

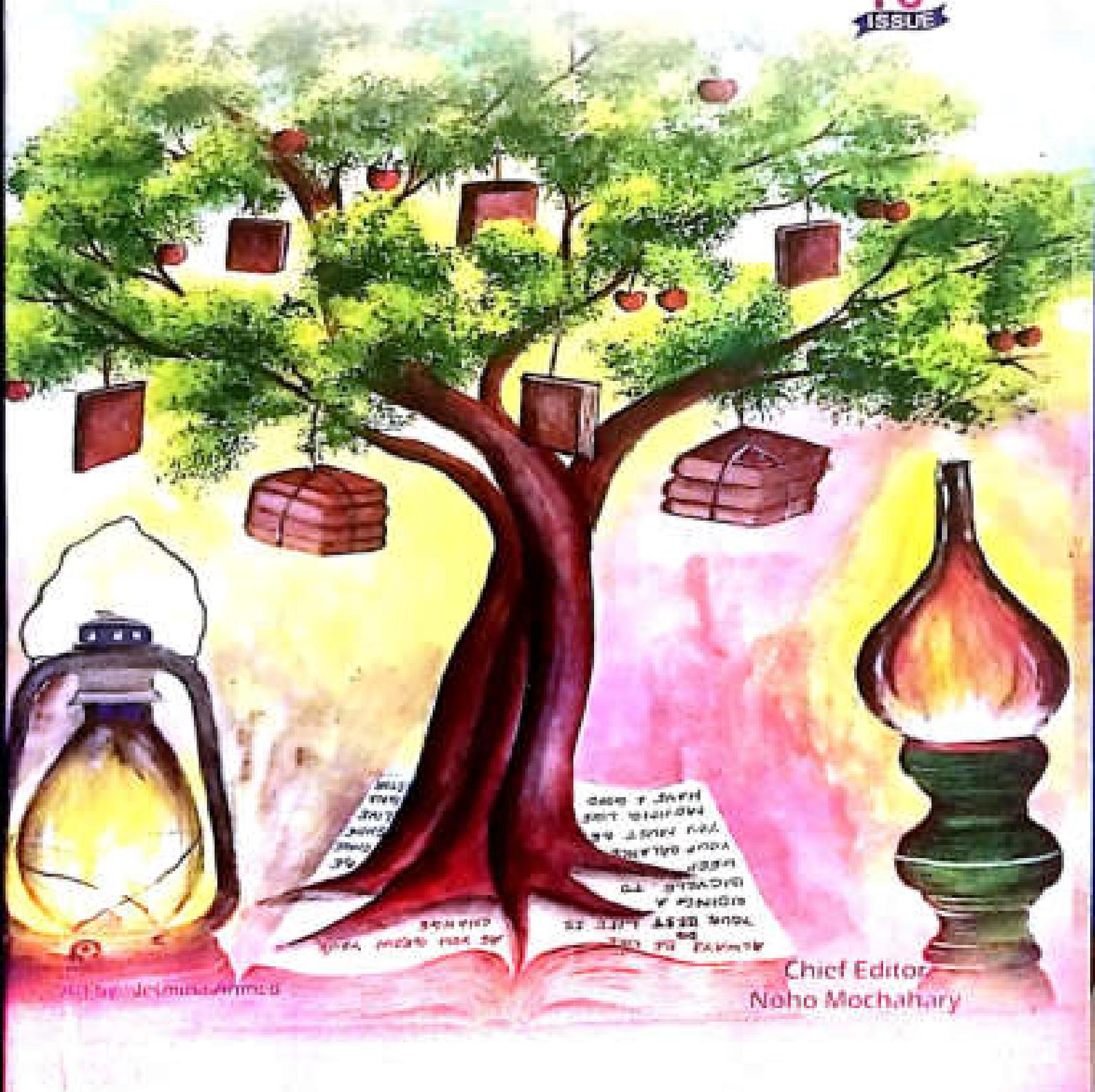


# GYAN FUNGKHA

Bengtol College Annual Magazine, 2021-22

## गिद्यान 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)

## Editorial Board

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- iii) Mr. Jakhangsa Brahma (Asstt. Prof. Bengtol College)
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- v) Dr. Mallika Basumatary (Asstt. Prof. Bengtol College)
- vi) Mrs. Anita Basumatary (Asstt. Prof. Bengtol College)

**For Feedback & Comments :**

[nohomochahary123@gmail.com](mailto:nohomochahary123@gmail.com)

*In loving Memory*

**of  
Late. Bhuben Chandra Ouary**



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**

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.



**Editor**  
**Birkang Bosumatary**



**Editor**  
**Ansuma Narzary**

Thanking you,

Editorial Team



OFFICE OF THE PRINCIPAL

# BENGTOLE COLLEGE

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ESTD. 1981

E-mail - bengtolcollege@gmail.com  
Web Site - www.bengtolcollege.ac.in

Phone No. : 03641 - 254901  
Mob. No.: 9433326513

Memo No. :- .....

Date : 03-12-2021

## 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



**Message**

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  
Debargaon, P.O. Rangalikhata  
Kokrajhar - 783370, BTC, Assam.



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 Fungka*" 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 Fungka*" 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  
BodofaNgwgr, Kokrajhar  
Phone No03661286800  
Email id:

তাৰিখ : 17-11-2021



## হামব্লায়থি ৱাঢ়াৰ

সৌখানি ৰাঢ়াৰামনি বেজেরজী বেটল ফৰায়সালিমা ফৰায়সা জাপাৱজা 2021-22 মায়খাঙনি বেটল ফৰায়সালিমাণি ৰোমোৱাৰি নাড়সি 16 থি বিমান গিয়ান ফুখাখী কেলী ডিমেম্বৰ বাণনি বেজেরাৰ ডিহুখী কাহাৰ-কাহাৰ খালামনাথ খীৰাখী খোজানি অঁ খোজোখাৰ খোন্দো। অঁ খোখাখো ৱানি মুখাখা মাখখী জেৰাৰখী সানসিন হোখানি ফেৰমান খালামনাথনি মুখা। থেখিখাখখী ফৰায়সা মমাথ মুখ খোনা খোখোখাথ আখিখাখখী মাখখী জাফুমাৰ মধে ৱাফুনাখখী খোখোখে মাখনি খোখো মানসিখী ফুখাৱনানি সানাপনি সম। মুখ খোনা খোখোখাথ সানাপ অৰো নিৱনাপ ফৰায়সাথ এখা খুনলাড় ননা খালামনাথনি বেজেরজী মাখনি খোখী কৈখানিখী ফুখাৱনানি মানী হানাপনি খাপু জাখী। খোখানি ৱাফোড আখাখনি মুখনাখাথ ডিহুখী সানাপ গিয়ান ফুখা খোখোৱাৰি নাড়সিখাথ খোৱান মুখানি ফৰায়সা ফোলেৱনি মাখান-হনাথ খেৰখানাথখী খোখোখে মাখনি ৱাখ হাৰিমু খুনলাড় আৰো মাহাৱিখাৰি খামোনখাখী হুনখানানি নাখিনো নামনাপনি খোখোৱানো জাখাখোনাথ থিৱথিৱিখোৱনি ৱেখননি বেজেরজী খেৰখাখী। খোখোখে গিয়ান ফুখাখা খোৱান থিৱথিৱিখোৱনি ৱেখন কৈনা খোনা হোনা হাখো অৰো ৱৰ' খুনলাড়নি খাখিখাথ খোখোৱ খিহোমা হোনাখী হাখী।

খোখাৱনাথথ ডিহুখী সানাপ গিয়ান ফুখাখা ৰোমোৱাৰি নাড়সিখা মাখিখী থিথিৱাথ জাফুমাৰখী। খোখাখোন ৱখনোখী থিল খেবখোখাথ আনি খোখো খোখোনিখাথ হামব্লায়থনাথ হৰখাথ।  
খোখোখো। এখোখো।

সিমা,  
নহ' মতাহাৰী  
মাহাথ মুজুগিৰি  
গিয়ান ফুখা ৰোমোৱাৰি নাড়সি।

  
(মুখি থমদ ৱৰ)  
মাহাথ মাখফু সোৱোমা  
ৱৰ'নেখড হাফুজাৰি গৌখুম  
খ'কাখাৰ।



P. Vijaya Bhaskar Reddy, IAS  
Deputy Commissioner  
Chirang, Kajalgaon  
BTR, Assam. 783386



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Date: 24.11.2021

Ref.



Message

It gives me immense pleasure that Bengtol 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 taped, 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



Dipen Bara  
President

bodofofahouse@gmail.com  
(No. 7002941018)

OFFICE OF THE

## दुलाराय बर' फरायसा आफाद ALL BODO STUDENTS UNION

HO: BODOFA HOUSE, BAGANSHALI, W.NO-7,  
PO & DIST:- KOKRAJHAR, DTR (ASSAM)  
ESTD: 1967

Motto : Unity, Survival & Prosperity

Khandra Baranary  
General Secretary  
khandra@gmail.com  
(No. 9954725648)

Ref No.

Date : 20-11-2022

### हामलायथि रादाब

सिम,

मुनिब नइ मुसाहरि  
गाहाइ सुनुगिरी  
“गिधान फुंछा” खुगा लाइसि।



मानिनां मुसाहरि,

गिबिपावने दुलाराय बर' फरायसा आफादनिप्रत्य गाहाइ हामलायथि रादाब बाउरयोबाव। बेटल फरायसासिमा फरायसा आनदआ बोसोरखोमबो दिहुनबोचव बापदिने देगलबो 2021-2022 पावभादिन बोसोरखारि खुग लइसि “गिधान फुंछा” 16थि बिबान्छी दिसेम्बर खनाव दिहुनने थि खलामनव खीरंछी मोनाने आं खेबोद खेखेनव बोन्दे। फरायसा सभाव फरायसाबो लोगोसेनो दुलाराइनि नानदन्दाखी फेरेनाथ अरो खीगाहोनाव धांखिबो खुगा लइसि दिहुनने लान्दा धारोने बाखामबाखव नानोना गोदान अरो थानि लिगिरी बिधांमोनबो लेनेसेने फरायसाफेरेव गाव-गावनि लिगिरीनि रैगिबिबो दिभिकुनो हागोन होनाने आं साने। बिनिखापनो मुनु आफादनि गाहाइ सुनुगिरी, सुनुगिरीफेरे अरो बेटल फरायसासिमा फरायसा आफादनि गरी बिबान्छी बिधांमोननिबिगबो साबावखर बाउरखाव। धारो अविखलनि बिगिपाननि मुसावस मुनु सभानि बोरोमसिबो खीगाहोनाव फरायसाफेरेनि गोहोम अरो थिफला खेखोलेनो मुंछा'कभाव। बिबिबिबो, थानि, गोदान अरो बाउरकुनाव फरायसा लिगिरी बिधांमोननि बेसेनपोनं लिगिबिबोफेरेनि गोखेखी बेटल फरायसासिमा मुनु सम्बद दाना होनावबो लोगोसे ओनसोल अरो सभावव होखेनाव बिहोमाफेरेनि मोखधां भावहरिमा “गिधान फुंछा” खुगा ला इसिपाव देखा-देखावे बेरखेगेन अरो बेसेन गोला दुनखाइ सोरखनावाव बिहोमा होनावबो लोगोसेनो इयुन जोलीनि दुलुंछी नेखोन जानने धावाव।

खेबवालावाव, बेटल फरायसासिमा फरायसा आफादनि बोसोरखारि खुग लइसि दिहुनने लान्दा धारि अरो खेखेन अरोव जाकुंमालाव अरो बपनिबो अनसामनव खेनगोन बिबिबिबोने हामलायथि रादाब इलाव जाबाव।

गोबोन्वो

(दिपेन बर')  
आफादनिगिरी

दुलाराय बर' फरायसा आफाद।



## 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. Dhananjoy 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



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<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"/>	କାହାଣୀ	12	Libion Basumatary	79
<input type="checkbox"/>	ମୁଖ୍ୟ ମନ୍ତ୍ରୀ କୋରୋନା ସହ	12	Dodere Daimary	80
<input type="checkbox"/>	ହାଲେନ୍ଦି କୋରୋନା	12	Binoti Basumatary	80
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# Teaching Aptitude: Concept and Characteristics

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**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

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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 :-

Banks 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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The 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

Prakash Chetry  
Dr.APJ Abdul Kalam Central  
Library, Bengtol College, Bengtol

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.

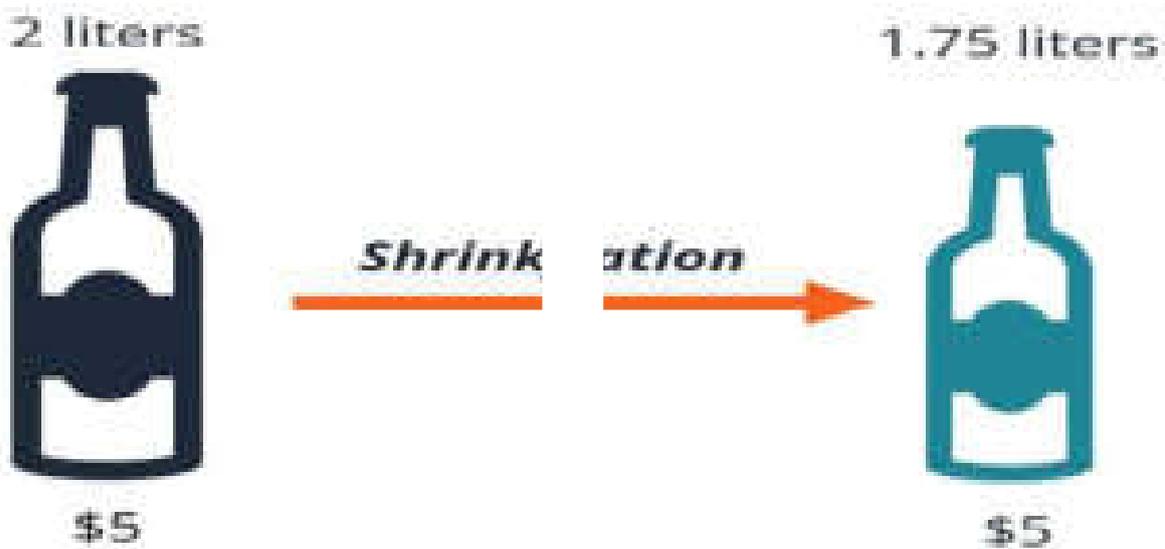


## Understanding Shrinkflation

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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 game 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



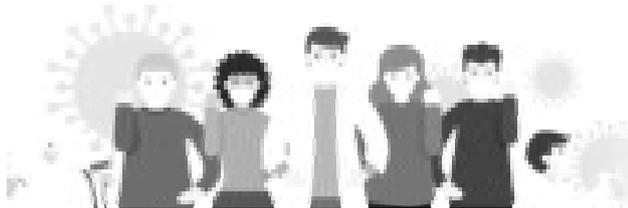
achieve our dream goal, which we have planned. Again, we should not look back the past, as past is gone and we can never get back but it is better to look at the future and march ahead of time to achieve our destination of life. The other important aspect of attaining the goal is to remain focused. So, “ 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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B.A 3<sup>rd</sup> Sem.

**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 hygiene 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 epidimies have caused huge negative impacts or population, health, economy, education and national and international organisation or secu-

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

The lockdown has helped to flatten in curve in divasting economic, potential and social censequnce. To enforce social distancing busi-ness where people companies in India tempo-rarily suspended or significatly 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 deteriorated 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.

□□□

## Impact of Internet on Youth

Jessica Basumatary  
H.S. 2nd Year

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 effects on the youth.

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## The Love of Time

Florance Basumatary  
B.A 5th Semester  
Deptt. of English

**T**ime 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

Ithihas Narzary  
Ex. Student  
Economics Department

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

Leena Champramary.  
B.A. 5th Sem.  
Deptt. of Economics



**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, carrier, 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. Its not, That they have great physical resources but they distinguish themselves by the way they thought.

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





## Keep your eyes on the goal

Neha Basumatary  
BA 5th Sem  
Deptt. of English

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

Birkang Bosumatary  
B.A. 5<sup>th</sup> Semester  
Deptt. of English

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 sibilings 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,**

Vice Principal & Asstt. Professor,  
Department of Political Science,

**Mr. Parmol Basumatary,**

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.

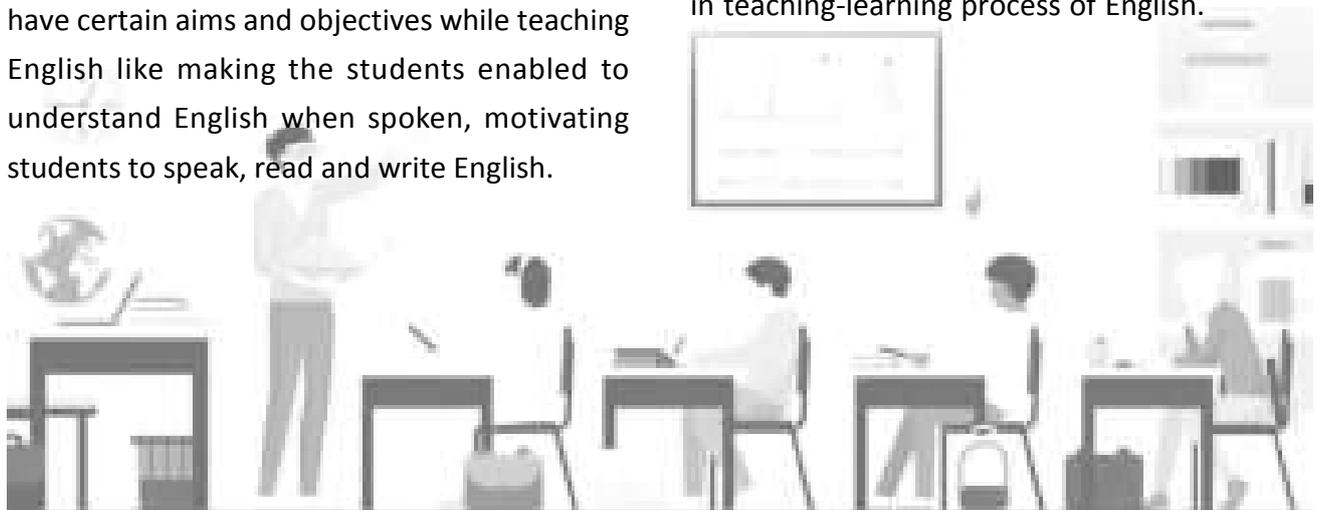
**4. Knowing the aims of teaching-learning English:** The teachers should always emphasize on the aims of teaching English. It will help them in knowing the effective teaching and will also motivate and inspire the learners. They should have certain aims and objectives while teaching English like making 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.





## ग्रीक दार्शनिक फोरोनि सानधी आणे Tribal Religion नि जागायजेनाय

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बे लिखितदंडां ग्रीक दार्शनिक फोरोनि सानधी आणे Tribal Religion नि जागायजेनाय सायाव बिजिरनाने लिखनाय जादो। सादा-सिदाये ओरिनो सायावल' नायबला जेबो गोथे लिख बिदांनि मोनसे फिमा अडकदा एबा लिखितदंडानि Title बायदिवो नुनो मोनो नाशायब येयावनो मोनसे गोथी ल्हयस' सानधीआ गोथीये जायगा लानाने दं। बे सानधीअख मोनसे ह्य-बार, दै, अर आणे अख्छीनि सानधी ह्यवनाने दं। जायखी ग्रीक दार्शनिक बुहुमनि Primary Staff होन्नाने बुदो। जायजो नडखला बुहुमाव जेबो फ्राविफनो धानाने धानो हानाय नडमोन आणे बुहुमावो गुबुन पड'फोर बायदि रनख्छां-रनख्छां गोरोने गावनि क'ख' लामायव टावबायनो मोना जागैमोन। जायखी ग्रीक दार्शनिक फ्रा Primary Staff होन्नाने बुदो-बेखी बिसेर नायहाबानाने सानबोदो, गोमोहाबदो जायनि जाउनअखनो Philosopy सोदोबआ 'ग्रीक' राबनिफ्राय फेनाय आणे Tribal Religion आखो बुहुमाव Most Primit form of religion (गोदोसिननि) धोरैम होन्नाने खनि जायो।

फारिये Greek Philosopher एबा ग्रीक दार्शनिक फोरो होन्नाने बुखेला Socrates नि सोलोसा Plato, Aristotle फोरोगिरि, Socrates आणे

Aristotle मोननि मुझ सिगांखन फेवो। नाशायबा बिसेर सधाम जो लोपोसे माखसे Greek Philosopher फोर दंखवो जयफोरोनि मुखी मख 'आबानो बे लिख-बिदांआ जाया आणे जायफोरोनि थाखावनो बुहुमाव Tribal Religion आणे Philosophy आ जोनोम मोनदोमोन। बिधांमोननि मुआनो जाबाए, Thales, Anaximander, Anaximan, Heraclitus, Empedocles, Anaxagoras, Zeno, आणे Parmenides. गुबुन गुबुन दार्शनिक फोरोनो दंखवोमोन नाशायबा लिखितदंडांआव नाई बायदि जानायलाय बिधांमोननि मुखी बेवहाय लानाय जाय 'नय नैलिया।

Greek Philosopher फोरोनि बायदिबेला Philosophy एबा सानधीआ गोमोहाबनायनिफ्राय जागायजेनोमोन। बिधांमोनह-ह्य, बार-दै, अर आणे अख्छी नायनाने गोमोहाबदोमोन आणे नायनाने सानहाबदो मोन बेफोरोनि अखदोआव माबा मोनसे रहस्य' दंथारे। माबा मोनसे गोहोआ बे गहस्येखी सामलायधारे बिखी बिसेरे Great Spirit होन्नाने बुखो मोन आणे Great Soul जो होन्नानेबो बेखी Greek Philosopher फ्रा "Supernatural power होन्नाने बुदो।

सानधी एबा Philosophy आ मानसिनि



गोमोहावनाने बुंदी वेफोरनि आनदोभाव मान्द मोनसे गोहो दंखणे जाय गोहोआनो वे गार्से बहागोफोरखी सामलायो, जाषखी Greek सानथीगिरिफोर Super-natural power होनाने बुंदी। वे समनि प्रलयनो सानथी (Philosophy) आ जाखी जेनदो अहो वेजो लोखेसे Tribal Religions आखे जागाव जेनदो होनाने “Philosophy of Religion, world religion” आव बुंदी।

सिगांनि गोर्जीनि सारियाव बुंधोनाय जायदि Greek Philosophers (दासनिफोर) बुनाय बाख्खी गाहायाव नाफलांदी-

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 गिरिया “दै” खी नायहरनाने बुंदीमोन “Water is the Primary Staff of the World” दैया मोनसे बहुमनि गिदिदर बाहागो होनाने Anaximander आखे सासे Greek Philosopher (दासनिफ) मोन, बिखीआखे बुंदीमोन मोनदंय “दै आबहाबापाखो मोनसे गिदिदर वेथो। दानिया Anaximander आखे बुंदी “बार” आ बहुमनि जिनिस् एवा मुवा जीव-जिबिफोर मोरजिनायनि गुदि जाहोन होनाने बुंदी। Heraclitues आखे “अखी” खणाने बुंदी “अर” अखल’ मोनसे सीधोधार मुवा होनाने बुंदी। वेखीदिकेनो जोखधारनायाव Empedocles आखो खीष्ट’ गिबि 450 जीशखनि सानहावनाने बुंदीमोन बुहुम (हा), दै, बार, अर गार्सेवे Permanent बाहागोफोर, बुहुमनिनो बाहागोफोर होनाने बुंदी। वेफोरनि गार्सेखीचो नायनाने Greek Philosopher (दासनिफ)फोर

गोमोहावनाने बुंदी वेफोरनि आनदोभाव मान्द मोनसे गोहो दंखणे जाय गोहोआनो वे गार्से बहागोफोरखी सामलायो, जाषखी Greek सानथीगिरिफोर Super-natural power होनाने बुंदी। वे समनि प्रलयनो सानथी (Philosophy) आ जाखी जेनदो अहो वेजो लोखेसे Tribal Religions आखे जागाव जेनदो होनाने “Philosophy of Religion, world religion” आव बुंदी।

उणो Philosophy (सानथी) होनाने बुंस्ता अहोने गोमोला बायनर, नापदोला बायनायखी Philosophy (सानथी) होनाने बुंदा। नाथायखे जेणवहय Reasoning एवा जुक्ति थायो। साफोमखो मान्दिसखनो साननो-हनो हायो बिखी Philosophy (सानथी) होनाने बुंदा। जाय मानसिनि खाननाया जाहोन एवा जुक्ति थायो, बिखीसो Philosophy एवा सानथी होनाने बुंदा। Philosophy सोदोवआ मोनने Greek सोदोवनिप्रलय फेदो “Philos” आरो “Sophia”। Philos ओंधिया जाबाय (love) मोजो मोननाय आरो Sophia नि ओंधिया जाबाय “गियान” (Wisdom) मोनने खीखो मनजावनाने बुंस्ता वेखी “गियाननि प्रति मोजो मोननाय” होनाने बुंदा। इखियाव “Love of wisdom)” होनाने बुंदा। वेस्ता मानसिया गाहाय थारोनिप्रलय साननाय-हनाय गोजी थारोमिम सहैयो अखल बिमोर Philosophy निप्रलय गियानखी गुबुन गुबुन आयदानि सायाव मननाने लानो गोहे जायो, जाखनि थारोय Science एवा ‘बिगियान’ नि जायावखो जायदा दिहुनखी लानो हानाय जायो। वे जायदिनो गियानखी मानसिया Intellectual level आ जीगा लांबाय धानायनि जाउनख गियाननि आवदाखी एवा फराय



लांब्यास खानासुनि आयदुसुनी गोजीनिफ्राय गोजीसिन बोसुनी लोनाने गुबुन गुबुन बिथिअव बोसुवफलेनाने लायो ।

सानथी एवा Philosophy जागायनवजो लोमोसे Tribal religion आबो जागायनफादोमोन होननाने दशय एसे सिगांनि सारियाव सावयननाय जसुदोमोन । Tribal धोरेम एवा religious होनाने बुंला मागुनी बुंले, बेसुनी मिथिनाने लानि । Philosophy of religion मुनि बिज्जवउरव बे बायदि लिस्टी English आव- Tribal religion is the most primitive form of religion found in human society, होननाने बुंदो । Tribal Religion नि मोनसे आसुआ जाबाय “Animism” Risley होननाय साने दास निफुआ बे बायदि बुंदो - “Tribal religion is animism. The tribal people believe in presence of supernatural power at the bank of high mountains, Flooded rivers, trees and epidemics. बेफोरनि आनदोआव Supernatural गोसो कनायखायनो बे गोसोफोरुनी गोजोन होनो खासुय बिसेर बायदि बायदि बाउनाय मुवाफोर बावोमोन । आगे बे गोसोफोरुनि मुंछी मिथिबे खायनो बिसेर नाम मिथियाबलाबो बिसेरुनि मुंडाव बायदि रोसोमनि मुवाफोर होनाने बावोमोन । आगेबाव बिसेरुनी गोजोन होनो थाखायनो दाड, फारी, बोरमाफोर आगे गुबुन जुनातफोरुनि बुनि होनाय जायोमोन । Supernatural power एवा बे गिदिर आत्मासुनी खुलुमपाखुय Tribal religion सुनी Animism होननाने बुंले । मानोना Animism सोदोबआ latin सोदोब “Anima” निफुय फेनाय जायनि ओंथिया जसुव “Great spirit” गिदिर आत्मा । जाय आत्माआ गिदिर हाजोनि आन्दोआव थायो,

दो लोमसावनायनि आन्दोआव थायो, गिदिर बिफोरुनि आन्दोआव थायो, जाय अलमसु महर थाया-नाथायबा मोनसे जीव । Tribal मानसिफरा बे बायदिनो बे गिदिर जिउसुनी फोथायो । बे बायदि गिदिर जिउसुनी फोथायथाखायनो Tribal religion सुनी Animism होननाने बुंले । बिनिखायनो Tribal फ्रा बे नुनो मोने ईसुबोरसुनी फोथायो । नुनो मोने ईसुबोरखायनो बेसुनी (unseen God) अबंलाउरि, महर गोसो (Nirakar) होननाने बुंले । बिनिखायनो Tribal मानसिफोर Idol एवा (मुनि खुलुमामोन) जुदिय दा-एवा अखिखालाय फुजिया जालोबाव । नाथायबा Tribal फ्रा मिथिगासुनीसो फुजियो । मानोना Tribal फ्रा मोनफोरुबो गेदर गेदर मिथिगानि मुवाफोरुनी खुलुमो मानोना बेफोरुनि आन्दोआव माबा आत्मा द होनाने सानो । बिनिखायनो philosophy of religion आय बुंदो “universal characteristics of Tribal religion is naturalism or nature worship” बिनिखायनो Tribal religion सुनी naturalism एवा nature.....worshiper होननाने बुंले ।

ग्रीक दर्शन philosophy आगे बेबायदिनो Tribal religion आ खुलुमाव मानसिफोरुनि गेजेरआव जागायजेन्दोमोन । Philosophy (सानथी) आगे Tribal religion आ अंगिनो नंबा जबादे मानसिफोरुनि गेजेरआव जोरोम मोनासुनी नाथायबा गोबा सानहावनाय आगे जुक्तिनि गेजेरजोसो philosophy (सानथी) आगे Tribal religion आ मुबुनि गेजेराव जागायसुनी जेकदोमोन । जसुनि सानसि आगे सानथीसुनी लानानेनो दिने मुबुआ गोजी सान्नाय-हनाय आगे सैधो लामजनि फासे अगहन सुरनो हबोदो ।

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## दखनानि दोरोझरि गाब गानाय आगे आगर

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दोरोझरि बाबदिबै बर' आयजोफोरा गोदो गोदाबनिफ्रायनो जि दानो थाखाय इन्दि एम्हो फिसिनाने इन्दि फिथोब निफ्राय आगे खुन आवाट खालामनाने खुननिफ्राइ खुन्दं लायोमोन । इन्दि फिथोबनिफ्राइ खुन्दं दिहुनमो थाखाय गिबिआवनो फिथोब फोरखी खाधि बिलाइ फोरख जुवाने फ्रि मानहल्लगी फेमेव होवाने दोननाय जायोमोन । बेनिफ्राइ फिथोब फोरखी रुवाने थाबखि आव धुननाने खुन्दुं, बानायोमोन । बर'फोरा दखनाखी मुगा रेसम, भाट, खुन्दुनिफ्राइयो बानायो एका टाथो । बर'फोरा आवाट मावनाने मिथिगानि सायावनो सोनारना थायो । बेनिफ्रायनो मिथिगानि बाबदिबिसना गाब आगे महरफोरा बिसोरनि दानाय तुनायफोरयव बेरखालो ।

बर' सिखलाफोरा गाबखोरनि गोसोआव बेरखानाय आगरफोरखी मोगथाइव एखालो । जैर:- गोमो, गोथो बाथा 'गा, लाइगुं, खान्खल मादा, बेसर बिचार, फान्थाव गाब, गोमो गोवा, गोमो गोथो, गोमो बोरुव, गोमो टावटै बाइदि बेफोर गाबफोर बर' सिखलाफोरनि मोगनव गोग्लेनाय मोजा गाब । गोसोम आगे गुफुखी गोदोनि बर' हिन्वावफोर कास मोगन खेबापेन । काथाय टाइन गोदान मुगानि बर' आइजोफोरा बांसिन बेफोरबादि गाबखी मोगन खेबो । गोदो-गोदाव बर' सभाजाव हन्वाव हिन्वाव गोदान अठो बैरधि फोरनो दखना

थाबसि गनहोनाय जायोमोन । बे दखनानि गाबआ गोवा आगे बेनि आगरआ आगर गुबैमोन । गोदोआव बर'फोरा टंफा बिलाइ, बेटर एका ऐदा निफ्रायनो गाबफोरखी गायोमोन । अधिखल्लव बे हुदाया गैलिया । मानोना गोबां कल-खारखाना टारिमिन ओंखार नायनि जाहोनाव इसेल समनि गेजेरावनो खुन्दुफोरखी गाब होनो हानाय जाकाय । दखनाखी मोनने ऐखोमै नुनो मोनो । जैर-साला माथा दखनायाव आगर थाया । आगेबाव माबदि गोनो माबदि मैथै मोनने महयव मोननो हथो । साला-माथा दखनायाव बिदन फाखि, फारि दखनायावो गोग्लेयो । आगर गोनो दखनानि मदाव आगर गुबै एका सुखीनाय आगर आठे गुवुन गुवुन महयनि आगर आगे दखना थाबसिफोर गोग्लेयो । बिदन आगर गुबै दखनाफोरा दोरोझरि दखना ।

### गाब गानाय:

गोदो गोदाबनिफ्रायनो बर'फोरा गोबां आदव बाहावनाने माखासे बिफां-लाइफांनि बिगुर बिलाइफोरनिफ्राय खुन्दु दिहुन बोदो आगे बेफोरयव गोबां गाबनि रंगिना-संगिना गाब गाबोवनै नखी रोखोमनि सि-जोम दाबोदो- तुबोदो । मिथिगायाव मोननाय माखासे बिफां-लाइफांनि बिलाइ, बेटर, बिगुर, बाबदिबो गाब गाबोदो । बेफोर जाकाय-

1. गोबां गाबनि थाखाय गोथां दुबि बिलाइ, अरुप



गोर्था गावने धात्रा जायसि जाया बिफोनि विलाइ, देयाव रज'ग्रा, बादामालि धाम' विलाइ आये देन्वा फोरखी जये उवालाव देगिलाने खुन्दुंजो लोगोसे हानि दोआव रुज्जानो गोर्था गावनि खुन्दुं मोननाय जाये।

2. गोमो गावनि थाखाय हालदे गोर्था मिरिनाय रोमोटो फरथ विलाइ, सनानि बेन्दो टनगिलनाय माय जिगाव होफताने हानि दोआव रुज्जानो गोमो गावनि खुन्दुं मोननाय जाये।

3. गोजा गावनि थाखाय हालदे गोर्था, खुन बिफोनि बिगुर, जुनइख एवा साम' लहायनि बिखरखी सावनाने दिहन्नाव मुने एसे गोजा गलाव बिबागनि फाइलिखी नारे बिदेजो लहानि सायथाव सिफलेनाने मोननाय बिदेखी हानि दोआव खुन्दुंजो जये रुज्जानो गोजा खुन्दुं मोननाय जाये ( मोनस्ताबाबा हालदेजो सुनेजो ज' देगिलबाबो जाये )।

4. गोसोम गावनि थाखाय लावसि, आमलाइ विलाइखी देगिलाने फेमेवनाय देयाव इन्दि खुन्दुंजो सोमना दोननाने खनवा सोनि उनाव रुज्जाने गोसोम गाव जाखा होयो।

5. विला गावनि थाखाय गोसो गोर्था, देनि बादामालि खुन बिफोनि बिगुरखी हानि दोआव रुज्जानो।

6. फरन्धव गावनि थाखाय खुन बिफोनि बिगुर धाम' विलाइ आये देन्वा, थागुना, चार' मासिथा फरन्धव फिथाव विलाइफोरखी देगिलाने खुन्दुंजो जये रुज्जानो।

7. बादामालि गावनि थाखाय बादामालि, गोर्था खान्वात विलाइ, दुत्रि हाछ, धाम' विलाइ आये देन्वाखी जये देगिलाने खुन्दुंजो रुज्जानो। अज्जानो बादामालि गावनि खुन्दुंजो मोननाय जाये।

8. गेरुवा एवा गोमो गोजा गावनि थाखाय दावा

बिफोनि बिगुर, मिथिगावारि हा गोजा, माइ जिगाव होफताने देगिल नांगी आये खुन्दुंजो सोमफताने रुज्जाने रम्पाव एसे सुने होफरुज्जानो गेरुवा एवा गोमो-गोजा गावनि खुन्दुंजो मोननाय जाये।

गोजीअख मुंख 'नाय गावफोरखी मोननो धाखाय खालामनाय खामानिअ मख 'जाथाय। खुन्दुंफोरखी गोरा आये गोबाव जोरहोना धाखाय ओखाम माइदि होनाय जायोमोन। चर'आइजोफोरखी बेफोरखी मिथिगा बिखायाव खानाय बिफो-लाइफो, बेन्दो-बेन्ता बेन्दा अरिफोरखी गोरेब होनाने गाव गायोमोन। बेवहाय सम, बोसो आये सोलोनि मोनाने दं। जिगद दे आये समनि थि जखा नखबोला गावफोर मोजाइ जाखाय। बिदिनो जिउ खानायाव गाननो थाखाय नांगी जानाव दखनायाव बायदि रोखोमनि गाव गानाने हायनारि महरि चर' आरजोफोर दखना दानाने गानरुवेदोमोन। चर'नि हरिमुआ गोमोथाव नाथाय अरिखालाव बे हुदया गैलिया। मनोना गोर्था कल- कारखाना टारिमिन ओखार नायनि जाहोनाव इसेल' समनि गेवेगवनो खुन्दुंफोरखी गाव होने हानाय जाबाय।

#### दख 'नानि आगर:

सरसनस्तावे चर' आइजोफोर बिदन एवा माथा दखनाखी बांसिन गनोपलाबो बायदि रोखोमनि आगर दानाय दख 'ना गाननाव नुने मोनो। आये माखासे दखना फोरव मोदोम गसे आगर लानाने दानाय जाये। बेनिनो माखासे मख 'जाथाव आगरफोर जाबाय (1) हाजो आगर, (2) दाउराय मोखेव, (3) मासुरि आगर, (4) फारी मेगन, (5) दाउथु गद', (6) आगर गुर्व, (7) आगर गिदिर, (8) आगर फिना, (9) थाइगिर बिचार, (10) दिखिया गिदिर, (11) लाउ बेगर, (12)



गुदाम आगर, (13) खासि हाथाइ, (14) मुफुर आफां, (15) मोसा आफां, (16) मैदेर आगर, (17) मावजि आगर, (18) बैप्रि बिचार, (19) अदाल बिचार, (20) सिंघि बिलाइ, (21) हाथरिखि आगर, (22) वेखाय आगर, (23) देहू आगर, (24) हांसो आगर, (25) फामे आगर, (26) चागसु आगर, (27) लेवा आगर, (28) आसि आगर, (29) जिर्जाजि आगर, (30) जेरमा आगर, (31) लाइहागर आगर, (32) चन्दुरम आगर, (33) गब-सब आगर, (34) बैरुगि आगर, (35) फल्ल' बिचार आगर, (36) खांखिखला आगर, (37) सन्दहाला आगर, (38) खांखाइ आगर, (39) साइखेल सेन आगर, (40) गंगोल खेखा आगर, (41) गंगु गद' आगर, (42) रासेर बिलाइ, (43) लिंगु आगर, (44) सिखिरि आगर, (45) मसुरहमा आगर, (46) दखान आगर, (47) गासा आगर, (48) दै आगर चायदि चायदि बेफोर आगरफोरखी चर' आइजोफोर गवसोरनि दखनाफोरखेव समायन्-समायन्चय चायदि चायदि गाबजो फवनानै दानानै गान्धेमोन।

गोदोनि चर' आइजोफोर गरख गने गंधाम आगे गंधेनि ल्दानानै दायोमोन। गोदोनि समाव आगर फोरखी गनसि होनानै दानाय जायोमोन। गाहाचाव मागहासे आगरफोरनि मुजो लोमोसे गनसिनि बिचांखी होफरलान्कय जाबाय-

1. आसि आगर गनसि गंसे।
2. जिर्जाजि आगर गनसि गने।
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 मोखेच आगर गनसि गंसे।
8. गासा आगर गनसि गंसे।
9. हाजो आगर गनसि गंसे।
10. बैप्रि बिचार आगर गनसि गंसे।
11. मासुरि आगर गनसि गंसे।
12. मावजि आगर आगर गनसि गंसे।
13. आनर खुलि आगर गनसि गंसे।
14. इन्दि फिखइ आगर गनसि गंसे।
15. खासेव बिखइ आगर गनसि गंसे विदाइन।
16. चन्दुरम आगर गनसि गंसे नैति।

बेफोर आगरफोरखी चर' अशजोफोर गनसि होनानै दखनायाव दायोमोन। बेफोरनि अगगायबो मास्रामे गोबां आगरफोर दंवाबो बेफोर आगर फोरखी मास्रामे बालेच खो हरनाय जाबो। दख'नानि अगगायबो जोमघा मिदिर आगे जोमघा सिफोरगव हरनाय जाबो। बेचायदिनो चर' आइजोफोर गोबां रोखोमनि आगर फोरखी हरनानै दानो गोरोमोन। गाबजोनि गोरो खोनाय सेंघा फोरखोबो खेगिना - खेगिना आगर हरफवनानै खि एवा फालिफोरखी हरनाय जायोमोन। बेचायदिनो गोसो थोनाय सेंघाखी गोसो खानानै आगर हरनायाव खाना जायोवला खननाय मेधाइबो दं। जेर-

“थो खालजो साल गाबनाय  
हावाच आटा  
खीखी गोसो खानानै  
घायगिर बिचारनि  
आगर हरनायालाय  
अनि खाना जाबाय हाथ आटा  
सावाहम आजोला  
खाना जाबाय”।





## समाजारि आगे रंखान्थियारि बिधिआव कभिट 19 नि गोहोम

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**जागायजेन्नाय :** गिबि आवनो कभिट 19 आ चीन हदरआव जागाय जोन्दोमोन। जेस्ता कभिट 19 आ जागायजेन्दोमोन अस्ता गोवां सुबुंआनो बेखी मोनसे गात्रि जानायफोर निफ्राय जासो होन्नाने बुंदोमोन। बेयो एसेल' समानि गेजेरवनो गोवां हदरफोरव गोसार दोमोन।

**गोहोम :** समाजारि बिधिआव कभिट 19 आ जोबोर गात्रियै गोहोम खोलैदो। गामि आरि ओनसोलाव धानाय सुबुं फोर जेसो नेमखान्थि फोरखी मोन्थियोस्तायो मोन्थिपैचादि नेमचादि सोलिनो हायाखीमोन। बेनि जाहोनाव कभिट 19 नि गोसातनायखी बालनाय नुनो मोन्दो।

गुबुन फारमेथि सोहर आवबो जानो लोनो मुखफोर नांगी जानावाव नेमखान्थि फोरखी मानिना सोलिनो धाखी गोत्राव जादो। नेमखान्थिफोरखी सोलिनो हायनि धाखाव गोवां मानसि फोरानो सरखारनि मानसिफोरजो चुवादो।

रंखान्थिआरि बिधिआव कभिट 19 नि धाखी गोवां उन जानाने धालानादो। गामिआरि ओनसोलाव धानाय सुबुंफोर आबादफोर मावदो मोनस्तायो बाजारफोर बन्द' जानावनि जाहोनाव बेखी फानो हायाखी। बेचादि जाहोनि धाखीनो नखर खुनायाव गोवां रेखोमनि जेनाफोर नुवादो।

गुबुन फारमेथि सहरआव धानाने Factory बायदि फोरव खामानि भावनाने जाशाक्रावो नखर खुनायाव जेनादो

सोमो मोनि जानो गोनां जदो। बेचादिनि जाहोनाव गोवां सुबुंफोरनिबो बिड खल जानायखी नुनो मोन्दो।

कभिट 19 आ स्कूल, Office, Shop बायदि फोरखीबो बन्द' खालामनायाव वो गोहोम खोलैनायखी नुनो मोन्दो। कभिट 19 नि धाखी School आ बन्द जानावाव गोवां फरवसाफोरनि सायाव गात्रियै गोहोम खोलैनाने होदो। जायनि जाहोनाव फरवसाफोरनि रेनांगी आकदाफोर धालादो। बेल' नल फरायसाफोर Class फोर जदनि जाहोनाव रंखानायखीबो बावगारलादो।

गुबुन फारमेथि Online Exam खीबो गात्रियै गोहोम खोलैनायखी नुनो मोन्दो। बेचादि Online class लानायनि धाखी गोवां उन्दे उन्दे फरवसाफोर Mobile लानाने खायसे Student आ मोजाआव बाहायाबलानो गात्रि रेखोमे बहायनबखी नुनो मोन्दो। बेचादिनो गोवां फरवसाफोर गावनि विउखी फोजोबना लानायखी नुनो मोन्दो।

कभिट 19 नि धाखी गोवां रेजानाय बाजानाय बेलाफोरबो बन्द जादो। गोवां खामानि आनो गोवां बिधिआव उन जानाने धालानायखी नुनो मोन्दो।

**फोजोबनाय :** समाजारि अहो रंखान्थियारि बिधिआव कभिट 19 आ गात्रियै गोहोम खोलैदो। कभिट 19 नि धाखीनो गावोबो बिधिआव उन जालाना गात्रियै गोहोम खोलैना होदो।

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## बर' दखनानि सायाव फंनैसो सावरायनाय

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दख'नाया जाचाय जौनि बर'आयजोफोरनि दोरोखरि मुबे गानवा सि। गोदो गोदायनिप्रकायनो जौनि बर' आयजोफोरि दख'नाखी गाव गवनि आखायजौनो टानाने गानबोदो। दख'नाया बर' आयजोफोरनि मोनसे सिनायथि आये हारिमुनि मोनसे एंगार होये सिनायथिनि वेरसोन एवा बाहामो। बर' आयजोफोरि गोदो गोदायनिप्रकायनो दख'नाखी सानाप्रोम्बोनि विड खुंनयाव गानबोनायजो लोंगोसे धोरोमारि फुजा फोरबो फातिनायाव आरो गुबुन गुबुन समाजारि आसार खान्धिपानो बाहयबोचाय थोटो।

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

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

1. लांगा दख'ना : लांगा दख'नानि गोलावा मुथाम एव मुथामनि सुमिन आये गुवाग मुसे खवसे एवा मुसे खवसेनि गुवारसिन। लांगा दख'नाखी जौ आये वाव मोनने रोखोमे मोननो हाये। जैरे-

1. माइदि मोनां लांगा दख'ना आये
2. माइदि गैवे लांगा दख'ना

गोदो गोदायनिप्रकायनो बर' समाजाव थिनाने

होखानाय दोरोखरि दख'नानि गावफोरि फरिसे-

1. गुफुर
2. गोवा
3. बेसर बिवार,
4. गोमो दावरी
5. खान्धल माटा
6. आबजार बिवार
7. गोथां।

2. अग्रं दख'ना : अग्रं दख'नानि गुवाग मुने आये गोलावा मुनेनि एसे सुमिन एवा मुसे खवसे। अग्रं दख'नाखी जौ आगर मोनां आगर गैवे मोनने रोखोमाव मोननो हागोन। अग्रं दख'ना खी जौ जायसि जाच सादा खुन्दुजौनो टानाय जायो-जैरे-फाम्बुवा, मासुदर, बायदि बायदि। बेखी जौ आगर एखानो जायो बेयाव आगर एखारनांगी बे नख। बेनिखायनो जौनि बर'आयजोफरा बे सिपाव गावनि गोसो बादि गव जैरे गोसो एरे टानाने गाननो हायो। खायफावा रुगुड आगर फिसा-फिसा हजो आगर बायदि एखाना गानो नाखय खवफरा आगर एगलावनो गानो। मानोना अग्रं दख'नाखी जौनि बर' आयजोफरा व'आव थानायाव एवा खामानि



मावनाथावसो गानो बेखी फुजा फोवो आगे आलासि जानायप्रव माननाथ जावा। चर' आइजोप्रव अगं दखनाखी चायदि चायदि गावे दाना गानो।

चर'फोग रोरोडरि सि/दखनाथाव एस्ताव चायदि चायदि आगफोरनि मुंफोग जावचय- जैरे-

**हाजो-हाला आगे हाया खंयानि आगर :** दिखिया आगर, खासि हाथाय आगर, हाजो आगर, सिधि पैखि आगर, लेवा आगर, फासि बिलह आगर, लाइनो आगर, लाइ हागा आगर, दावराइ मोखेच आगर, दावसा मोखेच आगर, माइ बिटा आगर, मैथा बिचार आगर चायदि चायदि।

**बिचार आगे फिधायफोरनि आगर :** धाङ्गिर बिचार आगर, वैधि बिचार आगर, फामि बिचार आगर, आनाखालि बिचार आगर, गलाच बिचार आगर, खासिखला आगर, धाङ्गी आगर, गंगर धाङ्गिसच आगर, लाव बेगरनि आगर, पैमालि आगर चायदि चायदि।

**निख जुनार आगे दावसा-दावसाफोरनि आगफोर:** फागी मंगव आगर, मुफुर आफा आगर, ना बिगुर आगर, मोफी आगर, सिखि आगर, मावजि अफा आगर, गरइ आफा आगर, खासिख विखुं आगर, मै आगर, पैदेर आफा आगर, दावराइ आगर, फाडी आगर, बाथा आगर, खासिख आगर, गांगु गद' आगर, गान्दुला आगर, जोरिमा आगर, मोसी हाथाय आगर, दावब' आगर, धाम्फै आगर, सैमा आगर, बेमा आगर चायदि चायदि।

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

दखमन आगर, दुइस आगर, जिनबिरि आगर, सान्दि आगर चायदि चायदि।

**खायदि चायदि आगफोर:** मुन्जुरि आगर, जहलव आगर, खोमिल देन्धा अहागर, बैखीगि आगर, लावसुं आगर, अखाफोर आगर, हाथरखि आगर, बगसु आगर, सोरखि आगर, कपि आगर, गारि चाखा आगर, सान आगर, लटा आगर, परधर आगर, चारं आगर, गुदाम आगर, धावसि आगर, अहागर मुबै, फैसा आगर, फुल मोखलाठ आगर, कफिस अहागर आगे डिङल सुखीनाय आगर, गरका गंङ्गे आगर, गरखा गंवा आगर, गामा आगर, फासा आगर, मखर दावसा आगर, जाथि आगर, आगर फिसा, बैखीगि आगर, आरिसि आगर, लेवा आगर, हासा सासि आगर, सिरा काटा आगर, मुरालि आगर, थिटासिपट आगर, हेबनाय अहागर, ताजमहल आगर, हांखो एरखीनाय आगर, बाधी धानखालि आगर, चर'खाहित्व बाधा आगर, खेरु आगर, खोदोम खर' आगर, लावसं आगर, अच-सच आगर, बन्दुराम आगर, दावखि सिलि अहागर, देगाव आगर, धारइ आगर, मनिपुरि आगर, आनार कुलि आगर, काहर आगर, दाह आगर, दुम्बु थफा आगर चायदि चायदि।

चर' आयजोफोर खेबादिनी मिथिगाजो गोधी सोमोन्दो गोना आगर आलाफोरखी दखनाथाव आगर एस्ता गानोमोन। बेनिखापनो चर' आफजोफोरनि सि दखाफोर मिथिगपाव नुनाय गोसैबो मुका बेसाद, बिफा-लाइफा, बिब-बिबि, हाजो हाला गोसैनिबो आगफोरखीनो सियाव दाना माव गवनि सोलेखी साजाय खोटी।



बर' फोरनि दोरोझरि 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 गेटो-गोदावनि अखोजोफ्रा गाव गबनोगाव गावनि गानपा दखनाखी दानाने मनोमोन। नाथाव आधिखालाव खारिधि बिरेंदामिननि मुगायाव बे गनायनाथाव नख। दानाय लुनाया मोनसे रेंगधि मोन जानावनि आस्मि दानो तुनो धाखाय सोलोथारनांगी जायो। बेनिखायनो समनि अंखालाव चांसिन इयुन जोलीफोर दानो तुनो सोलोथो सम दिहूनो हावा जावाव जावनि खालाव आधिखालाव सि दानो गोरो सुबुखी खम बिबाडे मोनसे।

**गंखान्धनि जाहोन :** आधिखालाव जिरायनाय गैये सुबु समाजाव कवहाचो बाहाव गानो सम गैया आरो गांसे दखना दाना दिहूनो धाखावचो सानरें सानबामोनि सम नांगी। बेनिखायनो सानरें सानबाजोसो गांसे दखना दानाने दिहूनवायजो सानसेनि हाविगजो रुजुनाने नायोव्ला एसेचो गोरोबधर। बेनि अनगावचो भावपा दांवा मोननि धाखाय, खुन्दु आरो लुपा आगरफोरनि चांसोनाय बेमेनाचो दखना दानायाव जेना घरि गुजाधिनाने आरोवाव सि दानो गोरो सुबुनि अंखाला नुजाधिदो।

**बिरेंदामिननि जेना :** बहुमाव बिरेंदामिननि बाहावधिख जेरुचो गोसावनाय लोपो लोपो बे दानाय लुनाय आयदायाचो जीगाखानो हपो। दारिमिनगिरिफोर गिरिदर फांलागिरिफोर चांसिन दिहुन्वाइ दिहूनाने

मुलामफर आरजिनो धाखाय मेसिनलुम बाहावनाने सि दानायाव अखजो दानाय गुबे दखनाया गसंधानो हपे जाहोदो। फरसेधि दखनानि गुबे महयनो गोमालानो हमदो।

**गुबुन हारिमुनि गोहोम :** आधिखालाव सुहुम खालोबधार्नि गोहोमाव मुलुगा फिखा गळमनि महर मोनवाव। बेजो लोपोसे मोलिबारि फोनावाव बिजो जै-टिभि इन्टरनेट, सावधुनफोरनि गोखी गोसारधिनि जाहोनाव नुनो मोनवाव गोखो खोना हानाय गुबुनारि हारिमुनि नायवाव जाई गानवाव जाई गानवाव-जोमनायफोर जोनि लावमोनफोरखी आजावना लानो धुलुगा होदो दखनानि धामोनधायखी समधि खांजोदो। बेववलाचो दखनाया गोबा जेनानि गेजेरजो मोगा-मोगि जादोवलाचो आधिखालावचो बर' माहतरिपलव गुबार जायगा आवधिनायजो लोपोसे सोलिबोगासिनो दं।

**दखनानि सोलिगासिनो खानाव :**

1. **दखनाखी जेनि बर' आयजोफोर गाव गावनो दानाने दिहूनो :** गोदोनिफ्रावचो बर' आयजोफोर मिधिगायावचो खान धाबोनाय बिसोरो मिधिगानिफ्रावचो मोननाय जै-खुन्दु गाव, वायदि गोबा मुक बेसादफोरखी लानाने बिसोरो खष्ट' खालामनाने सि दाचोदो आगे दासिमावचो दागसिनो दं। नाथायवा आधिखालाव बाजावच मोननाय खुन्दुजोसो बिसोर गोसलेयनो सिखी दामे। बर'आयजोफोर एसेबांदि रेंगसार जावाचदि दानाय लुनायाव मिधिगानिफ्रावचो बिसोर आगरफोरखी गावनि सि दानायाव दैखानो हायो।



बेल 'नख विस्मोरे गोदान मुगाजों गोरेंब होनायेको गुबुन गुबुन सिबो दानाने दिहूनमै। जेरें आगर गिदर, आगर फिसा, बिदन, बाधि गंवा आगर, गोबां बायदि बायदि। बेनि धाखायबो दखनाया सोलिंगासिनो दं।

**2. दखनाखी लानाने समाज्जरि नेम खान्धि बाहायनाय :** बर' समाज्जव नेम खान्धि बादिरे दखनाखी जों गोबां आकदायाव बाहायनाय नुमै। बर' समाज्जव जेवला हाबा खुले अयलानो हिन्जाव गोदाननो गानहोनो दखना धावसिनि बाहाया फैयो। बे दखनाखी बर' हादिया गोदो गोदायनिफ्रायनो हाबाफोरव हिन्जाव गोदाननो गानहोबोदों। दखना धावसि गानहोअवला गोदोनि समाव हिन्जाव गोदानखी समायना नुवामोन एबा हाबाखोनो जानव बादि मोनमोन। बे दखनानि गाबा गोवा आगे आगर गोजाम आगर। केरधिफोरवो गोदोनि समाव हाबायाव हिन्जाव गोदान वगयनायाव दखना धावसिखीनो गाननांगीमोन। नाथाय आधिखालाव हाबाफोरव बे दखनाखी खम बाहायनाय एबा बाहायलियाखीनो बुजामै। खेराइ फुजा होनायबो गोदो दीदिनिफोरआ लांगा दखनाखीनो गानना मोसानांगीमोन। बे मोसानायाव दीदिनिया दखना गाननाय जानजियाव आरोबाव अर'नाइजों खाना लायो आगे मोसानांगीमोन। दीदिनिया गानना मोसानाव दखनानि गाबा मोमो दावदै आगे माइदि गोनां माथा (बिदन) दखना जाधरनांगीमोन। नाथाय आधिखालाव दीदिनिया जायसि-जाया सादा दखनाखीनो गानना मोसामै। केवयलाबो बर' समाज्जरि नेमखान्धिनि धाखायबो दखनाया सोलिंगासिनो दं।

**3. फरयसालि / फरायसालिमायाव दखनाखी**

**इउनिफ्रम ( uniform) बादिरे सोलिंगासि :** आधिखालाव गोबां फरयसालि / फरायसालिमाफोरव गायसनवबादि जेरव बांसिनानो बर'फोरनि। बेफोरव गामिबो इउनिफ्रम (uniform) बादिरे जों दख 'नाखीनो बाहायसिनो थानायखी जों नुदों आगे बाहायलायाव धागोन। दखना रायाफोरवो बिमोरनि गानया - जोमराखी सुफुनो थखाव गोबोडेनो बेफोरनि दखनाखी दिहूनदों। बेनि थखावबो दखनायाबो मोजोडे बाहाय जावसिनो दं।

**4. आधिखालाव दखनाखी फालांगि खालामनायनिबो राहा दं :** आधिखालाव बर' आवजोफोर गोदोनि बादि एसेबो रोगधि गदै नलिया। आधिखालनि बर'आयजोफोर गोदान मुगाजों गोरेंबनावजों लोगेमे गोदान दिहूनखापरि बेसेन आगे फालांगियादिनि मुलाम्फाखी बिमोर हमदानो हानाय जाबाय। जेरव बिमोर गावनि दोरेझरि सि / दखना टाना गोबां महरनि आगरनि जेरें-आगर, गुबै, बिदन, फारी मंगन, दिखिया आगर, हाजे आगर, बाधि गंवा आगर, गोबां बायदि बायदि आगरनि दखना दानाने दिहूनदों आगे बाजारफोरव बायलाय - फानलाय खालामनाने सं खामायदों आगे बिमोरे गाव गावनि जिउखी नखरखी सालायबोगासिनो दं। बिजिनिति "Bodosa handloom and textile Industry" आ बेनि मोनसे बिदिन्धि। बेवहाय जीगा धाखोनि आगनुजों सि दायो आगे बिमोरनि फोरमायनाय बादिबला खनसेखव आगर गोनां दखनाखीबो गंधाम हायो। बिमोर सामफयाव 500 निफ्राय 5000 सिमहालाने सं खामावनो



हायो । बिबिदनी बिमोर सि / दखना दानानै अरो फरलांगि खालामनानै धाना थगासिनो द ।

सुबुआ जिडआव फोथायनाय लानानै धानानै धायो आरो बे फोथायनायखी लानानैसो सुबु समाजा दखगल्लाबाय थायो । गोदो गोदायनिफ्रायनो बर'फोर गुबुन गुबुन दोरोडारि फोथायनायखी लानानै धानानै धायोदो । गाहाथाव बर'फोरनि सि / दखनाखी लाना फोथायनायखी फारिसे होनाय जाबाय-

1. हाथा ( जुसि ) थायदि मोजां खामानिआव गोसोम गाथनि सि / दखना गाननो मोना होनना बर'फोरा फोथायो : गोदोनि दोरोडारि फोथायनाय बादिब्ला हावानि समाव हिन्जाव गोदाना आरो हीवा गोदाना गोसोम सि / दखना गाननो मोना । मानोना नखरनि मानसिया खेफोद ज्ञनो हागी होनना फोथायो । गुबुन आरो नखरनि आलासिफोरखो हावानि समाव हिन्जाव गोदाना आरो हीवा गोदाना गोसोम सिफोर गानोब्ला सानैनि नेजेखव गावखालायगोन नखब्ला हावाथ मोजोडे जाफुनाथ नख होनना गोदोनि समाव फोथायोमोन आरो बासिनानो बे फोथायनायखी मानिना सोलियोमोन । नथाय आधिखालनि हावाफोरख बेफोर फोथायनायखी खम नुसे एवा फोथायना सोलिनायखी नुनो मोनलिया ।

2. दखनाखी गाननायनि सिर्गां रुगुडुख सावसेमनाय : अंनि मिथिनाय बादिब्ला दखना एवा जायखि जाय दाखांगोदान सिफोरखी रुगुडुख सावसेमना गानोब्ला गात्रि बारहावा अरो गात्रि अजाफोर बे सिखी खायना हासिना लोब्लाओ जेथो खालामनो हाय एवा खामानियाव सलिहेथा होनना फोथायो । बिनिखायनो बर' आयजोफोर दानानै हास 'खांनायनि उनाव बाधियाव

अर सालाइनो दखना / सिनि रुगुडुख सावसेमो ।

3. दखनाखी सोरबा सिखाखा हासिनानै लाइब्ला खेफोद जायो होनना फोथायो : गोदो गोदायनिफ्रायनो आवै-आवोनि समनिफ्रायनो बर'हरियाव दोरोडारि फोथायनाय बादिब्ला बर'फोर जायखि जाया सि / दखनाफोरखी सोरबा गात्रि मानसि एवा अजाया हासिनानै लांढोब्ला गावखी खेफोद ज्ञमोन होनना सानो । बिखायनो बर' आयजोफोर गोदोनिफ्रायनो सांघांथि टंदि न'फोरखव जानला मोनला बाइखव सान फोरखवो सिफोरखी फोरनला वया । अमावैसा आरो फुरनिमा फोरख बर'फोर सिफोरखी जानला मोनला बइखव फोरनला बाया अरो मोनायाव सि गिसि टोनलाबाया । मानोना बे मोनै सम / सानाव बर'फोर गात्रि खेफोद ज्ञनो हागी होनना गोदोनिफ्रायनो फोथायना हासिम सोलियोगासिनो दं ।

4. दखनाखी हास 'खांनायनि उनाव सुखानानैसो गाननांगी : फोथायनायजो लोरोसे जोनि बर'आइजो एव सुबु माहासि गावखी फोसखना सांघां लाखि नांगीनि गिधान दं । जेखव ज्ञनायनिफ्राय लानानै, गाननाय-जोमनायनि बेलाखव बर' आयजोफोर जै दाखांगोदान सि / दखना आरो खजाखव बायना लाबोनाय जायखि ज्ञव गानना जोमनाखीनो सुखेआब्ला गानामोन । बेनि अनगाथो बिमोर गोदान दखनाखी सुखना खनना बेनि मदखी ( Style ) खी बायहोथोमोन एवा दखनाखी लेहुवा खालामोमोन । गोदान दखनाखी सुखना लेहुवा खालामब्लासो गाननो मोजां जायो होनना आयजोफोर बुखे ।



गौजीआव सावरायशोनायखी नोजेर होफोबला जौ मिथिनो हाफोदि बर'हरिया बैफोर दोरोखरि गाननाय जोमनाय सि-जोमफोरखी मिथिगाखी मोजा मोननायनि मेजेरजोनि गिबिये दिहुन जेनना लानो गेंदोमोन जेनो हागी होनना जौ फोधायनो हायो। बेखायनोध' बर'आयजोफोर बैफोर सि / दखनाफोरखी मिथिगायाव मोननाय बायदि रोखोमनि मुवाफोरनि मेजेरजो दिहुननाय जादोमोन। आगे बिखेरो सिफोरखबो मिथिगानि बायदि समायना रमायना महफोरखी आगर एखीनाने गानबो दोमोन आगे बैफोर गाननाय- जोमनायनि सिफोरखी एवा दख'नाफोरखी आधिखालसिम एखे खान्धि कदिदे गानबोनायलाय बैफोर सि-जोमफोर बर'हरिनि सि होनना सिनाय जादो आगे बेबादिनो बर'हरि मुखी सिनयथि खालामनो खदो। नाखय आधिखालाव बिसोरो खमजो खारफानायखीनो जौ मिथिनो हायो। मानीना

बिसोर समनि आंखालनि धाखाय माखासे खष्ट' खालामनाने मोननाय मुवाफोरखी एगारनाने गोरलेये एवा गौखीये मोननाय मुवाफोरखी बहायनो लादोसे।

जोबनायाव आं बेखीनो बुनो मानोदि गुबुन गुबुन हरि माहारिबा बैरिबादि जोगानाय लामाजो आगान सुरगसिनो दे। थिग बेबादिनो जौनि बर' हरियाबो टवगनाय लामाजो आगान सुरबो गसिनो दे। जौनि बर' हरिनि मान अखे हरिखी जोगानाव फारसे लामा दिनथिगिनि होनना जौ जौनि बर' आयजोफोरनि मिथिगानिफलय मोननाय दखनाखनो होनना बुंख बुंदाखय जानाय नख होनाने आं फोखबो। मनोना जौनि बर' आयजोफोरा गोदो गोदायनिफाय लानाने आधिखालावबो दखना / सिखी टवोनायजो लोगोसे हरिनि मोन आगे बर' हरि खी सिनायथि होनो धाखाय दखनाखी गानबो गसिनो दे।





## फरायसा समाव गोसो थोज्जायनानै मोननांनाय फिथाइ

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नै राख्खालिनिसो बाझ, बाठथावणै, गोळो थोथोर जोबनायनि एसे सिगांझयनो Education Field Trip नि थाखाय Picnic जानायनि मुठे Bengtol College Economics Department नि खेया-सिख्खलाफोर Kalamati याव खानो थाखाय जावरिख्खो। जै सान्दो एरिणे खानो थाखाय थग-थिवादि जानानै 'ज' 'ज' तं खांलायदो। थिग विन्दिनो Kalamati याव थानाय समाव नांनाय गासै मुषा - बेसादफोरखो लाखेयनानै फरायसा लोगो बिथोमोनो 12/01/2022 खालार खालि बुधवार बाग्याव गरिजो खानो थाखाय ओखरो। आंखे बेफोरबापदिवाव माळ्नाबाबो बाहागो लाफेरखोमोन नाथाय, बे दिनखालि खानो थाखाय थग थिवादि जानानै थोफानो लोगो जाफदोमोन।

बे बायदिनो B.A 1st Sem निनो "गावखे" होननाय सिख्खलायबो थानो ओखारफादो। बे सिख्खलाजो आंखो Class Friend क्लाचो माळ्नाबाबो गयज्जायफेरखोमोन। बे दिनखालि जो 9:30 AM सिगायाव ओखारखनै थिग 11:30 AM सिगायाव गरिजो Kalamati याव मोनखेदोमोन। अक्ला, जो मोनसे निजोम जायगा नागिरनानै लांनाय गरिखी बे जाबगायावनो दोन्दोमोन। गरिनिफ्राय ओखारखण लोगो - लोगोनो आंखे माखामे लोगोफोरजो Kalamati हानोखी नापनो थाखाय आवगाय लांखे। बेबायदिनो लोगोफोरजो खेरायखांन फथग (Photo) लाखांन 2 थन्दासोनि उनाव ओ बायाय मोननानै Kalamati यावनो थानाय देमा खेरनि अन्याइयाव जिगयनो सानो।

बे समावनो आं जिगयखे जानायवनो उथिनिफ्राय ओखी सासे सिख्खलाया मेखेम गरजो गावत्रि हरो।

आदाया हारिसे मा खालामदो ?

अह ! बेववनो थानाय मोननानै जिगय थदो आं ( आं गिदिना फिन हरो) अक्ला आं सिगयनो मोने सासे समायना सिख्खलाया गावनि बेग थफलाफोरखी लानानै आंजो खारिस्तखोवो। आंखे बे समाव लखिस्तु जानानै थिखो मिनिदेरदोमोन।

सिख्खलाया थ' वैखव फथग लाहेनि होनना देमा खेर - खेर थानायनानै लिखे।

अक्ला आंखे जेवो बुंख लामिनो सिख्खलाजो थानायफानो सानो। बे समावनो (गावखेया) सिख्खलाया दे मेजेखव फथग लानो नागिरनाफावनो गलिन्ना गोगलीनो नागिरो। अक्ला आंखे सिख्खलानि आखायाव हमथा हखोमोन।

अक्ला, सिख्खलाया आंनि आखायाव हमथानानै बुंदोमोन आण ! गोगलीथारनोमीमोन आं ...."

हमथानाचखी हगारनो चख दे आदा। बे बायदि बुंगायावयो आंखे जेवो बुंखखोमोन थेवयो जो सानेजो 30 मिनिटखो जायगा नायदिवाचो आणे मोचा फथगफोरखो लावाचो। नापड गोसोखी हमथानो हापयाव आं सिख्खलानि मुंखी सोखे -

जारनि मुंख यामोन्थाइ ?

आंनि मुंखी "गावखे" होनो ( थियो फिनो)

मानोना आं Class Friend क्लाचो एवा Col-leges गसेयावनो फरायखेचो माळ्नाबाबो थिनि मुंखी



खोनाफेरखीमोन । बियो आनि मुंखी सोडियावनो आंझे फिन होये ।

आनि मुंखी “हान्थाइ” होने

जोखोर मोजां मु नोनिया आदा ( गावखेआ फिन होये )

“आयथिं रुचायनाय मोनाखी गावखे” ( आ सोबावो )

धु बिन्दिब्लाताय वै अन्धाइयाव दसे जिरायडीमोन ( आ गावखेखी बुंछे )

अब्ला बेयावनो जिरायनाने जो मरिजो मोवां बाधा गयज्जावो ।

वे समावनो आंझे खडियाव समखी नायनाने गावखेखी बुंछे । ओखामावो मोनजानो हासिगो धाव धाफिन नांसिगोन । ओ होननाने गावखेया गावनि बेगनिक्राय आफेल फिधाइ आगे गंसे बथल दिहूने । आफेलखी अनोवो होये आगे गाववो ज्ये । जखानाने बथलखी खेवोव्ता आं दे साननाने आजवहं - माहां, बिहां जाये कथाइ बियो दे वंछमोन जुइमोमोन । नाथाइ, गावखेया गावने आंनो दीवनाने होदीमोन न’अदायावो लोदो होननाने ।

बिनि बेफोर कवदि आखलखी नुनाने आंझे बिजो मोवां गयज्जावनो सान्दीमोनव्तावो जेयो बुंनो हयाखीमोन ।

गावखेनि बेफोर बायदि आखलखी आंझे मावा आंजो लोगो जुसिखानाय बायदिसो मोन्दीमोन ।

बिनि एसे उनावनो गावखेया आनि फाफिलयाव आखाय होनाने आंखी बुंछे -

वै बिफांठाव चामाय दावधु जरासेखी नावहरनायसाय आदा । दावधु मासेया गुवुन मासेनियाव मा एसे मोजां उफनेबाय धादी ।

वै समाव आंझे खर’ सुबाव मोनो मानोना आं माव्ताबावो आंनि जिराव बिन्दि आखलनि सिखता

लोगो मोनफेरखीमोन ।

जेनोवा गावखेनो थानो धाखाय जायगायानो गेलिया बायदिये आनि बिखायाव उफने - उफने बुंछे - आं जोवोद मेवाय, आंखी वै बायदि दसे सम गोजोने थानो होना नो आदा ?

मानो होआ जानो होननाने आंझे फिन होये । गावखेनि बेफोर बायदि खामानिखी आं जाखलधरि मोनखीमोन । मानोना आं बिखी लोगो मोननाया वै दिनखलिसो गिथि खेव । खेवव्तावो गावखेनि बेफोर बायदि आखल दिन्दिनायाववो आं बिनि खामानिफोरव वै दिनखलि हनाय मानिखीनो हेफाजव खलामदीमोन ।

धरिनो गावखेआ आनि बिखायाव दसे सम उफनेनाने मोनमे सम दली धादीमोन । धरि आंखे गावखेनि फावदुर - फावदुर खावलायाव आनि देरफुनाय लइमोन गोभांखी हम्धानो ह्वाखीमोन जानांगी । बिनि हायना गोनं महर बिखा फांठां फारी मेगनफोर कवदिख आगे खानाय गोलावा आंखी जखलिया खालाम मारो ।

गावखेनि बेफोर बायदि फाव - फेसना सुदेम बार बारसेयाववो आंखी गोलोमसाव होयो ।

दसे उनाव आंझे गावखेनि आगि बिलिर- बिलिर बाधा बुंनो साने -

गावखे नो आंखी मोजां मोवगेयना ।

मानो मोना जाने ? ( गावखेआ धाव फिन होये )

बिन्दिब्ला नो आंखी लानाने आंनि धाखाय अगय समाव गोसोआव धानाय बायदि दोसे खन्थाइ सुनुनो ह्योन्ना ( गावखेनाव आं सोंछे )

“आं सुनुफेरखीनो, ( गावखेआ फिनो )

नाखनायसाव, नाजावानो रैगोन ( आं गावखेखी बुंकावो )

आब्ला गावखेआ आनिक्राय एसे गोजानाव धावाय लानाने आंखी नावहरनाने दोसे खन्थाइ आवगय लांछे -



“सोर नौलाइ अनजालु  
अँनि दान्दिसेनि मोटाप  
दान्दिसे लामा दधानि,  
अँनि गोसोआ सायखु'चाव  
नौ अनजालुखी अगयनि थाखी।  
अव्ला आखे गावब्रेँखी बुंछे -

I love you Gaobreng.

आँबो नौखी (गावब्रेँआ थाव बासमानै फिन होखी)

गावब्रेँखी आँखे अननायजौनो खुदुमटौमोन।  
गावब्रेँया थोर होननानै मिनिम्लु मिनिखीरे  
मिनिबो।

बे सम्भवनो जौनि सेनियर आटा दैधुना जौखी  
बयखीचो ओँखाम जानो लिहरो।

अव्ला आँखे गावब्रेँखी खुदो थानोसे होनना  
लिहरो। अँ थाँख (गावब्रेँआ बुंफलायो)

बासनानै लामोन आँ (गावब्रेँखी आँ बुंछे)

बासनानै लाँखाबो थाँखबलाय आँ (गावब्रेँआ  
फिन होवाचो)

गावब्रेँआ मिनिजानै, फारसे आखावजौ गावनि  
बेगखी लायो आसो गुबुन फारसे आखावजौ आँनि  
आखापाव हमना खुदो होननानै बुंछे।

गावब्रेँआ आँजो गध' गोरली बावदिये चाद' -  
बटा थावायमिल्लनाय बावदिये फैफायो। अव्ला आँखे  
ससे थावाव बोनानै गावब्रेँखी बुंवाचो -

आँ दिने नौनो जेबो अननार्षनि नेरसोन महर  
होनो हानाय नलिया। बेनिखायनो, आँनि नैबे  
खुदुमनायखी नौ अननायनि नेरसोन महर दिने कजावनानै  
लाहो होननानै आँनि थोर - थोर मावनाय गुसथिखी  
गावब्रेँनि जारी खावलायाव फोननो नहंगरो।

अव्ला बे समावनो गावब्रेँनि खुगानिफ्राय मोनसे  
सोदोबा गोवारी रिसारे'।

“गुब”

मानोना बे समाव गावब्रेँआचो आँखी हाजासे  
गोचनानै खुदुमटौमोन।

बेनिफ्राय गारि फारसे मोखां जाबोव्ला ओँखाम  
जानायनि थाग-थियारि जाखाजौचायमोन। सफेनाय  
लोगो-लोगोनो ओँखाम जाखानानै मोनसे Group फखग  
लाखांनाय लोगो-लोगोनो गारिखे न' फारसे फिनो थाखाव  
ओँखारफिनायसी।

न'थि आमान सुखोनाय समाव आँ गावब्रेँनि  
बाधाखील' खानवाय धाटौमोन। फेनाय समाव आँ गावब्रेँ  
आँ ओँनि गाखेनाय गारिया गुबुन गुबुनमोन। लोखेफेग  
फेनाय समाव गारियाय गोबो रंजाटौमोन नाथाइ आँहा  
दरिस - दरिसो जाटौमोन।

मानोना न'चाव फैफिननायनि सिगा गावब्रेँनि  
फन नाम्बारखीबो बिनानै लावोनो रौंहाखीमोन।  
बेनिखायनो आँ गोसोआव दुखुल' खालामटौमोन मानोना  
आँ गावब्रेँजो गयजलाय बावगीमोन। न'चाव फेनानैबो  
आँ बिनि बाधाखील' खानवाय धाटौमोन। जायनि थाखाव  
आँ College सुलिननायखी नेहनै धाटौमोन। मानोना  
जौना College 1 week बन्द' जाव'टौमोन।

बेनिफ्राय 1 week नि उनाव जेव्ला College  
आ सुलि फिनो अव्ला गावब्रेँजो गयजलायनो मोनगोन  
आँ बिनि फन नाम्बारखी बिनानै लावो खारोनेनि  
मिनि लानानै फुनि 6:00 AM आवनो मिखावनानै  
Monday खालार खालि फुनिफ्रायनो थाग-थियारि  
जानानै College आव धाटौमोन। नाथाइ आँ College  
आव फेनानै बे समाव गावब्रेँखी जेरावबो नुनो  
मोनाखीमोन। थेवबो लोगोफोरजो गयजलायनाय गववाव  
आँनि सुगानिफ्राय गावब्रेँनिल' मुख जावले-जावले  
रिखांदौमोन। नाथाव ...

। धन्यसोनि उनाव जेव्ला आँ College नि  
लांगोनानि जिगयगावाव लोगोफोरजो जिगयनानै थायो



अव्ता गावळेंआ मोरवा हीवाजो चडग (Bike) जोसो गावळेंना फेफायो। वेथचे बुंछ सानव्ताचो गावळेंनि रवा लोपोफेरेंनकाव आंनि खुगानिफाय रिखांकाय क्दोमोन। बि सैशानि मुळा जाकाय “लिसार”। अव्ता लोपोफोर बुंदोमोन, अंनि रवखी खोनानि, लिसार आठे गावळेंजो मोजा मोनव्तापनाच 3 बोसोर जाखावायमोननो होनाने। मालव्यसो सानफोमचो हीवा - हिन्वाव ब्यादि आलासि जालाय लव्यसोमचो आठे नखरावचो विमा - विफायनो विन्वि जोबळासो लिसार आठे गावळेंनि मोजा मोनव्तापनाचखी।

वेनिप्रवय अंखे आंनि जावलिवा गोसोनि हरखच गोरोन्थिये, आंखी गावळेंयाचो मोजा मोनो होनना वै Kalamati निफाय सानव्ताचो गोसोनि फायसे गावळेंनि सिगांकाव जेचो फोरमाया चालासिनो आठे फन ताम्बखीचो बिया लायेनो गोवां दुखु लागाने न’ फायसे फेफिनो।

बेल’ नख ...

अं गावळेंखी दासिमचो कावनो हायाखी।

बिनि वै हाजो मायाव बुंकाय गोदे - गोदे रव, गोव्तानि खुदुमनाय मावगारिफोरल’ अगय सप ज्मां फेकाय धासै।

अव्तेला वै समावचो आं टान खोमसि हर मेजेरव गोसोनि दुखुखी रवनोचो फोरमायनो हाथेनि धाम्नाय हरसिष्टे बिखा बुये - बुये गान्दु सिजोव्तायनाय गावदोमोन। गावळेंनि मोजा मोनव्ताकाय दिखायनाथेनि दिखायवो।

वै समनिप्रवयनो अं फरवनायखी नगानाने जी लोपा जाचो बिजो लोपोसे सिरोध, गानजा बायदि वेसाटफोरखीचो सोचनो लायो। गावळेंनि वै समनि दांदिसेनि मोजा - मोनव्ताकाया जीजो लोपोसे आंनि वै रोदा - रोदा खारजोव्तामोन बि अनजालिनि धाम्नाय आंनि गोसो बिखाया फगला जाकायमोन।

नाथाय, आयै - आकाया आंखी लागाने गोवां दुखु जादोमोन। मनोना आं गानजा फगला जावो हाम्बयमोन। मोनसे समाव आं मोनायाव लोपोजो वेव्ता जी लोना न’ फायसे खोफिनो अव्ता आयै-आफा गावै-गावै आंखी बुंदोमोन-

नोखी जो बिमा - बिफाय बिन्वि जी फगला जावोसो फोरेंदीने। मा फाच मावामोन अव्ताय ईसोर, मानि खाखाय वेफोर बायदि साव मोननांखो आं। नोनि धाम्नायनो सानफोमचो दिन हाजिस मावना जो मोजा जाया चालासिनो बि फिसानो हरोमोन। नोनि खाखायनो दिने न’खरा मेसखाय-वेरखाय गिजि-गळने। नोखी फोरेंदोमोव्ता जानांगी जोहा न’खराय रिन - दाहारचो जानाव नंझमोन आठे आंचो दिन हाजिस मावनांकाय नंझमोन।

अं वै हरव आयै - आफानि बाखाखी खोनाने गोवां खेच मान्दोमोन। अं वै समावहाय वेनोचो गोसो जाकायमोन नाथाय, आं वेव्ताचो आयै - आफाखी खोसिन दुखुसो होनाव जागोन माननाने गोसो हाम्बाना धायो। मानोना जोख न’खराव आव’ आठे आंलमोन। आव’नि मुळा “गिधा” मोन बियो क’काझाराव Bodoland university आव M.A फायनो थळोमोन।

अखानायै फुंझव आं आयै- आफानि बाखाखी गोवां खेच मानाने फाय फिनो सावनायसै। जाय आयै-आफानि बाखायसो आं दिने आंनि सोलोनागोखी गोसो होनने सोलो फिनो हानाय जाकाय।

मानोना आयै - आकाया आंनिफाय लुबेयो-उन्देनिफाय गोवां खम्ब’ खालामनाने आंखी बिसोर खांदो-फोरेंदोव्ताचो आंनिफाय जेचो बियाखी, खालि आं इयुनाव फरवनाने गोरो जानाने सासि मोनना आंनि खिउठाव गोजोन वानो हाथे बिखील’ लुबेयो।

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## बारसे बिबाराव माथाम सिखिरि

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बेंटल हालामाव बिरछां, बिलिफां आगे खन्वाइ मुनि साधाम सैगाफोर दंडयेन। बिसोर साधामचो मोनसे कलेज-आवनो ज' फरायलाचो आगे जोबोद लोगो जायेमोन। बयचो गावबागावनि दुखु-सुखु फोरछी साधामजो फोरमाफलायना लाबोमोन आगे जोबोद मिनिस्तुसिदै थाचो बिसोर।

बिलिफां मुनि सैगाया फरायनो धाखाय बेंटल आवनो लवि थाणेमोन। बिरछां आगे खन्वाइआ ननिफ्रड हान्थियो। सानयेकडलि जेव्ता बेलारिस सप्लव बिलिफांआ बेंटल बाजारच नखार खालामनो थोदोमोन। अव्ता बियो बाजारच सामे सिखलाखी नुस'नो आगे बियो बिनि फासे नायबाव धानो हयो आगे बियो वे सिखलाखी खेचसे नुनायावनो फागला जाये आगे मोजां मोन्तो हयो। सानो बियो आं बिरछी माझे मोन्तो हगोन।

अखानाचै फुनि समाच बिलिफांआ गावनि लोगो सामे खन्वाइ आगे बिरछांनाव फ'न खलामना सौह'ते कलेजआव फेगोन्ना आसोल होन्ना आगे खनेचो फिनो आं धांगोन आसोल मान्ते थाले जानो। अव्ता बिलिफांआ चुंछे दे अव्ता फेनो थाखाच धाग धिपारि जाटो आंचो ओखारसै लामायाव नोसोरखी नेना थारसै आं थाच फेवानो जाबाय। खन्वाइ आगे बिरछांआ आं जागोन दे होन्ना बयचो फ'न दानलायसै। बिलिफांआ दसे देलाय खाना बिसोरखी नेनो हमबाय। बिरछांआ जेव्ता कलेजआव फेनो धाखाय CYCLE हगारे वे समावनो बियो लामाचो

सामे समायना सिखलाखी मुहरनायसै आगे बियो खानायसै आप' हावाच मा एमे समायना नायबाव धाखायथाव। बियो खेचसे नुनायावनो फागला जाये आगे मोजां मोन्तो हयो बेनिफ्राय बियो कलेजनि फासे थाले खन्वाइआ बिरछी लामायाव नेगासिनो दंडमोन। बियो बिरछांखी मिनि स्तुसि स्तुसि फेनाच धानायखी नुह'ते जेव्ता बियो सफोचो अव्ता सौनायसै खन्वायआ हावाच आसोल मा एसेबां मिनि स्तुसि स्तुसि दिनेलाय होन्ना सोखे आगे बिरछांआ फिनो जेचो नख बटो दा सप्लेया नेनो बागोन वे होन्ना बिसोरो खानायसै।

बिलिफांआ बिसोरखी लामायाव नेगासिनो दंडोमोन आगे बिसोरचो दसे उनाच सईनायसै। बिलिफांआ सौनायसै एफा गोबाव जाचो नामा होना आगे बिसोरो फिन्ताय होनोसै हे बिदिनो आगे एगे गोबाव जव्ताय धाथ'दो होन्ना बिसोरो बिनिफ्राय कलेज फासे थाव्ताय बिसोरो कलेजआव सहेना गावबागाव धाखो ख'बा फासे खानायसै। वे समावनो जेव्ता खन्वाइआ गावनि थाम्चो खथायाव थानाने जेव्ता सिखिरि विआव विरव होयो अव्ता बियो सिखिरिजो सामे समायना सिखलाखी खामसलियाच मिनिबाय धानाय नुहये खोलो बारनाय बारजो खानाय किलाइ बिरगलां लफनायसै बिरछी नुना खन्वाइआ जावतिया थोदोर जाये। बि सिखलाखी बियो खावलायआव आखाय होन्नाचै मिनिस्तु मोखंडे नायहरबाय थायो। वे समावनो



Classmate लोकोआ ओड आसोल होन्ना मोदोम चुफेनायसै आगे खन्थाइआ चागटावनायसै आगे बुंछे थोट बिदि जायो आंहासो बिखा ख्लाव मोनलकपटी बुंछे आगे Classmate लोकोआ मिनिना थोफिनो। खन्थाइआ फिन खिरखिजो गाव नुहुग्गाय मिखलाखी तयहरफिनो नाखय बियो नुहलसै बे समावनो फोरोगिरिफा फेना Class लाफेनायसै। Class जोबखाना थोखो खथानिफाड ओखाराने खन्थाइआ गावनि साने लोकोफोरजो थोफिनायसै बिनि साने लोकोआ बिखी गेठ खथिचलव नेना दंड बियो बिसोरखो स'हेनायसै आगे बिसोरो बिनिफाय न' फारसे थोलायनोसै।

मोनानि समाव बिलिफांआ सान्नायसै आं दखले बजागव नुबोनाय मिखलाया बबेनि जाखो आगे मा मुं? आं आगे बिखी माखल आगे बबेआव लोको मोनफिन बखगोन? आं खोनाको मोनदो जोनि कलेजआवनो फरयो होन्ना आगे बियो सान्नायसै आं बिखी मोजा मोनसो गारथारगोन मा एसे समावना आय'!

बिरखांआको मोनानि समाव जेवला बिजाव फरपनो थोखाय Table आव जिशयना बिजाव बोलायो बे समावनो बियो गाव फुंआव नुनाय मिखलाखी खन्नायसै ! आं दहाय फुंआव नुनाय मिखलाय बबेनि जाखो आगे मा मुं जोनिथि सोरनाव फेवामोन बिनि गोसोआव गोवां सोधि सोमजियो। आगे बियो आं बिखी बबाव लोको मोनबखगोन मा एसे समावना होन्ना सान्नाय थानायसै बिज्जब बोलायनो आगे बियो सान्नायको ना जोनि कलेज आवनो फरयो जानांगी बियो कलेजआवनो फेदोमोन होन्ना बिरखांआ सान्नायसै।

खन्थाइ आको जेवला हरेनि समाव उन्दुगतांना धायो बे समावनो बियो गाव कलेजआव नुनाय मिखलाखी सान्नाय थानायसै आय' हन्नाय मा एसे समावना मिबिखीगे मिनिनाय आगे खोलो - खोलो

चारगाय बखजो बिरगलानाय खानाय बेसेदि समावना आं बिखी जोबोद मोजा मोनबाय आं मखोरि बुना लानो हगोन आंनि गोसोनि खोथाखी बिनि सिगांआव। बियो सान्नाय थानायसै। बे समावनो बियो गोसो खोखो आं बे खोथाखी बिरखां आगे बिलिफांनो खिधा नंगोन जाहाथे आंनि सान्नाया जायो होन्ना बियो बिलिफांनाव फन खालामनायसै ओड आसोल आंहा नोसोरनो खिधानांगी बाखा दंगोन होन्ना खन्थाइआ बुंछे बिलिफांआ फिनो आंहाबोध' दडले आसोल आंको खिधानो खानदोमोन बिदिवा जो 'ब' खिधानायनोसै ना होन्ना बुंछे 'र' बिदिवा आं सासेनावको फ'न खालामनि होन्ना खालामो दरो उनाय बिरखांआको फ'न हमानायसै आगे बुंछे आं आसोल होन्ना खन्थाइआ बुंछे आंहा नोसोरनो खिधानांगी बाखा दं आसोल आगे बिरखांआको बुंछे 'अ' आंहाको दड आसोल आं खिधानो सान्नायदोमोन होन्ना बुंछे खन्थाइया बुंनावसै बिदिवा मोजांआनो 'ज' खिधानायसै बिलिफांआको Hold आव दड 'र' आं Conference खालामनि होन्ना खालामो। बिसोरो जय रायन्नाय लायनायसै आगे बुंछे दे बययो ताफा खफा खिधा लावदो होन्ना बिलिफांआ बुंछे आगे बुंबाको बाखा खीथ' खन्थाइआ गोसो खंगोरबाय अबला नोनो खिधादो दे आसोल होन्ना बुंछे।

खन्थाइआ अबला गावनि सान्नायखी बुना लानायसै लोकोफोर्टनि सिगांआव - ओड आसोलफोर आं दहाय कलेजआव साने समावना मिखला नुदोमोन आगे आं बिखी जोबोद फसायबाय मावै बुनो हगोन नोखोर माबा मोनसे खालामना होदोना आखोलफोर होन्ना बुंछे। अबला लोकोफा फिन्नाय होयो दे जागोन नो गाबोन कलेजआव नुखल खिधाबलानो जाबाय जो माबा मोनसे खालामगोन होन्ना बुंछे बिलिफांआ बिरखांखी आगे बियो फिनो आं जो दंवा मा सिन्वा खालामदो



होना ।

खन्धाइआ बुंनावसै दे जागोन होन्ना आये बियो बुंछे आंथ' खिधाबाय र' दानिया नौंसिना बाधाया मा ? बे समाव बिलिफांआ फिनो बेनोखले आमोल आनाचो बिदिनो जेव्ना अं बेंडल बाजायव बाजार खालामो बे समावनो अंनि मंगनचो सासे समावना सिखलानि नोजोगव गोग्लेखो आये आंचो विखी खेचसे नुनावावनो फगलाय गारवव फगला मंगना अव्ना लोगो सानैया अं बिदिनो होन्ना बुंनावसै आये बिरखांआ सौंनावसै हा वखेनि आये मा मुंनो अव्ना बिलिफांआ फिनो जानो हागी जौनि कलेज आवनो हाचो अं मिथिया बियो वखेनि आये मा मुं ? गाबोन कलेजआव नुचा खिधागोन अं लोगोफोर अव्ना लोगोफरा फिनो दे जागोन होन्ना ।

बिलिफांआ बुंनावसै आंचोय' अंनि खिधानांगीवखी खिधाबाय दानिया बिरखांनि फगला अव्ना खन्धाइआ बुंनावसै आं आंवे दे खिधादो आमोल बुंछे अव्ना बिरखांआ फिनो अं मालाय माधो बुंवावनो नौंसोर सानैनाचो बाधाया मोनसेआनो अव्ना आनाचो बेनो बाधाया जेव्ना अं कलेजआव फेनो थाखाय CYCLE फुगारवव थायो बे समावनो सासे समावना सिखला लामाजो धानाय नुहये आये अंनि मोसोआचो खेचसे नुनावावनो फगला जाचो मोजा मोनो हम्मे जानो हागी बियो जौनि कलेजआवनो फेदीमोन । अव्ना खन्धाइआ बुंछे । मसिनाचो बाधाया मोनसेआनो अव्ना जौ गाबोन कलेजआव नुचला खिधा लायना लानोरी ना आमोरफोर ना मा बुंछे अव्ना लोगो सानैआं आं जागोन होन्ना फिनो । दे बिदिव्ना गाबोन खिधा लाय सै Good night आमोल फोर होन्ना बिरखांआ बुंहरो आये लोगो सानैआचो आं दे होन्ना दान्हा'ये ।

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

मैयानि बुंलाय बाधाया मोसोआव दंलायोनो आमोलफोर होन्ना ( अव्ना बिलिफांआ बुंछे ) जेव्ना नुपो अव्ना खिधालायवानो जाबाय । दसे समानि उनाव सिखलायाचो कलेजआव फेबाय धानायसै बे सिखलानि मुझ उदांमोन नाथाय बिसोर गवचो मिथिया बिनि मुंखी, जेव्ना बियो कलेज गेत मोनफेवो बे समाव खन्धाइआ नुहरसन्नावसै आये बियो नुना मिनिस्तु जानायसै बिरखां आये बिलिफांआ मबाइल नसेआवनो Video नायलायदोमोन । बे समावनो खन्धाइआ बिसोरखी मोदोम चुना ओइ आमोलफोर होनो आये सानैचो आं मा जाखी बुंछे आये लोगो सानैआ बहा बचेजो बुंछे अव्ना खन्धाइआ बेंलाय गेतजो होन्ना खिधायो आये बिसोर सानैय गेतजो नायहरो अव्ना उदांखी नुहरो आये बिसोर बिलिफां आये बिरखांआ मा होन्ना सानैचो बुंछे आये मोखांजो मोखां नापलावनो सानैचो बुंलायना खर' खुरो । बे समाव खन्धाइआ बुंछे अव्ना जौ साधामचो मंगन खेचनाया मसोयानो OMG होन्ना बुंछे । बिसोर साधामचो मोखां सोम सोम जाचो । अव्ना सासे लोगोआ फेना बिसोरखी फुफेवो आये सोंछे नौंसोर दिने मा जादी मानो मोखां सोम नौंसोर साधामा एसेचो मिनि खुसि खुसि थायो दिने माजादी नौंसोर हो ? मानो फिन्नाय होआ अव्ना खन्धाइआ फिनो मा होन्तो अं मालाय जौ साधामा जाव सिखलाखी मोजा मोनखुमाना दंमोन बियो सासेवनो अव्ना सोंगाय मा ? बारसे विचारव माधाम सिधिरि ।

दे जेचो नंला नौंसोर लाजिलायना दायासै नौंसोर मिनि खुसिथै थाफिनदो बिदि मोखां सोम सोम दाजासै बिदिना जाख्यो होन्ना नाव्नाय बुंना बेनिफाय धानायसै । आये बिसोर साधामचो सिखलानि फारसे खाना लामे मिनि खुसि थाफिनायसै ।

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## गदाय

Piyari Rismi Hajowary  
H.S. 2nd Year

फुर्बिलि समाव जोमैया गावनि बिलोगो रैरुबजो कलेजआव फैबाय थारोमोन । दसे समनि उवाव बिलोगो सानैजो सिखुशिनो फैबाय धानाने कलेजनि गेट मोनफैबाय आरो गेट खाशियावनो गावनि गारिखी दोन्थ 'नाथमै आरो गावसोरनि क्लास रुमआव थानापमै । जोमै आरो रैरुब सानैजो एखे बि.ए.नि 3rd सेमआव फरयो अरो बिसोरो इगजो मेजर लफोमोन ।

जोमै आरो रैरुब सानैजो रुमआव / क्लासआव मोनहैनाने लोगोफोरनो सिन्थायमै जे बियो गावनि Invitation Card खो होफेटो । बे समावनो अखांआ जोमै बुनाय बाधाखी खोनाखे आरो अखांआ बे बाधाखी खोनाखने जोबोद उमाव बादाव जखो आरो सिरि सिरिधै गावखोमायो । उनख बियो बहैरुधि धावायलांवाय धानाप समाव जोमैखी नुस'नो आरो जोमैखी नुनाने जोमैनि खाधियाव थानाने बिनि आखाइयाव हमनान बोनाने कलेजनि तिरायदा बिफां सिखाव लाखे । उनाव जोमैया आखायाव हमनापखी हगार आंखी होनाने अखांखी होदावबाय आरो सौंख्य नो आंखी विषाव मनो लाबोटो । सारमोन आरो लोगोफोट नुक्ता मा सानगोन आंखी होनाने होदावबावबाय । अक्ल अखांआ गावनाने बुखे नो मानो बिदि जाखी जोमै । आं जे बाधाखी लोगोफोरनिफ्राय खोनाखी बेयो धार ना नंखाय । अक्ल जोमैया बुखे नो जे बाधाखी खोनाखी बे बाधाया सैखे ।

आं मोमखोरजो खन्व जनेमै आं बिनो गदाय होखावाय । अखांआ गावो आरो बुखे । बे समाव जो सानैजो लानाय गदायखी नो मा खालामने सानखे जोमै.... ।

जोमैया दादि होनाने गावनाने बुखे बने रुदायखी बुंदो नो नोनि बे समाव लानाय गदाया नंखायसोमोन । खेखी आं सिफायाखी खेखीध नोसो सिफायदीना अखां । बिदि बुनाने जोमैया मेगनाव मोटे लाना गावनि क्लास रुमसिम थानापमै । अखांआचो गावनाने मोटे हगारखो येनो जोमै थानापधि नापहखाय थायो ।

अखांआचो दसे समनि उवाव क्लास गखांनाने गावनि न'फारसे थावाय लाखे । अक्ल बिनि गोमोआव जोमैआ गावनाने बुलांनय बाधाफोर फैबाय खटो । बे समावनो बियो गावनि न'मोनहैनायमै आरो गावनि उनदुया बिभिनयाव दसे सम उन्दुनाने थानायावनो मावा मावि सानवाय थायो गावसोरनि भोजा मोनज्जावनाय, लोगो मोनज्जावनाय आरो लोगो मोनजेनाय बे समफोरखी ।

फिगनिग (Picnic) जानापनि सम । जोमै आरो रैरुब बिलोगो सानैजो बिमा-बिफाखी लानाने फिगनिग (Picnic) जानो थोटो कत्राझार गौर्य फागनि (Park) साकाधिपाव धानाय दैमा मेगव ।

फारसेधि अखांआचो गावनि बिमुखे मिबिखी लानाने आये लोगोमै बिमा-बिफाजो बिसोरखो एखे



जागायवनो फिगनिग (Picnic) जानो खांदोंमोन । फिगनिग (Picnic) जाईनो थानाय जायगायाव मोनहेनाय लोमो लोमो जोबोद खुमि जादोंमोन मोननेको रखईनि सुवंप्रा । जादों-लोटों, मोसादों-मूसुरदों बेरायदों आरो उनाव जाखाई- लोखाई जोमै आरो रैरुब सानैजों बेरायदों जायगाफोरखी नायगिदिदों सम सम फनजों सेल्फि (Selfie) जो लादों । अखां आरो मिजि विखोर सानैको बेरायदों आरो सम सम बिफां सायायाव जिरायना गेमबो गेलेदों । जोमै आरो रैरुब सानैको दे जिआव मोनहेनाय । सानैको दे जिआव मोनहेनाने देजों गावजों गाव सास्लाय लायखव खांदोंमोन । बे समावनो आयथि गालिननाने जोमैया दे गोधीआव गोलै लाखे । जोमैया सानैको रोडेयाव दे सिखव चांसिन गबलाने नागिरो । रैरुबआ जोमै खी विदि जानाबखी नुनाने खाथिनि मानसिफोरनियाव मदद बियो । बे समावनो अखां आरो मिजिआ मा टावरुव टावसि जाखे होननाने खाननाने नाथफेजोव्ना नुखव दि साने सिखलाय देखव गबदों । अखांआ बेखी नुनाने हाखु टाखु जुभा, जेखेदखी खुनाने देयाव चाजुरुमनाने जोमैखी बामावो । जोमैया दे मोनलेनाने दास गैथि बिदुस जायो आरो अखांआ विदि नुनाने खीको बोरिसम लाबोयो 'जोमैखी' । बे समावनो जोमैनि बिमा सनाथि बिफर अलंवार मोना विदि जाखड जानाबखी नुफेनायसै ।

बिमा-बिफराया जोमैखी विदि नुनाने होखावनाने बुखे आथे फिसा हिनवाव सना नो मा जाखे होनाने गावो । दसे समनि उनाव जोमैया दास फेनायसै आरो गावनि साखाथिथाव थानाय मानसिफोरखी नाथगिदिबायो । बेनि उनाव जोमैया अखां आरो मिजिखी नुनाने खोखे बिमा बिफानियाव विखोर सानैया रोर

खेननाने । अखां सानैको गाव गावनि मुंखी खिनधानाने लायो आनि मुख अखां आठे चिनिया मिजि । जोमैया अबेशावबा नुनाय बाबदि मोननाने सोबावो । नोसोर बबे कलेजआव फरायो आठे मा कलायआव फरायो । अखां अखांआ बुखे जो सानैको कक्राइर सरकारि कलेजआव फरायो आरो जो 5th सेम इकनमिक्स (Economic) दिफरमेननि । बे समावनो जोमैया ए.....होनवाय आठे गावसोर बिलोमो सानैखीको खोन्धावाय जोको बिबावनो फरायो 3rd सेम इंग्रजो (English) दिफरमेननि होननाने । विदि सिनाथथि लाखांलायनखनि उनाव गावबा गावनि जायगाथि गावबा गाव आगान सुस्ताखे ।

सानैसोनि उनाव फुखव कलेजनि सम जाख्ता अखांआ गबनि न निप्रय कलेजआव थानो धावाय लाखे आरो जोमैयाको गबनि सिखुथिजों धाखे । दसे समनि उनाव जोमैआ कलेजनि गेट मोनहेनायसै आरो गावनि गासिखी दोननाने कलेजनि जिरायगा बिफर सिखव गावनि लोमो रैरुबखी नेवाय थायो । फरमेथि अखांआको गावनि बिमुखे मिजि जो फेबाय थानाने कलेज गेट बाबजोयो । बे समावनो अखांआ जोमैखी नुहरनाने चिनि खाथियाव थानाने रायदावहेनायसै । जोमैयाको नुनाने अखांजों रायदावनायसै । अखांआ जोमैखी खोखे मोखी नेदों नो बेराव होननाने । अखां जोमैया बुखे जे बियो गावनि लोमो रैरुबखी नेदों । माबोरि दं जोमै मोजां रा खेननाने मोबावो अखांआ आठे जोमैआ बुखे मोजाहेनो दं होननाने बुखे आरो जोमैआ बुवाव खव अखां आरो मिजि रुबिबावअव आनि जोनोम खन नोसोर आनि जोनोम सानव नुजाफेनांगी होननाने बुखे । अखांआ मिनिस्तु जानाने बुखे जागोन दे । उनाव रैरुबआ सफेयो ।



बिनि उनाच जेव्हा जोमैया धांनोसै विदिल्ल अस्त्रां होनाचें बुझे । अस्त्रा अस्त्रांआ नोंनि मचाइल नाम्बार होलांनो हगोन नामा होननाचें बुझे । जोमैया बुझे श्री हगोन उनाच मचाइल नाम्बार खिनधाख्खानाने बिसेर गाव सोरनि क्लास समआव धांनय लाझे । अस्त्रांनि गोसोआव जोखोर रंजनाच फियो । मनांजा बियो जोमैखी नुजेनाय लोगो लोगोनो गावनि गोधोर गोसोचो मोजां मोनटोमोन ।

क्लास गस्त्रांनायनि उनाच न'आव धांनयसै आरो न' मोनहैनाचें दुगीसां-लोचसां ओखाम जास्त्रांनाने अस्त्रांआ जोमैनाच कल' (Call) बुझे । जोमैया फन'खी हम्नाने सोरमोक्लाय होननाचें सोव्हा अस्त्रांआ आंसो अस्त्रां होननाचें बुझे । सरि (Sorry) दे अस्त्रां आं मिनाचखेमोन होननाचें बुझे । सानेचो मिनि खुमिये रुक्लायचाय धावो । दसे उनाच अस्त्रांआ जोमैखी आं नौनाच मोनसे बाधा कुंगीमोन होननाचें बुझे । मा बाधा होनाचें जोमैआ सोळे । अस्त्रांआ नो गात्रि मोननाच नख्ख' होवनाचें कुव्हा जोमैया बुझे आं गात्रि मोना होननाचें बुझे । अस्त्रांआ बुझेदि आं नौखी मोजां मोना । जोमैया दसे सम सरि खोनासंनाने धावो । बेयावनो अस्त्रांआ बुझे जोमै मा जाखो मनो सरि खाखो । जोमैया बुझे नो बेफोरखी मा बुंखो अस्त्रां जो सानेचो लोगो मोनज्जायनाथानो बर गोखावआनो जायाखे मोजां मोननाच गोस्ले जिगत नख अस्त्रां बेयाव गोसो मोननेया गोरोचनगी । हीच आरो हिनजाव गोसो मोनने गोरोच लायनानेसो गस्त्रां गावनि गोसोखी हम्नो हयवे आरो इयुनआव संसार फोरखीचो मोजांडे जानो हयवे । बेफोरखीच' नौचो मिशिगोन अस्त्रां । अस्त्रांआ एसे सरि खानाने खोनासंनाने बुझे वे बाधाच सैचो । नथाय आं नौखी नुजेनायावनो आंनि गोसो गोस्वोचो मोजां मोनटोमोन । नौनि रुक्लायनाच मेदेरफोरखी मान

होनाच बेफोरखी आं नुटोमोन नौनिचव जोमै । अस्त्रांआ बुंखाचो दानि आंजि-ख्खानि बिदि मोजां अस्त्रांनि माहि हिनजावखी बहा मोनगोन जोमै आरोवच जेव्हा नाखि जोमैया सरि धावो अस्त्रांआ बुझे जेचो बुंनो सानल्ल जोमै आंनो अंनि फिननायखी नौनि जोनोम सानाच होव्लानो जावाय बिनि उनाच अस्त्रांआ फनखी दानो ।

उनुनाय सम जाव्हा जोमैया गावनि बिगिनाचोय गोलानाने उमु खुथु धावो । जोमैनि गोसोआव साननाच फेचाय धावो अस्त्रांनि वे बुंलानाय बाधाफोर । दसे सम सानखानाने जोमैनि गोसोआव अस्त्रांखी लानाने गावसोरनि इयुननि संसार जालांगोनखीसो मिमां मुजुवाय धावो । जोमैया उमु खुथु जानाने अस्त्रांनो फिनायखी दानो खोनधानायसै ना उनाच खोनधानायसै होननाच सानवाय धावो । दसे सम साननाने जोमैच सानेदि बियो अस्त्रांनो फिननायखी गावनि जोनोम सानावसो हंगोन होवना ।

रुक्लारनि सम जोमैनि जोनोम सान । वे जोनोम सानाच गावनि लोगोफोर आरो अस्त्रांमोनचो फेटो । अस्त्रांआ सरि सरिये फन हखुमानाने जोमैनयाव फिननायखी सोळे । अस्त्रां जोमैया राजि होननाचें कुव्हा अस्त्रां-आ जोखोर खुमि जाचो । आरो अस्त्रांनि सरि सरि फन' हखुमानायखी नुनाने मिजिआ अस्त्रांखी जंखाचो आरो एटाचो । फारसेधि जोमैखीचो रूचआ एटाचवच धावो ।

बिदिदैनो बिसेरनि गोधोर मोजां मोनलायनाया गोवच सम जावो । अस्त्रां आरो जोमै सानेचो मोनसे रुदाच लालायो इयुनआव हव्हा जानाने सानेचो मोजांडे संसार जालांगोन होननाचें । नाखाच बिसेरनि गोधोर मोजां मोनलाय नायखी मोननेचो नखरनि मिमा-बिफामोना



मोन्विया। सानसेखालि अखां आये जोमैआ बेरुवनो धांनाय समाव बेबायदि विसोरनि सानैजो बेरुवस्तायनायखी नूनाने सासे सुबुंआ अखांनि बिमा मैनाधि आसे बिफा मोनचारुने खिन्थाफीनायसे। बे खोथाखी खेनानाने बिमा मैनाधिख जोबोर राण जोखे अखांखी। मानेना मैनाधिया फिसाज्जानि बाखी गावनि बिलोपोनि फिसाजो समायनाखी फसापो। बे हिनजावाचो अखांखी फसावखापोमोन। नाथाय अखांआ बेफोर बाधाफोरखी जेबोखीने मिथियापोन।

सानसेखालि मैनाधिख जोमै मोननि न'अव धांनाये जोमैखी फनटायमुलि आये गोबई गात्रि गात्रि रावजो रायईदो आसे अखांआ मोजा मोननाय मिखला दंखायो खेनाने बुंवाचो अखांनि बिमाख। बिदि बाधाफोरखी खोनाने जोमैआ टखु मोनाने जाया लोख मैगनाव मोदे लानाने गावनि रुम सिखव उन्दुनाने हरसिडे गावचाय धायो। फारसेधि अखांआ जोमैनाव फन बुंवाय धायो। नाथाय जोमैआ अखांनि बिमानि बिदि रायफेनाव आये बुंफेनायनि थाखी जोमैआ लाजिचाय आये टखु मोनाने

अखांनि फन 'खी हमाखी। अखांआ सानचाय धायो जोमैया मानो बिदि जाखो मानो फन' हमाखी बियो। दसे समनि उनाव रेखनाव सोहरो जोमैया मानो आनि फनखी हमाखी खेनाने नाथाव रेखआचो जेखे मिधिया अं होनाने सो बुंहरो अखांखी।

सानधामसोनि उनाव जोमैखी सासे खाखि गोना सेंघाया नावनो फेवो बिनि मुडानो जाचाय सोमखोर। नाथाय जोमैया हाखनि थाखी राजि जायाखीमोन। उनाव बिमा बिफानि बुंनाय खोथाखी दाननो हयैनि धाखाय बियो सोमखोरजो हावा जानायनि गदाय खाचो। जोमैआ मिरि मिरिये गाब खुमपे नाथाय बिदि गाखरुमनाने मा खालामनो हाववनो बिबो बिमा बिफानि खोथाखी' दाननो हाया बियो। जोमैनि बिदि जाधाइ जानायखी रेखआ अखांनो खोनधाहरनायसे।

अखां बेफोरखी मिथिनाने गावसोर सानेनि जानाय मिगांनि ज्जरिपनखी सानचाय धाखायवनो बिमाख फोखा फेवो आये अखांआ बिमाखी गोबाखुवनाने हांमा सुरहाव सुरहाव गाचो।

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## रामोन्दाणि खाफाल

Dashni Basumatary  
B.A 5th Semester  
Deptt. Education

आये !.....अ। आये.....।  
अई कलेजाव धांनोसे.....।  
दे बांदो दे फिना.....॥  
श्री जागोन दे आये !

दिनें बाग्या बुधवार। कलेजाव आउट ट्रेस गाननाई धांनो मोनो। बुधवार बाग्या सयथायव खनसे फियो आणे थाले जेव्हाचो वेप्लेर रामोन्दाणि खाफाल जेचो गोदान नइ। मानोना गोखि नखरनि फिना रामोन्दाया दिनेंसिम बुधवार बाग्याव आउट ट्रेस गानफेरखी नाथाय जेव्हाचो आउट ट्रेस गानफेर रामोन्दायाचो दिनें गिबि खेच आउट ट्रेस गान्दो आणे इसे देलायदो। लोगोसे खानायाव खान्दं लाव खामसालियाव आलायना टोननय आपनायाव नाथना खानायखी खान्दंजो उरजो खानलाय सिर्गानो खानलाय फेसन खालामदो। बासटेनाच बासा सफेनाय समआ जानोसैथानो विनिखायनो वेगखी कानाई आछायाव गाननाय धदिखी खेबसे नाथला बावनाने आधुरे थावाय लाइसे रामोन्दाया।

सांन्धिपुर बास्टेनाच बासा 7 रिग जानाय लोगो लोगो मोनफियो। दायो समा 7 रिग सम जानो 4 मिनिटि सम नांवावगी। बास्टेनाचनो बास फेगोनखी नेनाने उमु - खुयु नयहरवाय थारो रामोन्दाया बास फेगोन लामाजो। 7 रिग समा मय्त्त जागोन वेखीनो साननाने आछापनि धदिखी नायफामने गारुखी रामोन्दाया। मिनिट समखीनो

मानोना चै, बा घन्टा समखे नांवावणेन बादि नेनो हाया हाया समखीनो गोलायनिफाय गोलायसिन जानायफेर बादिमो मोनलाय बावदो रामोन्दाया। जिरायवेरनो गसंधेरो हायिबादि जादो रामोन्दाया। 7 रिग जावाय बासाचो सांन्धिपुर बास्टेन मोनफेवाय बासा लासिफेनाय लोगो लोगो बासाव गण्डो हेवाय रामोन्दाया। बासाव गाखोखांनाने होंगो दोंगो विदि मारसिफेरनि गेजेराव सोखीबासो नागिर खुमादो रामोन्दाणि मेगना। बासाव गाखोनाय मनसिफेखी फथे जावनाय बुंवाचो बुंदायनय जाया। रामोन्दाया जयखी मेगन खनजो नागिर खुमादो। वेबोदि गावखीचो गल'ल जोखोल मेगनजो विदिनि समाचो नायहर गासिनो दंखाचोमोन वेखीनो नुसन हसना माबा गन्धं मोखीखीनो बुगा बुगा मोनलायदो रामोन्दाया। मानोना रामोन्दाणि गोवाच समनिफायनो मेजेर खुमानाच सिखला जाय सिखलाया रामोन्दाणि इदिनि सिमोफेरुवचो सम सम गेले फेखोमाणे। मुळ विनि रनि गन्धं मोखां स जोसं देठसं - स। जायनि धस्रायनोश' रामोन्दाया दिनें...। विनि अन्वाच महर माहिखी नुनाने गावनि गोखेनि खोधाखी बुंवा लानो धाखाय आवगाय बोदो।

बेठल बास्टेन मोनफेवाच अन्ना समआ 7:45 मिनिट जावाथमोन। बासनिफाय श्रीखारना गविथा कलेव फारसे आगान मुख्याय लोगोसे रनिनि उन उन



रामोन्दायाचो । गोसो मिश्राव सान्दो रामोन्दाया रानिजो समाने से से ख्यायलाफनो नाथाय लाजिनाय गिनायजोने रानिनि खाशियाव साईफि फेनो हायाखी रामोन्दाया । थेवचो गावनि लाजिनायखी जाव दोनानैब्लाचो गावनो रायज्जायजोचो थिराथा लावासो रामोन्दाया आठे बुदोसे टिनेथो हारसिसो नामा नोहां रानि ? (मिनिस्कुलनाने रामोन्दाया) आं आदा.....(मिनिस्तुचो रानियाचो अं । आंखो हारसिसो नोबादिनो ( रामोन्दाया बुंफिनासे ) हि!हि! ? हारसिनो मोजां आदा.....!! (रानियाचो बुंफिनासे) बेबादिनो रायज्जाय रायज्जाय माब्ला माब्लादि कलेव नेट मोनफेखो बिमोर गावसोरनो थाल मोनलायसो ।

दुन्देसे समाने उनाव कालसनि समा जान्हाय लोंगो लोंगो चयथो गावब्लागावनि थारखो ख 'थायाव रुवफेबाय । थारखो खुथायाव फेरोंगिरिया मा मिथिनो गोनां खोथा बुंदो मा बुजावदो बेफोर जेचो रामोन्दायि खर'आव हन्वाखी । खालि गोचो मिश्राव जाखां फेटो सिरि सिरि रोमी रोमी रानिवादि गावखी आठ बुंलायदो । नाथाय गोसोनि खोथाखी बुंखाना लानो सान्दोमोनब्लाचो बुंनाने लानो हायाखी रामोन्दाया बेखीसो साननाने गावखीनो गाव दखुस खाफल होननाचो बुंफलांन लादो रोमोन्दाया । बेनिखायनो थारखो खुथायाव थानाने फेरोंगिरिया माब्ला खुथानिफ्राय ओंखामगोन माब्ला क्लास सुधि जाववगोन सानबावबायनो थारखेनो हाये खदि उमु- खुशु जावाय थावाय । ममामार्यनो दुन्देसे समाने उनाव क्लासा सुधि जामारवाय । रानिजो गावजो न 'फारसे फेनो थाखाय बास बास्टेन फारसे थावाय बोनो हमवाय । बे समावनो रामोन्दाया मोजां गांदि रायज्जायनायजो लोंगोसे लाजिबोब्ला खावि गोमायो होननाय बे बाधा भावखी

गोसो खाना थावनो लाजिया फाजिया गावनि गोसोनि साननायखी फोरमायना लावासो । रानियाचो माना खालामाखी मानोना रानियाचो रामोन्दाखी सिरि सिरि मेजेर खुमाखायोमोन बुंनारो लाने हायाखीमोन । बेबादिनो बिमोर सानेजो से से थावाय थावाय बास्टेन मोनफेबाय अठे बास आचो अस्ता बडाइगावनिफ्राय गिदिफिनना बेटल बास्टेन मोनफेफिनिबाय मोन । बाख्ताव गांखोना सानेजो सिट मोनसेयावनो से जिठवना बायदि बायदि रायज्जायनायजो लोंगोसे मबाइल नम्बर खीचो लाज्जायनायजो लोंगोसे मबाइल नम्बर खीचो लाज्जायनाय बिमोर । रायज्जाय होनज्जाय बेबादिनो सांथिपूर बास्टेन मोनफेयो । बासआ दसे लाखिगाय समाव रामोन्दाया बासनिफ्राय ओंखामनाय सिगां रानिखी बुंहासो-

थोदोदी..... रानि ओंनि सना..... ।

ओं दे सना दे थोदो नोहा----- ।।

ओं... ! दा नोहाव फन खालामगोन आं सना फनखी हमदे सना..... ।।

फेये फेये दुन्देसे समाने उनाव दादगारि बास बास्टेन मोनफेबाय । दादगारि बास्टेन नि सोनाव सा जो थानाय नेपालि पारावानो रानि मोननि गामि । बास्टेननिफ्राय 2,3 मिनिट जोनि उनाव रानिया न' मोनहेबाय । आधि-आखाइ सुसाना देसफोरखी सोलायसाइ आठे ओंखाम जामो । ओंखाम जाखांन मोनाय देहाखी मेगा होनो प्याव गोलोवे उन्दु हेयो रानिया अस्ता रामोन्दायाचो बिमा संना होननाय ओंखामखी जाखांन गेलदो उदेखी इवम खालामथाव थाव बिसिनायाव गोलांदो आठे ख्ताव ख्ताव मोननाय गोसोखी बुरखायनो रामोन्दाया रानिनिथाव फन



खालामहरो। दसेनि गेजेरावनो बाबदि बाबदि गयज्जायनाने माखीबा भिनिल्लबलायटी संभव गगाचो जोपला लायटी बिसोर सानेजो। बेबादिनो दिने एसे गाबोन एसे गयज्जाटाव गयज्जाटाव बिसोरनि गोरले गोसोषा गेलेम सिनबाथ। गामि फोरु गोवान गोवान जानावखायनो गोसो ज्जालानो बेरावनो लोगो हमनो मोनज्जापामोन विनिखायनो सम सम क्लास गानाने आरो एकनबा क्लास गोयावलाचो क्लास दं होनना ननिप्रवाय ओखार जोना चवेबा कवेबा फाग फोरुव बेराइ हेचो मोन बिसोर। माप्ला माप्लादि 2 बेसोर जालाटी गाव सोरनि मोजा मोनज्जायनाय हमनो एवा भिधिनो मोनस्ताव लाखाखी बिसोरें। नाथाय मा खालामनो बिसोरनि नै बेसोर मोजा मोनज्जायनायाव गोबा हेधनि फारगोसा थडने मेगाननि मोहरेनाथ आशे गसायनि गेले होनायाव जाफुहसै बिसोर सानेनि मोजा मोनज्जायनाय।

दानिबा फे फरायगारि नोखामोन रामोन्दा आशे रानि मोननि नै बेसोर मोजा मोनज्जायनायाव मादि गुनजेर अस्टी बेखी फारि फारि नायलां दिनि:

रानिया सिगां समफोरुव बुंखाना टोननाथ बदिनो टेग्लायनि बैसागु बोधोरुव गाविसनि न'आव आलासि जानो थानो। गोसो गैबलाचो थंधारनो मोनं जावाय रामोन्दाया गावनि गोरबोनि अनगा रामोन्दाया जोखोर गोबाव लोमजाटी। थिग बे समावनो गावनि लोमजानावखी गावनि अनजालि रजेनो खिन्धा हरनो होन्ना फन खालामहरोमोन। निखावर्गिनि खाफलाव सोरं गैया बुंनाय बदिद रामोन्दानि खाफलावचो खोमसि जोमै बदिद कवेनिफुजयबा बिरबोनाने दाखा जोमैया जोखलोव फेचो। जायनि थारवायनोथ' रानिनि बिमाया रामोन्दा आशे रानिनि मोजा मोजावलायनायाव गेजेराव

हावनो हाटी। विनिखायनो खनिनि पनखीचो बिमायासो रिमिच खालामटी आशे रामोन्दाखी गांठि राबवे सोखाशिटी-

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

-आंसो...ते माटी... रामोन्दा....

-'अ'...। नोसो....

खाला सैमा निखावर्गिनि फिसा जाना सनानि थोरिसयाव ओखाम जानो सान्टें नहासै। नाथाय बे माखलाबाचो जाथावा। नोनि साननाथखी अं माखलाचो जाफुहोवा।

-नाथाय माटी.....

-जेचो नाथाय-नुथाय गैया..... ! खोनासंठाने लाखा

न'थ नोबादि बेखार हारिनि मिधि टावथिल्लव ओखारगा सैमा फात्ता ओरि थाळा ओरि फेया हाल्लव थाळा सैयाव थाळा साखिचो गैच थारिचो गैया सि गैजाये मानसिनो अं आनि फिसाखी हरनो हाया। (फनखी दानहरो, रामोन्दाखी आशे जेचो बाखाखीनो बुंनो होयासै बयाबदि चिरल' थानांवाय)।

लोमजानाव देहाखी लानाने रुखु रुखु गावबाय थाव्लव बेसा रामोन्दाया ओखाम गैच दै गैया। गोरचो जाहायव रोमै रोमै खोनाटी जानो हांगी रानियाचो सहायनो हारिनि मेगनाव मोटी बेहेहोटी। मोजा मोनस्तायनाया खेला नख बेयो गेलेजाया जिखट नख। केवबाचोदि खनिनि बिमा आशे नखर बुजिस'चो हावाखिमै। अखानाय खोनावावकाय रानिया जुलि जडिसगेन। खोनावाय बदिदिल्ल खनिखी नायनो फेनाय सेंग्राया नेथि (Navy) याव खारि माचो। आशे सेंग्राखी बिमाचानो फसायना गयज्जाफेटी रानिनि नखरजो। जुलिया बे बैसाग दाननि जोबथा खालामवनो। बेसेबाचा गोबावखामै रामोन्दानि



लोमजानाच्ये वे समावनोदि वेफोरखादि खोथा खोनानोव्त्ता खोरनि विस्त्राया गावा सामे धानो हानो । बाध्याखी खोनानाने रामोन्दाचि विमा विफा आरे नखरनि गासैचो दुखू मोन्दी आरे लोमोसेनो रामोन्दाचो जाया लोडा थादी । खानफामचो गावनानचि अनगा जेचो गैला रामोन्दा मोनहानि नखरव । सफथा खनसेनि उताव रामोन्दाचि लोमजानाच्ये एसे मोजाआव फैव्त्ताच । सथाय 'हे गमाड ! अर्निप्रवाय मोनसेल' आरज रनिखी रामोन्दाचि गोवान दानवाताम ... ।

दिने बैखाग दाननि जोबथा खालार अरे जेजी लोमोसे बुनो गोना बाध्याचानो जाव्त्ता रनिनि हावा । रामोन्दाच्ये एमाव उन्दुत्तना रनिचो गावजोनि गोथार जोजा मोनलायनायफोरखी फारि फारि गोमो खाना मेगनव मोदे बोहेटी । नाथाय मा खालामनो सुबुनि इनाय । गोरिब नखरनि मानसिखी मानसि साना । रनिनि लोगो हायनारि आ रामोन्दाचोचनि न' फारसे आथुरे फोयो मेगनाय मादे लानाने हां गोथेहां गोथेहां जानाने । खामसा लिखाव चिरायना जिगा यिनव रामोन्दाचि विमाखी नुना गाव जे बाध्याखी बुनो फेदीमोन जे बाध्याखी कुहां बुडाहां जाना रामोन्दाखी सोंयोयो अब्ला विमाया बुडासे रामोन्दाच्ये सिखावनो दड उन्दुना । सथाय मा बाध्या आदे (रामोन्दा विमाया खेफिनो) ।

अब्ला हायनारिया गाव जे बाध्याखी लानाने फेदी जे बाध्याखी खोन्यालाडखला गौरेन्धि जागोन मानना सिरिदे रामोन्दा विमानि खोमायाव खिन्धा हरे-

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

- 'खनिषा मा फिसा.... ? (रामोन्दा विमाया हांखुरे सोखे)

- 'खनिषा... खनिषा फागिल जावाय मादे... !!'

- 'ओ मा ! हावानि मन्दवनिप्रवावनो सिखारना रामोन्दाखी गात्रिये गात्रिये विनि विनि दा वहा थांखो रावचो मिथिधवा.... !!'

-(विमा-विफा नखरनि गासैके नागिरि नागिरि खोर-बेशेर जालां जोबवाय)

हायनारिनि गावनाने बुनाय रावखी रामोन्दाच्ये र्मसिखव धानानेनो गासिचो बाध्याखीनो खोना जोबखादी । बाध्याखी खोनानाने रामोन्दाचि विस्त्राया गावसा लांजोवदी । सान्दीमोन खोमा रामोन्दा विमा आरे हायनारि मोनह रामोन्दाखी जेचो बाध्याखीनो खोनायखी ! नाथाय रामोन्दाच्ये खोनानाने थावरिनो होवैवादि जादी खर'आव साअन्व्त्ताच गावदी । सान्दी विचो गावनि जिउखीनो फोजोवना लानो सेराव आलायना दोननाय दिरुंजो गोदोनायाव टीलें फानना गावखी फोजोवसांना लानो आरे जे संसारनिप्रवाय अराव र्मनि थाखाच गोमोर लानो । सथाय विमा विफाखी नखरखी सानाने गावनि गोमोखी ह्मथाना धानायसे ।

से दानि उताव । दिने B.A.जोबथा बासोरि अतनजादिनि फिषाड (Result) मोनदी । वेनिखायनो दिने रामोन्दा अरे नखरनि गासै जोबोद खुसि । मानो होनोव्त्ता रामोन्दाच्ये जोबोद मोकां जेखोन्दी लानाने उधिस्तर जानो हदी । माखासे साननि उताव गुचुन जावगायाव थांवाय । सिगांनि जाथायफरेखी जावमानाने दावो गोदान लामाचो आगान सुरवाय । विमा-विफानि दुखू खरथाखी सुफुंनो थाखाय । मानोना रामोन्दाचि अनगा विसोरहा हवचो गैयामोन । विनिखायनो रामोन्दाच्येचो गावनि खोखिसिम सीहेनो थाखाय मोखो गोमो लानाने आवगाय लाडासे ।

माखासे बासोरनि उताव रामोन्दाच्ये सामे गेदेर मान सनमान गोनां गोरे सुबुं जाव्त्ताच । जावनि थाखाय



दिने नोंगी मानि सं, रुपा, व'-बां, नांगीनि गासिखीचो सोंरजिना लानो हाबाय । दिने रामोन्दानि बिमा बिफर्या मोदोनि चादि मालायनाव खामला हाविग मावने गोनीधि रैलिया आगे गोखि होनव रुवखो मुगैलिया । राजानावनि गेजेरजोनी रामोन्दानि खाफल गेबाय आगे सासे बयजोचो मान होजाण बचखीचो अनघा गियान गुननि बिगोमा जाबाय । रामोन्दानि बेफोरवादि राजानावने जाफुंसार जाहेनो हानाव गावनि आधिआव गावने गरमनो हानायजो लोणेसे समाव फोसाबनधखी नुनने बयखो मान होखो । बेफोरखी नुनने खनिनि बिमाया निमाहा बिबाय । नाथाय सोरवा सानोना बेफोर दायनि धाखाय निमाहा होजाथाव होनाने । गावसोरनि अहेखार साननायावने अन्धाव बिखा अनन्धव गैये आसुआवने गावसिनि सासेल फिसाखी दिने बेबादि

खालामना लाबाय । मानोना गावसोरने फिसाखीनि मोजां मोनज्जायनायाव हेंधा होबोदोमोन बिखी दासो बुजिफे बाय । सना चादि नखरखी सिलिंखार जालांजोबबाय होनना खनिनि बिमा बिफर्या खफाल हमनांबाय । नाथाया खनिव दा बहा दे !! बेखीचो साननाने बेगनजो मोदो बोहेबोदो मिधिस्तावने मोनताये रामोन्दानिवा । गोर मिधिबावने । ना शेंबाय... ? नख नख गेसोमिखव हारमिडेनो सानपलांदो रामोन्दाया आगे ईसोरनिमिम आर 'व खालामटो हे गरसु खनिखी जेगवखि थाया मानो जेरैखि थाया मानो मोजांखी लाखि !! मोनाबिलि जबाय सान रुवाया सोनाव अखाखव फासि नहेबाय ।





## दाङ्ग बोरङ्गनि सल'

Binanti Basumatary  
H.S. 1st Year

है, हा, य, आ, अ, दाङ्गल भुंघि लानानै दाङ्ग बोरङ्ग आरौ भिनिसां जौ बुलाइ गामिनो रं गोर्बां दाब दाब गामिनि सुबुं फोरौ मैनागुरिआब नाटक देखाइ नायखी गाथाय जिगइना नायगइसिनो रं। दाङ्ग बोरङ्ग आ बे नाटक नि आयदाआब भिनिसां जौ जेननायनि आयदा मोनदौ। नाथाय दाङ्ग आ जेना, जेननाय आयदा लानो लाजिनाय मोनदौ, मानोना बे नाटकखी गामिनि नायल' जाल' सामेल' अनसुलि बिहामजो आबो नायफेदौ। बिहामजो नि सिगांअब जेननाय लानो लाजिना जेनभाराखी मोन दाङ्ग आ दाङ्गल-भुंघिखी सिबगामिनो सिबगा सिनो चाग-चाग जेननेखी नुनानै नाटक नि गाहाय दाइरेकतर आ जेननाय लानो धोनइयो दाङ्ग खी। बेसाग लाजिनाय मोखांजो जेननाय लानाखे दाङ्गख। आगदा साइद (लाइन) जौ सिगांअब जिगइनाय आयजो फोरौ सिबफिन्नायनि दाबराब जागामिन, नौ सिबफिन्नाय फागिल आ नख बेसो सिबफिदौ ह्य फागिल चायदि चायदि बे समाबनो खाफाल गात्रि दाङ्ग हा भिनिसां जौ जेननाय आयजो फोरनि साइद जौ आयजो फोरनि खेरल गोलै फेना खेफ नाखे बेसगायबनो आयजो फोरनि सासेआ बुंकारवाय, नै फागिल फोर नैबेसो सिबफि फेदौ। आयजो फोर गावजो गाव भिनि लायखाय बिबदि बुंन। बे बाधाखीनो लाजिना दाङ्ग आ गोर्बां दफं सिबगायना आ सिबफि धाराखी आ बे साइद जौ खेनो ह्यो होनना आगिय साइद जौ गोलै हेना खनसे चाब धेहीफिननो। नायगिरि बिधामोना भिनि जोबो आरौ बुंखे धेखनाय जानसिपानो थंखांना गुबुन साइद जौ धेहीफिन लाइनो

हायोनी हा ... हा ... हा ...।

दाङ्ग हा सासे दुइमिन फिसाला रं भिनि मुअ भोगथां। भोगथां आ फरुप नायआब बांदाय हादायगा बांदाय हादयै बो नख। जेबला आनबाद (Exam) जापो अबला सौ (Question) नि हानाय फिन (Answer) खी लिना हायै खी नि फिन लिनांगीनि जायगायाब सौ खीसो उल्था लिना हरफिनो भोगथांआ। दाङ्ग आ जेबला फिसान्तानि आनबादनि फिसाइखी मोनो 2nd Div. आब खुनुखुबुमै। अबला दाङ्ग आ फरुपनायख दाबगा भिननायनि धुसुंगा होनो नलागै धुसुंगा होआ लोबा बुंकार चायसो जाबाय आफा साब्यास बेथा जौना बेनो थोचाय आफा इमे खुमिसिन बलाबो जाबखी सोमोन बांदाय चाबचाय सौ हा ... हा ... ना मा होनो बेथा।

जेबला धाखी खुब आब फोरौगिरिआ 1,2,3,4 इखजिनि फोरौ गामिनो रं। फोरौलाई - फोरौलाई 20, 21, 22 सिम सौहीयो अबला भोगथां आ दफं गसेना सार बुंकाय। फोरौगिरिआ मा जाबो होनना फिन होयो भोगथांआ अबला बुंकाय सार, बे 20 (खुइन्धि) 21 (खुइन्धि अबान) 22 (खुइन्धिधु) अबला 21 धु, अबान खुइन्धि अबान 22 धु धु खुइन्धिधु बेखी बिबदि बुंखे ओम्बालाइ बे 11 (इलेथेन) 12 (खुवेस) मानो बिबि बुंखो 1.1 अबान अबान अबानधिअबान 1.2 आवनधु आवनधिधु सौ जानांगी मोनना सार होनना भोगथां आ फोरौगिरिनि आब सोनाय सोखे।

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## गोसोनि बेरम

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

टि टि। इन्जुरिनि पडि आ हरनि 12:00 बाजिनि घन्थ गाबबाय। रुगुआ दासिमबो उन्दु लानो हायाखी। उमु-खुधु जाबाय खादो बिबो। सोरबा अनजलिनि हायना महसुआ बिनि मेगन सिगांअव नुजाफेन्थय खादो। बिच्छाखी Heart Attack जानाय बायदि गुरलुब मोननाने अल्लोखांनय बायदि मोन्दो। दहय फुंआव हाथाइयाव थानायाव खीघाबलायनाय सिखलाखी गोसो खांगसिनो दं। बिबो सानफुंआरोदि-

: आर्य.....मा एसे समाथना गलाव बिचार मोनले बे। मोननायमोवला ओजो बिगुट समाथसो मासी मोनले। बहानि जाखोमोन बेबा? कन्टेक नम्बर खीबो लानो बावनास्बाय नखना ओजो, जाबामो जादोले आ।

बे बायदिनो बायदि बायदि खोश सानबाय थानायावनो फुनि 4:00 बाजि लायबाय। दसे उनावनो सानाबो जारं ओखारबोयो। रुगुआ हरसेमानि सानबाय थानाने अन्तसो गोदो उन्दु लोखे।

बिमा कपार्थिया उख जाव सितला सिबो आरो रुगुखी खानांटे रुव हरो।

:ने रुगु फगला मोरोन साना सानजी बाय दासिमबो सिखारनो जायाखी नोहा।

खामानि मावहोलां रायहोलां फुंसेमानि खेब खेब रायबाय थालो कपार्थिया।

:ने फगला बिमा कुरिनि मावनायखी नो उन्दु -

उन्दु जाबाय था नो अलसिया।

: बे.....दिसताब ! उन्दुनाय समाव मा मा बगिबय दं।

: सोरबा गोरुबिब लानायबा हसुआ सिगीहाय आं बे फागलाखी हाथारसिया हाय आं।

: हे.....मा होननाय, जाखोले बिबो। रले आर्य आं साखि लाओनो।

: आदा खावनिया फगथनाने सोर साखि होबायनोरो नोनोलाय।

: बिहामजो ससे समाथना बायनाने लाबोबाव नोसोओ आ नोनो आर्य।

: थु : नोखे लसि-सि। सोर सिखलायाबा फेगोनसे नोनोवलाय।

: आरिखारलि आखाइ खन्थानो फेयो ले सिखलाफेय। कुनाने रुगुआ एमनिकाइ सिखारनाने देखरव मोखां सुनो ओखार लाखे। सानजीफु समाव न नि लानोना मोखांअव रुगुआ उमु-खुधु थालाय-फेलाय जागासिनो दं। रुगुनि लोणो सनारम आरो अनारुआ लाम्बाजो फेबाय थानाय समावनो रुगुनि थालाय-फेलाय जाबाय थानायखी नहरनाने बंहररो।

: ओइ मिस्तार, मा थालाय -फेलाय ?

: बेरम जादो ले आंहा

: मा बेरम थानोला नोखेलाय ?



: बेरम लै बेरम गोसोनि बेरम ।

: दे खा जौनोचे एसे फोग्गवना होदी ।

गोसोनि बेरम आ मा बायदि ? गोसाना नोरेम ।  
बुनाने रुगुनि खाधियाव सानेचो फेचो आगे रुफज्जाव  
फेचो ।

: माब्लानिफ्राड गोदान बेरम हावलायखो  
नौनावलाय ?

: मैयानिफ्राड सोले । हाथाइयाव धौनावाव ससे  
ओरे बायदि समायना सोरमोनि मोदाइ जो बायदि गलाव  
बिचारजौनो एव खा ।

: बहामोन आदा ? गलाव बिचार आ ।

: गैया लै फेबाइ बिनि समायना महखी नुनानेचो  
आं गारखीनो बावगेमा लांछे आगे जेचो सानछानो  
हायसै ।

: खम जखला आदा । ये बावनावानोथ' गात्रि  
जाबाय नखना ।

: ओं लै भाइ मोन, बेनो गोरोन्धि जाबाय ओंहा ।

: देज' हम आदा ! गासोचो जाजुवगोन ।

बिदि बुनाने जो थानोसे आदा होनाने ओंखारलाखे  
ओजोहाय रुगुआ आलीनाय गोसोखी लानो हाथरिलाय  
बै सोग्राव लायलाव जायगायाव लोगो मोनगोन खोमा  
साननाने धाखे । बै जायगायाव सहेनाने बिचो खाकिनि  
सा गलायाव दावसा मावरिया बायदि दलरे ज'ना धोरेचो  
( मोसोआव सानो ) ।

: बेवचनो मोनखा आं सोग्रावनाया । फेगोनना  
फेया जाखो खा चिलाइ ? दिनेखा हले लोगो मोनव्लनो  
मखइल नाम्बार बिना लांखगोन आं ।

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

नेसै नेसैनो खाना दोबै लांदोरे । धरैनो गलाव  
बिचारखी लोगो मोनमारखिसै बिचो । दुखुजो न'सिम  
फेनो आगन मुखोचो । साने सानेचो माब्ला न' मोनोखो  
बिचो जेचो थाल मोनाखीसै न'आव फेनाने बिचो  
खामसालिनि मखिसलाव ज'नाने संसारनि बायदि बायदि  
गोदे सिमां सुजुचो ।

: बिहसे हा फजनाने गारि बायगोन ।

इलिसे मोसो फजनाने डिन्जावचो सना होगोन ।  
साने गध' खांगोन, सानेजो ऐं ऐं रुन्चो खगोन । गारि  
गोदानजो कक'गुजार, बंडाइगाव, गुवाहाटी सरुआव  
वेगवजोवगोन आगे मोखां नायलाव लाय सावमिन,  
म'म जागोन ।

हरमिनो मिनियो, रुफज्जाचो बायदि बायदि बु-  
बुं खोका सवहव्याय खाचो ।

ओजोहाय बिमा कयाटिया खोनासंनो हायेयाव  
गोचरि होखलाव फेचो ।

: नै फगला खर'सो गात्रि जाबाय नामा हारसिनो  
मिनियाय थोदी ।

: थु-थु विठ जिठ ( रुगुआ गुस्ताव बागदाचो )

: मोदाइसो अरखोना माखो नोखी ?

: से से सिधोर-बाधोर दाबुंधार ओंखी आयै

: ओंखाम फोग जाना लाफिदो नै । उन्दुनो सम  
जालायवाय । बयहाचो उन्दुसि जोकथारवाय, फेदो  
ओंखाम जाहेदिनि ।

-बुनाने बिमाया इसि न'आव ओंखाम मुखो  
हावलांछे । उन उन रुगुआचो ओंखाम जानो हावलांछे ।





## बिमानि अननाय

Ashmi Narzary  
Ex. Student.

मोनसे जायगाफव सासे रणि दमोन । मानसेखालि बे रणिआ मोनसे खीरं फोसावनाथसे आगे बुनाथसे जेरव जाय आयजोहा बयनिखुइचो समापडनिर्मिन फिसाजो दं बेने "मान बान्था" गाघावनाय जामोन । मानाने गामेचो अखजोफोर रणिति विशोन बडिपै गावसोरनि फिसाफोरखी लाफान्तेन मोनसे जायगायाव जमा जानावसे आगे रणिआ बयनिचो फिसाजोफोरखी साफर-साफर नायनाथसे । नायखांजोबनाथनि उन्व सासे आइजोनि फिसाजोखी नावनो एसेचो समाप होनना बुनाथसे "बिनि बिमाया मालाबाचो बान्था मोननी समाया" । रणिति बे रवखी खोनाना बे अडजोआ जोचोद दुसु मोनखाडे । बिपो गावनि बिमाजोखी गोखोआव बज "बना खुगाखी फिसाजोनि खोमा मेरव होना बुडे "जेचो जिगा सिनाछ आनि सना", आ नोखी जोचोद मोजां मोनो नोने आनि देरसिन बान्था जायखी इसोर आंनो होरो, बेनि अनगा आंनो जेचो बान्था नाछ इसोर नोनि गोलाव जिड होरो ।

Moral : मुलुगाव बिमानि अननाथजो समाज जेचो गैया ।





## ভাৰতীয় সমাজ ব্যৱস্থাত মহিলাৰ ভূমিকা

Shahidul Islam Akand  
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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 কেবল মহিলাৰ যোগদানৰ ভূমিকা গুৰুত্বপূৰ্ণ।

উন্নয়নশীল ভাৰতৰ মহিলাসকলে প্ৰায়ে প্ৰতিষ্ঠানসমূহৰ বাবে সজ্জীয়া শ্ৰমৰ উৎস হিচাপে কাম কৰে। উৎপাদনৰ কেবল 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 ৫% 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 হ্রাস কৰে। মহিলাসকলৰ



সম্পদৰ সুবিধা কম থাকে যাৰ ফলত অৰ্থনীতিৰ বৃদ্ধি লেহেমীয়া হয়। অৰ্থনীতিত মহিলা সবলীকৰণে শ্ৰম শক্তি ত মহিলাসকলৰ অংশগ্ৰহণ বৃদ্ধি কৰে আৰু অৰ্থনীতিত দৰিদ্ৰতা হ্রাস 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 অৰ্থনীতিৰ উন্নয়ন হয়।

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

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

মহিলা সবলীকৰণৰ দিশত অগ্ৰগতি হোৱাৰ পিছতো এতিয়াও বহুখিনি বাকী আছে। মহিলাসকলক তেওঁলোকৰ সম্ভাৱনাৰ বিষয়ে সজাগ কৰাটো এতিয়া সময়ৰ প্ৰয়োজনীয়তা হৈ পৰিছে আৰু চৰকাৰে স্বাস্থ্য, শি্ষা, 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 প্ৰবেশ 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 বৈৱাহিক সম্পৰ্ক স্থাপনেৰে বৃহত্তৰ অসমীয়া জাতি গঠনৰ বাবে উদ্বুদ্ধ 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 প্ৰত্যেক 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 দাস্তিকতাৰে স্বকীয় ধৰ্ম আৰু তাই লিপি জাপি নিদি পূৰ্বৰ সংযোগী অসমীয়া ভাষাৰ জৰিয়তে শাসনকাৰ্য পৰিচালনা কৰি সমন্বয়ৰ বাট মুকলি কৰিছিল।

শালি খেতিৰ প্ৰৱৰ্তন 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 বুনীয়াদ শক্তি শালী কৰাত উল্লেখযোগ্য বৰঙণি আগবঢ়াইছিল।

সৌমাৰ খণ্ডত এক নতুন ৰাজ্য স্থাপনৰ মানসেৰে নিজস্ব শক্তি 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 বিচৰণ বিষয়াই এই পথ অনুগামী কৰি এক শক্তি 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 নিৰ্বিশেষে সকলোৱে সম্প্ৰীতিৰে বাস কৰিছিল। সকলোকে লৈ ৰাজ্য শাসন কৰা চুকাফাৰ বুদ্ধিমত্তা, দূৰদৰ্শিতা, প্ৰতিকূল পৰিস্থিতিতো ধৈৰ্যৰে আগবাঢ়ি যোৱাৰ মতা, কূটনৈতিক দৰে তা আদিয়ে তেওঁক ইতিহাসৰ এগৰাকী সাহসী আৰু বিচৰণ ৰজাৰূপে 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 !!  
while searching me so long.  
Alas! those days of innocence  
Is lost forever.





## My Mother Earth

Frivol Borgoyary

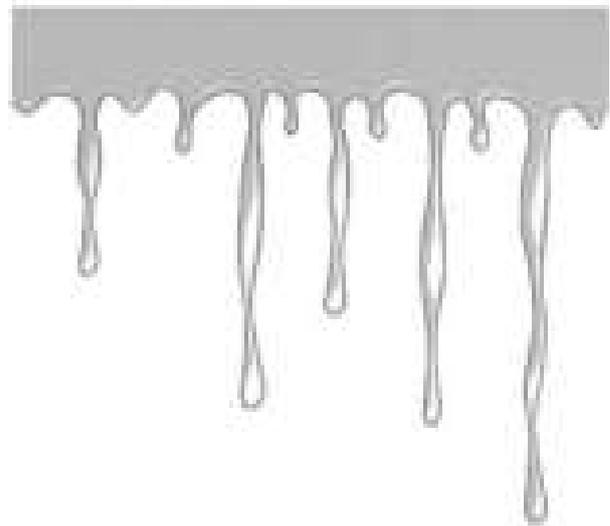
Oh! Mother earth , My Mother earth  
 She is the one who gives me birth  
 She provides for me everythings I need  
 When I am hungry she gives me meal  
 When I am thirsty she gives me water.

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.

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.

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

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



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.





## 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

हमी मानि बुधुमखा गोदान गोदान  
गानघा जोमघाखी

हमीमानि लाखा साधाम गारै GF BF खी  
सासे सानेखी औरिनो एंगारखखा  
दानो हानाय मानि जाखा लीखा  
जीठ ना वेदखी ।

औरिनो एंगारखर हाखर, फासस'खी,  
लो जा उन्दु ख, दा सम मोननापवनो  
मानि थो सिन्धा, बिबानो मोन्दो खाखा फेसा  
बिबानो मोन्दो गारि मधर,  
गैयाबाबो दाबिदो, जोखुच जोखाच खालामदो ।  
100, 300 हखा, मोखायावनो जाच गलना दाखाखदो  
मालखा सानफेखदो, बेखी मोननो  
बिमा-बिफाया सानसेमानि सान्दु अखा  
हाखिठ खामाला मखनादो ।

खामायनो लामाखी दिहुनना दालाखा  
लायमोन बैसोयावनो,  
फार्यति जाबाय, धाभा, रसतुरेन बेगयबाय धा  
GF BF लाना इनजय खालामबाय धा ।  
नाथाय बयबो गोमोखव लाखा,  
जायहा मोजा मोलोथव गैया  
बिहा लामाख गेधेखा

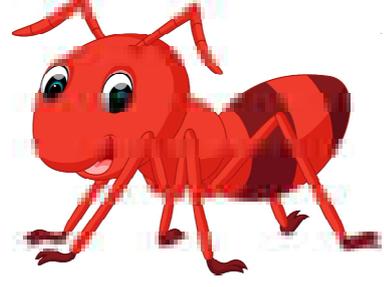
मुलुगख जायहा सं खावरि गैजायै  
बिहा सिनायशि मान सनमान गैजाया ।  
अणय बिमा-बिफाखीलाय, नौलाय मोनबाय थाया  
बोरखगोन बुरीगोन, नखर नौनि आखायाब फेगोन  
शेखला खामावनो, हायाख खामानि मावनो,  
थेना थोफानागोन बिमा-बिफा बोरख बुरीखी  
फिखानि मोजांनि थाखाय बिमा-बिफाया  
जेव्लापखो सानो,  
सानो मोजां रोगीधि गिखान फेरिलानो,  
राइयो बुखो मोजांनि थाखाय  
नाजाखो दिनखिनो हेखे-नाखे  
संखारनि लामायाब हानधिनी,  
हसखखो फिखानि इउनखी मोजां जाजानो ।





## गुमुर गैथै गोसोनि राव

Dodere Daimary  
BA 3rd Semester  
Deppt. Political Science



## हायेननि मोस्रोम

ददरे बैसेउराव बेसेबोदि माया  
मानि जेना ? आनि खाफालाव ।  
समाव खालावो आंखी  
हयथसुरियाबादि जानाखे आं,  
बोधोतेनि थिननाप आरो समनि दैदेननाथाव ।

गोसोआ जेखोला नाबखाखे  
अब्ला, गुमुर गैथै जे गोसोआ  
सानफलाखे संसारखी यिमां ।  
नाथाय, मांगथां थिलियाव बियां  
बुगलेमछा बारहुंखारी ।

अब्लाबो होपो आं सुबुंनो  
गुमुर गैथै गोसोनि थिनरुलू थिननाय,  
अब्लाबो नाजायो आं  
गुमुर गैथै जे मोस्रोजोनो  
सानो आं नाजायो बिछा फोरटानो  
गुमुर गैथै जे फावजोनो ।



Binoti Basumatary  
Class: XI

हायेननि मोस्रोम  
हायेननि उदां मासे मोस्रोम,  
सुबुंफोरनि नोजोरव आं  
फिरासिन मासे जिव ।  
थांखिया आंनि हिमालय हाजो गाखोनापनि  
आंनि सेगव धानाव गुबुन गुबुन जिवफोर  
आंखी थिनयो..... ।  
जे आं मासे फिरा मोस्रोम  
जानानै गाखोनो हास्थायनाव  
हिमालयनि थिखनि हाजोखी  
जेला आं आगानसे आगान दावगानो हमो,  
अखोर थिराखनिफाय जाम जाम अखा  
हायेनाव गोली कैयो,  
हाजो 'दन्दरव आं हाबना धाद' ताले ।  
आगाननैखे दावगानो नाजाफिनो आं  
नाजामोन सहेनो जे गोजी थिखनिसिम  
आंहा फोखावनाय दं हाथामोन सहे खासोन,  
हिमालय थिखनियाव आं गस हंगोन आं ।





## ओंथि

Pohar Basumatary  
H.S 2nd Year

ओंथारो सानआ सानजा दिगनि रुगुआव,  
दोबैल्लोफिनो सम चादिये सोनाच दिगनि रुगुजो ।  
साननि गेजेछव नुज्जोभनाय मोनफ्रोम बुच्चि,  
धरिनो मानिवा मावा मोनसे ओंथि गोना ।  
आबिर गोसोनि माछीवा मोननो हास्थायनाय,  
ओंथि जानाने धायो मोनफ्रोम बुच्चिनि ।  
आगानसे बरुणो, हरखाचनो मानिवा साण फेयो,  
बुच्चिनो मोनोदि बेनिफ्राय  
विठनि मोनफ्रोम खोन्दोनि गोमोखान ओंथि ।  
जगसे मेमनखी फिदिनाने नायह 'रेख्ला नुयोदि  
साननि सोरं सान आरो खोमसिनि गोसोम खोमसि ।  
हरनि समाव सांशेमानि मोजोमसे सोरं लानाने  
बिस्वायनाय,  
सोरं होजोचनो हागोनना ? आबिर खोमसिखी  
गोदो-गोदो उन्दुलाफुनाय गोलाव हरनि समाव  
नुनाय ओंनि बुफुजोचनो हयै सिमानि मोनरांथि...  
इसक होदो आगान गालानो;  
बै ओंनि मोननो हास्थायनायनि ओंथि ॥



## निसानि गोहो

Mina Rupa Narzary  
BA 1st Sem (Bodo Major)

जी नोणे बरुनिबो मोजी,  
गोसारजोबनाय नो ओंनि देहायाव ।  
सिगारेट बुछे नोखी बयबो रुन्धे,  
खालामखाय नो ओंनि बिछाखी मचल ।

गान्जा नुनायावसो मोछे  
जेबो गोहो-बोली गैयिवापदि  
नथायवा दिन्धिवाय नोणे आंखी  
ओंनि विठनि जोक्सोनायनि लामा ।  
फेयै-फेयै जोबधानायनि बुच्चिखाव  
सोफेवाय ओंनि फोरमायस 'हायै चाहा;  
जेबो रहा-लामा गैलिया आंहा  
नोसोरनि आखाव मुश्चिनिफ्राय  
ओंनि विठ्खी रेखा खालामनो ।

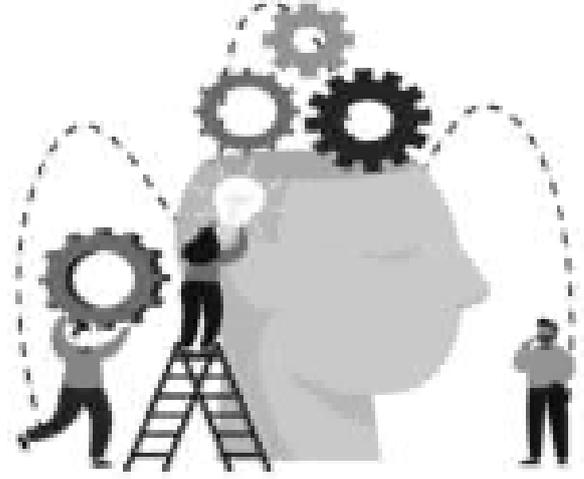




## जौ

Menoka Basumatary  
B.A. 5th Semester

आं जाबाय जौ,  
जायनो आंखी लोंखे  
बेखीनी खालामो आं खर' गोजी ।  
हारि, धोसेम, गेदेर, उन्दे  
आंलाइ राबखीको नेवसिया  
बजबना लामो आं बजखीको,  
बखुमो अद्य पिनि-सुसिये ।  
बयनिखुइको देरसिन-लार्जसिन  
बुखे आंखीनो बे मुलुगभाव,  
खोहनिबा खुगाखक गैयाबला राब  
आंनो ओखार होचो राब,  
खोहनिबा नखर आब गैयाबला दाबराब  
आंनो खालामो दाबराब ।  
सुबुनि मोजा खामानि आंलाइ नायनो हाफा  
नगाखरा आं इनाय खामानि बाबनो,  
आं जाबाय जौ,  
आं नइखलानो जाफा  
सुबुफोरनि खर'आ गोजी ।



## सोलोंथाइ

Shanti Basumatary  
B.A 1st Semester

सोलोंथाइ सोलोंथाइ  
गावखी समाजाब जीगा होनोबला  
मोनमे हारिखी जीगा होनोबला,  
जोनो नांगी गुन गोनो सोलोंथाइ ।  
जेर बिफां गाखेनो खलाइ नांगी  
मोनमे हारिखी देदेनोको नांगी सोलोंथाइ ।  
सोलोंथाइ सोलोंथाइ  
जाय सोलोंथाइनि ओंथिखी मिथिरोख  
बिथो खोमसि लामाखव आन्दायनंगेन  
बिथो गोखेजामोन लामा ।  
बेखायनो बानाबखी गरनाने  
नाजनायखी गोखो बिखायाव लानाने  
लादी बखो गुन गोनो सोलोंथाइ ।





## नहुरनाय हाजो

### सिरि मोन्दो

Sangeeta Basumatary  
H.S 1st Year

Swrangsat Basumatary  
B.A 5th Sem.  
Deptt. of Economics

सोरं जाबाय आवा नायबाय  
मिथिंगाय्वा खावस्ताय इरवाय  
दाउमा दाउमाया ईसोरखी सिबिनायनि  
गोदे मेथाय रोताबाय ।  
खोलो खोलो चारजो  
बिफरं लावफरीफोरखो नावहरना,  
मोसावलय आबाद फोथारव  
आबादारिफोर हल होलाबाय ।  
चे सगाव गोदे गोदे उन्दुना दाखनी,  
मिखारतो मिखारतो मिखारतो  
नीनि विरनि खांखिखी होमोदो  
नीनि गोथार लामाखो ।  
उन्दुना थायेवला सानालाय नीखी मिनि हरयोव  
दाउमा-दाउमाया मावा-माचि,  
नीखी गवखुमा लंगोव  
सम जाबाय जोहोलाव ।  
ईसोरखी सिबिनायनि,  
गाबनि हाबायाव आवगाम लांनायनि  
मिखारतो जोहोलाव सिरि मोन्दो  
सुदेम चार चारवाय सानजाधि ।



नहुरनाय हाजो नी बेरो समायना  
जेरो गोजी गिदिद  
सोमखोर आये जेरो गोसासाव  
नीखी नुना मोहिहाबो आं  
गोसो जायो नीनि खाथिखव खोनी  
सहेना नीनि थिखिनिमिम  
नीखी नायदिनो आये मोनदानी  
नाथाय थावे नी गोजी गाहाय  
अवला मानो नी गोजी गाहाय  
जेरो नी हाखर-हाला ।  
सोधि फयो आनि गोसोआव  
नी वे नहुरनाय हाजो नगी ना नख  
हाया चादि मोनरी  
नीनि थिखिनिमिम आं गाखोनी  
सहेनो सानदीमोन आं नीनि  
थिखिनिमिम सहेनो हापा सुसुंफोर चादिनी  
नाथाय गोखी सान्ना खालामाखी  
आं जेरो थियारि गिबिनिप्रखनो  
नाजाथायबाबो मोनबाय आं  
जेरो हाया-हाया  
दासो बुजिनो हाबाय आं  
गोजाननि हाजोआ मावलाबाबो समान नख ।





## खीसे जा बर' हारि

Birdao Dwimary  
B.A 5 Semester

फे फे बर' फिसाफोर  
खीसेथि लामाजो आगान सुरेस्लासो  
खीसेआव द गोहो बोलो  
खीसेस्लासो जो देखगोव नखस्ला जेवनांगोन।

खीसेथि जानाने सोरोनि नोजोरजो  
आखायवनी द सनानि बडलेण्ड  
गावजोगाव एना एनि साननायखी  
जाव गारनाने खीसे जा।

दानलाय - सुत्ताव खालामनायखी गानाने  
गुन्गोना सोलोथाय लानाने  
अहिहा खानिखजो सोमाव सारनि फे  
जो खीसेये बडलेण्ड मोननो।

खीसेथि लामाजो आगान सुरेस्लासो  
मोनगोन जो सनाफुरि बडलेण्ड  
जो बयवो बडलेण्डनि फिसा  
बर' हारि बयवो खीसे जा।



## आनि जोनोमगिरि आयै

मदन हानसणी  
भाखो-12

अहिनि जोनोमगिरि आयै,  
अहिनि अनसुलि जोनोमगिरि आयै  
जोनोम होबाय आयै नो,  
आंखी बे मुत्तुग संसारव।  
हाजासे सैनायजो, हाजासे दुखुजो  
होबाय आयै नो, आंखी जोनोम  
नोनो खांदी, नोनो फेदेस्टी फोलावदी,  
नोनो आंखी बे संसारव दावमालानो फोरेदो।  
बावनो हाया आं आयै,  
नोनि आसि थुये थुये फोरेंनाय  
आखल - आंखु आणे खामानिफोरखी  
अरथवो गामोआव लाखिगोन आयै।  
गाव रसा नांनानेस्लावो खीखी जाहीदो लोहोदो,  
अरथवो स्थिगोन, खुत्तुमगोन  
आपै नोखी जित जोकजामे,  
अरथवो नोनि होनाय बोमोनफोरखी फालिलोना  
माबोरि मिचिबडगोन, मान बावगोन आयै  
नोखी मा रावजो बाखनाय बावगोन,  
नाजावदो अ'आपै आनि दोसे बिखा माला,  
ताजाव, रावाव आयै नो.....।





## हांमा

Asmi Narzary  
B.A 5 Semester

हांमा.....

आप ' हांमा

नोंखी मोननो लुबेनायाव

अंनि हांमा...

मानो आंजो लंगोसे थायो नो ?

मोनफोमबो बिधियाव

नो गेयाम्पोनखा अंनि जिउआव

दुखुनि मोदे बोहेनख नखमोन ।

आप '.... हांमा

नोनियाव मा एसे मुहनि दे

बयनिको गोसोयाव हांमा दोनो

जानांगी बेनो नोन गुनना

आप '.....हांमा ।



## फानजारि

Dodere Daimary  
B.A 1st Semester

हाबिलास जादो गोसोआ

फानजारि मोमिनाने

उदाडे गुसु बारजो बिरलाफानो

नागिरदो आं बे मोजोन जायगाखी

सानदोल 'दा गोसोआव

बेयलवनो इतरि निजोम जिरयहेनो ।

गोरखो बिखाया गाबयुमदो

गोसो इमिडाव साफिखेदो

सोमखे दुखुनि फिभिरा धफला खादो

बुंस 'शपे दाहा

गोरखो दबाफाव दोनखोभानदो ।

नुवा राखबो बे फिभिराखादी

जेवला सुदेम बरा बासो

गोसोआव आरेबाव जाखासिनदो

उन्दे खमनि जेबो भावनाय

रोमै रोमै नुजाफेदो

साया माया जाखाफेदो

ददेरे बेसोनि बे मिनिखेरो मिनिनाय

सानदो आं बिनिनि बिखायाव गोबाना

गोजोन बे फोधायाव बिरलानाय ।





## फुंभिलि

Bilipang Basumatary  
B.A 3rd Semester



## थाइजौ बिफाडाव थाइजौ फिथाइ

Anjali Basumatary  
B.A 5 semester

फुंभिलिनि जावँ साना  
इसाग होयो जौखी  
मावरी सिखारनो,  
बिधोन होयो अराय बुभिलि  
दनाय मानि मावलांनो ।  
खोलो-खोलो बारनाय बाग  
बिलिफ कियो विड-सोलेर  
आय ! बेसे गोजोन सुदेम  
फुंभिलिनि निजोम बुभिलि ।  
उदाँ फैसाति बिछा सायाव  
रायजो जादोँ दावमिन-दावला  
समखी चवेन होदोँ सुवुछ  
दुखु सुखुनि दोहोजी हालो-दौलो  
आय ! बेसे सोमो नंधाव...  
फुंभिलिनि निजोम बुभिलि ।



सो सो सुखीरुवनाय पुष-मागो दाननि  
द'द'द' केन्नु ग्लानाय सियालफोर  
सानुँ सायदोँ जावँ फुंभिलिनि  
जानो हागी जोबोद गोवादोँ बेसोय ।  
उदेनि उखीनाया अगाले अगाले मोकदोँ  
मावनाय गैया दानाय गैया सान-हर  
जा एसे आदार दमोन जाय जावनो बेबो जोकदोँ  
दिने सानसेनि खाखाबबो जादोँ गावजोँ गहनो मोहोर-  
दवोर ।

ओजोँ मोस्रोमफोर गावनि जानावनि बाछी  
जा हागी लाखादोँ मालाय बुधुम बुधुम  
गोजाँ बोधोरनि गुसु चारखी फाधेनाने  
दयावाय गुदसेशवनो दुबुट धुम-धुम ।  
नाथाय । सान जारीआ लाखीनो दोबेलाले ।  
अलसियाफोर दुखुजोँ आलावरि -विलावरि  
गान ?खाले ।





## आद्रा जिउ

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



## बिमानि अन्नाय

Piyari Rismi Hajowary  
Class: XII

आद्रा जाना धालाकाय आनि जिउ...  
साना सोनाच फारसे दोबोरे समावनी,  
मिथिला बिस्वाबाबो शिथेनो दमोन...  
नाथाय... बोधोरु गात्रिमोन ।  
दुखुनि देखुना जेवनाचो सौघावयो ...  
आनि बिस्वा गेजेराव,  
अव्ला, आं गोसो खाळे...  
नीनि होनाच गासै नंछाव गदाड ।  
उन्दै समनि फाप तीरै अनस्तायनाय...  
गोसो खाळेबा भांफिननो लुबैयो,  
नाथाय... बेफोर समखी मोनफिनगोनदा ?  
नछ... मोनफिननाच नंला ।  
एहा गोना देखो रिखाळे...  
फिननाय तीरै मोधि सिरावरो...  
आनि बे आद्रा जानाच जिउआ,  
अरुपचो गांहावनाय जिउ लाना ।  
लेशोनि हरै मारुआव...  
जोनि फेगोननि मिजिं लानानै दं आळे,  
नाथाय... गासै मिजिंफोरु सम जाई आवनी...  
बिफोनि बिलायबादि सिरि लांजोवनाय ।



बिमानि अननाय..... ।

मा एमे बेसेन गोनां आवै नीनि अननाय,  
अ' आवै नीनि अननाचो देहसन बे मुलुगाव ।  
नी उखीयोवलाचो,  
नीं गाडोवलाचो,  
अ' आवै नीं जौनो जानो हांयो, लौनो होचो ।  
आवै नीं नीनि थारु गानो-जोमनो गैपावलाचो,  
नीं जौनो गानो जि-जोम होचो ।  
अ' आवै नीं अरुप सम  
गावनि फिसाखी गावनि गोखो खाधिआवनी  
दोनचप थायो ।  
आनि अनसुलि बिमा  
नीनि अननाया बेसेबा मुहि गोनां,  
अ' आवै नीं आंखी अरुप सम  
गावनि गोखोआव दोनचाने अनचाय था ।  
जोनि दुखुखी नींनो बुजियो,  
नीनि अनगा रावचो बुजिया अ'आनि अनसुलि बिमा  
अरुपचो जोधोने लाधिगोन,  
अ' अनसुलि नीनि अननायखी ।





## सोरनि माया

Mitisar Basumatary  
H.S 2nd Year



## लोगो

Padmini Basumatary  
Class: XII

नीनि गामिनिलाय आदा ग'ज्जा  
आंखी लोगो लाफिस्ता गुरस्ता च्हा  
जेगवखि धांआ खावस्ता सिव्ला  
मानोश्वाय चियो खावस्ता सिव्ला ।

दा जुगनि सिख्ताफोरनिलाय खाता लाग्ता  
सेघांफोरजीवा आथा खिधा  
जेगवखे नुयो जग जग  
मानोश्वाय चिसोरो जग जग ।

दा जुगनि सुबुंलाय धगायला बायगा  
गोदो जुगनिलाय जामवा जान्या,  
जेगवखि नुवा मानव्यला बायगा  
मानोश्वाय सुबुंआ बिदिनोखा ।

दा जुगनिलाय फलमगा  
गोदो जुगनिलाय दाहोच थाया  
आंहालाय माथो फावथेन खेंखा,  
मानोश्वाय जुगा उल्था फलथा ।

गोदान फैबोला रंजनाय- बाजानाय  
गोजाम धांबोला इगार हरनाय  
बिदिनो बोधोर धालाय फैलाय  
मानोश्वाय बोधोर धालाय फैलाय ।

बैनाय उरिनाय बेनो बे  
जानाय सिख्ताय बेनो बे  
खहाया सोरनि लावआ सोरनि,

गावनाय मिनिनाय गसायनि सोरंजनाय  
सोर मिथियो गसावखी नुयो  
सोर सोरंजियो गसावखी होनो ।



नीनि मिनिनायानो आंनि गोजोननाय  
नीनि खुसिथानो आंनि हासथायनाय  
नी रंजावोव्ला आंनि गोसोआ चान्त'यो  
नी मेथाइ खनोव्ला मोसानो गोसो जायो ।

जेव्ला नी आंखी चोरानो  
साननाय आं आमोर मोवा जायो  
गोरोन्धि मावफांवाय नामा  
दुखुसो होफांवाय नामा

नख नख आं गोरोन्धि मावनो साना  
ओहो आं दुखु होआ  
दामान नी आंखी गोरोन्धि  
दखु नी आंखी अनागारि ।

आं सानो नीनि निदान  
आंनिवो बिवान  
लोगो नी बेसेदि आंगो  
नीखीदि बेसे अनो, बेखी मानो फोरमायनो ।





## बहुम

Lokeswar Basumatary

Class: XI

आय' बहुम

नोंनि बे सोरजिया...

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

टावमा - टावमा, बिफा - लाइफा।

आय' बुंस' हाथा फोजोच हाथा

नोंनि बे मा माहमा...

नोंनिने सोरजिनाय

बाहो गामेल' बैसो मुखियारि बिमा,

बुंसु' हाथा बिमा बैसो मुखियारि

नोंनिने जोनोम, नोंनिने खानाय बानाय फेदेलाय।

जोचथारनाय समाव नों बिमानि,

बैनाय आनि गोथै सोलेर

मुगीया, मुसुवा गोबाना लाटो नों बिमा

आय' बिमा बुंस' हाथा नोंदि बेसे गोथार

आय' बहुम।



## खोमसि हर

Pobitro Narzary

B.A. 5th Semester

मन' म्लाबनाने दोनो नों

सोरानि रुवा सानखी

बिने घन्ट जायो नोखे

गोहो गोर रुवा।

अनआव सोनाबनि बार बारवाय,

गुदु हाप्रामाखी नों साप्लोचवाय,

खुवाफ्रा अखांखी हां सरथेनो हमबाय

मुलुगुव नों गिदिबायने हमबाय।

संसारनि मुबुफ्रा खामरनिखी दोनथ' बाय

गावनि न' होसोबाय,

जुवाफ्राखो गावनि जाफगा लावाय।

गुसु सुदेम बाय बरनो हमबाय,

गुमा, गोमोथो, बायदि एम्फीफोर मेथाइ

खननाने रंजासोबाय नोंनि अननाथाय।

अखोरनिफ्राय निहोर सिरिनो हमबाय

दुबि गामोआव फिथाइ मही थावाय।

बिने घन्ट मुलुगुखी जोखलोबनाने लायो नों खोमसि,

नाथाय बिने घन्टनि उनाथ नोखे

जायखारलानो गोना जायो।



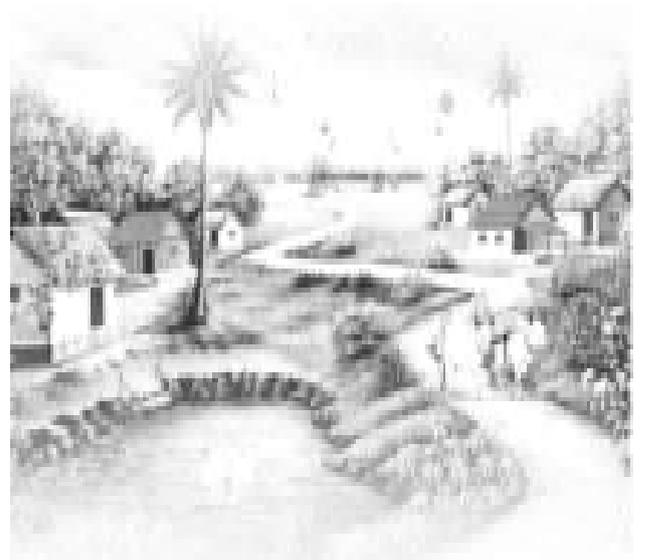


## फैसालि आन्दोनि सल 'बाथा

Jamini Basumatary  
B.A 5th Semester

रिठ-रिठ जाखां कैयो  
 ग्रोम ग्रोम मोमखांफैयो  
 निजोम हारसि समाव  
 मेरजा-सिफुं, खामनि देखो,  
 साथा माया नुजा कैयो  
 सिमो मोगथां रोमी रोमी  
 धानसालि खेरुथ सालियाव  
 शेजावनाथ दीदिनि मोसपलानाय।  
 दुब्लिबडीर आव सनाधि माइ बिरुं  
 गयबारि-फाथैलारि नखर नखर  
 माय ब्राखि मोसी गलि  
 आव 'बर' गामि  
 दैमा -दैसा तिरि-बिरि  
 हाजो-हाला सारि-खरि  
 नहा, मीहा साम', खांखाय  
 हायखांगफा खाबकफा मागुर सिगि।  
 आधिखाल गोमोर लानो हमदी फारि फारि  
 बर'नि संसार जानाय आसार खान्धि  
 अरुथ जाखांफैयो मारबोनाथ बुब्लिफोय।

गोरखो खामग्लिलांझे दोहो दोहो  
 देहाथा लोरबां जायो  
 आधिखालनि सोलाथरतु मुगाखौ नुना।  
 गुमर मोना जासे बोहेलांझे  
 मोदैनि निजोम  
 गोमोआव चेरखां कैयो  
 बर' हारिनि  
 फैसालि आन्दोनि सल 'बाथा।





## रजे नौनि थाखाय आनि मोदै

Mahanta Muchahary  
Class: H.S 2nd Year

आयै

Pinki Muchahary  
H.S 1st Year

बोहेटी थाइने मेगननिफ्राय मोदैया  
निजोगनि दे बरिदि  
गोसोखेना वै समनि नौनि अंनि  
समाय लान्दावखी....  
बाबनो हायाखी दाबो  
नौनि सम्पना महर।  
नुफा - माफा नुजाफेयो  
नौनि मितिस्तु महम।  
गोसोआ अंनि गाबखाळो  
दिने मानोआ नौखी खान्ना  
जेख्तायखो रिखि रिखि  
ह्यसि ह्यसि आनि निठआ  
मिनिनाय रेजनाय गैथी  
जानाय-लौनाय, फरायनाय-लिरनाय....  
थिग गैथी जल्लांदो  
नौखीनो गोसो खाडे खाडे।  
नौखी लान्दानो रंमोन अंहाबो  
मोनमे गेदेरथार सिमानि थांखि  
थांखि सिम सहैनो लान्दाय....  
ससे लामापावनो इरखावनो  
आंखी नगरना जाहेवाय नौ  
गुबुनाजो जुलि  
रजे नौनि थाखावनो  
अंनि वे थाइने मेगनाव  
सम-सम ह्य-ह्य  
बोहेयो दुखुनि दुखुंद मोदैया  
निजोरानि दे बरिदि।

खेसेया अनो नौ आयै,  
गाबनि बिखायाव खोजबनानै,  
खांबोबाय फेदेरथाय नौ आयै।  
मिथिया माक्लादि देरखोखी,  
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 रिसुमै आयै  
वै नौनि मिलीदो राव।  
आपज गाबो आं इसोरनाव,  
आयै नौजोनो थाबाय खानो मोनखो।  
नौनो आंनि अनखुलि  
जोनोमगिरि आयै।  
नौनि खुनाय बोसोनखी  
अं अरवखो 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 |



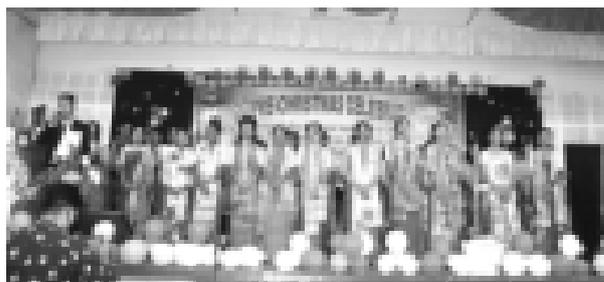
### **Names of Teachers In-Charge:**

- |                              |   |                              |
|------------------------------|---|------------------------------|
| 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

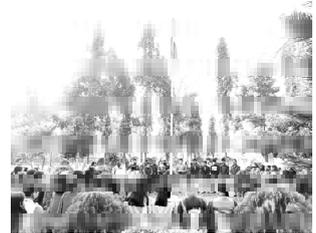


ended with score: Bengtol College, Bengtol-1 goal and UN Brahma College, Kajalgaon-2 goal.



### 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

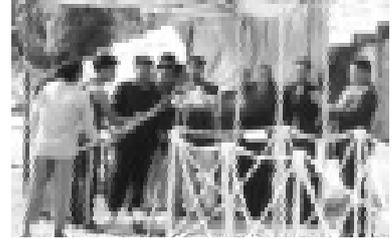
On 8<sup>th</sup> March 2022 Bengtol College, Bengtol Celebrated Women's day at Bengtol College which is organised by Bengtol College women Cell.





### 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.



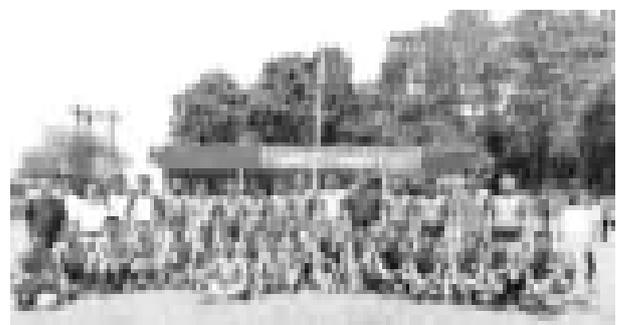
### Donation At Guwahati, Borpara

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.

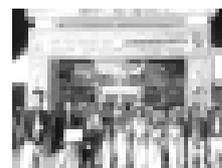


**Teachers Day 2022.**

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 22<sup>th</sup> 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 26<sup>th</sup> 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 Khakhlary (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 Narzary, 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**



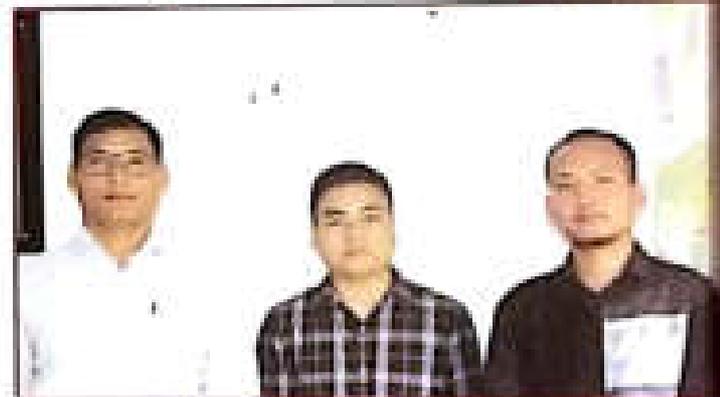
**Department of History**



**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



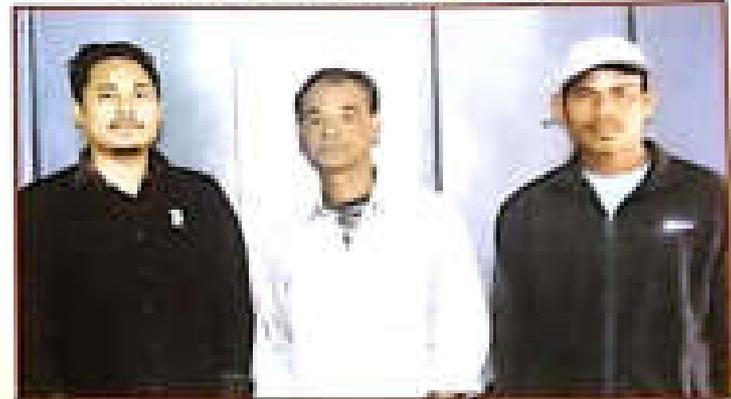
**Department of Assamese**



**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



Bhama 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.

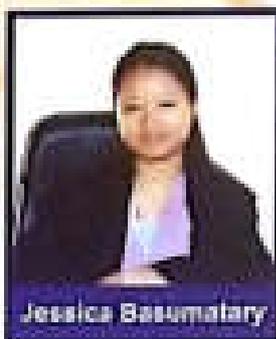


Malnao Rani Goyary  
Girls' Common room secy.

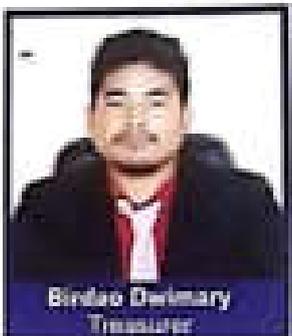
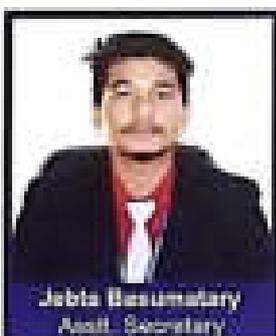
# Bengtol Senior Secondary School

## Union Body Members

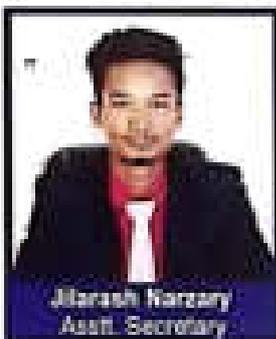
Session : 2021-22



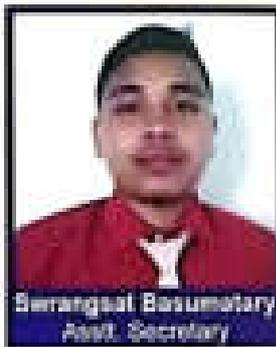
## College ABSU Committee



## Pre-Christmas Committee



## Saraswati Puja Committee



# Annual College Week, 2022

## Games & Sports Activities



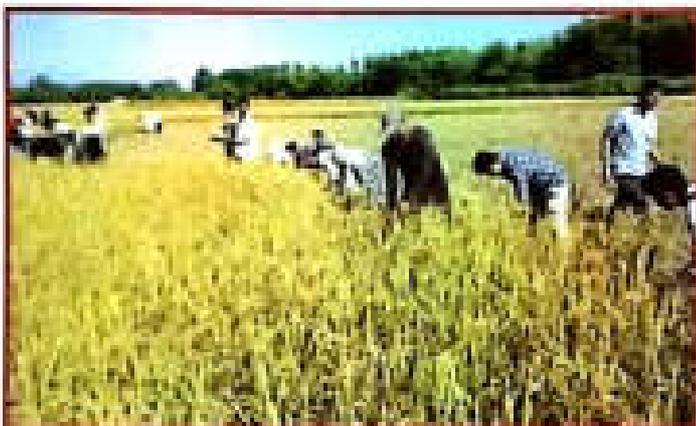
# Annual College Week, 2022

## 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**

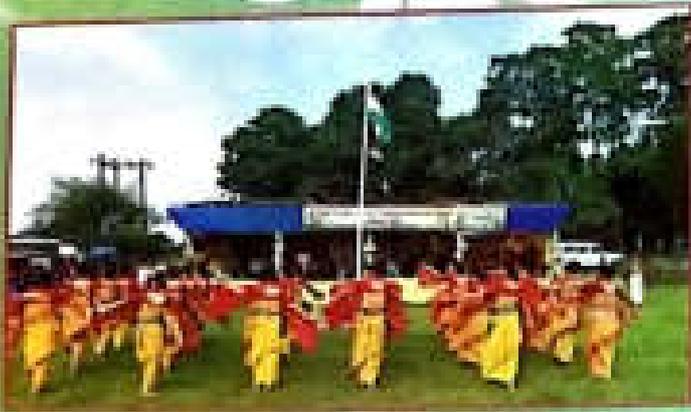


**Department of Philosophy**



**Department of Political Science**

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



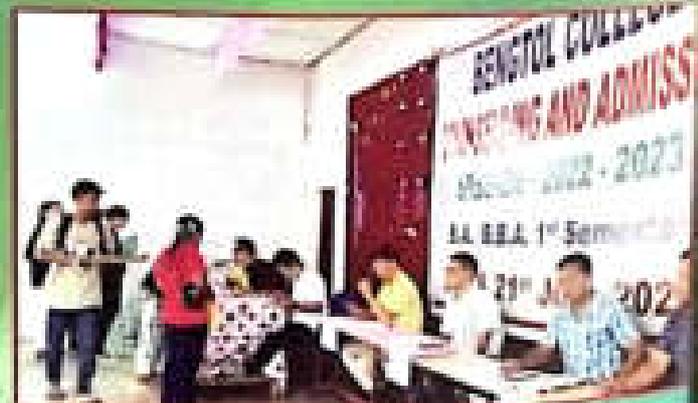
## Republic Day Celebration-2022



## 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

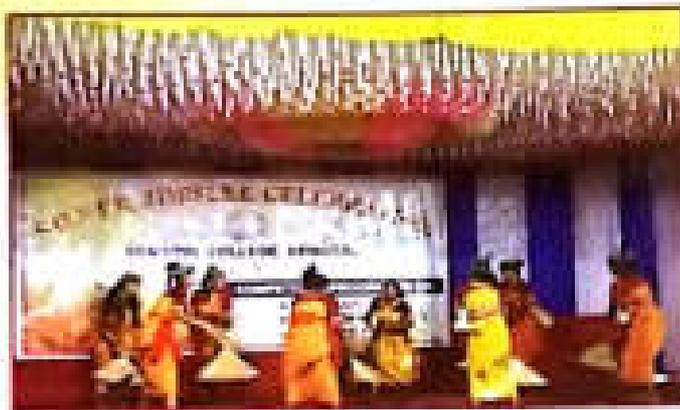
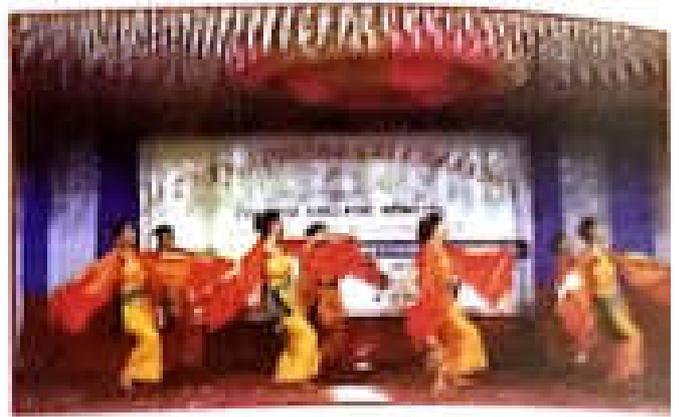


B.C. Farewell Programme

B.S.S.S. Farewell Programme



## Silver Jubilee Celebration -2022



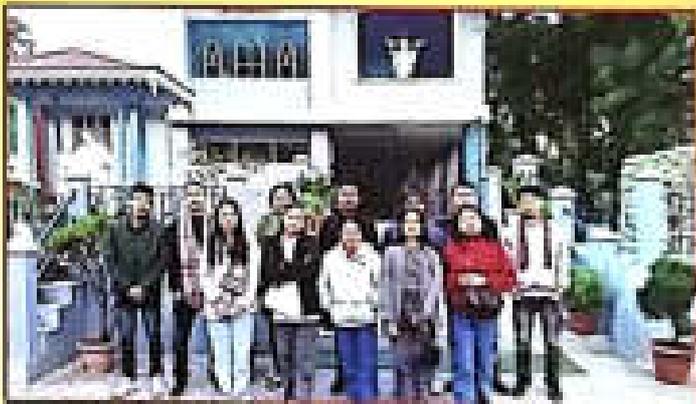
**Ishan Muchahary Memorial  
Celebration, KGC**

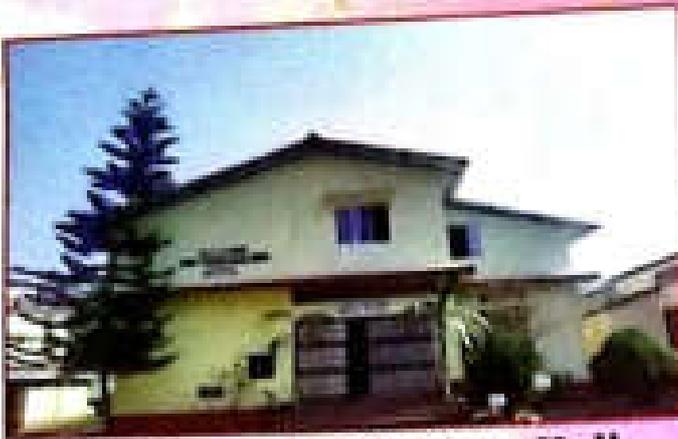
**Sanjarang Lokeswar Brahma Memorial  
Celebration, Bijni**



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

# Educational Tour





**BC Oway Auditorium Hall**



**Language Lab.**



**Main Gate**



**UGC Funded Indoor Stadium**



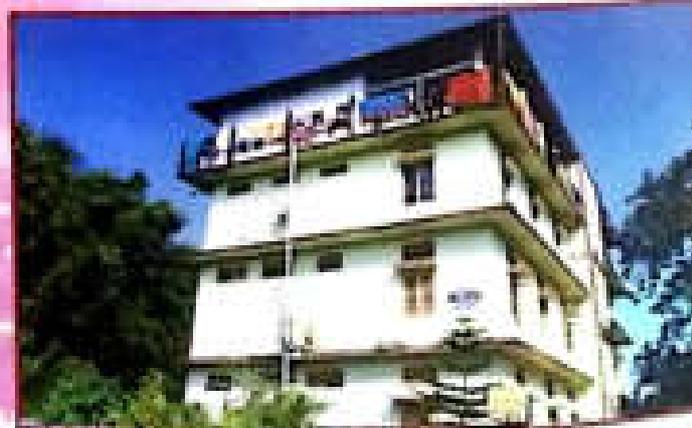
**APJ Abdul Kalam Central Library**



**Bengtol Senior Secondary School**



**Bodofa UN Brahma Boys' Hostel**



**Birgwsri Girls' Hostel**



**MOTTO : KNOWLEDGE IS ENLIGHTENING**



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