



# Annual Magazine

## BIJNI COLLEGE, BIJNI

43<sup>rd</sup>  
Issue

Session : 2019-20



Prof. in-charge  
Dr. Arup Sarkar

Chief Editor  
Radha Rani Narzary

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# BIJNI COLLEGE ANNUAL MAGAZINE

43<sup>rd</sup> Issue

Session : 2019-20



To,

.....  
.....

*Prof. in-charge*  
Dr. Arup Sarkar

*Chief Editor*  
Radha Rani Narzary

**Editorial Board :**

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**ACKNOWLEDGMENT**

*I am indebted to all our beloved teachers, students friends of the college and also to all the well wishers of the college for their co-operation, guidance and encouragement to the editorial board of 43<sup>rd</sup> Edition of Bijni College Annual Magazine, needfully to say it would not have been possible to publish this magazine of the college without their care and concern and I dare, say that the editorial board would have become redundant and irrelevant without their kind help and co-operation.*

*I would like to convey my heartiest thanks to the most honourable Principal in-charge Dr. Birhash Giri Basumatary, Prof. Laishram Ladu Singh, vice chancellor, Bodoland University, Toren Boro, President of Bodo Sahitya Sobha, Dr. R.R. Owarly, President of Governing Body, Bijni College, Bijni for thier well wishing messages.*

*My due love and gratitude also go to honourable Principal Dr. Birhash Giri Basumatary, Prof. Incharge Dr. Arup Sarkar, advisers of editorial board Dr. Indrajit Brahma, Prof. Lipika Chakraborty, Dr. Apu Guha Thakurta, Dr. Jumi Das and my dear student friends Udagshri Basumatary (President, B.C. S.U. 2021-22) Swmdwn Daimary (GS, B.C.S.U. 2019-20), Subungsar Basumatary (GS, B.C.S.U. 2021-22), Hadwrsa Goyary, Debu Basumatary (Magazine Sec. B.C.S.U. 2021-22), Dharmeswar Boro (Cultural Secretary, 2021-22), Sunita Basumatary, Pobit Narzary, Dante Boro for their continuous help and guidance in bringing out this Annual Magazine, I also offer my sincere thanks to those who have contributed thier valuable articles for my achievement of this colourful magazine.*

*At last, I offer my heartiest thanks to all the executive members of Bijni College Students' Union 2019-20 for their co-operation and Annual Report and I also would like to convey my heartiest thanks to the proprietor of MB Enterprise and all the staff for the successful publication of this Bijni College Annual Magazine with due care.*

Your's Sincerely,  
Radha Rani Narzary  
Secy. for Literary Activities  
(B.C.S.U)



OFFICE OF THE  
**PRINCIPAL :: BIJNI COLLEGE**

বিজনি মহাবিদ্যালয়ৰ অধ্যক্ষৰ কাৰ্যালয়

Dr. Birhash Giri Basumatary  
Principal  
Bijni College, Bijni



Website: www.bjnicollege.ac.in  
Email: bjnicollege@gmail.com  
P.O. Bijni, Dist. Chirang (BTAD) Assam  
Pin- 783390  
Phone- 03668-284625  
Fax- 03668-284124

Message

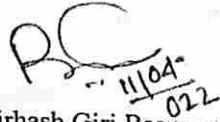


*It is indeed a great pleasure for me to know that Bijni College is going to bring out the 43<sup>rd</sup> issue of Annual magazine of Bijni College shortly.*

*Wishing all concerned in achieving a grand success, I sincerely feel that the publication would enable the upcoming writers to express their talent pertaining to literary skill.*

*With best wishes.*

Date: 11-04-2022

  
(Dr. Birhash Giri Basumatary)  
Principal,  
Bijni College, Bijni



GOVT OF ASSAM



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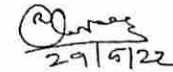
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MESSAGE

To

Miss Radha Rani Narzary  
Literary Secy. Bijni College Students' Union

I am glad to know that the 43<sup>rd</sup> Annual College Magazine is going to be published shortly. I hope it will give opportunity to the students to show their talents in various aspects of literature. I wish you all the best to bring out a beautiful college magazine.

  
29/5/22

Dr. Rabi Ram Owary  
President  
Governing Body Committee  
Bijni College, Bijni



OFFICE OF THE VICE-CHANCELLOR : BODOLAND UNIVERSITY  
Debargaon, P.O. Rangalikhata  
Kokrajhar – 783370, BTC, Assam.



Tel. No. 03661-277127 (O)  
Fax. No.03661-277127(O)

Date: March 02, 2022

Message

It is a moment of joy that the Bijni College Students Union is bringing out the 43<sup>rd</sup> Edition of Annual Magazine. The content of the Magazine is rich in poems, fictions, short stories, dramas, fictions and contemporary narration pertaining to socio-cultural aspects of the people of the region penned by the students.

The Magazine nurtures young minds and promote creative writing among the students. My best wishes shall always remain with the Literary Secretary in particular and Students Union in general.

*Ladusingh*  
(Prof. Laishram Ladusingh)  
Vice-Chancellor

Vice-Chancellor  
Bodoland University  
Kokrajhar



Website : www.bodosahityasabha.org

Office of the  
**BODO SAHITYA SABHA**

बर' थुनलाइ आफाद

Registration No. 94 of 1972  
H/O. E-mail : bsskoj@gmail.com

Head Office  
R. N. Brahma Bhawan  
Kokrajhar, BTR, Assam, Pin-783370  
Sub-Office  
Socio-Literary Cultural Complex, BSS  
Near R. N. B., ISBT, Bathouपुरि  
Garchuk-Ahomgaon, Guwahati-781035  
S/O. E-mail : bssjb@rediffmail.com

हामलायथि रादाब



आं मिथिनानै जोबोर गोजोननाय मोनदों दि, बिजनी फरायसालिमा फरायसा आफादनि 43 थि फरायसालिमानि बोसोरसालिया खुगा लाइसिखौ सेबखांनो लाहार फाहार खालामदों। बे सेबखांनो गोनां लाइसियाव गागि आरो जाखां बोनाय लाइमोन फरायसा लिगिरिफोरनि बेसेन गोनां लिबिदांजों साबना हामना खालायगोन लोगोसे राव थुनलाइ फोथाराव थोजासे बिहोमा होगोन।

लाइसिया फरायग्राफोरजों गोरबोजों नाजाव जाथों। सुजुग्रा आफादनिसिम आंनि गाहाम हामलायथि जासिहरबाय। गोजोनथों-

सिम,

राधा राणी नार्जरी  
थुनलाइयारि नेहाथारि,  
बिजनो फरायसालिमा फरायसा आफाद  
बिजनी, सिरां

( मुस्त्री तेरेन बर' )

आफादगिरि, बर' थुनलाइ आफाद

19-03-2022

## From my Editorial.....



Before going to give my editorial report I would like to offer my heartiest thanks and love to all the student friends who elected me as the secretary for literary Activities to serve them for the session 2019-20. Further I would like to convey my heartiest thanks and honour to the Principal Dr. Birhashi Giri Basumatary Prof. in-charge of Literary Activities, Dr Arup Sarkar.

"Bijni College Annual Magazine" is published almost in every year by Bijni College Students' Union. This is the 43<sup>rd</sup> edition of Bijni College Annual Magazine. The aim of publishing the magazine is to develop the habit of writing skill among the students through which they can show their talents and creative ideas, belief, thoughts and imagination. Our Bijni College also publishes a wall magazine every year.

Before going to conclude Editorial Report, I would like to convey my heartiest thanks to all the student friends, all professors who have contributed their valuable articles and I would like to convey my heartiest thanks to the members of Editorial Board, members of B.C.S.U, teaching staff, non-teaching staff and office staff. Specially, I here offer my respect and honour to Principal Dr. B.G. Basumatary Prof-in-charge of Literary Activities Dr. Arup Sarkar and ex students.

I am very grateful to the owner of the MB Enterprise Manik Basumatary and the Staff of MB Enterprise for the successful publication of the magazine with due care.

Lastly, I extend my gratitude to those who helped me in various other activities and expect forgiveness to any of my omission commission there of.

Thanking you all

Long live Bijni College

Long live B.C.S.U.

Long live wall magazine

Long live Annual Magazine

Your's Sincerally  
Radha Rani Narzary  
Literary Secretary (2019-20)

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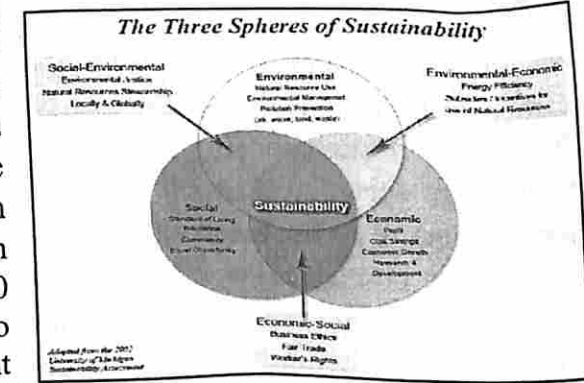
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**Environment and Sustainability****Dr. Sewali Pathak**HOD, Department of Zoology  
Bijni College, Bijni

Many people's food and livelihood security depend on the sustainable management of various bio resources. We are now more concerned about biodiversity of any region for our surviving. The economy and livelihood depend on the products of biodiversity. Due to climatic change leads by deforestation, over exploitation, planning and un-planning human settlement now biodiversity products are under threats throughout the globe. Some important issues and events are related to induce the global temperature which was discussed during the earth summit. It was taken to grow human population about 1 billion about 600000 years. It took a little more than two centuries only to grow from one to eight billion. To support environmental resources for surviving the growing population they started over utilization. As a result, community aggravation, over exploitation, over grazing, deforestation, forest fire, illegal use of bio-resource is raised. No doubt, the burning matters of global climate change have to compromise

through govt. and non-govt. intervention, policy and decision making and critical thinking. The priority of maintaining high economic growth rates, the plan for development and promote the objectives of biodiversity conservation and also yielding co-benefits against the global warming efficiently.



The study of environment and future sustainability is demanding some authentic criterion which could be brought for our discussion in recent time. It may generate mass awareness for conservation and future challenge due to climate change. It may also help the people in boosting the



economy of any region to earn livelihood and better-quality life. We need motivation towards conservation and wisely use of biodiversity for better yielding in a sustainable manner. Agriculture based activities may be able to cultivate adaptive varieties of crops to cope with the environment. We require policy-based initiatives which will be applicable in any region. The existing state forest policy should be review to incorporate strategic issues of climate change vulnerability. Quick initiatives would be effective for developing People's Biodiversity Register (PBR) at the Panchayat level. Special strategies are useful for sustainable harvesting of NTFP, value addition and marketing. People should follow sustainable lifestyle like low carbon use and alternative energy sources. Besides, more strengthening is important in the implementation of ongoing compulsory subject of environmental studies at school and college level to ensure the knowledge of environment. The United Nations World Commission on Environ-

ment and Development (WCED) in its 1987 report has given the model of "Our Common Future of Sustainable Development". Technological planning and intervention for sustainable mitigation will improve the risk management. Managerial initiation for management of natural resource should be introduced. There are some existing frameworks for convention and action plan that has taken by national and international climate association like United Nations Framework Convention on Climate Change (UNFCCC), 1992; Kyoto Protocol, 1997; Cartagena; CBD, IPCC assessment. They are doing for global climate and also giving instruction to people. The National action Plan on climate change (NAPCC), 2008 and State Action Plan on climate (SAPCC), 2012 reported some sequences of global climate change of Assam and neighbouring state. The only suggestion is to follow the rule and do for the save of our earth planet for future generations.



## नबेल बान्था आरो भारतनि नबेल बान्था मोनगिरिफोर

ड० गोगोम ब्रह्म कछारी

आलफ्रेड वार्णहार्ड न'बेला दुलाराय मुलुगाव मिथिसारजानाय आरो गोसोखांजानाय मोनसे मुं। डिनामाइट मुनि बेरफ्रुग्रा बेसाद दिहुननानै जाय बिगियानगिरिया आग्लाय-बिग्लाय दोहोन आर्जिदों, बै मानसियानो गासैबो गावनि आर्जिनायखौ मुलुगनि गेदेमा मानसिफोर- जायफ्रा मुवा बिगियान (Physics), रासायन बिगियान (Chemistry), देहा बिगियान, थुनलाइ आरो गोजोन (peace) नि थाखाय जोबोथ गोनान्थि होनायजों मावफुंलांबाय एबा अनसायजाथाव बिजाब लिरनानै गोजौ मासि आवग्रिनो हाबाय, बैसोरबादि रोंग'सानो बोसोरे गोजौ थाखोनि मोनफा बान्था होनानै गावनि दांखाखौ-(popularity) जुगामि खालामनानै दोनलांबाय।

आलफ्रेड वार्णहार्ड न'बेला जोनोम जायो चुइडेननि ष्टकहमनि नरमाउष्टान मुनि मोनसे फिसा जायगायाव 1833 ईनि 21 अक्ट'बरखालि। बिफा इमानुवेला उन्दैयावनो साथामबो गथ' फिसाफोरखौ बिमानि जोथोनाव नागारलानानै माबा मोनसे राहा नागिरनानै फिन्लेण्डसिम दावबायलांदोंमोन। नाथाय इमानुवेलाबो दंमोन मोनसे संगालि गोसो आरो थानानै थानायनि दबथायनो हायै गोसो। बोसोरब्रै उनाव फुंखा

(mine) याव बेरफ्रुग्रा मुवा संनानै दिहुनो आरो राछियानि जार (खुंथाइगिरि)नि गोसोखौ बोखथाबो इमानुवेला। बै समावनो फेफिननानै चेन्टपिटार्चबार्गिसिम थाडो नख'रनि मानसिफोरखौ लानानै। साथाम फिसाज्लाफोरनि मादाव आलफ्रेडा थामथिमोन। रुछ, इंराजी, फ्रेन्स, जार्मान रावफोरखौबो सोलौंदोंमोन आलफ्रेडा। बिफा इमानुवेला चेन्टपिटार्चबार्गिनि फालांगि हाबायाव लोब लोब'दावगाबोनानै जारनिफ्राय दोरबि (स'ना) नि बान्थाबो मोननो हायो। रोंग'सार बिफानि रोंग'सार फिसा। आलफ्रेडनि गोसो इसिनि हाबिला आरो मिजिंखौ मोन्दानानै बिफाया बिखौ 16 बोसोर बैसोआवनो इउर'पनि गुबुन गुबुन थावनि आरो निउयर्कसिम दैथायहरो रोंग'थि आरो गियान मोनहोनो थाखाय।

बोसोरनै उनाव आलफ्रेडा गिदिंबोफिननानै नुफैबाय दि बिफाया "न'बेल फेक्टरी" मुनि दारिमिन (factory) गाइसंनानै बेरफ्रुग्रा मुवानि फालांगिजों गोबां रांखावरि आर्जिदों। गुबैयै 1854 मायथाइयाव जानाय क्रिमियानि दावहाया बिसोरखौ बै फालांगिनि गेजेरजों दोहोन आर्जिनो खाबु होफैयो। नाथाय हरखाबै बिनि दारिमिनाव अर खामनायाव आरो नैथि

आलेकजेण्डारा सरकारी नडै फसंथायफोरजों खालामनाय गासैबो रोखोमनि रादायखौ बोखांफिननायाव इमानुवेला फिन हालाय-हाफाय जानाडो।

दानिया फिसाज्लाफ्रा गावबा गावनि फालांगिखौ जागायनायसै। नेवथोन फिसाज्ला लुडुइग्रा मोनसे दारिमिन लाथ'नानै (भारा) बिफानि फालांगिखौ जागायफिनो। नैथि फिसाज्ला रबार्टा खालामनायसै लेम्पनि फालांगि आरो थामथि फिसाज्ला आलफ्रेडा खालामजेननायसै नाइट्र'-ग्लिचारिननि फालांगि। बोसोरसे उनाव आलफ्रेडा बिमा-बिफाखौ लानानै ष्टकहमसिम गिदिंबोफिननानै गोहो गोरु बेरफ्रुग्रा मुवा संदिहुननो थाखाय बिजिरसंनाय हाबा जागायनायसै। सानसेखालि बेरफ्रुनायजों बिसिरसंसालिया खामजोबो।

दुलाराय इउर'पआवनो फुंखा (mine) फ्राव, रेल लामा बानायनाय हाबाफ्राव बे नाइट्र'-ग्लिचारिनखौ नांथारगौ जानायाव गासै थावनियावनो बेखौ दैथायहरनांगौ जादोंमोन। खनसेखालि गोरोन्थियावनो दंफां गुन्द्रानि सोलाय हाद्रिनि गेजेराव बे नाइट्र'-ग्लिचारिनखौ दैथायहरनायाव बेफोर दाना (जुनारनि आदार) याव सोलायदोंमोन। आलफ्रेडा गोखैनो आन्जादसालियाव थानानै आन्जाद नायनानै नुबायदि बैफोर लाव लाव मुवाफ्रा नाइट्रजेननिखुइबो गोबां गोहो गोरसिन। बेबादिनो 1866 मायथाइयाव "डिनेमाइट" मुनि बे गोमोथाव बेरफ्रुग्रा मुवाखौ संदिहुननानै दुलाराय मुलुगावनो सोमो नांहोदोंमोन। आलफ्रेडनि जाफुंसारनाया गोसारबाय। "चुइडिछ एकाडेमी अफ चायेन्स" आ बिथांखौ स'नानि

बान्थाजों अनथोब होनानै मान बाउनायसै। बे डिनेमाइटखौ संदिहुननानै आलफ्रेडा जानो हानायसै कौटि कौटिनि बिगोमा। नाथाय फराचीफ्रा बिथांखौ बुथारग्रानि फालांगिगिरि होननानै सोंखारिदोंमोन।

बार्था भन् छाट्नार मुनि सासे अष्ट्रेलीयानि रोंगसार समायना आइजोया आलफ्रेडनि गावारि नेहाथारिमोन। बिखौनो आलफ्रेडा हाबा खालामनो सान्दोंमोन आरो बार्था थानो थाखाय गावनि नजों लोगोसेनो आलादायै मोनसे खथाबो बानायदोंमोन। नाथाय बे बार्थायानो भियेनानि गोहोम गोनां (baron) सुबुनि फिसाज्ला आर्थारजों हाबा जालांनायाव आलफ्रेडा आरो रावखौबो हाबा खालामाबालानो अराइ जालिया (अखन्दा) जानानैनो जिउ खुंदोंमोन। बबेखानि बै बार्थानि खावलायनायबादियैनो गाव खामायनाय गासै रांखौ गिबियाव गोजोन (peace) नि थाखाय हाबा मावनाय गिबि (साबसिन) सुबुनो आरो उनाव थुनलाइ, रसायन बिगियान (chemistry), मुवा बिगियान (physics), रांखान्थि बायदिफ्राव बिहोमा होलांनाय रोंग'सारसिन सुबुफोरनो बोसोरे बाउलांनो थाखाय गोसोलाइ (will) लिरननानै गालाडो।

1896 मायथाइनि 10 डिसेम्बरखालि फुडाव आलफ्रेडनि न' नेग्राया बिनि खथायाव हाबफैनानै नुयोदि बिनि कौटि राडारि बिगोमाया आरांगा सायाव खर' दोननानै गोग्लैसोनानै दं। आरांगा सिडाव दं मोनसे गोदान दावहा आइजेनि नमुना (sample) आरो बिनि जोबथा गोसो लाइ आरो गोजोननि रादायलाइ

(last will and testament of peace)। बेबादियैनो हासिंडै, सिरियै, सुबुं समाजनिफ्राय आनज्रायनानै आलफ्रेडा थैनायखौ गोबानानै लानायसै 63 बोसोर वैसोआव।

उन्दैयाव आलफ्रेडा खन्थाइबो लिरदोंमोन। जिउनि बेलासेयाव बिथाडा फावथाइबो लिरदोंमोन। नाथाय गनायजाथाव नडा होननानै रावबो बेखौ सेबखानो बिबान लायाखिसै। जोबनायाव बियो पेरिचाव लांनानै सेबखानोनायसै नाथाय सेबखानांलिनफ्राय ओंखारनायनि सिगांनो बिथाडा 1896 मायथाइनि 10 डिसेम्बरखालि रुंसारि जालांबाय।

बै समनिफ्रायनो बोसोरफ्रोमबो डिसेम्बर दाननि 10 खालाराव चुइडेननि राजथावनि ष्टकह'माव आलफ्रेड बाणहार्ड न'बेलनि थैनाय सानजों लोबबा लाखिनानै मोनसे जर'खा हाबाफारिनि गेजेरजों चुइडिच अकाडेमि अफ चाइन्चा देरहासारफोरनो न'बेल बान्था गथायो। बे बान्थाखौ गोथां सुबुंफोरनोल' गथायनाय जायो। न'बेल बान्था देरहासार बिथांमोननो होनाय जायो रग' 1.2 निजुत डलार रानि थफ्ला, जायनि बिबाडा भारतआरि बेसेनाव 3.5 कौटि रां, गांसे मान बिलाइ आरो गंसे स'नानि मेडेल। बे बान्थानि थाखाय खेबसेयावनो सासेनि बांसिन सायख'जानो हागौब्लाबो नाथाय मोनसे आयदायाव साथामनि बांसिन बान्था होनायनि खान्थि गैया।

दिनै दुलाराय मुलुगावनो 'नबेल बान्था' -बे सोदोबा आलफ्रेड न'बेल मुनि मानसिनखुइ गोबांसिन

मिथिसारजानाय। नाथाय बे 'न'बेल बान्था' नि आन्दोयावदि आलफ्रेड न'बेलानो -बे बाध्राखौ गोबाडा मिथिया।

गासै मुलुगनि बान्थाफोरनि मादाव गोनो-गोथो गैयाजासे न'बेल बान्थाया बेसेन होजासिननाय आरो अनसायजासिननाय। बे बिथिडाव गोजोननि थाखाय सानै, मुवा बिगियानाव सानै, रांखान्थियाव सानै, रसायन बिगियान, देहा बिगियान, थुनलाइ, आबहावा बिगियानाव साफा-साफायै गासै सा 10 (जि) भारतआरि सुबुडा बे बान्थाखौ आवथायनो हाबाय। बिथांमोनखौ साफा साफायै गाहायाव सुंद' सुंद'यै सिनायथि होनो लानाय जाबाय।

**1. खन्थाइ गुर रबीन्द्रनाथ ठाकुर :** भारतनि सिगां न'बेल बान्था मोनगिरि गेदेमा सुबुडा जाबाय खन्थाइ गुरु (कबि गुरु) रबीन्द्र नाथ ठाकुर। थुनलाइ बिथिडाव मुलुगनो होलांनाय बिहोमानि थाखाय बिथांनो 1913 मायथाइयाव न'बेल बान्था होनाय जायो। रबीन्द्रनाथ ठाकुरा सासे खन्थाइगिरि, फावथाइगिरि, सल'मागिरि, सुंद'सल' लिरगिरि, सावगारि आरिमुगिरि, दंखोगिरि। बिथाडा मुलुग दांखा 'गीतान्जली' खन्थाइ बिजाबनि थाखाय बे बान्थाखौ मोननो हायो। बिथाडा 1861 मायथाइनि 7 मेखालि कलकातायाव जोनोम मोनो। बिफानि मुडा महर्षि देबेन्द्रनाथ ठाकुर आरो बिमानि मुडा सारदा देबीमोन। बिथांनि 'गीतान्जली' बिजाबा 1909 मायथाइयाव बांला रावै ओंखारो। 1912 मायथाइयाव बे बिजाबखौ इराजीयाव गावनो

राव दानस्लायो आरो डब्लिउ. बि. येटछनि आखाइयाव गोलैनायनि उनाव बिथानि नाजानायाव 'इण्डियान छछाइटि' मुनि फसंथाना सेबखानानै फोसावो। रबीन्द्रनाथ ठाकुरा गुरुदेव, कबिगुरु, बिश्व कबि मुडैबो मिथिसारजानाय। बिथाडा गुबैयै बांला रावै खन्थाइ सोरजिदोमोन। बिथाडा 1941 मायथाइनि 7 आगष्टआव 80 बोसोराव रुंसारो। बिथानि न'बेल बान्था मोननाय खन्थाइ बिजाब 'गीतान्जली'खौ ड० सुरथ नार्जरीया बे मुडैनो आरो श'भा ब्रह्मा 'खन्थाइ अन्जालि' मुडै बर'आव राव दानस्लायनानै फोसावखांबाय।

2. चि.भि. रमण : चि.भि. रमणनि आबुं मुडा चन्द्रशेखर भेंकट रमण। बिथाडा 1888 मायथाइनि 7 नभेम्बराव तामिलनाडुनि तिरुचिरापल्ली नोगोराव जोनोम मोनो। बिफानि मुडा रामनाथ चन्द्रशेखर आयार आरो बिमानि मुडा पार्वती आमाल। बिथाडा मुलुग सोल्लोसालिनि डिग्री लाखांनानै गोबां हाबा मावलाडो। कलकातायाव थानाय 'Indian Association of Cultivation of Science' मुनि बिजिरसडारि फसंथानाव बिजिरसंनायनि हाबा मावलाडो। बिथाडा गुबुन गुबुन सोरां रोदानि (ray) नि सायाव बिजिरसंनानै जि खारिथि (data) मोन्दो बेखौ रमन बिजाउन (Roman effect) मुं होनानै मिथिनाय जायो। सासे बिगियानगिरि महरै बिथानि बिजिरसंनायनि आयदाया जाबाय 'The Science of the Nature of Vision and Light' (नुथाइ

आरो सोरांनि आखुथाइनि बिगियान)। बे आयदानि सायाव बिजिरसंनानै मुलुगनो मोनसे बिगियाननि गोदान बिहोमा होलांनानयनि थाखायनो 42 बोसोर बैसोयावनो बिथाडा न'बेल बान्थाबादि बयनिखुइ जौसिन बान्थाखौ मोननो हायो 1930 मायथाइयाव। बेनि अनगायैबो 1941 आव आमेरीकाया फ्रेंकलिन मेडेल, 1957 आव राछियानि 'लेनिन बान्था'खौबो मोननो हायो। बिथाडा बिगियाननि सायाव गांभ्रै बिजाब लिरलांदोमोन। बेफोर जाबाय- 1. Molecular Diffraction of Light, 2. Theory of Musical Instrument, 3. Physical Crystals, 4. Physiology and Vision. बिथाडा 1977 इं मायथाइनि 21 नभेम्बराव, 82 बोसोर बैसोआव बांगालुरुआव जोबथा हां बोयो।

3. ड० हरग'बिन्द खुराना : 1922 इं मायथाइनि 2 जानुवारीआव पान्जाबनि मोनसे उनसोनाय गामि राजपुराव हरग'बिन्द खुरानाया जोनोम मोनो। बे जायगाया आथिखालाव पाकिस्तानाव। बिथानि बिफानि मुडा गणपत राय आरो बिमानि मुडा कृष्णा देबी। बिथाडा गुबुन गुबुन सोल्लोथायफोरखौ लानायनि उनाव 1948 इं मायथाइयाव माचेष्टार मुलुग सोल्लोसालिनिफ्राय डक्टरेट डिग्री लाखांनानै भारताव फैयो। 1968 आव बिथाडा बे मुलुग दांखा न'बेल बान्थाखौ मोननो हायो देहा फाहामथाइ बिगियानाव (Medical Science) होलांनानय बिथानि बिहोमानि थाखाय। बेनि अनगायैबो बिथाडा 1958 आव कानाडानि केमिकेल इनष्टिटुटनिफ्राय माछ एवार्ड,

1967 डेनि हेनिमेन बान्था, 1968 आव लस्कार फाउण्डेचन बान्था आरो लुचिया ग्रछ हारुटिज बान्था, 1980 आव कानाडियान पब्लिक चार्भिचनि प्रफेचनेल इनष्टिटुटनि सनानि बान्था मोननो हायो।

4. मादार टेरेछा : 1910 इं मायथाइनि 26 आगष्ट 'खालि युग'स्लाभियानि स्कपजि (skopje)आव जोनोम मोननाय आलबानियान जालियाजो (उखुन्दि) Agnes Gonxha Bojaxhiu, जायखौ जों मादार टेरेछा एबा मादार मेरी टेरेछा होनानै बयबो मिथिगौ, बिथाडा 1929 मायथाइयाव कलकातायाव फैनानै मिछनेरीनि हाबा मावफैयो। बिनि बिफानि मुडा Dranfile Bojaxhiu आरो बिमा मुडा Nikolle Bojaxhiu मोन। बेव फैनानै मावरिया, गोलैसोनाय, निखावरि, बेरामजों सैनांनय सुबुंफोरनि हाबा मावफैयो 'मिछनेरी अफ चेरिटी' (Missionary of Charity) फसंथाननि गेजेरजों। भारतनि नोगोरारि जानायनि उनावनो मादार टेरेछाया बायदिसिना जेंनाजों मोगा-मोगि जानांनानै थैनाय दरखडाव सौफैनाय सुबुंफोरखौ अनसायनायनि आखाइ फोलावफैयो। बिथानि मानसि अनसायनाय गुबै मोनथोरा जाबाय 'नंगुबै गोर्बो' (pure heart)। बेबादि गावखौ बावसोमनानै सुबुं अनसायनायनि थाखाय बिथानो 1979 मायथाइनि न'बेल बान्थाखौ होनाय जायो। 1997 इं मायथाइनि 5 सेप्टेम्बरखालि कलकातायाव सुबुं अनफावरि मादार टेरेछाया अरायनि थाखाय बे संसारखौ नागारलाडो।

5. ड० सुब्रमणियान चन्द्रशेखर : 1910 मायथाइनि 19 अक्ट'बराव लाहराव जोनोम मोननाय ड० सुब्रमणियान चन्द्रशेखरनि जोनोमा भारतावब्लाबो 1963 निफ्राय आमेरीकानिबो नोगोरारि जाहैयो बिथानि बिफानि मुडा चि. सुब्रमणियानमोन। बिथाडा 1942आव डक्टरेट डिग्री आवथायो। 1938 मायथाइयाव बिथाडा चिकाग' मुलुग सोल्लोसालिनि लेडाइ प्रफेछरनि हाबा मावजेनो उनाव प्रफेछर जायो। बिथाडा गावनि नाजानायजों बिजिरसंनाय हाबायाव नांथाबनानै 1939 मायथाइयाव 'An Introduction to Study of Stellar Structure' मुनि गांसे बेसेन गोसा बिजाब लिरो। बिथाडा जौलावरि बिगियान, मुवा बिगियान आरो 'सानखान्थि आयदाफ्राव आखा-फाखामोन। बिथाडा सिगाडाव मख'नाय बिजाबनि अनगायैबो Principles of Stellar Dynamics Radiative Transfer, Hydrodynamic and Hydromagnetic Stability मुनि बिजाबफोर लिरो। बिथानि 'Theoretical Studies of the Physical Processes of Importance to the Structure and Evolution of the Stars' बे आयदानि बिजिरसं हाबानि थाखाय 1983 मायथाइयाव बिथाडा न'बेल बान्था आवथायनो हायो। 1995 मायथाइयनि 21 आगष्ट 'खालि चिकाग'आव बिथाडा रुंसारि जालाडो।

6. ड० अमर्त्य सेन : 1933 मायथाइनि 3 नभेम्बरखालि सोनाब बंगनि शान्तिनिकेतनाव अमर्त्य

सेनन जोनोम। बिफानि मुडा ड० आशुत'ष सेन आरो बिमानि मुडा अमिता सेन। बिथाडा Cambridge University निफ्राय रांखान्थि आयदायाव 23 बोसोर बैसोआव MA उध्रियो। बिथानि बिजाबफ्रा जाबाय Hunger and Public Action, Inequality Re-Examined Development as Freedom, Freedom, Rationality and Social Choice, Collective Choice and Social Welfare. बिथाडा न'बेल बान्था आवथायनानै लाबोयो 1998 मायथाइयाव रांखान्थियारि बिजिरसं हाबानि थाखाय।

7. भेंकटरमण रामा कृष्णन : भेंकटरमण रामा कृष्णना 1952 मायथाइयाव तामिलनाडुनि चिदाम्बरमाव जोनोम मोनो। बिथानि बिफानि मुडा चि.भि. रामाकृष्णन आरो बिमानि मुडा आर. राजलक्ष्मी। 1971 आव मुवा बिगियान आयदायाव इउनिवर्सिटीनि डिग्री लानानै 1976 मायथाइयाव आमेरिकानि Ohio मुलुग सोल्लोसालिनिफ्राय डक्टरेट डिग्री आवथायो। बिथानि सोरजि बिजाब 'Molecular Machine that Makes Protein'। बिथानि बिजिरसं हाबा 'The Structure and Function of the Ribosome' नि थाखाय बिथानो 57 बोसोर बैसोआव बे बान्थाखौ होनाय जायो।

8. राजेन्द्र कुमार पाचाउरि : राजेन्द्र कुमार पाचाउरिया 1940 मायथाइनि 20 आगष्टखालि नाइनिटालाव जोनोम मोनो। बिथाडा इउ.एन.अ'.जो

दानानै होजानाय Intergovernmental Panel on Climate Change (IPCC) नि मासिगिरि जादोमोन 2002 निफ्राय। बे फसंथाना global warming (मुलुगनां दुंखाव) नि सायाव हाबा मावोमोन। बिथाडा बे फंसंथाननि मासिगिरि जानानै थाबाय थानाय समावनो गोजोननि न'बेल बान्थानि थाखाय सायख'जायो 2007 मायथाइयाव। नाथाय बे समाव बिथांजो लोगोसे आमेरिकानि बारग' लेडाइ हादोरगिरि एल.गरे (Al Gore) बिथांनोबो न'बेल बान्था होनाय जायो। बिथाडा 2020 इनि 14 फेब्रुवारीखालि 79 बोसोर बैसोआव गोदान दिल्लीयाव थानाय गावनि न'आवनो जोबथा हां बोयो।

9. कैलास सत्यार्थी : मध्य प्रदेशनि बिदिशा जिल्लायाव 1954 इ नि 11 जानुवारीआव जोनोम मोननाय कैलास सत्यार्थीनो न'बेल बान्थाखौ होनाय जायो 60 बोसोर बैसोआव। बिथाडा सासे इलेक्ट्रनिक इन्जिनियारमोन आरो साखिआवलामोनब्लाबो 1980 मायथाइयाव साखि नागारनानै 'बचपन बचाव' (save children) सोमावसारनाय जागायनानै गथ'साफोरनि मोनथाइनि हाबा मावनो जागायो। भारतनि गथ'साफोरनि थामोनथानि सायाव नोजोर होनानै गथ'साफोरनि रैखाथि आरो गेबें लामा फार्से दैदेनलुंनानाय थांखिजो 'Global March Agnate Child Labour' मुनि आफादनि दैदेननाय बिबान रुजुनो। बे हाबानि थाखायनो बिथाडा 2014 इ मायथाइनि गोजोननि न'बेल बान्थानि थाखाय सायख'जायो।

10. ड० अभिजित बिनायक बेनार्जी : अभिजित बिनायक बेनार्जीया 1961 मायथाइनि 21 फेब्रुवारीयाव मुम्बाइयाव जोनोम मोनो। बिथानि बिफानि मुडा दीपक बेनार्जी आरो बिमानि मुडा निर्मला बेनार्जी। बिथाडा 1983 मायथाइयाव जवाहरलाल मुलुग सोल्लोसालिनिफ्राय रांखान्थि आयदायाव आरिमुगोरा (MA) डिग्रीखौ लाखानानै 1988 मायथाइयाव आमेरिकानि हार्भार्ड मुलुगसोल्लोसालिनिफ्राय डक्टरेट डिग्री आवथायो। बिथाडा रांखान्थि आयदानि Ford Foundation International Professor जानानै दंमोन Massachusetts Institute of Technologyआव। बिथानि हाबानि फोथारा Development Economics आरो Social Economics. बिथाडा 2019 मायथाइनि थाखाय गावनिनो अन्जालि बिसि ड० एस्थार डाफल' (Dr. Esther Duflo) आरो ड० माइकेल क्रैमार



"Every brilliant experiment like every great work of art, starts with an act of imagination"

-Jonah Lehrer

## IMPORTANCE OF SKILLED AND VALUE EDUCATION

**Dr. Dwimalu Basumatary**  
Asst. Professor, Bijni College, Bijni

Education is the backbone of every nation. So, the education system has a major role in the development of a country. Understanding how education system work and how it evolve over time has been one of the most important research agenda in present scenario. The present education system has become exceedingly materialistic and money-oriented as compare to the ancient education system. The endeavor of education was the attainment of salvation or self actualization (Vedic, 1600BC). Education also aimed at preparing the students to lead a happy and prosperous life. They were taught to become socially conscious, responsible, dutiful and morally strong citizen of the country. But today's education system has exclusively believed in high percentage, more marks and best grades in any examinations. There is a belief in system that, the students, who secure high marks and high percentage, are the superior in quality. The quality education does not only mean that the securing high percentage and best

grades but also it includes the development of personality, values and adaptations of applicable skills from theoretical knowledge, which can be helpful in real life. Watson (2014), has said that the "Education as a shifting process through which a long tradition of development take place in societies", but how can we identify that the development of a society and the nation without those qualities? It is important to draw out the quality education system of India to retrieve the moral character and value system in educational institutions so that we can inculcate the quality and skilled education system including and learning process.

There is some external force from parents, teachers and local people which gives students burden in their students life. Students have been forced by the exterior forces to get high percentage and good grades. The exams are taken to be exceedingly important which give a lot of burden in students. To maintain a good academic records they focus in various techniques

which are highly theoretical in nature, So their real values of Education, Shilla development and quality education are not taken a part in their personality so that they face tremendous problems in future life and skill development of the students along with the academic teaching and learning process. If the students become a 'skilled person', they can be adjusted in any field and work with his own interest rather than depending only on government jobs. Skill makes people competence and capable to handle any situations.

If you want a job, you need a college degree or diploma, it is still exists in Indian education system, and we cannot ignore it. But now trends has been change gradually. Google, Apple, IBM, 12 more companies they don't require a college degree anymore. If doesn't matter whether you have college or not. What they need now is skills. They know there are millions of you having college degree but not skilled. In a report it highlighted 90% college degree holders or engineers are not skilled or they don't even deserve a job. "80% Indian Youngsters not trained for any job because of faulty education" said Infosys Co-Founder Narayana Murthey. There are big companies now wants working skills and work experiences, but you can do your own project to expertise your skills. In the interview what experts generally asks is "What you can contribute to us?" if you give satisfactory response with

your experience then you got selected. They don't believe in theory and papers, they want more practical than the theory. The present education system is focusing more on exam, book and marks, we are not focussing on applications and skills, what IT professional expect, they expect, skills, knowledge about software, connect different applications, problem solving skills, All technology, digital marketing, virtual reality etc. this thing are missing with the students. What you learn in the college and what you do practically in the industries or any organizations are completely different.

Recently in 11<sup>th</sup> July, 2021 Mdr. Richard Bransaon, and his team went to space with his own flight. He is the first person to went space with his own flight and experiece the Zero gravity around 89-100 km height from the earth. Mr. Richard Branson is a successful British business magnate, investors, and author. He founded the Virgin Group and "Virgin Galactic" apace agency. He is planning now to established space tourism. He was not an astronaut but his dedicatons and determinations make him successful. On 11th July, 2021 he has been entitled as 'Astronaut' even if he has not degrees on Aeronautical Engineering. After Branson an American entrepreneur, founder and execute chairman of Amazon Mr. Jeff Bezos went to space with his own space missions "Blue Origin NS-16", on 20th July, 2021, and



successfully landed back to the earth become Astronaut without having Aeronautical Engineering degree. This is the example of skills and its importance. They created a unique identity in the world history. There are many more personalities who really believe in work rather than the theory- Tim Cook, CEO, Apple, Zickerberg, Chief Executive Officer of Facebook, Elon Musk, an entrepreneur and business magnate. The founder, CEO, and Chief Engineer at SpaceX, Investor, CEO, and Product Architect of Tesla and more. He is currently working on "Mass Mission".

The NEP-2020 has talking initiative to make students more skilled. Coding class and vocational classes will start at class 6. It's a good step by the New Education Policy-2020 but it is very difficult if we don't have enough infrastructure facilities and skilled facilities. There

are scopes in building skills in education and make the system more fruitful like Blended learning, AI academia, Moodle, and other educational software. Skills on data analysis software, R, SPSS, Arc, Gis other, big data analysis. These are the way to make himself/herself skilled along with the revenue income. The data analysis can earn more than 4k to 10k per minutes. There are many companies wanting big data analysis and they are ready to pay big amount, but due to information gap and skilled personalities this opportunities are missing from us. There is a big gap between the theoretical knowledge and practical life. Start improving your skills now, the world is changing, if you don't now it will be too late to cope up with the new changing world. It is the time to build a bridge to connect the gap between the two poles.

"If you fail, never give up because FAIL means-  
First Attempt in Learning"

-APJ Abdul Kalam



## ब्रजेन्द्र कुमार ब्रह्म 'सांग्रेमा' आरु 'दुब्रि बिलाइ' मोनसे नोजोर

ड० जयदेव बर'

बर' बिफान

बिजनी सोल्लोसालिमा

ब्रजेन्द्र कुमार ब्रह्म आ बर' थुनलाइनि गेजेराव सासे मुंख'जाथाव लिरगिरि। बिथाडा गाहायै सासे राफोद खन्थाइगिरि आरु सावरायगिरि महरै बांसिनै सिनाय जानाय। 1943 मायथायाव दटमानि सालानि बाथाबारि गामियाव जोनोम मोनदोमोन आरु 2019 मायथायाव रुंसारि जायो। बे थांना थासान्दै बिथाडा बर' थुनलाइ आरु हरिनि थाखाय गोबां बिहोमा होलादो। बिथानि सोरजिफोरा फारियै- अखां गंसे नांगो (1975), आं फैफिनगोन (1994), सानमोखांआरि बिबार जानानै (1994), बिबार गावदां (2008) बायदि देखो बायदि गाब (2012), बेफोरनि अनगायैबो बिथाडा गोबां रायथाइ आरु सावरायथाइ लिरना गालांदो थुनलाइ आरु सानसि (1986), राइथाय माला (1992), नोजोर आरु सानसि (1994), थुनलाइ आरु थुनलाइ (2004), राइथायहाला (2006), थुनलाइ बाइदि बाइदि (2009), बिबुं माला (2009) आरु गुबुन गुबुन। बिथाडा गावनि जिउआव थुनलाइ सोरजिलांनयनि थाखाय गुबुन गुबुन आफादफोरनिफ्राय गुबुन गुबुन बान्थाबो मोननो होदोमोन। जेरै- Sameswari Brahma Literary Award (1994), Muktaram Brahma Literary Award (1995), Rastriya Lok Bhasa Samman Award (2003), Tagore Literary Award (2009), Pramod Chandra Brahma Literary Award (2013), Prabin Borgoyary Literary Award (2014), Sahitya Akademi Award (2015), Swrbang Subung Mungkhlong Bihuram Boro Literary Award (2019), U.N. Brahma Soldier of Humanity Award (2019)

जायखि जाया बे लिरबिदाडाव बिथां बजेन्द्र कुमार ब्रह्मनि 1975 माइथायाव ओंखारनाय 'अखां' गंसे नांगो खन्थाइ बिजाबनि 'दुब्रि बिलाइ' आरु



'सांग्रेमा' खन्थाइनि सायाव सावरायनो लानाय जादों। बे खन्थाइ बिजाबनि थाखाय बिथांनो 1994 माइथायाव Sameswari Brahma Literary Award बान्थाखौ होनाय जादोंमोन। बे खन्थाइ बिजाबाव गासै दों 21 खन्थाइफोरखौ मोत्रो हायो। बेवहाय बिथां ब्रह्मनि 'सांग्रेमा' आरो 'दुब्रि बिलाइ' खन्थाइया मा रोखोमनि, मा सानस्रि बेरखांदों लोगोसे बे खन्थाइयाव बेरखांनाय Stylistics नि सोमोन्दै सावरायनो लानाय जादों।

बिथां बजेन्द्र कुमार ब्रह्मनि खन्थाइफोरा गोथौ आरो गोजू थाखो सानस्रिफोर हाबनानै थानायखौ नुनो मोननाय जायो। बिथांनि बांसिन खन्थाइफोरखौ Symbol बाहायनानै लिरनायखौ मोत्रो हायो। बे आयदायाव फोरमायनो लानाय खन्थाइ 'सांग्रेमा' आरो 'दुब्रि बिलाइ' आबो Symbol आखुनि खन्थाइ। गाहायाव बे दोंनै खन्थाइनि सोमोन्दै फोरमायनो लानाय जाबाय:-

'सांग्रेमा' सांग्रेमाया जादों मासे जिउ गोनां फिसा एम्फौ, हरनि समाव बिरबायथिडो गावनि एसेल' सोरांखौ लानानै जौलाय गोमोरलाय खालामनानै। गावनि एसेल' सोरांखौ लानानै खोमसि हरखौ एसेब्लाबो स्रां होना बिरबायनानै थांना थायो। बे सांग्रेमा बादिनो सुबुं माहारियाबो संसारनि खोमसि-दरसि बायदि बायदि जेंना जेंथिजों बुंफबना थानाय बे मुलुग बिखायाव मोत्राय-मोत्रै, जाफुंनाय-जाफुडै बायदि मैया मिजिफोरखौ लानानै थांना थानो नाजायो।

नाथाय गाव गावनि गोसो सिनि सिमां बायदि मैया मिजिफोरखौ हाजासे मोत्रो नाजासेयावबो जों माब्लाबा मोत्रो हाया एबा मोनहैस'वा। बे बुहुम बिखानि बायदि मैया जेंना-जेंथिफोरजों सौसिनो हाया हाया जाना एबा बेफोर जेंना जेंथिफोरा जोंखौ बोबथानानै लाखिनो नागिरो आरो गोब्राब जेंना जेंथिफोरजों दावहा नांनो गोनां जानानै फैयो। जौनि जिउवा बेबादि लाथिख' होत्रानै मोनथिसेयावबो जों रावबो सिमां एबा मिजि लायाब्लानो थांनानै थानो हाया। उन्दैनिफ्राय लानानै गेदेरसिम मोत्राय-मोनै, जाफुंनाय-जाफुडै गासैबो सिमां आरो मिजिफोरानो जौनि गोसो सिडाव समाव जायगा लायो। बे बादिनो सांग्रेमाया खोमसिनि गेजेरावबो गावनि एसेल' सोरांखौनो लानानै जौलाय गोमोरलाय जानानै गावनि माबा मोनसे लुबैनायखौ नायगिरनाय बादिनो मानसिफोराबो गावबा गावनि एसे गियानजौनो गावनि मोन्दांस' हायै खामानिफोरावबो दावगानो नाजायो जाहोनाव जों मोनहां जाब्लाबो लामा ससेयावनो आन्दायनांगौ जानानै फैयो। बेखायनो खन्थाइगिरिआ फोरमायदों ओरै बादि:-

“बबावबा सिमा मोनगोन साननानै  
आं जेब्ला उन उन होसोयो,  
बियोदि सिगां सिगां गोमोरो  
आं आन्दायो।”

जों सुबुं माहारिया बबेबा मोनथावैखौ मोननो लुबैनानै आस'खान्दा जादोंमोनब्लाबो गोसोनि सिमां आरो हास्थायसुला माब्लाबो जोबनो रोडा अदेबानि



आरोबाव गोदान गोदान सिमां एबा मिजिफोरा बांसिनसो जायगा मोनफैबावो। जों मिथिगौ सुबुंनि जिउवा दिदोम थों-गोथों नडा, जिउआव बायदि मैया दुखु-दाहा, गाबनाय-मिननायजों आबुं आरो बेनि सिमाया बबेयाव मा जोहैगोन रावबो बुंस' हाया। मानोना जिउनि बेफोर गुमुरा खोमसिनि बेसेबांबा आन्दोयाव हाबसोखोमानानै थायो। बेखौनो फोरमायदों खन्थाइनि रावआव एरै-

“जिउवा, मिथिगौ गोथों हांखो नडा;  
जोबोर गुसुं मेलेमनि आखाइया,  
बेसेबा आन्दोयाव जिउनि गुमुरआ।”

जौनि जिउवा उनाव मा जोहैनो हागौ, जोबथियाव मा जाहैनो हागौ बिनि जेबो गुमुर मोना एबा सिमां-मिजिफोरा आबुं महर मोनाब्लासेनो थाहैयो। बेफोरनि खायसे सिमां-जिमिफोरा गोसो सिडावनो खोमसिजों साग्लोबजानानै गोसोयावनो गोमोर लाडो। अब्लाबो मासे सांग्रेमाया जा बादि एसेल' जौनायखौ लाना जौलाय-गोमोरलाय जानानै बिरबाय बिरबाय थांना थायो, सुबुं माहारियाबो सिमांफोरा जाफुंब्लाबो जाफुडाब्लाबो अराय थांनानै थानो लुबैयो हास्थायो। बेखौनो फोरमायदों एरै-

“बिनि गेजेरावनो सांग्रेमा मासे  
जोडो आरौ गोमोरो।”

खन्थाइगिरि ब्रजेन्द्र कुमार ब्रह्मआ सुबुं माहारिनि जिउनि मावफुंनाय-मावफुडै, मोनफुंनाय-मोनफुडै, बायदि बायदि मिजिफोरखौ सांग्रेमा मासेनि

गुमुरै हेब्रे-माब्रे हांखो-बोलांनायजों समानै रुजुनानै बे 'सांग्रेमा' खन्थाइनि गेजेरजों दिन्थिदों।

'दुब्रि बिलाइ' जों साफ्रोमबो मोनथिगौ दुब्रि बिलाया अराय हाजों सिथाबनानै थाग्रा मोनसे रोखोमनि फिसा लाइफां। बियो बयजोंबो गाग्लिजायो, एसे रोदोमहां जाब्लानो जिब-जुनारफोरजों अरस'नानै जाजायो। दुब्रि बिलाइया गावनि गोसो बादियै देरनो-लावनो हाया जायो एबा सानब्लाबो लामा होनो नागिरा जायो। बे एखे आखु बादियैनो मोनसे समाव गुबुन गुबुन जौगानाय हारिफोरा उन्दै हारिफोरखौ नेवसिनानै दोत्रो सानो एबा दोनबोदों। नाथाय बे गादबजानाय एबा गोग्लैसोनाय हारिफोराबो थगायग्रा, गादबग्रा, सोलोगोरा हारिफोरनि खुगानि गोदै गोदै रावजों बुरखायजानाय एबा थगायबाय थानाय हरि नंलिया। उन्दै एबा गोग्लैसोनाय हारिफोराबो गावबा गावनि सात्राय-हनायखौ मोन्थायजों आवगाय लांनो हानायनि गोहो जाबाय। बे गोदान जोलैनि थांखिनि बोलोफोरा रावनिबो सिगाडाव गिनाय नडा एबा गिनानै थाग्रा नंलिया। बिसोरो दिनै गोथां दुब्रि बिलाइफोर बादिनो दिदोम थोंगोर आरो सान्दुं अखा नेवसिनानैब्लाबो गावखौ सिनायथि होनो नाजाग्रा एबा हाग्रा मोनसे हारि। सोरबाफोर गादबनो नाजाब्लाबो बिखौ सौवसिनानै दावगानो नाजाथारगोन। जायखौ खन्थाइगिरिया खन्थाइनि रावजों फोरमायदों एरै-

“आंनो थांखिनि बोलोया  
गेस्रेम बिलाइ नडा



सान्दुं गोसायाव रानञ्जिनाय;  
नोंसोरनि आफा-दावदैखौ सौसिनानै  
खर' दिखानाय आं दुब्रि-बिलाइ।”

बहुम बिखायाव थांना थानाय गुबुन गोजौ  
माहारिफोरा जैरे बादि थांनानै दं, गुबुन गोग्लैसोनाय  
हारियाबो समानै थांना थानो थाखाय मोन्थाय दं।  
मानोना बे उदां अखांनि सिडाव थांना थानायनि  
मोन्थाया बबेबा मोनसे हारिनिल' नडा बेयो बयनिबो  
थाखाय। बे समाव रावबो सुबुं एबा माहारियानो  
बबेबा मोनसे फिसा बेंखननि गेजेराव थाबाय थानो  
गोसो गैया मानोना साफ्रोमबो सुबुं एबा माहारियानो  
गावबा गावनि मिजि सात्राय-हनायफोरखौ मोखथां  
मुलुगाव जाफुंहोनायनि बायदिसिना सिमां दं। बेफोर  
मिजि सात्राय-हनायफोरखौ जाफुंहोना थाखाय लिंकन,  
लुथार आरो अशकमोनबादि मेंनो रोडै आखायजों  
खामानि मावनांगोन होत्रानै खन्थाइगिरिया फोरमायदों  
एरै-

“मोखथाडाव जाफुंनो गोनां  
दं आंहा गोबां सिमां।  
नाथाय, बेनि थाखाय नांगोन नांगोन  
लिंकन, लुथार लेनिन आरो अशकनि  
रुबाय रोडै गोगोम सुदेम आखाइ।”

जो बथार नायाव खन्थाइगिरिया  
फोरमायबावदों- दुब्रिजा बादियै गादबजानानै  
अरस'जानानै अखा-बांखाखौ नेवसिनानैब्लाबो थैनो  
रोडा एबा थांनानै थायो। बे दुब्रि बिलाइ बादिनो

उन्दै हारि एबा गोरिब सुबुंफोरा बायदिसिना जेंना-  
जेंसिखौ सौसिनानै थांना थानो नांगोन एबा थांना  
थायो। बे बहुमाव बिसोरबो सिमां नुनानै थांनानै  
थानो हायो। बेखौ खन्थाइगिरिया खन्थाइनि गेजेरजों  
फोरमायदों एरै-

“गुवार-गुवार अन्जिमानि सिमां नुनो गोरों  
अखा बारहुंखायाव थावरिनाय  
आं गोथां दुब्रि बिलाइ।”

बे दुब्रि बिलाइनि गेजेरजोंनो मुलुगनि  
गोग्लैसोनाय थानाय हारि एबा गुबुन जौगानाय हारिजों  
गादबजानाय माखासे उन्दै थाखौनि हारिफोरखौ  
बिग्रायखांनयनि थुलुंगा होयो। मानोना उदां अखांनि  
सिडाव उदांनि मोन्थाया बयहाबो दड। जिउखौ गोदान  
महरै नायनो लुबैनायनिबो इसारा बिथानि खन्थाइयाव  
दं। बेराफारसे बेरेखा हेंथाफोरनि बेरेखायै बिग्रायखांनो  
थियारि जानायनि जिउ बोलोबो बिथानि खन्थायाव  
दं।

**Stylistics (लिरनाय आदब):** साफ्रोमबो  
लिरगिरिफोरानो गावबा गाव मोनसे लिरनायनि आदब  
थायो। बे लिरनायनि आदबजों सासे लिरगिरिया  
सिनायथिबो मोनो। लिरगिरि सासेया गाव जा बादि  
सानो, जा बादि बाथ्रा बुडो बेनि सायावनो बिनि  
लिरनाय आदबआबो नांफानानै थायो। बे आयदाया  
रावखान्थिजों सोमोन्दो गोनांब्लाबो थुनलाइजोंबो खाथि  
सोमोन्दो गोनां जेराव थुनलाइयाव बाहायजानाय सोदोब,  
बाथ्रा, गहेना बाहायनाय बेफोरनि सायाव सावरायनाय



जायो। जायखि जाया गाहायाव बिथां ब्रजेन्द्र कुमार  
ब्रह्मनि 'सांग्रेमा' आरो 'दुब्रि बिलाइ' खन्थाइयाव मा  
बादि लिरनाय आदब बाहायजादोंमोन फोरमायनो  
लानाय जाबाय।

**(क) Rhyming** हांखो गोरुब होना  
लिरलांनाया खन्थाइ लिरनायनि मोनसे आदब। गोबां  
खन्थाइगिरिफोरखौनो बे हांखो गोरुब होना खन्थाइ  
सोरजिलांनायखौ नुनो मोत्राय जायो। बिथां ब्रजेन्द्र  
कुमार ब्रह्मआ 'सांग्रेमा' आरो 'दुब्रि बिलाइ' खन्थाइखौ  
हांखो गोरुबनाय आदब बाहायनानै लिरनायखौ नुनो  
मोत्राय जादों। जैरे-

“बे हांखोनि सं दात्रानै,  
बबावबा सिमां मोनगोन सात्रानै,  
आं जेब्ला उन उन होसोयो,  
बियोदि सिगां सिगां गोमोरो,  
आं आन्दायो।” (सांग्रेमा)

आंनि जिउ जारिमिना जेराव जोबदोंमोन,  
बेनिफ्रायनो दिनै जागायफिनबाय;  
जाय देहाया फसिल जाबोनो हमदोंमोन,  
बेयो दिनै गोदान जिउ मोनफिनबाय।

(दुब्रि बिलाइ)

**(ख) Metaphor:** Metaphor आ  
बुंनय एबा फोरमायनायनि मोनसे आदब, जेराव  
समान एबा समानफ्राम बेसादजों रुजुलायनानै  
दिन्थिनाय जायो। गुबुन गुबुन खन्थाइगिरिफोरा बे

आदबखौ बाहायनानै खन्थाइ, रायथाइफोरखौ  
गोदै खालामनाय बादिनो बिथां ब्रजेन्द्र कुमार ब्रह्मआबो  
बे लिरनाय आदबखौ बाहायनानै गोदै खालामनायखौ  
नुनो मोत्राय जायो। जैरे-

खेबखांसे सोरां- गुन्द्रा लानानै  
खोमसिनि बिखायाव  
हेब्रे-माब्रे हांखो बोलाडो। (सांग्रेमा)

जिउवा, मिथिगौ, गोथों हांखो नडा;  
जोबोद गुसुं मेलेमनि आखाइया (सांग्रेमा)

आंनि थांखिनि बोलोया  
गेस्रेम बिलाइ नडा  
सान्दुं गोसायाव रानञ्जिनाय; (दुब्रि बिलाइ)  
**(ग) सोदोब बाहायनाय:** गोबां

खन्थाइफोराव नुनो मोनो फंसे बाथ्रा एबा सोदोबखौ  
फिन बुंफिन्नानै लिरलांनाय। बे खन्थाइखौ गोदै  
खालामनाय आरो लिरनाय एबा फोरमायनायनि मोनसे  
आदब। बिथानि खन्थाइयावबो बे आदबखौ बाहायनानै  
खन्थाइखौ सोरजिलांनाय नुनो मोत्राय जायो। बाथ्रानि  
बिथिडाव खमथारब्लाबो सोदोबनि बेलयाव गोबां  
नुनो मोनो। जैरे-

सांग्रेमा:

जोडो आरो गोमोरो, जोडो आरो गोमोरो।  
हेब्रे-माब्रे > हेब्रे-माब्रे हांखो बोलाडो  
उन-उन > आं जेब्ला उन उन होसोयो,

### दुब्रि बिलाइ:

नांगोन नांगोन > नाथाय, बेनि थाखाय नांगोन नांगोन  
गुवार गुवार > गुवार-गुवार अखांमानि सिमां नुनो  
गोरों

बेफोर Rhyming, Metaphor, Re-  
duplication आदब बाहायनानै बिथां ब्रजेन्द्र कुमार  
ब्रह्मनि खन्थाइ सोरजिलांनयखौ नुनो मोननाय जायो।  
बे दोनै 'सांग्रेमा' आरो 'दुब्रि बिलाइ' खन्थाइखौ जों  
symbolic आखुनि खन्थाइ महरे मोत्रो हादों। बे  
बुहम बिखायाव जोनोम लानाय सुबुं माहारिनि मिजिं  
मोत्राय-मोत्रै बायदि मैया सावगारिखौ सांग्रेमानि जिउजों  
रुजुनानै फोरमायनायखौ नुनो मोत्राय जादों। गुबुन  
फारसेथि 'दुब्रि बिलाइ' खन्थाइयाव गोग्लैसोना थानाय  
हारि एबा गोरिब सुबुनि मानसिफोरखौ गुबुन जौगानाय  
हारिफोरजों समानै दावगालांनो एबा खारफालांनो

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थाखाय थियारि जानो थिननाय सावगारिखौ मोत्रो  
हानाय जायो। गुबुन गुबुन लिरगिरिफोरनि बादि  
बिथां ब्रजेन्द्र कुमार ब्रह्मनि खन्थाइफोराव खायसे  
लिरनाय आदबफोरा रोखा रोखा नुजाथिदों जैरे-  
(क) खन्थाइखौ लिरनाय समाव हांखोखौ गोरुब  
होलांनानै लिरलांनय, (ख) खन्थाइनि आयदाखौ  
थोंजोडै फोरमायाबालानो गुबुनजों रुजुनानै  
फोरमायलांनय। (ग) खन्थाइयाव बाहायनाय सोदोब  
एबा बाथाफोरखौ reduplication नि आदबजों  
बाहायनाय बायदि बायदि style फोरखौ रोखायै  
बेरखांनय नुनो मोत्राय जायो। बे दोनै खन्थाइनि  
बिथिडावल' नडा बबेखानि बिथानि गोबां  
खन्थाइफोरखौनो नायबिजिरनो गोनां मोनसे आयदा  
जानानै दं। जेराव बिथानि खन्थाइफोराव गोथौ  
ओथिफोर हाबनानै थानायखौ मोत्रो हायो।

## Geographical Indication and Assam

**Dr. Jabin Chandra Ray**  
Assistant Professor  
Department of Botany  
Bijni College, Bijni

Intellectual Property (IP) refers to creations of mind-inventions, design of an article, mark used in trade, poems, paintings, photographs etc. Just like a car is a property of the owner which can be sold and rented, IPs are also property of the owner that can be sold and licensed. The IPs can seek rights for legal protection which are provided by Intellectual Property Rights(IPR): The different forms of IP protection are patent, Geographical Indication, Copyright, Trademark, Design, Semiconductor integrated circuits and layout design and protection of plant varieties and farmer's rights.

A Geographical Indication (GI) is a design used on goods that have a specific geographical origin and often possess qualities or a reputation that are due to that place of origin. The term of protection is unlimited with renewal

after every 10 years. Applications of geographical or locality origin to identify goods for trade purpose is not a new phenomenon. Certain agricultural products have especial qualities that are influenced by geographical climate or soil. The term Geographical Indication (GI) has been chosen by WIPO (World Intellectual Property Organization) includes all existing means of protection of such names are due to its geographical origin (such as appellations of origin), or they indicate place of origin of a product (such as indication of source).

The Champagne, Havana, Darjeeling tea, Arabian horses, Alphonso mango, Nagpur orange, Basmati etc. are some well known examples for names which are associated throughout the world for their products having specific quality and registered as GI. Similarly in the field of handi-

crafts, textiles, etc., specific quality of the products are related with human factors and their skill. The reputation of products is built up and maintained by masters or creators of that skill belonging to a particular region or locality in best suited climate. The skill is passed traditionally from one generation to the next with great cautions and compromises by particular tribe or region. The, Dhaka muslin, Venetian glass, China silk, Mysore silk, Chanderi sari, Kanchipuram silk sare, Kullu shawls, Solapur Terry Towel, Kashmir handicrafts, etc. are well known examples of Geographical indications for state of the art craftsmanship.

In India, registration of such products can be done under Geographical Indication of goods (registration and protection) Act 1999 and Geographical Indication of goods (registration and protection) rules 2001. The central government has established "Geographical Indication registry" at Chennai where right holders from all Indian jurisdictions can register their GI. Under these rules protection under GI is granted for 10 years and renewal is possible time to time for further 10 years.

### GI and Assam

Assam is situated in the North-East of India and is the largest northeastern state in terms of population while in terms of area. Assam covers an area of 78,438 km<sup>2</sup> (30,285 sq miles). Geographical indication (GI) Tags of Assam are:

#### Handicrafts:

- Muga silk of Assam
- Muga silk of Assam (logo)

#### Agriculture:

- Assam Orthodox
- Assam Karbi Anglong Ginger
- Tezpur Litchi
- Joha Rice of Assam
- Boka Chaul
- Kaji Nemu
- Chokuwa Rice of Assam

GIs are given status of an Intellectual Property because the name of a particular place when attached with the name of the goods increases the commercial value of the goods. Darjeeling tea, Basmati rice, Nagpur oranges, Kanchipuram sarees etc. are some examples of goods protected under Geographical Indications. In a knowledge-based economy, IPR are very important for the sustainable development of society.

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"The roots of education are bitter, but the fruit is sweet"

-Aristotle

"Education is the key to unlock the golden door of freedom"

-George Washington Carver



## আতংক

-পূর্ণিমা মণ্ডল

স্নাতক প্রথম বার্ষিক

কি সুন্দর! এই পৃথিবী  
অতি ধূনীয়া! চব্বাই-চিৰিকতি  
অতি মনোহর! ইয়াৰ নৈ, বিল, জান-জুৰি,  
কিন্তু পৰিত্র নহয়, পৃথিবীৰ মানুহৰ মন।  
কিয়?  
কিয়? হিংসা বিদ্বেষেৰে ভৰা মানুহৰ মন!  
যিফালে চাওঁ সেইফালে কেৱল আতংক,  
মানুহৰ মৃত-দেহ  
কিয় আজি সৰু সৰু শিশুৱে হাতে হাতে তুলি লৈছে  
বন্দুক পিষ্টল, বোমা, বাকুদ.....  
চাৰিওফালে মাথোঁ হাহাকাৰ, মাথোঁ মৰামৰি,  
আমি জানো সুন্দৰৰ সুবাসেৰে নতুন পৃথিবী  
এখন গঢ়ি তুলিব নোৱাৰো?  
নোৱাৰো নেকি? চব্বাই চিৰিকতিৰ দৰে।

## পাৰিজাত

-Amiya Kalita

B.Sc. 3rd Sem.

সপোন,  
ৰচিছিলোঁ তুমি মই  
দিঠকৰ দলিচাত,  
সিঁচিছিলো মৰম য'ত  
আমাৰেই পাৰিজাত;  
লেবেলি গ'ল আজি  
সেই পাৰিজাত,  
নেদেখোঁ হাতত  
তোমাৰ হাত;  
বিচাৰিছোঁ আজি সেই  
সপোনৰ বাট;  
আহিবনে তুমি হৈ  
সেই পৰিবাৰত?



## ফিন খেবসেবাব

বিলিফাং দৈমাৰী

বাৰগ' ফৰায়সা

ফুঁবিলিয়াবনো টাউন ফাৰসে থাখি হোসো হোসো  
ফৈনায় লান্থানি থাখিয়া দিনৈবো জাফুডাসৈ। মালায়  
হিনজাবফোৰখৌ বিব্দি নুয়োল্লা লান্থায়াবো গাবনি  
হিনজাবনি সায়াব দিড দিড ৰাগা জোঁখানায ফৈয়ো।  
বিয়ো গোসোআববো সানফাডো আঁলায় মাৰাদি হিনজাব  
মোনখো? মালাই হিনজাবফোৰা লাজিয়া ফাঁজিয়া আৰ্থি  
ফোলাব ফোলাব জেৰাব সুবিদা বেয়াবনো শ্ৰোব নাথায়  
আঁনি হিনজাবযা ন' সিঁনি এম্বু সিন্ধ' ৰাদি এৰসোনা  
থাৰায় থায়ো। ফিসায়া জি খামায়না হোফৈদোঁ বেখৌনো  
জায়ো, ফিসায়া খামায়না হোফৈয়াব্লা জায়া লাসিনোবো  
থানো হায়ো।

গুবু হিনজাবফোৰজোঁ লান্থানি হিন্জাবখৌ  
ৰুজুথাববো নডা। সাফ্রোমবোনি সাননায় হনায় মাবনায়  
দাঁনায় এখেবো জাজোবা। বয়হাবো গাববা গাবনি  
জায়গায়াব ৰোঁগৌথি গোনাং। বেফোৰ গাসৈবো জেনা জেথো,  
সাননায় হনায়, মাবনায় দাঁনায়নি ফিথাইখৌ সমাসো  
ফোৰমায়ো।

গামাখালি ৰাদিনো লান্থায়া  
অখানায়স্লাবমোনা টাউননি এম. এল. এ.  
সাৰাৰনিসিম ৰাবনা হোবোদোঁ। গাবনি মাবনো গোনাং

দুব্দি ৰাৰিনি হালখৌ দোনথ' নানৈবাবো দিনৈজোঁ খেবব্ৰেসো  
জাবায় সাৰাবনি ন'সিম গাবনি গুবৈ খামানিখৌ দোনথ'  
না হোসো হোসো ফৈনায়। দিনৈ ফিন খেবসেবাব লান্থায়া  
গোৰা থাখি লানা ফৈবাবদোঁ। থাখিয়া জাফুগোন জাফুডা  
বে উনি খোথা। লান্থায়াবো মিথিগৌ আথিখালনি  
সাৰাবখৌ সিগাডাব লোগো হমনায়বো গোরলৈ নডা।  
সিগাডাব ফৈসেয়াববো লোগো মোনৈ সাৰাবখৌ দিনৈ হৰ  
জাজাসিম সাৰাবা সৌফৈয়া জাসে নেথায়গোন বিয়ো।  
লান্থানি সেৰ সেৰ গোবাং ৰ' আইজোফোৰবো দং। বিসোৰবো  
গামি সিঁনিফায়নো ফৈনায় জানাংগৌ। বিসোৰখৌ হমনো  
হায়ো ৰ' নি গুবৈ গানগ্ৰা দখনা গাননায়াব। বয়নিবো  
থাখিয়া মোনসেল', বেখৌ আৰোবাব হমনো হাদোঁ লান্থায়া।  
বে জাবায় ৰাং।

লান্থায়া গামিনিফায় ফৈয়ে ফৈয়ে 6.00  
ৰিংগায়বনো সৌফৈদোঁমোন। নাথায় নেয়োসো নেয়ো 10  
ৰাজিৰাবো এম. এল. এ. সাৰাবখৌ নুনো মোনৈলায়  
বয়বো গাবজোঁ গাব দসে ৰায়জ্জালায়লায়বায়। দসে উনাব  
ৰুবাথি সাৰসৈনিফায় খৌৰাং মোনবায় ফুঁবিলিয়াবনো সাৰাবা  
গুবাৰাটি ফাৰসে আঁখাৰলাদোঁ। অব্লা লান্থায়া মেঁনায়  
গোসোজোঁ মা খালামগোন মা মাগোন ৰাগা

जोंदावलायबायबाय। थेवबो गोसोखौ बुरखायनो नाजादो बियो।

साहाबखौ नेथाबग्रा साफा सानै बर' आइजोफोरनि खुगानिफ्राय बियो खोनानो मोनदोंमोन-साहाबा न' सिडावनो दड। फोथायनोबो गोब्राब मोनदों लान्थायाबो। दानिसो एसे सिगाडाव बाडालि हिनजावफोर साहाबनि मावख' आव श्रोब हाबना आखाइयाव लानाय बेगाव माबा श्रोब सोनाय नुदों। लान्थाया सानो- जानो हागौ बेयो थारै गुरलाबानोथार। दिनैल' नडा खननैसो फैनायावबो बिब्दिनो नुबोखांबाय लान्थाया। बेनिखायनो बियो बै जायगानिफ्राय दोरोदबोबाय हावरिया खाफाल गोनांफोरा मोनखाया होनना।

टाउनाव बाजार खालामखानानै न' फारसे गिदिंबोफिननायाव साहाबनि न'आव लोगो मोनबोनाय सानैसो हिनजावफोरखौ लोगो मोनना रायज्जायनायाव हिनजावफोरनि खुगानिफ्राय खोनानो मोनबाय। साहाबालायनो न'आवनो दंमोन आरो बिसोरखौ सानजौफु जालायजासे थाथाबनायखौ नुना 500, 500 होनानै थिनहरदों। बे बाध्राखौ खोनामारनो लान्थाया दिउ दिउ रागा दिनै। नेथाबनो हायै गोसो आरो गुबुननि सायाव सुबिदा नागिर नागिर खेबफ्रोमावबो जेननायनि

बिमुं लानो गोसो गैलिया बियो दिनै। दिनै मोनबोयासै फिन खेबसेबाव थांबा मोनबोगोनदां साननायखौ लानानै खामानिखौ मावनो आवगायनायावनो बियो खनफ्रोमावबो फेलें जानांदों। सानसेनि हाबाखौनो गोबां सान मावनायनि फिथाइया बेनो नामा? बियो गावनि गोसोआव सानो .....बियो लामा लामा सानबावदों आधिखालनि थासारियानो राजखान्थि आरो बर'फोरनि गेजेराव दैदेनगिरि दंब्लाबो बांसिनानो गावनि हारिनि मानसिखौनो सिनायनो रोडै। भट बिनाय समावब्ला रायजोखौ, हारिनि मानसिखौ नांगौ। राजा जाखांब्ला राबनसो जायो, बिनि फोरमानखौ लान्थाया दिनै मिथिनो मोनबाय। नाथाय गोरोनथिया सोरनि बियो गेजेराव हाबना बिजिराखै? फेलें जाखानायनि उनावबो दिनैनिफ्रायनो बियो मोजां आबाद मावथाबनानैनो जिउ संसार खुंलांनो थांखि लानायसै। लोगोसे नंखाय खामानियावनो एम.एल.ए., मन्थि साहाबफोरनि न' न' गिदिं गिदिं माबा मोनसे मोनगोन मिजिजों गिदिना सम बारहोनायनिखुय दुब्लियाव सम बारहोना मोजां आबादनि फिथाइ लाखिनायानो दिनैनिफ्राय लान्थानि गुबै थांखि।

जोबथारनायाव बियो फिन खेबसेबाव साननायखौ ज्राब गारनायसै। थासारिया .....

## The Indian Government's E-learning Initiative

**Dr. Prasanta Das**  
Assistant Professor,  
Department of Mathematics

E-learning is a structured course available in the form of audio, video, text of learning experience delivered electronically; it can also include performance file, PDF (Portable Document Format), PPT (Power Point Presentation) etc. Some of the free e-learning platforms offered by the Government of India are as follows

1. **DIKSHA:** The Ministry of Human Resource Development (MHRD) has launched DIKSHA (Digital Infrastructure for Knowledge Sharing) portal to equip teachers 1st class to 12th class into the world of e-learning. The platform is available for both teachers and students requiring learning material. DIKSHA is one of a unique app that requires students and teachers to SCAN the QR (Quick Response) code available in the order to access the prescribed learning material. With more than 80000 e-Books solely created to train and enhance the learning of class 12th students, the aim of Central Board of Secondary Education (CBSE), National Council of Educational Research and Training (NCERT) and States or Union Territories is to ensure that the Students

supported content. There are many different elements that can make up an e-learning program, such as live or pre-recorded lecture content, video, quizzes, simulations, games, activities, and other interactive elements. therefore, E-learning has a significant role in teaching and learning system. E-learning became very popular among the teacher and student communities especially during the COVID-19 (Corona Virus Disease-2019) pandemic. The Government of India has developed several free e-Learning platforms for the learners across the various branches. The aim of the free e-learning platforms is to keep the learning and the teaching system uninterrupted and ongoing. To overcome the Ministry of Education and University Grant Commission (UGC). These Free e-Learning platforms contain various that can be accessed by the students, teachers, professionals and learners. The contents are



do not miss out on learning in case they miss out on physical classroom learning. The portal is available in multiple languages for students.

Link: <https://diksha.gov.in>

**2. e-Pathshala:** Through this web-portal, students from class 1<sup>st</sup> to 2<sup>nd</sup> will be able to access no less than 1886 audios, 2000 videos, 696 e-books (e-Pubs) and 504 Filp Books. The digital repository has been made available by NCERT to make sure that the students do not miss out on any important concept to be taught in the class e-Pathshala is also available in several languages like the other digital platforms.

Link: <http://epathshala.nic.in> or <http://epathshala.gov.in>

**3. e-PG Pathshala:** It is an initiative of the MHRD under its National Mission on Education through Information and Communication Technology (NME-ICT) being executed by the UGC. The content and its quality being the key component of education system, high quality, curriculum-based, interactive e-content in 70 subject across all disciplines of Social sciences, Arts, and Humanities, Natural & Mathematical Sciences, Linguistics and other R & D (Research and Development) institutes across the country. Every subject had a team of Principal investigator, paper coordinators, content writers, content reviewers, Language editors and multimedia team.

Link: <https://epgp.inflibnet.ac>

**4. SWAYAM:** Its full form is Study Webs of Active-Learning for Young Aspiring Minds. It is a national online education platform hosting 1900 courses covering both school (class IX to XII) and Higher Education (Under Graduate, Post Graduate Programs) in all subjects including engineering, humanities and social sciences, law and management courses. SWAYAM facilities study material at one destination. Students can access study material in the form of video lectures, reading material, self-assessment tests, online discussions and doubts sessions. The portal is connected to national coordinators such as AICTE (All India Council for Technical Education), (NCERT) National Council of Educational Research and Training, IGNOU (Indira Gandhi National Open University), UGC (University Grants Commission), NPTEL (National Programme on Technology Enhanced Learning), NIOS (National Institute of Open Schooling), IIMB (Indian Institute of Management Bangalore), NITTTR (National Institute of Technical Teachers Training and Research), and CEC (Consortium for Educational Communication) for delivering updated and excellent quality content to the aspirants. Students registering for the courses at SWAYAM need not pay any fee as the course is free of cost, however to get the certification, registration is required for which a minimal fee has to be paid.

Link: <https://swayam.gov.in>

**5. Swayam Prabha:** It has 32 D2H TV (Direct to Home Television) channels transmitting educational contents on 24X7 basis and 237,640 no of titles. These channels are available for viewing all across the country using DD(Doorrdarshan) free Dish set top box antenna. The Channels cover both school education (class IX to XII) and Higher Education (Under Graduate, Post Graduate, Engineering, Out of School Children, Vocational Courses and Teachers Training) in Arts Science, Commerce, Performing Arts, Social Sciences and Humanities Subjects, Engineering, Technology, Law, Medicine, Agriculture.

Link: <https://www.swayamprabha.gov.in>

**6. National Digital Library of India:** The National Digital Library of India (NDLI) is a project under the Ministry of Human Resource Development, India. This app aims to accumulate and organize metadata and offer full-text index form many national and international digital libraries, along with other relevant sources. It is a digital repository comprising textbooks, articles, videos, audio books, lectures, simulations, fiction, and all other types of learning media. The NDLI offers free of cost access to various books in English and many other Indian languages. To provide access to exact resources without wasting much time or effort there is a filter search option. The national support for all Indian languages. Along with this multi-language

support, it also aids all types of academic subjects and levels for all age groups, all disciplines, all major types of devices, and more importantly for differentially able individuals. It helps students to get all the materials for their copetitive or entrance exams by providing access to all the latest practices across the globe. It will also support the researches to achieve associated studies from various sources.

Link: <https://ndl.iitkgp.ac.in>

**7. e-ShodhSindhu:** It is a collection of e-journals, e-journal archives and e-books on perpetual access basis. It has 10,000+ e-journals, 31,35,000+ e-books.

Link: <https://ess.inflibnet.ac.in>

**8. Shodhganga:** It is a platform for research students to deposit their PhD (Doctor of Philosophy) theses and make it available to the entire scholarly community in open access.

Link: <https://pds.inflibnet.ac.in>

**10. VIDWAN:** It is an Expert Database and National Research Network which has profiles of Scientists/Researchers and other faculty members working at leading academic institution.

Link: <https://vidwan.inflibnet.ac.in>

**11. Spoken Tutorial:** It is a Tutorial in IT (Information Technology) application which provides self-training in IT fields.

Link: <https://spoken-tutorial.org>

**12. National Educational Alliance for Technology (NEAT):** It is an AI (Artificial Intelligence) adaptive learning portal.



This is an initiative for skilling of learners in latest technologies through a PPP (Public-Private-Partnership) model.

Link: <https://neat.aicte-india.org>

**13. SAKSHAT:** It is one Stop Education Portal for addressing all the education and learning related needs of students, scholars, teachers and lifelong learners. The portal provides the latest news, press releases, achievements etc related to Ministry of HRD. So SAKSHAT to know the world of online learning.

Link: <https://sakshat.ac.in>

**14. e-Yantra:** It provides hands on experience on embedded systems. It has about 380 Lab and made 2300+ colleges benefited.

Link: <https://www.e-yantra.org>

**15. FOSSEE:** Its full form is Free and Open Source Software for Education, which develops, promotes open source software's for education as well as professional use.

Link: <https://fossee.in>

**16. Virtual Labs:** It has developed Web-enabled curriculum based experiments designed for remote-operation. Its 275 labs with 2200+ experiments made 18+ Lakhs students benefited.

Link: <http://www.vlab.co.in>

**17. e-gyankosh:** It is a National Digital Repository to store and share the digital learning resources. Its content developed by the Open and Distance Learning Institutions in the country.

Link: <http://egyankosh.ac.in>

**18. Gyan Darshan:** It is a web based TV (Television) channel devoted to educational and developmental needs for Open and Distance Learner.

Link: <http://www.ignouonline.ac.in/gyandarshan>

**19. Gyan Vani (105.6 FM Radio) & Gyandhara (Web Radio):** Gyandhara is an internet audio counseling service where students can listen to be live discussions by the teachers and experts on the topic of the day and interact with them through telephone.

Link: <http://ignouonline.ac.in/Gyandhara>

**20. Bright Tutee:** This app is available for free including all-inclusive learning, categorized videos, review options, and a question bank for subjects like Science and Mathematics. This app comprises of contents that are available in Hindi, English, and Hindi-English (bi-lingual). The government has advise all educational bodies to use the free informative app for its unparalleled coverage and friendly content. Students have the option to look at content from the website or download it from the Google play store. The app has associated with education boards of Rajasthan, Haryana, and Nagaland launching its app for all the schools in those states. The government has appreciated this initiative of Bright Tutee which is very helpful during such times of lockdown by not stopping the continuation of the academic year.

This, the Government of India has offered numerous e-learning platforms for the students and increasing it day by day with up-to-date features. Therefore, Students are advised to utilize these e-learning platforms in order to achieve knowledge.

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"A winner is a dreamer who never gives up"

-Nelson Mandela



## স্মার্ট ফোন আৰু আমিবোৰ

—Chanakya Ray

B.A. 3rd Sem.

ৰাতিপুৱা শুই উঠিয়েই মাৰ গালি খোৱাটো এতিয়া এটা অভ্যাসত পৰিণত হৈছে। বিচিনাত থাকোঁতে মা গালি পাৰিবলৈ আৰম্ভ কৰি দিয়ে কিয়নো ৪, ৭ টা বাজি যায় তথাপি উঠিব আৰু নাজানো। ৰাতিপুৱা দেৰিকৈ শুই উঠা অভ্যাসটো গঢ়ি উঠিছে যেতিয়াৰ পৰা মোৰ হাতত স্মাৰ্ট ফোনটো আছিল। এনেকুৱা addiction হৈ গৈছে ফোনটো অবিহনে জীৱন যেন নচলেই। ৰাতি দেৰিলৈকে জাগি থকা আৰু ৰাতিপুৱা দেৰিকৈ সাৰ পোৱা অভ্যাস গঢ় ল'লে। শৰীৰটোক এতিয়া নিয়ন্ত্ৰণ কৰা ক্ষমতা যেন মোৰ হাতত নাই কেৱল ফোনটোৰে আছে। এইকাৰণে দিনৰ ভাগত বা ৰাতি এক মিনিট ফোনটো নাচালে যেন নহয়েই। যোৱা দুদিন ধৰি ভাবি আছিলো যে কলেজৰ Magazine ৰ কাৰণে কিবা লিখিব লাগিব কিন্তু ভাবি থাকোঁতেই সময় গুচি যায়, ফোনটোহে পিটিকি থাকো। তেতিয়া এনেকুৱা ভাৱ মোৰ মনত আহে যে যদি ফোনটো নাচাওঁ, আমাৰ সময় যেন বৈ যায়, সময়ে যেন ধীৰ গতিত চলিছে। কিন্তু ফোনটো হাতত লোৱাৰ পিছত

কেনেকৈ সময়বোৰ পাৰ হৈ যায় একো ধৰিবই নোৱাৰি। এঘণ্টা, দুঘণ্টা কৰি কেইবা ঘণ্টা ফোনটোৰ নামত গুচি যায়। মানুহৰ লগত কথা পাতিবলৈও যেন আমাৰ সময় নাই। এতিয়া লিখি আছো ঠিকেই কিন্তু মনটোৰ আৰু এটা চিন্তা চলি আছে যে কোনোবাই কিবা মেছেজ দিলেই নেকি? এনেকুৱা ধৰনে ফোনটোৰ জালত আৱদ্ধ হৈছো যে যদি ফোনটোৰ পৰা অলপ সময় আঁতৰত থাকো মগজুত যেন ফোনটোৰ কথাই চিন্তা চলি থাকে। আজিকালি একো এটা কাম সুস্থিৰ মগজুত কৰিব নোৱাৰো। লগ-লগৰীয়াৰ লগত ভালকৈ মন খুলি কথা পাতিব মন নাযায়।

2019 চনত HS ৰ Final পৰীক্ষা দিয়াৰ আগত মোৰ হাতত কোনো মোবাইল ফোন নাছিল। কিন্তু পৰীক্ষা দিয়ে উঠি ঘৰত কবলৈ ধৰিলো যে সকলোৰে স্মাৰ্ট ফোন আছে মোৰ নাই। দেউতাক-মাক কেইদিন মান কৈ থকাৰ পিছত দি দিলে ফোনটো। কিন্তু ফোনটো লোৱাৰ পিছৰ পৰাই জীৱনৰ যেন গতি পথেই সলনি হৈ গ'ল। ফোনটো লোৱাৰ আগত বাতৰিকাকত,

আলোচনী, বিভিন্ন ধৰণৰ আত্মজীৱনী, গল্প উপন্যাস পঢ়াৰ অভ্যাস আছিল আৰু সময়বোৰ অতিবাহিত কৰিছিলো। বন্ধুৰ লগত খেলপথাৰলৈ গৈছিলো, বাটৰ কাষতে থকা চাঙবোৰত বহি বিভিন্ন ধৰণৰ কথা-বতৰা পাতি মত-বিনিময় কৰিছিলো। ৰাতি নিয়মীয়াকৈ কিতাপ পঢ়া আৰু নিয়মীয়াকৈ টোপনি যোৱা এটা অভ্যাস আছিল। ৰাতিপুৱা সোনকালে উঠি খোজকাঢ়িব যোৱা, মাজে সময়ে দৌৰা, যোগ-ব্যায়াম কৰা অভ্যাসও আছিল। কিন্তু ফোনটো লোৱাৰ পিছত এনেকুৱা হৈ গৈছে মোৰ যে বেলেগ কথা চিন্তা কৰিব পৰা ক্ষমতা আৰু মোৰ নাই, কেৱল ফোনটোৰ কথাহে অনবৰতে মগজুত চলি থাকে। এনেকুৱা এলেহুৱা হৈ গৈছে যে যদি কিবা কাম কৰিব দিয়ে কৰিব আৰু নোৱাৰো। সন্ধিয়া 7 টা মান বজাত যেতিয়া পঢ়িব বহো, কিতাপ সন্মুখত লওঁ ঠিকেই কিন্তু পঢ়িবৰ একো মন নাযায়। ৫ মিনিটো মনযোগ দি পঢ়িব নোৱাৰো তাৰ পিছত ফোনটো হাতত লৈয়ে লওঁ, তেতিয়া আৰু শান্তি, যেন ৰক্ষা পালে কিবা বিপদৰ পৰা। আগতে কিবা কিতাপ এখন পঢ়িব ল'লে সেইখন শেষ নকৰালৈকে মনত শান্তি পোৱা নাছিলো। কিন্তু এতিয়া কিতাপখনৰ প্ৰথম পৃষ্ঠা পঢ়িলেই যেন শেষ নোৱাৰো আৰু পঢ়িব, বহুত পঢ়িলো। কেইদিন মান আগত ৰূপম দত্তৰ লাইফ-অফ-এ-ড্ৰাইভাৰ কিতাপ খন পঢ়ি ওলাইছিলো প্ৰথম পৃষ্ঠা পঢ়ি থাকোঁতে এনেকুৱা লাগিল যেন প্ৰথম পৃষ্ঠাই মই পঢ়ি শেষ কৰিব নোৱাৰিম।

বহুত বেয়া অভ্যাস গঢ়ি উঠিলে ফোনটো হাতত লোৱাৰ পিছত। আনকি Porn addiction ৰ দৰে স্বাস্থ্যৰ কাৰণে ক্ষতিকৰ addiction হৈ গৈছে।

মোবাইল ফোনটোৰ এনেধৰণৰ কথা লৈ মই, মোৰ বন্ধু, কেইজনমানৰ লগত এই বিষয়ে আলোচনা কৰিলো, তেওঁলোকেও মোৰ দৰে সিহঁতৰো একে অৱস্থা বুলিয়ে ক'লে। মই ভাবো এয়া কেৱল মোৰ লগতে হোৱা নাই বহুতৰ লগতে হৈ আছে। আনকি যেতিয়া কৰণাৰ ভয়াৱহতাৰ কাৰণে স্কুল-কলেজবোৰ বন্ধ আছিল আৰু class বোৰ অনলাইন হ'ব ধৰিলে, সেই সময়ত স্কুলত পঢ়ি থকা বহুতো ল'ৰা ছোৱালীয়ে class কৰিবৰ বাবে ফোনটো কিনি আনিলে। কিন্তু তাৰ পিছত বহুতে Mobile Gaming ত এনেধৰণে addicted হৈ গৈছে যে কাষেদি কোনোবা যে গৈছে মাত এষাৰ দিয়াৰ কথাটো বাবেই মূৰ তুলি চাবলৈও সময় নাই। যিহেতু আমাৰ এই বয়সটো জীৱন গঢ়াৰ বয়স, নিজক সলনি কৰাৰ বয়স। কিন্তু এই বয়সত বহুতৰে লগতে মোৰ জীৱনত এনে হৈ গৈ আছে যে আমি নিজৰ জীৱনটোৰ কথা ভাবিবৰ আমাৰ সময় নাই। আকৌ এই অভ্যাসবোৰ এৰি আগৰ দৰে অভ্যাস গঢ়িবলৈ এতিয়া বহুত কষ্ট কৰিব লাগিব। এয়া মোৰ স্মাৰ্টফোনটোৰ প্ৰতি থকা কিছু ব্যক্তিগত অনুভৱ। লিখনিত ভুল হোৱাটো স্বাভাৱিক ভুলখিনি ভুল বুলি নধৰি ক্ষমা কৰি দিয়ে যেন। ○

## नोंखौनो हास्थायदोंमोन

बिदांस्त्रि बसुमतारी  
बांरग' फरायसा

नैहाय लोगो  
मोखना बिबारा बारसोगारबाय,  
मान्दार बिबार सुमब्लि बिबाराबो  
जारौ मारौ आबिरनि गाब लाबाय।  
सिउ-सिउ फागुननि जावलिया बाराबो  
आंनि गोसोखौ लाजिगुसु दखना रुबैया  
फागुननि आब्रा बारजों  
थांलाय-फैलाय सिमब्रेजादोंसै।  
रावबो गैवै निजोम लामाजों  
रैदुब आगानखौ हरहां हराहां,  
उनथि नायहरफा नायहरफा  
सोरखौबा फैसि-फैसि मोननानै  
सोरबा जोहोलावखौ लामा नायना  
दं आंलाय बोदोर बावलियै।  
नाथाइ लोगो.....  
बै जोहोलावा सानबोलावरिनि  
साया मायासो नामा?

## निहिर

सामसुं गयारी  
वि.ए. दथि फरायसम

फुंबिलिनि जारां सानजों जोंख्लाबनाय  
दुब्रि बिलाइनि सायाव मोदानफबनाय  
आय' मा नोंलाय,  
मानो एसोबां मुहिहाबनाय।  
साननि रोदाया बानायो जेबोला  
नोंखौ महरसे गोजों हिरा,  
नेनो हालिया गोसोआ आंनि  
बारसोमफानो लोगोसे नोंबादि जाना।  
गोजान लामा हान्थिना फैयो नों  
समायना मिथिगानि बे बुहुमाव,  
गावनि जोंथि महरखौ दिन्थिनो,  
लोगोफोरखौ लाफानानै ज' जयै।  
थांखिया जाफुंबाय नोंनि दिनै  
हाइलालाय-हुइलालाय मोसाबाय नोडो,  
गोजोन सुदेम बारनि दाहारजों,  
मोदोमफ्रु बिबारनि सायाव गाखोना।  
सिनायबाय दासो नोंखौ आं  
जारां सानआ खोन्थाबाय आंनो,  
नोंनि मुडावनो दं,  
थरथिसे गोजों निहिर।

## The Economic transition of the Bodos

Dr. Indrajit Brahma

### Introduction:

The agriculture is the main base for living source of the Bodos. Generally, they have cultivated in the two times of seasons i.e. summer and winter seasonal crops. In the summer season they cultivate the paddy in the low land by using the traditional seeds where water is provision to gate available. They produced the different types of paddy for a year. On the other side they produced the rabbi crops in the high and dry land in winter time. The *Sobai, Sibng, Bessor, Dali* are the main crops of this season. They produce the areca nut and areca leave in their Bari Bagan (orchards) in every year. Accept doing of the paddy and rabbi cultivations they also produced the vegetable in the summer and winter time. On the other side, *Bodos are fond of domestic animal and birds but their rearing of that is only used as food (accept beef).*

Now the matter is that, like mention above there are many economic sources among Bodos in the society to maintain their social life accept the source of agricultural. But during the early time, they

were economically not conscious. They feel shame to sale any goods to others (*Nwjwr.pp.2-3*). Hence they were not the business minded on their produced and domestic economic sources. The system of sources was coming through the traditional system. The new system didn't take place in the society.

But later, after becoming the economic consciousness among the Bodos the trend and technique of cultivation and other sources has change as well as multy purposes through the new method of science. The scientific method comes and takes place among the Bodos to develop their economic condition in the society. They become business minded in every step of agricultural production along with the domestic sources. The meat of domestic animals (i.e. accept the cow), birds is not only for food but it is become economic sources. The using of Jou i.e. rich bear or Fitikha is also now become an earning source of a family. The youth men and women are engage with self employer (i.e. open the banana, lemon garden along with pig and broiler firm, weaving centre)



to stand himself and solved the unemployment problems in the society. The women produce multy colour and design of men, women dresses and sale it. They also sale the hens, duck and piglet to fulfil the personal need or earn for future. Earlier Bodos were not interested to engage in the govt job. The parent not allowed going their son or daughter. But today they have known the standardization as well as value of economic for maintaining life. That is why now they join in the govt job. Like so the economic transition has taken place among the Bodos and where now new generation are also following in the society. The economic transition of the Bodos in which areas has come in the society, theses transitions are analysed as follows—

**1. Agriculture.** The agriculture is the main living source of the Bodos (*Boro Rao Thunlaini Jarimin.p.8*). They produce seasonally different kinds of crops. The producing of paddy cultivation is the main crops of the summer season. They used the different traditional paddy seed i. e. Jwsha, Maibra, Maisali, Malsira, Swnjwl, Baoya, Pulpakri etc. (*Boro Somajari Swdmsri. pp.10-11*) Another important producing crops are Pathw (Jute), Sobai, Sibing and Beswor (seed of oil) of the winter season (*Boro Somajary Swdwsri.pp.13-14*) is also main seasonal crop for their living. Generally the paddy crops is produced in the watery place where water is able to gate

available in the field. On the other side, the winter crops is done in the dry and high field which land is call Hasrao Ha (high & dried land) (*A study in cultural Heritage of the Boros.p.6*). Like so, Bodos were season wise producing the crops in the society through the traditional method.

During the time there was helping system to each other and got freely rotation system without the remuneration for producing the paddy crops in the season. There was available labour in low rate in the society. But now no labour, rare to gate the labour or free worker, as well as with the remunerated labour system is placed. During the early time they were economically not conscious. They were not the business minded and ambitious with the multy purposes in the society. That is why Bodos kept in store for the next year without selling the produced surplus crops. Instead of that, if someone or family requested to help for the crisis than there was free donating system in the society without return. If some returned back it though nothing to give extra benefit.

But now a days, after becoming the conscious as well as Bodos economically come into serious on agriculture for their existence in the society. The ideology has change along with the method of cultivation system is come into the new system in the place of old systems. They try to understand about the value of economic and value of time. Presently after



gating the inspiration of *Bodo agricultural organisation i.e. DuBAA (Dularai Bodo Abadary Afad)*, they become industrialised (*Boroni Jarimin Arw Swmaosarnai. p.116*) and learned the scientific technique to produced of huge crops in a short time and in a limited field. They use the scientific certified seed and instrument (*now use the tractor instead of wooden plough*) (*Raithaihalap.90*) and used the *scientific fertiliser in the place of homemade fertiliser* for their more economical benefit. But on the other side, now days accept the producing two times of seasonal crops they also produced the varieties vegetables Like Lai-Lapha, Kumbra, Jwgwnath, and Lao along with do the lemon, bananas garden and selling it for the self establishment in the society.

Like so, Bodos are come into business minded on the agriculture. They learned to sale their huge number of agricultural goods in the market. The donation system is eliminated but selling system is take place among the Bodos. They are selling the surplus producing crops, vegetables along with any items of goods to maintain the economic condition as well as to maintain the family. Then man or women learn the technique of buying and sailing activities on the domestic sources in the market. Accept it now some economically sound men or women are opening soap, factory and involve the poor families as well as keep engaging the unemployed

youth for maintaining the economic crisis. Earlier Bodo are kept the earning money with own self, don't think about the importance of bank balance. But later think of regarding the bank and today everybody knows the bank benefits as well as deposited to the bank for saving money for future (*Raithaihung.p.77*).

**2. Domestic animal & Birds.** The Bodos loves Domestic animals & Birds. They are fond of meat accept the beef. They use the meat at home and also it is important in any social occasions or functions of the society as well as favour to use for honouring the guest. That is why every family are rearing the *Pig, Goat, Cow, Hens, Duck and Pigeons* at home for their meat (*Boro Harimuni Mohor Musri.p.64*). Particularly the women are rearing the animals, birds and take care of them. Rearing the cow is not for meat but for milk. But earlier due to lack of economic consciousness Bodos were not business minded regarding the rearing of domestic animals & birds. Hence, their rearing of domestic animals and birds are only for using as food at home as well as in the society. That was not for sailing. They don't think about the economic source by selling the domestic animals and birds for their maintaining source of the families.

But a now days after becoming economic consciousness the ideology of the Bodos has changed in to the conducting



ways of life in the society. They become business minded on the rearing of domestic animals and bird. Earlier there was restriction to sale the milk as well as fish among the Bodos. But, presently men and women are selling it along with the Hens, Duck and Pigs for maintaining their economic needs (*Boro Harimuni Mohor Musri. p.46*). The women are earning their gold, dresses like Gosla, Dokhna etc. Except these the women are keeping the female pig and products huge number of Oma Fisha (pigged) to sale (*Boro Harimuni Mohor Musri p.46*) and make strong life in the society. Like so, they earn bank balance by selling the domestic animals. Now these are very inspirable among the people for making healthy life. So, by the mean time the rearing of domestic animal along with birds is come into the system and scientific in the society. It is now transformed into the Farm system which is not only for food in the Bodo society it has become the earning source of the men and women as well as the family in the society as their maintenance of life.

**3. Handloom & Textile.** The Bodo women are wearing 'Dokhna' and Pasra', (main wearing dresses of the women) the men are wearing 'Gamsa' (dress of the men). The Indisee (Indi silk) was the most popular in the Bodo society which 'Endi Silk' was made by the Bodo women for both the wearing clothes of the men and women (*Angni Nwjwr Arw Bijirthi. P.5-*

6). One popular clothe is 'Aronai' (traditional design of prestigious Bodo cloth) in the Bodo society which was also made by the Bodo women. Accept the Dokna, Pasra, Endi ji and Aronai women are also made the bed sheat (which is called Sima ji) to fulfil the need of domestic clothes. During the early time, the women only made the 'Dokhna', Gamsa', Aronai and Indi Ji is to fulfil their need of the personal necessity of dress. They were not business minded. Not for their financial benefit. Their making both of the dress is only for maintaining their need but not for selling. In the early time this Endi Shee/Ji (cloth) was not for sell but made only for the personal use or need in the society.

But presently after gating the inspiration of the socio- women organisations the Bodo women are becoming professional on their self producing dresses. Now they made it and sale the Dokhna, Pasra and Aronai in the market. The industry of the Dokhna Pasra, Gamsa and Aronai also open by the Bodo women. The antithesis of the Endi - Muga (*Laisini Bikhayao Indramalati. p.13*) silks has imported to the other country and popularly sale in high prises. Now professionally the made of the Dokhna and Pasra maintain the personal life as well as the families in the society. The colour and design of the clothes has come in varieties. Like the Aronai, Dokna and Pasra. The Bodo women now produce varieties and



huge number of Aronai and sale it in the different rate and earn money to stand themselves as well as for saving the Bodo culture. The technique of making is also learned from the science and technology. That is why the weaving system is transformed into the new system of commercialised in the Bodo society and its value is not only confined within the Bodo society but impact into the other society and now Bodo handlooms and textile is subject to be the commercialised.

**4. The use of Liquor.** The using of the liquor is like a culture of the Bodo. The using of the liquor is traditionally coming among the Bodos which is call the 'jou'. This Jou is become common to every family and it is usable in the every occasion as well as social functions of the society where from the child birth to marriage ceremony and death, the jou is usable or very essential in the Bodo society (*Boro Somajary Swdwmsri. p.35*) Generally the 'jou' is two types i.e. Jou Gwran/ Ukhundai / Serep (dryvodka) and Gisi'/Gthang(wade vodka). The 'Gwran' is product juice type which is prepared of the boiling cook rice. On the other side The 'Gisi' is product juice which is prepared by the cook rice mixing with collect medicated plants through the traditional process. The thing is that, during the early period, the Bodo people are made the 'Jou' only for using in a social and the religious function, marriage personal use along with using it

at home for honouring the guests well as to enjoy purposes (*Boroni Subung Harimu. p.66*). Their production were, not for the commercial purpose.

But now using of 'Jou' is not generalised in the society. It is become less and some of the family want to avoid from the using of 'Jou'. Even than minimising the use of it in any social functions of the society. Still more or less used it but consciousness is taken place among the people and understand the value of commercial. Impacts of that, Bodos are converted to the commercial purposes instead of unnecessarily using of Jou in the society. Now days Bodos are using the 'Jou' as well as bring it in the economic sources in the society (*A study in cultural Heritage of the Boros. p-5- 6*). They product it for selling purposes for adjusting their economic condition. There is one another popular type of Jou i.e. call Jou Phinay, it is especially made of Maibra Mairong (steeping rice). This type of jou is very expensive and not available. Now that is become not only for homely use but Bodos produce it in the commercialised purposes in the society. Like so, some of family maintaining their family by selling the 'Jou' (home prepared win) without any disturbance in the society. So that, presently by the commercial motif the Jou is not only within the Bodo society but it has spread over to abroad.



**5. Economy** .In the early period of time, Bodos were not economic in their daily life. They didn't know the value of time and saving money for future. That is why the Bodos were economically not developed in the society. They passed time by drinking and eating as well as unnecessarily pass with the enjoyed in the any observe of the festivals in the society. They were over expendable without any limitation of the budget. They had no limitation in any eating, food, along with in any expenditure in their maintaining daily life or the family.

Generally Bodos are very simple obedient and helpful to each other. So that, if someone or some families face with crisis than, rich family help them by giving his surpluses goods without any alternative extra benefit. But didn't sale the surplus vegetables to others but gave freely .They were economically not selfish in the society but not the past, they did not know how to maintain the time of economy in their existence. Hence, most of the people or families are facing with the economic crisis in the society.

But at the present moment it has changed and come into the economy in the society. The Bodo have limitation in-using any kind of materials in the society. Maintain the enjoying time in any social festivals or occasions. Earlier Bodos were enjoyed the Bwisagu festival with one month .But now minimise to two to three

days or maximum one week (*Boro Harimu Arw Thunlai Bijirnai.p.28*) They tried to maintain time and used limitation in every stapes of work, like eating and drinking in every of functions, using different kinds in every functions of the daily life. Now they keep in stoke the surplus goods and again used it in need. They understand about the value of time and value of economy. So that, now they are trying to follow the value of time in every step of life. They sale the surplus vegetables or any producing goods for their economical benefit in the market, soap to maintain itself or the families in the society.

**6. Engage as the Self employer:** In the early time no self employers among the Bodos to stand himself as well as to maintain the family. The Bodo youth or eligibility aged man and women did not want to follow the living style of others trough the self employed. Most of the time the literate and illiterate youth were staying at home and move freely without struggling or staying busy as well hard works anywhere. They are dependent on the easy money and easily want to earn pocket expenditure. They felt same to stand self by doing the hart work. Due to these circumstances some time the youth were need to face with self crisis, create violence and involve with the anti social activities in the society (*Thunlai Baidi Baidi, pp.84-85*).



But now engage in self employee like many Bodo youth boys and Girls open the firm of cow, goat, pigs broiler hen and plantations like tea & rubber plantation along with, the banana plantation, areca nut, coconut plantation with valuable big trees and lemon garden and some are engaged in business, like hotel bar soaps etc. The Bodo youth are now engaged in the business and some are opening the private schools. The women are also engage in self employee like open the weaving centre, embroidery soap, Endi firm open the soap of handloom & textile and help the poor family by giving the temporary job. Like so, the Bodo youths are engage as the self employer in the society to maintain owns self. The women are engaging with buying and sailing the vegetables in the market for improving their economic position in the society.

**7. Engage in the Gov. Job and private job:** During the early time most of the Bodo people were not wanted to engage in the govt. and private jobs. They were not conscious about the govt. jobs along with private jobs of facilities to make sound themselves and families. Only a few men and women were engage in the teacher jobs in the primary level of school but not in other high rank of jobs accept of defence. The reason is that, they were illiterate and most of the families' had more or less huge number of property. Hence, youth were not interested to engage in jobs even parent

didn't allow to go. 'When govt. forcefully ask to join in any job, then youths didn't respond and keep way from the places. Even the Parents also stopped their son or daughter to join in any jobs and ask to stay at home with them' to maintain the home properties. During the time when Govt were looking the people to join in the service then, Bodo youth ran way and escape from the place. The families were also not interested in this ground.

But now, after the spreading of education in the society and influencing of others along with the impact of science and technology, that sense has completely came into change in the Bodo society and come in conscious towards the economic soundness by the govt. jobs facilities. They become understand regarding the benefits and important of private jobs or introducing the self industry to stand themselves without depended on others in the society (*Raithaihung .p.77*). The Bodo youths are engaged in the NGOs for helping the govt. project and take the offering of government facilities accept the own social organization. But though now youth whose are not interest than they open the NGO to help the govt along with stand himself and involve the educated youths along with him to solve the unemployment problems in the society which economic transition is presently going on in the society.



So, now a days the Bodo youths i.e. men & women have entered in any jobs as for their opportunities through the competition which is may be central or state, in the high or low range. Now, some are entering in job trough the reservation sits and some enter trough the merit basis in the different places of govt jobs. So now the Bodos are available in jobs from the low to top range in any department and some of them spread out in other places accept the own state. The youth are also engage in the private jobs along with self employees in the society.

**Conclusion:-** Generally Bodos are agriculturist and agriculture is the main living source for maintaining ways of life in the society. Accept agricultural they have another sources i. e. rearing of domestic animals, birds and busy with handloom & textile, producing of rich bear and farming the *Indi Empou (Ire muga)*. But earlier the methods and ideology of their sources was not developed it was purely traditional. Hence Bodos could not rise in their living system as well as could not come in the proper maintaining ways of life in the society. The main thing is that, earlier most of the Bodo people were illiterate. Impact of that they were economically not conscious as well as not the business minded on their producing of living source in the society. The illiterate innocent Bodos were stable habits of characters and traditionalised in their

economy system. Hence they never could think towards the economical development of them as well as for the upliftment of the society.

But after the emergence arising of the educational reform movement among them, and after coming of socio Agricultural organisation than the Bodos were becoming conscious towards their survival in the society. The spreading of education make the people alert in the every field of their existent as well as ultimately the ideology of the people has come into change. At the sometime, some Bodo social- organizations has been come into exist among the Bodos to illuminate the said problems and gearing up the Bodos and inspired to forward towards the every steps of life in the society. In this regards, of course the organizations were actively took role for bringing total change among the Bodos. After that, by the role of the organisations as well as by the impact of the science and technology the change has come among the Bodos in the society. The change has come where not only in the field of the *Socio-cultural, political but also come into economic system.*

Now the Bodo people think out regarding how to earn more in a short period along with how to save earnings money for future. Without money nobody can able to go best of life in the society, that mentality is come into place among



the people. Now the Bodos are malty purposes and business minded on their living sources. Men and women are become serious regarding the economic conditions. Now they utilised as multi purposes accept agriculture sources.

Hence, they engage in another ways of self earning sources. Like so, today Bodo people gradually tried to give their traditional economic system and adopted the new economic system for their batter to best life in the society.

## माबे समाव

दान्टे बर'

5थि फरायसम

आय ! बे जिउ मोनसेया  
बेसेबा गोमोथावना,  
बेसेबा रंजाथावना,  
मिथिंगानि समायना महराव  
गोजोनग्लायो आंनि गोसोआ ।  
नाथाय.....

बे जिउनि हानथिनाय लामायाव  
समाव सुखु समाव दुखु जानांदों  
माब्लाबा जेन्दों माब्लाबा देरहादों  
अब्लाबो फावसयनानै थायाखै आं  
जेराव रादाया आंनि जुजिनायजों ।  
हान्थिनाय लामाया  
माबे समाव..... ।

## बोरायमांग्रा

सिबग मुसाहारी  
बि.ए. सेथि फरायसम

बिजनी टाउनआव सबिन होत्राय सेंग्राखौ बयबो सिनायजोबसोगारो। टाउनाव थानाया जिबा बोसोरानो जाबाय। सिगाडाव न'आ सा-गारगामियावमोन। गाव प्राइभेट स्कुलआव फोरोंगिरि मावजेननायनिक्रायनो टाउनाव थाबोनाय। सिबाया दासिमहालागैबो हिन्जाव लायाखै। बैसोआ बिनिया ब्रैजिसो जाबाय। दासिमबो हिन्जाव लानायनि खोथाखौनो सानफेराखै। दा गावहा हारसिसो, बिमा-बिफायाबो गैला। गाव फोरोंगिरि मावनायनि बेट'नानो गोबां जाबाय बिहा, रावबो जागारग्रा गैया। बिनानावआबो कक्राझारआव हाबा जाहैनाया गोबावानो जाबाय। गावहासां दाबोनो हाबा लानो रोडाखिसै। दाहालागै गावहाबो नख'रा ग्रोम-ग्रोम जालायसिगौमोन। सिगाडाव गावजों फरायजाबनाय लोगोफोरनि फिसाफोरानोबा देरनानै मेट्रिक आन्जाद होलायलांबाय। बिहासो दाबो हाबा लानायनि खोथाखौनो सानथाराखिसै। समासो थांगासिनो थायो। गायनाय-फुनाय जोबहां जोबहां जाबायमोन। बिलिनायाबो गामियाव गावसोरनि नख'रथामसो बारनानै गायनाय-फुनाय जोबनायनि हाल जांखा जानो थांदोंमोन। हाल जांखा जाग्राफोरा हिन्जावफोर

गोजा जि-जिनैसासो दडमोन। (बिलिनाया लेचिया गामिनि सिख्ला)। नख'राव नायल'-जाल' फिसाजोल' हारसिं। मानसियालाय नायनो मोजां सोमज्रोत्रो। नाथाय हायदोबदोबनि थाखाय रावनिबो मेग'नाव गोग्लैसनथाराखै। एइस. एस. आन्जादखौ उध्रिनो हायाखिसै बियो। बैसोआबो नैजिबायानो जाबायमोन। मावनाय-दांनायावलाय आखा-फाखा। नख'रनि जा खामानिफोर थायो बेफोरखौ मावनो हाजुबो। नाथाय नायनो फे दोंब्लाबो हायथुथुखाय रावबो फसायलांसनाखै।)

हाल-जांखानि जानाय-लॉनाया सोलिगासिनो दडमोन। अब्ला बे समाव बयहाबो नांसो जुबबायमोन। मा मा बाथ्रा सावरायदों, मा मा खोथा रायज्जायदों गावजों गाव जिगाव-जिगाव बायदि बाथ्रा ओंखारबाय। साननैसो सिगां जानानै थांनाय गामिनिनो हाबानि आटमंगल जानो गोनांखौबो गांवजों गाव सावरायसोदों। बे समावनो सासे हाबा जानाय आइजोआबो बिलिनाखौ थांखिनानै बुंहरदों-

'नै जामबि, नोंहाबो सोरबाफोर दंखाबायोबो थाब थाबनो हाबा जादोसो। समा रावखौबो नेबाय थायाहाय।'

'सोरजों जानोसै रावबो गैयामा आंहा।' बिलिनायाबो थाबनो बुंहरफिनदों।

'रावबो गैयाब्लालाय हामथारबायानो माथो, बिदिब्ला आडो नोंनो सासे सेंग्रा बुंना होनि र'।'

गुबुन सासे आइजोआ बुंहरबावदों।

'सोर बिलाय बबेनि? जानला-मानला बुंथारोहाय बिसोरो।' बिलिनाया लाजिनानै थाब बुंहरफिनदों।

'नै... जाम्बि! बै बिजनी टाउनआव नुबाय थाग्रा सबिन होत्राय सेंग्राया, बिलाय माथो। मालाय मास्तरलायबावसो। टाउनआव हाबो दंबावोसो। आंजों मोजाडै-नो सिनायलायो बियो।'

'लासिसिं! बिदि बुंनाडा हाय आंखौ। बोराय मांग्राग्रानो, बिजनों हाबा जाबाय आं। सानबैसे रायजो मोनजाबावगोनसै बिजोंलाय। थैनोबा बावला।' रागाजोंनो लाजिनानै गोरा रावजों बुंदों बिलिनाया।

'बिदियासो अनो जामबिलाय बबाव नायनानै बोराय मांग्रा नुखो नोंलाय। नोंजोंनो समायगोन बियो, मानसियाबो गोजौद्रायबो नंखाया। माथो गात्रि जाखो। बिबायदिजों गोबाडानो हाबा जागासिनो माथो।'

'औ नंगौथ' आरो। सिबाय टाउनाव हारसिं हारसिसो बेरायबाय थानाय नुबाय थाथारो।' बयबो सिनायखानाय सिहाबै सासे आइजोआबो बुंहरदेरदों।

'दोन दोन नोंसिनि बाथ्राफ्रा। सिरि थादो। खोनासंनोनो बाबाय आं। जानाय लॉनायफ्राव बिदिखौ रायज्जायो नामा।' लाजिनानै खात्रां रावजों बुंफिनदों बिलिनाया।

'दे दे, नोंजोंलाय बहाथो हानो। मोजां बुंब्ला गात्रि बुंनायसो जायो बिहा। दे जोंहा खाजिफ्रा रात्रा होबावदो।' बुंनानै बयबो मिनिसोदों गावजों गाव। जानाय-लॉनायाबो जागायफिनबाय। गावजों गाव सिरि सिरिथार। समा बेबादिनो बाबेनलांदोंमोन।

साननैसोनि उनाव बिलिनाया हारसिनो बिजनी टाउनाव थांदोंमोन। बे समावनो लामा फारसे थिनिफ्राय फेबाय थानाय सबिनखौ नुहरसनदोंमोन। बिलिनाया लाजिनानै गावखौ नुजानो गिना माब्लाबानो गुबुन दाबसेजों थाब एरायखेलांदोंमोन। नाथाय सबिना बिलिनाखौ सिनायानो। गावहासो बिलिनाया, गावखौ सिनायो बायदि लाजिनानायनो थानो हालामोन।

साननैसोनि उनाव बिलिना मोननिया गामिनि सिख्ला हाबा हरनायनि आटमंगल जाबाय। बिलिनायाबो फुनिफ्रायनो गावनि सिगांनि लोगो एबा गामिनि हिन्जाव गोदाननि न'आव खामानि मावहैदों। समा थाडै थाडै-नो जानाय-लॉनाया सोलिगासिनो दडमोन। बे समाव बिलिनाया हिन्जाव गोदानजों लोगोसे जिरायफानानै माबा-माबि रायज्जायबाय थादोंमोन। हाबाया गिदिरानो जादोंमोन बयखौबो हाबायाव फैनो थाखाय खावलायहरनाय जादोंमोन। बिनिखायनो सबिनमोनहाबो सिनायलायनाय हिसाबै खौरां हरखानायखाय आटमंगलखौ जानो फेदों। बे समाव हरखाब बिलिनाया सबिन मोन फेनायखौ लांगोनायाव नुग्रोमोना हिन्जाव गोदानजों जिरायनायनिक्राय सिखारना ब्लाद ओंखारलांबाय

माब्लाबानो। अब्ला बै सानखालि हालजांखा जानाय नख'रनि फिसाजो कलेज फरायफुबाय थानाय सिखलायाबो सबिनमोन फैनायखौ थाब नुहरफांबाय। बिखौनो नुना बिहाबो बिलिनानो खिन्थाहैनो होत्रा दो खारलाडो।

- 'नै नै... आब' दाखालै जॉनाव नॉखौ रायथिना होनो होत्राय सेंग्राया दिनै फैदों हाबायाव। फैलाय नायहैनोबा।' आखायाव बोत्रेदहां खालामना बुंदों सिखलाया।

- 'नाया आडो, लार्सिसिनो, बिखौ नुनानैनो आं बेयावसो खारखुमाबोदों आरो नॉहा खोन्थाफैबावदोंसो। मानोबा फैनाय बियो मालाय इन्टरेष्ट जाफुनाय समाव।' बुदरदर जानानै रागाजों बुंदों बिलिनाया।

- 'दे होमबालाय, थाथ' नॉहा। आंहा खामानि मावहैनोसै।' सिबाय सिखलाया रागा जॉजानो गिनानै बिदिल' बुंनो ब्लद ऑखारलाडो बिलिना थानायनिफ्राय।

समा बिदिनो बारलांबाय, आटमंगलआबो जोबनायनि फारियाव सफैबाय। बिलिनाया रागाजॉनो सिरि सिरिथार रावजॉबो रायज्जायथाराखै। सोरबाफोर मा जादों होननानै सोडोब्ला बुंसै- 'जेबो जायाखै, खामानि मावनो बादों आं।' अब्लालाय माथो बुंवावनो। औरैनोबा एसेयावनो एसेखा। मा होननायनोबा सिगाडाव बे सेंग्राखौ रायखाडामोन लायदा। सिबाय दिनैनि आटमंगलखौ मिनि बाला बाला बारहोनो सानदोंमोन खोमा बिलिनाया। गोसोफोरखौनो गोजोत्राय

मोनाखिसैबो सिबाय।

बोथोरा बेबादिनो बारलांबाय। बिलिनाखौबों साथाम, सात्रैसो सेंग्रा नायफै खांबाय। मालाय सेंग्राफ्रा गोजौ-गोजौ गोजाथारमोन। बिलिनाखौ हायथुथुखायनो रावबो फसायलाडाखिसै। सिगाडाव नायफैनाय सासेया फसायलांबायमोन, बिजॉनो जुलि जाबो हामसिगौमोन। गावहानो बिलिनाया सेंग्राखौ गोसोमद्राय होत्रा जायासैलाय। मा बादिथो सेंग्रा नांगौ जाखौ बिनोबा, गावबो फसायजाया जाया गावहाबो सेंग्राखौ फसाया। बेखौनो लोगो मोनदोंमोन रंजा। बेबायदि बैसोआव।

फैयै फैयै दा बा बोसोरानो बारलांबावबाय। बिलिनानि हाबाया रावजॉबो जायाखिसै। दा बिलिनाया थामजि बोसोरबैसोनि जालायबाय। मानसिफ्राबो बयबों बुंसो लायसै- 'दाबो हाबा जानो रोडाखिसै बियो। बैसोआसो राग'लायलांबाय।' गावहाबो लाजिनायजों बायहेरायाव ऑखारनो लोजिबाय। गावहा दा सिरि सिरि सानखांफिनबाय थादों सबिननि खोथाखौ। सिगाडावनो आं मुगैया-मुजुवा सबिनजों हाबा जानायमोनब्ला दा बिदि थासारिजों सोलिनो गोर्नो जानाय नडामोन।' बिलिनाया दासो सानखांफिनदों। गावहाबो सिगांनिफ्रायनो टाउनाव थानो मोननायखौनो लुबैखायोमोन। बे हौवाखौसो बैसो जाबाय, बोराय होत्रानैसो बुंनो हाबाखौ जायाखैमोन। दा गावहानो बिलिनाया उल्थां-फाल्थां सानखांफिनबाय, जाहोनो लॉहोनो बायदिसिना मुवा बेसाद बायनायखौ बिसो सुफुंनो होनो हागोन होननानै। सिगांनि मावबोनाय

बेट'नानोबा रावबो जागारग्रा गैयिखाय गोबां जाबाय जानांगौ बिहा। दासो बेफोर बाथ्राफोरखौ सानफिननो रोंदों बिलिनाया। दासो बुजिनो हमदों बियो गावनि जिउखौ।

सिरि सिरियैनो रावनोबो खिन्थाया जासे सिगां रायथिनो बुंनाय आइजोखौ लोगो हमना बै हौवाजों गावखौ रायथिनो खावलायबाय लाजिया फांजियानो। दासो मा एसेबां लाजि रोंथारै सिख्ला जाखो बेलाय, गावनि फट'खौ बे हरफा खाबावदोंसो। सेंग्रायालाय बे रायथिग्रा आइजोजों मोजाडैनो सिनायलायखानाय नालाय बेखायनो खामानिखौ जेबो उगुल-थुगुल खालामाखिसै। दालाय रायथिबायानोमोन, सेंग्रायासो गावहा ब्रैजिबा बोसोर बैसोनि जालायनायखाय जालिना हाबा खालामला होननानै बुंदोंमोन। अब्लाबो बुरखायै बुरखायैनो राजि जाहोनो हाबाय। गावहाबो सोर नायगोन बेफोर बाथ्राखौ सानफिन-हफिन खालामना सबिना बिलिनाखौ हाबा खालामनो राजि जानायसै। बिलिनाया उनाव खौरांखौ मोननानै जोबोद खुसिथार।' मास्टारनि बिसि जागोनखाय। सिगाडाव मोखांबो नायनो हाथारामोन बिलिनाया। जेराव मेराव नुब्लानो गुबुन लामाजोंसो एरायखे लाडोमोन। नाथाय बै समाव सेंग्राया गावखौ सिनायनायानो नडामोन दासो रायथिलायनायनि गेजेरजों सिनायलायनो हानाय जाबाय।

हाबानि रायथिनाया जानानै थांबाय।

बिलिनानि बिमा-बिफायाबो मास्टार बिजामादै मोनगोनखाय जोबोद खुसिथारसै। औरैनोबा फिसाजो हारसि बिजामादै सासेबो मोनफेर थाराखै। हाबाखौसो माला होनो मोनगोन उसु-खुथुथारसै। हायोब्ला हाबानि उनाव फिसाजो सासेल'खाय माष्टार बिजामादैखौ रावबो गैयि हिसाबै गावसिनि नख'रावनो गोरजिया लांनोसो सानबावदों बिलिनानि बिमा बिफाया। माथो गथ, सानसे समाव लांनोबो हागौ बुरखाय बुरखाय।

जिबा साननि उनाव बिलिना आरो सबिननि गोथार जुलिया जामारबाय। हाबाखौ गिदिरैनो खालामनाय जादों। बे समाव दा बिलिनाया जोबोद खुसिथारसै हिन्जाव गोदान जानो मोत्रायखाय। गोबावजों खनसे हिन्जाव गोदान जानो मोत्राय नालाय मिनि बाला बाला हाथायानो लोमलायथाराखै बिलिनाया। माब्लाथो हर थौबावगोन सानदों बिलिनानि गोसोआ उसु-खुथु। ओजोंहाय गामिनि आइजोफोरा बुंसोलायदों गावनि सिगाडावनो- 'जॉनो बिसना सारानि रांखौ खावसे बारा हरदेरनांगोनहाय, नडाब्ला जानाय नडा। नॉहालाय मास्टार फिसाइ लायबावसो जेबो सिन्था, आंखालानो जानाय नंखाया। जों रायथिना होनायखायसो होनायहाय। बेखौबा नों सिगाडाव बोराय मांग्रा होत्रानै बासिलायबावदोंमोन। बेखौनोबा दा बेसे मोजां मोनफिनबाय नों।' बयबो दावसि हाजिफोर बायदि ग्लाब ग्लाब मिनिग्लाबदों आइजोफोरा। ☒

## কৰোনা

—সংগীতা ব্ৰহ্ম

বিজ্ঞানবৰ্ষ তৃতীয় সান্নাঙ্গিক

তুমি আমাৰ জীৱনৰ  
এক ভয়াবহ ৰূপ,  
যি ভয়াবহতাৰ মাজত  
আমি জীয়াই আছে  
ক'ত কল্পনা লৈ।

কিন্তু তুমি আমাক  
এবাৰ উভতি নাচালা,  
ইটোৰ পিছত সিটোৰ গাত  
বিয়পি গ'লা।

তুমি এবাৰ ভাবি নাছালা  
সেই মা, মা বুলি  
চিঞৰি থকা  
একমাত্ৰ সন্তানটিক।

সকলোকে নিজৰ  
বন্ধুত্ব কৰিলা,  
তোমাৰ এই বন্ধুত্ব  
আমাৰ প্ৰয়োজন নাই,  
যি বন্ধুত্বই মানৱক  
নিঃশেষ কৰে।

যি বন্ধুত্বই মানৱক  
সকলো সুখ-দুখ  
চাৰখাৰ কৰে।

এজাক ধুমুহাও যেন  
মানৱক এনেদৰে  
কষ্ট নিদিয়ৈ।  
কত চিকিৎসক, কত জোৱান  
নিজৰ দায়িত্ব, কৰ্তব্য  
পালন কৰিছে।  
অ, আমি যুক্তিম  
তোমাৰ সৈতে  
তোমাক এই জগতৰ  
পৰা নিশেষ কৰিম  
তুমি হ'বা পৰাজয়।

## নৌনি থাখায়নো থা'না থাগোন ৰুপাস্ত্ৰি

দৈমাসা ব্ৰহ্ম

বি.এ. থামথি ফৰায়সম

'জিউ দৈমানি দাহাৰাব বুখাৰজানায  
গাংসে গোৱান বিলাই আং....  
নাংথা নুংথা, বৈহায় বেবহায়  
জাযো ফাখ'নাব.....জাযো ফাখ'নাব  
আংহা গাথোন গৈয়া, আংখৌ ৰাববো  
নায়স'ফৈয়া।'

ৰজনী স্বৰ্গীয়াৰীনি বে মেথাইয়া অব্বা  
সোৱনিবা মৰাইলআব গোমগাসিনো দংমোন।  
গোজাননিফ্ৰায় ৰোমৈ ৰোমৈ খোমানায় খোনাফৈগাসিনো  
দং। মেথাইনি সিঙাব হাবনো নাজাদোঁ আং। মেথাইখৌ  
জিউজোঁ গোৱোবহোনা ৰুজুনো নাজাদোঁ। বৰেনিফ্ৰায় বৰেসিম  
আংনি জিউ দৈমায়া বোহৈবোনো হনদোঁ, দিগ্ৰায় বিন্দো  
আৰো গাথোননি গোসোখাংথি সাবগাৰিফ্ৰা মেগন সিগাঙাব  
ৰোমৈ ৰোমৈ নুজাফৈদোঁ মিথিস্লাবা জাসে মোদৈজোঁ লোগোসে  
ৰিফিফৈদোঁ। সাননা আগোৱ গোমানায় বাদি মোনদোঁ  
সম সম জোমৈ মোফ্লামদোঁ অখা খোৰোমদোঁ গোৰো  
বিখা সিংনি ববেবা বাহাগোআব।

বেযো সোৱনি গোৱোন্থিমোন? গোসোনি,  
জৌমোননি, না বোথোৱনি? অব্বা সিমলা বিবাৰ,  
মান্দাৰ বিবাৰ আৰো মুং মিথিয়ৈ গোবাং বিবাৰফোৱা

বোথোৱনি বিলিৰনায়জোঁ গেবলাং গেবথাং বাৰফুৰায়মোন।  
জাবলিয়া বাৰাবো সানজা-সোনাৰ, সা-খোলা গাব  
জৈৰৈ গোসো এৰৈনো বুৰথিঁনো হমবায়মোন, হাদ্ৰি বাল্লা,  
গোৱান বিলাইফোৱা বিনি মৈহুৱ জানাংদোঁমোন। ফাগুন  
ফাগুন জাবায়মোন বোথোৱা, ফাগুন বাৰা সেন্গা-সিখলা  
গোসোখৌ উৰায়হাং উৰায়হাং খালামবায়মোন, সোৱবাফোৱা  
বিৰফাবায়মোন। খাথিনি গামিফোৱা ডি.জে., জেবিএল  
বক্সনি বিখা মাৰহোনায দৈংখোজোঁ গোমখাবহাংবায়মোন।  
অব্বা সোৱ সান্নায়মোন বৈসো ৰাথ'যৈ আং আৰো  
ৰুপাস্ত্ৰিনি গোৱলৈ লাইমোননিবো বে বুৰ্লিয়াবনো জুলিনি  
ফাৰি সফৈগোন?

বেযো 2019 মাযথাইনি বাথ্ৰা। অব্বা আং  
জি থাখোআব ফৰায়গাসিনো দংমোন, বৈসোআ 16  
(জিদ') জাবায়মোন। সানফ্ৰোমবো ফৰায়সালিয়াব  
থাংলায়-ফৈলায় খালামবায় থাদোঁমোন গিয়াননি  
গাংনায়খৌ সুফুংনো থাখায়, সমাজ আৰো জুগনি খাথি  
বাদিয়ৈ, গোগ্গো আখ'ল দানাযনি মুঙাব।  
খাথিফোৱখৌ মানিয়ৈ অহংখাৰিবো আং নঙামোন,  
থাখোআব বয়নিবো গিবি গজৌ সাৰি লানা আং  
ফৰায়বায় থাদোঁমোন। ফোৱোঁগিৰিফোৱনি অননায়,



लोगोफोरनि सनमानबो आं मोनदोंमोन। नाथाय बेजों लोगोसे रुपास्त्रिनि लाइमोन महरावबो आं गलिनो हमदोंमोन, थाखो गुआव फरायनाय रुपास्त्रिआबो आंनि मोजां मोननायखौ गनायना लादोंमोन। सिं सिं बिब्दिनो जों सानैनि मोजां मोनलायनाया गोथौनिफ्राय गोथौसिन जालांबाय थानो हमदोंमोन। बेखौ आं दिनै गावनो सिमान जायो समाजनि आरो फरायसालिनि बेरेखा खान्थि आंबो फालिदोंमोन, अब्लाबो जों डिसिप्लिनखौ सिफायनो माब्लाबाबो नाजायाखैमोन। अब्ला गासै लोगोफोरा रुपास्त्रि आरो आंनि गोसो होलायनायखौ मिथियै गैलियामोन, आरो थाखौनि बिगियान फोरोंगिरियाबो मिथिबायमोन थेवबो जेबो बुडाखैमोन, नाथाय सारआ आंखौ नुयोब्ला मिनिस्तु मिनिना रायज्जायनायनि हुदा जालांबायमोन। आंहा गोसोआव दं, आंनि नोजोराव जोंनि मोजां मोनलायनायाव रावनिबो गात्रि नोजोर नाडाखैमोन।

सानफ्रोमबो फरायसालियाव थाडोब्ला नुनाय, लोगो मोत्राय, रायज्जायनाय, मिनिस्तुनाय आय' बेफोरावनो दंमोन जों सानैनि बेसेदि गोजोत्राय जायखौ फोरमायनो हायामोन खुगानि रावजों। जों सानैबो मानिग्रा, बुजिग्रा आरो अनजाग्रामोन बेनिखायनो रावबो समाजनि सुबुंनि आरो फोरोंगिरिफोरनि नोजोराव गात्रि नोजोर दा गोलैथों बेखौ गियोमोन, बेनिखायनो जों बिफां सिं, खथा सिंफोराव लोगो हमना जिरायना रायज्जायामोन। लासै लासै जों सानैनि मोजां मोनलायनायखौ सानैनि नख'राबो मिथिलानो हमदोंमोन थेवबो बेवहाय जेबो

हेंथा गैयामोन। मानोनि ओंथिखौ नाथाय आं मिथिया आरो बिब्दि जानायखौबो आं लुबैखायाखैमोन। मानोनि जों सानैबो जिउजों जिउ बेसेबा मोजां मोनलायो।

मेट्रिक आन्जादनि स्क्रीन टेस्ट आन्जाद जोब्बायमोन, बेवहायनो आंनो बांसिन नम्बर लाखिनो हादोंमोन। फोरोंगिरिफोरा गाहाम हामलायनाय जासिनायजों लोगोसे फैबाय थानाय मेट्रिक आन्जादनि थाखाय बरायदोंमोन आरो बेस्ट अफ लाक होदोंमोन। आं मोजाडै फरायफिननो हमदोंमोन।

नाथाय फागुननि बारखौ सोर मिथिगौमोन? बबे खनाजों बारबोगोन। सानसेखालिनि बेलासियाव बबे गोसो लाना रुपास्त्रि आरो आं लोगो हमलायदोंमोन। बिदिनो सानैजों रुपास्त्रिमोननि गामिनिफ्राय पानबारि फारसे फैबाय थादोंमोन। मिनिह माहां खोथाफोर रायज्जायबोबाय थादोंमोन। मिथिस्ताबा जासे माब्लाबाबो बुरिसिथा दै सेरनि लामाजों नांजाबनाय अन्याइ कुवारी सेर मोनफैदोंमोन। बौलाझार गामिनिफ्राय, मेंनानै रुपास्त्रिया लामा सेरनि बिफां गुदियाव थाथ'नो बुंनाय, आंबो खर' थिखंनयसै। बेयावनो जों थाथ'नायसै आरो रायज्जायबावनायसै सुखु-दुखुनि, दानि आरो इयुननि बुब्दिनि गोबो खोथा।.....एसेयावनो सोरबा सासे सेंग्रा मानसि जों सानैखौ गोम नायना बुंनायसै- 'एह बिदिसो नोंसोरों नोंसोरखौ र'।' बिदि बुंना फिन सायकेल पेदेलखौ खरे सानानै थांनयसै। सानदों आं मा बाध्रा बुंनाय जाखो, रुपास्त्रिआबो आंखौ नायगोमाना दसे सिं थाहाबनायसै रिल जोबनाय टेपनि केसेट बादि।



दसे उनाव जों सानैबो रुपास्त्रि मोनहानि न'नि सिथलायाव। जैरेबो जेथिबो गात्रि नोजोरनि सन्देहजों रायनाय। खोमा हमथेनो गोसो जादोंमोन आं नाथाय हाया। बिब्दिनो गोबांनो गोबां रायनाय दावरावजों बुंफबनाय। नडा बुंब्लाबो रावबो गनायनाय गैया। सिबाय रुपास्त्रि गाबै गाबै बुंदोंमोन समाय लानानै नडा नडा होनना दुखुनि देंखोजों, गैया नाथाय रावनिबो फोथायनाय। बेनि उलथायै मोत्रायसै गिथाव-बाथाव रागाजों थिउरिया बिफानि सोबानाय। आरोबाव सानैसो सेंग्राया लाउथि दैखांदोंमोन आंखौ नोजोर होनानै। नाथाय बैसो गोराफोरनि बाद होनायाव दलर थानायसै। उनावहाय बुब्दिया सिरि जानायसै बबि बादिनो। जों सानैनि गेजेराव जुलिनिबो रादाय खाना होनायसै, बयबो गनायनाय जानायसै। सिमां सिमां बादिसो आं मोत्रायसै। नाथाय आफा इसोरनि दहाय जों गोथारथिखौ माब्लाबाबो खोमायाखैमोन आरो खोमानोबो नागिराखैमोन।

फारसेथि मोनाबिलियाव आइ आफानि आंखौ रायनाय बुंनाय आं सहायनो हायाखैमोन। हरसे हरखौ आं बारिनि हाग्रायाव उन्दुना बारहोदोंमोन, मिथिया बिसोर आंखौ नागिरदोंना नागिराखैमोन। अखानायै फुडाव गिसं गासं जोबोद उन्दै गथ'बादि आं न'आव फैदोंमोन, बिसोर सोडाखैमोन हराव बहा दंमोन होनना। बिसोर बुंनायसै- 'जुलिखौ जों खालामना होगोन नाथाय मोनसे खोथा, बेवहाय जायगा गैया, बै हादाननि हायाव थाहैनांगौ, हारसिं

खामायना जाहैनांगौ।' आं आरो जेबो बुंनो हायासै, मेगननि मोदैबो फसरनो हायाखिसै।

फागुन! आय' बेयो फागुन, बेयो फागुन अन्याइ बिखा, जावलिया बबे दिगजों फैयो आरो थाडो सोर मिथिगो? जों सानैनि जुलिया खुनुरुखुम जाना थांनयसै। रुपास्त्रिनि अनजालि महर मोखांखौ नायनानैनो आं गासै दुखुखौ दोनखोमानो नाजानायसै।

जैरेबादि आं अनजाथाव फरायसामोन, बयनिबो नोजोराव मेट्रिक आन्जादखौ गाहामे फास खालामगोन होत्रा आसा फारिजानायमोन, नंखाय सन्देहनि थाखाय आं समाजाव गात्रि मुं लानांबाय। लाजिनानै आं मेट्रिक आन्जादखौबो हैयाखिसै। फोरोंगिरि आरो लोगोफोरा गोबां खेब बुजायना आंखौ आन्जाद होनो खावलायदोंमोन नाथाय, अब्लाबो आं मानिआखिसै।

दिनै आं नैबे हादानाव, हादाननि रानस्ताव हा बादि आंनि गोसोआबो रानस्ताव जानो नागिरदों। नाथाय रुपास्त्रिनि अनथाव महरखौ नायना सिदोब खालामफिननो नाजादों। माब्लाबा बार बारदों, बे बारजोंनो आं बेबबा गोजानाव बिरखारलांनोबो सानदों। नाथाय रुपास्त्रि सना! बिनि अनथाव महरा आंखौ बादा होदों- 'दैमा, नोंनि अनगा आं बोरे थांना थागोन! नों बोहैबाय था रजे, आं नोंनि बोहैथि दाहार' जाना नोंनि बोहैनायाव अरायबो हेफाजाब होबाय थागोन जिउ.....!'

# Cyberbullying

**Clinton Basumatary**  
B.Sc 3rd Semester (Botany)

## What is Cyberbullying?

It is a composition of two words. i.e., Cyber and Bullying, "Cyber" which is the characteristic of the culture of computers, information technology, and virtual reality, and the "Bullying" which is the definition of persecuting or torturing somebody mentally and physically. With the composition of two words it defines the use of electronic communication to bully a person, typically by sending messages with an intention to hurt somebody's feeling or mock somebody.

Some examples of Cyberbullying are given below:

Someone taking a video of you naked and threatening with it or letting somebody's video go viral: In the recent trend of social media. Viral videos have become an international sensation. From my own perspective, some people enjoy taking a video of themselves having sex to watch it later in order to see how they are performing, whether they are performing good or not and sometimes they keep that sort of video for physical satisfactory through masturbation. This is totally

wrong, as it has high chances of going viral when someone get access to your phone by hacking your system. So when your video, containing that sort of vulgarity content goes viral, you may be bullied through cyber. On the other hand, spreading somebody's video that contains nudity lies in the category of cyberbullying. Why does it lie in the category of cyberbullying? It is because the person whose video has gone viral may experience some sort of depression, anxiety and fear of 'Hey! What would happen if my parents are going to see it. It would be so embarrassing for the victim, that he/she may feel shy, for that he/she wouldn't be able to communicate or express his/her feeling blatantly because of shyness. Sometimes this might lead the victim to commit suicide because of embarrassment. Thus, it lies in the category of Cyberbullying. Some might even find it amusing in sharing it across unless and until that kind of situation happens to them too. Therefore it has to be stopped by taking some necessary steps.

**How to stop spreading viral video?**  
(i) After having watched it, you

should delete the file which contains nudity content of someone immediately or else it will widespread like wildfire.

(ii) Do not make a video while having sex with your partner, just enjoy the moment and forget about videography and photography.

Pranking somebody through phone calls: Pranking somebody through phone calls could be dangerous, as it disturbs the peace of mind of that person who has been pranked. Suppose, when you prank him/her with a threatening voice, he/she may get frightened because of your threatening voice and may disturb his/her peace of mind.

- \*Hacking into someone's social networking profile.
- \* Being rude or mean to someone in an online game.
- \* Blackmailing.

## How to avert cyberbullying?

Cyberbullying has to be monitored frequently so that one can enjoy the freedom of not being bullied technically, but it shouldn't only be monitored, further action against cyberbullying also has to be taken for putting it on an end. There are various ways so avert cyberbullying, so here are few steps that any person can follow to stop cyberbullying.

Firstly, teach your children to never share personal information online. For instance, if you share your home address or contact number there, it will make you a

potential target of cyberbullying easily.

Secondly, avoid posting explicit photos of yourself online. Also, never discuss personal matters on social media. In other words, keep the information withing you, most importantly, never ever share your internet password and account details with anyone. Don't click in mysterious links, they may be scams. In addition, teach your kids about cyberbullying from an early age and make them aware of what's wrong and right.

## How dangerous is cyberbullying?

The utmost intention of cyberbullying is one and the same, i.e. to hurt one's feeling and harm them emotionally. It is not a light issue and it has to be taken seriously as it does have a lot of terrifying effects on the victim, it disturbs the peace of mind of a person, Many people are known to experience depression after they are cyberbullied. Sometimes cyberbullying may lead the victim to commit suicide out of depression, so it's like playing a game with somebody's life. The bully may enjoy it but he will never know how bad times that person who has been bullied is having. All the disrespectful comments made about them makes them feel inferior.

It also hampers their reputation with the false rumours about them. Everything on social media spreads like wildfire.

**Conclusion:** Awareness is the key to pre-

vent online harassment. Your children must be taught about cyberbullying from an early age itself, otherwise he/she may experience it. Parents must also see what their children are doing and what they are not doing in the phone and their usage must be limited when you come across cyberbullying, you should report against it without any delay.

## নারী

-দিয়া সরকার  
পঞ্চম বার্ষিক

## মনবে সিপাৰত

-অমিয় কলিতা

অনুভূতি মনৰ তোমাৰে কলিজাত  
দলিছা প্ৰেমৰ শব্দৰ সন্ধিয়াত,  
নবীন আবেগেৰে তোমাৰেই আবেশে  
তুলে হি টো মনৰে সিপাৰত;

শীতলা সেই তোমাৰ পৰশ  
আজিও আছে আবেগি মনত,  
বিচাৰোঁ আজি আবেশি জনত  
যি তুলে হি টো মনৰে সিপাৰত ॥

আমরা নারী, আমরা পারি  
এক হাতে সংসার, অত্ৰেক হাতে বাজার  
দুইই সামলানোৱে ক্ষমতা অৰ্জন কৰি।  
ঘৰ গোছানো থেকে অফিস সামলানো;  
নারীরা পারে চারদিকে তল মেলানো।  
শারীতেই অর সৌন্দৰ্য্য বটে, কিন্তু  
কেট-প্যান্ট পড়লেই  
যায় না তার সৌন্দৰ্য্য ধসে।  
তাদের মহিমা যে অপার  
তারা রূপে লক্ষ্মী, গুনে সরস্বতী, তেজে মা দুৰ্গা  
কিন্তু প্রতি মুহূৰ্তে তাদের করা হয় অবজ্ঞা।  
পুরুষের সাথে তারাও যদি উঠে আসে সমান তলে,  
তবে তাদের প্রতি জয়ধনি দিতেই হবে প্রতিকালে।

## वाटस एप स्टेटासनिफ्राय हाबासिम

-दैतुन केरखाटारी

बि.ए. 5थि फरायसम

'बे लकदावन नियानो पसपन्द जाना दा जालाबाय थाथारगासिनो थारलै ज'रा जरानो सोरनिखौ मा बेसे नायबावनो सोरनिखौ दोननो।'

वाटसएप स्टेटास नायै नायै गोदोना रोदा ओंखारलायनाय आवनायलांदो मॅफ्लांआ।

गोजां बोथोर जोबना बोथोरा दा फागुन दानाव आगान खोख्लैनाया आगानब्रैसो जाबायदां, अब्लानो बोथोरा एसे बुगदावबाय।

क्लासा मोननै जाखांना अप पेरियद बेखायनो कलेज केम्पासनि बटानिकेल गारदेन सेरनि बिफां साया सिडाव साब्रैजो जिरायहेना मबाइलआव बेस्ट' जानायसै।

एसेयावनो मॅफ्लांया आवाज दैखांग्रोदोमोनसै।।

नंनायालाय नंमारगौबो दासान्दै जासावलाबाय थाथारदो। मॅफ्लां होत्राय बादियानो जागोनदां। ससियेल मेदिया नांलाया खाथि-खाथियावनो जालागासिनो, खिथु गोलावनि गोमनाय खोनालाय, गाहायजो गाहाय जायगायावल' आलट्रा साउन्द गोमग्रा गोमनाय खोनालाय खोनागासिनो, हाबानि साजायनाय गारि मा- नायग्र'नो लामायाव लारि-लारि, सानफ्रोमबो

ज'रा ज'रा....गोमसाराबो मॅफ्लांनि रावखौ खोनाना बुंगारनायसै।

रिंखाडाबो जागायनायसै-

'जानायाथ' जादो जागासिनो, सोरबा मोजां मोनलायनाय, सोरबा नायनानै लानाय,.....सोरबा लादो सानसु दैदेनना, सोरबा जादो कारेख टाइमआव, सोरबा जादो गोराबो नंद्राया गोरलैबो नंद्राया, सोरनाबा आरो गालानि फिसा थाल्ला देनांबो बेनो दाबो बेनो उन्दै बैसोयावनो जाखाथारदो.....सोरबा जादो बायदि बायदिजो। सोरनाबा आरो सासेया बिहाव-बिखुनजोनि हाबा मोनजालायनायजोबो जादो। सासे सानसेनि सम 24 घन्टानि 1.30 रिंगासो सानसु देदेनायआरो सासे 10.30 रिंगासो टाइमनि, सोरबा जानांदो ब्रा-ब्रा....बेबादि बुंलांबाय थानानै फागलाया माबा गावसिनि गोजानजो खुरमा जानायनिसो जाथाय खोनथालांनायसै...।

खोनासंखांनानै एसे इम'सन बादि जालायथारदो जो साथामबो.....एसेयावनो रादाब मोनबाय मा उननि क्लासा जाला। इलेकसननि ट्रेइनि दंनो सारना आरो माथोबाव रावना होबोबाय गावबा-गाव रुमाव। बानानै ओंखाम थोंखाम संजायासै



आं- बिसनायावसो बारखोबाय....।

.....'यै आसोल माबार लोंदो टाइम गैया'

आं होखांनायावसो सांग्रां जाबाय दानसोराडा, हान्युया लरायहांबाय बिना। लरायाखै नडा आंनाबो एसे दाब लरायबाय। सानैजों गंसे ससे हाखांबाय जों दानसोरांना एसे गोदि दंबावोमोन, आं होखांनायजों ग'लुसन हरजोबबाय।

माथो होनबावनो, मालायफोरखौबो खोनायो माथो बेफोरबादियाव मदिरा लायोबा खर 'नि टेनसना एसे रेजेंसो मोनोना बावोनो? आं मोजाडै हमनो हायासै जायखिजाया देहायाव एसे बोलो फैसिननाय मोनदों। दानसोरांनां दहाय एसे खोन्थाखादोंमोन आं बोरै बोरै परमुलाफोरखौ बावखोना माखोसोथाय...।

गोसोथोलायनाय मोजां मोनलायनाय होनब्लाथाय माथोबाव, माब्लाबा नांलायनाय, बोराबलायनाय, गारजानो गिनाय, सन्देह', ब्रेक-आप बिब्दियानसै आंना नाथाय बिब्दि नडालायो, दानि केसा एसे आलादा। माने बिखुनजोआ आंनो हरथारानो हराबो हरा सिं सिं बिजामादै नागिरखुमागासिनो। नागिरनायाबो 100% साकसेस जाना इमारजेनसि नै दिनै साननि 11 बाजियावनो हाबाया। बिजामादै जागोना कनट्राकटारआव मावोनो। बैसोआ 40, 45 सोनिनो। फारसेथि ओजों खबरानो गैयामोन आंहा, सानबासो जाबायमोन मबाइल अफ जानाया। दहायसो सोरजिनि लोगोआ फनाव खिन्थाहरबाय आंनो। खोनाग्रोमोना गुरलुब

बागदावखांदों। गोरबोआव सारअन्थाइ गावदों। जिउनि अनजालि सायख'नानै दोननायखौ खोमानांसिगोन हां बोनाय अक्सिजेनखौ आलादा मोनदों, खर' गिदिष्ट बिखा सिं-सिं मोनदों। रागा थिखिनि मोनहैदों।

जायाबाबो थाम बोसोरानो जाबाय मोजां मोनज्जायनाया, गुबुनफोरनिबादिब्लाथ' बांद्रायबायसो। बे समाव दा गोबां सौलुसो जाखांलाबायबाय आंनाव। मा खालामबा मा जागोन मा मागोन। गैनायालाय गैखाथाराबो आंहा जेबो। थेवबोथ' मोजां मोनज्जायबाय जेब्ला हांमायाथ' थाखागोन इयुनाव मा जायो जेबो मिथिरोडा। ना मोजाडै संसार जालांगोन ना गोसो सोलायगोन। दा जेरै दं बेखौनो थार सानफ्राडो।

सोरजियाथ' गनायनो हागोन दा बि? ना गोसो सोलायबाय। हिन्जावफोरनि गोसोखौ मोदायाबां हमनो हायाबो होनो माथो। ना बिमा-बिफा जाथि-खुरमानि नारसिननायाव? एमब्रादोंना एमब्रायाखै जाखो? सोरबा-सोरबा माथो गोसो थोनायनि मुडान्व जिउबो होनो थियारि जायो आरो बे हौवा गोदाना आंनिखौसो मोनबाय आरो बे बायदि बायदि सानफ्रांन उसाव-बादाव मोनसिनदों।

जायखिजाया मटर साइकेलजों रावना होबाय सानैजों। गोसो थोनायनि नामाव इयुनिन हांमाखौ गिखोनाय मोनदों। दंनायाथ' दं बायहाजार, थेवबो होननाय मोनसे थायो। बेखायनो एसे रियेकसनजों लोगोसे एकसनबो दिन्थिनो आवगायदों। हायोब्ला लाना खारनायावबो दं। हाबाया खोनानाय बादिब्ला

थाइजोगुरि बाथौ थानसालियावनो।

सौहैना नुहैनायसै हाबाया जोबहां लामाथिं थांगासिनो। मानसिफोरखौ थुबुर नुहरदों। जोंखौ सोरबा-सोरबा नायहरदों। फुजारिया माबा-माबि खालामगासिनो। दसे उनाव सोरजिया आंखौ नायसनहरना गाब्रु मोखांजों नायहरदों। दखना थावसिजों हिन्जाव गोदान साजायनायाव जारौ-रौ बेसेदि समायसारदों बेखौ नुना आंनि गोसोया सहायनो हायाखै खें आरो खें मोनदों बिखाया, दाहानि अरगें जोंब्लावखांदों, मेगनखौ फोथायनो गोब्राब मोनदों खुवामे मोनखांदों, गोरबोआव सोदोब जाखांदों- 'नों आंनि आंगोनि अनजालिमोन नाथाय.....दिनैनिफ्राय। एसेयावनो सिरि जादों गोसोम जोमैआ गोरबोआव साग्लोबसिनदों। सोरखौ मा बुंग्रोनो, मा गारांजों हब्रानो सानस्लाबनो हाहां-हायाहां जादों। खर' सायाव बारहुंखा बारदों।

गोसोखौ बुरखाय हायिनि सिमब्रेना सोरजिनि आखाइखौ थाब्रोम हमहैदों। आरो मोखां नायबावगौ लोगो लोगो उनथि सोरबा आंखौ फ्लायिं किक हरदों-दां बिखुंआव दुब होत्रायजों सादोंबो। उनथि नायबा नुबाय सोरजिनि बिबथै। ओजों दानसोराडा



संखिखोना माखो गल' ल' नायहरदोंल'।

आंबो बारा दुब्ला नडा गोदो थाखो दाइनना गुआव एसे सोलोंफ्रामनायसो। बिखुंआव सानायखौ थाल मोन्ना लोगो लोगो टारनिं हुक बारना जोनो नागिरब्ला आइथिडा गाललित्रा दुलदुब गोग्लैना थौ सोदोब जादों।

'मा फाग्ला जाब्रांयालाय उन्दुनाया बिसनाया लाय थौ थाव होनबाय थाखोब्रा।'

रुममेट बिरखानि रावाव गुरलाब बागदावना सिरिमोनदों।

फाग्ला थोद! सिमांसो माथो। जानांगौ ब्रै बाजिसो जाबाय, सानदुडा एसे गोसायैनो दं। खर 'खौसो एसे गिदिनाय मोनबाय।

बे दहाय कलेजाव रिंखाडा गावसिनि गोजानजों खुरमानि मेट्रिक पास जागोदान मोजां मोन्नाय गोनां फिसाजोखौ एसे बैसो जादबनायजों ब्रा-ब्रा हरदों होत्रायनि मोगथां जाथाया आंनाव सिमाडाव.....नुदोंबो नुदों देनजार। ओजों नडाबा लांदांसो। ओंखामबो उखैबाय। बेरलाव नायथिना नुबाय मुस्त्रिया हं जिनानै दं।।।

"When the whole world is silent even one voice becomes powerful"

-Malala Yousazai



## The Social and Economic life of Rig Vedio Aryans

Mathura Brahma  
B.A. 3rd Sem (Pol.Sc)

### 1. Abstract

This paper will attempt to depict the socio-economic life of the Rig-Vedic Aryans. After the decline of Indus Valley Civilization, another civilization was flourished in India and this is the Vedic Civilization or Aryan Civilization. This Civilization is classified in to two period i.e. early vedic and later Vedic period by the Historians. The timeline of composition of the Rig Veda can be considered as the Rig vedic period or Early Vedic period. The socio economic condition of that period was the most noticeable one in the history of India. The family structure, food habit, dresses, ornaments, women status, trade, occupation, education etc of the Aryan people will be reflected through his paper.

### 2. Introduction:

The Rig Vedic period is one of the important period of the Vedic civilization. The timeline of this period is a controversial one. There is no unanimous view on the timeline of the Rig Vedic period and the original home of the Aryans as well. But it is true that the timeline of Composition

of the Rig Veda is RidVedic period or Early Vedic period. The socio-economic life of the Rig Vedic Aryans was a highly organised. The foundation of Rig Vedic economy was the agriculture. Cattle farming was the another chief occupation of the Aryans. Some people led their life by fishing. The craft work was also a source of income of the Rig Vedic people. Internal and External trade was continued. Barter system was the medium of exchange. The family structure, food habit, dresses, ornaments were the most noticeable, Women had a high status in socety as well as family. Caste system, Dowry system, child marriage were also unknown. But some changes took place in the later Vedic period.

### 3. The Aryans

The Aryans were the responsible for the evolution of the Vedic Civilisation, "Arya" literally means the man of "noble character" and "free born". But the original home of the Aryans is not known. This is the matter of great controversy. To acquire information about the original home of the

Aryans, the scholars defended upon the history, etymology, phonetics, physiology and archeological materials. However, the theories given by the scholars regarding the Aryan home is not unanomous. Some scholars argued that the Aryans entered into India form the North West. They spoke the Indo-Euripian languages from which modern languages like Sanskrit, Persian, Latin, Greek, Celtie, Gothic have developed. Organally Aryans seem to have lived somewhere in the area East of the Alps, known as Eurasia. According to Max Muller, a great German scholar pointed out that the mainstream of the Aryans flowed toward the North West. The Aryans of Europe mainstream of the Aryans flowed toward the North West. The Aryans of Europe migrated by a route south come to India through North West. According to Bal Gangadhar Tilak, the original home of Aryan was Acrtic Region. According to Swami Dayanda Swarasati, the Aryans were the inhabitance of Tibet. F.E. Pargitar, Olden Berg and Edward Mayer supported Tilak's view. The Aryans were the inhabitants of Tibet, the neignouring country of India. The increase of population forced them to migrate to India. But historians do not fully support with them. However, many scholars believed that the Aryans did not come from the outside India. They were the original inhabitants of India. Thus, we can not find out that from which place they entered India as there was no unanomous

view on the original hoe of the Aryans. However, the contribution of the Aryans in the Indian civilization is not forgetable.

### 4. The Rig-Vedic Age

The Rig Veda is admittedly the oldest book in the world but there was no unanimity of opinion among the scholars with regards to the age of its composition. The opinion is differ from scholars to scholars. Some lay down the year 1000 BC as the earliest limit while others fix the same between 3000 and 2500 BC. Prof. Jacob puts forth 400 BC to be the age of the Rig Vedic. Bal Gangadhar Tilak put 4000 BC as the date. According to the Max Muller, the Rig Vedic period is 1200 to 1500 BC. According to Dr. S. Radhakrishnan, the Vedic period is obscured, it may be 2500 to 6000 BC. Dr. Winternitz puts the date between 2000 and 2500 BC. None among these views can be believed to be the authentic and trust worthy. Rig Veda was written sometimes between 1500 to 1000 BC. This period is called Rig Vedic period.

The Rig Vedic organised a high level of socio-economic, political, religious life. It was quite different from later Vedic Period. Some Scholars argued that the Indus Valley Civilization is the developed form of Rig Vedic Civilization. i.e. the Aryans were the founder of Indus Velley Civilization. But the distinct socio-economy, political, religious condition proved that the Aryans were not the founder of Indus valley civilization. Let's



we discuss something about socio-economy life of Rig Vedic Aryans.

### 5. Social Life of Rig Vedic People

The Rig Vedic Society was a highly organised. They have a distinctiveness social life which can be discussed by the following sub-topics:

#### 5.1 Family-

The Family was regarded as the social and political units. It was the nucleus of the social life of the early Aryans. The father is the head of the family and he was known as the "Grihapati". The Aryans had a joint family. The father had complete control over the family. There was a cordial relationship among the members of the family, But sometimes disputes arose on the property, cattle ornaments etc.

#### 5.2 Food and Drink

The Aryans were both vegetarian and non vegetarian. Rice, barley, bean, sesamum formed the staple food. They also ate bread, cake, milk, ghee, butter and curd together with fruits, Fish, Birds, Goats, Bulls, Roams and Horses were slaughtered for their food. However slaughter of cow was prohibited. They also drink intoxicating liquor, known as sure, a brandy made from corn and barley and the juice of the some plants.

#### 5.3 Dress and ornaments:

The Aryans wore dresses made from cotton, wool, and animal skin. The garments consisted of three parts-lower garment known as vases, upper garments

known as adhivasas and the under garment known as nivi. They wore coloured clothes. At the times of Marriage bride wore a special kind of dress which was known as Vadhuva.

Several kinds of ornaments were used by the both men and women. Rig Veda mentioned various ornaments such as Karna Shobhan (for Ear), Kurir (for head), Nishk (for Neck), Rukma (for chest). Apart from this special attention was given to hair dressing. Women used oil in hair. The men kept Beard and Moustache but sometime they shaved them.

#### 5.4 Amusement

Rig Vedic people spent their leisure time in Various amusements like gambling, war, dancing, chariots, racing hunting, boxing etc. Women displayed their skill in dancing and music. Three types of musical instruments like percussion, string and wind were used by them.

#### 5.5 Morality

The morals of women were of high standard. But the standard of morality of men were not very praiseworthy. Polygamy was practiced by men of royal family. Great respect and affection was shown to the guests. People hated the seduction and adultery. There was a class of women known as hetairial and dancing girls whose morality was probably not above reproach.

#### 5.6 Position of Women

In the Rig Vedic period women enjoyed an honourable place in the society.

The wife was the mistress of the household and authority over the slaves. In all religious ceremonies she participated with her husbands. Polyandry system was not prevalent in the society. Sati system was also not prevalent in this period.

The education of girls was not neglected. The Rig Veda mentions the names of some learned ladies like-Viswavara, Apala, and Ghosa who composed mantras and attained the tanks of Rishis. The girls were married after attaining puberty. The practice of "Swayamvara" was also prevalent in the society. Monogamy was the general practice. Polygamy was, of course practiced and it was confined only to Kings and chief. Remarriage of widow was permitted. However, women were not independent person in the eye of law. They had to remain under the protecting care of their male relations.

#### 5.7 Education

In the Rig Vedic age great importance was given to education. There was Gurukulas which imparted education to disciples after their sacred-thread ceremony. Entire instruction was given to orally. The Vedic education aimed at the proper development of both mind and body. The disciples were taught about the ethics, art of warfare, art of metal and concepts of Brahma and philosophy and basic science like agriculture, animal husbandary and handicrafts.

#### 5.8 Caste System

In the Rig Vedic Period there was no caste system. Member of same family took to different arts, craft and trades. People could change their occupation according to their needs and talent. There was hardly no restriction on taking food cooked by the Sudras. A late hymn of the Rig Veda known as Purushasukta refers to four castes. But many scholars reject the theory that caste system existed in the Rig Vedic age. According to them Purushsukta is a late human and caste system was never rigid and hereditary.

### 6. Economic Life of Rig Vedic Aryans

Vedic culture was primarily village centric. Village was the yardstick for civilization and culture. The Aryans had preference for village life setting aside the luxurious comforts of urbanization. So naturally the rural economy was the key factor for maintaining proper fiscal standard and the base of rural economy was agriculture and animal husbandary. In addition craft and technology along with trade activities said major contribution for Early Vedic economic system.

#### 6.1 Agriculture

The primary focus of Aryans economy was agriculture. It was prime occupation of the people. The Cornfields was called 'urban' or 'kshetra' which was cultivated by Bullock drawn ploughs. System of irrigation and the application of manure was not known. Several Vedic hymns were composed in honors of Gods

and Goddesses praying for good harvest, timely rainfall or well being of the domestic animals. Barley and wheat were the major products. At the same time, oil seed and cotton plantation were familiar. Paddy was produced in life limited scale. In fact, the Aryans were real agriculturists who regarded agriculture as their source of economic strength.

### 6.2 Animal Husbandary

In the Rig Vedic period, economy was agro-pastoral in character. It means agriculture along with animal husbandary played equally important role in strengthening the economic standard of the people. Cattle rearing was an important occupation and the cow was treated by the Aryans with veneration and respect as the source of wealth and economy prosperity. Gauda and Gopa was in charge of daily pasture and feeding of cows, buffaloes, sheep etc. The Aryans also domesticated other animals like horses, dog, donkeys, goats etc. The animals were specially stamped by their owner for their identity among large herds of cattle.

### 6.3 Crafts and Technology

The Rig Vedic Aryans were not indifferent to the other branches of economic growth that is crafts and technology. In fact, they had exhibited great expertise in wood-work, Metallurgy, earthenware and tannery. Chariots, cars and were the chief products for carpenters. Metalsmiths used to prepare different types of ornaments

and weapons. The waver community was in charge of spinning and weaving. Special class of artisans were there for preparing leather goods, mat-stitching and horn works. Vedic literature affirms the existence of physicians who had the knowledge for preparing medicines from various herbal plants.

### 6.4 Trade and Commerce

Trade and commerce constituted important features of Rig Vedic economy where equal important was attached to both internal and external trade. We come to across special prayers in Rig Veda to achieve fortune through maritime activities. Pani as a specific group of marchants controlled and regulated business activities. Car was used as an important unit of exchanged Mana was the medium of weight. The Vedic description related to sea voyages and trade activities of Aryans are the evidence of their commercial profession.

### 6.5 Transport

Proper Transport system is an index advanced economy. In the land route, horse or bullock chariots which was the means of transport while boats and ships were in vogue for sea route. The use of Mana is fiscal activities both by the Aryans and babylonians stand as a concrete proof of economic activities between the people of two culture. Thus, domestic as well as Foreign trade helped to maintain a healthy economic growth.

## 7. Socio-Economy of Rig Vedic and Later Vedic: A Comparison

The socio-Economic life of the Aryans was quite changed in the later Vedic periods. Some new social system were introduced. The society was divided into four Varnas such as Brahman, Kshatriya, Vaishyas and Sudras. These were classified on basis of their profession or economic classes. The Brahman were the priest which had status in the society. Kshatriyas were the warrior and Ruling class. The Vaishyas were the traders started in the later Vedic period which could not be seen in the Rig Vedic restricted from participating in the religious affairs. The child marriage was also introduced. Along with these some social-systems like Dowry system, Sati system were existed. In Early Vedic period, monogamy was general rules. But in later Vedic period polygamy was continued as the general rule.

### 8. Conclusion

From the above discussion on the Socio-economic life of the Rig Vedic Ary-

ans, We can conclude that the people of that period were conscious enough. They were socially and economically more advanced. Dowry system, Child marriage, Sati system etc. are the main-norms of the society which were existed in different places in different period. But these were unknown to the Rig Vedic Aryans. The women were more luckier and got opportunities to participate in the different affairs of the society and got honour and respect from the different quarters. People led their life by agriculture cattle farming, fishing, trading. Though their occupation were differ from person to person, there caste system was not existed. They tried to promote women Empowerment by giving various opportunities to women like today's world. Equality between men and women, freedom and feeling of cooperation could be seemed in that very Age. Education was provided in better way. So in these points of view, we can say that the socio-economic life of the Rig Vedic People was more better than Later Vedic period.

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## जाफुडै लोगोरि

सामसुं गयारी  
बि.ए. बाथि सेमिष्टार

## फुंबिलि आरो आं

रिमा नार्जारी  
बि.ए. सेथि फरायसम

गोखों गोसोनि रादाय लाना  
नाजादोंमोन आं नोंखौ  
आनि आखाय थाइनैनि गेजेराव  
अरायबो मोन्दांबाय थानो !  
बारहुंखाबादि दुथां गोहोआ  
गोजानाव लांखारबाय नोंखौ,  
आनि मेगननि नोजोरा  
सौहैनो माबोरै नॉनिसिम !  
नडा नडा आं जेननाय नडा  
नाजाबाय थागोन गले गले,  
रादायखौ मोगथाडाव जाफुहोनो  
जिउखौबौ बाउगोन आं।  
सुबुंनि अगेन नोजोरा होसोबाय आंखौ  
इसोराबो जानगारावसो थांबाय,  
हारसिडै हाबावगोन्दा आं  
नोंखौ आंगो खालामनो !  
माखासेआ नोंखौ गाग्लोबबाय  
माखासेआ आंखौ गाग्लोबबाय,  
फेल्लेनि लामायाव बे गोथौ सोमोन्दो  
जाय दंमोन नॉनि-आनि गेजेराव !  
मैग्लिनाय गोसोजों होसोनो हालिया  
नोंबो नेथ'नो हालिया,  
जालांसिगोन नामा नों  
आनि जाफुडै लोगोरि !

सानजा अखोरांआव जेबोला  
जारां साना ओंखारबोयो  
दावमा दावसाफोरा दालायआव बाना  
मिलौदो गारांजों आनि  
उन्दुलांनाय जिउखौ फोजाखां हरो  
जेबोला फुंबिलिनि बारा  
आनि मोदोमखौ बिलिरफैयो  
मेंनाय जिउआ थाजिम मोनो  
साननि सोरांआ जेबोला  
आंखौ एदाव हरो,  
आनि उन्दुलांनाय मेगनाबो सिरिमोनो  
जोंथि जोंब्लाव निहोरनि थरथिजों  
जारां साननि रिथि रिथाजों  
फुंबिलिनि महरा समायसिनदों  
आय' ! मा एसे समायना  
नों फुंबिलिनि सम  
नोंखौ लोगो हमनो  
नेनानै थायो मिथिगा बिखाया  
आरो लोगोसे नेनानै थायो  
सानफ्रामबो आं।

## हामफेनि सहायनायनि फिथाय

दिबु बसुमतारी  
बि.ए. थामथि फरायसम

हामफेआ नायै नायैनो माब्लाबानो आदै  
मद' खानाय रुमबां गावनि आर्थिआव गावनो गसंनो  
हानाय 18,19 जौमोन बैसोआव आगान होबाय।  
गामिनि मानसिफ्रा बयबो बाख्नायो हामफेखौ। खामानि  
दामानि जेरावबो जेना लेखा फरायाव गैयाब्लाबो  
नखरनि खामानि दामानिआव गोरोनथि जाफेरा।

दिनै गामिनि बयबो गोसो खुसि नाथाय  
हामफेआ गोनो गोथो। उरां फारां थांहां फैहां माखौ  
मावगोन माखौ दोनगोन। दिनै हामफेनि गोसोखौ  
दलद दोनासै मानोना सेरफां गुरिनि गोमजोर मुनि  
सासे सेंग्रानि थाखाय हामफेखौ नायनो फेगोन। हामफेनि  
गोसोआव गुरलुब-गुरलुब, ख्लाब-ख्लाब मोनदों।  
गावनि जानो गोनां हौवानि महर मोखां। सानदों  
बियो मोजां गाज्रि फसायनाय फसायि। दिनै हामफेआ  
उसु खुथु थाथेरनो हायि बादि गावसो मोनथिगौ मा  
बायदि मोनदों गोसोआव।

सेरफांगुरिनि मानसिफ्रा गमामायैनो हामफेखौ  
नायनो फैमारनायसै। बिमा बुरैआ हौवा गोदानखौ  
नुना गोसो खेंखा जानायसै। सानाखैमोन हौवाखौ  
आखाय खंगा। खामानि दामानि उदाय रोडा। बिमाया

गोसोखौ बेंआ बेंआ खालामदों फारसेथि हामफेहाबो  
गोसो गैया। गामिनि मान सिफ्रा बुंदों नखराव गोनां  
मावनो हायाब्लाबो संसारखौ मोजां सोलिलांनो हागोन।  
जिखिआनो जाया मानसिफोरनि बुंनायाव बिफाया  
आसान लाखिनायखौनो थिग खालामबाय। हामफेआ  
सेंग्राखौ नाथाय एसेबो हामजायाखै। इसोरनाव दहाय  
लाना बुंबाय हामफेआ- हे आफा इसोर जोनोम  
होबाय नों आंखौ नाथाय मोजाडै नडा। दिनै नों  
आनि जानो गोनां फिसायखौबो सायखना होआसै।  
गोसोआव, आं लेखा रोडा मा जानो नाथाय आं  
खामानि दामानिआव गेजेन नडा। सानबावदों आं  
बिबदि मानसिजों जुलि जानांगौब्ला अराय जिउआव  
दुखु खस्तखौसो बजबना लानांगोन। बिनि सोलाय  
नांगौब्ला आं जुलिनि रेखाखौनो खोमोरगोन।

नंमारगौ हामफेआ थारैनो लेखा रोडिब्लाबो  
हाबा-हुखायाव, आखा-फाखा। नखरनि खामानि दामानि  
दानाय-लुनाय, आगर ऐरनाय गायनाय फुनाय आखा  
फाखा गामिनि सिख्लाफोरनि गेजेराव गोखैसिन आरो  
रोंसिन। थांनाय बोसोराव बर' थुनलाइ आफादआ  
दानाय लुनायनि बादायलायहोनायाव हामफेआनो। थि

बान्थाखौ मोननो हार्दोमोन।

हामफेनि दुखुथिआ थानाय आरो गोसो गैथिखौ नुना नखरनि मानसिआबो दुखु मोनफानायसै आरो रादायनि आसान फिरायनायखौनो थि खालामनायसै।

बैसोआ थांबाय हालो दैलो हामफेनि बैसोआबो बारा बारा जासिनलांबाय हामफेनि उन्दै बोसोनिआनो हाबा जाग'लांजोबबाय।

बिनानाव थुनलाइहाबो हाबा जानायनि सम जाबाय। हामफेआ सानफ्रामबो जिगानि लैथोआवनो लोहाबना थासै। सानसेखालि बिफानि बुंनाय बादियै। दैस्लुंगुरिनिफ्राय गामि बोरायसा साबासो गय फाथै जरा, जौ थिख्लिसे, बायदि बायदि लाना थुनलाइनि जुलिनि रादाय खाफैदों। हामफेआ नाथाय मोनथिआ सानदों गाव, आंनो देरसिन आंनि जुलिनि रादाय आरो नैथि खेब, नाथाय सेंग्राया मोजांब्लाबो गाग्निब्लाबो गावनि बैसोखौ लाजिना गनायनो गोसो जायासै। बिमा बिफाया लाखिबाय गंखननि आसान। हामफेआ थांनो बुहैबाय। आंनि खोथा मोना गारा आसानखौ मानो लाखिखो। जुदि आं जाया बुंन्ला?

बिमा-बिफाया बुंनो राव गैयै बादि जाबाय हामफेनि बिब्दि रावआव बिखा गावनाय बादि मोनबाय। बिमा बिफानि सिरि थानायाव हामफेआ सानबाय आंनि बुंनायाव माबा गोरोन्थि जाबाय नामा? हामफेआ खोथाफोरखौ हमनो हाबाय आरो लाजिबाय। हामफेआ मानोबा आलैसो जालासिनदों।

गामिनि बयबो जेरावबो बिनि बिब्दि हालोदखौ नुना सावरायदों। बिनि महर मुस्त्रि गासैबो गोमालांबाय। मेगन खालाय गोदो लांबाय। खानायफोरखौ खानला आयलि-जायलि। सानसे खानबाथाय हाबथा मोनफा ग़ाहाम थासै महर मुस्त्रिनि सायाव जेबो जोथोन गैथि जालांबाय। गामिनि सिख्ला लोगोजोंबो थाफालिया, गथ' उन्दै फोरखौ बारा अनला, गामिनि गथ' गोनां फोरासो जाबाय बिनि लोगो।

बिनानाव थुनलाइनि हाबानि खालाराबो खाथि खाथि सौफैगौ। नाथाय हामफेआ खालि दुखु। गमामायैनो थुनलाइनि हाबाया गाजा गोमजायै जोबनानै थांबाय दा फिसाइनि नआव। थुनलाइनि जुलि समाव एबा बिनानावखौ जोबथा बिदाय होनाय समाव ऐसे मिनि सोरां नुदोंमोन। नाथाय दा बे ऐखे थासारिआवनो गोजोमबावबाय।

बिब्दिनि समा थांदों खोन्दो खोन्दो। सानसे खालि खैराबारिनि सासे बैसो जानाय हामफेनि गामिआव आलासि जानो फेदोंमोन सेंग्राया M.A पास जानाय। सानसेखालि हामफेखौ लामायाव लोगो मोनदोंमोन आरो बे सेंग्राया हामफेनि सोमोन्दै सोंजोबनायसै गाव आलासि जाफैनाय नखरनि मानसिनाव। आरो हामफेनि दुखुथिया जिउखौ मोनथिना सेंग्राया अनखांनाय फेबाय आरो जुलि लानोबो सानबाय। जेरै साननाय सानसेखालि गामिनि मानसिफोरनि सिगांआव बुंथिना लानायसै हामफेआ लाजिनायजों एसे एरा-एरा खालामदोंमोन थेवबो

गामिनि खालायनायाव राजि जानायसै। गामिनि बयबो गोजोननाय मोननायसै आरो सेंग्राणि नखरनि मानसिखौ सानसे लिंहरना हामफेनि गामिनि मानसिफोरा गाजा गोमजायै जुलि खालामना होनायसै।

बै समनिफ्रायनो हामफेनि दुखुथिआ जिउआ बबेबा लैथोआव गोजाव लांबाय। दा हामफेआ सासे प्रपेसारनि बिसि।

## जिउनि लोगोरि

मन्दिरा मुसाहारी  
B.A. 3rd Sem.

## चिनाकि मक्किशा

-अमिय कलिता

चिनाकि मक्किशाब तूमि अचिनाकि,  
केनेकै वूजाओ मोबे एइ कश्शिनी;  
जानोचा गुनिवा कथा मोब एबाबि।  
तुमिऐइ मोब सपेोनब चिनाकि।

एइये समर नाहे केतिशाओ  
केनेकेनो समरक भाले पाओ;  
आथक़्का मोब थि ब'न कबलै  
जानोचा समर बब आक़ै कबलै?

जिउनि लोगोरि  
नों आंकि जिउनि अरायनि  
थैस'-थांस' अराय समनि  
थागोन जों अरायबो अनज्जायना  
सुखु-दुखु सानैजों सौसिगोन,  
आखाइजों आखाइ हमलाइना  
संसारनि गासै जेना जेंसिखौ  
सौसिलांगोन सानैजों।  
नों दुखु जायोब्ला आं अरायबो  
थाफागोन नोंजों साया महरै।  
रुजुमनानै लागोन नॉनि दुखुखौ  
आंनि दुखु होनना।  
जयैनो गाबगोन जयैनो मिनिगोन  
नेनानै दं आं नोंखौ,  
गोरबोआव अननायनि हाबिलाजों।  
मालादि फेगोन नों,  
आंनि जिउनि जोबथा बुब्लिसिम।

## आंनि सैनाय

-मनथु ब्रह्म  
बि.ए.थामथि फरायसम

एसेबां गोबाव बहाथो दंमोन  
नों आंनि खाफालनि लिरनाय,  
गाबज्रिब्लाबो खोनाया, नागिरब्लाबो मोना  
गोबो जाहारनि दिखिया बिबार।  
नुनो मोने बबेबा आन्दोनिफ्राय  
नुजाफेबाय नों आंनि गोबोआव,  
दै सिनिफ्राय थमेनबोनाय  
थब्ल' बिबारनि महर लाना।  
सिमाडावसो नुबाय थायोमोन नोंखौ  
नुहां-नुवाहां साथा-माथा,  
खाथि-खाला सेर फाखाय-फाखाय  
जंखायनाय, मिनिनाय आंखौ नायहरखुमानाय।  
सोर बुंदों सिमाडा सिमाडावनो थायो?  
सुबुंनि खुगा फसेग्राव फंबा,  
बेनिखायनो जोहाबो सानैजों  
सिरि-सिरि गोसोथोलायखुमाबाय था।  
मोजां मोननाय गोसो थोनाय  
आंबो नोंनिफ्रायनो बुजिबाय,  
समायना-रमायना बहुम बिखायाव  
सुजुबाय जोबो जुलिनि रादाय।

## बकुल

-अभिय कविता

एतिग्राः  
यायावबी यात्राब ठिक्ना तुमि,  
मोब वुकुते बोबा श्रेषणा तुमि,  
दबदी सपोनब निशा तुमि,  
चिनाकि पोहबब जेजान तुमि;

आबेलिब सेइ बाटित थोज,  
हेंपाहबो नाछिले ये जेजोथ,  
सांमबि लै हियाके मोब;  
गंला तुमि किय एइ दूब?

धिपाह बकुलब सूबास मथुब,  
सिओ आजि तेनेइ गधुब॥

## मोखथांथिनि सेर सेर

डेजि मुसाहारी  
बारग' फरायसा

अखां नांगा अट्टालिकानि  
ए चि खथायाव थानानै  
आं दा हरखौनो सान नुयो  
आरो सानखौ हर नुयो  
हर आरो सान  
आंनि थाखाय समानसे  
आं गोसोखाडो रोमै रोमै  
उन्दै समाव  
अखाफोर लिंहरनो फोरोंनाय  
आबैनि खुगानिफ्राय जिरिनाय मेथाइखौ-  
“ओइ दुदु फै फै  
ओइ दुदु फै  
थालिर थाइसे हर  
थालिर थाइसे गैयाब्ला  
थालिर थाइनै हर....”  
आंखौ दिनै अखाफोर  
नायनो लुबैदों  
आरो दावसि गोबाबो

“फै बाबा अखां नायदावहरनि  
बायजोयाव दसे”  
“आं थानो बादों मामि  
गेम गेलेनाया दानो लष्ट जागोन”

थारैनो गासैबो दडब्लाबो  
आं दिनै माबा मोनसे  
गैया- गैयाबादि मोन्दों  
मोनसे लांदांथिया आंखौ बाहा बोफेदों

एम्फौ फियोबनि थावखि लुयै लुयै  
दांमोन दांमोन आइनि आखाइजों दानाय  
इन्दि जोमग्राखौ आं हरखाब गोसोखांदों  
आलमिरा आव नबथि सोलायजेनब्ला  
जेरै दोनदोंमोन एरैनो दड  
माब्लाबाबो खनखांजांयाखै  
बेफोरखौ ससां खालामनायनि आंहा सम जालिया  
आंनि मोदोमाव लासैनो आं साजायनानै लादों  
आरो गोलाव गुवार आरासियाव  
गावखौनो नायदों...



बेसे समाइना बेसे आंगो  
दाव बिरनाय आरो दिखिया बिलाइनि आगरजों..  
औ आंहा दासो गोसोयाव फैंदों  
बैफोर आगरफोरनि मुं  
उरां बिरनाय, हाजो आगर, फारौ मेगन, हाथरखि आगर

रेष्टुरेन्टनिफ्राय अरदार होनाय  
माटन बिरियानिखौ जानो लाब्ला  
आं लुबैहरखुमादों  
फस्ला खारैजों  
उवाल आव गाइहेनजों  
गुन्दै खालामनाय जोसा माइरनि  
आइ संनाय  
अनला जों दाव  
आखाइ सोलास्लिबलायनाय...  
खुदै र' ग'दों..  
“वाव! Yummy..!  
मम मुझे और चाहिए”  
हुस्लिम हुस्लाम जाजोबना

आबैनि अनला जों दावखौ नों मोनजा नांगौमोन बाबा  
जनायनिफ्राय सिखारनोनो रॉनाय नडामोन

थारैनो गासैबो दड'ब्लाबो  
आं दिनै मोनदांदों माबा मोनसेनि गैयिखौ  
जिउनि लामा सडै सडै  
गोबांखौनो खोमाबाय

गामिनि सावरि जालायनाय  
माइ गायलायनाय  
बेसर दालि फुनायनि मुजिनायखौ  
एथ' गोरलैयैनो बावगारनो हानाया  
गोहोनिल' बाध्रा नडा बुब्लिनि नारसिनजानायबो...

नाथाय आइया दाबो बावनो हायाखै  
नोगोराव फैब्ला बिहा लामा आन्दायो  
रेष्टुरेन्ट नि जाग्रा जायोब्ला  
गोबाल' मोनो  
ग्रेन्द मम बुब्ला सेंनोनो बावसायो

नै दानिसो पन आव आइया बुंहरदों  
गामिनि थासारि सोलायनायनि बाध्रा..  
गामिनि थासारि नायफैलाय आइ  
दा बेयाव है हा मोसौ होलांनाय नुलिया  
दैज्लानि समाव...  
दावज्लाबो गिसिरलिया बिन न' बैनि न'  
दालि फुनाय, माइ गायनाय सावरिबो ओंखारलिया..  
दानि मानसिफोरा सानदुंजों सुथुथारसै  
जानायावबो खम परिमाननि जायो नालाय..  
अनला ओंखि संब्लाबो उवाल गाइहेन नांलिया  
आंना बिहामजोयाबो ग्राइन्दार आव ग्रे... फोमोनो  
सिगांनि बादि खहाबनायखौनो मोनथारलिया आं...

## ফাগুন

—Bhargabjyoti Ray

B.A. 5th Sem.

ফাগুন আহিছে চোৰা  
বাটৰ ধূলি-মাকত্ৰিবোৰৰ যেন  
নতুন টো উঠিছে,  
সৰা পাত কেই খিলাইও  
সিঁচৰি সিঁচৰি নাচি নাচি পৰিছে।  
মৃদু মৃদু গৰম পৰিছে  
বসন্তৰ আগজাননি,  
লঠঙা গছ কেই জোপাইও  
কিবা প্ৰাপ্তিৰ আশাত  
থিয় হৈ আছে।  
গড়ি মটৰৰ নিৰন্তৰ চলন ফুৰন  
খলা-বমা ৰাস্তা,  
শিখলুৰ ফুলপাহ কেইটিয়ে হাৰিছে।  
সিহঁতেও বুজিছে এয়া সিহঁতৰ সময়।  
তেল নমনা হাত-ভৰি কেইখন  
শুকান হৈ পৰিছে।  
বছৰৰ এই শেষ মুহূৰ্ত্তত সকলোৰে যেন  
বৰকৈ আমনি ধৰিছে।  
বসন্তৰ প্ৰথমজাক বৰষুণ প্ৰথম টোপাল

সেউজীয়াৰ সন্ধানত,  
খাল, বিল, পুখুৰীবোৰৰ তলিত ফাঁট মেলিছে  
সিহঁতকো পিয়াহ লাগিছে।  
দক্ষিণ-পশ্চিমৰ পৰা অহা মৌচুমীজনীয়ে খবৰ দিছে  
বসন্ত আহি আছে,  
ফাগুন তুমি কিয় ইমান নিষ্ঠুৰ  
কিয় ইমান দুষ্ট  
হয় তোমাৰেই সময়  
তথাপিও বৰ ভাল পাও তোমাক  
আগলৈ আকৌ আহিবাতোন।

## मोनसे मोनदांथि:थासारिनि

हिमालय बसुमतारी  
बि.ए. थामथि फरायसम

दा मोनसे गोदान  
बहुम सोमजिबाय  
थै फोरा लाथा खानो हमबाय  
राजखान्थिनि खांखुंवा  
दरजा गुदिआव जदामब्लेना।

आबाद फोथाराव दा आबाद सेवलांबाय  
मोनसैना दा दखान सहराव  
ग्लाब-ग्लाब जॉख्लाबनाय  
गुबुन गुबुन मुलि भीटामिनजों देरफबनाय  
हायब्रिद मैगं-थाइगं।

बुब्लिआबो दा  
गुस्लाय बोनो हमबाय  
दैज्जांआव खरान मेसेंआव दैबाना  
सानावबो सोरां मोनायावबो सोरां  
दा बहुमा निन, गोमाबाय  
सान आरो मोनानि जेबो सिमा गैलिया।

दा अखाफोरनि मिनिस्लु  
रैदुब बिलिरथिनि सोरां

मोननो थालिया  
जोंथि माथि मोब्लिबनि सोरांआ  
होखोमाना दोनबाय  
अखाफोरनि रैदुब बिलिरथिनि सोरां।

दा गोथां बिबारफोरनि मुंआव बारो  
प्लाष्टिकनि राननो रोडै  
गेवलां-गेवथां गोमो गोजा बिबार  
जायफोरा गैया  
बायलुं सिमांफोर  
थफिनाय, बारफुनाय, राननाय, सिरिनायनि।

थासारिखौ दा  
दुफां बोथोरा बुबथिं बोआ हालामाव  
सुबुंफोरनि सानसि, मोनदांथि, एना-एनि  
सुबुंफोरनि गोरोबै आसो  
थासारिखौ दाफुडो, गोजोननि रंजानायनि-  
दुंहाव दावराव गोरोबलायै नि  
गोजोन खुसि दुखु दुंहाव थासारि  
गासैबो दा सुबुनि आखायावनोजोब।

## बैसागु

पबित्त नार्जारी  
दथि फराय सम आरिमु जालिया

बोराय बिलाइ सिरिबाय  
गोरलै बिलाइ खिलिबाय  
सोमखोर मिथिगा मिनिखैरो मिनिबाय  
दाव खौऔआबो  
गोजाम बोसोरखौ बिदाय होनाय आरो  
गोदान बोथोर, गोदान बोसोरखौ  
बरायनायनि इसाराजों खौऔ..खौऔ.. देखो बोबाय।  
जाखि-जाखि अखा हानायजों  
हाखर-हाला, फुखि, बिलो,  
दैमा-दैसा जेरावबो मोल-मोल दैन दिमोल  
रंजानायजों गल'बदों थफिदों  
ना गिदिरलाय फिसालाय  
फुरथिनि एम्बुफोराबो देखो बोदों।  
खाम्र, सिफुं, सेरजानि गोमसारनायजों  
गथ'-गथाय, सेंग्रा-सिख्ला, बैसोगोरा,  
सिं गंनाय आबै-आबौ बयनिबो गोसोआव रंजानाय  
देरसिननो मान होनाय  
उन्देनो अननाय होनाय  
गैया रावबो रावजोंबो एना-एनि।  
हुरा हुरा लाफासायख' दावनि देखेजों  
उसाव बादाव जादों लाइमोन बैसो

आर'नाइ फालि बायदि अननायनि  
अनखो होलायदों गावबा-गाव अनजालु-अनजालिनो।  
इसिं ख'नायाव बिजामादैनि मुंआव  
फिन्नानै दोननाय माइब्रा रोसि  
बहनना होफैदों बिखुनजोफ्रा खुसि-खुसियै,  
जंखायलायदों सोमोन्दो हामनायफोरखौ रंजानायनि मुडव,  
बयनिबो गोसोआव सानदों-  
"दा जोबथ' बैसागु नों"।



## আমার ভূমি

Tapan Saha

BA 6th Sem.

জীবনে এমন একটা মানুষ খুব দরকার,  
যাকে ভালোবেসে নিঃস্ব হওয়া যায়।  
এক জীবনের প্রতিটা মুহূর্তের মূল্য দিয়ে-  
যাকে নিজের করে নেওয়া যায়।  
যার হাসি দেখে সোনালী রোদের আভায়  
জীবন ঝলমলিয়ে উঠে।  
যার চোখের জলের ফোঁটার আঘাতে  
বুকের পাঁজর ভেঙে চুরমার হয়ে যায়।  
যার মঙ্গল কামনায় নাস্তিক হৃদয় ও  
ঈশ্বর সাধনার ছলে মাথা ঠুকে বারবার।  
অসীম দূরত্বে থেকেও যাকে ছোঁয়া যায়, যার সাথে একাত্ম হওয়া যায়,  
গভীর অন্ধকারে ঢেকে যাওয়া জীবনে,  
যার অস্তিত্ব অনুভব করা যায় পূর্ণিমার চাঁদের মতো।  
হাসি-কান্নার, সুখ-দুঃখের প্রতিটা মুহূর্তে  
হৃদয়টাকে ছুঁয়ে থাকে যে,  
এমন একটা মানুষ জীবনে খুব প্রয়োজন  
হ্যাঁ, জীবনের সাদা-কালো আর রঙিন দিনগুলো উৎসর্গ করার জন্য তাকে খুব প্রয়োজন।  
ভালোবেসে নিঃস্ব হওয়ার জন্য,  
তার পৃথিবীতে নিজেকে হারিয়ে ফেলার জন্য,  
তাকেই বড়ো বেশি প্রয়োজন।

## আইয়ৈ

চিত্তরঞ্জন মুসাহারী  
বি.এ. ব্রৈথি ফরায়সম

আইয়ৈ, আইয়ৈ নোঁ দাজাসৈ দুখু দিনৈ  
নোঁনিমেগন মোদৈয়া খামগিলদোঁ সাফ্রামনিবো;  
সিমফায়দোঁ আংখালা দুখু দাহায়াব  
রুজু-রুমু ন'খর খুনো  
জোনোম জোনোম রাইজো-জানো।  
রাং আরো রাজখান্থিনি গাদিখৌ  
লানানৈদিনৈএনা-এনি  
বর'নি সুথুরা বর'আনো গাবজোঁগাব ফোরসা-ফোরসি  
বিদা-ফংবাই নাংজ্জায়া-সুজ্জায়া, সংসারাবআলায়া-সিলায়া।  
আংখাল খৌসেথিনি গোহো, অনজ্জায়ানায় ন'খর গংসে  
গাবনি গোৱোন্থিখৌ সুদ্রায় লায়না  
জানজি খাফ্রাদো বয়বো উদাংসিনি মুডৈ  
দৈদেগিরি থোজাসে নডা, দিনৈ থগায় জাদোঁ।  
হারিনি গাঞ্জি মুডাল' বুদ্ধমাব ফোসাব জাদোঁ  
আবুঁ উদাংসিনি উনাববো খোমানা লাফিনগোন নাম্মা,  
মোন্থাই গোহোনি মোন্দাংথিয়া  
সুথুরনাব থাংফিনগোন নাম্মা  
ইয়ুন জোলৈ নোঁসোর বর' ফিসাফোর  
খৌসেথি গোহোজোঁ সাংগ্রাং জাদোঁ  
খৌসেথি গোহোজোঁ আবগায় লাঁদোঁ।

## গোথৈ মোনসে গোরবো

অনসুমা বর'

বি.এ.সি. ব্রৈথি ফরায়সম

মোজাং মোনলায়গ্রাফোরনি থৈসালিয়াব  
রানলাঁনায় গোসোখাংথিনি গোথারখৌ,  
সোরথো নুবাৱনো লুবৈদোঁ...।  
গাসৈবোসো হরাৱ মেগন খেৱগ্রা,  
মোদৈনি নিংজোরাজোঁ গাজোনগলায়হোনো  
রাৱবো গদোখৌ গোসোখাংলিয়া...।

নোজোরনি খোমসিয়াব থানানৈ আংহা  
দায়োঁ খুগা থাৱলাবো ববা,  
মেগন দংলাবো নুনো মোনা;  
গোরবোআৱ বিৱিনায় দৈংখোআ  
খোমায়াব নাংস'ৱা নাংস'ৱা।

বুৱিলিনি গোসোম মোখাংখৌ দা  
গোরবোআ গিখাংনায় মোনোসৈ,  
দলরৈ দরসি গোরবোআ উদাসি  
রিংগানি মোদোমফৈনায়খৌ খুদ্রিয়ো,  
সহায়হায়েয়াব গোরবোআ আলৌখাডো।

হাংমানি রিংখাংফৈনায় দুংবুদ গারাংআৱ  
গলাম বাঁদোৱা মোনসা,  
লামা নায়বায় থানায় নোজোরফোৱাব  
জাবলিয়া গোসোআ নিরাসা,  
রজেনি গোদৈ গোলাৱ খামসালিয়াব  
রোমৈ রিংখাংহৈয়াখৈনা রিংগুদামসা....।



## आंनि मिजिं

अनजुमनि बसुमतारी  
बि.ए.त्रैथि फरायसम

दंमोन आंहाबो गोरबो बुंजासे  
मिजिनि थफ्ला,  
गोहो बोलो हगारसारनानै  
नाजादों आं सौहैनो बैसिम।  
जेराव दं हिरा बादि गोर्जों मुवा  
सुजुदोंमोन-मोनसे सिमां,  
लादोंमोन मोनसे थांखि।  
नाथाय.....

दड, गेजेराव बेसेबा गुवार लैथो  
थारैनो, हामारगोन्दा बे आंनि हावरिया जिउआ  
बारलांनो बै मारुसिम।  
जिउआव आंनि जोबथि गैया  
दुखु-दाहानि  
सोग्रावफैयो बायदिसिना जेंना  
सानस'हाया फरायसा जिउ आंनि।  
खोमसि हरबादि जिउ आंनि।  
खोमसि हरबादि बुब्लिखौ  
आं बारग'गोन माबोला,  
उजिदोंमोन आं निखावरि न'खराव

मोनफैबाय आं दिनै बेसेबा खोमसि हर।  
समावबा सोंथि सिखाडो गोसोआव  
बे जिउखौ लानानै  
जाफुंगोनदा मिजिआ आंनि??  
बेबादिनो आं दावगादोंल'  
समावबा आगाना आंनि गादलिनहां-सौथुहां।  
जेंना-जेंसि, सौसि-सौसि  
आवगायदोंल' थेवबो आं  
हास्थायनाय आंनि मिजिं लाना।



## बुब्लिनि गलाम

अनसुमा खुंगुर बसुमतारी  
बि.ए. त्रैथि फरायसम

नोजोर गारहरनाय बै समफोराव  
नों गोसो खाडाखैमोनब्लाबो  
आं नोंखौनो सानबायथाग्रा जादोंमोन,  
नों नायाखैमोनब्लाबो  
आं नोंखौनो नायहरखोमादोंमोन।  
नों लोगो हमाखैमोनब्लाबो,  
इसारा खोबनाय सिमांफोरजों  
आं गले गले लोगो हमदोंमोन।

बै फैसालि होथेलांनाय समफोराव  
नों थांनाय उन उन,  
आगान सिग्रोम सिग्रोम दांग्रोमनायब्ला  
नों आंनिनो सोलेर मोनदांगौमोन,  
आंनिनो हां बिलिरफैगौमोन।

अब्लाबो आं सिरि सिरि-  
रावनोबो आं खिन्यायाखिसै,  
गोसोनि रावल' खोनासंना थाबाय  
आं गोसो अन्याइ जानानै।

थेवबो बुब्लिफोरा-  
आंनि थाखाय जोबोद अगालेमोन,  
आंखौ दानदिसे समब्लाबो  
दलरै बि दोनाखैमोन,  
नों बै थावनिफोराव बोलांदांमोन,  
जेराव थावनि गंसे-  
नोजोरजों नोजोरैनो बुंफबनायमोन।

## गोदान जिउ

फुलमती दैमारी  
बि.ए. बाथि फरायसम

मेगननि सिगाडावनो बायफ्लेदों  
जिउनि सिमांफोरा,  
दोलथेफाफोर बायदि गोजावदों  
गोसोनि साननाया।  
गोसोनि थिनाय मिर्जिफोरा  
थुखा थुखा बायफ्लेदों,  
हां सरथे सरथे जादों जिउआ  
जेन'बा दानो जोंसिगोन  
गोथेसालियाव गोजा दुंहाव अर।  
दुं-दुं, हाव-हाव बुब्लि  
समनि फाख'नाव बारहुंखा,  
मिथिस्लाबमोनि हरखाब बबेनिफ्रायबा  
रिंखांदों फैमालनि देंखो।  
दानखोमसि हरा साग्लोबबाय  
मुलुगाव जेन'बा सोरां गैलिया,  
लाथा खानाय बरफफोरबादि  
मेलेगा थुंगिबाय।

सिमाडा थेर-बेथेर जाबाय,  
मिजिडा बायफ्लेलांबाय,  
गोरबोआ खास्त्रि-बिस्त्रि गाबखांबाय।  
नाथाय, रोमै रोमै गोजानाव नुहुरदों  
थोबर्थिसे अरनि सोरां,  
मैग्लिनाय देहाखौ लानानैबो  
नाजागोन सहैनो बै सोरांसिम  
जेराव दं देरहासारनायनि गोजों फिरफिला।

## जौमोना आब्राखा अननायनि

अनसुमा बर'  
बि.एससि. ब्रैथि फरायसम

जौमोना गनाया हांमानि खन्थाइ  
जिउ गाथोनाव फेलें जानाय मिर्जिनि गारां,  
मोजां मोन्नायनि थाखाय बिरग'नाय रिंगा,  
मोन्दांथिनि थाखाय थांलाय फैलाय सिमां  
सानबोलावरिनि बोदोर बोरो अराय....!

ज'रा समनि बेला मोखां जानानै  
गोरबोनां जिरायसालियाव,  
नोजोर गोरब गोरबहोनानै,  
अननायनि खोथा गोजावनायखौ  
सुदेम खोलो बाराव फज'-फज',  
दोनखोमाहायै फिथिखा लुफावो सिमां।

रानसाव-रानसाव जिउजेरा खेबले  
मिर्जिनि गोरबो गोबा-गोबा,  
गले लामा नायो नोजोर खामसालियाव  
सोरांसि मोखथांनि गोदै मोखां नायनो,  
बिखायाव अननायनि सेरफां खुलि नेनानै....!

गोम सोमखोर आगान बहा फोथाराव  
दुब्रिया अनलायग्राफोरनि सल' आवरायो,  
सल'नि बेखेवथिया गोजांसिउहोयो सोलेर,  
बिनाय लोगो स'ना खालामनो....  
अबोला जिउहा सानस्रियाव गोदोफ'बो...।

बेलानि गाथोनाव जिरायनाय  
हांमाजों गब'नाय रजेया,  
आंखौ राव हरब्लाबो...  
जानांगौ आं खोनानाय नॅलिया  
मानोना गोरबोआ दायों...  
अननाय बावजासे गोथां नॅलिया।



## बिजनी सोलोंसालिमायाव आं

पबित नार्जारी  
बि.ए. द थि फरायसम

बबेनिफ्राय जुरिनो आंनि सिरि  
आगोर मोना खन्थाइनि खबाम,  
मुं थिस ननायनिफ्राय लानाने  
आथिखाल सानजारां सिम,  
थांखिया-  
गियान सोरजिनाय  
आरो  
गोजौ सोलोंथाइ लानायनि।  
बेरे फुंजानि  
सानफ्रोमबो बिमाजों रायजायो।  
मानोना फुंनि 7 रिंगायावनो  
थाग थियारि जायाब्ला  
फुंनि 9 आरो 10 रिंगानि class लानो मोनगोना  
खाफालनिसो बाथ्रासे होननाय बादि।  
न'आ आंनि फैस'ना होननाय गला खाथियाव  
Cycle जों पानबारी सिम 30 मिनिटआ लाखा थारो  
जाय जायगानिफ्राय आं गारि गाखोयो,  
लाइन गारि बुंजासे मानसि जायाब्ला माब्लाबाबो  
जागाया।  
Panbari To Bijni लामा

बिमा संनाय ओंखाम  
थेब्रे जाबोनाया  
संख्ल'- संख्लाजोंनो  
सेब-सेब उखै फिनो।  
बेलासि ब्रै, बा रिंगा एखमब्ला मोनाबिलि जालाय  
लाडो न' दरखंसिम।  
हाजिरा मावना मेंहाबनाय आफानि सोलेर  
स्त्रां मोनो होनना खाबसेसो जौ लोंना  
मोनाबिलिनि जानाय समाव आंखौ बुडने-"आफा,  
मोजां फराय, जेबो जिंगा दासि नोमा आरो आं दं,  
नोंल' मोजां जा आफा,  
नोंल' फरायनायाव मोजां गोसो हो'।  
रोडा नडा आफायाबो गोदोनि  
गु थाखो उथ्रिनाय थाखोनि नं।  
दुगानाने मा लानो मानोना  
आंनोनो गावनि नम्बर मोननाय बिलाइखौ खिथादों,  
नखरनि जेंनायावसो आद्रा जानाय,  
दा जायनि थाखाय आंखौ नाजाथाबो।  
आं गोजोनो-  
आइआ लेखा रोडाब्लाबो



आंनि अनसुलि,  
बिमा-बिफा बेबादिहरदों आंनो इसोरा,  
आं खुलुमो अरायबो।  
न'निफ्राय थांलाय फैलाय खालामबाय थानो हाया  
बेखायनो बिजनी थाउनआव  
गावसोर सान्दुं-अखा सहायनानेब्लाबो  
आंखौ रुम भारा दोनबाय।  
सोलोंसालिमाया दा आंनि आंगो जाबाय,  
जेराव सोलोंथाइ लानायनि अनगायैबो-  
हेफाजाब होनाय आरो मदद मोनफिनाय,  
बेयाव दं गोरबलायिनि गेजेराव खौसेथि,

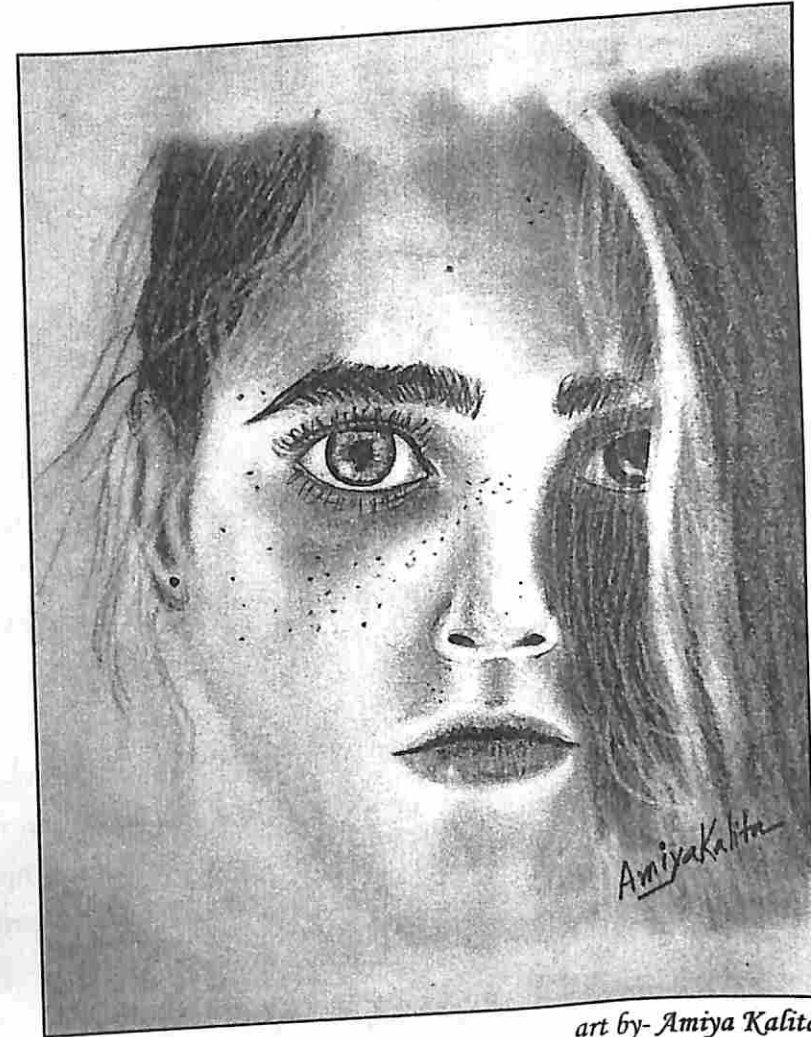
बायदि आयदानि हाबाफारि  
जाय जिउ खानायनि  
मोनफा-मोनफा गियान हिरा बादि।  
गुबुन सोलोंसालिमा बादिनो  
बिजनी सोलोंसालिमायाबो  
गियान सोरजिनाय आरो थानाने थानायनि बाखि।  
बेखायनो आं नाजागोन  
इउन जोलैनि थाखाय  
सोलोंसालिमाखौ आब्रुथियै लाखिनो  
आरो  
आं दावगागोन आइ-आफानि हास्थायनाय लामाजों।

*"Overthinking : the art of creating new problems out of ones that never existed in the first place"*

*-Unknown*



*art by- Juri Ray  
English Dept. BA 5th Sem.*



*art by- Amiya Kalita  
B.Sc. 3rd Sem.*



# Annual Report General Secretary

Bijni College Students' Union

Session-2019-20



First of all, may I extend my heartiest thanks and sincere gratitude to all my student friends for trusting me and providing me with the golden opportunity to serve them as their respective General Secretary for the session 2019-20 and do something good for the better upliftment of the Bijni College community as a whole.

I further extend my heartiest thanks to our honourable Principal Dr. Birhash Giri Basumatary Sir, Vice Principal Dr. Promates Bayan Sir, Pobitro Basumatary, President B.C.S.U., Bishal Sarkar, A.G.S., B.C.S.U., members, teaching and non teaching staff and all other respective members of B.C.S.U. of my session for their valuable suggestions, kind guidance and co-operation they provided me with so help to perform my duty properly and smoothly. It makes me proud enough to present my Annual Report in front of you.

The topics elaborated below are the some of the major events that I performed during my one year short term as General Secretary.

**1. Saraswati Puja:** The Saraswati Puja of 2020 was celebrated on 29th January 2020 inside the college premise colourfully with a whole day long programme. On that day maximum member of students, teaching staff and non teaching staff of our college attended the programme to worship and offer prayers to the Goddess of knowledge.

After the "Bathou Puja" i.e. a Pushpanjuli Prodan prasad was distributed and then students of our college and different other schools enjoyed the kichiri that was prepared occasionally.

**2. The Republic Day:** On 26th January 2020, professor and the members of Bijni College Students' Union (B.C.S.U) along with the students came to the college and the tricolour National Flag was hoisted by our honourable principal inside the college premise.

**3. The 51<sup>st</sup> Annual College Week Festival:** The 51st Annual College Week Festival was held for six days long programme starting from 3 Feb. to 10 Feb. 2020.

On 3rd February our respected Principal Dr. Birhash Giri Basumatary hoisted

the college Flag and he then inaugurated the 51<sup>st</sup> Annual College Week Festival in presence of teachers, students and members of B.C.S.U. The inauguration programme of other section was also done according by their respective secretaries and prof. in charges. There after the five days long breath taking and colourful competition took place inside the college campus, on the seven day. i.e. 10<sup>th</sup> February 2020, the prize distribution ceremony was held and in that occasion Kwrwmdao Wary, Vice President of Central ABSU and Mr. Kamalsing Narzary, President of G.B., Bijni College, and several other dignitaries were invited to grace the occasion with their kind presence as respective chief guest and guest of honour. The respective guests delivered their valuable speeches regarding the basic importance of games and sports in a student life besides studies. The 51st Annual College Week Festival thus came to end with colourful and attractive cultural programme that took place later on as the closing ceremony. Singer Mwmswm Boro from Udalguri was invited to grace the cultural night.

**4. Independence Day Celebration:** On 15<sup>th</sup> August we observed the occasion by hoisting the tricolour National Flag along the presence of teaching and non-teaching staff, students and members of B.C.S.U. After hoisting the National Flag in the college a cultural group from our college participated in dancing competition held on Bijni District Sports Association (B.D.S.A.) playground.

**5. Freshmen Social Day:** On 4 March, 2018-2021 the Freshmen Social Day was held and the Principal of our college Dr. Birhash Giri Basumatary presided over the meeting. On that certain day for the occasion Mr. Kwrwmdao Wary, Vice President ABSU, was invited as chief guest and Kamalsing Narzary, Ex M.L.A. No. 33 LAC was the respected guest of honour. Our guests delivered their valuable speeches and provided the students with several important points that a student should follow during their student life to be successful in every single step of life. Finally the Freshmen Social Day came to an end with colourful and attractive cultural programme that took place at the end as the closing ceremony. Singer Pukhan Boro was invited to grace the occasion.

Once again I offer my hearty thanks to our honourable and respected principal Dr. Birhash Giri Basumatary, all the members of teaching and non teaching staff, members of B.C.S.U., Mr. Ajoy Basumatary, Ex- General Secretary, Mijink Basumatary, Chandan Basumatary, Rajesh Muchahary, Pabitra Basumatary, Dula Basumatary and all other student friends who always stayed by me providing me with kind guidance and valuable suggestions and helping me throughout my term of being a general secretary.

I congratulate and wish good luck to all the members of B.C.S.U. elected by

the students and suggest them to work whole heartily and co-operatively so to be able to do better things and all round development of your student friends and the temple of education which is providing us with its most valuable knowledge of the world.

Lastly, I am speechless, I want to express all my feeling about the moments of unity and joy, I have shared with all the members of Bijni College Family, their co-operation, their guidance, their love, thier respect, their support and everything but it is the tear drops of my eyes that is not helping me out.

Bright future of Bijni College is all that I wish at this moment before my pen stops writing.

Most gratefully, thanking you all.

Long live Bijni College  
Long Live B.C.S.U.

Your's sincerely  
**Swmdwn Daimary**  
Session-2019-20  
Generel Secretary  
Bijni College Students' Union

## Annual Report Secretary for Literary Activities Bijni College Students' Union



Session-2019-20

Before going to give my Annual Report I would like to convey my heartiest thanks to all the students of Bijni College for providing me such a golden oppartunity to serve as the secretary for literary activities for the session 2019-20. As well as I would like to convey my heartiest love and respect to the honourable principal Sir Dr. Birhash Giri Basumatary Prof. In-charge Dr. Arup Sarkar and the members of teaching and non-teaching staff for giving me valueable suggestion and kind co-operation during my tenure 2019-20.

After getting the charge as Secretary for literary Activities I was very happy because of thought that it is the time to do something for our college and to work with Bijni College Students Union. After having the charge from our executive body I tried to do my duties very smoothly as a literary Secretary and I tried my best level to co-operate with Bijni College Students Union. The 51st "Annual College Week Festival" was held on 3rd February to 10th February, during the festival the wall magazine was published in connection with the college week festival on 5th February 2020. The 51st edition of wall magazine was inaugurated by Dr. Pramotesh Bayan, Vice Principal of our college and also I conducted self composed and spot writing competition like poetry, short story and essay in four languages including Bodo, English, Assamese and Bengali.

At lastly, Before, going to conclude my annual report, once again I would like to offer my heartiest thanks to honourable Principal Dr. Birhash Giri Basumatary, honourable incharge Dr. Arup Sarkar, Dr. Asha Rani Brahma, Dr. S.K. Pasayat, Dr. Urmila Paddar for their valuable Co-operation as a Judge in different competitions of literary section and also would like to offer my heartiest thanks to my dear student friends Bilipang Daimary, Sonia Narzary, Sunita Basumatary, Swmaosat basumatary, the sectional secretaries and teaching and non teaching staff and students of Bijni College for their physically and mentally help during my tenure.

Lastly I once again would like to beg Pardon if there has been any mistake during my tenure and here I conclude my annual report wishing a bright future to Bijni College and grand success of new body of Bijni College Students Union.  
Thanking you all

Long Live Bijni College  
Long Live B.C.S.U.  
Long Live Wall Magazine  
Long Live Annual Magazine

Your's Sincerely  
**Radha Rani Narzary**  
Secy. for Literary Activities  
Session-2019-20

## Annual Report

### Secy. For Cultural Activities

Bijni College Students' Union



Session-2019-20

At the begining of my secretarial Annual Report, I would like to offer my heartfelt thanks to all the students and my intimate friends who gave me golden chance to serve as the secretary for cultural activities for the Bijni College Students' Union for the session 2019-20. I also convey my sincere gratitude to the Principal of Bijni College, Bijni Dr. Birhash Giri Basumatary, and all the teaching and non teaching staff, sectional secretaries, in-charge of cultural Activities Dr. Gwgwm Brahma Kochary (HOD of Bodo Dept.) and all the well wishers for their unsendng selfless, co-operation during my tenture.

The 51<sup>st</sup> Annual College Week Festival of Bijni College for the session 2019-20 was held on 3rd Fabruary to 10th February, 2020 with 7 (seven) days of colorful programmes.

During the festival huge number of students participated in different events of different sectional secretaries. In my cultural Section varius forms of competition like folk & modern dance (Single, Dual, and group dance), singing competition (folk song, modern song, Nileswar Dengkhw, Bhupen Hazorika, Ziker Zari and more.)

At the end, once again I would like to convey my sincere gratitude and enormous thanks to our associate Professor Dr. Gwgwm Brahma Kochary for guiding and I also thank all the members of our students' union and my friends for helping me in many activities.

Lastly wishing a long life, growth and success of Bijni College Students' Union. I conclude my Annual Report.

Thanking you all

Long live Bijni College  
Long live B.C. S.U.

Your's Sincerely  
**Rahul Basumatary**  
Secy. for Cultural Activities  
Session- 2019-20

## Annual Report Secy. For Indoor Games

Bijni College Students' Union

Session- 2019-20



I am feeling proud to present before all the Annual Report of "Indoor games Secretary of Bijni College Students' Union for the session 2019-2020." Such golden chance to serve themself. I also convey my sincere gratitude to Dr. Birhash Giri Basumatary principal Sir and the member of teaching, non-teaching staff & the sectional secretaries my well wishers and especially to my Indoor Activities prof. In charge Dr. Indrajit Brahma for his un-ending helping hands.

At last once again I would like to thank all the students for electing me as Indoor games secretary of the Students' Union of this prestigious institution.

I humbly request to all the students to maintain discipline and abide by the rules and regulation of the constitution to sustain reputation.

Thanking all

Long live Bijni College  
Long Live B.C.S.U.

Your's faithfully  
**Maofung Basumatary**  
Secy. for Indoor games activities  
Bijni College Student Union  
Session: 2019-20

## Annual Report Secy. For Debate & Symposium

Bijni College Students' Union

Session : 2019-20



At the very beginning secretarial Annual Report. I would like to offer my heartiest thanks to all the students of Bijni College for providing me such a golden opportunity to serve them as a Secretary of Debate and Symposium of Bijni College Students' Union (BCSU) for the session 2019-20, again I would like convey my sincerely gratitude to our Principal Dr. B.G. Basumatary sir, Vice principal Dr. P. Bayan sir, the members of teaching and non-teaching staff. The sectional secretaries my close friends my well wishers and especially my Debate and Symposium Activity prof. incharge Dr. Apu Guha Thakurta for their valuable suggestion and understanding helping hands during my period.

After taking my charge as the Secretary for Debate and Symposium from the former Union body, I had tried my level best to please all by making programme successful but it's up to your judgement now for I have succeeded.

As far as the academic Calendar, and 51<sup>st</sup> Annual College Week festival was held on 3<sup>rd</sup> February to 10<sup>th</sup> February 2020 with a six days long colourful and enjoyable programme with various competitions the different activities were held as per the programme scheduled during the college week festival. The competitions conducted under the Debate and Symposium were poem recitation, extempore speech, group discussion, Debate quize, News paper reading etc. Which Inaugurated by Dr. Apu Guha Thakurta. Most of the students took a part in the competition and contributed in making the programme successful. Among the participants Udnagshri Basumatary TDC 1st Semester on highest number of Prizes and became the best Debate and Symposium Competitor of the year.

Once again I would like to offer my heartiest thanks to my prof. Incharge Dr. Apu Guha Thakurta, Ranjit Kr. Barman, Dr. Gwgm Brahma Kochary, Dr. Babul Basumatary, Prof. Saroj Kr. Pasayat, Prof. Prosanta Kr. Barman, Prof. Iswar Ch. Deka, Dr. Urmila Poddar for their kind co-operation as a judge and different competitions of Litarary section and also I would like to offer my heartiest thanks to my dear student



friends Swmdwn Daimary (G.S.), Radha Rani Narzary (Literary secy.), Dante Boro, Bidangshri Basumatary (Girls Common Room secy), Ansumwi Narzary and all the sectional secretaries and teaching and non-teaching staff and students of Bijni College for their physically and mentally help during my tenure.

Lastly, Once again I would like to beg Pardon if there has been any mistake during my tenure and Rare I conclude my annual report wishing a bright future to Bijni College and grant success of New Body of Bijni College Student's Union.

Thanking you all

Long Live Bijni College  
Long Live B.C.S.U.

Yours Sincerely  
**Bilipang Daimary**  
Secretary for Debate & Symposium  
Session : 2019-20

## Annual Report Secretary for Fine Arts Bijni College Students' Union



Session-2019-20

At the start, lots of thanks to all students of Bijni College who have given me a chance to serve them as a Secretary for Fine Arts for the session 2019-20. I also convey my thanks to our honourable Principal Dr. Birhash Giri Basumatary, Lecturer Dr. Kusum Brahma (Prof. in-charge of Fine Arts) and all the members of teaching staff for their helping.

As a secretary for Fine Arts, It was a challenging task for me. To be true before taking a charge as a secretary for Fine Arts, I had no prior experience and knowledge about Fine Arts. But help and co-operation made all problems go smooth for me. With that I am happy and satisfied that the large participation of students in defferent competition and their presentation of various items for exhibition. I really salute them.

The exhibition of Fine Arts was started from 5<sup>th</sup> February to 9<sup>th</sup> February 2022 and it was inaugurated by respected Principal Sir Dr. Birhash Giri Basumatary. Shad-ing, oil painting, water colour, photography, craft work were displayed. The best Fine Artist title was awarded to Mr. Khrishta Judesh Muchahary, TDC 6<sup>th</sup> sem. for his extremely good in every items and wonderful skill in different items of Fine Arts were Anamika Chakraborty, Bilipang Daimary, Loken Brahma, Somaina Basumatary, Arpana Barman. I thakns to Malay Kr. Chanda Asstt. Prof. and Subrata Goswami whom I invited to serve as Judge. I would also like thanks to Swmdwn Daimary (GS), Karna Brahma and Damini Basumatary and my some other friends, juniors, seniors for helping and guiding me during my session.

Lastly, I specially thanks to all the members of Bijni College Students' Union friends for helping me.  
Thanking You

Long Live Bijni College  
Long Live B.C.S.U.

Your's faithfully-  
**Sulung Basumatary**  
Secy. for Fine Arts  
Bijni College Students' Union  
Session: 2019-2020

## Annual Report Secy. For Girls Common Room

Bijni College Students' Union

Session- 2019-20



Before reporting my Annual Report, I would like to convey my heartiest thanks to our Honourable Principal Sir Dr. Birhash Giri Basumatary and Vice-Principal Dr. P. Bayan. And also I would like to thank my friends and seniors who supported me on election time. With this I would like to thank to all my college teacher and specially thank my Prof. in charge Mrs. Aparna Misra.

I got so pleasure to have in my position and happy to got that responsibility. But, I think I make some mistakes. So please forgive me for my mistakes. I hope, future leaders and members will do their work without any mistakes and they will be into their responsibility.

Like the previous years the 51<sup>st</sup> Annual College Week festival of Bijni College was held on from 3<sup>rd</sup> February to 10<sup>th</sup> February. On that festival I led some games as a Girls Common Room Secretary, candle lighting, Chess, traditional dress competition, Fashion Show competition, carroms (single and dual) etc.

Lastly, again I would like to thank to all my friends who helped me and supported me to success this festival mostly one of my senior sister Bhagya Devi Basumatary, who help me a lot. I heartly want to thank her for her kind helpful nature.

My Annual Report writing may be have some mistakes, so please forgive me if there has been any mistakes during my tenure.

Thanking to you all

Long live Bijni College  
Long live B.C.S.U.

Yours Sincerely  
**Bidangshri Basumatary**  
Secy. for Girls Common Room  
Session- 2019-20

## Annual Report Secretary for Social Service

Bijni College Students' Union

Session- 2019-20



At the very outset my annual report I would like to offer my heartiest thanks and gratitude to all my student friends of Bijni College for giving me a golden opportunity to serve them as social service secretary of Bijni College Students' Union for the session 2019-20. Specially, I am very thankful to our honorable principal Dr. B.G. Basumatary and Prof-in-Charge Dr. Anindita Chakravarty, Teaching staff and non-teaching staff for their valuable suggestions and kind co-operation in my tenure ship.

After taking the charge of Social Service Secretary from former executive body. I forwarded to do my duties with sincerity. As per the academic calendar like precious years the 51<sup>st</sup> Annual College Week Festival was celebrated from 3<sup>rd</sup> February to 10<sup>th</sup> February. With a six days long colourful programme. During the college week festival as my responsibility made clean around the college compound. Class room and decorated the college gate and painted it with verities colour.

Through the college week festival so many competitions were held in different events. The prizes of "Social Service Activities" competition were awarded to Miss Ansumwi Narzary for her good performance. I hope that they will be success in future. We know that social service means a voluntary service to the social by social workers. So, the students should try to do some duties and responsibilities to their social service.

Before going to conclude my Secretary Report, I would like to offer my heartiest thanks to our general secretary, Swmdwn Daimary (G.S.), Bishal Sarkar (AGS)



and other sectional secretaries of Students' Union Body who helped me with heart and soul from the beginning for and at every moment for my work. Once again I beg pardon if there has been mistake during my tenure ship.

Thanking you all

Long live Bijni College  
Long Live B.C.S.U.

Your's Sincerely  
**Abu Bakkar Siddique**  
Secy. For Social Service  
B.C.S.U. Session- 2019-20



## **BIJNI COLLEGE STUDENT'S UNION**

### **List of Ex. General Secretary**

| <b>Name</b>                     | <b>Session</b> |
|---------------------------------|----------------|
| 1. Mr. Dasarath Ray (Nominated) | 1969-70        |
| 2. Mr. Dasarath Ray (Nominated) | 1970-71        |
| 3. Mr. Kunja Ray (A.G.S.)       | 1971-72        |
| 4. Mr. Rabin Ch. Boro           | 1972-73        |
| 5. Mr. Rakhal Ch. Das           | 1973-74        |
| 6. Mr. Ajit Kumar Medhi         | 1974-75        |
| 7. Mr. Prasadu Ray Choudhary    | 1975-76        |
| 8. Mr. Jagat Ch. Ray            | 1976-77        |
| 9. Mr. Nirmal Ch. Sarkar        | 1977-78        |
| 10. Mr. Jagamohan Brahma        | 1978-79        |
| 11. Mr. Abhilash Brahma         | 1979-80        |
| 12. Mr. Abhilash Brahma         | 1980-81        |
| 13. Mr. Kirti Mohan Basumatary  | 1981-82        |
| 14. Mr. Suren Mohan Basumatary  | 1982-83        |
| 15. Mr. Mahini Mahan Basumatary | 1983-84        |
| 16. Mr. Mahini Rabiram Khakhary | 1984-85        |
| 17. Mr. Davit Narzary           | 1985-86        |
| 18. Mr. Naren Ch. Basumatary    | 1986-87        |
| 19. Mr. Arunjay Basumatary      | 1987-88        |
| 20. Mr. Naba Kanta Kalita       | 1988-89        |
| 21. Mr. Achinta Ray             | 1989-90        |
| 22. Mr. Manik Basumatary        | 1990-91        |
| 23. Mr. Ada Ram Basumatary      | 1991-92        |
| 24. Mr. Manjit Kochary          | 1992-93        |
| 25. Mr. Bijen Basumatary        | 1993-94        |
| 26. Mr. Bhabananda Ray          | 1994-95        |
| 27. Mr. Pradip Brahma           | 1995-96        |
| 28. Mr. Chandan Kr. Basumatary  | 1996-97        |
| 29. Mr. Katiram Narzary         | 1997-98        |
| 30. Mr. Krishan Kr. Goyary      | 1998-99        |



|                                |         |
|--------------------------------|---------|
| 31. Mr. Bibungsar Narzary      | 1999-00 |
| 32. Mr. Rajat Kanti Saha       | 2000-01 |
| 33. Mr. Alongbar Basumatary    | 2001-02 |
| 34. Mr. Aoshrang Basumatary    | 2002-03 |
| 35. Mr. Gwjwnthao Brahma       | 2003-04 |
| 36. Mr. Pronoy Islary          | 2004-05 |
| 37. Mr. Manindra Kr. Brahma    | 2005-06 |
| 38. Mr. Nijwm Thomas Muchahary | 2006-07 |
| 39. Mr. Maikhwm Basumatary     | 2007-08 |
| 40. Mr. Gandip Brahma          | 2008-09 |
| 41. Mr. Bijit Brahma           | 2009-10 |
| 42. Mr. Miniswring Basumatary  | 2010-11 |
| 43. Mr. Swrangsar Daimary      | 2011-12 |
| 44. Mr. Hridoi Basumatary      | 2012-13 |
| 46. Mr. Chhaikhlum Boro        | 2014-15 |
| 47. Mr. Derhasat Basumatary    | 2015-16 |
| 48. Mr. Mijink Basumatary      | 2016-17 |
| 49. Mr. Thulunga Brahma        | 2017-18 |
| 50. Mr. Ajay Basumatary        | 2018-19 |
| 51. Mr. Swmdwn Daimary         | 2019-20 |

**List of Literary Secretary**

| Issue            | Session | Name                      |
|------------------|---------|---------------------------|
| 1 <sup>st</sup>  | 1974-75 | Mr. Manindra Das          |
| 2 <sup>nd</sup>  | 1977-78 | Mr. Ganga Das             |
| 3 <sup>rd</sup>  | 1978-79 | Mr. Kamal Sing Narzary    |
| 4 <sup>th</sup>  | 1979-80 | Mr. Pramathesh Nayan      |
| 5 <sup>th</sup>  | 1981-82 | Mr. Satish Muchahary      |
| 6 <sup>th</sup>  | 1982-83 | Mr. Sukleswar Basumatary  |
| 7 <sup>th</sup>  | 1983-84 | Mr. George Kr. Basumatary |
| 8 <sup>th</sup>  | 1984-85 | Mr. Maheswar Boro         |
| 9 <sup>th</sup>  | 1985-86 | Mr. Rupnath Hazowary      |
| 10 <sup>th</sup> | 1987-88 | Mr. Sukhura Brahma        |
| 12 <sup>th</sup> | 1988-89 | Mr. Motiur Rahman         |
| 13 <sup>th</sup> | 1989-90 | Mr. Bichitra Biswa Sarma  |
| 14 <sup>th</sup> | 1990-91 | Mr. Shwring Brahma        |
| 15 <sup>th</sup> | 1991-92 | Mr. Sankardev Goyary      |
| 16 <sup>th</sup> | 1992-93 | Mr. Bimal Ch. Boro        |
| 17 <sup>th</sup> | 1993-94 | Mr. Satyajit Basumatary   |
| 18 <sup>th</sup> | 1994-95 | Mr. Debashis Ray          |
| 19 <sup>th</sup> | 1995-96 | Mr. Rwhwsa Brahma         |
| 20 <sup>th</sup> | 1996-97 | Mr. Prikriti Mazundar     |
| 21 <sup>st</sup> | 1997-98 | Mr. Kamal Kr. Goyary      |
| 22 <sup>nd</sup> | 1998-99 | Mr. Rajat Kanti Saha      |
| 23 <sup>rd</sup> | 1999-00 | Mr. Rabin Gwra Basumatary |
| 24 <sup>th</sup> | 2000-01 | Mr. Narottam Devnath      |
| 25 <sup>th</sup> | 2001-02 | Mr. Bijoy Ch. Rah         |
| 26 <sup>th</sup> | 2002-03 | Mr. Profulla Swrgiary     |
| 27 <sup>th</sup> | 2003-04 | Miss Anila Basumatary     |
| 28 <sup>th</sup> | 2004-05 | Mr. Anirban Ray           |
| 29 <sup>th</sup> | 2005-06 | Mr. Rujab Muchahary       |
| 30 <sup>th</sup> | 2006-07 | Mr. Subilal Daimary       |
| 31 <sup>st</sup> | 2007-08 | Mr. Derhasad Basumatary   |
| 32 <sup>nd</sup> | 2008-09 | Mr. Raja Boro             |
| 33 <sup>rd</sup> | 2009-10 | Mr. Mukul Muchahary       |



|                  |         |                         |
|------------------|---------|-------------------------|
| 34 <sup>th</sup> | 2010-11 | Mr. Swmdwn Daimary      |
| 35 <sup>th</sup> | 2011-12 | Mr. Punam Basumatary    |
| 36 <sup>th</sup> | 2012-13 | Mr. Swmjwr Basumatary   |
| 38 <sup>th</sup> | 2014-15 | Mr. Funkha Muchahary    |
| 39 <sup>th</sup> | 2015-16 | Mr. Gwmsrang Brahma     |
| 40 <sup>th</sup> | 2016-17 | Mr. Dwimalu Basumatary  |
| 41 <sup>st</sup> | 2017-18 | Mr. Ransai Basumatary   |
| 42 <sup>nd</sup> | 2018-19 | Mr. Ansula Goyari       |
| 43 <sup>rd</sup> | 2019-20 | Miss Radha Rani Narzary |



Principal in his chamber



Teaching Staff



Non Teaching Staff



Students of Bijni College



Kamalsing Narzary President of GB During his speech at 51st college week (2020)



Different Events of 51st Annual College Week (2020)

