origin and Rajbongshis or Koch is the same community of the state.

The Koch Rajbongshis have traditionally been largely agricultural community, cultivating mainly rice, pulses, and maize. Rice is the staple food for the majority of the population. Even in the 21st century, a large portion of this community still adhere to a rural lifestyle, though urbanization is on a constant rise. The food habits and the diet pattern is similar to all the Koches of Assam, West Bengal, Nepal, Bangladesh and Meghalaya. Rice and pulses are consumed on regular basis along with vegetables and *bhajis* (fried mainly potatoes). Typical is the *Dhekir sag* and *napha sag*, two types of vegetable preparation, mostly boiled with very little added oil, out of newly born shoots of fern leaves. In lower Assam, a vegetable preparation, of bamboo shoots is also consumed, consumption of stale rice or *pantha bhat* is common within Koch Rajbongshi. Cooking is mainly done using mustard oil, through sunflower oil is sometimes used. As far as non-vegetarian foods are concerned, the Koch Rajbongshi population consumes a large amount of meat and eggs unlike other neighbourhood populations from Bengal region,

who consume a large amount of fish. Goat meat and sheep is generally consumed, and consumption of fowl meat is discouraged, especially by the older generations, though such barriers now cease to exist, eggs of duck and poultry are consumed. Fish is also consumed but not in very large number. The rivers of northern Bengal does not sustain large varieties of fishes because of its non-perennial nature.

A typical Koch Rajbongshi home is generally of the rectangular pattern, with an open space (*angina*) in the middle. This is done mostly for protection against both wild animals and strong winds. The Koch Rajbongshi traditional attires are mainly *Patani*, *Agran*, *Angsha*, *Chadar*, *Dhoti* and various other traditional costumes being weaved at their traditional hand loom in their home. The traditional clothing for men is *Angsha* and *Jama orinners*, while for women is *bukuni-Patani*; *Agran*; *Angsha*; *Chadar* a piece of cloth tied around the chest that extends up to the knees.

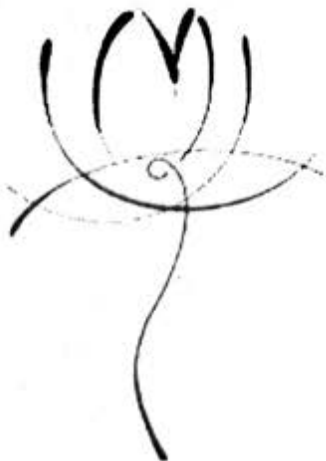
Music forms are an integral part of Koch Rajbongshis culture. The main musical form of Koch Rajbongshis culture are Kamatapuri folk songs, '*Bhawaiya*' and *Chatka* and *palagaan*. Various instruments are used for such performances like string instruments like *ditora*, *sarindra* and *bena*; double membrane instruments like *tasi*, *dhak*, *khol* and *mridanga*, gongs and bells like *kansi*, *kartal*, and wind instruments like *sanai* and *kupa Bansi*.

A Gift for Ever

Rahul Singha
6th Semester



You were so restless
As, we waited for the train
Have you this? Have you that?
Oh! Be Silent! I said
I stood at the doorway,
Soon the train would leave
We talked of final things;
And the whistle blew
Your eyes were downcast
As the train began to leave
I'll write soon,
I called to you,
You send me back content
The tears in your eyes
No better gift could be given
That you'll miss me,
That you'll grieve my absence
Your eyes said things
That you never said before
Thank you for the gift of
Your tears, Today.



The TRUTH UNTOLD

Ankita Chetia
2nd Semester

In an Italian village called La Citta di Smeraldo there was a man with a grotesque appearance who hid himself in a small secluded castle. He was lonely and his only joy was growing flowers in the garden. He grew to fall in love with a girl who came to his garden to pick flowers, secretly, he learned that she was poor and sold flowers for a living. However he could not reveal himself to the girl because he was scared she would hate his hideous appearance instead he decided to make a flower that the girl could sell at an expensive price. After many attempts, he made a flavour that never existed before and filled his garden with it. However the girl never came for the flower, she died before his act of sincerity could reach her. And the truth was? untold Smeraldo is the symbol of "sincerity that couldn't be delivered"

Snow

Thangrang Brahma
2nd Semester

I saw snow falling
swaying down to the alpine mountains
From my window panel turning white in froze bit
In millions they fall hard to count
Like a conquering army of foreign soil
Turning the world in paper gray.

The wind brew so cold
Even the dark great wolves cry out
Silhouetted pine trees shivered
For the seeping warmness of fire
Old, young & elder grumble in misty night
All alike, eluding the beauty
Where my eyes shine bright.

Maybe the blindness took the old
Young's too dull of imaginative to see
Elders to Busy.

But, maybe the reason lies from the way I come
where no cold wind blow or white snow
To be found
Just the black smoke coiling up the sky
Bilge blockers drains
Man made mountains, joyless sky.



Truth, Lies and many shades of Grey

Tapan Mandab
2nd Semester

Every time we introduce ourselves to someone, are we really as good as we make ourselves out to be? We mask our mistakes, fudge our failures, shroud our shortcomings, veil our weaknesses and can outlive our character by showcasing only our successes and glorifying our gifts. People manipulate truths and post truths. Real truth is lost somewhere between the two and their many shades. Who suffers? we do. At our cost and our cause, a cloud of lies eclipses reality-while we seek sympathy as helpless sufferers, we forget that we, perhaps, may be the greatest contributors to this chaos of conceit. Without knowing ourselves, we will get nowhere. To show us a way, even Google maps first asks us our location. without knowing where we are, or who we are, we will go no where.

A Lady

Disha Malakar
4th Semester

From running a home to running a country
from washing clothes to hosting nations flag
from loving herself to caring for others
from making tea to mixing of chemicals

A young girl turned out to be a lady
From waking up late to becoming a homemaker
from fighting for her dream to fulfilling them
A young girl turned out to be a lady.

Mom Taught Me

Arun Ghimire
2nd Semester

Mom taught me
To always dream
However it may never come true
But that the best way
To live life through

Mom taught me
To dream so high
Never give up and always try
Never let go or say goodbye.

Mom taught me
That when there is darkness
For sure dawn is the next
And where everything is so tiring
For sure these would be time to rest

Mom taught me
To always care for a friend
Always be true and never pretend
Always love with no end
And the broken hearts try to mend

Mom taught me
Never to feel the hate
Always be confident and never hesitate
Always believe in fate



Mom taught me
The past I must forget
And nothing needs my regret
Mom taught me
to open my heart and forgive
cause that will help me to survive and live

Mom taught me
to always offer my helping hand
And never doubt in people when there is no proof
And always try to understand

Mom taught me
Not to be shy
If I have done something wrong
But to admit it and be proud that I have learned
A lesson that will help me to be strong.

Everything Mom

Ankita Roy
6th Semester

How did you find the energy, Mom
To do all the things you did,
To be teacher, nurse and Counselor
To me, when I was a kid.

How did you do it all, Mom
Be a chauffeur, cook and friend
Yet find time to be a playmate,
I just can't comprehend.

I see now it was love, Mom
That made you come whenever I'd call
Your in exhaustible love, Mom
And I thank you for it all.



Ever Last Feeling

Bhanumati Basumatary
6th semester

I still remember those days
Before he come in
Loved at only by my parents and family
Someday somehow we meet together
very strangest to each other.

The new journey of feelings started
No reason, no bounds, no hesitations.
A feeling that has superior of my heart
A feeling so authentic.

Where no shadow of lies
No trace of betrayal finds home
Ever true

Perennially warm, let out hearts beat
To forever between us bind
O Cupid! they charm of singular feeling
on us truly bestow
That. I in him
He is me forever true beauty see.



The Chair

Suraj Dole
6th Semester

The chair that is always miss
full with stuff that always
on a hurry,
The chair that sometime
I need when I am in the
mood of thinking,
The chair that never lengthy
fill with my cloths
The chair that also scores
me at night,
like shadows of a spirit
Staring at me,
The chair that sometime is
on his duty for some purposes,
The chair that I miss
when I didn't see it on the place,
The chair I think
of has a life saying peep me
in a discipline manner.
The chair is very useful
To me when I study.
The chair that always
help me to rest,
The chair that I miss
when I am not at home.
The chair I love the
Most for holding unbearable Weight like me.



শৈশৱ

উপাসনা শৰ্মা

চতুৰ্থ ষাণ্মাসিক

শৈশৱ সকলোৰে বাবে এটি সুমধুৰ আৰু হয়তো আটাইতকৈ শুৱলা শব্দ। শৈশৱৰ স্মৃতিয়ে সময়ে সময়ে সকলোৰে মনত হয়তো দোলা দি যায়। জীৱনৰ আটাইতকৈ সুন্দৰ সময় শৈশৱ। মনত সদায়েই সকলো বস্তুক লৈ কৌতূহলভাৱে। সকলো কামতেই বিশ্ববিজয়ৰ অনুভৱ। কোনো কলুষতা নোহোৱাকৈ, জাতি-ভেদ, ছালৰ ৰং, ল'ৰা-ছোৱালীৰ আদিৰ প্ৰভেদ নোহোৱাকৈ পাৰ কৰা সময় কেৱল মাত্ৰ শৈশৱ। হয়তো এইবোৰ চিন্তা নোহোৱাৰ বাবেই শৈশৱ হৈ পৰে আমাৰ বাবে আটাইতকৈ মধুৰ আৰু স্মৰণীয় সময়।

সৰুকালিৰ স্কুলখন যিমানেই সৰু-ডাঙৰ, দেখিবলৈ ভাল-বেয়া নহওঁক কিয়, তাৰ স্মৃতি সকলোৰে মনত সজীৱ। আখৰৰ সৈতে প্ৰথম চিনাকিৰ সময় সেয়া। স্কুলৰ হেড মাষ্ট্ৰৰজন কোঠাত সোমোৱাৰ লগে লগে 'হেড ছাৰ আহিছে' বুলি সকলোৱে একে সুৰত চিঞৰাৰ মজা শৈশৱতেই পাওঁ। গছৰ তলত নেওঁতা মুখস্থ মতা, আঙুলিৰ নাম শিকা সময়বোৰ শৈশৱতেই হেৰাই যায়। প্ৰাৰ্থনাৰ সময়ত মহৎ লোকৰ বাণী, বাতৰিৰ শিৰোনামা ক'বলৈ পোৱাটো এক ডাঙৰ প্ৰাপ্তি হৈ পৰে। এনেধৰণৰ সৰু সৰু কথায়েই আমাক পিছৰ জীৱনত শৈশৱক মনত পেলাবলৈ বাধ্য কৰে। কিয়নো এই সুখবোৰ আমি পিছলৈ হেৰুৱাই পেলাওঁ।

যিখন ঘৰত আমাৰ শৈশৱকাল পাৰ হৈছে,

লাগিলে সেইখন ঘৰ মাটিৰেই হওঁক বা ইটাৰেই হওঁক, সেই ঘৰখনৰ স্মৃতি আমাৰ মনত কেতিয়াও মচ নাখায়। ঘৰৰ নঙলাৰ একেবাৰে ওপৰৰডাল যদি আনৰ সহায় নোলোৱাকৈ খুলিব পাৰিছো তেন্তে মনত বিশ্ববিজয়ৰ অনুভৱ। আকৌ নঙলা নুখলাকৈ তাৰ মাজেদি সোমাই যোৱাও এক তৃপ্তি। সৰু সৰু কামত ডাঙৰ ডাঙৰ প্ৰাপ্তি। দেউতাৰ চাইকেলত প্ৰথম চাইকেল শিকাৰ অনুভৱ হয়তো কোনেও পাহৰা নাই। খেলি খেলি ভাগৰুৱা হোৱাৰ দহাই দি তেনেকৈয়ে টোপনিত।

এয়েই আমাৰ শৈশৱ, যাৰ প্ৰতিটো ক্ষণ আমাৰ বাবে স্মৰণীয়। যি সময়ত মনত নাথাকে কোনো চিন্তা, নাথাকে কোনো ভেদ ভাৱ। সকলোৰে বাবে স্মৃতিবোৰ সুকীয়া, কিন্তু সকলোৰে বাবেই সুখকৰ। পিছৰ জীৱনত শৈশৱৰ কামবোৰেই হাঁহিৰ খোৰাক হৈ পৰে। সেই স্মৃতিবোৰ মনত পৰিলে অকলে থকা সময়ত অথবা কাৰোবাৰ লগত সেই কথা পতাৰ সময়ত আমাৰ গুঁঠত খেলি যায় এক নিৰ্মল হাঁহি। সঁচাকৈয়ে শৈশৱ নিৰ্মল হাঁহিৰ উৎস। কিয়নো সেই সময়খিনিত আমাৰ মনত নাথাকে কোনো মলিনতা। এতিয়া যেতিয়া সৰু ল'ৰা-ছোৱালীবোৰ দেখো, মনতে ভাৱো, যে মনৰ ইচ্ছা পূৰণ কৰি হাঁহি লোৱা, কান্দি লোৱা, কাৰণ এয়াই সময়। ইয়াৰ পাছত প্ৰতিযোগিতাৰ যুগত তুমি সোমাই পৰাৰ লগে লগে নিজৰ মনৰ কথা ভাবিবলৈ অথবা হাঁহিবলৈ বা কান্দিবলৈ হয়তো তুমি সময় নাপাবা।

বৰপেটাৰ দৌল উৎসৱ

তনুশ্ৰী ৰায়চৌধুৰী
চতুৰ্থ বাৰ্ষিক

ঋতুৰাজ বসন্তৰ আগমানে মানুহৰ মনত এক উৎসৱৰ মৃদংগ বজায়। গছ-বিৰিখৰ কুঁহিপাত মধু মলয়াৰ পৰশত নাচি উঠে। পলাশ শিমলুৰ শিখৰে-শিখৰে ৰঙৰ অগনি জ্বলে। প্ৰেমৰ বৃষ্টিত তিতি উঠিবলৈ আকুল হৈ পৰে যৌৱনে।

আবহমান কালৰে পৰা এই বসন্ত ঋতুতেই ভাৰতবৰ্ষৰ হিন্দু সমাজত মদন পূজাৰে আনুষংগিক পৰ্ব হিচাপে উদ্‌যাপিত হৈ আহিছে দৌল উৎসৱ বা হোলী উৎসৱ। পোনতে বৈকুণ্ঠতহে দৌল উৎসৱ পতা হৈছিল শ্ৰীকৃষ্ণক দোলনত তুলি নৃত্য-গীত আদি কৰি ছটিয়াই আনন্দ বিহাৰ কৰিছিল।

অসমত শ্ৰীমন্ত শংকৰদেৱে প্ৰথমতে বৈকুণ্ঠৰহে আৰ্হিত সত্ৰীয়া ৰীতি-নীতিৰে বৰদোৱা সত্ৰত দৌল উৎসৱ পাতিছিল। ইয়াৰ পৰৱৰ্তী কালতহে অসমৰ আন আন সত্ৰসমূহত দৌল উৎসৱ পাতিবলৈ ল'লে বুলি জনা যায়। বৰপেটাত দৌল উৎসৱক 'দেউল' বা 'দৌলযাত্ৰা' বুলি কোৱা হয়।

বৰপেটাৰ দেউল অসম তথা ভাৰতবৰ্ষৰ ভিতৰতে এক লেখত ল'বলগীয়া উৎসৱ। শংকৰদেৱৰ সত্ৰীয়া সংস্কৃতিৰ পৰম্পৰা ৰক্ষা কৰি আজি শ শ বছৰে বৰপেটাৰ ভক্তগণে এই উৎসৱ মনে-প্ৰাণে উদ্‌যাপন কৰি আহিছে। বৰপেটাৰ দেউল উৎসৱৰ এটা স্বকীয় বৈশিষ্ট্য আছে। তাক সৰ্বভাৰতীয় পৰ্যায়ৰ উৎসৱৰ লগত তুলনা কৰিব পৰা যায়।

তিথি অনুসৰি বৰপেটা সত্ৰৰ দেউল উৎসৱ কোনোবা বছৰ তিনিদিনীয়া, কোনোবা বছৰ চাৰিদিনীয়া আৰু কোনোবা বছৰত পাঁচদিনীয়াকৈ উদ্‌যাপন কৰা হয়। পৰম্পৰা অনুসাৰে ফাগুন মাহৰ পূৰ্ণিমাত অনুষ্ঠিত হোৱা দৌল উৎসৱ চাৰিদিনীয়া বা পাঁচদিনীয়া হয়। যাক বুঢ়া দেউল বুলি কোৱা হয় আৰু তিনিদিনীয়া দেউলক ডেকা দেউল বুলি কোৱা হয়।

দেউলৰ প্ৰথম দিনটোক 'গন্ধযাত্ৰা' বোলা হয়। সেইদিনা বৰপেটা অঞ্চলৰ ভক্তসকলে পথাৰৰ পৰা নল-খাগৰি কাটি আনি সত্ৰৰ টুপৰ চোতালত এটা 'মেজি' সাজে। আবেলি এটা সময়ত 'দৌল গোবিন্দ'ক সত্ৰৰ ভাজঁঘৰৰ পৰা পিছ দুৱাৰেৰে আৰু 'কলীয়া ঠাকুৰ গোসাঁই'ক ঘাই দুৱাৰেদি গায়ন-বায়ন আদিৰ সৈতে উলিয়াই আনি মঠৰ চোতালত দুয়ো গোসাঁইক দুখন বৰশৰাইত ৰাখে। লগে লগে অধিবাস আৰম্ভ হয়। এই সময়তে মঠৰ চোতালৰ পশ্চিম দিশত থকা সংৰক্ষিত নাদটোৰ পানী আনি মহাপ্ৰভুক স্নান কৰোৱা হয়। তাৰ পাছত মহাপ্ৰভুক গায়ন-বায়নে ঢুলীয়াৰ সংগত টুপৰ চোতালৰ মেজিটোৰ ওচৰলৈ লৈ অহা হয় আৰু লগে লগে মেজিত জুই দিয়া হয় আৰু তেতিয়াই মহাপ্ৰভুক মেজিৰ চাৰিওফালে সাত পাক ঘূৰোৱা হয়। ইয়াকে গোসাঁই 'মাঘ পুউৱা বা মেজি পুউৱা' বোলে। এইখিনি সময়তে সত্ৰৰ উত্তৰ-পশ্চিম দিশত থকা দৌলগৃহৰ (মঠ) সন্মুখৰ চোতালত

বৰপেটাৰ স্থানীয় শিল্পীয়ে তৈয়াৰ কৰা 'আটচবাজী' প্ৰদৰ্শন কৰা হয়। এই অনুষ্ঠানতে ফানুচ উৰুওৱা হয়। হোলীগীত আৰু খোল, ঢোলক, তালৰ শব্দৰে বৰপেটা সত্ৰৰ চৌপাশ মুখৰ হৈ পৰে। ইয়াৰ পাছত ৰাতি পৰিত্ৰক্ষণত মহাপ্ৰভুক দৌলত আৰোহণ কৰোৱা হয়। দৌলগৃহত মহাপ্ৰভুক আৰোহণ কৰোৱাৰ সময়ত ঘোষা-কীৰ্ত্তন আৰু ব্যাস কীৰ্ত্তন কৰা হয়।

গন্ধযাত্ৰাৰ পাছদিনাখন (বা পাছৰ দুদিন) 'ভৰদেউল'। মহাপ্ৰভু দৌলগৃহত থকা সময়ছোৱাত ভক্তগণে মহাপ্ৰভুক দৰ্শন কৰি ফাকুগুৰি আদি ছটিয়াই সেৱা জনায়। মহাপ্ৰভু দৌলত থকা দিনকেইটাত সভাঘৰৰ ভিতৰত যোগমোহন গৃহৰ সমুখত নিত্য প্ৰসংগ কৰা হয়। ভৰদেউলৰ দিনাখন ৰাতিপুৱা গীত-ভটিমা গোৱাৰ পাছত শৰাই আঠখন পাতি চাকি জ্বলোৱা হয় আৰু নাম ডাকি প্ৰসংগৰ আন আন ক্ৰমলৈ আগবঢ়াৰ নিয়ম।

দৌলৰ শেষ দিনটোক হোলী বা ফাকুৱা বা সুঁৱেৰী বুলি কোৱা হয়। সিদিনাখন ৰাতিপুৱা গোসাঁই প্ৰভুক যোগমোহনৰ পৰা লৈ গৈ কীৰ্ত্তনঘৰৰ ভিতৰতে প্ৰথমতে যথাস্থানত থোৱা হয়। দুপৰীয়া এক নিৰ্দিষ্টক্ষণত দৌল গোবিন্দ আৰু কলীয়া ঠাকুৰক পুনৰ মঠৰ চোতাললৈ আনি নিত্য কৰ্মাদি সমাপন কৰা হয়।

সুঁৱেৰীৰ দিনাখন বৰপেটাৰ চৌদিশে ডেকা-বুঢ়া শিশু সকলোৱে হাতে হাতে ফাকু লৈ ইজনে-সিজনৰ গালে-মুখে সানি আনন্দ উপভোগ কৰে। আকাশে-বতাহে নানা ৰঙৰ সমাৱেশ ঘটে।

খোল-ঢোল, খুটিতাল-পাতিতাল লৈ দলবদ্ধভাৱে সকলোৱে হোলী গীত গাই হোলী খেলি ফুৰে (হাটীয়ে হাটীয়ে) —

'মনে-প্ৰাণে হৰি নাম হোলী খেলো অবিৰাম;

উতলা ফাগুনে নাচে বৰপেটা বৰধাম।'

দুপৰীয়া দৌলগোবিন্দ আৰু কলীয়া ঠাকুৰক ফাকুগুৰিৰে ৰঞ্জিত কৰি দোলাত তোলা হয়। সেই সময়ত চুবুৰীয়া বাৰাদি সত্ৰৰ পৰা দৌলৰ গোসাঁই (ঘনুচা) আহি পোৱাৰ পাছত তিনিওজনা গোসাঁইক গায়ন-বায়নৰ সৈতে হাজাৰ হাজাৰ ভক্তই হোলী গীত গাই গাই চুবুৰীয়া কলবাৰী সত্ৰলৈ লৈ যায়। কলবাৰী সত্ৰত মহাপ্ৰভুক দোলাৰ পৰা নমাই পথাৰৰ পৰা তুলি অনা 'হেকটা' (এবিধ মাহজাতীয় শস্য) খাবলৈ দিয়া হয়। ইয়াৰ পাছত সত্ৰীয়াই সমবেত ভক্তসকলক দৌল উৎসৱৰ বিষয়ে কোৱাৰ পাছত গোসাঁই প্ৰভুক পুনৰ বৰপেটা সত্ৰলৈ লৈ অনা হয়।

নিজগৃহ এৰি মহাপ্ৰভুৱে ঘনুচাৰ লগত থকাত লক্ষ্মী আইৰ খং উঠে। সেয়েহে ঘনুচাৰ দৌলৰ পৰা লক্ষ্মীৰ গৃহলৈ অহাৰ সময়তে লক্ষ্মীয়ে কলীয়া ঠাকুৰক গৃহত প্ৰবেশ কৰিব নিদি দুবাৰ বন্ধ কৰি থয়। এই দৃশ্যকে প্ৰতিফলিত কৰিবলৈ কীৰ্ত্তনঘৰৰ বাটচ'ৰাত (দোলান) চাৰিটা ভলুৰা বাঁহেৰে গোসাঁই প্ৰভুৰ বাটত হেঙাৰ বন্ধা হয়। ইয়াৰ এটা বাঁহ উত্তৰহাটী আৰু একোটাকৈ বাঁহ দক্ষিণহাটী আৰু নহাটীৰ ফালৰ পৰা যোগান ধৰা হয়। সত্ৰৰ প্ৰথম সত্ৰাধিকাৰ মথুৰা দাস বুঢ়া আতাৰ দিনৰে পৰা এই বাঁহ বান্ধি ভেটা নিয়ম চলি আহিছে। ভক্তসকলে এই বাঁহ চাৰিটা ভাঙি গোসাঁই মহাপ্ৰভুক সত্ৰত প্ৰবেশ কৰোৱায়। আধুনিক দৃষ্টিভংগীত নাটকীয় লক্ষণেৰে পৰিপুষ্ট এই বাঁহ ভঙা অনুষ্ঠানটোৱেই অসমৰ প্ৰথম বাটৰ নাট বুলি সমালোচকসকলে মত প্ৰকাশ কৰে।

বাঁহ ভঙা অনুষ্ঠানৰ অন্তত ভক্তসকলে গোসাঁই প্ৰভুক কীৰ্ত্তনঘৰৰ চাৰিওফালে সাতপাক প্ৰদক্ষিণ কৰাই দোলাৰ সৈতে পুনৰ মঠৰ চোতালত থয়। ঘনুচাৰ দৌলত সাতদিন থাকি লক্ষ্মীৰ গৃহলৈ শ্ৰীকৃষ্ণ পুনৰ

উভতি অহাৰ সময়ত লক্ষ্মীয়ে দুৱাৰ বন্ধ কৰি থৈছিল। আৰু পৰিচাৰিকাবোৰক আপত্তিবোৰ কৈ পঠাইছিল। সেই অনুৰূপ দৃশ্যৰ অৱতাৰণা কৰি ভক্তসকলে মঠৰ চোতালত বাদানুবাদ কৰে। শেষত লক্ষ্মীৰ ওচৰত গোসাঁই প্ৰভুৱে পৰাজয় স্বীকাৰ কৰি তিনশ টকাৰ দণ্ড ভৰি মণিকুটত প্ৰৱেশ কৰিবলৈ অনুমতি পায়।

গোসাঁই প্ৰভু মণিকুটত প্ৰৱেশ কৰাৰ লগে লগে দৌল উৎসৱৰ সামৰণি পৰে।

মূলতে, দৌল উৎসৱ বৰপেটাবাসীৰ

প্ৰাণকেন্দ্ৰস্বৰূপ। দৌল উৎসৱৰ আৰম্ভণিৰ আগমুহূৰ্ত্ত পৰাই সমগ্ৰ বৰপেটাবাসী হোলীৰ বং-বসত উন্মাদ হৈ পৰে। বৰপেটা দৌল উৎসৱ পৃথিৱী বিখ্যাত কুৰি কোৱা হয়, সেয়েহে বিভিন্ন দেশ তথা ভিন্ন বৈশ্ব ভক্ত আহি ভিৰ লগায়হি। দৌল উৎসৱৰ জাক-জমকতাল লগতে মানুহে বৰপেটাবাসীৰ অতিথি পৰায়নতাত্তে সন্তুষ্ট হয়হি। সেয়েহে বাৰে বাৰে চোৱাৰ পাছতো যাত্ৰীগণে (অন্য ঠাইৰ মানুহ) আকৌ উপভোগ কৰি আহে বৰপেটা বৰধামৰ হিয়াৰ আমঠু দৌল উৎসৱ।

Martin Luther King Jr.

- *We must accept finite disappointment,
But never have infinite hope.*
- *I have decided to stick with love.
Hate is too great a burden to bear*

বড়োসকলৰ জনজাতীয় নৃত্য 'বাগৰুম্বা' এক আলোকপাত

মুকুতামণি বড়ো
চতুৰ্থ ষাণ্মাসিক

পৰিৱৰ্তনশীল সময়ৰ লগত জড়িত হৈ থাকে এখন দেশ, এক জাতি-জনজাতি, এখন সমাজৰ প্ৰগতি আৰু সেই সমাজৰ বা দেশৰ ভাষা-সংস্কৃতি শিক্ষাৰ প্ৰগতি। অসম বিভিন্ন জাতি-জনজাতিৰ আচাৰ-ব্যৱহাৰ, বহুৰঙী সাজপাৰ, নৃত্য-গীত, খাদ্যভাসে ৰাজ্যখনক এক সুকীয়া ৰূপ প্ৰদান কৰে। অসমত বসবাস কৰা জনজাতীয় লোকসকলৰ ভিতৰত অন্যতম জনজাতীয় লোকসকল হ'ল বড়োসকল। বড়োসকলৰ সাজপাৰ, নৃত্য-গীতৰ বৈশিষ্ট্য অন্যতম আৰু সোণত সুবগা চৰা। বড়ো জনজাতি সমসাময়িকভাৱে শিক্ষা, ক্ৰীড়া, সংস্কৃতি সকলো দিশে আগবাঢ়ি যাবলৈ সক্ষম হৈছে। বড়োসকলৰ সুকীয়া মাতৃভাষা, খাদ্যভাস, আচাৰ-ব্যৱহাৰ, নৃত্য-গীত অতিকৈ আকৰ্ষণীয়।

বড়োসকলৰ এই বহুৰঙী সাজপাৰ, নৃত্য-গীত, দেশ-বিদেশ সকলোতে সমাদৰ লাভ কৰি আহিছে। বড়োসকলৰ জনজাতীয় নৃত্য 'বাগৰুম্বা' এক অন্যতম জনপ্ৰিয় নৃত্য। এই নৃত্য বড়োসকলৰ লোকনৃত্য হিচাপে বিখ্যাত। এই নৃত্য এই জনজাতিৰ প্ৰথম প্ৰজন্মৰ পৰা বৰ্তমানৰ প্ৰজন্মৰ সময়তো জনপ্ৰিয় হৈ আছে। বড়ো মহিলাসকলে বাগৰুম্বা নৃত্য ৰঙীন দখনা (Dokhona), জমগ্ৰা (Jomgra), আৰ'নাই (Aronai) আৰু বিভিন্ন জনজাতীয় অলংকাৰ পৰিৱেশন কৰে।

এই নৃত্য বড়োসকলৰ প্ৰধান নৃত্য হিচাপে পৰিচিত। অন্যতম জনপ্ৰিয় নৃত্যবোৰ যেনে— বাৰদৈচিখলা নৃত্য, ম'চাপ্লাংনাই নৃত্য, দাহাল-থুংগ্ৰি নৃত্য, চিখ্ৰি-চিখলা নৃত্য, দাওশ্ৰি দেলাই নৃত্য, চা-গোলাও নৃত্য, ক'প্ৰি চিবনাই আদি। এই সকলোবোৰক একেলগে কুষ্টি নৃত্য বুলিও কোৱা হয়। নৃত্যবোৰ বিভিন্ন বাদ্য-যন্ত্ৰৰে প্ৰদৰ্শিত কৰা হয়। যেনে— খাম, চিফুং, জটা, চেৰ্জা, ঠাৰ্খা ইত্যাদি। বাদ্যযন্ত্ৰবোৰ বড়ো ডেকাসকলে জনজাতীয় সাজপাৰ যেনে— গাম্‌চা, আৰ'নাই, ফালি আদিবোৰ পিন্ধি পৰিবেশন কৰে।

বাগৰুম্বা নৃত্য প্ৰকৃতিৰ পৰা উৎপত্তি হোৱা বুলি কোৱা হয়। সাধাৰণতে বড়োসকলৰ প্ৰতিটো সংস্কৃতি প্ৰকৃতিৰ লগত জড়িত। তেওঁলোকে অসমৰ পূব আৰু উত্তৰ দিশৰ পাহাৰৰ সমভূমি অঞ্চলত বাস কৰে। তেওঁলোকে খেতিৰ জৰিয়তে জীৱিকা অৰ্জন কৰে। তেওঁলোকৰ কলা-সংস্কৃতি, ধৰ্মীয় আচাৰ-ব্যৱহাৰ, উৎসৱ সকলো প্ৰকৃতিৰ লগত জড়িত। ইষ্ট দেৱতাক সন্তুষ্ট কৰিবলৈ তেওঁলোকে বিভিন্ন নৈবেদ্য আগবঢ়োৱাৰ লগতে বাগৰুম্বা নৃত্যও প্ৰদৰ্শন কৰে। তেওঁলোকৰ কলা সংস্কৃতি প্ৰকৃতিৰ বিভিন্ন প্ৰতীকেৰে পৰিচিত। ইষ্টদেৱতা 'বাৰ্থৌ'ক তেওঁলোকে একধৰণৰ গছৰ ৰূপত পূজা কৰে যাক 'শিজু' বুলি কোৱা হয়, তেওঁলোকৰ বিভিন্ন জনজাতীয় নৃত্যও গছৰ ডাল,

চৰাই, পখিলা, গতিশীল নদীৰ সোঁত হিচাপে হ'ল।
নামাকৃত।

বাগুৰুস্বা নৃত্যত কোনো বড়ো লোকে শাস্ত হৈ
বহি থাকিব নোৱাৰে সকলোৱে নাচি-বাগি উঠে।
তেওঁলোকে শান্তি, সম্প্রীতি আৰু আনন্দ লাভ কৰে।
অসমকে ধৰি অন্য প্ৰান্তৰ লোকেও এই নৃত্যত অধিক
উৎফুল্লিত হৈ উঠে। অৰ্থ বুজি নাপালেও সকলোৱে
বাগুৰুস্বা নৃত্যত নাচে-বাগে আনন্দ-উল্লাস কৰে। এই
নৃত্যক সম্প্রীতিৰ এক এনাজৰী বুলি ক'ব পাৰি।
জনপ্ৰিয় নৃত্য বাগুৰুস্বাৰ দুটি শাৰী তলত উল্লেখ কৰা

‘জাথ নংঙাবৌলা
নংঙাবৌলা
থাব'ৰোম হমনানৈ
বামনানৈ লাগৌমোনথা
হায় লীগী লাগৌ সোনথা।’

এনেদৰে বড়ো জনজাতিৰ অমূল্য সংস্কৃতি সদায়
সমৃদ্ধ হৈ ৰওক আৰু সম্প্রীতিৰ এনাজৰী হিচাপে
পৰিচয় বহন কৰক।

Jokes

Kashyapee Barman
4th semester

- Husband and wife were having dinner at a fancy restaurant....
As the food was served, Husband said:
"the food looks delicious, let's eat"
Wife: Honey... You say prayer before eating at home.
Husband: That's at home sweetheart....
Here the chef knows how to cook.
- Wife: What are you doing?
Husband: killing mosquitoes.
Wife: How many did you kill?
Husband: Total 5. 2 females. 3 males.
Wife: How do you know their gender.
Husband: 2 were near mirror and 3 were near seer.
- Wife joins English speaking class;
After few days.....
Wife: Welcome home darling.
Husband: I am so tired today.
Wife: Ok honey! Rest in Peace.
- Santa went to court
Judge: "Order! Order!"
Santa: "1Pizza, 2Dosa, 3Idli & 1cold drink"
Judge: "Shut up"
Santa: "NO... NO. 7-up!"
- Boss: Where were you born?
Sardar: India...
Boss: Which part?
Sardar: What 'which part'? Whole part was born in India.
- Santa: Let's go for a movie.
Banta: Shit, I've got a doctor's appointment today....
Santa: Just cancel it, Tell him you are sick.
- Santa could not dial Nine-Eleven (911) at emergency as he could not find the eleven on the phone.

শৰণীয়া কছাৰী জনগোষ্ঠীৰ 'বাঁহ গোসাঁই' উৎসৱ

কংকনা শৰণীয়া

চতুৰ্থ বাৰ্ষিক

বিভিন্ন জাতি-জনজাতিৰে ভৰা বৈচিত্ৰ্যপূৰ্ণ অসমৰ শৰণীয়া কছাৰীসকল এক অন্যতম জনগোষ্ঠী। এই শৰণীয়া কছাৰীসকলে অনাদি কালৰ পৰা অসমত বাস কৰি আহিছে। শৰণীয়াসকল বিভিন্ন জনজাতিৰ সংমিশ্ৰণত গঠিত বুলি ক'ব পাৰি।

শৰণীয়া কছাৰী জনগোষ্ঠীৰ জাতীয় উৎসৱ হৈছে বাঁহ গোসাঁই উৎসৱ। ব'হাগ বিহুৰ গৰু বিহুৰ দিনা বাঁহ গোসাঁই সজোৱা হয়। সকলো ধৰণৰ বিপদৰ পৰা ৰক্ষা পাবৰ বাবে বছৰৰ প্ৰথম মাহতে বৰ উলহ-মালহেৰে এই উৎসৱ পালন কৰা হয়। ব'হাগ মাহৰ ৬ তাৰিখে প্ৰতিটো শৰণীয়া আঞ্চলিকৰ পৰা বা প্ৰতিখন গাঁৱৰ পৰা বাঁহ গোসাঁই উলিয়াই আনি এক নিৰ্দিষ্ট ঠাইত এই উৎসৱ কেন্দ্ৰীয়ভাৱে উদ্‌যাপন কৰা হয়।

গৰু বিহু পালন কৰি উঠি গাঁৱৰ সকলো ৰাইজ গোসাঁই ঘৰলৈ যায়। গোসাঁই ঘৰৰ দেউৰীয়ে দুজন মানুহ লগত লৈ বাঁহ কাটিবলৈ যায়। বাঁহডাল আগলি থকা হ'ব লাগে। বাঁহডাল গোসাঁই ঘৰলৈ আনি নিৰ্দিষ্ট জোখত কাটি লোৱা হয়। এই বাঁহ গোসাঁই ১৩ ফুট দীঘল।

এই বাঁহডাল দাৰে চাচি-চুচি সমান কৰি এখন বগা কাপোৰ পিন্ধোৱা হয়। বাঁহডালৰ একেবাৰে শীৰ্ষত এটি পিতলৰ মুকুট পিন্ধাই দিয়া আৰু মুকুটটোত তেল-সেন্দূৰ সানি ফুলৰ মালা পিন্ধোৱা হয়। বাঁহডালৰ বগা কাপোৰখনৰ ওপৰত ৰুমাল, ফুলাম

গামোচা আদি বান্ধি দি গোটেই বাঁহডাল ধুনীয়াকৈ সজোৱা হয়। তাৰ পিছত গোসাঁই ঘৰৰ আগত থাপনা পাতি এটি খুঁটাত বাঁহডাল বান্ধি ৰখা হয়। সকলোৱে বাঁহ গোসাঁইক চাউল ছটিয়ায়। সকলো ৰাইজে বাঁহ গোসাঁইক সেৱা জনায়।

পিছদিনা ব'হাগ মাহৰ এক তাৰিখে গাঁৱৰ ডেকা-বুঢ়া সকলোৱে গা-পা ধুই পৰিত্ৰ হৈ গোসাঁই ঘৰলৈ আহে আৰু বাঁহ গোসাঁইক ঢোল, তাল, শংখ, ঘণ্টা, বৰকাঁহ আদি বজাই গাঁৱৰ ঘৰে ঘৰে ফুৰাবলৈ আনে। বাঁহ গোসাঁই ফুৰাবৰ বাবে বাঁহডালৰ দুই মুৰত দুজন মানুহৰ প্ৰয়োজন। গৃহস্থৰ পদুলিমুখৰ পৰা বাঁহ গোসাঁইৰ চৰণ ধুৱাই বস্তি জ্বলাই আদৰি নিয়া হয়। গৃহস্থই ধূপ-ধূনা জ্বলাই আগলতি কলপাত পাৰি দি নিজ ইচ্ছানুসৰি চাউল আৰু মাননি দি বাঁহ গোসাঁইৰ সন্মুখত আঁঠু লয়। উপস্থিত ৰাইজে গৃহস্থৰ মনোবাঞ্ছা পূৰণ হওক বুলি বাঁহ গোসাঁইৰ নাম ধৰি আশীৰ্বাদ কৰে।

এইদৰে গৃহস্থক আশীৰ্বাদ দি পাছত গৃহস্থই দিয়া প্ৰসাদ খাই বাঁহ গোসাঁইক আন এঘৰলৈ নিয়া হয়। এই গোসাঁই ফুৰোৱা উৎসৱ এক বিহুৰ পৰা সাত বিহুলৈ চলে। যাৰ ঘৰত বাঁহ গোসাঁই আদৰা নহয় সিহঁতৰ ঘৰত সোমাব নাপায় কাৰণ গৃহস্থই আদৰণি নজনোৱাকৈ বাঁহ গোসাঁই ওলাই আহিব নাপায়। এয়া হৈছে শৰণীয়াসকলৰ বাঁহ গোসাঁইৰ এটি নিয়ম।

বাঁহ গোসাঁইক ফুৰাই অনাৰ পাছত গোসাঁই ঘৰৰ

চাৰিওফালে সাতপাক ঘূৰোৱা হয়। সাত পাক ঘূৰা শেষ হোৱাৰ পাছত বাঁহ গোসাঁইক গোসাঁই ঘৰৰ ভিতৰলৈ নিয়া হয় আৰু বাঁহডালৰ পৰা ৰুমাল, গামোচা, মুকুট আদি খুলি পানী ছটিয়াই গোসাঁই ঘৰৰ ভিতৰত বাকচত ভৰাই থোৱা হয়।

আগৰ বছৰৰ বাঁহডাল গোসাঁই ঘৰৰ ভিতৰৰ পৰা উলিয়াই অনা হয় আৰু নতুন বাঁহডাল ভিতৰত ভৰাই থোৱা হয়। আগৰ বাঁহডাল এখন ভেলৰ ওপৰত দি, ভেলখন চাৰিজন ডেকা ল'ৰাই চাৰিটা কোণত ধৰি নদীত উটুৱাই দিয়ে। আৰু লগে লগেই এই উৎসৱৰো

সামৰণি পৰে।

উপৰোক্ত আলোচনাৰ পৰা ক'ব পৰা হয় যে শৰণীয়া কছাৰীসলৰ এই ব্যতিক্ৰমী বাঁহ গোসাঁই উৎসৱে অসমীয়া সংস্কৃতিৰ এক অনন্য উপাদান। বৰ্তমান গোলকীকৰণৰ যুগত এই জনগোষ্ঠীৰ লোকসকলে নিজৰ সংস্কৃতিৰ স্বকীয়তা বৰ্তাই ৰাখিব পৰাটো এক গৌৰৱৰ বিষয়। অসমীয়া সংস্কৃতি চহকী কৰাত শৰণীয়া কছাৰীসকলৰ গীত-নৃত্যৰ যেনেধৰণৰ অৱদান আছে, ঠিক তেনেদৰে ব'হাগ বিহুত পালন কৰা এই বাঁহ গোসাঁই উৎসৱো কোনোগুণে কম নহয়।

Did You Know

Kashyapee Barman
4th Semester

- Ancient Egyptian used slabs of stones as pillow.
- 80% of males born in Soviet Union in 1923 were killed in World War II.
- It snowed in the Sahara Desert for 30 minutes on the 18th of February in 1979.
- Handshakes were originally meant to make sure the person you were meeting wasn't carrying a concealed weapon.
- For centuries Buddhist monks practised the art of mummifying themselves alive.
- In the Victorian era, they had special tea cups that protected your moustache from getting drunk in your tea.
- In 1958, a nuclear bomb was lost somewhere along the swampy coast of Georgia. Its where about remains a mystery to this day.
- High heels were originally made for men in the 16th century.
- In 1573, England's King Henry VII officially declared February 14th the holiday of St. Valentine's Day.
- The Titanic is as about as long as the Empire State building is tall.
- In Ancient Egypt, some people paid their taxes in honey.
- The life expectancy in 1900 was just 47 years.
- Cleopetra married 2 of her brothers.
- Jerico is the oldest walled city in the world at 9000yrs old.

কইনাকন্দা

কৃষ্ণামণি দাস
চতুৰ্থ ষাণ্মাসিক

প্ৰকৃতিত বিলীন হোৱা কুঁৱৰী
আজি উঠে উচুপি।
প্ৰকাণ্ড শিলেৰেই বৰযাত্ৰী, কোঁৱৰ-কুঁৱৰীৰ
হৈছিল জীৱন্ত সমাধি।।

নাই ইতিহাস মাংস-বঘৰাৰ
কোঁৱৰ-কুঁৱৰীৰ মহামিলনৰ,
আছে ইতিহাস মাথোঁ
ধুমুহা শিলাবৃষ্টিত ভাগি যোৱা সপোনৰ

শিলনীদৰাৰ প্ৰকাণ্ডতম্ শিলৰ মাজত
কইনাৰ সাজত আছানে কুঁৱৰী তুমি?
হৃদয় বিদাৰক কাহিনী কোৱানে
শুনাই তোমাৰ উচুপনি?

কঠিন স্পৰ্শত আজিও প্ৰকাণ্ড শিলবোৰে
ধ্বনিত কৰে ঢোল, ঘণ্টা, কাঁহৰ;
যেন সোঁৱৰে ইতিহাস
ওখল-মাখল সেই বিবাহৰ

জন্মভূমিতে জীৱন্তে নকইনাক সমাধি
কৰি শিলেও নাম ল'লে— কইনাকন্দা,
জোনাকতো যেন উচুপে
নিথৰ হৈ ৰোৱা এটি চন্দ্ৰা...

শীতৰ শেষত

ৰূপজ্যোতি ওজা
ষষ্ঠ ষাণ্মাসিক

তেওঁ আহিছিল শীতৰ লঠঙা গছজোপাৰ
প্ৰথম কুহি পাতটোৰ দৰে,
শীতৰ শেষত যেনেকৈ সেউজীয়া হয় গছজোপা
তেনেকৈ সেউজীয়া হৈছে মোৰ নিঃসংগ হৃদয়।
তেওঁৰ আগমনত ফুলে-পাতে উপচি পৰিছে জীৱন
আৰু...

মই প্ৰথমবাৰ অনুভৱ কৰিছোঁ সেউজীয়া।
শীতৰ ঋতু ইমান যন্ত্ৰণাদায়কক!
তথাপি মই আজি প্ৰেমত পৰিছোঁ শীতৰ
কাৰণ শীতৰ কুঁৱলী ফালি লঠঙা গছৰ মাজে মাজে
বাট খেপিয়াই তেওঁ আহিছিল মোৰ হৃদয়লৈ।

উশাহৰ পৰিচয়

হীৰামণি দাস
চতুৰ্থ ষাণ্মাসিক

অতীত মাথোঁ এটা সামান্য হাঁহি,
য'ত উশাহবোৰ ধমকি ৰয়।
বৰ্তমানৰ আকাশত ৰঙীন চিলা,
য'ত হেঁপাহবোৰ আকাশে চুমি চায়।
আজি ফাগুণ বলি আছে বাবে
ধূসৰতাবোৰ নেপথ্যত লুকাই।
সময় দৌৰি আছে বাবেই,
বিলাসিতাই মধুৰ মুকলি বজায়।
আজিও সাধাৰণতা প্ৰকৃত সত্য,
কিয়, বিলাসিতাবোৰ সমাধিত নাযায়!
সকলোৰে প্ৰকৃত পৰিচয়টো,
ভবিষ্যতৰ খুটি চাৰিডালে হয়।

संस्कृत भाषायाः आवश्यकता

आकाश दास
2nd Semester

संस्कृतभाषा भारतीय भाषानां मातृ स्वरूपा। संस्कृतभाषा अतीव मधुरा अस्ति। अस्या भाषायाः व्याकरणं वैज्ञानिकम अस्ति। एषा भाषा देवतानां भाषा आसीत्। अतः एषा भाषा देवभाषा इति कश्चर्ते। अतीत श्रुति-मधुरमस्ति संस्कृतभाषा। अस्या विषये न केवलं भारतीयैः अपि नु वैदिकोपि संस्कृतस्य प्रशंसा रूपेण वैदशिकीऽकपिः संस्कृतस्य प्रशंसारूपेण वैदशिकी कविः उइलसर्नीऽपि अकथयत्-

अमृतं मधुरं सम्यक् संस्कृतं हि तर्ती अधिकं।
देवभीग्यमिदं तस्मात् देव भाषेति कथ्यते॥

विश्वख्यातः अमेरिका देशस्य पण्डित प्रवरः। चिन्ताविदः तथा च साहित्य नोबेल पुरस्कारप्रापक उइलडुरान्तमहाभागः संस्कृत भाषा विषये एवं लिखति-

"India was the motherland of our race and Sanskrit is the mother of Europe's languages. She was the mother of our philosophy, mother though the Buddha.

सम्यक् वहिष्कृतं शुद्धमयदि दोषरहितं व्याकरणेन संस्कारितं वा यत्नदेव संस्कृतम्। एवतच समउपसगपुवकात् कृधानोनिष्यत्रोऽघ शब्द संस्कृत

भाषेति नाम्ना सम्बोध्यते। सैव दैवभाषा गीवणिवापी, देववाणी, अमरवाणी, गीवगिन्यादिभिनमिभिः करयते। अस्माकं समस्तमपि प्राचीनं साहित्यं संस्कृत भाषायामैव रचितमस्ति, समस्तमपि वैदिक साहित्यं रामायणं महाभारतं पुरापानि दरनिग्रन्थाः, स्मृतिग्रन्थाः, काव्यानि-नाटकानि, ग्रय-नीति-आस्यानग्रन्याश्र अस्यातेव भाषायां लिखिताः प्राप्यन्ते। गपित ज्योतिषं, काव्यशास्त्रमायूर्वेदः, अर्थशास्त्रं-राजनीति शास्त्रं छन्दःशास्त्रं, ज्ञान-विज्ञानं नत्वजातमस्यामेव संस्कृत भाषायं समुपलभ्यते।

संस्कृतभाषा अस्माकं सांस्कृतिकी भाषा अस्तियतः अस्माकं सर्वेधार्मिक-संस्काराः अस्यां भाषायामेव विद्यन्ते। संस्कृत भाषायाम अनेकानि सुवधनानि सुभापितानि च सन्ति यानि बालकेश्यो, युवकेभ्यः च प्रेरणां पच्छन्ति। अस्यां भाषाया मानवीय गुणानां विवेचनं प्राप्यते। आध्यात्मिक शान्त्यो इधं भाषा सर्वेः पठनीयाः खलु। अस्यां भाषायाम एव सर्वेषां कल्याणेच्छा दृश्यते यथा सर्वे भवन्तु सुखिनः सन्तः सर्वेः एषाभाषा पचनीया, सर्वत्र च प्रसार, करणीयाः।

जयतु संस्कृतम्, जयतु भारतम्।

Our Faculty.....**Former Faculty since 1943**

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

Present Faculty

- | | |
|-----------------------------|-------------------------|
| 1. Dr Manjula Phukan | 3. Dr. Shabnam Bormon |
| 2. Mr. Ishan Krishna Saikia | 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

Achievements, 2018-19

- Priyasa Kundu secured first class first position in History major. B.A. Final Examination, 2018 of Gauhati University.
- Angshuman Borah and Sonali Gautam won first position in Annual College Week Quiz competition, 2019.
- Akash Das won 2nd position in Borgeet, Rabha Sangeet, Semi Classical Song and Lokageet competition and 3rd position in Jyoti Sangeet competition.
- Disha Malakar, Burdith Ann Pereira, Ruhi Boral and Bhanita Ray, students of History Department were also members of the girls group which secured first position in 'Tug of War' competition and third position in 'Kabaddi' competition in Annual College Week, 2019.
- In Qrious an Intra-department Quiz competition, 2019 Angshuman Bora and Sonali Gautam secured the first position. Himangshu Thakuria and Nityajyoti Das won the second position and Sahil Rahman and Ruhi Baral got the third prize.
- Manorama Das joined in NSC (All India Nau Sainik Camp, 2018, at Karwar in Karnataka. She also joined in the RDC (Republic Day Camp), 2019, Delhi.
- The Department got its first Wall Magazine, with the inauguration of 'Musings' on 5th February, 2019 by Dr. Satyendra Nath Barman, Principal, B. Borooah College. The theme for the 2018-19 issue is "Tribal Art and Craft of North East".
- *Editors* : Nabajyoti Kashyap
Kashyapee Barman
Sonali Gautam
- *Contributors* : Dhritiman Sarmah
Ankita Chetia
Jupitara Rabha
Niha Handique

Sketches & Clicks



Pranami Borgohain
5th Semester

A Black Blossom



Niha Handique
2nd Semester



Awareness is one of the most powerful weapons against child abuse, a social evil that is rampant in every class of society, every state, city and religion. There's no single enemy-from children's teachers to their parents, abusers come in different forms. Training modules for different children age groups need to be created which teachers can use to impart awareness on these issues to children in school. However, such initiatives need the support of civil society and strong voices across justice, education, child welfare and institutions.

Bhanumati Basumatary
5th Semester



Everyone was running behind expensive and big stores of big businessman..... So no one even noticed that small street vendor who was seeking everyone to buy his cheap jewelleries.



"Sometimes" said Pooh "The smallest thing take up the most room in your heart."

Himangshu Thakuria
6th Semester

PICTURE GALLERY



PICTURE GALLERY





