

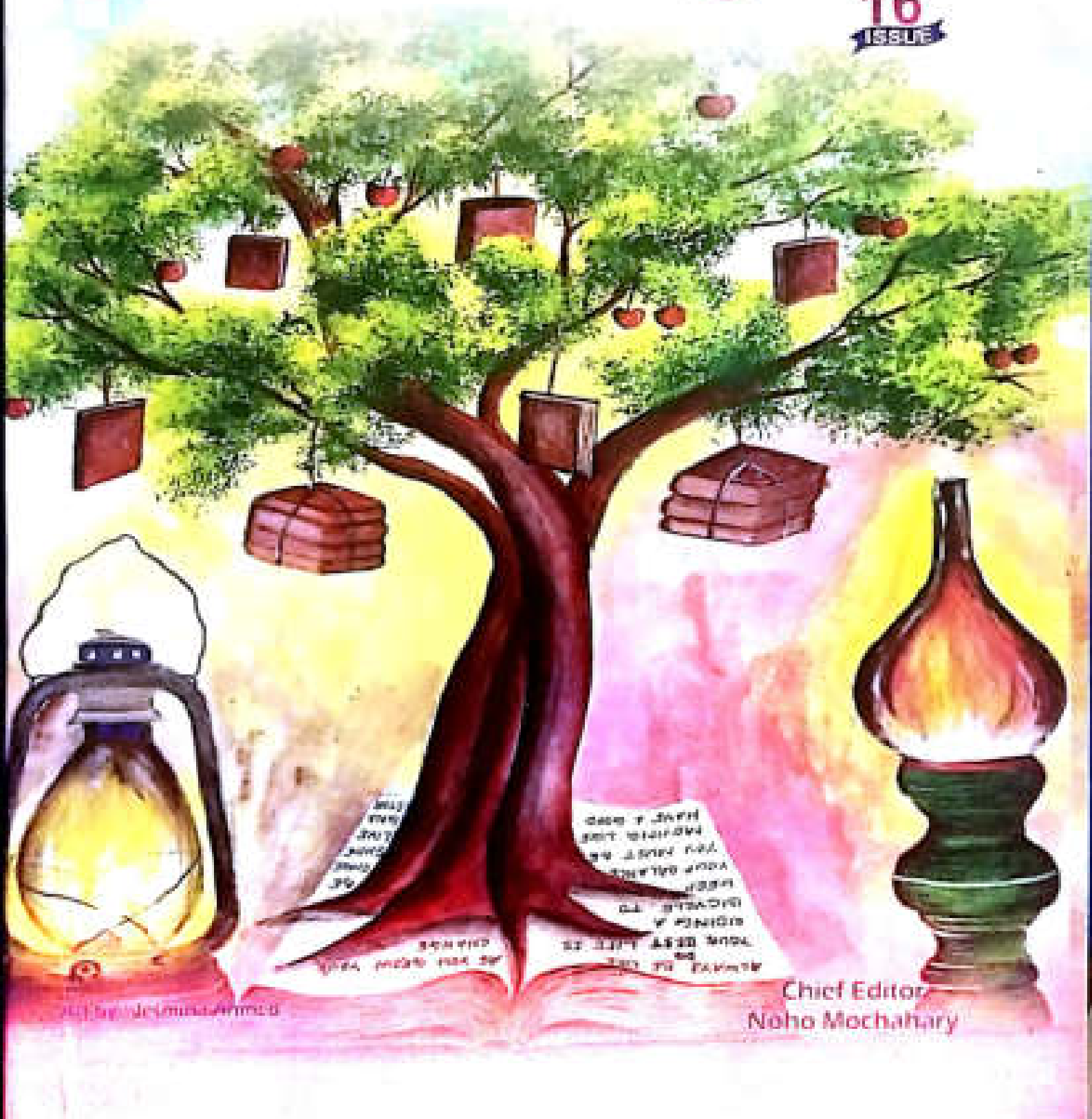


# GYAN FUNGKHA

Bengtol College Annual Magazine, 2021-22

## गियान फुंखा

16<sup>th</sup>  
ISSUE



Chief Editor  
Noho Mochahary

# *Gyan Fungkha*

Bengtol College Annual Magazine (16<sup>th</sup> Issue)

Session:(2021-22)

Bengtol Chirang-783394

B.T.R. (Assam)

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- vi) Mrs. Anita Basumatary (Asstt. Prof. Bengtol College)

For Feedback & Comments :

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*In loving Memory*  
**of**  
**Late. Bhoben Chandra Owary**



Founder of,  
**Bengtol College, Bengtol**

A personality of great soul and mind, who sacrificed selflessly  
for the growth of Society and for the better  
education of the area.

May his name shine forever.

## Messege from Editorial Team.....



**Chief Editor**  
**Noho Mochahary**



**Editor**  
**Birkang Bosumatary**



**Editor**  
**Ansuma Narzary**

Dear Readers,  
Greetings to All,

It gives us immense pleasure to release the 16<sup>th</sup> Issue of **GYAN FUNGKHA** for the session 2021-22 which will be a major milestone in showering and growing the identity of Bengtol College. Maria Montessori rightly said that "free the child's potential and you will transform him into the world". We always emphasize on the fact that learning experiences at college should pave the way for construction of knowledge and fostering creativity. We have spent much time and energy to make this issue more attractive for the viewers and readers. We are pleased to publish the college magazine for the academic session 2021-22. We have worked hard to bring up an exhilarating flashback of the college, the events and some important programmes. The magazine includes informative and inspirational articles, short stories, poems, photographs of various events and moments and so on.

At last we would like to thank everyone who has contributed a lot in making this issue and who gave us valuable suggestion and feedback in materializing this magazine. We are also thankful to Dr. Ranjit Kr. Narzary, Principal of Bengtol College and Dharmendra Baro, Assistant Professor, Dept. of English cum Literary Teacher In-Charge for their relentless and untiring support and guidance.

We acknowledge that this issue of magazine will not be free of errors and it will also contain technical glitch for which we beg apology to all the contributors and readers for our shortcomings and regret the inconvenience caused by this and hope you will cherish our efforts.

Thanking you,

Editorial Team





OFFICE OF THE PRINCIPAL

# BENGTOI COLLEGE

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ESTD. 1981

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Memo No. :- .....

Date : 03-12-2022


## Message



It gives me great pleasure to learn that Bengtol College Students Union is going to publish its Annual Magazine "Gyan Phungkha" for the Academic Session 2021-22.

The Annual College Magazine is a good platform for upcoming students where the students gets opportunity to showcase their talent of writing in various forms. It may also be the source of inspiration and encouragement for the students and others as well.

I wish all success of the magazine.

  
(Dr. Ranjit Kr. Narzary)  
Principal  
Bengtol College  
Bengtol  
Bengtol College  
Bengtol



Office of the Principal  
**BENGTOL SENIOR SECONDARY SCHOOL**

P.O. & Vill.: Bengtol  
Dist.: Chirang, B.T.A.D. (Assam)  
Pin - 783394  
Estd. : 2005

Memo No. ....

Date 25/11/22

From,

Ansuma Narzary MA. B.ed.  
Principal, Bengtol Sr. Sec. School  
Bengtol



**Massage**

It is my great pleaser to know that Bengtol College Students is going to publish its 16<sup>th</sup> Edition Annual College Magazine "Gyan Fungkha" for the Academic Session 2021-22. Let this Magazine reflects a real and good image of the College. May God help for successful publication of the Magazine. I wish all success of the Magazine.

Principal

Bengtol Sr. Sec. School  
Bengtol

OFFICE OF THE VICE-CHANCELLOR : BODOLAND UNIVERSITY  
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Tel. No. 03661-277127 (O)  
Fax No. 03661-277127 (O)

Date: 21<sup>st</sup> November, 2022

Message



I congratulate Bengol College Students' Union for publishing the 16<sup>th</sup> issue of Annual Magazine "*Gyan Fungkha*" of the session 2021-22 which is rich in content extending from traditional knowledge system, literature, culture and society to contemporary beliefs, practice, scientific pursuits and vision for future.

I extend my best wishes for a grand release of "*Gyan Fungkha*" and congratulate the editorial team for their contribution to the academic community of the College.

  
(Prof. Laishram Ladusingh)  
Vice-Chancellor  
Vice-Chancellor  
Bodoland University  
Kokrajhar

Sri Pramod Boro  
Chief Executive Member  
Bodoland Territorial Council  
Kokrajhar



Bodoland Territorial Council  
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তারিখ : 17-11-2022



## হামব্লায়থি রাদাৰ

সৌখানি লাড়ুজামনি মেজেরজো বেটল ফরায়সানিমা ফরায়সা আপাদজ 2021-22 মাহখাঙনি বেটল ফরায়সানিমানি বোমোরারি লাউসি 16 থি বিমান গিয়ান ফুখাখী কৈলী ডিম্বেম্বর দাননি মেজেরাৰ দিহুখী লাহাৰ-কাহাৰ খালামনাথ খীরাংখী মোজানৈ অঁ মৌজোখাৰ মৌন্দোঁ। অঁ খৌখাখী ইনি মুখাখা মাখখী মেজাৰখী সাবসিন হৌখানৈ ফৌরমান খালামনাথনি মুখা। থেখিখাখী ফরায়সা মমাখ মুখ মৌনাঁ মৌলৌখাথ আখিলাখখী মাখখী জাফুজাৰ মজুৰে জাফুলাখখী মৌমৌমে মাখনি মৌমৌ মানসিখী ফুজাৰনানৈ লানাপনি সম। মুখ মৌনাঁ মৌলৌখাথ লানাপ অৰৌ নিরনাথ ফরায়সাথ এখা খুনলাই মমাঁ খালামনাথনি মেজেরজোঁ মাখনি মৌমৌ কৈলাসিখী ফুজাৰনানৈ লানৌ হুনাখনি খামু জাখৌ। মৌখানি তাফৌড আখাখনি মুখনাখাথ দিহুখী লানাপ গিয়ান ফুখা বৌমোরারি লাউসিখাথ মৌদান মুখানি ফরায়সা ফৌলৈনি মাখান-হুনাখা থেখাখাখী মৌমৌমে মাখনি রাখ হাৰিমু খুনলাই আগো মাহাৰিখাৰি খামৌনখাখী হুমখানানৈ লাখিনৌ নামজাননি মৌন্দোঁরানৌ জাখাখৌনাথ নিরগিগিখৌনি থেখাননি মেজেরজোঁ থেখাখী। মৌমৌমে গিয়ান ফুখাখা মৌদান নিরগিগিখৌনি থেখান দৈনৌ জীনাঁ হৌনৌ হাখৌ অৰৌ বৰ' খুনলাইনি খাখিখাথ মৌজৌৰ বিহৌমা হৌনাঁনী হাখৌ।

জৌখাৰনাথখাথ দিহুখী লানাপ গিয়ান ফুখাখা বৌমোরারি লাউসিখা মাখিখৌ বিখিখাথ জাফুজাৰখৌ। মৌখাখৌন খখনৌখী ফিল খেবসেখাথ অঁনি বৌমৌ মৌখৌনিজাথ হামব্লায়থনাথ হুৰখাথ।  
মৌনৌন্দোঁ। এমেমৌমৌ।

নিম,  
নহু' মসাহাৰী  
গাহাথ মুজুগিৰি  
গিয়ান ফুখা বৌমোরারি লাউসি।

(মুখি প্রমদ বর)  
গাহাথ মাখফু মৌদৌমা  
বহ'নেখ হাফুজাৰি মৌখুম  
ক'ক্ৰাজাৰ।



P. Vijaya Bhaskar Reddy, IAS  
Deputy Commissioner  
Chirang, Kajalgaon  
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Date 24.11.2021

Ref.



Message

It gives me immense pleasure that Bengtoli College Students Union is going to publish its 16<sup>th</sup> edition of Annual Magazine titled "Gyan Fungkha" for the session 2021-22.

Academic institution is a place where talents of the students are tapped, recognized and nurtured in harnessing the latent literary potentialities.

I am sure that the magazine "Gyan Fungkha" will provide an opportunity to the students for their active participation by contributing their budding talents through write ups and literary materials bringing it into fruition.

I extend my heartiest greetings to the teachers and students of the college and best wishes for their future literary endeavors.

  
P Vijaya Bhaskar Reddy, IAS





## Acknowledgement

I am grateful to the respected principal, all the respected teachers, students and friends of Bengtol College, Bengtol for entrusting me with the responsibility of producing the 16<sup>th</sup> issue of **GYAN FUNGKHA**, an Annual magazine of Bengtol College Students' Union. I would like to express my special thanks and gratitude to Sir Dharmendra Baro, Assistant Professor, Department of English cum Literary Teacher In-Charge for the session 2021-22 for his relentless effort, guidance and support in bringing a shape to this issue of **GYAN FUNGKHA**. Despite his help and support, the issue of this Annual Magazine would have been partial. I will be always thankful to him for his dedication, guidance and support.



I would like to express my gratitude to Dr. Ranjit Kr. Narzary, M. Sc. Ph. D, Principal of Bengtol College, Ansuma Narzary, M.A. B. Ed., Principal of Bengtol Senior Secondary School, Prof. Laishram Ladu Singh, Hon'ble Vice Chancellor of Bodoland University, Shri Promod Boro, CEM, BTR, Shri Ranjit Basumatary, E.M., BTR, P. Vijaya Bhaskar Reddy, Deputy Commissioner of Chirang, and Mr. Dipen Boro, President, ABSU, for forwarding their valuable Message and words of encouragement which has made this issue of Annual Magazine meaningful and colourful. Your message and words will be a sign of encouragement and inspiration to the readers and contributors.

My sincere respect and heartfelt gratitude also goes to all the Literary Teachers Members

1. Dr. Dhananjay Brahma, Assistant Professor, Dept. of English.
2. Elizabeth Basumatary, Assistant Professor, Dept. of English.
3. Jakhangsa Brahma, Assistant Professor, Dept. of Bodo.
4. Dr. Rahel Mochari, Assistant Professor, Dept. of Bodo.
5. Dr. Mallika Basumatary, Assistant Professor, Dept. of Bodo.
6. Anita Basumatary, Assistant Professor, Dept. of Assamese.

For their unconditional support and dedication in selecting the best Articles and for motivation and transmission of positive messages to the upcoming young student writers. I will be always thankful to all such dedicating and supportive teachers of my college.

I also extend my sincere thanks and respect to all the contributors of the 16<sup>th</sup> issue of **GYAN FUNGKHA** without whose support and perseverance this Magazine would not have been possible to be published. I also convey my love and gratitude to Miss Jesmina Ahmed for her meaningful art that has transcended not only the beauty of the cover page but also the inner contents of the Magazine.

Last but not the least, I would like to thank Mr. Ansuma Narzary, General Secretary, BCSU, Mr. Birkhang Bosumatary, Editorial Member of **GYAN FUNGKHA**, and all the Executive Members of BCSU for their relentless and untiring cooperation and support throughout the Session 2021-22. I also would like to thank L.K. Offset Printers & Designers for their dedication, observation and hard work in successfully publishing this issue of **GYAN FUNGKHA**.

Yours Sincerely,  
Chief Editor  
Mr. Noho Mochahary  
Literary Secretary, BCSU



**CONTENT****Prose Section:**

□ Teaching Aptitude: Concept and Characteristics	12	Ramkrishna Chakraborty	1
□ Modern Services in Banking	12	Lily Iswary	4
□ Wellness and Health: Why Do They Matter for Students?	12	Sanjita Mushahary	7
□ Time and Discipline	12	Prakash Chetry	9
□ Understanding Shrinkflation	12	Slerin Narzary	11
□ Goal: A Goal without a plan is only a Dream	12	Ebria Khakhlari	16
□ Impact of covid-19 in socio- Economic life	12	Nasiruddin Mandal	18
□ Impact of Internet on Youth	12	Jessica Basumatary	19
□ The Love of Time	12	Florance Basumatary	20
□ Dream	12	Ithihas Narzary	21
□ Goals of the Students	12	Leena Champramary	22
□ Keep your eyes on the goal	12	Neha Basumatary	23
□ Life of Drug Addict	12	Birkang Bosumatary	24
□ 13 <sup>th</sup> March, 2008, Bengtol	12	Benedict Hajoary	24
	12	Parmol Basumatary	26
□ Teaching-Learning process of English in Vernacular Medium Schools of BTR: An overview	12	Dharmendra Baro	29
□ ট্ৰীব পুৰ্ব নিবাসীসকলৰ জীৱন আৰু Tribal Religion যি অসমত পোৱা যায়	12	Dr. Anosh Narzary	33
□ বৰ্ষাৰ সময়ত পোৱা প্ৰতিটি অসমীয়াৰ উপভোগ আৰু ইয়াৰ প্ৰতিটি অসমীয়াৰ	12	Sansri Basumatary	36
□ অসমীয়া ৰাজনীতিৰ প্ৰতিটি অসমীয়াৰ অধিকাৰ ৷৷ যি প্ৰতিটি অসমীয়াৰ	12	Bilwma Hajoary	39
□ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ	12	Dashmi Basumatary	40
□ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ	12	Anil Muchahary	46
□ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ	12	Dhananjay Wary	50
□ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ	12	Piyari Rismi Hajowary	53
□ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ	12	Dashni Basumatary	57
□ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ	12	Binanti Basumatary	62
□ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ	12	Menoka Basumatary	63
□ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ অসমীয়াৰ জীৱনৰ প্ৰতিটি অসমীয়াৰ	12	Ashmi Narzary	65
□ ভাৰতীয় সমাজ ব্যৱস্থাত মহিলাৰ ভূমিকা	12	Shahidul Islam Akand	66
□ আদৰ্শ ও সমন্বয়ৰ প্ৰতীক চাওলুং চুকাফা	12	শ্ৰী ভবেন খনিকৰ	68



## Poetry Section

<input type="checkbox"/> Unity in Diversity	12	Deep Mochahary	70
<input type="checkbox"/> The Thunder	12	Benedict Soren	70
<input type="checkbox"/> My Dreams	12	Babita Bhattary	71
<input type="checkbox"/> The Journey	12	Binita Islary	72
<input type="checkbox"/> My Mother Earth	12	Frivol Borgoyary	73
<input type="checkbox"/> Blood Bath	12	Panjari Goyary	73
<input type="checkbox"/> Stand Up for Your Self	12	Babita Bhattary	74
<input type="checkbox"/> The joy of Music	12	Jonock Narzary	74
<input type="checkbox"/> Unity	12	Ansumwi Dwimary	75
<input type="checkbox"/> The winter season	12	Seba Rani Narzary	75
<input type="checkbox"/> Blue Hour	12	Panjari Goyary	76
<input type="checkbox"/> Music is poetry	12	Mandira Mondal	76
<input type="checkbox"/> Dream of Victory	12	Florance Basumatary	77
<input type="checkbox"/> Just Kick it	12	Birkang Basumatary	78
<input type="checkbox"/> Motivational Quotes	12	Pobitro Narzary	78
<input type="checkbox"/> লক্ষ্যমীন	12	Libion Basumatary	79
<input type="checkbox"/> গুপ্তাঙ্গীণী খোঁসোনি কল	12	Dodere Daimary	80
<input type="checkbox"/> ছায়েলনি খোঁসোনি	12	Binoti Basumatary	80
<input type="checkbox"/> জীবন	12	Pohar Basumatary	81
<input type="checkbox"/> নিসর্জন গীত	12	Mina Rupa Narzary	81
<input type="checkbox"/> গী	12	Menoka Basumatary	82
<input type="checkbox"/> মোলোখা	12	Shanti Basumatary	82
<input type="checkbox"/> মিলি মোলো	12	Swrangsar Basumatary	83
<input type="checkbox"/> স্মৃতিস্বপ্ন	12	Sangeeta Basumatary	83
<input type="checkbox"/> খাঁসি 'জা'ক' জরি	12	Birdao Dwimary	84
<input type="checkbox"/> জীবন জীবনময়িত্রি জল	12	মদন হাজোয়	84
<input type="checkbox"/> জল	12	Asmi Narzary	85
<input type="checkbox"/> জলজল	12	Dodere Daimary	85
<input type="checkbox"/> জুলি	12	Bilipang Basumatary	86
<input type="checkbox"/> খাওয়া খিচুয়া খাওয়া খিচুয়া	12	Anjali Basumatary	86
<input type="checkbox"/> জল জল	12	Lasmi Basumatary	87
<input type="checkbox"/> জিহ্বা: অন্তঃ	12	Piyari Rismi Hajowary	87
<input type="checkbox"/> খোঁসি মালা	12	Mitisa Basumatary	88
<input type="checkbox"/> লেখ	12	Padmini Basumatary	88
<input type="checkbox"/> গুল	12	Lokeswar Basumatary	89
<input type="checkbox"/> খোঁসি জা	12	Pobitro Narzary	89
<input type="checkbox"/> ফিল্মি জন্মনি স্তা'জা	12	Jamini Basumatary	90
<input type="checkbox"/> রো-নীনি খাওয়া জলি মো	12	Mahanta Muchahary	91
<input type="checkbox"/> জল	12	Pinki Muchahary	91



# Teaching Aptitude: Concept and Characteristics

Ramkrishna Chakraborty  
Asstt. Prof. Dept. of Education

**Teaching Aptitude** is an essential tool for the assessment of teachers. It is a mode of evaluating the performance of individuals who wish to pursue the profession of teaching. This method refers to the necessary qualities required to become a successful teacher.

## 1. Concept of Teaching

Teaching can be defined as an activity that causes the child to learn and acquire the desired knowledge and skills and also the desired ways of living in society. Teaching is a process which can be carried out formally or informally. Informal teaching takes place within the family while formal teaching takes place outside the family. Formal teaching should be carried out by experienced faculty, teachers, editors etc.

## 2. Characteristics of Teaching

Below, we have listed down the crucial characteristics of teaching:

- ❑ Teaching takes place in a dynamic environment.
- ❑ Teaching is a cognitive activity.
- ❑ Teaching includes a lengthy period of study and training.
- ❑ It has a high degree of autonomy.

- ❑ It is a continuous profession.
- ❑ It is an art as well as a science.
- ❑ It is closely related to education, learning, and training.
- ❑ It is a type of social service and has different levels of teaching.

## 3. Factors affecting Teaching

Following are the factors that affect the process of teaching:

- ❑ Educational qualification of the teachers.
- ❑ Adequate skills are required for a teacher to carry his work effectively.
- ❑ Experience teachers better handle the student's queries and classroom management.
- ❑ The classroom environment should support the teaching-learning environment and the teacher plays a vital role in handling this activity.

## 4. Methods of teaching

Here are some important teaching methods:

### (a). Teacher-centred strategy

Following are the teacher-centred strategies:

**Lecture Method:** Lecture Method is a process of teaching in which the teacher tells his/her



students about the planned facts. The students listen and take notes. The success of this method depends on the ability of the teacher to speak fluently in a good tone and style. ?

**Team Teaching:** Team teaching includes a batch of instructors who help a group of students regularly and cooperate with them to learn the different concepts. Teachers together prepare their course, frame the syllabus, prepare the lesson plans, teach, guide and evaluate the results of the students. They share student's analysis and also suggest students to decide which approach is better.

**TV or Video Presentation:** It is an improved method in which it involves radio or audio presentation, and it can virtually bring the whole world inside the classroom. Screening of video presentation is followed by the discussion of a task.

#### **(b). Mixed strategy**

Following are the methods of this strategy:

**Group Discussion:** Discussion methods set a platform for the open-ended, collaborative exchange of ideas among the teacher and students with the motive to increase the student's thinking, learning, problem-solving, and understanding. Participants present their unique points of view, listen to other's ideas and then present their ideas in a better way as to increase their knowledge, understanding, or interpretation of the matter or topic.

**Brainstorming:** It is group creativity in which efforts are made to find a relevant conclusion or solution for a particular problem by listing out different ideas or suggestions spontaneously contributed by its members.

**Project method:** Project method is one of the advanced methods of teaching in which, the student's point of view is given importance in the design of the curriculum and content of studies. This method is based on the philosophy of Pragmatism and the principle of 'Learning by doing'.

Some other methods of small group teaching method are the role-playing method, simulation, demonstration method, tutorial etc.

#### **(c). Student-centred strategy**

The following strategies cover the following method of teachings:

**Assignments:** An assignment is a teaching method that can be done both individually or in a group, that assist the students to acquire individual academic competencies. No contact hours are offered for the completion of the assignment, and the students have to carry out the task in their own time.

**Case study:** The case method is the most powerful student-centred teaching strategy that imparts students with critical thinking, communication, and interpersonal skills. Working in different case study helps the students to research and evaluate multiple sources of data,



fostering information literacy.

**Programmed instruction:** It is a research-based system that helps the students to learn in a graded sequence of controlled steps. It is discovered by Sydney L. Pressey.

**Computer-assisted learning:** In this method, the computer is used to present the instructional material and monitor the learning that takes place.

**Heuristic method:** This method was discovered by Dr H. E. Armstrong. It is an approach to problem-solving, learning, or discovery that employs a practical method but instead sufficient for reaching an immediate goal.

#### (d). Teaching Aids

Teaching aids are the aids used by the facilitator or a teacher in the classroom to make his/her teaching effective and easy so that the students can be understood easily. There are different types of teaching aids:

**Audio Aids:** These aids find the usage of the sense of hearing for example radio, tape recorders, language laboratories etc.

**Visual Aids:** These aids use the sense of visual only. For example chalkboards, soft boards, maps, pictures, flashcards, maps etc.

**Audio-Visual Aids:** This makes use of both sense of hearing and vision. For example television, films, computers, film-strips etc.

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## Modern Services in Banking

Lily Iswary  
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### Banking :

Banking means the accepting, for the purpose of lending or investment, of deposits of money. From the public, repayable on demand or otherwise. and withdrawable by cheque, draft or otherwise.

Banking is the business activity of accepting and safeguarding money owned by other individuals and entities, and then lending out this money in order to earn a profit.

### Modern services:

#### 1. Automatic Teller Machines (ATM ) cum debit cards :-

Automatic Teller Machines have revolutionised the banking activities in the country in the last few years. Many bankers have introduced ATMs to assist their customers to withdraw and deposit cash without any waiting time. The debit and credit cardholders can also withdraw cash from ATMs, upto a specified limit, maintained by bank throughout the country.

#### 2. Credit Cards :-

Many bankers have introduced credit cards in India among their customers credit card is a plastic money which acts as an instrument

of credit. Credit card replaces the paper currency. The credit card holders need not carry cash in their pockets. The cardholder may purchase goods from many authorised dealers by using the credit card at nominal rate of interest. The customers have to pay certain service charges to the bank along with interest on the outstanding balances.

#### 3. Mail transfer and telegraphic transfer :-

The customer of a bank has an option to transfer from one place to another through mail transfer or telegraphic transfer. In mail/telegraphic transfer techniques the customer requests the bank to transfer some part of the balance in the payees account kept in the different place in the same bank for a nominal commission.

#### 4. Tele- Banking :-

Tele-Banking is increasingly used as a delivery channel for marketing banking services. A customer can do entire non-cash related banking over the phone anywhere and at anytime. Automatic Voice Recorders (AVR) or ID numbers are used for rendering tele banking services which have added convenience to customers.



### 5. Internet Banking :-

Internet has enabled banking at the click of a mouse. Internet banking is a platform for electronic delivery of banking services to the customers. In internet banking, customer of a bank with a pc and a browser, can have accounts to his bank's website, and there after perform various banking functions. Thus, he can avail of the bank's services from anywhere and at any time.

### 6. Round the clock Banking :-

The modern banking system facilitates performing of basic banking transactions by customer's round the clock globally. World- wide 24 hours and 7 days a week banking services are made possible.

### 7 Online Tax Payment :-

Banks provide the facility of online payment of servic tax, excise duty, DGFT, custom duty and all charges under MCA 21 through Internet banking.

### 8. Corporate Internet Banking :-

Online funds transfer, trade finance management, fund management, global access with unmatched benefits through banks corporate internet banking.

### 9. Online shopping :-

This service facilitates the customers to book hotels, buy gifts, send flowers, buy books and lot of activities by making payments online.

### 10. Retail internet Banking :-

Internet Banking assists the customers to

have an online assess to bank account anytime and anywhere.

### 11. Foreign Exchange :-

Banks have several branches authorised for handling foreign exchange business and these branches.

### 12. E-Money India :-

Internet banking helps the customer in sending money to their loved ones in India through PNB's e-money India service.

### 13. Online Railway Reservation :-

Banks offer the customers online booking and information through IRCTC payment gateway. Just click and travel comfortably. Say goodbye to long queues.

### 14. Depository service :-

Banks depository service provides the facility of having shares and securities in demat form and executes transactions of sales and purchase hassle free electronically to the customers through internet banking.

### 15. Online Bill paymet :-

No more queues to pay customers bills. Now the customers can pay their telephone, mobile, electricity, insurance and several other bills 24 hours, 365 days, from the desktop of customer.

### 16. Online Air Ticket Booking :-

Bankes provide facility of online airline ticket booking of domestic as well as international airlines to their customer through internet banking.



### **17. Online trading :-**

Banking provide online trading facilities to customers having account with bank and trading account with approved brokers.

### **18. Customer care Facility :-**

Banks present 24 hours customer care facility for all customer queries and problems.

### **19. Online Insta Remit-RTGS service :-**

Instant remittance by customer himself now made possible, from one bank to another bank at different centres on the same day with the help of online real time gross settlement (RTGS)/ National Electronic fund transfer (NEFT) at modest charges.

xxx







## Wellness and Health: Why Do They Matter for Students?

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**T**he student millennia are often depicted as a time of great prospect in an individual's life, but many young adults are unaware of what they can do to help themselves make the most of this moment, whether that means learning, thinking hard, or taking care of their physical and mental health. Most individuals see improving their grades as a top priority, but neglecting their health may have major long-term consequences, so it's important to strike a balance between academics, extra-curricular activities, and healthcare. This article emphasises the necessity to pay equal attention to your health while also learning since the pandemic has raised awareness of the significance of a person's health and wellbeing.

A number of student deaths have been reported in recent years, and this is a direct result of the extensive neglect of students' mental as well as physical health. Colleges and universities can stop these kinds of things from happening on their campuses by putting in place practices and great policies that encourage students to evaluate their own skills and ask for help from medical professionals or subject matter experts on campus.

### **Common Health Problems Affecting Students in 2022**

As students, we frequently put our studies ahead of our health, whether that means getting less sleep, eating later at night, drinking less water, or skipping workouts altogether. Finding a comfortable equilibrium between your academic and other demands on your time might seem like an enormous challenge when you first start out in college.

Minor health issues frequently occur when you neglect them since you're too preoccupied with your studies. Since most young adults accept this as the norm, we rarely discuss the topic. While seemingly minor at first, their effects compound with time and develop into serious health problems.

### **Lack of Focus on Mental Health and Awareness**

Mental health is another important issue for college students to address. Student life may be significantly impacted by problems such as stress, anxiety, eating disorders, and addiction. Today, many colleges and universities, offer a



variety of programmes to help students' physical and mental health.

### The Importance of Physical Wellbeing.

Taking good care of your body and making sure it's running efficiently are essential parts of sustaining your physical health. Two things are particularly important if you want to keep your physique in good shape: doing enough exercise and getting enough sleep. There are many benefits to making exercise a routine part of your life, not the least of which are enhanced physical health (including greater strength and balance) and appearance (through reduced body fat). I have compiled a short list of reasons why it is important to start working out at a young age. The benefits of exercise include: less stress, more clarity of thought, higher morale, more restful sleep, and a faster metabolic rate.

### The Impact of Nutrition

Your whole physical and mental well-being, as well as your health and fitness, are directly affected by the food and beverages you consume.

By giving your body a well-rounded assortment of nutrients, you may improve your nutrient intake and promote healthy development. The first step in improving your health is realising the negative effects of your daily diet and making the necessary modifications.

Today, people are more likely to devour fast food, have no ambition to exercise, and know very little about how to take care of their mental health. Google has made it possible for everyone to quickly and conveniently have access to a wealth of information on subjects as diverse as health and fitness, mental health, and nutrition. This may seem paradoxical at first, but everyone has to work on forming healthy routines over time. Diseases like high cholesterol, diabetes, and depression are on the rise, yet they are all preventable if people only exercise regularly, eat well, and get enough sleep. I'd want to add one more thought to this by saying, ***"A good life can be obtained only with a good habit, and let's lead this and be a testament to others."***

★★★





## Time and Discipline

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Dr.APJ Abdul Kalam Central  
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What is TIME ?

T = Time

I = Intention (Aim)

M = Money

E = Energy

Time management is a core discipline that largely determines the quality of your life.

The only thing that goes on and never comes again, so value time.

Time is perishable; it cannot be saved. Time is irreplaceable; nothing else can replace it.

Commit yourself to managing time more effectively, so don't waste it.

Time wasted is life wasted, lost time is never found again, so don't lose it.

Those who use time wisely are rewarded with rich, productive and satisfying lives.

Manage yourself to manage the time

Small daily steps lead to stunning results over time,

You're meant to shine and let your talents see the light of the day,

The thousands mile journey begins by taking the first step, so dare to take the step.

If you want to live greatly, you must be willing to risk greatly and if you don't take risk, nothing will

change, change with the change of time. Life does not get better by chance, it gets better by change. Peter Drucker says "You cannot manage time; you can only manage yourself."

You require tremendous self-discipline to overcome the procrastination that holds most people back from great success. It is said that "procrastination is the thief of life."

Time management will help you wave off distractions and leave you disciplined.

Self discipline is the bridge between goals defined and goals accomplished. It is remembering what you want and it creates the opportunity.

Everyone must choose one of the two pains : The pain of discipline or the pain of regret

A golden thread of a highly successful and meaningful life is self discipline, without which we'll not able to set clear goals, manage your time effectively, treat people well, persist through the tough times, care for your health or think positive.

Encourage yourself to do more and to experience more.

Do what you should do when you should do and become the architect of your future. Push yourself,



no one else is going to do for you.

Act as if failure is impossible and your success will be assured, Success is not by accident. It's discipline, hardwork and smartwork, perseverance, learning, studying, sacrifice and most of all, love of what you are doing.

Just never give up, because the great things takes time, We don't grow when things are easy, we grow when we face challenge and nothing gonna change if you don't take risks.

The essence of time management is for you to discipline yourself to set clear priorities, and then to stick to those priorities.

"You have power over your mind – not outside events. Realize this, and you will find strength.

And always say to yourself Mujhe Kuch Karna hey aru kuch karne k liye mujhe parna hey "I will win not immediately but definitely.

The more you discipline yourself to use your time well, the happier you will feel and the better will be the quality of your life in every aspects.

#### **Quotes on Time and Self-discipline:**

- Time and Tides waits for none.  
(Geoffrey Chaucer)
- Yesterday is gone. Tomorrow has not yet come. We only have today, let us begin" – Mother Teresa.
- Discipline is the bridge between goals and accomplishment – Jim Rohn.
- All the success begin with self discipline and it starts with you" – Dwayne Johnson.





## Understanding Shrinkflation

Slerin Narzary  
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### What is shrinkflation?

*Shrinkflation refers to the tampering of a product while maintaining retail price.* Shrink inflation is when a product downsizes its quantity while keeping the price the same. For example, reducing the scoops of ice cream in a container or reducing the number of chips in a packet would count as shrinkflation. In other words, shrinkflation occurs when goods shrink in size but consumers pay the same price. It occurs when manufacturers downsize products to offset higher production costs but keep retail prices same.



### Why does shrinkflation happen?

Manufacturers reduce the number or amount of materials in their products as a way to maintain margins without raising prices. They may do so in response to cost pressures in their own supply chains, like the rising costs of ingredients, rising labor costs, or inflation over time.

Shrinkflation can occur in services as well as products. For example, a corporate training company may shorten their training sessions by an hour yet charge the same fee.



If you, as a procurement professional, are frustrated by this practice, keep in mind that some of the faults may lie with your refusal to accept price rises. This can put suppliers in a situation where they need to cut costs in order to stay in business, leading to a smaller product.

### **Breaking Down Shrinkflation**

Essentially, shrinkflation is a form of hidden inflation. Instead of increasing the price of a product, something that would be immediately evident to consumers, producers reduce the size of the product while maintaining the same price. The absolute price of the product doesn't go up, but the price per unit of weight or volume has increased. The small reduction in quantity is usually unnoticed by consumers (at least that's what the manufacturer hopes).

Shrinkflation is widely used by producers in the food and beverage industry. It has become a common tactic to help producers deal with their own inflation problems from suppliers. Many companies determined that their customers would balk and perhaps begin to look for substitute products if confronted with yet another price increase. The solution? – Shrinkflation.

Note that shrinkflation cannot be viewed as a fraud or misrepresentation of products. Producers always indicate the weight, volume, or quantity of their products on packaging labels. It's not illegal – it's just sneaky.

### **What are the Major Causes of Shrinkflation?**

- Higher Production Costs: Rising production costs are generally the primary cause of shrinkflation.
- Increases in the cost of ingredients or raw materials, energy commodities, and labour increase production costs and subsequently diminish producers' profit margins.
- Reducing the products' weight, volume, or quantity while keeping the same retail price tag can improve the producer's profit margin.
- At the same time, the average consumer will not notice a small reduction in quantity. Thus, sales volume will not be affected.
- Intense Market Competition: Fierce competition in the marketplace may also cause shrinkflation.
- The food and beverage industry is generally an extremely competitive one, as consumers are able to access a variety of available substitutes.
- Therefore, producers look for options that will enable them to keep the favour of their customers and maintain their profit margins at the same time.





### Number of price quotes with recorded increase or reduction in package size, January 2012 to June 2017



Source: UK consumer price inflation, ONS

### The effect of inflation

The effects of inflation on consumers' daily lives are numerous. Rent, food, gas, and other living expenses are some of the ways inflation negatively impacts consumers. Shrinkflation deceives consumers into believing that the brands they buy are not affected by inflation, since container and vessel sizes are reduced by very small amounts, saving manufacturers more money in the long run. From toilet paper to yogurt and coffee to corn chips, manufacturers worldwide are quietly shrinking package sizes without lowering prices.

Shrinkflation occurs when materials or ingredients used to make products become more expensive and when there is intense competition in the market. As a result, instead of raising prices, they might just give you less of the product so as to maintain their profit margins. Companies think that they can keep profits rolling in by keeping the change under the radar — all while the consumer is unaware.

Shrinkflation can occur in different ways. It's not just the weight that will be compromised as it is not uncommon for companies to look for alternative options. If consumers are aware that the quantity is constantly declining, they would switch or change brands. To prevent this, a product can reformulate or remove ingredients while maintaining its price. For example, Cadbury Dairy Milk stopped using foil which it used to prevent chocolate from losing its quality and flavour in order to save expense. Though



downsizing products reduces costs for manufacturers, it is an unfair practice toward consumers. It can lead to a loss of trust if companies fail to properly communicate with them. Shrinkflation can lead to customer frustration and deterioration of consumer sentiment towards a producer's brand. However, it is quite common nowadays for producers to practise shrinkflation.

### **Various implications**

In the event of shrinkflation, it is more difficult to accurately measure price changes or inflation. Price points become misleading when the basket of goods cannot always be measured by considering the product size. Tackling shrinkflation means tackling inflation. In India especially, inflation is a complex phenomenon caused by several factors, such as demand-pull factors, cost-push factors, and structural factors. Therefore, we need a mix of macroeconomic policies to manage demand and supply, as well as address structural rigidities in the economy. In India, the Right to Information has been recognised as a consumer right under the Consumer Protection Act, 2019. This means that the consumer has the right to know the quality, quantity, potency, purity, standard, and price of goods. Therefore, the Central Consumer Protection Authority needs to bring some guidelines to inform consumers when the weight of a product is reduced, instead of letting consumers be fooled by companies.

### **This Is Why Shrinkflation Is Making You Poor**

- Shrinkflation has hit 2,500 products in five years
- Not just chocolate bars that are shrinking
- Toilet rolls, coffee, fruit juice and many other goods
- Effects of shrinkflation been seen for “good number of years” – Consumer Association of Ireland
- Shrinkflation is stealth inflation, form of financial fraud
- Punishes vulnerable working and middle classes
- Gold is hedge against inflation and shrinkflation

### **Final Word**

Nowadays, shrinkflation is a common practice among producers. The number of products that undergo downsizing increases every year. Large producers in the European and North American markets rely on this strategy to maintain the competitive prices of their products without significantly reducing their profits.







At the same time, shrinkflation can frequently lead to customer frustration and deteriorating consumer sentiment regarding the producer's brand. Eventually, consumers do "wise up" to what's going on. Cereal boxes that are the same size as before, but seem only about half full, have almost become a sort of shared joke between companies and consumers.

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## Goal

**“ A Goal without a plan is only a Dream”.**

Ebria Khakhlari  
HOD, History

- Brain Tracy

GOAL = Definition Getout and Look

“ Set your goals high, and don’t stop till you get there.” - Bo Jackson

Every person born in this universe have their goal. Goal is very important for every person. So, “ You have to set Goals that are almost out of Reach. If you set a goal that is attainable without much work or thought, you are stuck with something below your true talent and potential” - Steve Garvey.

The Goals which we have help us in shaping our lives, so, sometimes dream remain as dream without being true into reality, but still we must give our best effort to make it into something which can be attainable or achievable. The greatest intellectuals of the world gave their best effort to prove their ability to turn something out of from zero. While proving or turning their ability to reality, they had to face many challenges or obstacles in their way but as they had planned it, must be succesful in attaining the goal.

The goals which we have help us in grooming up and reaching our destination, which we have targeted to attain it. In today’s genera-

tion, life has become very challenging, so it has become necessary for us to remember “ the theory of survival of the Fittest” forwarded by Darwin. To keep pace with our challenging world, our young generation should never forget to plan for attaining the goal. The setting or planning of goal is very necessary The most important point our young generation should have in knowledge is that setting a goal helps in building positive spirit and thinking, which will help in the growth, development and progress of our societies. The important role of the students is to enable their younger generation to motivate and inspire better future of the societies and a nation. So, our young students can be role model and contribute their best for the all round progress and development of themselves and the societies they live.

“The way to achieve your goals is step by step, you just need to build enough track, to be ahead of the train,” as said by John Milton Lawrence.

The main motto behind achieving the goal is to build up ourselves so that we are ahead of our steps and time. Time waits for none, so we must always look forward and march forward to



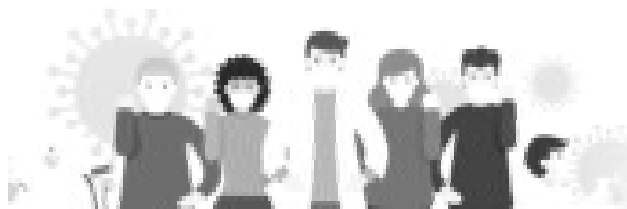
achieve our dream goal, which we have planned. Again, we should not look back the past, as past is gone and we can never get back but it is better to look at the future and march ahead of time to achieve our destination of life. The other important aspect of attaining the goal is to remain focussed. So, “Focus on your goals, not your fear. Focus like a laser beam on your goals.” - Roy T. Bennett.

Lastly, it is very important to remain focus because at times we lost our track we have taken. The track we have taken is not always straight, yet we can make through if we remain focus and strong. So, while attaining or reaching our goal, it is very important to DREAM BIG, SET GOALS, TAKE ACTION, than surely our Goal is attained.





## Impact of covid-19 in socio- Economic life



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**Introduction :-** Corona Virus commonly known as Covid - 19 is a contagious disease. It is chiefly related to the illness of respiratory system in human beings. It is a disastrous virus which has impacted the entire world.

**Identification:-** Corona virus was first identified during december, 2019 in wuhan city of china. In march, 2022, the world health organisation declared it a pandemic.

**How to spreads :-** This virus spreads from person to person who are in close contact spreads by the respiratory droplets produced out of cough or sneezing. A Corona affected patient.

**Symtoms :-** The most common symtoms of covid-19 are fever, dry cough and breathing problems. Besides, Geberal debality, suar, throat mussle pain can also be the symtoms of the covid-19 infected patients.

**Preventein of covid -19 :-**

- a) Wash hands regularly with soap or sanitizer.
- b) Maintain proper hygine and cleanliness.
- c) Cover your nose and mouth while coughins.
- d) Avoid touching your eyes, nose and mouth.
- e) Wear mask

**Affected Socio- Economec life:-** covid-19 epedimies have caused huge negative impacts or population, health, economy, education and national and international organisation or secu-

urity. Global cities like new york, london, Mumbai etc.

The lockdown has helped to flatten in curve in divasting economic, potential and social censequence. To enforce social distancing busi-ness where people companies in India tempo-rarily suspended or signficatly reduced opera-tions. The tourism places, bars, hotels, transpor-tation and lockdown policy, because of which goverment has been suffering a huge economic loss. Many people will come under poverty live, due to this global crisis. The rate of unemploy-ment will increase rapidly due to deadly virus. So, we can say the over all economic system has detoriorated due to pandemic.

This pandemic has affected all segments of society. Covid-19 has created a global health crisis where countless people are dying. Human suffering is spreading and people lives are being upended. People will no human beings refuges, migrants or displaced persons will suffer dispro-portionately both during the pandemic and its af-termath.

**Conclusion:-** Corona virus is one of the most severe issues that are facing by people around the world. It is necessary that we come out of this situation as early as possible.

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## Impact of Internet on Youth

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Internet is very important in modern time. It is the fastest means of communication and providing information facilities. It is a tool which makes our life easier. We can't think of a single day without an internet. Everyone uses internet, especially young people cannot survive without it.

The internet has positive and negative influence on youth. The existence of internet in today's world has made it more easier for the youth to get knowledge anywhere at any time. With a touch of a button, one can find news about anything. A youngster is more globally aware today through internet.

The youths had a great interest on internet. The students and youth can work in peers online while sitting at their home. The internet has provided an excellent source of earning. These include social media jobs, e-commerce etc. The internet also helps the youth's to do as a part time job on internet and pay their own expenses besides depending on parents. This has benefited the youth extensively.

Alongside the positive influence, There exist negative ones. Time wastage is the major issue with internet. The main target becomes the

young generations. They tend to waste time by playing games, watching videos, using social media etc. Many of the young generation commit suicide because of the internet. They are more indulge in visual world than real world. To an extent, this issue is spoiling our youth.



The negative effect of internet via smartphones has led to poor eyesight amongst them. A huge negative influence has been cyber bullying. With youth as the primary target such crimes have been on the rise. As conclusion, internet can have various effect to the youth.

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## The Love of Time

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Time had a crush on lazy but they had nothing in common. And lazy never cared for times love. Time also has a far a way friend, Success. Here success had a crush on time. Time didn't know about it and success was always waiting for time to arrive for success to confess her love.

As always lazy slept whole day and time couldn't wait for lazy to wake up. Then time went to do its job, later time came back and felt uneasy, so time confessed to lazy "Lazy! I love you" then lazy got up in excitement after hearing it and replied "really! ok I knew it" thinking time will wait for time loved lazy unconditionally.

Now time feeling disappointed and sad, thought "Lazy will never change". So time run away as fast as can and came to success, for time has to move on and time kept on "Tiktok-Tiktok" living behind lazy. After meeting success how success confessed to time and they both gave a shot to their relationship, living happily ever after. Much later lazy knew and realised times love after being left, and when heard the news



of time and success, that they are now together. Lazy couldn't do anything other than becoming a couch potato and crying under blanket covering itself.

**Moral: " You may delay, but time will not".**

★ ★ ★



## Dream

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Once, there was a girl name Killy. She live with her grandmother in a small village, near the forest. Her parents died when she was two years old.

Killy, a ten years old girl was kind and obedient student. Everyday she goes to village school and grandmom waits for her cooking for them. They have a very small hut where they live happily and love each other very much. Killy, from her small age wanted to become a smart girl and do a job after studing to make a beautiful house for them with tiles, flower garden in the year, Chimney above the roof, design with bright and beautiful colour, to live with her grandmon and help each others till the very end.

Like usual, one day when Killy was coming back from school, walking alone, she stop in the middle of the road by the tree and sit there to rest a little. A cool breeze air blew under the tree and then she fell asleep sitting there under the shade.

And she had a dream-

She dream of herself becoming a successfull lady, with beautiful home, flower garden near their house and her grandmother sitting there with her happily. She now have everything she want, and suddenly water drops fell into her face and she fell awake.

She was shocked, realizing that it was a dream, she smiled to herself and run towards her home, her grandmother hug her and wrapped her wet hair with her dupatta.





## Goals of the Students

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**S**tudent life is a wonderful opportunity to practice your spirituality alongside your study. Although, as a student there are so many distractions and allurements. At the same time, your mind is as yet free from so many attachments that pull down the elder people. There is attachment to husband or wife to the children, to the job, career, profession, house. So many burdens.

And student life you have just 3 goals.

- \* The first goal do well in your studies.
- \* The second to cultivate and nurture your personality
- \* Find the third, to cultivate your spirituality which will be the foundation of your person

ality and your life.

Get closer to the goal, look at the positivity in our mind, those who are tremendously successful in their lives. It's not that they have great physical resources but they distinguish themselves by the way they thought.

It is said winners have a thousand reasons to make excuses one reason to succeed. Take that one reason and proceed.







## Keep your eyes on the goal

Neha Basumatary  
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Once upon a time in a village there lived a man who had two sons. Father wanted them to be good archers so he taught them the art of archery.

One day father took his son to the forest along with them he took a wooden bird. When they reached the forest father hanged the wooden bird to the tree. And said his sons to aim at the eye of the bird. Father asked his elder son to describe what he saw. Then the son replied

that he saw the branches, the leaves, the bird and its eyes. Father said him to wait for a while and said his younger son to aim at the eyes of the bird and asked his son what you saw. Then the younger son replied that he saw only the eye of the bird. Then father said “very good” my son and said to shoot at it. The arrow went straight and shoot at the eye of bird.

N.B.(Inspired by the story of Arjuna in Mahabharata.)





## Life of Drug Addict

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My name is Kalan Basumatary and I am Drug addict. This is my story.

I am 22 years old. I spent some of my childhood in Barma and some in Ballamguri. At the age 16, I was smoking marijuana and tobacco, multipul times a day. Smoking marijuana helped me forget who I was feeling of geting out of my own skin was amazing. Since that first hit, I loved it. I know then, I am able to get out of myself and I can use this substance to change how I feel, or not feel at all. That's exactly what I wanted at the point in my life.

At age 17, I was smoking marijuana any moment I could and soon found out that everyone around me was drinking alcohol so I thought I would try it. I thought "my parents and siblings drink so it could not be that bad". I drank so much that first time that I got very sick. Truth is I didn't like drinking but it was socially acceptable so I drank as much as I couldn't seem to get enough. My drinking and using marijuana continued for two years.

At age 18, I began to wonder, I began to realize I was not good at school or sports, so what am I going to do with my life. I was hanging around with the wrong people who told me that I

didn't need school and all I needed was them, and it will be alright. I belived them. I was looking for somthing to belong to. I felt at home.

I said yes used Dendrite glue, for that first time. It didn't phase me and I began using Dedrite at hostel/school and eventually got enough so that I could make extra cash. One of my mistakes was bringing this substance to school and using with friends. I was very "succesful" but the principal caught on and long story starts. I get kicked out of hostel. My family was furious. I continued my schooling at home and did quite well. My family thought it was all over there. But it did not change who I was spending my time with. It did not change my relationship with Dendrite and alcohol.

From what I remember, it was to be "cool" to fit in with a certain crowd. As far as I could remember I did not fit in with anyone and wanted to be apart of somthing. I just wanted people to enjoy my presence and to like who I was, but to tell that truth, I didn't know who I was and I didn't like myself. I felt worthless from young age and that developed into an even lower level of esteem as a teenager.

A few years went by, which were the most



eye opening years of my life, Now that I look back at them.

Something that I had never felt before in my life. I had never felt so lost in my mind. It was amazing. I was hooked. I loved it.

At this point I am in my 20 (twenties), and didn't drink, didn't smoke marijuana, didn't use alcohol anymore.

This was the sickest and most toxic relationship I have ever experienced in my life. I was addicted since day one. Since that first time I smoked a joint. But I thought this was the life. This is the way to live. This was the connection I had longed for. Nothing stood in between myself and the relationship.

I was lonely, I lost everything. An amazing career, lifelong friends. I burnt those bridges. I didn't mean to.

Drugs didn't do this to us; addiction did. That is what we have to overcome, because there will always be drugs no matter what. Even if drugs were eradicated, there would be something else feeding addiction. We must deal with and think beyond addiction.

Once again, I lost the closest person to me, my best friend. In January 2019, My best friend overdosed and passed away. He was the person who understood me, who understood what exactly I was going through with my life. He was always there for me, always. Now I have lost extremely important person in my life.

We appreciate all the support we get, even if it doesn't seem like we do.

**Moral : "Drugs Aren't Cool They Make You Look Like A Fool".**





## 13<sup>th</sup> March, 2008, Bengtol

(In Memory of Victims Remembered and Recollected )

**Benedict Hajoary,**

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Assistant Professor, Department of Political Science,  
Bengtol College

This day must be observed as a Black Day by Bengtolites. Because on 2008 at around 11.30 AM , Assam Police led by Santanu Dutta, Deputy Superintendent of Police acting under the instruction of Chirang District SP Pradip Pujari fired upon innocents publics leading to the death of five civilians including a woman. In addition to the death of five civilians three persons were seriously injured because of this mindless and reckless police firing. The firing led to the death of five persons. The names of the victims were **Nirjon Narzary, Baburam Narzary, Monen Borgoyary, Binoy Basumatary and Gita Narzary**. In the entire history of Bengtol area, this incident was the first major gruesome incident of flagrant violations of human rights.

The firing incident took place on March 13, 2008. On this fateful day, the public of Bengtol area, numbering to about 5000 had gathered in front of the office of NDFB (P), situated at Bihari lane, Bengtol Bazar. According to reports of the

public, they have come to protest against the forcible effort to dismantle the office of the pro-talk faction of NDFB. It was Thursday, the weekly bazaar day of Bengtol. There was scuffle between the public protesters and the police personnel regarding the issue of locking the office of NDFB(P). Later on, public forcibly managed to open the gate of NDFB(P) office. During the time of scuffle between the public and police personnel local gentlemen and intellectuals was present trying to pacify the uncontrolled crowd but no solution could be reached. In the mean time crowd grew in numbers and begun to shout against the police to go back. The public were simultaneously demanding the closure of the office of surrendered BLT office located at abandoned Bengtol Dispensary Centre. According to the opinion of the public this BLT office was patronized by the authority and is used to fulfill the political agenda of BPF government led by Hagrama Mahilary of that time. Therefore, public



were demanding the closure of BLT office also before shutting down the office of NDFB(P) office. After forcefully opening the gate of locked NDFB(P) office the public proceeded to dismantle the office of BLT situated nearby. The unfortunate firing incident took place on this particular moment. The police force who was already following the crowd tried to prevent the crowd from dismantling the BLT office. The agitated crowd did not heed to the police and went on to the act of destroying and dismantling the office. At this hour, finding no other alternatives police personnel fired upon the crowd leading to the death of five persons and injuring three seriously. But what is more unfortunate is that, police personnel who were present on that tragic day did not think of using other methods of controlling the crowd. What about “Lathi-Charge” and What about “Blank –Fire” in the air. The police personnel did not think about utilizing these methods before adopting the last resort of direct fire. Perhaps, the unruly crowd could have been controlled by lathi-charge and blank fire. What was the logic of direct fire from the police side is to a great extent questionable and doubtful. The action of the police on that day still hounds the public even today.

It led to the violation of human rights because precious lives were lost. The lives of the five persons killed could have been averted if there was proper handling of the crowd. To suffice the incident a judicial fact finding investigation was conducted on 2013, December 4 at 3 pm in

the premises of the District Judicial Court Kajalgaon. The Gauhati High Court has asked Dispur to pay compensation amounting to Rs 5 lakhs to the kin of each of the five persons killed in police firing at Bengtol on March 8, 2013. The crux of the matter is did justice is delivered finally to those persons killed and injured and if delivered what is delivered. The justice was given in 2019 in the form of financial compensation to the members of victim’s family.

The following killed persons namely, Nirjon Narzary of village Serfanguri, Baburam Narzary of village Khanibhur, Monen Borgoyary of Chirang Kumguri village, Binoy Basumatary of Betini village(Amteka area) and Gita Basumatary of Serfanguri village were compensated with an amount of Rupees three lakhs each. Five persons who were injured namely Sibiyosh Narzary, age 37, (Serfanguri village) was given 15,000 thousand rupees, Swmdwn Narzary(Anthabari village) 25,000 rupees, Mr. Ajon Basumatary, age 47 (of South Garlabari village) compensated with 50,000 rupees and Mr. Ranjit Basumatary, age 37 of (No. 6 Patabari village) whose leg later on had to be amputated received rupees 50,000 as compensation money.

The Case was filed as a petitioner by one Gobang Narzary, s/o Sri Saotal Narzary, Village Serfanguri, PO- Bengtol, Dist.-Chirang, BTAD, Assam and Sri Anil Narzary of Khanibhur village, PO-Bengtol ,Dist.-Chirang, BTAD, Assam versus Govt. of Assam in the Gauhati High Court in 2008. The verdict was declared in 2015 by Gauhati High



Court for the financial compensation for the aggrieved family members. On behalf of petitioner, and in order to expedite case timely, two prominent persons were actively involved. Mention may be made of Sri. Lt. Eren Basumatary of Edenbari village and Mr. Parmol Basumaraty of Samudwisa village. Parmol Basumatary is presently working as Assistant Professor in the department of political science at Bengtol College. Both of them actively supported and moved the case for timely delivery of final justice. Besides, certain amount of financial help was also provided to the petitioners by the then Bengtol based pro-talk NDFB(P) factions.

But, the questions is, did this, governmental compensation is enough for the family members of those who have lost their dear and loved ones. What had happened to those trigger-happy police personnel who are responsible for perpetrating this heinous crime against humanity? The verdict hasn't said or pronounced anything about. This question has remained unanswered till date. Who will answer this question? Anyway, let us remember least we forget, what happened in Bengtol on that particular day so that the generation will know in the future about it.





## Teaching–Learning process of English in Vernacular Medium Schools of BTR: An overview

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### Introduction:

English as an international language is the most common means of global communication. It is also **an important language for inter-state communications in India**. In India English was given the status of the associate official language in the year 1965. David Graddol identifies English as the language of prestige and power in India through the following statement-

“Throughout India, there is an extraordinary belief among all castes and classes, in both rural and urban areas, in the transformative power of English. English is seen not just as useful skill, but as a symbol of a better life, a pathway out of poverty and oppression”.

Today’s competitive world is based on effective communication and exchange of information. Having sound skills in English can offer us many opportunities like grabbing the jobs or pursuing higher studies in our country or abroad. Therefore, along with good academic career the ability to communicate effectively both in writing and speaking English is very much essential which students should keep always in their mind. Indian learners need English as a

language for mobility and professional success as it is a language for technology, advancement and international communication through which they could focus India.

### Brief overview on present scenario of teaching-learning process of English:

With so much scope and opportunities carried with English language, if one asks how effectively English is taught in our classrooms, the answer will be of very low percentage. It is because, our course is syllabus centric which is itself not up to the satisfactory level for enhancing students to learn good English. The problem of English teaching occurs when we start teaching it as a subject of academic pursuit. In almost every vernacular medium school, English is taught as a subject not as a language which actually needs to be completed within the given time frame targeting the examinations and students’ performance. Unlike other regions of the country, teaching English in Bodoland Territorial Region is also totally run in the similar way. It is worth mentioning here that a conducive environment in learning English and in making it attain its perfection is very much essential. However, this



remains as an unfulfilled part of the curriculum system as other subjects should also be given equal importance in day to day class transactions in the schools. Besides this, most of the learners also do not get such opportunities where they can practice or they are being practiced to learn English in their families. They do not get such an environment where they are motivated and inspired to learn English. Most of the teachers or practitioners also fail to motivate and inspire the learners in learning and acquiring English language. They also fail to focus and aware on the values and scope of knowing good English. As a result their prospect of learning English becomes exam centric and accordingly their interest gets faded over it. The classes are still executed in a traditional way of just translating and citing notes for the purpose of examination. In this sense, students also become depended on bazaar notes only for the sake of passing the examination. Their learning of English becomes confined in a system of just cramming and memorizing the words and lines. Therefore, the prescribed curriculum requires re-assessing and modification in order to make it deal with the necessity for imparting communicative skills to the students.

#### **Problems of Teaching-Learning English:**

Some of the major issues with the process of teaching and learning process of English in schools are as pointed below-

**1. Exam oriented syllabus:** The syllabus for English teaching is framed wholly from the examination point of view. As a result, the content fails to raise the level of communicative competence of the students.

**2. Lack of planned goals:** The authorities who are involved with the preparation of the syllabus do not have proper and clear cut objective of whether they are going to teach English as a language or just as a subject. The teachers know that they have to teach the subject since it is included in the syllabus. The students understand that they must study this subject as they will be examined in it.

**3. Lack of competent teachers:** Lack of competent teachers is another barrier of teaching English in an effective and innovative way. Most of them are trained in old methods and do not care to look for something better in new techniques. There are also teachers who receive new ideas but never execute it to actual teaching work and remain satisfied with routine methods.

**4. Lack of proper environment:** Due to syllabus or exam oriented course and for the confined time frame for teaching and finishing up the chapters, the teaching-learning process of English suffers from the lack of proper environment which obstructs the interest of students in learning English.

**5. Defective methods of teaching:** The teaching of English in India suffers from the defective methods of teaching. In most of the schools, only





the translation method is used for the purpose of teaching. The teacher picks up the texts, translates the paragraph, writes the meanings of difficult words on the blackboard and assigns some homework and that is all. No action is initiated to pronunciation practice, listening comprehension and structure practice.

**6. Inadequate Provision of Teaching Aids:** A general survey of teaching in schools would reveal that most of the teaching is being done without the help of any aid. This is one of the basic reasons to make the process of teaching-learning process deviate from its concept.

**7. Poor Infrastructure:** School Infrastructure is also one of the integral parts that count and contribute in teaching-learning process. It is one of the major facilitators of teaching and learning process and a school with sound infrastructure creates a conducive learning environment thereby attracting the learners and urging them to learn. However, most of the schools in the region do not have adequate infrastructure to facilitate the learners.

**8. Failure of Family as a Facilitator:** Just thinking that learning English to speak is just a school oriented process is also one of the major issues of teaching-learning English. Being ignorant and unaware, most of the guardians or parents do not facilitate their child to speak English at their families.

### **Some of the remedies for the problems of teaching-learning English:**

Learning a language becomes easier if the learners are filled with basic and strong grammatical structure, writing skills and speaking skills since the initial stage. The teachers are the main source to execute it properly. It is fact that, no much importance is given in improving students' ability to speak along with right pronunciation. Here, it should not be misunderstood that, to improve students' speaking ability, one needs the knowledge of phonetics. They need not be exactly like that of native speakers of English. They should be just stressed on so called good English which is understood and comfortable to other listeners. Though there is lack of time to execute it properly in a syllabus centric class room, timely motivation and inspiration in order to improve students' English writing, listening skills from many sources, as well as speaking skill are very much necessary. The following are some of the major aspects to be considered and reconsidered for remedies of the problems concerned with English teaching-learning process.

#### **1. Usage of different methods of Teaching:**

Usage of different methods of teaching-learning in the classroom helps students to be interested in learning the subject. Among these, teachers can apply Audio-lingual method, Directed practice like reading news papers, books, communication practice etc.



**2. Competent and dedicated teachers:** The teachers of English should possess a good command of English and be dedicated and creative. They should also be updated to other related knowledge from time to time. English teachers also should create such environment where students will be interested themselves to learn English even outside their classrooms.

**3. Rectifying mistakes with care:** Mistakes of students should be rectified with love and care. They should not be forcefully handled. There are different ways through which students can improve their speaking skills from the class room itself. For this, they can be assigned to read aloud poems or any other chapter, playing dramatic roles etc. and their commitment of error should be pinpointed and rectified at the same time.

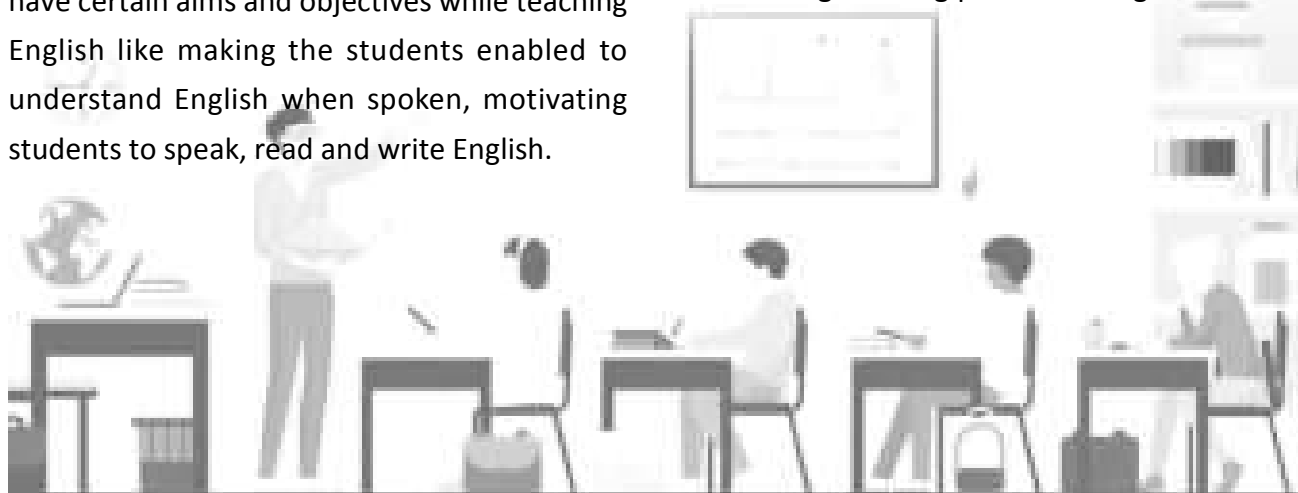
**4. Knowing the aims of teaching-learning English:** The teachers should always emphasize on the aims of teaching English. It will help them in knowing the effective teaching and will also motivate and inspire the learners. They should have certain aims and objectives while teaching English like making the students enabled to understand English when spoken, motivating students to speak, read and write English.

**5. Involvement of parents/guardian:** Parents or guardian should be involved in inspiring and directing their children to learn English. They should be conscious enough about the importance and scope of English.

**6. Rectification of defective curriculum:** Curriculum should be rectified and be made practical in relation to English language teaching.

### Conclusion:

English as a language occupies a space of prestige and honour in our country but at the same time the standard of its teaching-learning process needs to be relooked and updated for attaining a desired level. English along with being a subject should also be equally stressed as a language in our teaching learning process. In view of that, it becomes necessary that the language teaching course should solely concentrate on preparing the learners for this competitive world. The gap in the system and in designing a practical oriented curriculum of teaching English needs be rectified soon for creating a better environment in teaching-learning process of English.





## ગ્રીક ટાસ 'નિકફોરનિ સાનથી આરો Tribal Religion નિ જાગાયજેનાય

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બે લિરિબિદાંસ્ત્રી ગ્રીક ટાસ 'નિક ફોરનિ સાનથી આરો Tribal Religion નિ જાગાયજેનાયનિ સાચાવ વિજિરનાનિ લિરનાય જાદો. સાદા-સિદાયે ઓરિનો સાચાવલ' નાયોક્લા જેવો મોયે લિર વિદોનિ મોનસે ફિમ્લા અલ્પદા એવા લિરિબિદોનિ Title બાયોદિવો નુનો મોનો નાશ્ચાય ચેયાવનો મોનસે મોથી સ્થયસ' સાનથીઆ મોથીયે જાયગા લાનાનિ દં. બે સાનથીઆવ મોનસે હા-ચાર, દૈ, અર આરો અસ્ત્રોનિ સાનથી હાવનાનિ દં. જાયસ્ત્રી ગ્રીક ટાસ 'નિકફાસ્ટ બુહુમનિ Primary Staff હોનાનિ ચુદો. જાયજો નહાક્લા બુહુમાવ જેવો ફ્રાનિફનો ધાનાનિ ધાનો હાનય નહમોન આરો બુહુમાવો ગુબુન પ્રહ 'ફોર બાયદિ રનસ્ત્રા-સ્નસ્ત્રા મોરને માર્ચનિ ક 'છ' લામાયાવ દાવબાયનો મોનાં જાગૈમોન. જાયસ્ત્રી ગ્રીક ટાસ 'નિક ફ્રા Primary Staff હોનાનિ ચુદો-બેસ્ત્રી વિસોર નાયહાબાનાનિ સાનચોદો, મોમોહાવદો જાયનિ જાહનઆવનો Philosophy સોદોબઆ 'ગ્રીક' રાવનિફાય ફેનાય આરો Tribal Religion આવો બુહુમાવ Most Primit form of religion (મોદોસિનનિ) ધોરોમ હોનવાચે મ્હાનિ જાયો.

ફારિયે Greek Philosopher એવા ગ્રીક ટાસ 'નિકફોર હોનનિ બુહોક્લા Socrates નિ મોલોસા Plato, Aristotle ફોરોમિર, Socrates આરો

Aristotle મોનનિ મુઝા મિગોઝાવ ફેવો. નાશ્ચાયબા વિસોર સ્થામ જો લોગોસે માશ્ચાસે Greek Philosopher ફોર દંચાવો જાયફોરનિ મુઝી મલ્લ 'આવાનો બે લિર-વિદોઆ જાય આરો જાયફોરનિ થાશ્ચાવનો બુહુમાવ Tribal Religion આરો Philosophy આ જોનોમ મોનદોમોન. વિશ્વોમોનનિ મુઆનો જાવાય, Thales, Anaximander, Anaximan, Heraclitus, Empedocles, Anxagoras, Zeno, આરો Parmenides. ગુબુન ગુબુન ટાસ 'નિકફોરો દંચાવોમોન નાશ્ચાયબા લિરિબિદોઆવ નાફે બાયદિ જાનાયલાય વિશ્વોમોનનિ મુઝી બેવહાય લાનાય જાય 'નય નોલિયા.

Greek Philosopher ફોરનિ બાયદિયેક્લા Philosophy એવા સાનથીઆ મોમોહાવનાયનિફાય જાગાયજેનદોમોન. વિશ્વોમોનહ-હ, ચાર-દૈ, અર આરો અસ્ત્રોસ્ત્રી નાયનાનિ મોમોહાવદોમોન આરો નાયનાનિ સાનહાવદો મોન બેફોરનિ અનરોઆવ માચા મોનસે રહમ્થ' દંચારો. માચા મોનસે મોહોઆ બે મહસેસ્ત્રી સામલાયધારો વિસ્ત્રી વિસોરો Great Spirit હોનાનિ ચુઝો મોન આરો Great Soul ચો હોનાનિચો બેસ્ત્રી Greek Philosopher ફ્રા "Supernatural power હોનાનિ ચુદો.

સાનથી એવા Philosophy આ માનસિનિ



गोमोहावनाने बुंदो वेफोरनि आनदोआव मान्द मोनसे गोहो दंक्षमे जाय गोहोआनो बै गार्मे बहागोफोरखी सामलायो, जाषखी Greek सानथीगिरिफोर Super-natural power होननाने बुंदो। बे समनि प्रजणो सानथी (Philosophy) आ जाखा जेनदो अहो बेजो लोखेसे Tribal Religions आखे जागाव जेनदो होननाने “Philosophy of Religion, world religion” आव बुंदो।

सिगांनि गोजीनि सारियाव बुंभोनाय बायदि Greek Philosophers (दार्शनिकफोर) बुंनाय बाख्खी गाहायाव नाफलांदो-

The Greek thinkers, wondered at the phenomenon of the world and tried to explain then by a fundumantal principal or principles” खीष्ट’ गिबि 600 जीशखनि सिगां Thales होननाय सासे Greek सानथी गिरिफा “दै” खी नायहस्ताने बुंदोमोन “Water is the Primary Staff of the World” दैया मोनसे बुहुमनि गिरिदर बाहामो होननाने Anaximamder आखे सासे Greek Philosopher (दार्शनिक) मोन, बिखोआखे बुंदोमोन मोनदंख “दै आबहाबायाखो मोनसे गिरिदर बैथो। दानिबा Anaximener आखे बुंदो “बार” आ बुहुमनि जिनिस् एबा मुवा जीव-जिबिफोर मोंरजिनायनि गुदि जाहोन होननाने बुंदो। Heraclitues आखे “अखी” नयनाने बुंदो “अर” अखत’ मोनसे सैथोधार मुवा होननाने बुंदो। वेखखीदियेनो जोखधारनायव Empedocles आखो खीष्ट’ गिबि 450 जीशखव सानहावनाने बुंदोमोन बुहुम (हा), दै, बार, अर गार्मेखो Permanent बाहामोफोर, बुहुमनिनो बाहामोफोर होननाने बुंदो। वेफोरनि गार्मेखीचो नायनाने Greek Philosopher (दार्शनिक)फोर

गोमोहावनाने बुंदो वेफोरनि आनदोआव मान्द मोनसे गोहो दंक्षमे जाय गोहोआनो बै गार्मे बहागोफोरखी सामलायो, जाषखी Greek सानथीगिरिफोर Super-natural power होननाने बुंदो। बे समनि प्रजणो सानथी (Philosophy) आ जाखा जेनदो अहो बेजो लोखेसे Tribal Religions आखे जागाव जेनदो होननाने “Philosophy of Religion, world religion” आव बुंदो।

छाये Philosophy (सानथी) होननाने बुंस्ता अहीनो गोमोला बायनार, नायदोला बायनायखी Philosophy (सानथी) होननाने बुंझ। नाथायख जेणवहय Reasoning एबा जुक्ति थायो। साफोमखो मान्दसिखनो साननो-हनो हाथो बिखी Philosophy (सानथी) होननाने बुंझ। जाय मानसिनि साननाया जाहोन एबा जुक्ति थायो, बिखीसो Philosophy एबा सानथी होननाने बुंझे। Philosophy सोदोवआ मोनने Greek सोदोवनिप्रजव फेदो “Philos” आरो “Sophia”। Philos ओंधिया जाबाय (love) मोजळ मोननाय आरो Sophia नि ओंधिया जाबाय “गियान” (Wisdom) मोनने खीखो सनजावनाने बुंस्ता वेखी “गियाननि प्रति मोजळ मोननाय” होननाने बुंझे। इखजियाव “Love of wisdom)” होननाने बुंझे। वेस्ता मानसिया गाहाय बाखोनिप्रजव साननाय-हनाय गोजी बाखोसिम सहीयो अख्ख बिमोर Philosophy निप्रजव गियानखी गुबुन गुबुन आयदनि सायाव मननाने लानो गोहे जायो, जाखनि बाखाय Science एबा “बिगियान” नि सायावखो जायदा दिहुननाने लानो हानाय जायो। बे बायदिनो गियानखी मानसिया Intellectual level आ जीगा लोबाय धानायनि जाउनव गियाननि आवदाखी एबा फराय



લાંચાય શાનાર્થનિ આયદમ્હી ગોર્જીનિક્રાય ગોર્જીસિન  
બોંછો લાંનનિ મુચુન મુચુન ચિથિઅવ બોંચાવફલેનન  
લાયો ।

સાનથી એવા Philosophy જાગ્યાનવજો લોગોમે  
Tribal religion આંચો જાગ્યાનવજોમોન હોનનન દશાય  
એમે સિર્ગોનિ સારિયાવ સાવરયનાય અવોદોમોન । Tribal  
ધોરેમ એવા religious હોનનિ મુંજા મામ્હી મુંજો, ચેચી  
મિથિનાનિ લાનિ । Philosophy of religion મુનિ  
ચિજાવઅવ ચે ચાયદિ લિસદો English આવ- Tribal  
religion is the most primitive form of religion  
found in human society, હોનનનિ મુંજો । Tribal Re-  
ligion નિ મોનમે આચુઆ જાચાય “Animism” Risley  
હોનનાય સામે દાર્શનિકઆ ચે ચાયદિ મુંજો- “Tribal  
religion is animism. The tribal people believe  
in presence of supernatural power at the bank  
of high mountains, Flooded rivers, trees and  
epidemics. ચેફોરનિ આનદોઆવ Supernatural  
ગોરો કનાચચાવનો ચે ગોરોફોમ્હી ગોર્જોન હોનો શાચાવ  
ચિમ્સોર ચાયદિ ચાયદિ ચાઠનાય મુવાફોર ચાવોમોન ।  
આરો ચે ગોરોફોરનિ મુંજી મિથિચે ચાવનો ચિમ્સોર નામ  
મિથિચાચ્લાચો ચિમ્સોરનિ મુંજાવ ચાયદિ રેચોમનિ  
મુવાફોર હોનનિ ચાવોમોન । આરોચાવ ચિમ્સોરચી ગોર્જોન  
હોનો થાચાવનો દાઢ, ફારી, ચોરમાફોર આરો મુચુન  
જુનાતફોરનિ ચુનિ હોનાય જાયોમોન । Supernatural  
power એવા ચે ગિદિર આત્માચી ચુતુમપાચાવ Tribal  
religion ચી Animism હોનનનિ મુંજો । માનોના  
Animism સોદોચઆ latin સોદોચ “Anima” નિક્રાય  
ફનાય જાયનિ ઓંધિયા અચાવ “Great spirit” ગિદિર  
આત્મા । જાય આત્માઆ ગિદિર હાજોનિ આનદોઆવ ધાયો,

દે લોમસાવનાયનિ આનદોઆવ ધાયો, ગિદિર ચિપોરનિ  
આનદોઆવ ધાયો, જાય અહમપા મહર ધાયા-નાધાયચા  
મોનમે જીવ । Tribal માનસિકા ચે ચાયદિનો ચે ગિદિર  
જિઠચી ફોશાયો । ચે ચાયદિ ગિદિર જિઠચી  
ફોશાયચાચાવનો Tribal religion ચી Animism  
હોનનનિ મુંજો । ચિનિચાવનો Tribal ફા ચે નુનો મોને  
ઈચ્છોરચી ફોશાયો । નુનો મોને ઈચ્છોરચાવનો ચેચી (un-  
seen God) અચ્છોરચી, મહર ગોર્થ (Nirakar) હોનનનિ  
મુંજો । ચિનિચાવનો Tribal માનસિકોર Idol એવા (મુર્તિ  
ચુતુમામોન) જુદિય દો-એવા અચ્છિચાલાય ફુજિયા  
જાલોચાવ । નાધાયચા Tribal ફા મિથિચાચીસો ફુજિયો ।  
માનોના Tribal ફા મોનફોમ્હો મેદેર મેદેર મિથિચાવનિ  
મુવાફોરચી ચુતુમો માનોના ચેફોરનિ આનદોઆવ માચા  
આત્મા દે હોનનનિ સાવો । ચિનિચાવનો philosophy of  
religion આવ મુંજો “universal characteristics of  
Tribal religion is naturalism or nature worship”  
ચિનિચાવનો Tribal religion ચી naturalism એવા  
nature.....worshiper હોનનનિ મુંજો ।

ગ્રીક દર્શન philosophy આરો ચેચાવદિનો Tribal  
religion આ ચુતુમાવ માનસિકોરનિ મેજેરઆવ  
જાગ્યાવજેન્દોમોન । Philosophy (સાનથી) આરો Tribal  
religion આ ઑરિનો નેર્બા જાચાઈ માનસિકોરનિ મેજેરઆવ  
જોનોમ મોનાચી નાધાયચા ગોર્થ સાનહાવનાય આરો  
જુક્તિનિ મેજેરજોસો philosophy (સાનથી) આરો  
Tribal religion આ મુચુનિ મેજેરાવ જાગ્યાવચા  
જેન્દોમોન । જાવનિ સાનસિ આરો સાનથીચી લાનાનનો  
દિને મુચુઆ ગોર્જી સાનાય-હનાય આરો સૈધો લામ્હીન  
ફાર્મે અગ્નિ મુરનો હાચોદો ।

○○○



## दखनानि दोरोझरि गाब गानाय आरो आगर

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दोरोझरि बाबदिबै बर' आयजोफोरा गोदो गोदाबनिफ्रायनो जि दानो थाखाय इन्दि एम्हो फिसिनाने इन्दि फियोब निफ्राय आरो खुन आवाद खालामनाने खुननिफ्राइ खुन्द लायोमोन। इन्दि फियोबनिफ्राइ खुन्द दिहुननो थाखाय गिबिआवनो फियोब फोरखी खाधि बिलाइ फोरख जुवाने झि सानहालछी फेमेव होवाने दोननाय जपोमोन। बेनिफ्राइ फियोब फोरखी रुवाने थाखिआव आब धुननाने खुन्द, बानायोमोन। बर'फोरा दखनाखी मुगा रेसम, भाट, खुन्दुनिफ्राइयो बानायो एका टांयो। बर'फोरा आवाद मावनाने मिथिगानि सायानो सोनारता थायो। बेनिफ्रायनो मिथिगानि बाबदिबिसना गाब आरो महरफोरा बिसोरनि दानाय तुनायफोरख बेरखाले।

बर' सिखलाफोरा गाबसोरनि गोसोआब बेरखानाय आगरफोरखी मोगथाइव एखाळे। जैर:- गोमो, गोथो बाथा 'गा, लाइगु, खान्खल मादा, बेसर बिचार, फान्थाव गाब, गोमो गोजा, गोमो गोथो, गोमो बोरुव, गोमो टावदै बाइदि बेफोर गाबफोर बर' सिखलाफोरनि मेगनाय गोग्लेनाय मोजा गाब। गोमोम आरो गुफुखी गोदोनि बर' हिन्जावफोर बास मेगन खेवायेन। कथाय टाँन गोदान मुगानि बर' आइजोफोरा बाँसिन बेफोरबादि गाबखी मेगन खेको। गोदो-गोदाय बर' समाजाव हावायाव हिन्जाव गोदान अछे बैरुधि फोरनो दखना

थावसि गनहोनाय जपोमोन। बे दखनानि गाबआ गोजा अछे बेनि आगरआ आगर गुबैमोन। गोदोआब बर'फोरा टंफा बिलाइ, बेदर एबा रेटा निफ्रायनो गाबफोरखी गायोमोन। अछिखल्लाय बे हुदाया गैलिया। मानोना गोबा कल-खारखाना टाँरिमिन ओखार नायनि जाहोनाय इसेल समनि गेजेरावनो खुन्दुफोरखी गाब होनो हानाय जाकाय। दखनाखी मोननै छेखोमै नुनो मोनो। जैर-साला माथा दखनायाव आगर थाया। आरोबाब माबदि गोना माबदि गैयै मोननै महरव मोननो छथे। साला-माथा दखनायाव बिदन फाँखि, फारि दखनायाबो गोग्लेयो। आगर गोना दखनानि मदाव आगर गुबै एका सुखीनाय आगर अछे गुबुन गुबुन महरनि आगर आरो दखना थावसिफोरा गोग्लेयो। बिदन आगर गुबै दखनाफोरा दोरोझरि दखना।

### गाब गानाय:

गोदो गोदाबनिफ्रायनो बर'फोरा गोबा अलब बाहावनाने माखासे बिफा-लाइफाँनि बिगुर बिलाइफोरनिफ्राय खुन्द दिहुन बोदो आरो बेफोरख गोबा गाबनि रँगना-संगिब गाब गाबोवाने नंगी रेखोमनि सि-जोम दाबोदो- तुबोदो। मिथिगायाव मोननाय माखासे बिफा-लाइफाँनि बिलाइ, बेदर, बिगुर, बाबदिजो गाब गाबोदो। बेफोर जाकाय-

1. गोबा गाबनि थाखाय गोथा दुबि बिलाइ, अरुप



गोर्था गार्बनि धात्रा जायसि जाथा बिफोनि बिलाइ, दैयाव रज'ग्रा, बादामालि धाम' बिलाइ आगे देन्वा फोरखी जयै उवालाव देगिलनाने खुन्दुंजो लोगोसे हानि दोआव रुखानो गोर्था गार्बनि खुन्दु मोननाय जावो।

2. गोमो गार्बनि थाखाय हालदै गोर्था मिरिनाय रोमोरो फरथ बिलाइ, सनानि चेन्दो टनगिलनाय माय जिगाव होफनाने हानि दोआव रुखानो गोमो गार्बनि खुन्दु मोननाय जावो।

3. गोजा गार्बनि थाखाय हालदै गोर्था, खुन बिफोनि बिगुर, जुनाइख एवा साम' लहायनि बिखुंखी सावनाने दिहुन्वाय सुनै एसे गोजा गलाव बिबार्बनि फाइलिखी नारे बिदैजो लहानि सागयाव सिफलेनाने मोननाय बिदैखी हानि दोआव खुन्दुंजो जयै रुखानो गोजा खुन्दुंखी मोननाय जावो (मोनस्ताबाबा हालदैजो सुनैजो ज' देगिलबावो जावो)।

4. गोसोम गार्बनि थाखाय लावसि, आमलाइ बिलाइखी देगिलनाने फेमेवनाय दैयाव इन्दि खुन्दुंखी सोमना दोननाने सनवा सोनि उवाव रुनाने गोसोम गाव जाखा होवो।

5. बिला गार्बनि थाखाय गांसो गोर्था, दैनि बादामालि खुन बिफोनि बिगुरखी हानि दोआव रुनांगी।

6. फरन्वाव गार्बनि थाखाय खुन बिफोनि बिगुर धाम' बिलाइ आगे देन्वा, थागुना, चार' मासिया फरन्वाव फिक्वाव बिलाइफोरखी देगिलनाने खुन्दुंजो जयै रुनांगी।

7. बादामालि गार्बनि थाखाय बादामालि, गोर्था खान्वाल बिलाइ, दुबि हाइ, धाम' बिलाइ आगे देन्वाखी जयै देगिलनाने खुन्दुंजो रुनांगी। अन्वजो बादामालि गार्बनि खुन्दुंखी मोननाय जावो।

8. गेरुवा एवा गोमो गोजा गार्बनि थाखाय दावा

बिफोनि बिगुर, मिथिगावारि हा गोजा, माइ जिगाव होफादेनाने देगिल नांगी आगे खुन्दुंखी सोमफनाने रुखाय सप्पाव एसे सुनै होफरुखानो गेरुवा एवा गोमो-गोजा गार्बनि खुन्दुंखी मोननाय जावो।

गोजीअख मुख 'नाय गावफोरखी मोननो थाखाय खालामनाय खामानिअ मख 'जाथाय। खुन्दुंफोरखी गोर आगे गोबाव जोरहोना थाखाय ओखाम माइदि होनाय जायोमोन। चर'आइजोफोरखी बेफोरखी मिथिगा बिखायाय खानाय बिफा-लाइफा, चेन्दो-चेनला चेन्दर अरिफोरखी गोरोब होनाने गाव गायोमोन। बेवहाय सम, बोलो आगे सोलोनि मोनानि दं। जिरद दै आगे समनि धि जखा नखबोला गावफोर मोजाइ जाखाय। बिदिनो जित खानायाव गाननो थाखाय नांगी जानाय दखनायाव बायदि रोखोमनि गाव गानाने हायनारि महर चर' आरजोफोर दखना दानाने गानकोरोमोन। चर'नि हरिमुआ गोमोथाय नाथाय अर्धिखालाव बे हुदया गैलिया। मनोना गोर्बा कल- कारखाना दारिमिन ओखार नयनि जाहोनाव इसेल' समनि गेवेगवनो खुन्दुंफोरखी गाव होरो हानाय जाबाय।

#### दख 'नानि आगर:

सरसनस्तावै चर' आइजोफोर बिदन एवा माथा दखनाखी बांसिन गनोवलावो बायदि रोखोमनि आगर दानाय दख 'ना गाननाय नुनो मोनो। आगे माखासे दखना फोरव मोदोम रसे आगर लानाने दानाय जावो। बेनिनो माखासे मख 'जाथाव आगरफोर जाबाव (1) हाजो आगर, (2) दाउराय मोखेव, (3) मासुरि आगर, (4) फारी मेगन, (5) दाउथु गद', (6) आगर गुर्व, (7) आगर गिदिर, (8) आगर फिसा, (9) थागिर बिबार, (10) दिखिया गिदिर, (11) लाउ बेगर, (12)



गुदाम आगर, (13) खासि हाथाइ, (14) मुफुर आफा, (15) मोसा आफा, (16) मैदेर आगर, (17) मावजि आगर, (18) बैग्रि बिचार, (19) अदाल बिचार, (20) सिंघि बिलाइ, (21) हाथरिखि आगर, (22) जेखाय आगर, (23) दैहू आगर, (24) हांसो आगर, (25) फामे आगर, (26) चागसु आगर, (27) लेवा आगर, (28) आसि आगर, (29) जिर्नाजिरी आगर, (30) जेरमा आगर, (31) लाइहगार आगर, (32) चन्दुरम आगर, (33) गब-सब आगर, (34) बैरुगि आगर, (35) वल्ल' बिचार आगर, (36) खांखिखला आगर, (37) सन्दहाला आगर, (38) खांखाइ आगर, (39) साइखेल सेन आगर, (40) गंगोल खेखा आगर, (41) गंगु गद' आगर, (42) नखेर बिलाइ, (43) लिगु आगर, (44) सिखुरि आगर, (45) मसुरहमा आगर, (46) दखान आगर, (47) गासा आगर, (48) दै आगर बायदि बायदि बेफोर आगरफोरखी बर' आइजोफोर गबसोरनि दखनाफोरख समायन-समायनय बायदि बायदि गाबजो फबनानै दानानै गानेमोन।

गोदोनि बर' आइजोफोर गरख गनै गंधाम आगे गंधैनि लनानै दायोमोन। गोदोनि समाव आगर फोरखी गनसि होनानै दानाय जायोमोन। गाहाबाय मागडासे आगरफोरनि मुंजो लोमोमे गनसिनि बिबांखी होफलांनय जाबाय-

1. आसि आगर गनसि गंसे।
2. जिर्नाजि आगर गनसि गनै।
3. गब-सब आगर गनसि गंधाम।
4. गुदाम आगर गनसि गंधाम।
5. खांसि हाथाइ आगर गनसि गंधाम।
6. लाव बेगर आगर गनसि गंसे।

7. दावराइ मोखेब आगर गनसि गंसे।
8. गासा आगर गनसि गंसे।
9. हाजो आगर गनसि गंसा।
10. बैग्रि बिचार आगर गनसि गंसा।
11. मासुरि आगर गनसि गंसा।
12. मावजि आगर गनसि गंखि।
13. आनर खुलि आगर गनसि गंखि।
14. इन्दि फिखइ आगर गनसि गंगु।
15. खासेव बिखइ आगर गनसि गं जिदाइन।
16. चन्दुरम आगर गनसि गं नैजि।

बेफोर आगरफोरखी बर' अशजोफोर गनसि होनानै दखनायव दायोमोन। बेफोरनि अगगायैबो मासामे गोबां आगरफोर दंवाबो बेफोर आगर फोरखी मासामे बालेब जौ हरनाय जावो। दख 'नानि अगगायैबो जोमगा मिदिर आगे जोमगा सिफोरगव हरनाय जावो। बेबायदिनो बर' आइजोफोर गोबां रोखोमनि आगर फोरखी हरनानै दानो गोरोमोन। गाबसोरनि गोसो थोनाय सेंगा फोरनोबो खंगिना -खंगिना आगर हरफबनानै खि एका फालिफोरखी हरनाय जायोमोन। बेबायदिनो गोसो थोनाय सेंगाखी गोसो खानानै आगर हरनायव खाना जायोमला खननाय मेथाइबो दं। जेर-

“थां खालजो साल गाबनाय  
हावाब आटा  
नौखी गोसो खानानै  
बायगिर बिचारनि  
आगर हरनायलाय  
अनि खाना जाबाय हाथ आटा  
साधारम आजोला  
खाना जाबाय”।







## समाजारि आगे संखान्धियारि बिधिआव कभिद 19 नि गोहोम

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**जागायजेन्नाय :** गिबि आवनो कभिद 19 आ चीन ह्दरआव जागाय जोन्दोमोन। जेव्हा कभिद 19 आ जागायजेन्तोमोन अस्ता गोवां सुबुआनो बेखी मोनसे गात्रि जानायफोर निफ्राय जादो होन्ना नै बुंदोमोन। बेयो एसेल' समानि गेजेरवनो गोवां ह्दरफोरव गोसार दोमोन।

**गोहोम :** समाजारि बिधिआव कभिद 19 आ जोखोर गात्रियै गोहोम खोलैदो। गामि आरि ओनसोलाव धानाय सुबु फोर जेवो नेमखान्धि फोरखी मोन्धियोव्हाचो मोन्धियैवादि नेमवादि सोलिनो हायाखीमोन। बेनि जाहोनाव कभिद 19 नि गोसात्तायखी बाल्लनाय नुनो मोन्दो।

गुबुन फारमेथि सोहर आवचो जानो लोनो मुखाफोर नांगी जानावाव नेमखान्धि फोरखी मानिना सोलिनो धाखी गोत्राव जादो। नेमखान्धिफोरखी सोलिनो हायनि धाखाव गोवां मानसि फोरानो सरखारनि मानसिफोरजो चुवादो।

संखान्धियारि बिधिआव कभिद 19 नि धाखी गोवां उन जानावै धाल्लानादो। गामिआरि ओनसोलाव धानाय सुबुफोर आबादफोर मावदो मोनव्हाचो बाजारफोर बन्द' जानावनि जाहोनाव बेखी फानो हायाखी। बेवादि जाहोनाव धाखीनो नखर खुनायाव गोवां रेखोमनि जेनाफोर नुवादो।

गुबुन फारमेथि सहरआव धाना Factory बायदि फोरव खामानि मावनानै जाशाक्राचो नखर खुनायाव जेनाचो

सोमो मोमि जानो गोनां जदो। बेवादिनि जाहोनाव गोवां सुबुफोरनिचो जित खल जानायखी नुनो मोन्दो।

कभिद 19 आ स्कूल, Office, Shop बायदि फोरखीचो बन्द' खाल्लामनायाव चो गोहोम खोलैनायखी नुनो मोन्दो। कभिद 19 नि धाखी School आ बन्द जानावाव गोवां फरवसाफोरनि सायाव गात्रियै गोहोम खोलैनाव होदो। जायनि जाहोनाव फरवसाफोरनि रेंगांगी आकदाफोर धाल्लो। बेल्' नल फरायसाफोर Class फोर जदनि जाहोनाव रेंगनायखीचो बावगाल्लो।

गुबुन फारमेथि Online Exam खीचो गात्रियै गोहोम खोलैनायखी नुनो मोन्दो। बेवादि Online class लानायनि धाखी गोवां उन्दे उन्दे फरवसाफोर Mobile लानावै खायसे Student आ मोजाआव बाह्याकलानो गात्रि रेखोमै कहायनवखी नुनो मोन्दो। बेवादिनो गोवां फरवसाफोर गावनि जितखी फोजोवन लानायखी नुनो मोन्दो।

कभिद 19 नि धाखी गोवां रेजानाय बाजानाय वेलाफोरचो बन्द जादो। गोवां खामानि आनो गोवां बिधिआव उन जानावै धाल्लनायखी नुनो मोन्दो।

**फोजोवनाय :** समाजारि अहो संखान्धियारि बिधिआव कभिद 19 आ गात्रियै गोहोम खोलैदो। कभिद 19 नि धाखीनो गात्रिचो बिधिआव उन जाल्लना गात्रियै गोहोम खोलैना होदो।

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## बर' दखनानि सायाव फेनैसो सावरायनाय

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दख'नाया जाचाय जेनि बर'आयजोफोरनि दोरोखरि मुबे गानवा सि। गोदो गोदायनिफरायनो जेनि बर' आयजोफोर दख'नाखी गाव गवनि आखायजोनो दानाने गानबोदो। दखनाया बर' आयजोफोरनि मोनसे सिनायथि आये हारिमुनि मोनसे एंगार होये सिनायथिनि नेरसोन एवा बाहामो। बर' आयजोफोर गोदो गोदायनिफरायनो दख'नाखी सानाफेम्बोनि जित खुनयाव गानबोनायजो लोंगोसे धोरोमारि फुजा फोरबो फातिनायाव आरो गुबुन गुबुन समाजारि आसार खाथियावनो बाहयबोवाय थादो।

बर'नि दख'नाखी गामे मोनने बाहयबोवाय मोननो हायो। बेफोर जाचाय-

- (1) लांगा दख'ना आये
- (2) अग्र दख'ना

1. लांगा दख'ना : लांगा दख'नानि गोलावा मुथाम एवा मुथामनि सुमिन आये गुवाग मुसे खावसे एवा मुसे खावसेनि गुवारसिन। लांगा दख'नाखी जे आये वाव मोनने रोखोमे मोननो हाये। जेरे-

1. माइदि मोना लांगा दखना आये
2. माइदि गैवे लांगा दखना

गोदो गोदायनिफरायनो बर' समाजाव थिनाने

होखानाय दोरोखरि दख'नानि गावफोर फरसिये-

1. गुफुर
2. गोवा
3. बेसर बिबार,
4. गोमो दाबरी
5. खान्खल मादा
6. आबजार बिबार
7. गोधा।

2. अग्र दखना : अग्र दख'नानि गुवाग मुने आये गोलावा मुनेनि एसे सुमिन एवा मुसे खावसे। अग्र दखनाखी जे आगर मोना आगर गैवे मोनने रोखोमाव मोननो हागोन। अग्र दखना खी जे जायसि खाफ सादा खुन्दुजोनो दनाय जायो-जेरे-फागुवा, माखदस, बायदि बायदि। बेखी जे आगर एखानो जायो बेयाव आगर एखानांगी बे नख। बेनिखायनो जेनि बर'आयजोफरा बे सिपाव गावनि गोसो बादि गाव जेरे गोसो एरे दानाने गाननो हायो। खायफावा रुगुछ आगर फिसा-फिसा हाजो आगर बायदि एखाना गानो नाथय खावफरा आगर एखानागो गानो। मानोना अग्र दखनाखी जेनि बर' आयजोफरा व'आव थानायाव एवा खामानि



मावनाथावसो मानो बेखी फुजा फोवो आगे आलासि  
जानायप्रव माननाथ जावा। चर' आइजोफर आगे दखनाखी  
बायदि बायदि गावे दाना मानो।

चर'फोग दोरोदरि सि/दखनाथाव एस्नाय बायदि  
बायदि आगफोरनि मुंफोग जावय- जैरे-

**हाजो-हाला आगे हाया बंगानि आगर :**  
दिखिया आगर, खासि हाथाय आगर, हाजो आगर, सिधि  
पेखि आगर, लेवा आगर, फासि बिलद आगर, लाइजो  
आगर, लाइ हागा आगर, दावराइ मोखेच आगर, दावसा  
मोखेच आगर, माइ बिदा आगर, मैथा बिबार आगर  
बायदि बायदि।

**बिबार आगे फिधायफोरनि आगर :** बाइगिर  
बिबार आगर, बैधि बिबार आगर, फामि बिबार आगर,  
आनाखालि बिबार आगर, गलाच बिबार आगर,  
खासिखला आगर, बाइजी आगर, गंगर बाइसिब आगर,  
लाव बेगनि आगर, पैमालि आगर बायदि बायदि।

**जिख जुनार आगे दावसा-दावसाफोरनि  
आगफोर:** फाठी मेगन आगर, मुफुर आफा आगर, ना  
बिगुर आगर, मोफो आगर, सिखि आगर, मावजि अफा  
आगर, गराइ आफा आगर, खासिख विखुं आगर, मै  
आगर, मैदेर आफा आगर, दावराइ आगर, फाठी आगर,  
बाधा आगर, खासिख आगर, गांगु गद' आगर, गान्दुला  
आगर, जोरिमा आगर, मोसी हाथाय आगर, दावब'  
आगर, थाप्फे आगर, रैमा आगर, बेमा आगर बायदि  
बायदि।

**गहेना फाधनि आगर:** खेरु आगर, नेक्लेस  
आगर, मेडेल आगर, सान्दि आगर, इन्दि लटा आगर,

दखमन आगर, दुइस आगर, जिनबिरि आगर, सान्दि  
आगर बायदि बायदि।

**बायदि बायदि आगफोर:** मुन्जुरि आगर, जाल्ल  
आगर, खेमिल देन्धा अहगर, बैखोमि आगर, लावसुं  
आगर, अखाफोर आगर, हाथरिखि आगर, बगसु आगर,  
सोरिखि आगर, कपि आगर, गारि घाखा आगर, खान  
आगर, लटा आगर, पदधर आगर, चारं आगर, गुदाम  
आगर, बायसि आगर, अहगर मुबै, कैसा आगर, फुल  
मोबलाठ आगर, ककिस अहगर आगे दितल सुखोनाय  
आगर, गरका गेई आगर, गरखा गेबा आगर, गामा आगर,  
फासा आगर, मखर दावसा आगर, जाथि आगर, आगर  
फिसा, बैखोमि आगर, आरिस आगर, लेवा आगर, हासा  
सासि आगर, सिरा काटा आगर, मुरालि आगर,  
थिदलिया आगर, हेबनाय अहगर, ताजमहल आगर,  
हांखो एरखोनाय आगर, बाधी धानखालि आगर,  
चर'खाहित्य बाधा आगर, खेरु आगर, खोदोम खर' आगर,  
लावस आगर, अच-सच आगर, बन्दुराम आगर, दावसि  
सिलि अहगर, देगाव आगर, धराइ आगर, मनिपुरि आगर,  
आनार कुलि आगर, काहर आगर, दाह आगर, दुम्बु  
थफा आगर बायदि बायदि।

चर' आयजोफोर खेबादिनी मिथिगाजो गोधी  
सोमोन्दो गोना आगर आलाफोरखी दखनाथाव आगर  
एस्ना मानोमोन। बेनिखापनो चर' आपजोफोरनि सि  
दखाफोर मिथिगपाव नुनाय गोसैबो मुका बेसाद, बिफा-  
लाइफा, जिब-जिबि, हाजो हाला गोसैनिबो  
आगफोरखीनो सियाव दाना माव गवनि सोलेखी  
साजाय खोटी।



बर' फोरनि दोरोडारि सि/दखनानि गेजेराव नुजानाय जेनाफोर। जै -

**दानो गोरो सुबु / आयजोफोरनि आंखाल :** गोदोनि दिनाव बर'फोरनि गेजेराव सि दानो रोडे सिखलाव हावा जेनो गोत्राव मोन। मानोना गोदो-गोदायनि अखोजोफरा गाव गावनोगाव गावनि गानरा दखनाखी दानानै मनोमोन। नाथाय आधिखालाव खारिथि बिरेंदामिननि मुगायाव बे गनायजाथाव नख। दानाय लुनाया मोनसे रेंगाथि मोन जावार्थनि आस्मि दानो लुनो थाखाय सोलोथारनांगी जायो। बेनिखायनो समनि आंखालाव बांसिन इयुन जोलीफोर दानो लुनो सोलोनों सम दिहूनो हावा जावाय जायनि थाखाय आधिखालाव सि दानो गोरो सुबुखी खम बिबाडे मोनसै।

**गंखान्थिनि जाहोन :** आधिखालाव जिरायनाय गैयै सुबु समाजाव कवहाचो बाहाय गारनो सम गैय आरो गांसे दखना दाना दिहूनो थाखायचो सानवै सानवासोनि सम नांगी। बेनिखायनो सानवै सानवाजोंसो गांसे दखना दानानै दिहूनवायजों सानसेनि हाविरजों रुजुनानै नायोव्ला एसेचो गोरोबथाव। बेनि अनागायचो मावरा दांवा मोनैनि थाखाय, खुनुं आरो लुपा आगरफोरनि बांसांनाय बेसेनाचो दखना दानायाव जेना महर गुजाथिनानै आरोवाय सि दानो गोरो सुबुनि आंखाला नुजाथिदो।

**बिरेंदामिननि जेना :** बुहमाव बिरेंदामिननि बाहायथिथि जेरुचो गोसारनाय लोपो लोपो बे दानाय लुनाय आयदायाचो जीगाखानो हयो। दारिमिनगिरिफोर गिदिर फांलागिरिफोर बांसिन दिहुन्वा दिहूनानै

मुलामफा आरजिनो थाखाय मेसिनलुम बाहायनानै सि दानायाव आंखालजो दानाय गुबे दखनाया गसंधानो हयै जाहोदो। फारसेथि दखनानि गुबे महयनो गोमालानो हमदो।

**गुबुन हारिमुनि गोहोम :** आधिखालाव बुहुम खामलोबथायनि गोहोमाव मुलुगा फिखा गार्मनि महर मोनवाय। बेजो लोपोसे मोस्तिबारि फोनाजाव बिजो जै-टिथि इन्टरनेट, सावधुनफोरनि गोखी गोसारथिनि जाहोनाव नुनो मोनवाय गोखो खोना हानाय गुबुनारि हारिमुनि नायथाव जायै गानथाव जायै गानवाय-जोमनायफोर जोनि लावमोनफोरखी आजावना लानो धुलुगा होदो दखनानि थामोनथायखी समखि खाहोदो। बेवज्जाचो दखनाय गोबा जेनानि गेजेरजो मोगा-मोगि जादोबलाचो आधिखालावचो बर' माहतरियाव गुबार जायगा आवथिनायजो लोपोसे सोलिबोगासिनो दं।

**दखनानि सोलिगासिनो खानाय :**

1. **दखनाखी जेनि बर' आयजोफोर गाव गावनो दानानै दिहूनो :** गोदोनिफरायनो बर' आयजोफोर मिथिगायवनो थाना थाबोनाय बिसोरो मिथिगानिफायनो मोननाय जै-खुनुं, गाव, वायदि गोबा मुक्क बेसादफोरखी लानानै बिसोरो खष्ट' खालामनानै सि दाचोदो आरो दासिमावचो दागासिनो दं। नाथायचा आधिखालाव बाजारवा मोननाय खुनुंजोंसो बिसोर गोस्लेयनो सिखी दमै। बर'आयजोफोर एसेबांदि रेंगासार जावाचदि दानाय लुनायाव मिथिगानिफायनो बिसोर आगरफोरखी गावनि सि दानायाव दैखानो हायो।



બેલ 'વજ્ર' વિસોરે ગોદાન મુગાજોં મોરેબ હોનાયેચો મુખન મુખન સિમો રાનાને દિહુનમૈ। જેર આગર ગિદર, આગર ફિસા, ચિદન, ચાથિ મંચા આગર, મોચાં ચાપદિ ચાપદિ। બેનિ ધાસ્યાચો દસનાયા સોલિગાસિનો દં।

2. દસનાચી લાનાને સમ્પાજારિ નેમ સ્થાન્થિ જાહાયનાય : ચર' સમ્પાજાર નેમ સ્થાન્થિ ચાદિયે દસનાચી જોં મોચાં આવડાયાવ જાહાયનાય મુમૈ। ચર' સમ્પાજાર જેવ્લા હાચા છુલો અવ્લાનો હિન્જાવ ગોદાનનો ગાનહોનો દસના ધાવસિનિ જાહાયા ફેચો। જે દસનાચી ચર' હારિય ગોદો મોદાયનિફ્રાયનો હાચાફોરવ હિન્જાવ ગોદાનનો ગાનહોવોદોં। દસના ધાવસિ ગાનહોઅવ્લા મોદોનિ સમાવ હિન્જાવ ગોદાનચી સમાયના નુકમોન એવા હાચાચોનો જાનવ ચાદિ મોનમોન। જે દસનાનિ ગાન્ના મોજા આરો આગર મોજામ આગર। કેરથિપોરવો મોદોનિ સમાવ હાચાયાવ હિન્જાવ ગોદાન વગયનાયાવ દસના ધાવસિચીનો ગાનનાંગીમોન। નાધાય આથિસ્યાલાવ હાચાફોરવ જે દસનાચી સમ જાહાયનાય એવા જાહાયલિયાચીનો જુજામૈ। સેરાહ ફુજા હોનાયચો મોદો દીદિનિફોરઆ લાંગા દસનાચીનો ગાનના મોસાનાંગીમોન। જે મોસાનાયાવ દીદિનિયા દસના ગાનનાય જાનજિયાવ આરોવાવ અર'નાઇજોં સ્થાના લાયો આરો મોસામોમોન। દીદિનિયા ગાનના મોસાનાય દસનાનિ ગાન્ના મોમો રાવદૈ આરો માઈદિ મોનાં માથા (ચિદન) દસના જાણનાંગીમોન। નાધાય આથિસ્યાલાવ દીદિનિયા જાવસિ-જાયા સારા દસનાચીનો ગાનના મોસામૈ। જેવ્લાચો ચર' સમ્પાજાર નેમસ્થાન્થિનિ ધાસ્યાચો દસનાયા સોલિગાસિનો દં।

3. ફરવસાલિ / ફરાયસાલિયાચો દસનાચી

ઇઝનિફ્રમ ( uniform) ચાદિયે સોલિનાય : આથિસ્યાલાવ મોચાં ફરવસાલિ / ફરાયસાલિયાફોરવ ગાયસનવચાદિ જેરાવ જોંસિનાનો ચર'ફોરનિ। જેફોરવ ગાસિચો ઇઝનિફ્રમ ( uniform) ચાદિયે જોં દસ 'નાચીનો જાહાયનાયસિનો જાનાયચી જોં નુદોં આરો જાહાયલાંવાય ધામોન। દસના રાગાફોરવો વિસોરનિ ગાનના - જોમશાચી સુફોનો જાસ્યાવ મોચોઢેનો જેફોરનિ દસનાચી દિહુનદોં। બેનિ જાસ્યાવો દસનાયાચો મોજોઢે જાહાય જાગાસિનો દં।

4. આથિસ્યાલાવ દસનાચી ફાલાંગિ સ્યાલામનાચનિચો રાહા દં : આથિસ્યાલાવ ચર' આવજોફોર મોદોનિ ચાદિ એસેચો રોંગથિ મૈદૈ નંલિયા। આથિસ્યાલાવ ચર'આવજોફોર મોદાન મુગાજોં મોરેબનાવજોં લોનોમે મોદાન દિહુનજાણરિ જેસેન આરો ફાલાંગિયાઈનિ મુલમ્પશાચી વિસોર હમડાનો જાનાય જાવાય। જેરાવ વિસોર ગાવનિ દોરોજારિ સિ / દસના રાના મોચાં મહરનિ આગરનિ જેર-આગર, મુમૈ, ચિદન, ફારી મેગન, દિંચિયા આગર, હાજો આગર, ચાથિ મંચા આગર, મોચાં ચાપદિ ચાપદિ આગરનિ દસના રાનાને દિહુનદોં આરો જાજારફોરવ જાચલાય - જાનલાય સ્યાલામનાને રં જામાયદોં આરો વિસોરે માવ ગાવનિ જિઠચી નસરચી સાલાયચોગાસિનો દં। વિજિનિનિ “Bodosa handloom and textile Industry” આ બેનિ મોનમે ચિદિન્થિ। જેવજાય જોંગા ધાસ્યોનિ આગનુજોં સિ રાયો આરો વિસોરનિ ફોરમાયનાય ચાદિવ્લા સ્થનસેસ્યવ આગર મોનાં દસનાવ્લાચો મંથામ હાયો। વિસોર સામપ્રયાવ 500 નિફ્રાય 5000 સિમહાલાને રં જામાવનો



હાયો । ચિંદિનો ચિમોર સિ / દસના દાનાને આરો ફાલાંગિ  
સાલામનાને થાના થગાસિનો દં ।

સુબુઆ જિડઆવ ફોથાવનાય લાનાને થાનાને થાયો  
આરો ચે ફોથાવનાયસી લાનાનેસો સુબુ સમાજા  
દસગલ્લાંવાય થાયો । ગોદો ગોદાવનિક્રાયનો ચર'ફોર  
ગુબુન ગુબુન દોરોદારિ ફોથાવનાયસી લાનાને થાનાને  
થાયોદો । ગાહાથાવ ચર'ફોરિ સિ / દસનાસી લાના  
ફોથાવનાયસી ફારિયે હોનાય જાવાય-

1. દસના ( જુલિ ) ચાચદિ મોજાં સ્થામાનિઆથ  
ગોસોમ ગાથનિ સિ / દસના ગાનનો મોના હોનના  
ચર'ફોર ફોથાવો : ગોદોનિ દોરોદારિ ફોથાવનાય  
ચાદિલ્લા હાથાનિ સમાવ હિન્વાવ ગોદાના આરો હીવા  
ગોદાના ગોસોમ સિ / દસના ગાનનો મોના । માનોના નસરનિ  
માનસિયા રૂંફોદ જાનો હાગી હોનના ફોથાવો । ગુબુન  
આરો નસરનિ આલાસિફોરનો હાથાનિ સમાવ હિન્વાવ  
ગોદાના આરો હીવા ગોદાના ગોસોમ સિફોર ગાનોલ્લા  
સાનેનિ મેજેસવ ગાવસાલાયગોન નસરલ્લા હાથાથ મોજોદે  
જાફુનાથ નસર હોનના ગોદોનિ સમાવ ફોથાવોમોન આરો  
ચોંસિનાનો ચે ફોથાવનાયસી માનિના સોલિયોમોન ।  
તથાય આધિસાલનિ હાથાફોર ચેફોર ફોથાવનાયસી  
સમ નુસે એવા ફોથાવના સોલિનાયસી નુનો મોનલિયા ।

2. દસનાસી ગાનનાયનિ સિર્ગાં રુગુદ્ધાથ  
સાથસેયનાય : ઝોંનિ મિથિનાય ચાદિલ્લા દસના એવા  
જાયસિ જાયા દસાંગોદન સિફોરસી રુગુદ્ધા સાવસેમના  
ગાનોલ્લા ગાંઝિ ચાસાવા આરો ગાંઝિ અજાફોર ચે સિસી  
સાવના હાસિના લાંબલાનો જેથો સાલામનો હાથ એવા  
સામાનિયાવ સલિદેથા હોનના ફોથાવો । ચિનિસાવનો  
ચર' આયજોફોર દાનાને હાસ 'સાંનાયનિ ડનાવ ચાધિયાવ

અર સાલાદનો દસના / સિનિ રુગુદ્ધા સાવસેમો ।

3. દસનાસી સોસ્થા સિસાથા હાસિનાને  
લાંદોલ્લા રૂંફોદ જાયો હોનના ફોથાવો : ગોદો  
ગોદાવનિક્રાયનો આર્વે-આર્વોનિ સમાનિક્રાયનો  
ચર'હરિયાવ દોરોદારિ ફોથાવનાય ચાદિલ્લા ચર'ફોર  
જાયસિ જાયા સિ / દસનાફોરસી સોસ્થા ગાંઝિ માનસિ  
એવા અજાયા હાસિનાને લાંદોલ્લા ગાવસી રૂંફોદ જામોન  
હોનના સાથો । ચિસાવનો ચર' આયજોફોર ગોદોનિક્રાયનો  
સાંપ્રાંથિ દંદિ ન'ફોરવ જાનલા મોનલા ચાસાવા સમા  
ફોરવનો સિફોરસી ફોરવનલા વાયા । અમાર્વેસા આરો  
ફુરનિમા ફોરવ ચર'ફોર સિફોરસી જાનલા મોનલા  
ચાસાવા ફોરવલા વાયા આરો મોનાયાવ સિ ગિસિ  
લોનલાવાયા । માનોના ચે મોનને સમ / સાનાવ ચર'ફોર  
ગાંઝિ રૂંફોદ જાનો હાગી હોનના ગોદોનિક્રાયનો ફોથાવના  
હાંસિમ સોલિયોગાસિનો દં ।

4. દસ 'નાસી હાસ 'સાંનાયનિ ડનાથ  
સુસાંનાનેસો ગાનનાંગી : ફોથાવનાયજો લોગેસે જોનિ  
ચર'આંજો એવા સુબુ માહારિયા ગાવસી ફોસલ્લા સાંપ્રાં  
લાંચિ નાંગીનિ મિથાન દં । જેસવ જાનાયનિક્રાય લાનાને,  
ગાનનાથ-જોમનાયનિ ચેલ્લાથાવ ચર' આયજોફોર જેર  
દસાંગોદન સિ / દસના આરો ચાસાવ વાપના લાચોનાય  
જાયસિ જાયા ગાંઝા જોમસાંજીનો સુસાંબલા ગાનમોન ।  
ચેનિ અનગાર્યો ચિમોર ગોદન દસનાસી સુસાના રાનના  
ચેનિ મદસી ( Style ) સી ચાંયહોયોમોન એવા દસનાસી  
લેહુવા સાલામોમોન । ગોદન દસનાસી સુસના લેહુવા  
સાલામલાસો ગાનનો મોજાં જાયો હોનના આયજોફોર  
ચુસે ।



गोजीआव सावरायबोनायखी नोजेर होफेबला जों मिथिनो हाफोदि बर'हरिया बेफोर दोरोखरि गाननाय जोमनाय सि-जोमफोरखी मिथिगाखी मोजा मोननायनि मेजेरजोंनो गिबिये दिहुन जेनना लानो गेंदोमोन ज्ञानो हागौ होनना जों फोधायनो हायो। बेखायनोथ' बर'आयजोफोर बेफोर सि / दखनाफोरखी मिथिगायाव मोननाय बायदि रोखोमनि मुवाफोरनि मेजेरजों दिहुननाय जादोमोन। आगे बिखोरे सिफोरखबो मिथिगानि बायदि समायना रमायना महफोरखी आगर एखीनाने गानबो दोमोन आगे बेफोर गाननाय- जोमनायनि सिफोरखी एवा दख'नाफोरखी आधिखालसिम एखे खान्धि बादिदे गानबोनायलाय बेफोर सि-जोमफोर बर'हरिनि सि होनना सिनाय जादो आगे बेबादिनो बर'हरि मुखी सिनायथि खालामनो खंदो। नाखय आधिखालाव बिसोरे खमजों खारफानायखीनो जों मिथिनो हायो। मानीना

बिसोर समनि आखालनि धाखाय माखासे खष्ट' खालामनाने मोननाय मुवाफोरखी एगारनाने गोरलेये एवा गोखीये मोननाय मुवाफोरखी बाहायनो लादोसे।

जोबनायाव ओं बेखीनो बुनो मानोदि गुबुन गुबुन हरि माहारिबा जेरबादि जोगानाय लामाजों आगान सुरगासिनो दं। थिग बेबादिनो जोंनि बर' हरियाबो खवगानाय लामाजों आगान सुरबो गासिनो दं। जोंनि बर' हरिनि मान अखे हरिखी जोगानाय फारसे लामा दिनथिगिरि होनना जों जोंनि बर' आयजोफोरनि मिथिगानिफलय मोननाय दखनायनो होनना बुंख बुंढानाय जानाय बल होनाने ओं फोखबो। मनोना जोंनि बर' आयोजोफोरा गोदो गोदायनिफलय लानाने आधिखालावबो दखना / सिखी दखोनायजों लोगोसे हरिनि मोन आगे बर' हरि खी सिनायथि होनो धाखाय दखनाखी गानबो गासिनो दं।





## फरायसा समाव गोसो थोज्ञायनानै मोननांनाय फिथाइ

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B.A. 3rd Semester.  
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नै राख्वालिनिसो बाझ, बाठथावणै, गोजां बोथोर जोबनायनि एसे सिगांझवनो Education Field Trip नि थाखाय Picnic जानाथनि मुँडे Bengtol College Economics Depertment नि खेया-सिख्ताफोर Kalamati याव खानो थाखाय जावरिख्तां। जै सान्दो एरिने खानो थाखाय थग-थिवादि जानानै 'ज' 'ज' तं खांलायदो। थिग विन्दिनो Kalamati याव थानाच समाव नांनाय गासै मुखा - बेसादफोरखी लाखेयनानै फरायसा लोगो बिथामोनो 12/01/2022 खालार खालि बुधवार बागवाव गरिजो खानो थाखाय ओखारे। ओखे बेफोरबाधियाव माव्ताबाबो बाहगो लाफेरखीमोन नाथाय, वै दिनखालि खानो थाखाय थग थिवादि जानानै थाफानो लोगो जाफादोमोन।

बे बायदिनो B.A 1st Sem निनो "गावखे" होननाय सिख्तायावो थानो ओखारफादो। वै सिख्ताजो ओखो Class Friend ब्लाचो माव्ताबाबो गयज्तायफेरखीमोन। वै दिनखालि जो 9:30 AM सिगायाव ओखारखनै थिग 11:30 AM सिगायाव गरिजो Kalamati याव मोनईदोमोन। अक्ता, जो मोनसे निजोम जायगा नागिरनानै लांनाय गरिखी बे जावगायावनो दोन्दोमोन। गरिनिफाय ओखारखल लोगो - लोगोनो ओखे माव्तामे लोगोफोरजो Kalamati हजोखी नापनो थाखाय आवगाय लांछे। बेबायदिनो लोगोफोरजो खेरायखांन फथग (Photo) लाखांन 2 थन्तसोनि उनाव ओ बावाय मोननानै Kalamati यावनो बावाय दैमा खेरनि अन्थाइयाव जिगयनो सानो।

वै समावनो ओ जिगयखे जानायावनो उथिनिफाय ओखी सासे सिख्ताया मेखेम गरिजो गावजि हरो।

आदाया हारिसं मा खालामदो ?

अह ! बेववनो बावाय मोननानै जिगय थदो ओ ( ओ गिदिना फिन हरो ) अक्ता ओ सिगावनो मोनै सासे समायना सिख्ताया गावनि बेग थफलाफोरखी लानानै ओजो खारिस्तखोवो। ओखे बे समाव लखिस्तु जानानै बिजो मिनिदेरदोमोन।

सिख्ताया थ' वैखव फथग लाहनि होनना दैमा खेर - खेर बावायनानै लिछे।

अक्ता ओखे जेवो बुंछ लासिनो सिख्ताजो बावायफानो सानो। वै समावनो ( गावखेया ) सिख्ताया दै मेखेखव फथग लानो नागिरनाफवनो गलिन्ना गोम्लीनो नागिरो। अक्ता ओखे सिख्तानि आखायाव हमथा हसदोमोन।

अक्ता, सिख्ताया ओनि आखायाव हमधानानै बुंदोमोन आह ! गोम्लीथारनोसीमोन ओ ...."

हमधानाचखी हगारनो चख दे आदा। बे बायदि बुंगायावओ ओखे जेवो बुंछखीमोन थेवओ जो सानैजो 30 मिनिटसोखी जायगा नायदिवाओ आगे गोचा फथगफोरखो लावाओ। नापह गोसोखी हमधानो लापयाव ओ सिख्तानि मुंछी सोछे -

जारीनि मुंछ माव्तायाइ ?

ओनि मुंछी "गावखे" होनो ( बियो फिनो )

मावोना ओ Class Friend ब्लाचो एवा Col- leges गंसेयावनो फरायस्ताओ माव्ताबाबो बिनि मुंछी





खोनाफेरखैमोन । बियो आनि मुंखी सोंड्यावनो आंछे फिन होयो ।

आनि मुंखी “हान्धा” होनो

जोखोर मोजां मु नोनिया आदा (गावबेंआ फिन होयो)

“आयथिं रुचायनाय मोनाखै गावबें” (आं सोंबावो)

धु बिन्दिब्लाताय वै अन्धाइयाव दसे जिरायईटीनि (आं गावबेंखी बुंछे)

अब्ला बेयावनो जिरायनानै जो सानेजो मोवां बाझा रुयज्तायो ।

वै समावनो आंछे घडियाव समखी नायनानै गावबेंखी बुंछे । ओखामावो मोनजानो हासिगौ धाव धाफिन नांसिगोन । औ होननानै गावबेंया गावनि बेगनिक्राय आफेल फिडाइ आगे गंसे बथल दिहूनो । आफेलखी अनोवो होयो आगे गाववो ज्यो । जखानानै बथलखी खेवोव्ला आं दै साननानै आजावहां – माहां, बिहां जायो कथाइ बियो दै नंछमोन जुइसोमोन । नाथाइ, गावबेंया गाववो आंनो दीवनानै होदोमोन न’अदायावो लोंदो होननानै ।

बिनि बेफोर कवदि आखलखी नुनानै आंछे बिजो मोवां रुयज्तायनो सान्दोमोनव्लावो जेयो बुंनो हायाखैमोन ।

गावबेंनि बेफोर बायदि आखलखी आंछे मावां आंजो लोगो जुसिखानाय बायदिसो मोन्दोमोन ।

बिनि एसे उन्हावनो गावबेंया आनि फाफिलयाव आखाय होनानै आंखी बुंछे –

वै बिफांछाव बानाय दावधु जरासेखी नावहरनायसाय आदा । दावधु मासेया गुबुन मसेनियाव मा एसे मोजां उफलेबाय धाटी ।

वै समाव आंछे खर’ सूबाव मोनो मानोना आं माय्लाबावो आंनि जितआव बिबिद अखलति सिखला

लोगो मोनफेरखैमोन ।

जेनोवा गावबेंनो थानो धाखाय जायगाथानो गेलिया बायदिये आनि बिखायाव उफले – उफले बुंछे – आं जोखोद मैचाय, आंखी वै बायदि दसे सम गोजोनै थानो होना नो आदा ?

मानो होआ जानो होननानै आंछे फिन होयो । गावबेंनि बेफोर बायदि खामानिखी आं जाखलधरि मोनखादोमोन । मानोना आं बिखी लोगो मोननाया वै दिनखलिसो गिथि खेव । धेवब्लावो गावबेंनि बेफोर बायदि आखल दिन्धिनायाववो आं बिनि खामानिफोरुव वै दिनखलि हानाय मानिखीनो हेफाजव खलामदोमोन ।

धरिनो गावबेंआ आनि बिखायाव दसे सम उफलेनानै मोनसे सम दली बादोमोन । धरि अंखो गावबेंनि फावदुर – फावदुर खावलायाव आनि देरफुनाय लइमोन गोमोखी हमधानो हावखैमोन जानांगी । बिनि हावन गोनां महर बिखा फांटां फारी मेगनफोर कवदिख आगे खानाय गोलावा आंखी जखलिया खालाम मारो ।

गावबेंनि बेफोर बायदि फाव – फेसना सुदेम बार बारसेयाववो आंखी गोलोमसाव होयो ।

दसे उनाव आंछे गावबेंनि आगि बिलिर-बिलिर बाझा बुंनो सानो –

गावबें नो आंखी मोजां मोनगेयना ।

मानो मोना जानो ? (गावबेंआ धाव फिन होयो)

बिन्दिब्ला नो आंखी लानानै आनि धाखाय अराय समाव गोसोआव धानाय बायदि दोसे खन्धाइ सुजुनो हागोन्ना (गावबेंनाव आं सोंछे)

“आं मुजुफेरखैनो, (गावबेंआ फिनो)

नाखनायसाव, नाजावानो रेंगोन (आं गावबेंखी बुंकावो)

आब्ला गावबेंआ आनिक्राय एसे गोजानाव धावाय लानानै आंखी नावहरनानै दोसे खन्धाइ आवराय लांछे –



“सोर नौलाइ अनजालु  
आनि दान्दिसेनि मोदाय  
दान्दिसे लामा दधानि,  
आनि गोसोआ सायखु’चाव  
नौ अनजालुखी अगर्थनि थाखी।  
अक्ला आखे गावब्रेखी बुंछे -

I love you Gaobreng.

आखो नौखी (गावब्रेआ थाव बासनाय फिन होखे)

गावब्रेखी आखे अननायजोनो खुदुमटोमोन।  
गावब्रेया थोद होनाने मिनिम्लु मिनिखेरो  
मिनिबो।

वे समावनो जौनि सेनियर आटा दैधुना जौखी  
वयखीचो ओखाम जानो लिहरो।

अक्ला आखे गावब्रेखी खुदो थानेसे होनना  
लिहो। आं थांछ (गावब्रेआ बुंफलायो)

बामनाने लामोन आं (गावब्रेखी आं बुंछे)

बामनाने लांखाचो थांछबालाय आं (गावब्रेआ  
फिन होवाचो)

गावब्रेआ मिनिनाय, फारसे आखावजो गावनि  
वेगखी लायो आगे गुबुन फारसे आखावजो आनि  
आखाव्याव हमना खुदो होनाने बुंछे।

गावब्रेआ आंजो गध’ मोरले बावदिदै बाद’ -  
बटा थावायम्लिनाय बावदिदै कैफायो। अक्ला आखे  
ससे थावाव जोनाने गावब्रेखी बुंवाचो -

आं दिने नोनो जेबो अनवाधनि नेस्सोन महर  
होनो हानाय नलिया। बेनिखायनो, आनि नैचे  
खुदुमनायखी नौ अननायनि नेस्सोन महर दिने वावावनाने  
लाहो होनाने आनि थोर - थोर मायनाय गुसथिखी  
गावब्रेनि जारी खावलायाव फोनानो न्हंगरो।

अक्ला वे समावनो गावब्रेनि खुगानिफाय मोनसे  
सोदोबा गोवारी रिसारे’।

“गुब”

मानोना वे समाव गावब्रेआचो आंखी हाजासे  
गोवखाने खुदुमटोमोन।

बेनिफाय गारि फारसे मोखां जावोवला ओखाम  
जानायनि थाग-थियारि जाखाजोचायमोन। सफेनाय  
लोगो-लोगोनो ओखाम जाखाने मोनसे Group फळग  
लाखांनय लोगो-लोगोनो गारिजो न’ फारसे फेनो थाखाव  
ओखारफिनायसी।

न’थि आमान सुखोनाय समाव आं गावब्रेनि  
बाधाखील’ खानवाय धाटोमोन। फेनाय समाव आं गावब्रे  
आगे आनि गाखोनाय गारिया गुबुन गुबुनमोन। लोगोफेग  
फेनाय समाव गारियाय गोचो रंजाटोमोन नाथाइ आंहा  
दरसि - दरसिमो जाटोमोन।

मानोना न’चाव फैफिननाथनि सिगा गावब्रेनि  
फन नाम्बारखीचो बिनाने लावोनो रौंछाखीमोन।  
बेनिखायनो आं गोसोआव दुखुल’ खालामटोमोन मानोना  
आं गावब्रेजो रयज्जाय बावगीमोन। न’चाव फेनानेचो  
आं बिनि बाधाखील’ खानवाय धाटोमोन। जायनि थाखाव  
आं College खुलिनायखी नेन्ने धाटोमोन। मानोना  
जोना College 1 week बन्द’ जाव’टोमोन।

बेनिफाय 1 week नि उनाव जेव्ना College  
आ खुलि फिनो अक्ला गावब्रेजो रयज्जायनो मोनगोन  
आगे बिनि फन नाम्बारखी बिनाने लावो खाणेननि  
मिनि लानाने फुनि 6:00 AM आवनो मिस्त्रानाने  
Monday खालार खालि फुनिफायनो थाग-थियारि  
जानाने College आव धाटोमोन। नाथाइ आं College  
आव फेनाने चै समाव गावब्रेखी जेरावचो नुनो  
मोनाखीमोन। थेवचो लोगोफोरजो रयज्जायनाय रववाव  
आंनि खुगानिफाय गावब्रेनिल’ मुख जावले-जावले  
रिखांदोमोन। नाथाव ...

। थन्टसोन उनाव जेव्ना आं College नि  
लांगोनानि जिगयगावाव लोगोफोरजो जिगयनाने थायो



अव्ता गावळेंआ मोरवा होवाजो चाडग (Bike) जोसो गावळेंना फैफायो। येथचे बुंछ सानव्ताचो गावळेंनि रवा लोणेफोरेन्याव आनि खुगानिफाय रिखांबाय खांदोमोन। बि सैयानि मुळा जाबाय “लिसार”। अव्ता लोणेफोर बुंदोमोन, अर्नि रावखी खोनाई, लिसार आगे गावळेंजो मोजा मोनज्तायनाच 3 बोसोर जाखावायमोननो होननाई। मालायसो सानफोमचो होवा - हिन्वाव बायदि आलासि जालाय लायखासो आगे नखरावचो बिमा - बिफायनो मिनिब जोबळासो लिसार आगे गावळेंनि मोजा मोनज्तायनायखी।

वेनिफाय अंखे आनि जावलिवा गोसोनि हरखाव गोरेंथिये, आंखी गावळेंयाचो मोजा मोनो होनना वै Kalamati निफाय सानव्ताचो गोसोनि फासो गावळेंनि सिगांजाव जेचो फोरमाया चालासिनो आगे फन ताम्बळीचो बिवा लायेनो गोवां दुखु लागाने न’ फासो फैफिनो।

बेल’ नख ...

आं गावळेंखी दासिमचो बावनो हायाखी।

बिनि वै हाजो सायाव बुनाय गोंदे - गोंदे राव, गोव्तानै खुदुमनाय मावगारिफोरल’ अराय सप जस्रां फैबाय धासै।

अव्ता वै समावचो आं राव खोमसि हर मेजेराव गोसोनि दुखुखी रावचोचो फोरमायनो हायनि धाखाय हायसिठै बिखा बुयै - बुयै गान्दु सिजोव्तायनाय गावदोमोन। गावळेंनि मोजा मोनफलाय दिखायनायनि दिखारावनो।

वै समनिफायनो आं फरावनायखी नगावनानै जी लोणा जाचो बिजो लोणेसे सिरोख, गानजा बायदि वेसादफोरखीचो सोचनो लायो। गावळेंनि वै समनि दांदिसेनि मोजा - मोनफलाया जीजो लोणेसे आनि वै रोदा - रोदा खारजोव्तामोन बि अनजालिनि धाखाय आनि गोसो बिखाया फगला जाबायमोन।

नाथाय, आयै - आकाया आंखी लागाने गोवां दुखु जादोमोन। मानोना आं गानजा फगला जानो हमखायमोन। मोनसे समाव आं मोनायाव लोणेजो जेव्ता जी लोना न’ फासो खोफिनो अव्ता आयै-आका गावै-गावै आंखी बुंदोमोन-

नोखी जो बिमा - बिफाय बिचि जी फागला जानोसो फोरेदीने। मा फाव मावामोन अंलाय ईसोर, मानि खाखाय वेफोर बायदि साव मोननांखो आं। नोनि धाखायनो सानफोमचो दिन हाजिश मावना जो मोजा जाया चालासिनो बि फिसानो हगेमोन। नोनि खाखायनो दिने न’खरा मेसखाय-वेरखाय गिजि-गचने। नोखी फोरेछमोनव्ता जानांगी जोहा न’खाय रिन - दाहारचो जानाव नंछमोन आगे आंचो दिन हाजिश मावनायाव नंछमोन।

आं वै हाव आये - आफानि बाखाखी खोनाई गोवां खेव सान्दोमोन। आं वै समावहाय येनोचो गोसो जाबायमोन नाथाय, आं येव्ताचो आयै - आकाखी खोसिन दुखुसो होनाव जागोन साननानै गोसो हमखाना थायो। मानोना जोख न’खराव आब’ आगे आंलमोन। आब’नि मुळा “गिधा” मोन बियो क’काझाराव Bodoland university आव M.A फायनो थळोमोन।

अखानायै फुंझाव आं आयै-आफानि बाखाखी गोवां खेव सानानै फाय फिनो सावनायसै। जाव आयै-आफानि बाखायसो आं दिने आनि सोल्लोनागीखी गोसो होनने सोल्लो फिनो हायाव जाबाय।

मानोना आयै - आकाया आनिफाय लुबेयो-उन्देनिफाय गोवां खम्ब’ खालामनानै आंखी बिसोर खांदो-फोरेदीव्ताचो आनिफाय जेचो बिवाखी, खालि आं इयुनाव फरावनानै गोरे जानानै साखि मोनना आनि जिउराव गोजोन जानो हाचो बिखील’ लुबेयो।

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## बारसे बिबाराव माथाम सिखिरि

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बेंटल हालामाव बिरछां, बिलिफां आगे खन्वाइ मुनि साधाम सैगाफोर दंडमोन। बिसोर साधामचो मोनसे कलेज-आवनो ज' फरायलाचो आगे जोबोद लोणो जायेमोन। बयबो गावबागावनि दुखु-सुखु फोरछी साधामजो फोरमायलायना लाबोमोन आगे जोबोद मिनिखुसिदै थायो बिसोर।

बिलिफां मुनि सैगाफा फरायनो धाखाय बेंटल आवनो लजि थायेमोन। बिरछां आगे खन्वाइआ ननिफाद हाथियो। सानखेछलि जेवला बेलासि सम्पत्त बिलिफांआ बेंटल बाजारच बाजार खालामनो थोदोमोन। अस्ता बियो बाजारच सामे सिखलाखी नुम'नो आगे बियो बिनि फासे नायबाव थानो हमो आगे बियो बे सिखलाखी खेबसे नुनायावनो फागला जाये आगे मोजां मोन्ने हमो। सानो बियो आं बिखी माझे मोन्ने हगोन।

असुनानादै फुनि समाच बिलिफांआ गावनि लोणो साने खन्वाइ आगे बिरछांनाव फ'न खालामना सौह'ने कलेजआव फेगोन्ना आसोल होन्ना आगे खनैबो फिनो औ धांगोन आसोल मानो थाछ जानो। अस्ता बिलिफांआ बुंछे दे अस्ता फेनो थाखाच धाग बिपारि जाटो आबो औखारसै लामायाव नौसोरखी नेना बासै आं थाच फेनानो जाबाय। खन्वाइ आगे बिरछांआ औ जांगोन दे होन्ना बयबो फ'न दानलायसै। बिलिफांआ दसे देलाय खांना बिसोरखी नेनो हमबाय। बिरछांआ जेवला कलेजआव फेनो थाखाच CYCLE हुंगारे बे समावनो बियो लामाजो

सामे समायना सिखलाखी मुहरनायसै आगे बियो खान्नायसै आप' हाचाच मा एमे समायना नायबाव थाखायथाव। बियो खेबसे नुनायावनो फागला जाये आगे मोजां मोन्ने हमो बेनिफाय बियो कलेजनि फासे थाछे खन्वाइआ बिखी लामायाव नेगासिनो दंडमोन। बियो बिरछांखी मिनि खुसि खुसि फेनाच धानायखी नुह'ने जेवला बियो सफोचो अस्ता सौनायसै खन्वायआ हाचाच आसोल मा एसेबां मिनि खुसि खुसि दिनैलाय होन्ना सोछे आगे बिरछांआ फिनो जेबो नझ बटो दा ससेया नेनो बागोन बे होन्ना बिसोरो खानायसै।

बिलिफांआ बिसोरखी लामायाव नेगासिनो दंडोमोन आगे बिसोरचो दसे उगाव सईनायसै। बिलिफांआ सौनायसै एफा गोचाव जाये नामा होना आगे बिसोरो फिन्नाय होनोसै हे बिदिनो आगे एसे गोचाव जावच थाथ'दो होन्ना बिसोरो बिनिफाय कलेज फासे थावच बिसोरो कलेजआव सईना गावबागाव थाछो ख'बा फासे खानायसै। बे समावनो जेवला खन्वाइआ गावनि थाछो खयायाव थानाने जेवला सिगसि बिआव बिहव होयो अस्ता बियो सिगसिजो सामे समायना सिखलाखी खामसलियाव मिनिबाय धानाय नुहये खोलो बारनाय बारजो खानाय किलाइ बिरलां लायनायसै बिखी नुना खन्वाइआ जावतिया बोदोर जाये। बि सिखलाखी बियो खावलायआव आखाय होन्नाने मिनिस्तु मोछांडे नायहरबाय थायो। बे समावनो



Classmate लोमोआ ओइ आसोल होन्ना मोदोम चुफेनायसै आगे खुन्थाइआ बागदावनायसै आगे बुंछे थोट बिदि जायो आहसो बिस्वा ख्लाब मोनलकपटी बुंछे आगे Classmate लोमोआ मिनिना थोफिनो। खुन्थाइआ फिन खिरखिजो गाव नुहुन्थाय मिस्लाखी तपहरफिनो नाथ्वाय बियो नुहसै बे समावनो फोरोगिरिफा फेना Class लाफेनायसै। Class जोबखाना थाखो खिधानिफाइ ओखाराने खुन्थाइआ गावनि साने लोमोफोरजो थोफिनायसै बिनि साने लोमोआ बिस्वा गेट खाधिचल नेना दंड बियो बिसोरखो स'हेनायसै आगे बिसोरो बिनिफाय न' फारसे थोलायनोसै।

मोनानि समाव बिलिफांआ सान्नायसै आ दडले बाजागव नुबोनाय मिस्लाया बबेनि जाखो आगे मा मुं? आ आगे बिस्वा माखल आगे बबेआव लोमो मोनफिन बावगेन? अं खोनानो मोनदो जोनि कलेजआवनो फरयो होन्ना आगे बियो सान्नायसै आ बिस्वा मोजा मोन्नासो गारथारगेन मा एसे समावना आय'!

बिरखांआबो मोनानि समाव जेव्ना बिजाव फरपनो थाखाय Table आव जिशयना बिजाव बोलायो बे समावनो बियो गाव फुआव नुनाय मिस्लाखी सान्नायसै ! अं दहाय फुआव नुनाय मिस्लाया बबेनि जाखो आगे मा मुं जोनिथि सोरनाय फेवामेन बिनि गोसोआव गोवा सोधि सोमजियो। आगे बियो आ बिस्वा बबाव लोमो मोनबवगेन मा एसे समावना होन्ना सान्नाय थानायसै बिज्जब बोलायनो आगे बियो सान्नायबो ना जोनि कलेज आवनो फरयो जानांगी बियो कलेजआवनो फेदोमोन होन्ना बिरखांआ सान्नायसै।

खुन्थाइ आबो जेव्ना हर्नि समाव उन्दुत्तांना थायो बे समावनो बियो गाव कलेजआव नुनाय मिस्लाखी सान्नाय थानायसै आय' हवाव मा एसे समावना मिबिखीरे मिनिनाय आगे खोलो - खोलो

बारनाय खजजो बिरलानाय खानाय बेसेदि समावना आ बिस्वा जोबोद मोजा मोनबाय आ मखोरे बुना लानो हगोन ओनि गोसोनि खोथाखी बिनि सिगांआव। बियो सान्नाय थानायसै। बे समावनो बियो गोसो खांखो आ बे खोथाखी बिरखां आगे बिलिफांनो खिधा नागेन जाहाथे ओनि सान्नाया जायो होन्ना बियो बिलिफांनाव फन खालामनायसै ओइ आसोल आहा नोसोरनो खिधानांगी बाझा दमोन होन्ना खुन्थाइआ बुंछे बिलिफांओ फिनो आहाबोध' दडले आसोल आबो खिधानो खानदोमोन बिदिवा जो 'ब' खिधानायनोसै ना होन्ना बुंछे र' बिदिवा आ सासेनावबो फ'न खालामनि होन्ना खालामो दसे उनाय बिरखांआबो फ'न हमनायसै आगे बुंछे ओ आसोल होन्ना खुन्थाइआ बुंछे आहा नोसोरनो खिधानांगी बाझा दं आसोल आगे बिरखांआबो बुंछे अ' आहाबो दड आसोल आ खिधानो सान्नायदोमोन होन्ना बुंछे खुन्थाइया बुंनावसै बिदिवा मोजाआनो 'ज' खिधानायसै बिलिफांआबो Hold आव दड र आ Conference खालामनि होन्ना खालामो। बिसोरो जय रायन्ताय लायनायसै आगे बुंछे दे बयबो साफा सफा खिधा लावदो होन्ना बिलिफांआ बुंछे आगे बुंबावो बाझा खीथ' खुन्थाइआ गोसो खांगोस्वाय अब्ला नोनो खिधादो दे आसोल होन्ना बुंछे।

खुन्थाइआ अब्ला गावनि सान्नायखी बुना लानायसै लोमोफोर्न सिगांआव - ओइ आसोलफोर अं दहाय कलेजआव मासे समावना मिस्ला नुदोमोन आगे आ बिस्वा जोबोद फसायबाय मावै बुनो हगोन नोखोर माबा मोनसे खालामना होदोना आखोलफोर होन्ना बुंछे। अब्ला लोमोफा फिन्नाय होयो दे जागोन नो गाबोन कलेजआव नुस्त्र खिधाब्लानो जाबाव जो माबा मोनसे खालामगेन होन्ना बुंछे बिलिफांआ बिरखांखी आगे बियो फिनो ओ जो दंवा मा सिन्वा खालामदो



होना।

खन्धाइआ बुंनावसै दे जागोन होना आये बियो बुंछे आंध' खिथावाय र' दानिया नौसिना खाद्या मा ? बे समाव बिलिफांआ फिनो बेनोडले आसोल आनाचो बिदिनो जेव्हा आं बेंडल बाजायव बाजार खालामो बे समावनो आंनि मेगनचो सासे समावना सिखलानि नोजोगव गोग्लेयो आये आंचो विखी खेचसे नुनावावनो फसल गारवळ फगला मेगना अव्हा लोगो सानैवा अ' बिदिनो होना बुंनावसै आये बिरखांआ सौनावसै हा वखेनि आये मा मुंनो अव्हा बिलिफांआ फिनो जानो हगगी जौनि कलेज आवनो हाचो आं मिथिया बियो वखेनि आये मा मुं ? गावोन कलेजआव नुचा खिछागेन आं लोगोफोर अव्हा लोगोफरा फिनो दे जागोन होना।

बिलिफांआ बुंनावसै आंचोय' आंनि खिछानांगीखी खिछावाय दानिया बिरखांनि फगला अव्हा खन्धाइआ बुंनावसै आं आंव दे खिछादो आसोल बुंछे अव्हा बिरखांआ फिनो आं मालाय माधो बुंवावनो नौसोर सानैनाचो बाध्या मोनसेआनो अव्हा आनाचो बेनो बाध्या जेव्हा आं कलेजआव फैना थाखाय CYCLE फुगारवाय थायो बे समावनो सासे समावना सिखला लामाजो धांवाय नुहये आये आंनि मोसोआचो खेचसे नुनावावनो फगला जाचो मोजा मोनो हगगी जानो हगगी बियो जौनि कलेजआवनो फैदीमोन। अव्हा खन्धाइआ बुंछे। मासिनाचो बाध्या मोनसेआनो अव्हा जौ गावोन कलेजआव नुचला खिछा लायना लानोरी ना आसोरफोर ना मा बुंछे अव्हा लोगो सानैआं आं जागोन होना फिनो। दे बिदिव्हा गावोन खिछा लाय सै Good night आसोल फोर होना बिरखांआ बुंहरो आये लोगो सानैआचो आं दे होना दाना'ये।

बिदिनो बिसोरो अखानाय कलेजआव थांछे आये कलेजआव स'हैना बिसोरो ज' जायो आये बुंलायो

मैयानि बुंलाय बाध्या मोसोआव दलाचोना आसोलफोर होना (अव्हा बिलिफांआ बुंछे) जेव्हा नुपो अव्हा खिछालायवानो जावाय। दसे समानि उनाव सिखलायाचो कलेजआव फैवाय धानायसै बे सिखलानि मुझ उदांमोन नाथाय बिसोर गवचो मिथिया बिनि मुंखी, जेव्हा बियो कलेज गेत मोनफैवो बे समाव खन्धाइआ नुहरसन्नावसै आये बियो नुना मिनिस्तु जानायसै बिरखां आये बिलिफांआ मवाइल वसेआवनो Video नायलायदोमोन। बे समावनो खन्धाइआ बिसोरखी मोदोम बुना ओइ आसोलफोर होनो आये सानैचो आं मा जाचो बुंछे आये लोगो सानैआ बहा बचेजो बुंछे अव्हा खन्धाइआ बेंलाय गेतजो होना खिछायो आये बिसोर सानैवा गेतजो नायहरो अव्हा उदांखी नुहरो आये बिसोर बिलिफां आये बिरखांआ मा होना सानैचो बुंछे आये मोखांजो मोखां नायलायवो सानैचो बुंलायना खर' खुरो। बे समाव खन्धाइआ बुंछे अव्हा जौ साधामचो मेगन खेचनाय मासेयानो OMG होना बुंछे। बिसोर साधामचो मोखां सोम सोम जाचो। अव्हा सासे लोगोआ फैना बिसोरखी मुफैवो आये सोंछे नौसोर दिने मा जादो मानो मोखां सोम नौसोर साधामा एसेचो मिनि खुसि खुसि थायो दिने माजादो नौसोर हो ? मानो फिन्ताय होआ अव्हा खन्धाइआ फिनो मा होन्तो आं मालाय जौ साधामा जाव सिखलाखी मोजा मोनखुमाना दंमोन बियो सासेवनो अव्हा सोंग्या मा ? बारसे बिचारव माधाम सिखिर।

दे जेचो नंला नौसोर लाजिलायना दायासै नौसोर मिनि खुसिथै थाकिनदो बिदि मोखां सोम सोम दायासै बिदिना जाच्यो होना नाव्हाय बुंन बेनिफाय थांवायसै। आये बिसोर साधामचो सिखलानि फारसे खाना लासे मिनि खुसि थाफिन्नायसै।

★★★



## गदाय

Piyari Rismi Hajowary  
H.S. 2nd Year

फुबिलि समाव जोमैया गावनि बिलोगो रैरुबजों कलेजआव फैबाय थारोमोन । दसे समनि उवाव बिलोगो सानैजों सिधुथिजों फैबाय धानानै कलेजनि गेट मोनफैबाय आरो गेट खाधियावनो गावनि गारिखी दोन्थ 'नाथमै आरो गावसोरनि कलास रुमआव थानापमै । जोमै आरो रैरुब सानैजो एखे बि.ए.नि 3rd सेमआव फरयो आरो बिसोरों इरजो मेजर लायोमोन ।

जोमै आरो रैरुब सानैजो रुमआव / कलासआव मोनहैनानै लोगोफोरनो मिन्थायमै जे बियो गावनि Invitation Card खो होफैरों । वै समावनो अखांआ जोमै बुनाय बाधाखी खोनाखो आरो अखांआ बे बाधाखी खोनाखनै जोबोद उमाव बादाव जखो आरो सिरि सिरि गावखोमायो । उन्व बियो बाईरथि धावायलांवाय धानाप समाव जोमैखी नुस'नो आरो जोमैखी नुनानै जोमैनि खाधियाव थानानै बिनि आखाइयाव हमनान जोनानै कलेजनि जिरायरा बिफां सिझाव लाझे । उनाव जोमैया आखायाव हमनायखी हगार आंखी होनानै अखांखी होदावबाय आरो सौंवाय नो आंखी बिषाव मनो लावोदों । सारमोन आरो लोगोफोर नुक्ता मा सानगोन आंखी होनानै होदावबावबाय । अक्ल अखांआ गावनानै बुझे नों मानो बिदि जाखी जोमै । आं जे बाधाखी लोगोफोरनिफ्राय खोनादों येयो धार ना नंछाय । अक्ल जोमैया बुझे नों जे बाधाखी खोनादों बे बाधाया सैखे ।

आं मोमखोरजों खन्व जनोंमै आं बिनो गदाय होखावाय । अखांआ गावो आरो बुझे । वै समाव जों सानैजों लानाय गदायखी नों मा खालामने सानखे जोमै.... ।

जोमैया दादि होनानै गावनानै बुझे बवे रुदायखी बुंदों नों नौनि वै समाव लानाय गदाया नंछावसोमोन । सेखी आं सिफायाखी खेखीथ नौंसो सिफायदौना अखां । बिदि बुनानै जोमैया मेगनाव मोदे लाना गावनि कलास रुमसिम थानापमै । अखांआवो गावनानै मोदे हुगारखं येनो जोमै थानापथि नापहस्वाय थावो ।

अखांआवो दसे समनि उवाव कलास गखांनानै गावनि न'फारसे थावाय लाझे । अक्ल बिनि गोमोआव जोमैआ गावनानै बुलांनय बाधाफोर फैबाय खदों । जे समावनो बियो गावनि न'मोनहैनायमै आरो गावनि उनदुगा बिमिनायव दसे सम उन्दुनानै थानायावनो मावा मावि सानवाय थावो गावसोरनि भोजां मोनज्लावनाय, लोगो मोनज्लावनाय आरो लोगो मोनजेनाय वै समफोरखी ।

फिगनिग (Picnic) जानायनि सम । जोमै आरो रैरुब बिलोगो सानैजों बिमा-बिफाखी लानानै फिगनिग (Picnic) जानो थारों कलाझार मीरं फागनि (Park) साकधिपाव धानाय दैमा सेगव ।

फारसेथि अखांआवो गावनि बिमुखे मिजिखी लानानै आरो लोगोमै बिमा-बिफाजों बिसोरखो एखे



जागृत्यवनी फिगनिम (Picnic) जानी खादोंमोन। फिगनिम (Picnic) जाहेंनो थानाय जायगायाव मोनहैनाय लोमो लोमो जोबोद खुमि जादोंमोन मोननैको नखरुनि सुबुत्रा। जादों-लोटों, मोसादों-मुसुरदों बेरयदों आगे उनाव जाखाई-लोखाई जोमै आगे रैरुब सानैजों बेरयदों जायगाफोरखी नायगिदिदों सम सम फनजों सेल्फि (Selfie) जो लादों। अखां आगे मिजि बिसोर सानैको बेरयदों आगे सम सम बिफां सायायाव जिरयवना गेमको गेलेदों। जोमै आगे रैरुब सानैको दै जिआव मोनहैनाय। सानैको दै जिआव मोनहैनाय दैजों गावजों गाव सायलाय लायखाव खादोंमोन। बे समावनी आयथि गालिननानै जोमैया दै गोधीआव गेलै लाखे। जोमैया सानैसिनो गेडेयाव दै सिखव बांसिन गबलानो नागिरो। रैरुबआ जोमै खी बिदि जानाबखी नुनानै खाथिनि मानसिफोरनयाव मदद बियो। बे समावनी अखां आगे मिजिआ मा टावरय टावरसि जाखो होननानै खासनानै नाथफेजोवला नुखव दि सासे सिखलाय दैखव गबदों। अखांआ बेखी नुनानै हाखु टाखु जुधा, जेखेदखी खुनानै दैयाव बाजुरुमनानै जोमैखी बासायो। जोमैया दै मोनलोनानै दास गैथि बिहुस जायो आगे अखांआ बिदि नुनानै खाथिनो बोरिसम लाबोयो 'जोमैखी'। बे समावनी जोमैनि बिमा सनाथि बिफर अलंवार मोना बिदि जाखाइ जानाबखी नुफेनायसै।

बिमा-बिफरा जोमैखी बिदि नुनानै होखावनानै बुखे आगे फिसा हिनवाव सना नो मा जाखो होनानै गाबो। दसे समनि उनाव जोमैया दास फेनायसै आगे गावनि साखाथिथाव थानाय मानसिफोरखी नाथगिदिबायो। बेनि उनाव जोमैया अखां आगे मिथिखी नुनानै खोखे बिमा बिफानियाव बिसोर सानैया रोर

खेननानै। अख्ला सानैको गाव गावनि मुंखी खिनधानानै लायो आनि मुझ अखां आगे बिनिया मिजि। जोमैया अबेयावबा नुनाय बाबदि मोननानै सोखाबो। नोसोर बबे कलेजआव फरायो आगे मा कलायआव फरायो। अख्ला अखांआ बुखे जो सानैको ककाझार सरकारि कलेजआव फरायो आगे जो 5th सेम इकनमिक्स (Economic) दिफरमेननि। बे समावनी जोमैया ए.....होनबाय आगे गावसोर बिलोमो सानैखीको खोन्खाबाय जोखो बिबावनो फरायो 3rd सेम इंग्रजी (English) दिफरमेननि होननानै। बिदि सिनाथथि लाखीलायनखनि उनाव गावबा गावनि जायगाथि गावबा गाव आगान सुस्ताखे।

सानैसोनि उनाव फुखव कलेजनि सम जाख्ला अखांआ गबनि न निप्रय कलेजआव थानो थाबाय लाखे आगे जोमैयाको गबनि सिखुथिजों थाखे। दसे समनि उनाव जोमैया कलेजनि गेट मोनहैनायसै आगे गावनि गरिखी दोननानै कलेजनि जिरयगा बिफर सिखव गावनि लोमो रैरुबखी नेबाय थायो। फरमेथि अखांआको गावनि बिमुखे मिजि जो फेबाय थानानै कलेज गेट बायकोयो। बे समावनी अखांआ जोमैखी नुहरनानै बिनि खाथियाव थानानै रायदावहैनायसै। जोमैयाको नुनानै अखांजों रकलायनायसै। अखांआ जोमैखी खोखे मोरखी नेदों नो बेयाव होननानै। अख्ला जोमैया बुखे जे बियो गावनि लोमो रैरुबखी नेदों। माबोर दं जोमै मोजां रा खेननानै मोबाको अखांआ आगे जोमैया बुखे मोजाहिनो दं होननानै बुखे आगे जोमैया बुबाव खय अखां आगे मिजि रुबिबायअव आनि जोनोम सान नोसोर आनि जोनोम सानाव नुजाफेनांगी होननानै बुखे। अखांआ मिनिस्तु जानानै बुखे जागोन दे। उनाव रैरुबआ सफेयो।





बिनि उनाव जेवला जोमैया धांनोसै विदिल्ल अस्त्रां होनाने बुझे। अस्त्रा अस्त्रांआ नॉनि मचाइल नाम्बार होलांनो हगोन नामा होननाने बुझे। जोमैया बुझे औ हगोन उनाव मचाइल नाम्बार खिनधास्त्रांनाने बिसोर गाव सोरनि कलास समआव धांनय लाझे। अस्त्रांनि गोसोआव जोखोर रंजानाव फैयो। मनांजा बियो जोमैखी नुजेनाय लोगो लोगोनो गावनि गोधर गोसोजो मोजां मोनटोमोन।

कलास गस्त्रांनयनि उनाव न'आव धांनयसै आरो न' मोनहैनाने दुगीसां-लोचसां ओखाम जास्त्रांनाने अस्त्रांआ जोमैनाव कल' (Call) बुहरो। जोमैया फन'खी हमनाने सोरमोनलाय होननाने सोवला अस्त्रांआ आंसो अस्त्रां होननाने बुझे। सरि (Sorry) दे अस्त्रां आ सिनचास्त्रेमोन होननाने बुझे। सानैचो मिनि खुमिये रुकलायबाय धावो। दसे उनाव अस्त्रांआ जोमैखी आ नॉनाय मोनसे बाधा बुंगीमोन होननाने बुझे। मा बाधा होनाने जोमैआ सोझे। अस्त्रांआ नो गात्रि मोननाय नखथ' होवनाने बुवला जोमैया बुझे आ गात्रि मोना होननाने बुझे। अस्त्रांआ बुझेदि आ नौखी मोजां मोनो। जोमैया दसे सम सरि खोनासंनाने धावो। बेयावनो अस्त्रांआ बुझे जोमै मा जाखो मनो सरि थाखो। जोमैया बुझे नो बेफोरखी मा बुंखो अस्त्रां जो सानैजो लोगो मोनज्तायनाथानो बर गोवावआनो जायाखे मोजां मोननाव गोस्ले जिरत नख अस्त्रां बेयाव गोसो मोननेया गोरोबनांगी। हीवा आरो हिनजाव गोसो मोनने गोरोब लायनानेसो गवजो गावनि गोसोखी हमनो हयवो आरो इयुनआव संसार फोरखीचो मोजांडे जानो हयवो। बेफोरखीच' नौचो मिथिगोन अस्त्रां। अस्त्रांआ एसे सरि थानाने खोनासंनाने बुझे वे बाधाव संधो। नथाय आ नौखी नुजेनायावनो आनि गोसो गोस्वोजो मोजां मोनटोमोन। नॉनि रुकलायनाथ मेदेरफोरखी मान

होनाय बेफोरखी आ नुदोमोन नॉनिवख जोमै। अस्त्रांआ बुंखाचो दानि आजि-छाति बिदि मोजां अगुनि माहि हिनजावखी बर मोनगोन जोमै आरोवख जेवला नाखि जोमैया सरि धावो अस्त्रा अस्त्रांआ बुझे जेवो बुंनो सानल जोमै आनो अर्नि फिननायखी नॉनि जोनोम सानाव होव्लानो जाबाय बिनि उनाव अस्त्रांआ फनखी दानो।

उनुनाय सम जावला जोमैया गावनि बिसिन्हाव गोलांनाने उमु खुथु धावो। जोमैनि गोसोआव साननाय फैबाय धावो अस्त्रांनि वे बुलांनाय बाधाफोर। दसे सम सानस्त्रांनाने जोमैनि गोसोआव अस्त्रांखी लानाने गावसोरनि इयुननि संसार जालांगोनखीसो सिमां मुजुबाय धावो। जोमैया उमु खुथु जानाने अस्त्रांनो फिनायखी दानो खोनधानायसै ना उनाव खोनधानायसै होननान सानवाय धावो। दसे सम साननाने जोमैका सानोदि बियो अस्त्रांनो फिननायखी गावनि जोनोम सानावसो होगोन होनान।

रखिबारनि सम जोमैनि जोनोम सान। वे जोनोम सानाव गावनि लोगोफोर आरो अस्त्रांमोनचो फैटो। अस्त्रांआ सरि सरिये फन हरखुमानाने जोमैनियाव फिननायखी सोझे। अस्त्रा जोमैया राजि होननाने बुवला अस्त्रां-आ जोखोर खुमि जावो। आरो अस्त्रांनि सरि सरि फन' हरखोमानायखी नुनाने मिजिआ अस्त्रांखी जंखाचो आरो एटावो। फारसेधि जोमैखीचो रूबआ एटावजाव धावो।

बिदिदैनो बिसोरनि गोधर मोजां मोनलायनाथा गोवाव सम जावो। अस्त्रां आरो जोमै सानैचो मोनसे रुदाय लालायो इयुनआव हाव जावाने सानैजो मोजांडे संसार जालांगोन होननाने। नाथाव बिसोरनि गोधर मोजां मोनलाय नावखी मोननेचो नखरनि जिमा-बिफामोना



मोन्थिया। सानसेखालि अखां आये जोमैआ बेरुवनो धांनाय समाव बेबायदि विसोरनि सानैजो बेरुवलायनायखी नूनाने सासे सुबुआ अखांनि बिमा मैनाथि आये बिफा मोनचारुनो खिन्थाफीनायसै। बे खोथाखी खोनानाने बिमा मैनाथिख जोबोर राग जोखे अखांखी। मानोना मैनाथिया फिसाजलानि थाखी गावनि बिलोपोनि फिसाजो समायनाखी फसायो। बे हिनजावाचो अखांखी फसायखायोमोन। नाथाय अखांआ बेफोर बाधाफोरखी जेबोखीनो मिथियामोन।

सानसेखालि मैनाथिख जोमै मोननि न'अव थानाने जोमैखी फानटायमुलि आये गोबं गात्रि गात्रि रावजो रायईदो आये अखांआ मोजा मोननाय सिखला दंखायो होननाने बुंवाचो अखांनि बिमाया। बिदि बाधाफोरखी खोनाने जोमैआ दखु मोननाने जाया लोख मैगनाव मोदे लानाने गावनि रुम सिखव उन्दुनाने हारसिडे गावचाय धायो। फरसेथि अखांआ जोमैनाव फन बुंवाय थायो। नाथाय जोमैआ अखांनि बिमानि बिदि रायफेनाव आये बुंफेनायनि थाखी जोमैआ लाजिचाय आये दुखु मोननाने

अखांनि फन 'खी हमाखी। अखांआ सानचाय धायो जोमैया मानो बिदि जाखो मानो फन' हमाखी बियो। दसे समनि उनाव रैरुबनाव सोहरो जोमैया मानो आनि फनखी हमाखी होनाने नाथाय रैरुबआचो जेखो मिथिया अ होननाने सो बुंहरो अखांखी।

सानधामसोनि उनाव जोमैखी सासे साखि गोना सेंग्राया नावनो फेचो बिनि मुळनो जाचाय सोमखोर। नाथाय जोमैया हावनि थाखी राजि जायाखीमोन। उनाव बिमा बिफानि बुंनाय खोथाखी दाननो हायनि धाखाय बिचो सोमखोरजो हावा जानायनि गदाय खायो। जोमैआ मिरि मिरिये गाव खुमायो नाथाय बिदि गावखुमानाने मा खालामनो हाववनो बिचो बिमा बिफानि खोथाखीथ' दाननो हाया बियो। जोमैनि बिदि जाधाइ जानायखी रैरुबआ अखांनो खोनधाहरनायसै।

अखां बेफोरखी मिथिनाने गावसोर सानेनि जानाय सिगांनि जर्हिमनखी सानचाय थानपावनो बिमाया फेजा फेचो आये अखांआ बिमाखी गोबाग्रवनाने हांमा सुरहाव सुरहाव गाबो।

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## रामोन्दाणि खाफाल

Dashni Basumatary  
B.A 5th Semester  
Deptt. Education

आये !.....अ ! आये..... !

आई कलेजाच धांनोसै..... !

दे थांदो दे फिमा..... !!

औ जागोन दे आये !

दिनें बाग्या बुधवार। कलेजाच आउट ट्रेस गाननानै  
धांनो मोनो। बुधवार बाग्या सयथाचख खनसे फैयो  
आगे थाले जेवलाचो बेफोर रामोन्दाणि खाफाल जेचो  
गोदान नइ। मानोना गोरिब नखरनि फिमा रामोन्दाया  
दिनेंसिम बुधवार बाग्याच आउट ट्रेस गानफेरखी नाथाय  
जेवलाचो आउट ट्रेस गानफेर रामोन्दायाचो दिनें गिबि  
खेच आउट ट्रेस मान्दो आगे इसे देलायदो। लोगोसे  
खानायाच खान्च लाव खामसालियाच आलायना टोननय  
आपनायाच नाथना खानायखी खान्चजो उरजो खानलाय  
सिगांनो खानलाय फेसन खालामदो। बासटेनाच बासा  
सफेनाय समआ जानोसैथानो बिनिखायनो बेगखी कानानै  
आछायाच गाननाच धांदिखी खेबसे नाथला बावनानै  
आधुरे थाचाय लाइसै रामोन्दाया।

सांन्धिपुर बास्टेनाच बासा 7 रिग जानाय लोगो  
लोगो मोनफैयो। दायो समा 7 रिग सम जानो 4 मिनिटि  
सम नांवावगी। बास्टेनाचनो बास फैगोनखी नेनानै उमु  
- खुयु नयहखाय थारो रामोन्दाया बास फैगोन लामाजो।  
7 रिग समा मावला जागोन बेखीनो साननानै आछायाच  
धांदिखी नायफामने गारुखी रामोन्दाया। मिनिट समखीनो

मानोना नै, बा घन्टा समखे नांवावगेन बादि नेनो हाया  
हाया समखीनो गोलाबनिफाय गोलाबसिन जानाबफोर  
बादिसो मोनलाय बावदो रामोन्दाया। जिरायखेरनो  
गसंधेरनो हायिबादि जारो रामोन्दाया। 7 रिग जावाय  
बासाचो सांन्धिपुर बास्टेन मोनफैवाय बासा लासिफेनाय  
लोगो लोगो बासाच गण्डो हैवाय रामोन्दाया। बासाच  
गाखोखांनानै होंगो दोंगो बिहिर मानसिफोरनि गेजेराव  
सोखीबासो नागिर खुमादो रामोन्दाणि मेगना। बासाच  
गाखोनाय मानसिफोखी फलै जावनाय बुंवाचो बुंदायनय  
जाया। रामोन्दाया जयखी मेगन खनजो नागिर खुमादो।  
बेबोदि गावखीचो गल'ल जोखोल मेगनजो बिहिईनि  
समाचो नायहर गासिनो दंखाचोमोन बेखीनो नुसन  
हसना माबा गन्ध मोखांखीनो बुगा बुगा मोनलायदो  
रामोन्दाया। मानोना रामोन्दाणि गोचाव समनिफायनो  
मेजेर खुमानाच सिखला जाय सिखलाया रामोन्दाणि इईनि  
सिमोफोरुवचो सम सम गेले फैखोमाथो। मुझ बिनि  
रनि गन्ध मोखां स जोसं देछसं - स। जायनि  
धखायनोथ' रामोन्दाया दिनें...। बिनि अन्खाच महर  
माहिखी नुनानै गावनि गोखेनि खोधाखी बुंवा लानो  
धाखाय आवगाय बोदो।

बैठल बास्टेन मोनफैवाच अज्ना समआ 7:45  
मिनिट जावाथमोन। बासनिफलय ओखारना गविधा कलेज  
फारसे आगान मुखाय लोगोसे राविनि उन उन



रामोन्दायाचो। गोसो मिश्रव सान्दो रामोन्दाया रानिजो समाने सें सें धावयलोफनो नाथाय लाजिनाय गिनायजोने रानिनि खाशियाव साकि फैनो हायाखी रामोन्दाया। थेंवचो गावनि लाजिनायखी जाव दोनानैब्लाचो गावनो रायज्तायजोचो थिरांथा लावासै रामोन्दाया आणे बुदोसै टिर्नयो हारसिसो नामा नोहो रानि ? (मिनिस्कुलनाने रामोन्दाया) ओ आदा.....(मिनिस्तुचो रानियाचो अं। आंखयो हारसिसो नेबादिनो (रामोन्दाया बुंफिनासै) हि!हि! ? हारसिसो मोजां आदा.....!! (रानियाचो बुंफिनासै) नेबादिनो रायज्ताय रायज्ताय माब्ला माब्लादि कलेव गेट मोनफैखो बिसोर गावसोरनो थाल मोनलायसै।

रानिसे समाने उठाव कालसनि समा जानव लोंगो लोंगो वयचो गावबगावनि थारो ख 'धायाव हावफैबाय। धारो खुथायाव फोरेंगिरिया मा मिथिनो गोनां खोधा बुंदो मा बुजावदो बेफोर जेचो रामोन्दायि खर'आव हायाखी। खालि गोसो मिश्रव जाखां फेदो सिरि सिरि रोमै रोमै रानिवादि गावखी आदा बुंलायदो। नाथाय गोसोनि खोधाखी बुंखाना लानो सान्दोमोनब्लाचो बुंनाने लानो हायाखी रामोन्दाया बेखीसो साननाने गावखीनो गाव दखुस खाफल होननाचो बुंफलांन लादो रामोन्दाया। बेनिखायनो धारो खुथायाव थानाने फोरेंगिरिया माब्ला खुथानिफ्राय ओखालोंगोन माब्ला क्लाम मुधि जाववगोन सानबावबायनो धाथेरनो हायै बरिदि ठमु- खुशु जावाय धावाय। गमामार्यनो रानिसे समाने उठाव क्लामा मुधि जामारवाय। रानिजो गावजो न'फारसे फैनो धाखाय बास बास्टेन फारसे धावाय बोनो हमवाय। जे समावनो रामोन्दाया मोजां गांठि रायज्तायनायजो लोंगोसे लाजिबोब्ला खावि गोमायो होननाय जे बांधा भावखी

गोसो खांना धावनो लाजिया फाजिया गावनि गोसोनि साननायखी फोरमायना लावासै। रानियाचो माना खालामाखी मानोना रानियाचो रामोन्दाखी सिरि सिरि मेजेर खुमाखायोमोन बुंनारो लानो हायाखीमोन। नेबादिनो बिसोर सानेजो सें सें धावाय धावाय बास्टेन मोनफैबाय आणे बास आचो अस्ता बडाइगावनिफ्राय गिदिफिनना बेंटल बास्टेन मोनफैफिनिबाय मोन। बाखाय गांखोना सानेजो सिट मोनसेयावनो सें जिरवना बायदि बायदि रायज्तायनायजो लोंगोसे मबाइल नम्बर खीचो लाज्तायनायजो लोंगोसे मबाइल नम्बर खीचो लाज्तायनाय बिसोर। रायज्ताय होनज्ताय नेबादिनो सांथिपुर बास्टेन मोनफैयो। बासआ दसे लाखिगाय समाव रामोन्दाया बासनिफ्राय ओखामनाय सिगां रानिखी बुंहासै-

धांदोदे..... रानि ओंनि सना.....।

ओ दे सना दे धांदो नोहा-----।।

ओ...! दा नोहाव फन खालामगोन ओ सना फनखी हमदे सना.....।।

फैदै फैदै रानिसे समाने उठाव दादगारि बास बास्टेन मोनफैबाय। दादगारि बास्टेन नि सोनाव सा जो धानाय नेपालि पारावानो रानि मोननि गाथि। बास्टेननिफ्राय 2,3 मिनिट जोनि उठाव रानिया न' मोनहेबाय। आधि-आखाइ सुस्त्राना देसफोरखी सोलायस्ताइ आणे ओखाम जामो। ओखाम जाखांना मेनाय देहाखी मेगा होनो एकाव गोलोवै उन्दु हैयो रानिया अस्ता रामोन्दायाचो बिमा संना होननाय ओखामखी जाखांना गेलदो उदैखी हजम खालामथाव धाव बिसिनायाव गोलांदो आणे ख्ताव ख्ताव मोननाय गोसोखी बुरखायनो रामोन्दाया रानिनिबाव फन



खालामहरो। दसेनि गेजेरावनो बायदि बायदि  
 गयज्जायनाने माखीबा भिनिल्लबलायटीं समजव गणाचो  
 जोपला लायटीं बिसोर सानेजो। बेबादिनो दिने एसे  
 गाबोन एसे गयज्जाटाव गयज्जाटाव बिसोरनि गोरले  
 गोसोषा गेलेम सिनबाय। गामि फोरु गोवान गोवान  
 जानावखायनो गोसो ज्वाळानो बेरावनो लोगो हमनो  
 मोनज्जायामोन बिनिखायनो सम सम कलास गारनाने  
 आशे एकनबा कलास गोयाळ्ताचो कलास द होतना  
 ननिप्रवाय ओखार जोना चवेबा कवेबा फाग फोरुव बेरा  
 हेचो मोन बिसोर। माप्ला माप्लादि 2 बोसोर जालांटीं  
 गाव सोरनि मोजा मोनज्जायनाय हमनो एवा मिथिनोचो  
 मोनस्ताव लावाखी बिसोरे। नाथाय मा खालामनो  
 बिसोरनि नै बोसोर मोजा मोनज्जायनायाव गोबा हेथनि  
 फारगोसा धडने मेगनान मोहेनाय आशे गसायनि गेले  
 होनायाव जाफुहसै बिसोर सानेनि मोजा मोनज्जायनाय।

रानिबा फे फरायगारि नोखामोन रामोन्दा आशे  
 रानि मोननि नै बोसोर मोजा मोनज्जायनायाव मादि  
 गुनजेर अस्टीं बेखी फारि फारि नायलां दिनि:

रानिबा सिगां समफोरुव बुंखाना रोननाय बदिनो  
 देग्लायनि बैसागु बोथोरुव गावसिनि न'आव आलासि  
 जानो धानो। गोसो गैवळ्ताचो धांधारनो मोन जावाय  
 रामोन्दाया गावनि गोरबोनि अनगा रामोन्दाया जोखोर  
 गोबाव लोमजाटीं। धिग बे समावनो गावनि  
 लोमजानावखी गावनि अनजालि रवेनो खिन्वा हरनो  
 होन्ना फन खालामहरोमोन। निखावगिनि खाफलाव  
 सोश गैया बुंनाय बदि रामोन्दायि खाफलावचो खोमसि  
 जोमै बदि कवेनिफुजयबा बिरबोनाने दाखा जोमैया  
 जोखलोव फैयो। जायनि धाखायनोच' रानिनि बिमाया  
 रामोन्दा आशे रानिनि मोजा मोजावलायनायाव गेजेराव

हावनो हाटीं। बिनिखायनो खनिनि पनखीचो बिमायासो  
 शिसिब खालामटीं आशे रामोन्दाखी गावनि राबवे  
 सोखाशिटो-

-सोर नोलाय.... ? सोखी नांगी... ? ( खाखाई )

-आंसो....ते मादै.... रामोन्दा....

- 'अ'...। नोसो....

साला सैमा निखावगिनि फिसा जाना सनानि  
 थोरिसयाव ओखाम जानो सान्दो नहासै। नाथाय बे  
 मावळ्ताचो जाथावा। नोनि साननायखी अं मावळ्ताचो  
 जाफुहोवा।

-नाथाय मादै.....

-जेचो नाथाय-नुथाय गैया..... ! खोनासंगाने लाखा  
 न'थ नोबादि बेखार हाशेनि मिथि दावधिल्लव ओखारगा  
 सैमा फागला ओरि थाळा ओरि फैया हाल्लव थाळा सैयाव  
 थाळा साखिचो गैया बदिचो गैया सि गैजाये मानसिनो  
 अं आनि फिसाखी हरनो हाया। ( फनखी दानहरो,  
 रामोन्दाखी आशे जेचो बाखाखीनो बुंनो होयासै बयाबदि  
 चिरल' धानांवाय )।

लोमजानाव देहाखी लानाने रुखु रुखु गावचाप  
 धावळ बेसा रामोन्दाया ओखाम गैया दै गैया। गोरचो  
 जाहायव रोमै रोमै खोनाटीं जानो हागी रानियाचो सहावनो  
 हाशेनि मेगनाव मोदै बेहेहोटीं। मोजा मोनज्जायनाया खेला  
 नख बेयो गेलेजाया जिगद नख। केवचाबोदि खनिनि  
 बिमा आशे नखर बुजिस'नो हावाखिसै। अखानाय  
 खोनावाववाय रानिबा जुलि जडसगोन। खोनावाय  
 बदिवळ रानिखी नायनो फैनाय सेंग्राया नोथ (Navy)  
 याव खाखि मायो। आशे सेंग्राखी बिमायानो फसावनो  
 गयज्जाफेटीं रानिनि नखरजो। जुलिया बे बैसाग दाननि  
 जोबथा खालामवनो। बेसेखांचा गोबावखासै रामोन्दायि



लोमजानाचो वे समायनोदि बेफोरवादि खोथा खोनामोवला खोरनि बिछाया गावा सामे धनो हानो । बाधाखी खोनाना रमोन्दाचि बिमा बिफा आगे नखरनि गारीचो दुखू मोन्दो आगे लोमोसेनो रमोन्दाचो जाया लोडा थादो । खानफामचो गावनानि अनगा जेचो गैला रमोन्दा मोनहानि नखरव । सफथा खनसेनि उताव रमोन्दाचि लोमजानाच एसे मोजाआव फैवाच । नथाय 'हे गमाइ ! अर्निफाय मोनसेल' आरज रनिखी रमोन्दाचि गोवान दाखालाम... ।

दिने बैरगा दानि जेवथा खालार अगे जेजो लोमोसे जुनो गोना बाधाचानो जावच रनिनि हावा । रमोन्दाचा एमाव उन्दुल्लेना रनिजो गावजोनि गोथार मोजा मोनलायनायफोरखी फारि फारि गोमो खाना मेगनच मोदे बोहेटो । नाथाय मा खाल्लमनो सुबुनि इनाय । गोरिब नखरनि मानसिखी मानसि साना । रनिनि लोगो हायनारि आ रमोन्दाचोचनि न' फरसे आथुरे फोयो मेगनाय मादे लानाने हां गोथेहा गोथेहा जानाने । खामसा लिखाच जिरायना जिगा मिनच रमोन्दाचि बिमाखी नुना गाव जे बाधाखी जुनो फेदोमोन जे बाधाखी जुहां बुडाहां जाना रमोन्दाखी सोंयांयो अवला बिमाया बुडासै रमोन्दाचा सिखवनो दड उन्दुना । नथाय मा बाधा आदे (रमोन्दा बिमाया खोंफिनो) ।

अवला हायनारिचा गाव जे बाधाखी लानाने फेदो जे बाधाखी खोन्वालाखवला गोदेन्वि जागोन मानना सिरिदे रमोन्दा बिमानि खोमायाच खिन्वा हगे-

- 'मादे... !! ? रनिचा (.....)..... (गावनाने)

- 'रनिचा मा फिसा.... ? (रमोन्दा बिमाया हांखुरे मोखे)

- 'रनिचा... रनिचा फागिल जावाय मादे... !!'

- 'ओ मा ! हावानि मन्दचनिफावनो सिखारना रमोन्दाखी मात्रिचै गात्रिचै मिनि मिनि दा वहा थांखो रावचो मिथिधवा.... !!'

-(बिमा-बिफा नखरनि गारीचो नागिरि नागिरि खोर-बेशेर जालां जोवबाय)

हायनारिनि गावनाने जुनाय रावखी रमोन्दाचा रुमसिखव धानानेनो गारिचो बाधाखीनो खोना जोवखादो । बाधाखी खोनाने रुमोन्दाचि बिखाया गावसा लांजोवदो । सान्दोमोन खोमा रमोन्दा बिमा आगे हायनारि मोनहा रमोन्दाखी जेचो बाधाखीनो खोनायखी ! नाथाय रमोन्दाचा खोनाचने थावरिनो होवैवादि जादो खर'आव साअन्वाच गावदो । सान्दो बिचो गावनि बिउखीनो फोजोवना लानो सेराव आलायना दोननाय दिहजो गोदोनायाच टीलें फानना गावखी फोजोवसांना लानो आगे जे संसारनिप्राय अराय समनि थाखाच गोमोर लानो । नथाय बिमा बिफाखी नखरखी सानाने गावनि गोमोखी हमथाना धानायसै ।

से दानि उताव । दिने B.A.जोवथा बासोररि आनजादिनि फिषाड (Result) मोनदो । बेनिखायनो दिने रमोन्दा अगे नखरनि गारी जोबोद खुसि । मानो होनोवला रमोन्दाचा जेबोद मोजां जेखोन्दो लानाने उधिसार जानो हादो । माखासे साननि उताव गुचुन जावगायाच थांवाय । सिगांनि जावायफोरखी जावगानाने दावो गोदान लामाजो आगान सुरवाय । बिमा-बिफानि दुखू खरवाखी सुफुंनो थाखाय । मानोना रमोन्दाचि अनगा बिसोरहा रावचो गैयामोन । बिनिखायनो रमोन्दाचाचो गावनि थोंखिसिम सीहिनो थाखाय मोखो गोमो लानाने आवगाय लाडसै ।

माखासे बासोररि उताव रमोन्दाचा सामे गेदेर मान सनमान गोनां गोरो सुबुं जावच । जावनि थाखाय



दिने नोंगी मानि रं, रुपा, व'-चां, नांगीनि गासिखीचो  
 सोरजिना लानो हाबाय । दिने रामोन्दानि बिमा बिफराय  
 मोदोनि चादि मालायनाय खामला हाविग मावनो मोनीधि  
 मैलिया आगे मोखि होनना रुवचो मुगैलिया । राजानाखीनि  
 मेजेरजीनो रामोन्दानि खाफल गेंबाय आगे सासे बयजोचो  
 मान होजाण बचखीचो अनछा गियान गुननि बिगोमा  
 जाबाय । रामोन्दानि बेफोरवादि राजानाखी जाफुंसार जाहीनो  
 हानाय गावनि आधिआव गावनो गसनो हानायजो लोणेसे  
 समाज फोसाबनयखी नुननै बयचो मान होचो । बेफोरखी  
 नुननै खीनि बिमाया निमाहा बिबाय । नाथाय सोरबा  
 सानोना बेफोर दायनि धाखाय निमाहा होजाबाय होननानै ।  
 गावसोरनि अईखार साननायावनो अन्धाव बिखा अनन्दाय  
 गैयै आसुआवनो गावसिनि सासेल फिसाखी दिने बेबादि

खालामना लाबाय । मानोना गावसोरनो फिसाखीनि मोजा  
 मोनज्जायनायाच हेंधा होबोदोमोन बिखी दासो  
 बुजिफे बाय । सना चादि नखरखी सिलिंखार  
 जालाजोबबाय होनना खीनि बिमा बिफराय खाफल  
 हमनाबाय । नाथाया खनिच दा बहा दं!! बेखीनो साननानै  
 मेगनजो मोदै बोहोदो मिथिस्तावनो मोनलाय  
 रामोन्दानिच । खेर मिथिबावनो ! ना शेंबाय... ? नख  
 नख गेसोमिखव हायमिडेनो सानफलादो रामोन्दाया आगे  
 ईसोरनिमिम आर'व खालामटो हे गसड खनिखी जेगवखि  
 थाया मानो जेरैखि थाया मानो मोजाडी लाखि!!  
 मोनाबिलि जबाय सान रुजाया सोनाच अखाखव फसि  
 न्हैबाय ।





## दाङ्ग बोरङ्गनि सल'

Binanti Basumatary  
H.S. 1st Year

है, हा, य, आ, अ, दाङ्गल भुंछि लानाने दाङ्ग बोरङ्ग आगे भिनिसां जौ बुलाइ गसिनो दं गोर्वा दाङ्ग दाङ्ग गाथिनि सुबुं फोर मैनागुरिआथ नाटक देखाइ नाथखी गाथाय जिगइना नाथगसिनो दं। दाङ्ग बोरङ्ग आ ने नाटक नि आयदाआथ भिनिसां जौ जेननाथनि आयदा मोनदौ। नाथाय दाङ्ग आ जेना, जेननाथ आयदा लानो लाजिनाय मोनदौ, मानोना ने नाटकखी गाथिनि नाथल' जाल' सासेल' अनसुलि बिहामजो आथो नाथफेदौ। बिहामजो नि सिगांअथ जेननाथ लानो लाजिना जेननाथखी मोन दाङ्ग आ दाङ्गल-भुंछिखी सिङ्गासिनो सिङ्गा सिनो बाग-बाग जेननैखी नुनाने नाटक नि गाथाय दाङ्गरेकतर आ जेननाथ लानो धोनइयो दाङ्ग खी। खेसाग लाजिनाय मोखीजौ जेननाथ लानाखे दाङ्गख। आगदा साइद (लाइन) जौ सिगांअथ जिगइनाय आयजो फोर सिङ्गिनाथनि दाङ्गख जागासिन, नौ सिङ्गिनाथ फागिल आ नङ्ग बेसो सिङ्गिदौ हथ फागिल बाथदि बाथदि ने समाजो खाला गाथि दाङ्ग हा भिनिसां जौ जेननाथ आयजो फोरनि साइद जौ आयजो फोरनि खेख गोले फैना धेफ नाखे खेसमाथनो आयजो फोरनि सासेआ बुंकारवाय, नै फागिल फोर नैखेसो सिङ्गि फैदौ। आयजो फोर गावजो गाव भिनि लायखाय बिबदि बुंन। ने बाधाखीनो लाजिना दाङ्ग आ गोर्वा दफ सिङ्गावना आ सिङ्गि धाराखी आ ने साइद जौ खेनो हथ होनना आगि साइद जौ गोले फैना खनसे बाव धेहिफिननो। नाथगिरि बिधामोना भिनि जोखो आगे बुंछे खेखनाय गानसिथानो थंखाना गुबुन साइद जौ धेहिफिन लाइनो

हाथोनो हा ... हा ... हा ...।

दाङ्ग हा सासे दुइमिन फिसाला दं भिनि मुअ भोगथां। भोगथां आ फरथ नाथअथ बांदाय हाडावसा बांदाय हाइयो खो नङ्ग। जेवला आनबाद (Exam) जापो अथला सौ (Question) नि हानाय फिन (Answer) खी लिना हाथे खी नि फिन लिनांगीनि जायगाथाय सौ खीसो अथल लिना हरफिनो भोगथां। दाङ्ग आ जेवला फिसान्तानि आनबादनि फिसाइखी मोनो 2nd Div. आथ खुनुखुमै। अथला दाङ्ग आ फरथनाथख दावगा सिनाथनि धुसुंगा होनो नालागै धुसुंगा होआ लावा बुंकार बायसो जावाय आफा साव्वाय बेथ जोना बेनो धोवाय आफा इमे खमसिन बलाखी जावखी सोमोन बांदाय बाववाय सो हा ... हा ... ना मा होनो बेथ।

जेवला थालो खख आथ फोरोंगिरीया 1,2,3,4 इङ्गिनि फोरों गसिनो दं। फोरोंलाई - फोरोंलाई 20, 21, 22 सिम सौहीयो अथला भोगथां आ दफ गसेना सार बुंकाय। फोरोंगिरिआ मा जाखो होनना फिन होयो भोगथांआ अथला बुंकाय सार, ने 20 (खुइन्थि) 21 (खुइन्थि अथान) 22 (खुइन्थिथु) अथला 21 थु अथान खुइन्थि अथान 22 थु थु खुइन्थिथु खेखी बिबदि बुंछे ओपवालाइ ने 11 (इलेथेन) 12 (थुवेस) मानो बिबि बुंछो 1.1 अथान अथान अथानथिअथान 12 आवनथु आवनथिथु सो जानांगी मोनना सार होनना भोगथां आ फोरोंगिरिनि अथ सोनाय सोखे।

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## गोसोनि बेरम

Menoka Basumatary  
B.A. 5th Semester.  
Deptt. of Bodo

टि टि। इन्जुरिनि घडि आ हरनि 12:00 बाजिनि  
घन्थ गाबबाय। रुगुआ दासिमबो उन्दु लांनो हायाखी।  
उम्-खुधु जाबाय थदो बिबो। सोरबा अनजलिनि हायना  
महपआ बिनि मेगन सिगांअव नुजफिन्थ थदो। बिच्छाखी  
Heart Attack जानाय बायदि गुरलुब मोननानै  
आलीखांनय बायदि मोन्दो। दहाय फुंआव हाथाइयाव  
थानायय खीछाबलायनाय सिखलाखी गोसो खांगसिनो  
दं। बिबो सानफांगारोदि-

: आर्य.....मा एसे समाधना गलाय बिचार  
मोनलै बे। मोननायमोनवला ओजो बिगट समाधसो माली  
मोनलै। बहानि जाखोमोन बेवा? कन्टेक नाम्बार खीचो  
लानो बावगास्बाय नखना ओजो, जाब्यासो जादोली आ।

बे बायदिनो बायदि बायदि खोश सानबाय  
थानायवनो फुनि 4:00 बाजि लायबाय। दसे उनावनो  
सानाबो जारि ओखारबोयो। रुगुआ हरसेमानि सानबाय  
थानानै अक्तासो गोदो उन्दु लांनो।

बिमा कयाधिया जव जव सितला सिबो आरो  
रुगुखी खात्रांई रुव हरो।

: नै रुगु फगला मोरोन साना सानजी बाय दासिमबो  
सिखामनो जायाखी नोहा।

खामानि मावहोलां रायहोलां फुंसेमानि खेब खेब  
रायबाय थदो कयाधिया।

: नै फगला बिमा कुरिनि मावनायखी नो उन्दु -

उन्दु जाबाय था नो अलसिया।

: बे.....दिसलाब ! उन्दुनाय समाव मा मा  
बखिबाय दं।

: सोरबा गोरुबिब लांनयबा हग्या सिगीहाय आ  
बे फांगलाखी हाथारसिया हाय आ।

: है.....मा होननाय, जाखोली बिबो। र'लै  
आर्य आ साखि लाओनो।

: आदा खावनिया फरावनानै सोर साखि  
होबावनोरो नौनोलाय।

: बिहामजो ससे सम्भयना बावनानै लाबोबाव  
नोसो ओ नौनो आर्य।

: थु : नौजो लसि-सि। सोर सिखलायाबा फैगोनसै  
नौनावलाय।

: आजिखालि आखाइ खन्बयानो फैयो लै  
सिखलाफोर। बुनानै रुगुआ एमनिकाइ सिखारानै देखरव  
मोखा सुनो ओखार लाओ। सानजीफु समाव न'नि  
लांगोना मोखाअव रुगुआ उम्-खुधु थालाय-फैलाय  
जागासिनो दं। रुगुनि लोणो सनायम आरो अनारुआ  
लाम्बाजो फैबाय थानाय समावनो रुगुनि थालाय-फैलाय  
जाबाय थानायखी नहरानै बंहरो।

: ओइ मिस्तार, मा थालाय -फैलाय?

: बेरम जादो लै ओहा

: मा बेरम थानोला नोहलाय?



: बेरम लै बेरम गोसोनि बेरम ।

: दे जा जोंनोचे एसे फोमपावना होदो ।

गोसोनि बेरम आ मा बायदि ? गोसाना नोरेम ।  
बुनाने रुगुनि छाथियाव सानेचो फेचो आगे रुकज्ताय  
फेचो ।

: माब्लानिफ्राड गोदान बेरम हावलायचो  
नोनावलाय ?

: मैयानिफ्राड सोले । हाथाइयाव धोनावाव ससे  
ओर बायदि समापना सोरमोनि मोदाइ जो बायदि गलाव  
बिचारजोंनो राव जा ।

: बहामोन आदा ? गलाव बिचार आ ।

: गैया लै फेबाइ बिनि समापना महसुखी नुनानेचो  
आ गलावजोंनो बावगेमा लांछे आगे जेचो सानाछांनो  
हायसै ।

: खम जाल्ला आदा । ये बावनावानोथ' गात्रि  
जाबाय नड्डना ।

: ओ लै भाइ मोन, बेनो गोरोन्धि जाबाय आंहा ।

: दैज' हम आदा ! गासैचो जाजुवगोन ।

बिदि बुनाने जो थानोसै आदा होनाने ओखारलाछे  
ओजोंहाय रुगुआ आलीनाय गोसोखी लानो हाथारिलाय  
बै सोप्राव लायलाय जायगायाव लोगो मोनगोन सोमा  
साननाने धाछे । बै जायगायाव सहेनाने बिचो छाथिनि  
सा गलायाव दावसा मावरिया बायदि दलैर ज'ना धाईयो  
( गोसोआव सानो ) ।

: बेवावनो मोनछा आ सोप्रावनाया । फेनोनना  
फेया जाखो जा चिलाइ ? दिनेवा हले लोगो मोनवल्नो  
मबाइल नाम्बार बिना लांछागोन आ ।

गोसोआव साननाने बिचो, गस्ता सिफिनिफ्राड  
बायला ला मबाइल कियेथ दिहूनो ।

नेवै नेवैनो खाना दोबै लांदेरे । धरैनो गलाव  
बिचारखी लोगो मोनमारुखिसै बिचो । दुखुजो न'सिम  
फेनो आगान सुरबोचो । साने सानेचो माब्ला न' मोनहीखो  
बिचो जेचो थाल मोनाखीसै न'आव फेनाने बिचो  
खाममातिनि मासिखलाव ज'नाने संसारनि बायदि बायदि  
गोदे सिमां मुजुचो ।

: बिहसे हा फजनाने गहरि बायगोन ।

हालिसे मोमी फजनाने हिज्जावनो सना होगोन ।  
साने गध' खांगोन, सानेजों ऐ ऐ रुन्चो जगोन । गहरि  
गोदानजों कक'गझार, बंडाइगाव, गुवाहाटी सहस्राव  
बेगवजोवगोन आगे मोखां नायलाय लाय सावमिन,  
म'म जागोन ।

हामिनो मिनियो, रुकज्तायो बायदि बायदि बु-  
बुं खोधा सावहक्याय थाचो ।

ओजोंहाय बिमा कयाटिया खोनासंनो हायेयाव  
गोचर होखलाय फेचो ।

: नै फागला खर'सो गात्रि जाबाय नामा हासिसो  
मिनियाय थादो ।

: थु-थु किठ जिठ ( रुगुआ गुस्ताव बागदाचो )

: मोदाइसो अरखोना माखो नोखी ?

: से से सिधेर-बाधेर दाबुंधार ओखी आयै

: ओखाम फोग जाना लाफेदो नै । उन्दुनो सम  
जालायवाय । बयहाचो उन्दुसि जोवधारावाय, फेदो  
ओखाम जाहेदिनि ।

-बुनाने बिमाया इसि न'आव ओखाम मुरनो  
हावलांछे । उन उन रुगुआचो ओखाम जानो हावलांछे ।





## बिमानि अननाय

Ashmi Narzary  
Ex. Student.

मोनसे जायगाफव सासे रणि दमोन। मानसेखालि बे रणिआ मोनसे खीर फोसावनाथसै आगे बुनायसै जेगव जाय आयजोहा बयनिखुइबो समापनिसिन फिसाजो द बेने “मान बान्धा” गाथाफनाय जामोन। मानाने गामेबो अइजोफोर रणिनि बिथोन बरिदपै गावसोरनि फिसाफोरखी लाफाननै मोनसे जायगायाव जमा जानावसै आगे रणिआ बयनिबो फिसाजोफोरखी साफर-साफर नायनाथसै। नायखाजोबनाथनि ठकव सासे अइजोनि फिसाजोखी नाथनो एसेबो समापन होनना बुनायसै “बिनि बिमाया मालाबाबो बान्धा मोननो समाया”। रणिनि बे गवखी खोनाना बे अइजोआ जोबोद दुसु मोनखाछे। बियो गावनि बिमाजोखी गोखोआव बज बना खुगाखी फिसाजोनि खोमा सेगव होना बुछे “जेबो जिगा सिनाछ ओनि सना”, आ नोखी जोबोद मोजा मोनो नोनो आनि देरसिन बान्धा जायखी इसोर आनो होथो, बेनि अनगा आनो जेबो बान्धा नाछ इसोर नोनो गोलाव जिड होथो।

Moral : मुलुगाव बिमानि अननायजो समान जेबो गैया।





## ভাৰতীয় সমাজ ব্যৱস্থাত মহিলাৰ ভূমিকা

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এখন ঘৰ চলাবৰ কাৰণে যেনেকৈ পুৰুষ আৰু মহিলা দুয়োজনৰে যোগদানৰ প্ৰয়োজন। ঠিক তেনেদৰে দেশৰ উন্নয়নৰ বাবে যেনেকৈ পুৰুষে আগবাঢ়ি আহিছে, ঠিক, তেনেদৰে মহিলাৰ যোগদানো কিন্তু পিছ পৰা নাই। যিহেতু দেশ এখনৰ সবাতোকৈ প্ৰয়োজনীয় আৰু অমূল্য সম্পদ হ'ল মানৱ সম্পদ আৰু মানুহক লৈয়েই তথা মানুহৰ বাবেই ৰাষ্ট্ৰৰ সৃষ্টি গতিকে উন্নত দেশ বুলি কবলৈ সৰ্বপ্ৰথমে দেশৰ জনগনৰ শৈক্ষিক, মানসিক আৰু অৰ্থনৈতিক বহুতো দিশ অত্যন্ত শক্তি শালী হোৱাটো নিতান্তই প্ৰয়োজনীয় কথা। দেশৰ এই উন্নতিৰ বাবে ত্ৰৈ মহিলাৰ যোগদানৰ ভূমিকা গুৰুত্বপূৰ্ণ।

উন্নয়নশীল ভাৰতৰ মহিলাসকলে প্ৰায়ে প্ৰতিষ্ঠানসমূহৰ বাবে সন্তীয়া শ্ৰমৰ উৎস হিচাপে কাম কৰে। উৎপাদনৰ বাবে ত্ৰৈ মহিলাসকলে প্ৰধানকৈ পৰিচালনাৰ পদৰ সৈতে জড়িত অধিক দৰমহা পোৱা কামতকৈ সামগ্ৰী উৎপাদনৰ সৈতে জড়িত কামত নিয়োজিত হৈ থাকে। মহিলাসকলৰ অৰ্থনৈতিক সবলীকৰণকে ধৰি মহিলাসকলে ওলাই অহা বজাৰত সমানে অংশগ্ৰহণ কৰাৰ মতা; উৎপাদনশীলতাৰ সম্পদৰ তেওঁলোকৰ প্ৰৱেশ আৰু নিয়ন্ত্ৰণ, মান্য কামৰ সুবিধা, নিজৰ সময় জীৱন আৰু শৰীৰৰ ওপৰত নিয়ন্ত্ৰণ; আৰু অৰ্থনৈতিক সিদ্ধান্ত গ্ৰহণত আচলতে কণ্ঠ, সংস্থা আৰু

অৰ্থপূৰ্ণ অংশগ্ৰহণ বৃদ্ধি কৰা। ভাৰতৰ অৰ্থনৈতিক বিকাশত গৃহিণীৰ গুৰুত্বপূৰ্ণ ভূমিকা আছে। গৃহিণী বজাৰত আটাইতকৈ বেছি গ্ৰাহক। তেওঁলোকে গেলামালৰ সামগ্ৰী, আনুষংগিক সামগ্ৰী, কাপোৰ আৰু এনে বহুতো দৈনন্দিন সামগ্ৰী ত্ৰয় কৰে সিয়ে শেষত দেশৰ অৰ্থনৈতিক বিকাশত যোগ দিয়ে। ৫৫% মহিলা কাৰ্যবাহী থকা কোম্পানীসমূহে মহিলা নথকা কোম্পানীসমূহে মহিলা নথকা কোম্পানীসমূহৰ তুলনাত ২৫% পৰ্যন্ত লাভ জনকতা বৃদ্ধি কৰে। মহিলাসকলৰ অৰ্থনৈতিক কণ্ঠ বৃদ্ধি পালে সকলোৱে লাভৱান হয়।

দ্রুতগতিত বৃদ্ধি পোৱা ভাৰতত জ্ঞান অৰ্থনীতি গঢ়ি তোলাৰ বাবে অতি দৰ্জ কাৰিকৰী কৰ্মশক্তিৰ প্ৰয়োজন। নাৰী নিঃসন্দেহে সমাজৰ মৌলিক একক - পৰিয়ালৰ ভেটি। আনকি পৰম্পৰাগত ভূমিকাতো তেওঁলোকে মহান উদ্ভাৱন, দাতা, বুদ্ধিমত্তা, কঠোৰ পৰিশ্ৰম আৰু দায়বদ্ধতা প্ৰদৰ্শন কৰে। মহিলাসকলে অৰ্থনীতিত নিজৰ মূৰ্তি সলনি কৰিব পাৰে, আৰু সমাজ আৰু দেশসমূহৰো বিকাশ সাধনত তেওঁলোকৰ যোগদান গুৰুত্বপূৰ্ণ। প্ৰায়ে অৰ্থনীতিত মহিলাৰ অৱদানক আওকান কৰা হয়, তেওঁলোকৰ কামক তুচ্ছজ্ঞান কৰা হয়। লিংগ বৈষম্যই মহিলাসকলৰ বাবে দৰিদ্ৰতা দূৰ কৰাৰ আৰু তেওঁলোকৰ জীৱন উন্নত কৰাৰ সম্ভৱনা হ্ৰাস কৰে। মহিলাসকলৰ



সম্পদৰ সুবিধা কম থাকে যাৰ ফলত অর্থনীতিৰ বৃদ্ধি লেহেমীয়া হয়। অর্থনীতিত মহিলা সবলীকৰণে শ্রম শক্তি ত মহিলাসকলৰ অংশগ্ৰহণ বৃদ্ধি কৰে আৰু অর্থনীতিত দৰিদ্ৰতা হ্ৰাস কৰে, মহিলা কৃষকসকলৰ সম্পদৰ সুবিধা লাভ কৰিলে উৎপাদন বৃদ্ধি পায় আৰু তেওঁলোকে নিজৰ পৰিয়াল পোহপাল দিব পাৰে, আৰু মহিলাসকল সম্পত্তিৰ মালিক আৰু তাৰ পৰা ধন উপাৰ্জন কৰে। মহিলাসকলে নিজৰ পৰিয়াল, সমাজ আৰু দেশলৈ আৰ্থিকভাৱে অৰিহনা যোগায়। ইয়াৰ ফলত দেশৰ অর্থনীতিৰ উন্নয়ন হয়।

মহিলাসকলে সিদ্ধান্ত গ্ৰহণ প্ৰক্ৰিয়াত অংশগ্ৰহণ কৰিব লাগিব। মহিলাসকলক দ ত, জ্ঞান আৰু সম্পদৰ সুবিধা প্ৰদান কৰিব লাগে। এই গৱেষণা পত্ৰখনে দেখুৱাইছে যে মহিলাসকলক তেওঁলোকৰ শি ১, স্বাস্থ্য, চাকৰিৰ সুযোগ, সিদ্ধান্ত গ্ৰহণৰ মতা, উন্নত জীৱন ধাৰণৰ

মানদণ্ড, হিংসা, দৰিদ্ৰতা, হ্ৰাস আৰু কল্যাণৰ অধিকাৰ প্ৰদান কৰি অর্থনীতিৰ উন্নয়ন আনিব। কিন্তু মহিলা সবলীকৰণৰ ওপৰত বহু অধ্যয়ন কৰা হৈছে যদিও মহিলা সবলীকৰণে অর্থনৈতিক উন্নয়নৰ দিশত আগবঢ়ায় বুলি বিষয়টোৰ ওপৰত তেওঁলোকৰ গৱেষণা অতি কম। বৰ্তমান অধ্যয়নৰ উদ্দেশ্য হৈছে মহিলাসকলক অর্থনীতিৰ বিকাশৰ দিশত আগবঢ়াই অনা।

মহিলা সবলীকৰণৰ দিশত অগ্ৰগতি হোৱাৰ পিছতো এতিয়াও বহুখিনি বাকী আছে। মহিলাসকলক তেওঁলোকৰ সম্ভাৱনাৰ বিষয়ে সজাগ কৰাটো এতিয়া সময়ৰ প্ৰয়োজনীয়তা হৈ পৰিছে আৰু চৰকাৰে স্বাস্থ্য, শি ১, নিয়োগ আৰু মহিলা সজাগতা ইত্যাদি ব্যৱস্থা ৰূপায়ন কৰা উচিত।





## আদৰ্শ ও সমন্বয়ৰ প্ৰতীক চাওলুং চুকাফা

শ্ৰী ভবেন খনিকৰ

সহকাৰী অধ্যাপক (ইতিহাস বিভাগ)

বেংতল মহাবিদ্যালয়

ছশ বছৰীয়া আহোম ৰাজত্বৰ প্ৰতিষ্ঠাতা, অসমীয়া জাতীয় জীৱনৰ মহান নায়ক তথা বৰ অসমৰ ভেটি গঢ়োতা চাওলুং চুকাফা এক অসাধাৰণ প্ৰতিভাৰ গৰাকী। সুদূৰ মাওলুঙৰ পৰা অসীম সাহস লৈ খ্ৰীষ্টাব্দত পাটকাই পৰ্বত অতিক্ৰম কৰি অনেক ঘাট প্ৰতিঘাত নেওচি সৌমাৰখণ্ডত প্ৰৱেশ কৰি এক সোণালী অধ্যায়ৰ পাতনি মেলিছিল।

চাওলুং চুকাফা এজন প্ৰবল প্ৰতাপী প্ৰশাসকেই নাছিল, তেওঁ আছিল এজন বুদ্ধিমত্তা, দূৰদৰ্শিতা, ধৰ্মনিৰপেক্ষ আৰু মানৱ জাতিৰ মুক্তিৰ পথ প্ৰদৰ্শক। প্ৰথমতে সংখ্যাত তাকৰীয়া হলেও নিজস্ব উদাৰ দৃষ্টিভঙ্গী আৰু বিজিতসকলৰ ওপৰত গভীৰ আস্থা স্থাপন কৰিবলৈ সক্ষম হৈছিল। নিজে আৰ্হি দেখুৱাই টাইসকলৰ থলুৱা ৰীতি-নীতিৰ প্ৰতি শ্ৰদ্ধা জনোৱাৰ লগতে থলুৱা জাতি-জনগোষ্ঠীৰ লগত বৈবাহিক সম্পৰ্ক স্থাপনেৰে বৃহত্তৰ অসমীয়া জাতি গঠনৰ বাবে উদ্ধুদ্ধ কৰিছিল। চুকাফাই নিজা ভাষা, ধৰ্ম সংস্কৃতিকো এফলীয়া কৰি থৈ সকলোৰে গ্ৰহণযোগ্য সংস্কৃতি আৰু ৰীতি-নীতিসমূহ একগোট কৰি এক সুকীয়া সংস্কৃতি তৈয়াৰ কৰি তাক উমৈহতীয়া ৰীতি-নীতিলৈ ৰূপান্তৰ কৰাৰ তেওঁ চুকাফা আছিল অন্যতম পথ প্ৰদৰ্শক। চুকাফাই নিজৰ প্ৰশাসনযন্ত্ৰত থলুৱা জাতি-জনগোষ্ঠীক উপযুক্ত মৰ্যদা তথা যথোপযুক্ত স্থানত

নিয়োগ কৰি এক বৰ্ণিল সংমিশ্ৰণৰ সমাহাৰ ঘটাইছিল। তেখেতৰ এনে উদাৰ আদৰ্শই ঐক্য, সংহতি সুদৃঢ় কৰি তোলাত সহায়ক হৈছিল। একেলগে সৰু-বৰ, জাতি-জনগোষ্ঠীৰ লগত প্ৰীতি-ভোজ আয়োজন কৰি তেখেতে এক সমন্বয়ৰ বাৰ্তা প্ৰেৰণ কৰিবলৈ সক্ষম হৈছিল। ৰাজকীয় দান্তিকতাৰে স্বকীয় ধৰ্ম আৰু তাই লিপি জাপি নিদি পূৰ্বৰ সংযোগী অসমীয়া ভাষাৰ জৰিয়তে শাসনকাৰ্য পৰিচালনা কৰি সমন্বয়ৰ বাট মুকলি কৰিছিল।

শালি খেতিৰ প্ৰবৰ্তন কৰি চুকাফাই অসমীয়া জাতীয় অৰ্থ নীতিলৈ এক যুগান্তকাৰী দিশ সূচনা কৰিলে। গুটীয়া মহ'ৰ নাঙলেৰে গঢ়িলে মাটি আৰু মানুহৰ নতুন সম্পৰ্ক। তেওঁ পূৰ্বৰ অনুৎপাদনশীল কৃষি ব্যৱস্থাৰ আমোল পৰিৱৰ্তন সাধি প্ৰণালীবদ্ধ কৃষি প্ৰণালীৰে অধিক উৎপাদন সম্ভৱ কৰি তুলিলে। দ - পিতনি, জলাশয় আৰু হাবি ভাঙি অনুপযোগী মাটিক খেতি পথাৰলৈ উন্নীত কৰিলে আৰু গুটীয়া মহ'ৰ হালেৰে মাটি চহ কৰিবলৈ ধৰিলে। আকৰ্ষিত হৈছিল থলুৱা লোক আৰু লগতে গঢ়ি উঠিল একেখন পথাৰতে শ্ৰম কৰাৰ পৰিৱেশ সন্মিলিত সমাজ। চুকাফাৰ সৌহাদ্যপূৰ্ণ ব্যৱহাৰ আৰু তেজৰ সম্বন্ধৰ যোগেদি আপোন হৈ পৰা সকলো শ্ৰেণীৰ লোকেই এই নতুনকৈ সৃষ্টি হোৱা এনাজৰীৰ বান্ধোনৰ যোগেদি অধিক উৎপাদনৰ বাবে প্ৰেৰণা পালে। পৰ্বতী সময়ত ইয়ে



আহোম ৰাজতন্ত্ৰৰ অৰ্থনীতিৰ বুনিয়াদ শান্তি শালী কৰাত উল্লেখযোগ্য বৰঙণি আগবঢ়াইছিল।

সৌমাৰ খণ্ডত এক নতুন ৰাজ্য স্থাপনৰ মানসেৰে নিজস্ব শান্তি শালী সংস্কৃতি ত্যাগ কৰি সাম্য, মৈত্ৰী আৰু বন্ধুত্বৰ সম্পৰ্কৰ মাজেৰে এক নতুন বাৰ্তা তথা দিগন্তৰ পথ সূচনা কৰিছিল। তাতোকৈ গুৰুত্বপূৰ্ণ কথাটো হল বৰ্ণ বৈষম্য পৰিহাৰ কৰি সম্প্ৰীতিৰ একতাৰ এনাজৰী সুদৃঢ় কৰিব বিচাৰিছিল আৰু এই ত্ৰৈতে তেখেত সফল হৈছিল। তেওঁৰ এই আদৰ্শ শিৰোধাৰ্য কৰি পৰৱৰ্তী কালত মোমাই তামুলী দৰে বিচ গণ বিষয়াই এই পথ অনুগামী কৰি এক শান্তি শালী সমাজ গঠনত বলিষ্ঠ ভূমিকা আগবঢ়াইছিল।

চুকাফাৰ উদাৰ নীতি, ৰাজ্য শাসনৰ বাবেই আহোমসকলে একেৰাহে ছশ বছৰ ৰাজত্ব কৰি এক স্বৰ্ণযুগৰ সূচনা কৰিলে। বিভিন্ন জনগোষ্ঠীক ৰাজনৈতিক, সামাজিকভাৱে স্বীকৃতি দি এক নতুন সমাজ ব্যৱস্থা সৃষ্টি কৰি সমগ্ৰ অসমীয়া জাতিক একতাৰ ডালেৰে বান্ধি লৈ

বৃহত্তৰ অসমীয়া জাতি গঢ়ি তুলিলে। চুকাফাৰ এই উদাৰ মনোভাৱ আদৰ্শ পিচৰ আহোম স্বৰ্গদেউসকলে লোৱাত অসমত ধৰ্ম-সম্প্ৰদায় নিৰিশেষে সকলোৱে সম্প্ৰীতিৰে বাস কৰিছিল। সকলোকে লৈ ৰাজ্য শাসন কৰা চুকাফাৰ বুদ্ধিমত্তা, দূৰদৰ্শিতা, প্ৰতিকূল পৰিস্থিতিতো ধৈৰ্যৰে আগবাঢ়ি যোৱাৰ মতা, কূটনৈতিক দ তা আদিয়ে তেওঁক ইতিহাসৰ এগৰাকী সাহসী আৰু বিচ গ ৰজাকৰূপে প্ৰতিষ্ঠা কৰিছিল।

শেষত, আজিৰ একবিংশ শতিকাৰ দুৱাৰ দলিত যি দ্বন্দ্ব আৰু সংঘাততে উৎকট ৰূপে ধাৰণ কৰিছে। এনে পৰিস্থিতিত চুকাফাই যি আদৰ্শৰ পোহৰ বিলাই থৈ গৈছে অতি সাম্প্ৰতিক পৰিস্থিতিত ইয়াৰ প্ৰাসংগিকতা নিশ্চয় আহি পৰিছে। আজিৰ জটিল সন্ধি গত চুকাফাৰ আদৰ্শ যি উচ্চ গণতান্ত্ৰিকতা তাৰ পোহৰত এনে সমস্যাসমূহ সমাধানৰ ত্ৰৈতে অনেক অগ্ৰগতি লাভ কৰিব পৰাৰ স্থল আছিল বুলি অনুভৱ কৰিব পাৰি।







## Unity in Diversity

Deep Mochahary  
B.A 3<sup>rd</sup> Sem.

We all are different in Nature  
We all have different names  
We come from different backgrounds  
But, unity bound us together.

We have different culture  
We have different skin colour  
But, we all belong to human race  
Unity make us together.

We have different religions  
We have different Caste  
We are different by our looks  
But, we all are same inside.

Unity can't be hard to see  
As unity is within us,  
We must believe in one thing and  
That's love and peace.

We come together as one and  
Unity make us together.  
We all are born in different shapes,  
But, we are the same inside.

We look different from each other  
But, our dreams are akin.



## The Thunder

Benedict Soren  
B.A 1st Sem.

Trees of Gold, Trees of Silver  
They cut all, leaving you barren.  
Not for their mom, or their lover  
Indulged as they are, feel in foreign.

Never weep oh mother "Bharat"  
Dry and thorny as striked your land.  
This thought while birthing your jarrat  
Shut in your mind, - "keep yourself stand".

Dark Noth cloud would cover the sky,  
Be touched by the rapid Breeze.  
Along the ridges and ridges they fly  
Giving birth "a crusader" with ease.

He travels to the surface (earth) below,  
Not knowing where the path leads.  
Aiming below, he comes with roars in flow,  
Bringing behind rain and wheats.

The more he roars, the more it rains  
Putting your land with heaviest gains.  
As a "called crusader", so shall I  
The more I fail, The more I try.







## My Dreams

Babita Bhattary  
H.S. 2<sup>nd</sup> Year

I saw a Dream,  
When I was in sleep.  
My mind was thiking about the  
Dream too deeply,  
It was too precious to me....

I saw a dream,  
It was the growth of our environment;  
Something was organizing the surrounding;  
My brain was overthinking.  
Oh.. I was too deep in my dream land....

I saw a Dream,  
With lots of happiness.  
Thinking about it I thought that  
It was not the dream,  
Look like my life was full of joyfull!

I saw a dream,  
It was free from all problems,  
Filled-up all the satisfaction;  
Everything was potentially change  
Its the braveness of my country.  
India our country!  
Its the braveness of India....



I saw a Dream,  
With all the blessings of the world.  
It seems I was flying with my lovely people;  
The all I have seen is the brave  
Words fom me....

I saw a dream,  
Full of people enjoying.  
With alone the Nature,  
I was very happy to see  
The great person...





## The Journey

Binita Islary  
B.A. 5<sup>th</sup> Semester  
Deptt : Economics.

The Heart throbs:  
In memory past.  
The days of Innocence  
Filled with charm every where.  
Days those I spent gaily;  
with no worries and no lies  
Birds singing, Flowers smiling  
Mirror reflecting the own image.  
No perplexion, No hesitation,  
No confusion of messed selves.  
The heart throbs:  
In this situation  
The time of experience  
Is laden of experiments.  
Conspiracy every step  
Start before the beginning.  
We all are stranger to each other,  
That is why  
The mirror lies and  
Tactics this time,  
The awful grandeur  
We sprint after you;  
The end which is never known  
Blesses with arduous demise;  
The doomed life

Leaves us with baffling personance still rush  
Searching happiness in the dark.  
Apprehensive I!  
while searching me so long.  
Alas! those days of innocence  
Is lost forever.





## My Mother Earth

Frivol Borgoyary

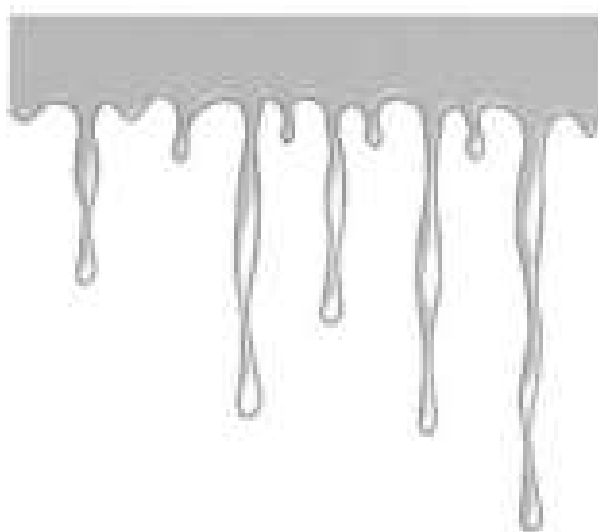
Oh! Mother earth , My Mother earth  
She is the one who gives me birth  
She provides for me everythings I need  
When I am hungry she gives me meal  
When I am thirsty she gives me water.

Oh! Mother earth, My Mother earth  
The tress, Soils, hills and mountains  
All are getting worse and worst  
No one understands its worth.

Oh! Mother earth, My Mother earth  
Although you only give me full of happiness  
In the forests I hear sweet birds chirp  
Totally I forget myself, When your childrens  
are singing.

Oh! Mother earth, My Mother earth  
I want you to be green and green all the  
time  
But the gents men are, can't see  
They destroy them one by one.

Oh! Mother earth, My Mother earth  
I give you a wood  
One day you will be accretion all green  
We all are painting you well.



## Blood Bath

Panjari Goyary  
B.A. 1<sup>st</sup> Sem.

The sound a human's bone make  
When a talwar cuts through,  
The sound a human's flesh make  
When a bullet pass through.  
The smell of fresh blood from the ground  
A bloodbath!  
A war, war for freedom.

The collection of powerless bodies  
Burning slowly for us to exist,  
We do not understand their language  
It cannot exist.  
The undying ideals of love and sacrifice  
A bloodbath!  
A struggle, struggle for freedom.





## Stand Up for Your Self

Babita Bhattary  
H.S 2<sup>nd</sup> Year  
Stream- Arts

Smile as much as you like it,  
Really, try it.  
Because you allow the  
Sadness to build up and win.  
May be I cant see how  
Hard you're trying,  
And how my pressure to  
See you get better  
Causes you to start crying.  
May be I want you to be stronger,  
Be confident to your self.  
May be I don't love you  
Just yet.  
But as time passes,  
I want to see you shine,  
Shine so bright.  
Be silly and enjoy what  
life brings your way.  
I want nothing more than  
to see you happy,  
And be part of your blissful days.  
That no matter what happens,  
you will never surrender.  
and always fight.  
Laugh like there is no tomorrow,  
And once you love yourself,  
You will discover a happiness,  
That I've wanted you to know.



## The joy of Music

Jonock Narzary  
B.A 5<sup>th</sup> Sem.



Nothing pleases like a melodious sound  
Which only but in good music can be found  
Be it in the rendition of voices on instrument,  
The joy of a sweet song relieves from torments  
Music is a language that's understood by all,  
Its rhythmic rise all fall is a beckoning call  
Which no flesh that shelters a breath can resist  
No when the echoes of its sound persist....  
How beautiful is the gist of music to mankind  
Who enjoy themselves with genres of many a kind  
Through which they entertain educate, and inform...  
Indeed the blessing of music are soul uplifting,  
like the songs of a nightingale that're so exciting,  
The heal every heart that's sick and sad  
And bring upon them the joy they never had!





## Unity

Ansumwi Dwimary  
B.A.5<sup>th</sup> Sem.

In a sunstaintial wide globe,  
Rooted large colourful made.  
Matter what colour is of  
Unity entire, heart with soft.

Unity between dissimilarity,  
More tolerances of culture and sociality  
Giving up on uniformity  
Diversity stand on unity.

Approach from Divergent Background,  
Group together to the same ground.  
Language, religions never to be sound,  
Diversity to built big mount.

Together we stand,  
Ascend forever to stand.  
Divided we fall,  
Rise again to never fall.



## The winter season

Seba Rani Narzary  
H.S.1<sup>st</sup> Year

Winter is a cool season,  
Winter is the time to spread,  
The joy and happiness.  
When the colour is white;  
There is nothing to worry,  
Winter brings in christmas hopes,  
The snow falling on the ground,  
Feeling warm all the day inside  
The blanket.  
Winter brings the brightness in the air,  
Winter is the time to relax,  
Sitting near the fire place.  
Winter is the best season of the year,  
When the stars will shine at the night.  
Gaze at the stars and feel the chill,  
In the air.  
The pleasant vibe in the air.





## Blue Hour

Panjari Goyary  
1<sup>st</sup> Sem.

Department of Economics

The warmth of the june night  
The sparkle of a sapphire moonlight.  
A smile on your sleeping face that gleams  
An elegance in your soul that beams.  
Oh! a beautiful night,  
Such a pleasant right,  
As you close your eyes and sleep  
Ponder on the thoughts so deep.  
Buds blossom slowly  
The earth spins gently.  
You dream like there is no tomorrow,  
Without any sorrow.



## Music is poetry

Mandira Mondal  
B.A. 1<sup>st</sup> Sem.

Music is poetry,  
An expression of the heart.  
I can feel it in me,  
When the music starts.

It travels all around my body;  
It's living right through me.  
My blood is flowing  
My mind is free,  
It is beautiful when someone  
Is feeling the same as me.

Music takes me to another place,  
Higher than the sky and far away from space.

Music is an emotion,  
The words of my heart -  
I wonder if someone;  
Feels same as that.





## Dream of Victory

Florance Basumatary  
BA.5<sup>th</sup> Sem  
Honor- English

Fantasizing every little dreams,  
Above the sky, shooting stars;  
Pass, wishing all dreams -  
To come true;  
While star gazing.

But reality hits hard,  
In sudden turn of weather,  
Through seasons; changing -  
The way of the victory!  
Or failure, lurking me to give up.

For there's a great victory!  
Ahead for me, waiting.  
Repeating the same chapter -  
Of life, Everytime;  
Apprehensiveness overcomes.

Once I start flying high up.  
The fear of falling down,  
Fills up my soul like a mist;  
Leaving me as a drifter,  
In the show to ponder.

The darker and deceiving, paths are -  
Searched glimpse of achievement -  
In every bit of trials,  
Knowing that ship wrecked's!  
In the middle of the ocean.

There has to be a way out of  
My thoughts -  
To get into universal life,  
To be someone just right  
In light; shining victoriously!





## Just Kick it

Birkang Basumatary  
B.A 5<sup>th</sup> Sem.  
Deptt. of English

You came alone in this world,  
This life is yours,  
It's all about you  
How you shape it,  
With some glitters,  
Whatever else...  
Hug the happiness,  
Wear the smile  
Yeah! you look beautiful.  
You are the king of the world,  
Why to cry for others?  
Just kick it away,  
Who don't bother you.  
This life is yours,  
You are the queen of the world,  
Why to die for someone?  
Just kick it away.  
Who makes your emotions a fun.  
Delete the past,  
Focus on the present and  
alert the future,  
Do whatever you love,  
Or else you will regret.  
So, say bye to sorrow,  
And just kick it away.



## Motivational Quotes

Compiled by  
Pobitro Narzary.  
B.A. 5<sup>th</sup> sem.  
English Department.

- ☐ Nothing is impossible.
- ☐ The key to success is failure.
- ☐ Life is a journey, not a race.
- ☐ Nothing is permanent.
- ☐ You never fail until you stop trying.
- ☐ Every moment is a fresh beginning.
- ☐ Patience is the best prayer.
- ☐ No one is useless in this world.
- ☐ The best revenge is massive success.
- ☐ A journey of a thousand miles begins with a single step.
- ☐ Winner never quit, and quitter never win.

XX







## लाइमोन

Libion Basumatary  
BA 3rd Sem

हमगी मानि बुधुमखा गोदान गोदान  
गानघा जोमघाखी  
हमगीमानि लाखा साधाम गाखी GF BF खी  
सासे मानेखी औरिनो एंगारखखा  
दानो हानाय मानि जाखा लोखा  
जीठ ना वेदखी।  
औरिनो एंगारहर हावर, फासस'खी,  
लो जा ठन्दु था, दा सम मोननायानो  
मानि थो सिन्धा, बिबानो मोन्दो खाखा फैसा  
बिबानो मोन्दो गारि मधर,  
गैयाबाबो दाबिदो, जोखुच जोखाच खालामदो।  
100, 300 हखा, मोखायावनो जाच गलना दाखाचदो  
मालाबा सानफेदो, बेखी मोननो  
बिमा-बिफाया सानसेमानि सान्दु अखा  
हाखिह खामाला मखनादो।  
खामायनो लामाखी दिहुनना दालाखा  
लायमोन बैसोयावनो,  
फार्यति जाबाय, थाभा, रेसतुरेन बेगयबाय था  
GF BF लाना इनजय खालामबाय था।  
नाथाय बयबो गोमोकाव लाखा,  
जायहा मोजा मोलोथडा गया  
बिहा लामाया गोथेखा

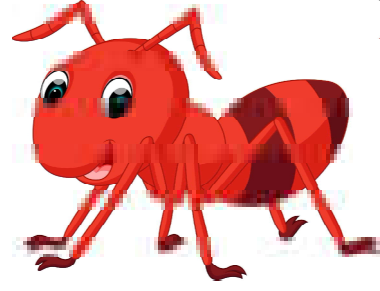
मुलुगख जायहा रं खावरि गैजायै  
बिहा सिनायशि मान सनमान गैजाया।  
अगाय बिमा-बिफाखीलाय, नौलाय मोनबाय थापा  
बोरखगेन बुरीगोन, नखत नौनि आखायाब फैगोन  
रोखला खामावनो, हायाब खामानि मावनो,  
थेना थोफानागोन बिमा-बिफा बोरख बुरीजो  
फिसानि मोजांनि थाखाय बिमा-बिफाया  
जेवलायबो सानो,  
सानो मोजां रोगीथि गिखान फेरेंलानो,  
राइयो बुयो मोजांनि थाखाय  
नाजाबो दिनखिनो हेथे-नाबे  
संखारनि लामायाब हानाथिनो,  
हसखबो फिसानि इउनखी मोजां जाजानो।





## गुमुर गैयै गोसोनि राव

Dodere Daimary  
BA 3rd Semester  
Deppt. Political Science



## हायेननि मोस्रोम

Binoti Basumatary  
Class: XI

दुदरे बैसेउराव बेसेबोदि माया  
मानि जेना ? आनि खाफालाव ।  
सम्पाव खातामो ओस्रो  
हयधसुरियाबादि जानाखे ओ,  
बोधोरेनि थिननाप आरो समनि दैदेननाथाव ।

गोसोआ जेबोला नाबखाखे  
अबला, गुमुर गैयै बे गोसोआ  
मानफलाखे संसारखी यिमा ।  
नाथाय, मोगथां थितियाव बियां  
बुगलेमछा बारहुंछासै ।

अबलाबो होयो ओ सुबुनो  
गुमुर गैयै गोसोनि भिनिल्लू भिननाय,  
अबलाबो नाजायो ओ  
गुमुर गैयै बे गोसोजोनो  
मानो ओ नाजायो बिछा फोरटानो  
गुमुर गैयै बे फावजोनो ।



हायेननि मोस्रोम  
हायेननि उदां मासे मोस्रोम,  
सुबुंफोरनि नोजोरव ओ  
फिमरासिन मासे जिव ।  
थोखिया ओनि हिमालय हाजो गाखोनारनि  
ओनि सेरव धानाव गुबुन गुबुन जिवफोर  
ओखी भिनियो..... ।  
जे ओ मासे फिसा मोस्रोम  
जानानै गाखोनो हास्थायनाय  
हिमालयनि थिखनि हाजोखी  
जेला ओ आगानसे आगान दावगानो हमो,  
अखोर थिखनिफाय जाम जाम अखा  
हायेनाव गोली कैयो,  
हाजो 'दन्दरव ओ हाबना बाद' नाखे ।  
आगाननैसो दावगानो नाजाफिनो ओ  
नाजागेन सहेनो बे गोखी थिखनिसिम  
ओहा फोखाबनाय दं हाथागेन सहे खागेन,  
हिमालय थिखनिवाव ओ गस हैगोन ओ ।





## ओंथि

Pohar Basumatary  
H.S 2nd Year

ओंथारो सानआ सानजा दिगनि रुगुआव,  
दोबैल्लोफिनो सम बादियै सोनाच दिगनि रुगुजो।  
साननि मेजेछव नुज्जोभनाय मोनफ्रोम बुचिल,  
धरिनो मानिवा मावा मोनसे ओंथि गोना।  
आबिर गोसोनि माछीवा मोननो हास्थायनाय,  
ओंथि जानानै धायो मोनफ्रोम बुचिलनि।  
आगानसे बगरछे, हरखावनो मानिवा साण फैंयो,  
बुजिनो मोनोदि बेनिफ्राय  
जिउनि मोनफ्रोम खोन्दोनि गोमोथाव ओंथि।  
जगसे मेमनछी फिदिनानै नायह 'रोख्ला नुयोदि  
साननि सोरं सान आरो खोमसिनि गोसोम खोमसि।  
हरनि समाव सांरोमानि मोजोमसे सोरं लानानै  
बिस्वायनाय,  
सोरं होजोवनो हागोनना? आबिर खोमसिछी  
गोदो-गोदो उन्दुलाफुनाय गोलाव हरनि समाव  
नुनाय ओंनि बुफुजोवनो हयै सिमानि मोनरांथि...  
इसाग होदो आगान गालानो;  
बै ओंनि मोननो हास्थायनायनि ओंथि॥



## निसानि गोहो

Mina Rupa Narzary  
BA 1st Sem (Bodo Major)

जी नौनो बरानिबो मोजी,  
गोसारजोबनाय नौ ओंनि देहायाव।  
सिगारेट बुछे नौछी बयबो रुन्धे,  
खालामखाय नौ ओंनि बिखाछी मचल।

गान्छा नुनायावसो मोछे  
जेबो गोहो-बोलो गैयिवापदि  
नाथायवा दिन्थिवाय नौनो आंछी  
ओंनि जिउनि जोक्सोनायनि लामा।  
फैयै-फैयै जोबधानायनि बुचिलयाव  
सीफैवाय ओंनि फोरमायस 'हायै बाहा;  
जेबो रहा-लामा गैलिया आंछ  
नौसोरनि आछाय मुश्निफ्राय  
ओंनि जिउछी रेखा खालामनो।

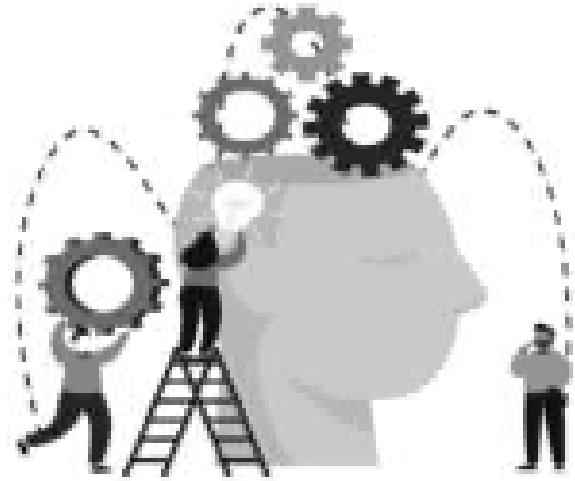




# जौ

Menoka Basumatary  
B.A. 5th Semester

आ जाबाय जी,  
जायनो आंखी लोंछे  
बेखीनी खालामो आं खर' गोजी ।  
हारि, धोरेम, गेदेर, उन्दै  
आलाइ राबखीको नेबसिया  
बजबना लामो आं बजखीको,  
बरुमो अहम पिनि-सुसियै ।  
बखनिखुइको देरसिन-लाउसिन  
बुछे आंखीनो बे मुलुगआय,  
खोहनिबा खुगायख गैयाबला राब  
आंनो ओखार होमो राब,  
खोहनिबा नखर आब गैयाबला दाबराब  
आंनो खालामो दाबराब ।  
सुबुनि मोजा खामानि आलाइ नायनो हाया  
नागायथा आं इनाय खामानि मायनो,  
आ जाबाय जी:  
आ नखखलानो जाया  
सुबुफोरनि खर'आ गोजी ।



# सोलोंथाइ

Shanti Basumatary  
B.A 1st Semester

सोलोंथाइ सोलोंथाइ  
गावखी सम्मज्जाय जीगा होनोब्ला  
मोनमे हारिखी जीगा होनोब्ला,  
जोनो नांगी गुन गोनो सोलोंथाइ ।  
जेर बिफा गारखेनो दाताइ नांगी  
मोनमे हारिखी देदेनोको नांगी सोलोंथाइ ।  
सोलोंथाइ सोलोंथाइ  
जाय सोलोंथाइनि ओंथिखी मिथिरोख  
बिथो खोमसि लामाखव आन्दायनङ्गेन  
बिथो गोखेजामोन लामा ।  
बेखायनो बानाबखी गरनानै  
नाजनायखी गोखो बिखायाव लानानै  
लादी बखसो गुन गोनो सोलोंथाइ ।





## नहुरनाय हाजो

### सिरि मोन्दो

Sangeeta Basumatary

H.S 1st Year

Swrangsati Basumatary

B.A 5th Sem.

Deptt. of Economics

सोरा जावाय असा नायवाय  
 मिथिगाया खावलाय हरवाय  
 दाउमा दाउमाया ईसोरखी सिबिनायनि  
 गोदे मेथाय रोजावाय ।  
 खोलो खोलो बारजो  
 बिफां लावफांफोरखो नावहरना,  
 मोसावाय आबाद फोखारव  
 आबादारिफोर हाल होलावाय ।  
 चे सगाव गोदे गोदे उन्दुना दाखमै,  
 मिखाखो मिखाखो मिखाखो  
 नौनि जिउनि थोखिखी होमोदो  
 नौनि गोथार लावाखो ।  
 उन्दुना थायोवला सावालाय नौखी मिनि हरगोन  
 दाउमा-दाउमाया मावा-माचि,  
 नौखी गवखुमा लंगोन  
 सम जावाय जोहोलाव ।  
 ईसोरखी सिबिनायनि,  
 गाबनि हावायाय आवगाय लांनयनि  
 मिखाखो जोहोलाय सिरि मोन्दो  
 सुदेम चार चारवाय सानवाधि ।



नहुरनाय हाजो नौ बेसे समायना  
 जेरबो गोजी गिदिद  
 सोमखोर आगे जेरबो गोसासाय  
 नौखी नुना मोहिहाबो आं  
 गोसो जायो नौनि खाधिखाव खानो  
 सहेना नौनि थिखिनिमिम  
 नौखी नायदिनो आगे मोनदोनो  
 नाथाय थावे नौ गोजी गाहाय  
 अबला मानो नौ गोजी गाहाय  
 जेरबो नौ हाखर-हाला ।  
 सोंधि फैयो आनि गोसोआव  
 नौ वै नहुरनाय हाजो नंगी ना नख  
 हाया चादि मोनरी  
 नौनि थिखिनिमिम आं गाखोनो  
 सहेनो सानदोमोन आं नौनि  
 थिखिनिमिम सहेनो हाया सुसुंफोर चादिनो  
 नाथाय गोरले खाना खालामाही  
 आं जेबो थियारि गिबिनिप्रखनो  
 नाजावायवाको मोनवाय आं  
 जेरबो हाया-हाया  
 दासो बुजिनो हावाय आं  
 गोवाननि हाजोआ मावलावाको समान नख ।





## खौसे जा बर' हारि

Birdao Dwimary  
B.A 5 Semester

## आंनि जोनोमगिरि आयै

मदन हानसफरी  
भाखो-12

फै फै बर' फिसाफोर  
खौसेधि लामाजो आगान सुरल्लोडिनि  
खौसेआव द गोहो बोलो  
खौसेब्लासो जो देखगोन नखल्ला जेननांगोन।

खौसेधि जानाने खोरनि नोजोरजो  
आखायवनो द सनानि बडलेण्ड  
गावजोगाव एना एनि साननायखौ  
जाव गारनाने खौसे जा।

दानलाय - सुलाय खालामनायखौ गालाने  
गुनगोन सोलोथाय लानाने  
अहिंसा खान्निजो सोमाय सारनि फै  
जो खौसेयै बडलेण्ड मोननो।

खौसेधि लामाजो आगान सुरेब्लासो  
मोनगोन जो सनाफुरि बडलेण्ड  
जो बयबो बडलेण्डनि फिसा  
बर'हारि बयबो खौसे जा।



आंनि जोनोमगिरि आयै,  
आंनि अनमुलि जोनोमगिरि आयै  
जोनोम होबाय आयै नौ,  
आंखौ बे मुलुग संसारव।  
हाजासे सैनायजो, हाजासे दुखुजो  
होबाय आयै नौ, आंखौ जोनोम  
नौनो खांदी, नौनो फेदेरदो फोलावदो,  
नौनो आंखौ बे संसारव दावगालानो फोरेंदो।  
बावनो हाया आं आयै,  
नौनि आसि भुयै भुयै फोरेंनाय  
आखल -आंखु आगे खामानिफोरखौ  
अरुयबो गामोआव लाखिगोन आयै।  
गाव रवा नानानेब्लाबो खौखौ जाहोदो लोहोदो,  
अरुयबो सिंधिगोन, खुलुमगोन  
आयै नौखौ जिउ जोबजामे,  
अरुयबो नौनि होनाय बोमोनफोरखौ फालिल्लोना  
माबोरि सिंधिबजगोन, मान बावगोन आयै  
नौखौ मा रावजो बाखनाय बावगोन,  
नाजावदो अ'आयै आंनि दोसे बिखा माला,  
नाजाव, नाजाव आयै नौ.....।





## हांमा

Asmi Narzary  
B.A 5 Semester

## फानजारि

Dodere Daimary  
B.A 1st Semester

हांमा.....

आय ' हांमा

नौखी मोननो लुबनायाव

आनि हांमा...

मानो आंजो लंगोसे थायो नौ ?

मोनफोमबो बिधियाव

नौ गेयामोनखा आनि जिउआव

दुखुनि मोरे चोहेनख नखमोन ।

आय '.... हांमा

नौनियाव मा एसे मुहनि द

बयनिबो गोसोयाव हांमा दोनो

जानांगी बेनो नौनि गुनना

आय '.....हांमा ।



हबिलास जादो गोसोआ

फानजारि मौमिनाने

उदाडे गुसु बारजो बिरलाफानो

नागिरदो आं बै मोजोन जायगाखी

सानदोल 'दा गोसोआव

बेयावनो दलरि निजोम जिरयहीनो ।

गोरबो बिखाया गाबयूमदो

गोसो इमिडाव साफिखंदो

सोमखे दुखुनि फिथिरा धफला खादो

बुंस 'हाय दाहा

गोरबो दबापाव दोनखोमानदो ।

नुखा राखबो बे फिथिराखादी

जेवला सुदेम बरा बासो

गोसोआव अलेबाव जाखांसिनदो

उन्दे खमनि जेबो भावनाय

रोमै रोमै नुजाफेदो

साया माया जाखांफेदो

ददेरे बेसोनि बै मिनिखेरे मिनिनाय

सानदो आं बिनिनि बिखायाव गोबाना

गोजोन बै फोधायाव बिरलानाय ।





## ફુંચિલિ

Bilipang Basumatary  
B.A 3rd Semester



## થાઇજૌ બિફાહાવ થાઇજૌ ફિથાઇ

Anjali Basumatary  
B.A 5 semester

ફુંચિલિનિ જાઈ સના  
હસાગ હોયો જોંચી  
માવરી સિચારનો,  
બિયોન હોયો અરાય બુચિલ  
દનાય માનિ માવલાનો।  
ચોલો-ચોલો ચારનાય ચાગ  
ચિલિર ફાયો વિડ-સોલેર  
આય'! કેસે મોજોન સુદેમ  
ફુંચિલિનિ નિજોમ ચુચિલ।  
ઠડાં ફેસાલિ ચિહા સાપાલ  
રાયજો જાદોં દાચમિન-દાવલા  
સમચી ચાવેન હોદોં મુવુહા  
દુચુ મુચુનિ દોજોજોં હાલો-દૈલો  
આય'! કેસે સોમો નંધાવ...  
ફુંચિલિનિ નિજોમ ચુચિલ।



સો સો મુચોહાવનાય પુષ-માગો દાનાનિ  
દ'દ'દ' કેન્કુ મ્લાંનાય મિયાલપોર  
માનું સાથદોં જાઈ ફુંચિલિનિ  
જાનો હાગી જોબોદ મોજાદોં કેસોય।  
ઠડેનિ ઠડેનાયા અગાલે અગાલે મોવદોં  
માવનાય ગૈયા દાનાય ગૈયા સાન-હર  
જા એસે આદાર દંમોન જાઈ જાઈનો વેવો જોવદોં  
દિને સાનસેનિ શાચાવચો જાદોં માવજોં મ્લાવનો મોંહેર-  
દાવહેર।

ઓજોં મોસોમપોર માવનિ જાનાચનિ ચાણે  
જા હાગી લાચાદોં માલાય વુધુમ વુધુમ  
મોજાં ચોધોરનિ મુસુ ચાચાહી ફાધેનાનિ  
દાયાવાય મુદેસેશાવનો દુબુટ થુમ-થુમ।  
નાધાય। સાન જારીઆ લાચીનો દોલેલાહો।  
અલમિયાપોર દુચુજોં આલાચારિ -વિલાચારિ  
માવ ?ચાહો।







## આદ્રા જિઠ

Lasmi Basumatary  
B.A 1<sup>st</sup> Sem.



## બિમાનિ અન્નાય

Piyari Rismi Hajowary  
Class: XII

આદ્રા જાના ધાતાંવાય આંનિ જિઠ...  
સાના સોનાય પારસે દોબોંદે સમાવનો,  
મિથિયા ચિહ્નાવાયો શિયેનો દંમોન...  
સધાય..., બોધોંસ ગાંનિમોન ।  
દુલ્હનિ દેધુના જેસનાયો સીપાલયો ...  
આંનિ બિસ્યા મેજેસાવ,  
અવ્લા, આં મોસો સ્થાલે...,  
નોંનિ હોનાય ગાસે નંચાય સદાડ ।  
ઠન્દે સમનિ કાપ વૈયે અનસાચનાય...  
મોસો સ્થાલેયા થાંફિનનો લુલૈયો,  
સધાય..., બેપોર સમસી મોનફિનગોનદા ?  
નહા, મોનફિનનાય નેલા ।  
સહા મોનાં દેંછો રિહાલે...  
ફિનનાય વૈયે મોંથિ સિરહારો...  
આંનિ જે આદ્રા જાનાય જિઠઆ,  
અણયયો ગાંહાચનાય જિઠ લાના ।  
લેથોનિ હરે મારુઆવ...  
જોનિ ફેંજોનનિ મિંજિં લાનાનૈં દં આલે,  
સધાય..., ગાસે મિંજિંફોર સમ જાર્યે આવનો...  
બિફોનિ ચિલાયબાદિ સિરિ લાંજોચનાય ।



બિમાનિ અનનાય..... ।  
મા એમે જેસેન મોનાં આદે નોંનિ અન્નાયા,  
અ' આદે નોંનિ અનનાયનો દેસેન જે મુલુગાવ ।  
નોં ઠસીયોવ્લાયો,  
નોં માલોવ્લાયો,  
અ' આદે નોં જોનો જાનો હોયો, લોનો હોયો ।  
આદે નોં નોંનિ થાસી ગાવનો-જોમનો ગૈયાવ્લાયો,  
નોં જોનો ગાવનો જિ-જોમ હોયો ।  
અ' આદે નોં અણય સમ  
ગાવનિ ફિસાચી ગાવનિ મોસો સ્થાથિઆવનો  
રોનચાય થાયો ।  
આંનિ અનસુલિ ચિમા  
નોંનિ અનનાયા જેસેયા મુઠિ મોનાં,  
અ' આદે નોં આંછી અણય સમ  
ગાવનિ મોસોઆવ દોનનાં અનચાય થા ।  
જોનિ દુલ્હની નોંનો બુજિયો,  
નોંનિ અનનાય રાવનો બુજિયા અ'આંનિ અનસુલિ ચિમા  
અણયયો જોધોને લાગિગોન,  
અ' અનસુલિ નોંનિ અનનાયચી ।





## સોરનિ માયા

Mitisar Basumatary  
H.S 2nd Year



## લોગો

Padmini Basumatary  
Class: XII

નોનિ મામિનિલાય આદા મ'બ્લા  
આંછી લોગો લાફિશ્તા ગુસ્તા બ્લા  
જેરવશ્ચિ ધાંઆ સ્થાવન્તા મિન્લા  
માનોશાય ચિયો સ્થાવન્તા મિન્લા ।

તા જુગનિ મિસ્ત્રાફોરનિલાય સ્થાતા લાગા  
મેંદાંફોરજોંઆ આશા સ્થિથા  
જેરવશ્ચો નુયો જગ જગ  
માનોશાય ચિયોરો જગ જગ ।

તા જુગનિ સુર્વુલાય ધગાયલા ચાયણા  
ગોદો જુગનિલાય જામવા વાન્થા,  
જેરવશ્ચિ નુવા સાવચ્ચલા ચાયણા  
માનોશાય સુર્વુઆ ચિદિનોશ્ચા ।

તા જુગનિલાય ફલમણા  
ગોદો જુગનિલાય રાહોન ધાયા  
અંહાલાય માથો ફાવથેન સ્થેશ્ચા,  
માનોશાય જુગા ડલ્થા ફલ્થા ।

ગોદાન ફેચોલા રંજાનાય- રાજાનાય  
ગોજામ ધાંચોલા હમ્મર હરનાય  
ચિદિનો ચોધોર ધાંલાય ફેલાય  
માનોશાય ચોધોર ધાંલાય ફેલાય ।

ધૈનાય રંજિનાય ચેનો ચે  
જાનાય સ્થિનાય ચેનો ચે  
સહાયા સોરનિ લાવઆ સોરનિ,

ગાવનાય મિનિનાય ગસાયનિ સોરંજનાય  
સોર મિથિયો ગસાયચ્છી નુયો  
સોર સોરંજયો ગસાયચ્છી હોનો ।



નોનિ મિનિનાયાનો આંનિ ગોજોનનાય  
નોનિ જુમિશ્ચાનો આંનિ હામ્થાયનાય  
નો રંજાયોબ્લા આંનિ ગોસોઆ ચાન્ત'યો  
નો મેથાડ સ્થનોબ્લા મોમાનો ગોસો જાયો ।

જેબ્લા નોં આંછી ચોરાચો  
સાવનાઈ આં આમોર મોના જાયો  
ગોરોન્થિ માવજોબાય નામા  
દુશ્ચુસો હોપ્રાંચાય નામા

નહા નહા આં ગોરોન્થિ માવનો સાના  
ઓહો આં દુશ્ચુ હોઆ  
રામાન નોં આંછી ગોરોન્થિ  
રાવું નોં આંછી અનામારિ ।

આં સાનો નોનિ નિવાન  
આંનિચો ચિવાન  
લોગો નોં ચેસેદિ આંગો  
નોંચોદિ ચેસે અનો, ચેચ્છી માનો ફોરમાયનો ।





## बहुम

Lokeswar Basumatary

Class: XI

## खोमसि हर

Pobitro Narzary

B.A. 5th Semester

आय' बहुम

नौनि बे सोरजिया...

हाजो - हाजा, दैमा - दैमा, निजोर-निजोरि,

टावमा - टावसा, बिफा - लाइफा।

आय' बुंस' हाया फोजोच हाया

नौनि बे मा माहमा...

नौनिनो सोरजियाय

बाहो गासेल' बैसो मुधियारि बिमा,

बुंस' हाया बिमा बैसो मुधियारि

नौनिनो जोनोम, नौनिनो खानाय बानाय फेदेलाय।

जोचथारनाय समाव नौ बिमानि,

बैनाय आनि गोथै सोलेर

मुगीया, मुसुवा गोबाना लाटो नौ बिमा

आय' बिमा बुंस' हाया नौदि बेसे गोथार

आय' बहुम।



मन' म्लाबनाने दोनो नौ

सोरानि रुवा सानखी

जिनै घन्ट जायो नोखे

नोहो गोर रुवा।

अनआव सोनाबनि बार बारबाय,

गुदु हाप्रामाखी नौ सापलोचबाय,

खुवाफा अखांखी हां सरथेनो हमबाय

मुलुगख नौ गिदिबायनो हमबाय।

संसारनि मुबुका खामाईनखी दोनय' बाय

गावनि न' होसोबाय,

जुवाफाखो गावनि जाफा लाबाय।

गुमु सुदेम बाय बरनो हमबाय,

गुमा, गोमोथो, बायदि एम्फीफोर मेथाइ

खननाने रंजामोबाय नौनि अननायाय।

अखांनिफाय निहोर खिरिनो हमबाय

दुबि गामोआव फिथाइ मही थाबाय।

जिनै घन्ट मुलुगखी जोखलोबनाने लायो नौ खोमसि,

नाथाय जिनै घन्टानि उनाय नोखे

जायखारलानो गोना जायो।



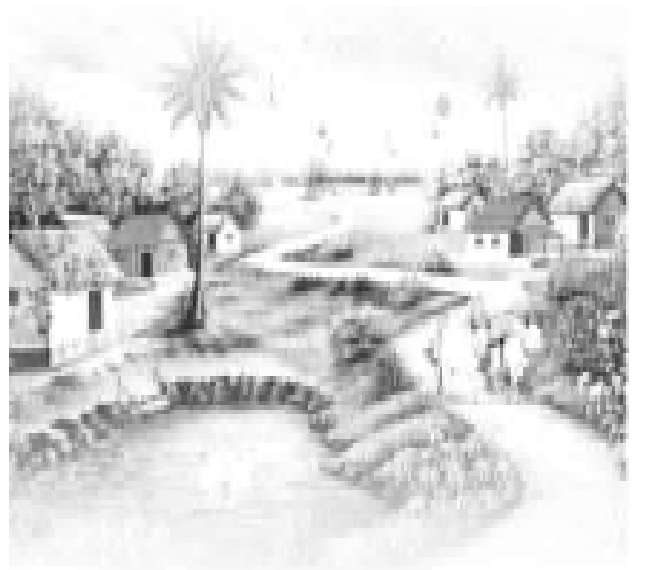


## फैसालि आन्दोनि सल 'बाथा

Jamini Basumatary  
B.A 5th Semester

रिउ-रिउ जाखां कैयो  
ग्रोम ग्रोम मोमखांफैयो  
निजोम हारसि समाव  
मेरजा-सिफुं, खामनि देखो,  
साथा माया नुजा कैयो  
सिमां भोगथां रोमै रोमै  
धानसालि खेरुथ सालियाव  
रोजावनाथ दीदिनि मोसपलानाय।  
दुब्लिबडीर आव सनाधि माइ बिरां  
गयबारि-फाखेलारि नखर नखर  
माय बाखि मोसी गलि  
आय 'बर' गामि  
दैमा -दैसा जिरि-जिरि  
हाजों-हाला सारि-खारि  
नाहा, मैहा साम', खांखाय  
हायखांगफा खावकफा मागुर सिंगि।  
आधिखाल गोमोर लानो हमदी फारि फारि  
बर'नि संसार जानाय आसार खान्धि  
अरुथ जाखांफैयो मारखोनाथ बुब्लिफोय।

गोरखो खामगिललांछे दोहो दोहो  
देहाथा लोरबां जायो  
आधिखालनि सोताथरतु मुगाखौ नुना।  
गुमर मोना जासे बोहैलाछे  
मोदैनि निजोम  
गोमोआव बेरखां कैयो  
बर' हारिनि  
फैसालि आन्दोनि सल 'बाथा।





## रजे नौनि थाखाय आंनि मोदै

Mahanta Muchahary  
Class: H.S 2nd Year

आयै

Pinki Muchahary  
H.S 1st Year

बोहैटी थाइने मेगननिफ्राय मोदैया  
निजोगनि दै बरिदि  
गोसोखेना वै समनि नौनि अंनि  
समाय लान्नायखी....  
बाबनो हायाखी दाबो  
नौनि सम्पदना महर।  
नुफर - माफर नुजाफैयो  
नौनि मिनिस्तु महय।  
गोसोआ अंनि गाबखाखी  
दिने मानोख नौखी खान्ना  
जेख्तायखो खिरि खिरि  
हारसि हारसि आंनि निठआ  
मिनिनाय रेखनाय गैवै  
जानाय-लौनाय, फाययनाय-लिरनाय....  
थिग गैवै जालांखो  
नौखीनो गोसो खाडि खाडि।  
नौखी लान्नानो रंमोन अंहाखो  
मोनमे गेदेरथार सिमांनि थांखि  
थांखि सिम सहैनो लानाय....  
ससे लाम्पायखनो इरखायनो  
आंखी नगरना जाहैवाय नौ  
गुबुनाजो जुलि  
रजे नौनि थाखायनो  
अंनि वे थाइने मेगनाव  
सम-सम हुग-हुग  
बोहैयो दुखुनि दुबुद मोदैया  
निजोगनि दै बरिदि।

खेसेया अनो नौ आयै,  
गाबनि बिखायाय खोजबनानै,  
खांखोबाय फेदेरथार नौ आयै।  
मिथिया मात्तादि देखोखो,  
गाबनि दुखु - दाहा,  
बाबगारखलाखो होयो  
नौ आयै आंनो खुमि।  
वे गुवार बूहमखी  
नौ नखमोनखला आं  
नुनाय नखमोन आयै।  
खेसेयांखा अनखुलि आयै  
सोमोनोथाय आयै नौनि अननाय।  
अंनि दुखु खनाय समाव  
आयै नौसो बरिसिन दुखु थायो।  
खेसेया रैसुमै आयै  
वै नौनि मिलीयो राव।  
आमज गबो आं इसोरनाव,  
आयै नौजोनो थाबाय खानो मोनखो।  
नौनो आंनि अनखुलि  
जोनोमगिरि आयै।  
नौनि खुनाय बोसोनखी  
अं अरुवखो मानिगोन आयै।





## Annual College Book Report 2021-2022

It is a great pleasure for me to have the opportunity to give a report on the activities, events and achievement of the Student Union Bengtol College, Bengtol during the academic session, 2021-2022.

First and foremost, I would like to thank Almighty God for his shower of blessings and bestowing good health upon me throughout the year. My heartfelt thanks goes to our respected Principal Dr. Ranjit Kr. Narzary, M.Sc. Ph.D. Principal of Bengtol College, our Vice-Principal Mr. Benedict Hajoary, M.A, (NET), and Mr. Ansuma Narzary, M.A, (B.Ed), Principal of Bengtol Senior Secondary School, for their advice and help. I would also like to give thanks to all the teachers, Members of Union Body, Non-Teaching Staff and all the students of Bengtol College, Bengtol, for their kind and wonderful co-operation.

Last but not the least, my special thanks go to my best supporter Miss Bilwma Hajoary Asst. General Secretary for her support and help.

### **Students Union General Election 2021**

The General election for the Students Union of Bengtol College, Bengtol for the academic session 2021-22 was held on 30<sup>th</sup> December 2021, under the supervision of Dr. Ranjit Kr. Narzary, Principal of Bengtol College, Bengtol. Handing over the charge with the outgoing students union took place on 3rd January 2022 at the Gallery Hall (class room).

The following members were elected as the leaders of the Students Union for the academic session 2021-22.

- |                                  |   |                          |
|----------------------------------|---|--------------------------|
| 1. President                     | : | Dr. Ranjit Kr. Narzary   |
| 2. Vice-President                | : | Mr. Kanteswor Brahma     |
| 3. General Secretary             | : | Mr. Ansuma Narzary       |
| 4. Asstt. General Secretary      | : | Miss. Bilwma Hajoary     |
| 5. Literary Secretary            | : | Mr. Noho Mochahary       |
| 6. Cultural Secretary            | : | Mr. Kelbin Narzary       |
| 7. Major Games Secretary         | : | Mr. Asish Mochahary      |
| 8. Minor Games Secretary         | : | Mr. Clinton Borgoyary    |
| 9. Social Service Secretary      | : | Mr. Geremsha Mochahary   |
| 10. Boy's Common Room Secretary  | : | Mr. Birkang Bosumatary   |
| 11. Girl's Common Room Secretary | : | Miss. Mainao Rani Goyary |



**Names of Teachers In-Charge:**

- |                              |   |                              |
|------------------------------|---|------------------------------|
| 1. Mr. Raju Mochahary        | : | Discipline In-Charge         |
| 2. Mr. Dharmendra Baro       | : | Literary In-Charge           |
| 3. Mr. Ramkrishna Chakraboty | : | Cultural In-Charge           |
| 4. Dr. Ranjit Basumatary     | : | Sports Major In-Charge       |
| 5. Mr. Parmol Basumatary     | : | Sports Minor In-Charge       |
| 6. Dr. Rahel Mochari         | : | Social Service In-Charge     |
| 7. Mr. Bhoben Khanikar       | : | Boy's Common Room In-Charge  |
| 8. Mrs. Elizabeth Basumatary | : | Girl's Common Room In-Charge |

The following are the general activities and events of the Students Union during the academic session 2021-2022.

**Pre-Christmas**

On 2<sup>nd</sup> December 2021. The 12<sup>th</sup> Pre-Christmas at Bengtol College, Bengtol was celebrated so wonderfully. Mr. Bijosh Narzary (President) and Mr Ringshat Narzary (Secretary) had taken the leading role in organising the celebration. Mr Rakon Narzary (Youth President of Tukrajhar BBKA) had graced the occasion as the chief guest. A great number of students have participated in the eve singing hosanna welcoming the new born king "JESUS CHRIST" with the theme "God love for humanity"(John 3:16).



**Football Tournament**

In the month of January 5<sup>th</sup> 2022, Bengtol College, Bengtol students had played football tournament in Kajalgaon field in memory of XOJAAG (AWARE ) VOTE COMPETITION in Chirang District (Kajalgaon) which was organised by Chirang District Election Officer. The match has

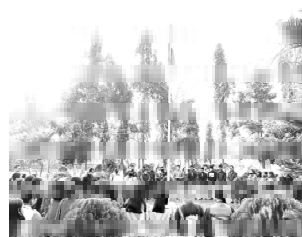


ended with score: Bengtol College, Bengtol-1 goal and UN Brahma College, Kajalgaon-2 goal.



### Republic Day 2022

On 26<sup>th</sup> January 2022, our College observed the 73<sup>th</sup> Republic Day. Dr. Ranjit Kr. Narzary (Principal of Bengtol, College), Mr. Benedict Hajowary (Vice-Principal of Bengtol College), Teaching Staff, Non-Teaching Staff and many students were present on the day.



### Golden Jubilee, Gossaigaon Volleyball Competition

On 2<sup>nd</sup> February 2022 Bengtol College, Bengtol had participated Inter college volleyball tournament at Gossaigaon College, Gossaigaon which is organised by Gossaigaon College in the name of Silver Jubilee.



### Saraswati Puja

On 5<sup>th</sup> February 2022. The 15<sup>th</sup> Shre-Shre Saraswati (Bwrliburi) Puja celebration 2022, was celebrated successfully. Mr. Mwikwm Basumatary (President) and Mr. Jwngshat Wary (Secretary) had taken leading role in organising the celebration. Mr. Cham Caran Wary (President Chirang District Batou Gwotum) had graced the occasion as the chief guest. A great number of students participated on that day.



### NSS Special Camp

From 19<sup>th</sup> to 25<sup>th</sup> February 2022, we had special NSS camp at Adopted village, Batabari, Bengtol. Many volunteers actively participated in the programme and many activities like cleaning, donation of clothes, medicines, building a house for needy people and teaching child was done by the sweet guidance of NSS programme officer Sir Disco Muchahary.



### Woman's Day Celebration

On 8<sup>th</sup> March 2022 Bengtol College, Bengtol Celebrated Women's day at Bengtol College which is organised by Bengtol College women Cell.

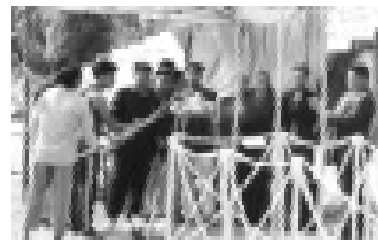






### **Annual College Week 2022**

Annual College Week 2022 was conducted from 23th March to 2<sup>nd</sup> April. Dr. Ranjit Kr. Narzary (Principal of Bengtol College) and Mr. Ansuma Narzary (Principal of Bengtol Senior Secondary School), had inaugurated the College Week with the football kick off. During the College Week various Games and Sports, Literary, Culture and Social Service had conducted wonderfully.



### **World Cycle Day**

Bengtol College NSS unit had Celebrated world cycle day on 3<sup>rd</sup> June 2022. On that day many students were participating in cycle rally which is organised by Bengtol college NSS unit.



### **5<sup>th</sup> June, World environment day 2022**

On 5<sup>th</sup> June 2022, The NSS Volunteers and teachers under extension cell in collaboration with NSS Bengtol College, Bengtol observed World Environment Day by planting trees at College Campus, Many Volunteers actively participated in planting trees. Under the sweet guidance of NSS programme Officer Mr. Disco Muchahary, Dr. Ranjit Kr. Narzary (Principal of Bengtol College) and other teachers.



### **Donation At Guwahati, Borpara**

On 28<sup>th</sup> May 2022 Bengtol College Students union Donated the financial assistance for the people of Guwahati, Borpara.



### **75<sup>th</sup> Independence Day 2022**

On 15<sup>th</sup> August 2022, our College observed the 75<sup>th</sup> Independence Day of our Nation. That day Bengtol College Sports cell in collaboration with NSS unit of Bengtol College conduct teaching staff friendly match with U.N Brahma Kajalgaon College and Bengtol Ancholik ABSU with NSS volunteers.

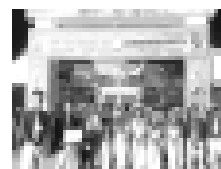


**Teachers Day 2022.**

On 5<sup>th</sup> September 2022, Bengtol College and Bengtol Senior Secondary School organised departmental Teacher's day programme for our beloved dedicated teachers.

**The 39<sup>th</sup> Sanjarang Lonkeswar Brahma Memorial 2022**

On 13<sup>th</sup> and 14<sup>th</sup> October 2022, The 39<sup>th</sup> Sanjarang Lonkeswar Brahma memorial which was celebrated at Bijni College, Bijni. Students at Bengtol College also participated on that occasion.

**Freshmen Social Day 2022**

On 17<sup>th</sup> September 2022, The 24<sup>th</sup> Freshmen Social Day was celebrated successfully. Mr. Ringkhang Mashahary, ACS, (Additional Deputy Commissioner, Chirang) was the chief guest of the programme.

**National Service Scheme Day 2022**

On 24<sup>th</sup> September 2022, Orientation cum materials submission programme in connection to observance of National Service scheme Day 2022, was organised by Bengtol College NSS Unit.

**Gandhi Jayanti 2022**

On 2<sup>nd</sup> October 2022, Bengtol College celebration of 153<sup>rd</sup> Gandhi Jayanti organised by IQAC Bengtol College in collaboration with NSS Unit Bengtol College.

**The 40<sup>th</sup> Ishan Mochahary Memorial 2022**

On 28<sup>th</sup>, 29<sup>th</sup> and 30<sup>th</sup> October 2022, Students of Bengtol College participated the 40<sup>th</sup> Ishan Mochahary memorial which was celebrated at Kokrajhar Govt. College.

**Silver Jubilee Celebration**

On 11<sup>th</sup> and 12<sup>th</sup> November 2022, Bengtol College, Bengtol Celebrated Silver Jubilee so wonderfully. Prof. Laisram Ladu Sing is invited as the Chief Guest. A great number of students participated on that day.





### **Boro Tunlai San 2022**

On 16<sup>th</sup> November 2022, Bengtol College celebrated the 70<sup>th</sup> Boro Tunlai san and it was organised by IQAC Bengtol College. Mr. Benedict Hajoary (Vice-Principal of Bengtol College), Teachers and many students were present that day.



### **On 22th November 2022, One Day Paddy Harvesting**

On 22th November 2022, One day paddy harvesting activity at an adopted village called Batabari, Bengtol College organised by Department of Political Science in collaboration with NSS unit Bengtol College.



### **Cleanliness drives:**

On 26th November 2022, Cleanliness drives at Bengtol Market along with ANT, VCDC, Police Outpost and NSS Unit of Bengtol College.



Bengtol College has been instrumental in nourishing and shaping me what I am today. Bengtol College is my home and will always remain in my heart. I crafted bonds that I pray never break; I lived by values I pray that it never fails. I hope the college sees more success in the years to come and union that make the college proud. Once again a million thanks to everyone and for everything wish you all a bright future ahead.

Thank You! Thank You! Thank You!  
Let the Knowledge Enlighten  
& Shine forever Bengtol College,  
Long Live Bengtol College Students Union (B.C.S.U)

**Ansuma Narzary**  
(General Secretary)  
Bengtol College Student Union  
Session 2021-2022



## Bengtol College Governing Body, Teaching and Non-Teaching Staff :

### Governing Body of Bengtol College, Bengtol

- a) President : Mr. Ranjit Basumatary (Hon'ble E.M, B.T.C, Forest Land & Revenue Etc.)
- b) Secretary / Ex-Officio Secretary:  
Dr. Ranjit Kumar Narzary (Principal)
- c) Ex-Officio Member :  
Mr. Benedict Hajoary (Vice-Principal)
- d) Guardian Members :  
Mr. Bhaiya M. Soren  
Mr. Agonsing Narzary  
Mrs. Sushila Basumatary
- e) Members from teaching staff :  
Dr. Anosh Narzary, Asstt. Prof.  
Dr. Mallika Basumatary, Asstt. Prof.
- f) Member from non-teaching staff:  
Mr. Brindaban Basumatary
- g) Doner Member :  
Mr. Ranjit Basumatary, Bengtol

### Administrative Staff :

1. Dr. Ranjit Kr. Narzary, principal, M.Sc, Ph.D
2. Mr. Benedict Hajoary, Vice - Principal
3. Mr. Angelus Mochahary, Senior Asstt..
4. Mr. Brindaban Basumatary, Senior Asstt.
5. Mrs. Chobi Rani Basumatary, Junior Asstt.
6. Mr. Bipul Narzary, Junior Asstt.
7. Mr. Lohit Brahma, Grade - IV
8. Mr. Lolit Wary, Grade - IV
9. Mr. Kedar Basumatary, Grade - IV
10. Mr. Bilifang Narzary, Gardener
11. Mr. Anthony Mushahary, Security
12. Mr. Donomic Borgoyary, Security

### Faculty Members :

#### Department of English :

1. Mr. Martin Borgoyary (HOD) (M.A., M.Phil, NET )
2. Dr. Dhananjoy Brahma, (M.A., B.Ed, NET, SLET Ph.D ).
3. Mr. Dharmendra Baro (M.A., M.Phil, NET )
4. Mrs. Somika Narzary (M.A., NET )
5. Mrs. Elizabeth Basumatary (M.A., B.Ed, NET )
6. Mr. Amosh Narzary (M.A. )(Contractual)

#### Department of Bodo :

1. Mr. Jakhangsa Brahma (HOD) (M.A., SLET)
2. Mr. Sukrajeet Daimary (M.A., SLET )
3. Dr. Rahel Mochari (M.A., B.Ed, Ph.D, NET, SLET)
4. Dr. Mallika Basumatary (MA., B.Ed, Ph.D, NET, SLET)
5. Mr. Karen Basumatary (M.A., NET, & SLET) (Contractual)
6. Ms. Sansri Basumatary (M.A.) (Contractual)

#### Department of Political Science :

1. Mr. Sangrang Borgoyary (HOD) (M.A., B.Ed, NET)
2. Mr. Benedict Hajoary (M.A., NET)
3. Mr. Parmol Basumatary (M.A., SLET)

#### Department of Assemese :

1. Mrs. Anita Basumatary , (HOD) (M.A., NET )

#### Department of Education :

1. Mr. Ramkrishna Chakrabarty (HOD) (M.A., M.Phil, NET)
2. Mr. Sahidul Islam Akand (M.A., M.Phil)
3. Mr. Rimush Narzary (M.A., NET, SLET)
4. Mr. Disco Mushahary (M.A., B.Ed, NET, SLET)

#### Department of Philosophy :

1. Mr. Khupboi Vaiphei (HOD) M.A., NET Gold medalist
2. Mr. Probin Narzary (M.A., M.Phil)
3. Dr. Anosh Narzary, (M.A., NET, M. Phil, Ph.D)
4. Miss Sanjita Mushahary (M.A., B.Ed, NET Gold medalist) (Contractual)

#### Department of History :

1. Mrs. Ebria Khakhlyar (HOD) (M.A., NET)
2. Mr. Bhaben Khanikar (M.A., M.Phil, SLET)
3. Mr. Raju Moshahary (M.A., NET, SLET)

#### Department of Economic :

1. Dr. Ranjit Basumatary (HOD) (M.A., NET Ph.D )
2. Dr. Gobindo Sharma (M.A., NET, M.Phil, Ph.D)
3. Mr. Nehemiah Moshahary (M.A., NET) (Contractual)
4. Mr. Selrin Basumatary (M.A.) (Contractual)

#### Department of Management :

1. Mr. Swmkwr Brahma (HOD) M.B.A., M.Phil, NET)
2. Miss. Lily Iswary (M. Com, M.B.A. )
3. Mr. Ali Akbor Sheikh (MSc, M.B.A.)



## Library Staff of Bengtol College

1. Mr. Rudra Singh Daimari (MLISc. Librarian)
2. Mr. Senthony Narzary (MLISc, PGDCA. Asstt. Librarian)
3. Mr. Prakash Chetry (Library Assistant)
4. Mr. Jorson Narzary (Library Bearer)
5. Mrs. Dwimu Borgoyary (Grade IV)

## Bengtol Senior Secondary School Teaching & Non-Teaching Staff -2021-22

### Teaching Staff : Arts :

1. Mr. Ansuma Nanzary, Principal, M.A(B.Ed)
2. Mr. Chimson Narzary M.A ,MIL(Bodo)
3. Mr. Tarun Narzary M.A (Adv.Bodo)
4. Mr. Jangila Basumatary M.A , Education
5. Mrs. Beauty Narzary M.A.(B.Ed.) Logic. & Phil
6. Mrs. Serophina Basumatary MA.(B.Ed.) English
7. Miss. Priya Narzary M.A. (B.Ed) Economics
8. Mr. Sanjeev Kumar Lahari M.C.A(B.Ed.) Comp. Science
9. Mr. Laben Mochahary M.A(B. Ed) History
10. Mr. Pungbili Basumatary M.A (B. Ed) Pol. Science

### Teaching Staff Science :

1. Md. Ali Akbar Sheikh, M.Sc. Chemistry
2. Mrs. Janmoni Tayung, M.Sc. (B.Ed.) Zoology
3. Mr. Rwshe Raja Brahma, M.Sc. (B.Ed.) Mathematics
4. Mrs. Niharika Basumatary, M.A English
5. Mr. Derhasat Narzary, M.Sc. Botany
6. Mr. Sushil Narzary, M.Sc. Physics
7. Miss. Doya Brahma, M.A MIL(Bodo)
8. Mr. Ringshat Narzary, M.Sc Botany

### Non-Teaching Staff of Bengtol Senior Secondary School :

1. Mr. Marius Narzary, B. A , Library Assistant
2. Mr. Chilstian Basumatary, B. A , Junior Assistant
3. Mr. Jyotirmoy Basumatary, M. Com, Junior Assistant
4. Miss. Pondita Narzary, M.Sc, B.Ed, Laboratory.
5. Mr. Edwin Narzary, M.Sc, Laboratory.
6. Mr. Biswajit Saha, H.S.L.C, Laboratory.
7. Mr. Anil Brahma, B.A. Laboratory.
8. Mr. Bikramjit Soren, Laboratory.
9. Mr. Sonjoy Narzary, B.A, Grade IV
10. Mrs. Monika Basumatary, H.S.L.C, Grade IV
11. Mr. Rajib Hajowary, B.A, Grade IV



## List of President & General Secretary Bengtol College Student's Union Society

Session	President	Names of General Secretary
2010-11	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Astomi Borgoyary
2011-12	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Jiskel Narzary
2012-13	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Thadius Islary
2013-14	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Manilal Narzary
2014-15	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Boaz Narzary
2015-16	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Ringkhang Basumatary
2016-17	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Erakdao Baasumatary
2017-18	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Kwmdwn Borgoyary
2018-19	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Jack Narzary
2019-20	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Willbrand Islary
2020-21	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Kanteswar Brahma
2021-22	Dr. Ranjit Kumar Narzary, M.Sc, Ph.D.	Mr. Ansuma Narzary

## Editors & Prof. In-charge

No. of Issue	Session	Editor	Prof. In-charge
6 <sup>th</sup> Issue	2010-11	Mr. Dipen Mushahary	Mr. Sangrang Borgoyary
7 <sup>th</sup> Issue	2011-12	Mr. Hosea Basumatary	Mr. Probin Narzary
8 <sup>th</sup> Issue	2012-13	Mr. Napoleon Karketta	Mr. Dharmendra Baro
9 <sup>th</sup> Issue	2013-14	Mr. Bijoy Basumatary	Mr. Martin Borgoyary
10 <sup>th</sup> Issue	2014-15	Mr. Bhuhum Goyary	Dr. Mallika Basumatary
11 <sup>th</sup> Issue	2015-16	Mr. Geremsha Borgoyary	Miss Ebria Khakhlyary
12 <sup>th</sup> Issue	2016-17	Mr. Soneswar Brahma	Mr. Sukrajeet Daimary
13 <sup>th</sup> Issue	2017-18	Mr. Phungbili Narzary	Mr. Sahidul Islam Akand
14 <sup>th</sup> Issue	2018-19	Mr. Jismen Borgoary	Mrs. Somika Narzary
15 <sup>th</sup> Issue	2020-21	Mr. Bhumshar Basumatary	Mr. Raju Moshahary
16 <sup>th</sup> Issue	2021-22	Mr. Noho Mochahary	Mr. Dharmendra Baro

# Bengtol College Teaching Staff



**Department of English**



**Department of Political Science**



**Department of History**



**Department of Philosophy**



**Department of Education**



**Department of Economics**



**Department of Bodo**



**Department of Management**

# **Bengtol College & B.S.S.S Teaching & Non-Teaching Staff**



**Department of Assamese**



**B.S.S.S Teaching Staff**



**Bengtol College Non- Teaching Staff**



**B.S.S.S Non- Teaching Staff**



**Library Staff**



**Security Staff**



**Editorials Board Teacher Members**



**B.C.S.U Members**



# Bengtol College Student Union Body

Session : 2021-22



Dr. Ranjit Kr. Narzary  
President



Kanteswar Brahma  
Vice-President



Ansuma Narzary  
General Secretary



Bihma Hajowary  
Asstt. Gen. Secretary



Ashis Mochahary  
Major Games Secy.



Clinton Borgoyary  
Minor Games Secy.



Noho Mochahary  
Literary Secretary



Kelbin Narzary  
Cultural Secretary



Geremsha Mochahary  
Social Service Secy.



Birkang Bosumatary  
Boys' Common room Secy.



Malnao Rani Goyary  
Girls' Common room secy.

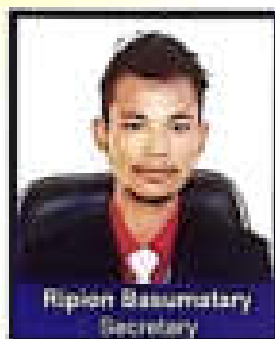
# Bengtol Senior Secondary School

## Union Body Members

Session : 2021-22



## College ABSU Committee



## Pre-Christmas Committee



## Saraswati Puja Committee



# Annual College Week, 2022

## Games & Sports Activities



# Annual College Week, 2022

## Cultural Rally & Activities



# Bengtol College NSS Unit

## Social Service Activities - 2022



# Teachers Day Celebration-2022



**Department of Bodo**



**Department of Economics**



**Department of Education**



**Department of English**



**Department of History**



**Department of Management**



**Department of Philosophy**



**Department of Political Science**



## 75<sup>th</sup> Independence Day Celebration-2022



## Republic Day Celebration-2022



## Celebration of 70<sup>th</sup> Boro Thunlai San- 2022



## Counselling & Admission of Bengtol College



## Pre-Christmas Celebration



## Saraswati Puja Celebration



Mr. & Miss. Bengtol College

24<sup>th</sup> Freshmen Social Day - 2022



B.C. Farewell Programme

B.S.S.S. Farewell Programme





## Silver Jubilee Celebration -2022



**Ishan Muchahary Memorial  
Celebration, KGC**



**Sanjarang Lokeswar Brahma Memo  
Celebration, Bijni**



**Bengtol College & Bengtol Sr. Sec. School Students Union Members**

# Educational Tour

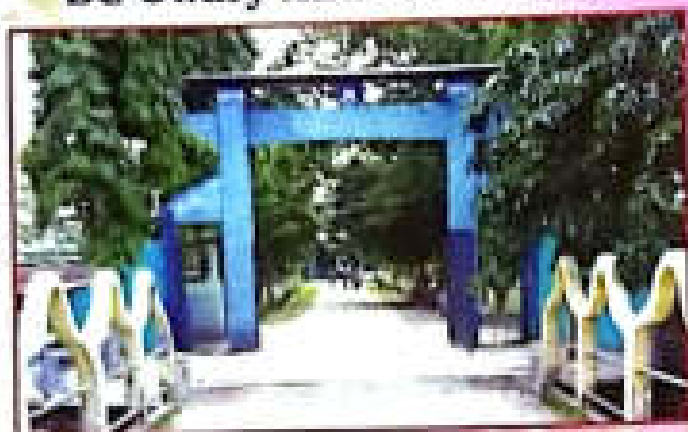




**BC Oway Auditorium Hall**



**Language Lab.**



**Main Gate**



**UGC Funded Indoor Stadium**



**APJ Abdul Kalam Central Library**



**Bengtol Senior Secondary School**



**Bodofa UN Brahma Boys' Hostel**



**Birgwsri Girls' Hostel**



**MOTTO : KNOWLEDGE IS ENLIGHTENING**



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